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BEIS MOSHIACH

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Insight

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PROPER BITTUL FOR PROPER ACTION

SICHOS IN ENGLISH



SHABBOS PARSHAS VA'YIKRA, PARSHAS ZACHOR; 11TH DAY OF ADAR SHEINI, 5749

1. The 11th of Adar, is considered the first of the “days of Purim,” as the Mishna states: “The Megillah may be read on the 11th, 12th, 13th, 14th, 15th...” (Megillah 2a)

Coming before Purim, this Shabbos includes additional aspects that relate it to the holiday of Purim:

Shabbos bestows its blessing on the ensuing six days of the week, as expressed in Zohar: “For the six days receive blessing from the seventh.” (Zohar II, 63b)

We read the portion of Zachor on this Shabbos, to place the eradication of Amalek close to the eradication of Haman, for the remembrance must precede the action. So the Zachor portion reminds us of our responsibility to eradicate Haman on Purim.

Let us therefore discuss the theme of Purim and how man’s Divine service fits in the theme of Purim. It was the Baal Shem Tov who taught that we must apply the lesson of the story of Purim to our own lives. He expounded on the Mishnaic dictum:

“One who reads the Megillah backwards does not fulfill his obligation,” and interpreted the term “backwards” as meaning in the past. Thus, one who reads the Megillah and considers it a story that took place in the past has missed the whole meaning of the Megillah. When we recall the story of Purim, it must come alive, so that we relive it now and apply it in our personal Divine service.

The underlying theme that emerges from the story of Purim is “They confirmed what they had accepted long before” (at the time of Mattan Torah). This means that at the time of the Purim episode the Jewish people reached the full and complete state of receiving the Torah. The reason for this – because during the Purim drama they achieved a state of martyrdom.

Chassidus explains that all through that year, from the time of Haman’s decree until the 13th of Adar, the Jewish people were ready to face death and not for a moment did they entertain a weakening of that thought. This self-sacrifice brought perfection and completeness to the acceptance of Torah and mitzvos.

Every year this theme of acceptance is relived on Purim and the commitment to Torah and mitzvos is once again reinforced for the coming year. This comes with the reawakening and revelation of the essential powers of faith and martyrdom which penetrate all aspects of Torah and mitzvos.

We prepare for this when we read the portion of Zachor. Amalek was the epitome ofchutzpah – irrational and illogical – the converse of man’s ability to tie himself to G-d in a superational way.

Chassidus explains that Amalek’s evil work begins by “cooling a Jew down” in his enthusiasm for G-dliness. He then blinds the Jew, not to see the true hand of Divine Providence, and is then able to attack those who are “straggling behind.” This is the Torah’s intention when it says, “Remember what Amalek did...do not forget.” We must be very careful not to allow coolness and indifference to affect us to the point that we weaken our level of Divine service. Remember also that a Jew must always have the fire of G-dliness and that a Jew must always be cognizant of the hand of Divine Providence. For G-d watches us with

“two eyes.”

This power of remembrance is not only to be utilized for negative action (Amalek), but also in a positive sense. One must always be aware that his association to G-d out of a sense of commitment, self-abnegation and self-sacrifice beyond intellect, should always be consciously perceived, never forgotten and then all his actions will be as they should be. This will also be the case even when he is involved in permitted matters (not mitzvos) and even when he sleeps.

Thus, by destroying Amalek and awakening the inner essence of the soul and its bond to the Holy One, Blessed be He, he effects the state of “confirmed what had been accepted,” the perfection of receiving the Torah, and it continues through the year.

In discussing the concept of Amalek, Rashi explains “The Holy One, Blessed be He, swears that His Name will not be perfect nor His throne perfect until the name of Amalek be entirely blotted out!” (Rashi, Shmos 17:16) Chassidus expounds this idea and explains that the klipa (evil state) of Amalek, as it were, conceals part of G-d’s Name.

In man’s Divine service this also has some effect, for the G-dly soul of a Jew symbolically possesses the four letters of the Tetragrammaton, which are divided into the hidden and revealed aspects. In simple terms, the inner powers of love, fear, meditation, faith, etc., are the hidden powers representing the Yud-Hey of the G-dly Name, while actual study and observance of mitzvos symbolize the Vav-Hey of G-d’s Name. Amalek tries to separate between these two aspects so that the meditation and attributes will not influence the person’s action.

Eradicating Amalek now becomes a vital part of man’s Divine service so that G-d’s Name will be whole and the person’s good intention will

infuse and be revealed in his actions.

The Mishna states that the Megillah may be read from the 11th through the 15th. The Shaloh explains that the numerical equivalent of the Vav-Hey of G-d’s Name is 11 and of the Yud-Hey is 15.

Thus the Mishna alludes to the perfection attained on Purim, that the inner powers (15) are irradiated and the more corporeal actions (11) are infused so that everything unites and

One must always be aware that his association to G-d out of a sense of commitment, self-abnegation and self-sacrifice beyond intellect, should always be consciously perceived, never forgotten and then all his actions will be as they should be.

is illuminated.

Purim concludes and perfects the process of accepting Torah. But this is not clearly understood. For at Mattan Torah the Jews were in a very exalted state, on the other hand during the Purim drama they were in a depressed state. It makes no sense that at Mattan Torah they only experienced the initial stage of acceptance of Torah and this process was not completed and perfected

until the story of Purim.

But the truth is that the consummate acceptance of Torah embodies a firm unswerving commitment to observance that will not be eroded by any adverse forces. No matter what opposing forces the Jew faces his faith and action must not waver and he must steadfastly perform his duties as a Jew. This ultimate commitment to Torah can only come through the revelation of the essential soul which is connected and bound to the Holy One, Blessed be He, in an eternal bond.

Purim introduced this aspect of Jewish potential; the immutable bond of Jew and G-d was revealed on Purim.

At the time of Mattan Torah the Jews stood in an exalted state. The G-dly light was revealed in them and this served as a catalyst for the acceptance of Torah. But it did not radiate to their inner beings. Because in that lofty condition they could not know how strong their commitment would be in a state of the absence of the G-dly light.

However, on Purim the Jewish people were in a state of depression in the darkness of galus. It was the “days of Achashverosh” when their faces were “blackened like the bottom of the pot”; the G-dly light was not revealed. It was a time of which Scripture states “And I will hide My face on that day.” (D’varim 31:18)

Despite the darkness the Jewish people showed the greatest determination, by virtue of their inner strength. This brought them to the total true acceptance of Torah and mitzvos and thereby “they confirmed what they had accepted.” Because this came from their own inner power it could neutralize the “protest” that had stood since the time of Mattan Torah.

We may view this from another

aspect. At Mattan Torah the Jews accepted Torah based on their revealed powers: understanding, comprehension and emotions. On the other hand, the confirmation that took place at Purim involved the essence of the soul, out of the darkness and concealment of the galus there emerged powers that brought out the inner Jewish essence which is higher than the revealed powers. This evoked a strong eternal connection with the Holy One, Blessed be He, through Torah and mitzvos.

In this context we may also discern a connection between Purim and the future redemption. As our sages say “we bring one redemption close to the other redemption.”

The theme of the true redemption is to usher in a period in which the original purpose of Mattan Torah will be realized, to fabricate a dwelling place for G-d in the lower world. This happened for a brief moment at the time of Mattan Torah and it will reach completion with the future redemption. At Mattan Torah this came about through a revelation from above and in the future it will be caused by the Divine service of those below.

Since the aspect of self-motivated power began on Purim it fits that Purim is connected to the future, complete redemption.

At Mattan Torah G-dliness was revealed in the world, while during Purim everything was concealed, yet that concealment pointed to a loftier condition, even higher than the relative revelation, and in the future this will all be revealed.

This all comes about as a result of the efforts of the Jewish people during the Diaspora in the days of Achashverosh – while they were spread out among all the nations. Specifically then their G-dly essence – the essential soul – was revealed in a state above revelation. This

phenomenon occurs and is revealed, that when the Jewish people appear to be spread out and absorbed among the nations they are still “one unique nation” through their inner bond with G-d. They also reveal G-d’s unity in the world and this causes the revelation of the kingdom of G-d.

Having connected Purim to the true redemption we may now investigate why some of the mitzvos of Purim begin with the letter Mem: Mikra Megillah, Mishloach Manos, Matanos L’Evyonim, Mishteh – festive meal.

In Chassidic philosophy galus and salvation are both symbolized by the letter Mem. [Normally the “open” Mem is used at the beginning or in the middle of a word and the “closed” Mem is used only as the last letter. However there are some outstanding exceptions in Scripture.] When the open Mem occurs at the end of a word it alludes to galus and the closed-Mem in the middle of a word alludes to redemption. An example of this may be found in the verse: “To him who increases the authority and for peace without end.” (Yeshayahu 9:6)

How do we close the open Mem? Through the Divine service of the Jewish people.

The world was created with the potential for a breach, as the Talmud relates “the world is like a three-walled patio...” (B. Basra 25a). This opening allows the descent and manifestation of the corporeal world. Through human Divine service, using their inner strength they reveal the Master of the world and close the gap. Then the world is closed like the closed Mem which ushers in the complete redemption. On Purim this inner human power was generated, and so the Mem belongs to Purim – this is why the mitzvos of Purim begin with the letter Mem. In the 40th (Mem=40) year since the Previous Rebbe this is all the more

evident, it will bring the true redemption through Moshiach.

On Purim an important theme in all the special mitzvos is Jewish unity. We have explained how on Purim the loftiest hidden powers are brought into kinetic reality. So that even in the galus when the light of G-d is concealed it will be drawn into all aspects of the world. Even in the Diaspora the Jewish people remain “one people” through their ahavas Yisroel, Jewish unity and their unity with G-d, which reveals the common inner essence of their Jewishness and it evokes a perception of the unity of G-d in the whole world.

This innovation introduced by the Purim experience, connected to Jewish unity, was actually part of the Purim story. Haman tried to portray the Jews as being dispersed and spread out among all the nations – so that when we were granted the miracle of Purim our celebration of the miracle involved sending gifts and charity for the poor through which we emphasize Jewish unity and we bring Jews close together.

The festive meal of Purim is also a time of closeness with the less fortunate, as the Rambam writes, “there is no greater joy than to make the hearts of the poor, orphans, widows...happy...” (Laws of Megillah 2:17)

The mitzvah of Megillah reading is also connected with Jewish unity since the halacha rules that it is important to gather a minyan for Megillah reading. It is more praiseworthy to be part of an even larger crowd.

The words “mefuzar” and “meforad” (spread out and splintered) also begin with the letter Mem, but this is the Mem of the “other (evil) side” which nevertheless has a good aspect. This positive facet is revealed when we emphasize Jewish unity. Then we realize that G-d dispersed us among the nations so that we may

reveal His unity even in those places of dispersion. In that way we close the Mem and bring immeasurable peace and redemption through Moshiach, Miyad (now) Mamash (truly).

Strong effort should be placed on all the Purim activities with unity and special emphasis should be made that many people should gather not only for Megillah reading but also for all the mitzvos of Purim. To conclude the galus we must increase Jewish unity. If you know of a single Jew in some far corner of the world – bring 9 more Jews to him so that he may conduct the mitzvos of Purim with a minyan.

At your festive Purim meals gather your families and then take time to visit other friends and join in other festive meals – as was the custom in many communities in days gone by.

In giving charity there should also be emphasis on large numbers but it must be done in a respectful and discreet manner so as not to embarrass the needy people. This includes giving charity to the trustees of charity funds and putting money in the charity box at home – especially the one affixed in the kitchen.

There should also be emphasis on confirming that which was accepted, the renewed commitment to Torah and mitzvos for the ensuing year, so that all action is imbued with faith and self-sacrifice, in a way that the hidden powers come into revelation. This should be effected among each and every Jew to forge them together as one nation and to reveal the unity of G-d in the world.

The element of zealousness is very important as we will read at Mincha – Tzav alludes to zealousness now and in the future generations, and this will bring the revelation of the great treasure of the future.

On the first verse of VaYikra,

Rashi explains:

[The L-rd] called unto Moshe – An oral communication of the L-rd to Moshe whether they are introduced by dabber or by omar or by tzav were preceded by a call (to prepare him for the forthcoming address) (Sifra). It is a way of expressing affection, the mode used by the ministering angels when addressing each other, as it is said (Yeshayahu 6:3) “And one called unto another [and said, Holy, holy, holy is the L-rd of hosts].” To the prophets of the

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G-d, which reveals the
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of their Jewishness and
it evokes a perception
of the unity of G-d in
the whole world.***

nations of the world, however, G-d revealed Himself in a manner which Scripture describes by an expression ordinarily used for denoting events of a casual character of uncleanness, as it is said, (BaMidbar 23:4) “and G-d happened to meet (va'yakar) Bilam.” The term va'yakar, from the root kara is connected with mikra which denotes “chance,” “occurrence,” and has also the meaning of “uncleanliness.”

We take an important lesson from this in our own Divine service. The

Torah turns to each Jew with the love that G-d has for every Jew, this also increases the mutual love of the Jewish people.

This is the language of the angels among whom there is no jealousy. The difference between VaYikra and va'yakar is the letter Alef which graphically depicts the connection between G-d and man. In an Alef there is a Yud above – symbolizing G-d – and a Yud below symbolizes man, and a Vav which connects them into one entity; one letter whose numerical value is One! Here we have the unity of every Jew with G-d and the resulting unity of the Jewish people. This unity prevails even in the place of disunity.

The portion also speaks of the eternal covenant of salt. Salt is a preservative; it also destroys unwanted elements and esoterically it neutralizes the severity of g'vura. It also brings healing. In our Divine service we should apply this metaphor of salt. Our Divine service must be eternal, our bond to G-d and love for G-d, faith and self-sacrifice should be revealed and eternalized and this must include the animal soul, for through the salt all negative aspects will be washed away. This brings total commitment no matter how dispersed we may be. The word melach (salt) also starts with a Mem to close the open Mem and bring Moshiach.

May our actions speed the redemption with the increased joy of Adar which breaches the boundaries of the galus, and let us see one redemption brought close to the other – but in reversed order – first the complete and true redemption – now – then Purim etc. May Moshiach come even before Mincha, here to this great house of Torah, prayer and charity of the Previous Rebbe and then we will pray Mincha, together with the Tamid sacrifice, in the Third Beis HaMikdash.



LETTERS

YOU'LL NEVER FORGIVE YOURSELF FOR DEPRIVING YOURSELF OF THE TRUTH

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:
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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 of your non-Lubavitch acquaintances, as many who received these letters were not necessarily Lubavitcher Chassidim.

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

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מנחם מענדל שניאורסאהן
ליובאוויטש

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ברוקלין, נ. י.

By the Grace of G-d
10th of Iyar, 5746
Brooklyn, N.Y.

ר

Greeting and Blessing:

It is a long time - several years - since I heard from you. Usually I interpret the absence of correspondence as "no news is good news." Regrettably, however, rumors have reached me that, insofar as Yiddishkeit is concerned, there is much to be desired. While I hope that they are exaggerated, it is too serious a matter to ignore, especially as it concerns a thinking person, married, and the head of a family.

In view of our past relationship, even though our correspondence has been interrupted, and on the basis of the generally accepted principle of chazoko (the presumption that the previous status is still in effect), I take the liberty, though it is really my duty as a friend, to express my hope, and if necessary, also my urgent appeal to you to reaffirm your adherence to the Torah way in the everyday life and conduct. And even if there is some basis to the said rumors - surely you know that every person has the ability of "turning over a new leaf," and the Torah gives the assurance that "nothing stands in the way of Teshuvah."

It is possible - if, indeed, there is some basis to the said rumors - that it is due to being distracted by some questions or doubts regarding some Mitzvos. But this should be no reason to weaken one's adherence to the Torah way. For, as it has often been pointed out, it is not surprising that a created human being, whose faculties are necessarily limited by virtue of being a created finite being, does not fully understand the infinite wisdom of the Creator. In due course, as one gains more knowledge and insight in Torah, one finds that earlier doubts and questions fall by the wayside. It thus becomes a matter of deciding now whether it is prudent to give up the way of the Torah, pending ultimate clarification of those troublesome doubts, or rather go on to perform Mitzvos on the authority of those who have long clarified them through lifelong dedication to Torah study and Torah observance.

On weighing the pros and cons of the above, plain reason surely dictates the sensible choice. For, if the worst comes to the worst, and one does not resolve one's doubts - not because they are insoluble, but because the particular individual has, for one reason or another, failed to discover the answers - one will have subjected himself to some minor inconveniences (such as putting on Tefillin on weekday mornings, and the like), or deprived himself of certain indulgences. However, should he eventually discover (as he is very likely to) that his questions and doubts were without real foundation, he will not forgive himself for having so recklessly deprived himself of the inestimable eternal values during each and every day when he allowed himself to be distracted from the Truth.

(more)

Of course, some people might still argue that there are many Jews who have neglected adherence to the Torah and Mitzvos for the same or similar reasons. But here again common sense dictates that this argument has no validity, especially in this day and age, when, sad to say, many people conduct themselves in a manner that is contrary not only to the Torah, but contrary also to all basic human principles; or, to put it more bluntly - contrary not only to the first part of the Ten Commandments, but also to all the "thou shalt not"s of the latter part. Obviously, the claim that "others do it" is no justification whatever.

Finally, a further point. From personal knowledge and contact with persons in similar situations, I can assure you that when a Jew makes a firm resolve to do the right thing, he or she finds it much easier to carry out than at first imagined. Especially since there is the assurance of Torah that "whoever is determined to purify himself, receives aid from On High." Particularly in your case, having the Zechus of Torah and Mitzvos in the past, as I knew you during the period when we maintained a personal relationship.

With prayerful wishes for Hatzlocho and good tidings in all above,

With blessing, *M. Schreiber*

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Emergency Lifesaving Fund

We are about to launch a major campaign to rescue the Jews of Israel and the land of Israel. Great sums of money are needed for this undertaking to succeed. The protest gathering that will be held in Banyanei Ha'uma, and, even more so, the activities that will begin immediately thereafter cost thousands of dollars.

We implore all *Anash* communities around the globe: set up a special fundraising committee, and appoint an energetic *bachur* to head the fundraising efforts! We ask you to please understand the urgency of this matter — it is a life and death issue in every sense! If every single *Anash* community in the world participates in the efforts to finance the struggle to save millions of Jewish lives, we can succeed in our undertaking. We simply cannot afford to delay — Jewish lives are at stake!

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WHEN YOU MUST START EACH COLUMN WITH “HA’MELECH”

BY A. AVRAHAM

TRANSLATED BY MICHOEL LEIB DOBRY

Even in the megilla written by the Mordechai of our generation, everything seems backwards. So what are we supposed to do? Do we take the megilla of HaYom Yom, or perhaps the children’s Pocket Calendar? It depends on your audience!

There is nothing more challenging, more confusing, and at first glance, even more strange than to try and farbreng on the sayings that appear in the Rebbe’s calendars – the *HaYom Yom* calendar and the *Pocket Calendar* for children – for the day of Purim.

Under normal circumstances, with just a little effort, we succeed in finding the connection and relationship between the two entries. The same concept, the same line of thinking – in different terminology. However, on Purim, as the Megilla says, “and it was turned over.” This time, we’re talking about two totally opposite sayings. In other words, the *Pocket Calendar* for

children says one thing, and the *HaYom Yom* calendar says the exact opposite!

This is not just by allusion, the interchanging of letters, or gematria. They’re simply the total opposite. *Punkt fahkert!*

In the entry for Purim in the well-known *HaYom Yom* calendar, the Rebbe MH”M tells us that in the Megilla that the Rebbe Maharash wrote, not all the columns begin with the word “*HaMelech*.” However, when we look at the entry for Shushan Purim 5704 in the *Daily Calendar – Pocket Encyclopedia* for children, the Rebbe writes that “many megillos were written in a

specific fashion, in which all the columns begin with the word ‘*HaMelech*’ (the king), except for the first column and the column that includes the names of the tens sons of Haman...”

Just as we said: Something possible only on Purim.

However, don’t despair, *chevra*, it’s all “backwards,” because some of us are used to thinking backwards. Therefore, everything straight appears inside out and upside down, whereas, something totally crooked and twisted is considered to be “the straight path”...

Our Sages have already written about the one who rose up to Heaven, thinking that he had seen an “upside-down world,” only to be told there, “On the contrary, you saw a clear world.” This is because the “down-to-earth” concepts in the world of falsehood are backwards and distorted. However, when we’re in the world of truth and G-dliness, only then do we see things exactly as they are and should be seen.

Megillas Ester gives us the opportunity once a year to change

our outlook: As long as it appears to us that “we are the servants of Achashverosh,” then “the custom of the world” is that there are Jews who are not so scrupulous in their observance of Torah and mitzvos, *l’havdil*, the non-Jews practice anti-Semitism, there are troubles, evil decrees, and endless problems.

However, when we read the Megilla, it turns out that even during the time of exile, “the Jews fulfilled and accepted upon themselves and their seed” the entire Torah, and therefore, the Jews dominated those who hated them. Furthermore, even upon the non-Jews “there fell the dread of the Jews,” as is explained, the dread of the Jews, i.e., that which the Jews feared: the Holy One, Blessed Be He, the King of all kings, Whose fear, awe, and dread fell upon all the nations of the world, and as a result, “they converted to Judaism.”

This is exactly how we’re supposed to see things! Here, the whole story makes sense. Only now do we understand what kind of crazy scenario **we’re** really watching.

At a Rambam siyum in 5754, a prominent chassid expressed this very point with a brief, on-the-money statement that has reverberated within me ever since: “*Der Rebbe iz gezunt; di welt iz krank!*” (The Rebbe is healthy – the world is sick!)

You get it? This is the whole point! If we were to be so worthy, and such people would be ready today, in 5765, to scream something along those lines at a Rambam siyum or the like, then maybe there would really be the final and absolute “and it was turned over” already, when “I will turn [i.e., transform] the nations to a clear language...”

So what essentially is going on here?

The history is known: The Moshiach Campaign had clear instructions, including in-depth study, a demand for p’nimius and responsibility, even publicity and proclamations, distribution of literature, and making some noise. This was also in great measure in order that the “party line” would be clear to all.

But then we started arguing: We decided that in general, activities with outsiders must be done with

greater caution. The only question was: How much? What goes against the criteria of “*ofen ha’miskabel*”? To those of us on the inside, say whatever you want, but to the general public, you have to rein yourselves in a bit.

Legitimate differences of opinion very quickly turned into an ideological dispute. Later, the word “ideological” was dropped, leaving just the dispute. To make it clear who’s against who, a new situation



was created (without rules, of course), stating that there are those who speak about Moshiach both to insiders and outsiders, and there are those who decreed against speaking to insiders, out of fear that they would speak to outsiders, preferring instead to talk “only chassidus.”

Furthermore, every time there was even the slightest doubt that maybe some “classified information” had been leaked to the outside, some people urgently ran out to announce that this is just a “fringe minority”; it is not “the official position.” Then, when the rhetoric began to escalate, becoming more scathing and callous, the cherished pasuk of, “And you will spread forth to the west, the east, the north, and the south,” which previously stood as a symbol of fortitude in Eretz Yisroel, remained merely a tiny Lubavitcher “point,” requiring a magnifying glass in order to see it.

This is exactly the place to open up the Rebbe’s calendars and to start straightening things out.

Megillas Ester is the one book in the Torah where G-d’s Name is not mentioned openly even once, in order to show us that even at the height of “I will surely hide My face,” He is **found in all His strength**.

Our Sages tell us that “Achashverosh – this is G-d,” and “**the king’s** sleep was disturbed – the King of the world.” Yes, dear reader, don’t think that we’re talking about some historical scroll written in the style of “ancient Persia.” When you see “HaMelech” in the Megilla it means the King of all kings, and where it speaks about Achashverosh, just know that it’s talking about the revelation of “*zeh sh’acharis v’reishis shelo*” (the One to Whom the beginning and end are His). When you look in this fashion at everything happening in Washington, D.C. – excuse me,

Shushan – you receive the strength necessary to turn the darkness of the exile into a situation of “and the Jews had light, joy, and honor.”

When you look into this a bit more deeply, you’ll even discover that not every column has to start with “HaMelech.” The faith in *hashgacha pratit* and the recognition that “G-dliness is everything” brings

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you to a situation that even when “HaMelech” does not appear at the beginning of each column, you still find it in every word and every letter. You know that He is there not only during davening and Torah study, but also in all your ways and all your actions shall you “know Him” – and “for the sake of Heaven.”

Furthermore, if you are truly instilled with the subject of Moshiach and the Redemption, you don’t just live Moshiach during “the weekly Moshiach and Redemption shiur” or when you make the holy proclamation after davening. You live with Moshiach even when you bring your children home from school, when you go to a business meeting, at suppertime, traveling on the bus, even in the middle of a fundraising dinner.

This is what is expected of you as a Lubavitcher chassid, and such conduct stems from the “calendar that is ‘a light sown’ for Lubavitcher chassidim.” For someone who is considered “one of us,” it is appropriate that even when he’s standing next to the Governor, the State Attorney General, and the chairman of the central bank, among a group of journalists at a festive luncheon sponsored by “The World (fill in the blank) Committee,” he shows quite clearly that he does not accept the possibility that Moshiach will not come today **r”l**. In fact, the only thing that really occupies his time is stubbornly devising a plan on how to bring about the hisgalus of Moshiach now, and without this, everything to him is considered as “vanity and nothingness.”

For someone who is considered “one of us,” it is appropriate that the depth of the proclamation is according to the depth of the withdrawal – from physical desires and other trivialities. Together with this, there is the depth of his progress in the avoda of t’filla, his Torah study, and the refining of his middos. Yes, **the refining of his middos(!)**, as befitting one who believes that the Rebbe is coming now to see how he is acting. Thus, even when he is doing things that he would prefer not to start with a proclamation of “HaMelech,” people will see that it is suitable for

someone among “the people of Mordechai.”

When does this apply? In connection with yourself. But when you go out to speak with children, both in age and in knowledge, when you deal with those for whom the letters of Rashi do not occupy a place in their lexicon, when we’re discussing people who only notice banner headlines with a message of “Yes” or “No,” “black” or “white,” you cannot play games; you must start each column with “*HaMelech*”! If you want them to understand that we’re talking about a Moshiach in flesh and blood, who is literally ready to come at any moment (Who? From where?), and we must prepare for his arrival, you simply cannot hide this under the rug, nor even under a beautiful cover of “white, fine cotton, and blue, bordered with cords of fine linen and purple.” You must begin in a way that will arouse their interest (as the first column of the Megilla) – a miraculous story, a brief idea, an opening question – but then, you must immediately get to the message.

In such a case, you can’t give a headline of “We Just Made a Mistake” in our Moshiach interpretations, and to write below in small print that everything written in the sichos is totally true and correct. People will only remember the headline. If *ch*”v you come across such an obstacle, fix it right away in a reverse headline with equal publicity: “We Believe In Every Word of The Rebbe. Moshiach Is About To Come. Moshiach’s Name is Menachem.”

Only in very extreme cases do we concede on this point, for example, when we have to hang Haman’s ten sons right now on the spot. When there’s a situation of pikuach nefesh, you are not allowed to come with a Moshiach flag and

be complacent at that moment. Under such circumstances, you are obligated to deal with the pikuach nefesh, and in the most open and revealed manner.

However, on all other occasions and in all other columns, you must begin, proclaim, and announce in the most explicit and unambiguous manner possible – *HaMelech*!

Yes, this is the straight path that the Rebbe has outlined. If depth and p’nimius means something to you,

But when you go out to speak with children...when we’re discussing people who only notice banner headlines with a message of “Yes” or “No,” “black” or “white,” you cannot play games; you must start each column with “HaMelech”!

then start working in this direction. At every column and in every situation, come what may – find the “*HaMelech*” **within you**.

As for those who currently belong to a much more basic level, they specifically need a different “Megilla,” a more “*olam’she*” one in which things are written more clearly.

This is exactly like Sukkos, when the Rebbe changed the custom. Instead of making

farbrengens, he ordered everyone to go out into the city streets and dance, as he explained, in order to incorporate even the “world,” which has been accustomed to do things in a certain style, into the spirit of “and you shall rejoice in your holiday.”

Similarly, on Purim, we should not be embarrassed to use methods of *Chesed-G’vura-Tiferes*, and *Netzach-Hod-Yesod*, as long as the message is clear and razor-sharp.

Yet, the two go hand-in-hand: When someone reads for others in a regular Megilla, where “*HaMelech*” stands out at the top of each column, his “*HaMelech*” even instills vitality into “everyday” matters, e.g., going to celebrate at his friend’s wedding, and Moshiach is expressed even in the fullness of his beard, the color of his shirt, the way he closes his jacket, his love for the siddurim that the Rebbe printed, setting up a mechitza wherever there is a need, etc., etc.

Rabbosai, there is no need to elaborate further. We must utilize this month of simcha for “much singing and music.” Just think about how the Jews withstood an entire year of Haman’s evil decree, and you can imagine to yourselves that there was only one thing concerning them at the time – only one. Even though they ate, drank, slept, went places, and returned, when you realize that the appointed date of *r”l* is rapidly approaching, then there surely can be nothing else that was concerning them at the time.

Of course, the Megilla has many words, and one missing word renders it unfit for use on Purim. However, together with this, there is only **one single** avoda, and this is the only thing that truly occupies our minds, and around which our lives revolves constantly every day, all year round, in every detail: *HaMelech*!

JOURNEY OF THE REBBE RAYATZ TO AMERICA

*Biographical Sketches * From the Sichos of
the Rebbe Rayatz in America * Seifer HaSichos – Kayitz 5700*

TRANSLATED BY RABBI SHIMON NEUBORT

*In honor of the sixty-fifth anniversary of the arrival of the Rebbe Rayatz in America, we present the final installment of Seifer HaSichos Kayitz 5700, which bore the title, “Contemporaneous Excerpts from the Diary of a Member of the Rebbe’s Entourage.” This diary of the journey was written anonymously and refers to the Rebbe in the third person, but numerous authorities have assured the translator that it was penned by the Rebbe Rayatz himself. And indeed the style of the narrative supports this notion. * Blessed be He who bestows good things upon the undeserving, and has bestowed goodness upon me.*

TUESDAY, 9 ADAR SHEINI
5700; NEW YORK; 3 P.M.;
GREYSTONE HOTEL:

Tuesday 25 Adar Rishon, 9:30 P.M.
the Rebbe *shlita* and his entire household departed from Stockholm. At ten in the evening they traveled by train to Goetteborg, arriving at 8 A.M. Wednesday morning.

Thursday 27 Adar Rishon, 1 P.M.
the ship set sail, following the coastline for five hours until nightfall. When we inquired about our destination, we were told that we would sail directly to New York, that the trip would take between seven and nine days, and that the weather at sea was average for that season of the year.

11 P.M. the ship came to a stop because there was a thick fog upon the sea; it was dangerous to proceed in the fog because of rocks lying in our path. We remained motionless until six in the morning.

Ten o'clock we were informed that the ship would sail to the shores of Bergen in Norway.

Friday, 29 Adar Rishon, six o'clock
the ship dropped anchor in Bergen



Harbor;

Shabbos noon the ship departed from Belsen.

Sunday, first day of Rosh Chodesh Adar Sheini, thirty hours out of Bergen, the ship halted and sounded several different whistle blasts. White lights could be seen at a distance of several miles away, and fishing villages were visible on the shore. The rumor spread that some damage to the ship had been discovered, and that it was thus unable to move from the spot. A few hours later a small boat arrived bringing workers who labored all

As soon as the Rebbe appeared, shouts of Shalom Aleichem! could be heard, along with sounds of people reciting the blessing of SheHechyanu and the clicking of dozens of cameras.

night.

Next morning, Monday, second day of Rosh Chodesh Adar Sheini, the ship began to move. An hour later we arrived at a small harbor whose name we did not know. The ship docked there for about four hours.

Monday, 1 Adar Sheini toward evening the ship set sail; **at midnight**, the ship halted and a few minutes later the passengers' footsteps could be heard. Despite the late hour the passageways filled with men and women, all with looks of alarm on their faces. The first mate announced that all was in order, but that our course was rocky and there was a thick fog on the water. Therefore, we would wait until morning, at which time we would sail directly to New York. He asked the passengers not to get excited, and bid them good night.

Dawn, Tuesday, 2 Adar Sheini, the ship sounded a long horn blast and set sail;

8 A.M. we entered the open sea. At first the ocean was calm, but at 4 P.M. a tempest began.

Friday, 5 Adar Sheini, 9 P.M. the ship stopped. We were immediately informed that there was a battleship nearby at sea, which had given signals that our ship was to halt and prepare to be inspected. A half hour later the boat with inspectors approached and illuminated our ship with a searchlight. They then signaled that our ship could proceed, and so the passengers' agitation dissipated.

Friday 12 noon an announcement was made by order of the captain that all able-bodied passengers – men, women, and children, between the ages of fifteen and seventy-five (or even older) – were to come out to the deck, where the sailors would conduct a rescue drill for dangerous situations of storm at sea. It was announced that all the aforementioned people must come wearing life-vests, in groups of fifteen to twenty. Two sailors would

then teach each group what to do and how to do it in cases the ship were in danger of sinking.

During *Motzaei Shabbos* the ship halted on three occasions, by order of warships that were patrolling the sea. All of them were English ships, and (thank G-d) they never boarded our ship for inspection. The ship's crew related that on this same ship's previous voyage to New York, it had been stopped two or three times and searched. This had resulted in a week's delay in the ship's arrival in New York.

Monday, 8 Adar Sheini at 4 P.M., after a voyage of 12 days, the shores of New York came into view. Two more hours passed before we arrived at the harbor. The law is that if any ship enters the Port of New York later than 4 P.M. the passengers are not permitted to disembark until the next morning.

Tuesday, 9 Adar Sheini, a delegation arrived to receive the Rebbe *shlita*. After the delegation delivered their message of greeting, inspection of our papers began. The officials in charge of getting people ashore advised the Rebbe *shlita* to disembark immediately, because if he waited until later the other passengers – about 800 people – would begin going ashore, and there would be much crowding and noise. At 11:30, he vacated Stateroom 13, which he had occupied from 9 A.M. on Wednesday, 26 Adar Rishon until 11:30 A.M. on Tuesday, 9 Adar Sheini. This makes a total of thirteen days and two and a half hours.

The Rebbe *shlita* ascended to the upper deck, where he delivered a short speech thanking the captain and his crew for their gracious service. The pier and the entire area in front of the pier was filled to capacity with men and women. As soon as the Rebbe appeared, shouts of *Shalom Aleichem!* could be heard, along with sounds of people reciting the blessing of *SheHechyanu* and the clicking of

dozens of cameras.

The Rebbe entered the entrance hall of the pier, where he was greeted by delegations from [the following organizations]: Agudas HaAdmurim, Agudas HaRabbanim, Vaad HaRabbanim, Degel HaRabbanim, Agudas Yisroel, Mizrachi, Tzeirei Agudas Yisroel, Poalei Agudas Yisroel, Tzeirei Mizrachi, Young Israel; and the Yeshivos: R. Yitzchak Elchanan, R. Chayim Berlin, R. Yaakov Yosef, Ramaz Margolius, Torah VeDaas, Toras Emes, Ahavas Torah, Toras Chayim, etc. A representative of the mayor delivered words of greeting. The Rebbe replied briefly, and then blessed each of the delegations individually.

*The sound of voices
singing a Chabad
Niggun was heard,
with hundreds of
people singing along,
as the automobile
began moving slowly.*

At 11:30 he left the hall and emerged to the area in front of the docks. He received the blessings of *Shalom Aleichem* from the thousands of men, women, and children who filled the square. The Rebbe *shlita* took his seat in the automobile. The sound of voices singing a *Chabad Niggun* was heard, with hundreds of people singing along, as the automobile began moving slowly.

At one o'clock in the afternoon he arrived at the Greystone Hotel and ascended to his lodgings in Room 609; it was a two-room suite with an office room, a bedroom, and a small hallway. The adjoining room – 608 – was set aside for daily public prayer.

MOTZAEI SHABBOS PARSHAS SAZRIA – PARSHAS HACHODESH – 12 MIDNIGHT:

I was given permission to copy an excerpt from the diary of the Rebbe *shlita*, where he writes:

I reflected on the great difference between Lubavitch in Lubavitch and Lubavitch in New York. In the former, visitors (even the simple ones) benefited from the light of Lubavitch, for the chassid Reb Chanoch Hendel would speak with them; there were also those with whom he would study a few lines of Tanya, and there were others with whom he would speak a few inspiring words. After that, the visitor would enter for yechidus where he would ask about whatever concerned him, and thus he would soak up some chassidic warmth. This was the procedure with visitors who came on weekdays, who were generally referred to as the "machine-made chassidim," meaning that they had arrived "by machine," i.e., the railroad. They would ask advice about their material concerns, and then would return home. As for the guests who came for Shabbos, Reb Chanoch Hendel would speak with them on Friday night, Shabbos during the day, and *Motzaei Shabbos*. The *chozer* Reb M. (followed by others) would prepare written transcriptions of the maamer (if my father the Rebbe had not provided a written copy of the maamer himself). The guests would review it numerous times and they took a written copy along with them. After returning to their hometowns they would review it by heart or from the written copy, and the local chassidim would listen attentively to their stories regarding the lifestyle of Lubavitch. This would result in concrete achievements, even double and triple. And now ... what? Lubavitch of New York – it is difficult for me to write about it, for my heart is very heavy.

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JOURNALISTIC SUBJECTIVITY

*“I’m an Israeli journalist who thought I had seen it all and that nothing could move me. I stood there and felt Goosebumps. As cynical a journalist as you might be, you simply cannot remain indifferent to this power.” * Mr. Itai Rapaport, news director of the northern region for Channel 1 Television, describes his feelings when in the Rebbe’s room, in the main Beis Midrash of 770, and about Chabad. * Excerpts from an interview with Uri Revach on Arutz Moreshet.*

Uri Revach: We’ll be talking with a reporter for Channel One, Itai Rapaport, who is in the North. Hello, shavua tov!

Itai Rapaport: Shavua tov, Uri.

Uri: How are you?

Itai: Baruch Hashem.

Uri: Tell us a little about a typical day in the life of a journalist, if there is such a thing.

Itai: There is no typical day because the day is shaped by the reality here. Unfortunately, in the last three to four years, the reality here gave me days that included 119

attacks, which I covered, just in the north of the country. I’m thrilled that in the last few months it’s been somewhat quiet, and so the economic-sociological reality is what shapes my day.

Basically, I wake up each morning and look through the important topics that we’ll talk about in the *Mabat* column.

Uri: Okay, but it reaches a point where a journalist has to start thinking about his personal life, before the lives of others.

Itai: True. I have to tell you that in the last six months I went

through a process like that ...

When you see these horrendous attacks, which I reported about on television over the course of a few years; when you see the horror in front of your eyes, and many times I arrived minutes after an attack occurred – at work there really isn’t time, and your mind isn’t free to think deeply. But when you get home and it’s quiet, you slowly begin to think: I myself arrived at conclusions that are very meaningful for my life.

I met with people who are more religious than I am, especially those from Chabad. After these terrible attacks, I met with the Chabad shliach in Kiryot (Kiryat Motzkin), Rabbi Moshe Oirechman. I must say that he – and afterwards I discovered that most Chabadnikim are like him – drew me into the world of Judaism, into the world of Chabad, in the most simple and warmest possible manner.

Uri: What did you ask him?

Itai: First of all, I wanted to connect with something much deeper, much warmer and stronger than the horrific reality I was exposed to in my work in television. Rabbi Oirechman simply drew me into Judaism.

I didn’t have questions like the guys after the army who go to the Far East to seek Truth. I wasn’t

Itai Rapaport putting on t'fillin with Rabbi Shlomo Cunin



searching to find myself, but I wanted something. I wanted to connect with something strong, to something deep.

Rabbi Oirechman opened up this world to me, of the Lubavitcher Rebbe, and everything about it, everything Chabad represents, and I just fell in love with it.

Furthermore, it managed to get me to be more receptive, when I never believed I would.

Uri: For example?

Itai: Rabbi Oirechman invited me every so often to classes on Judaism, on Jewish tradition. I spoke a lot, but the thing which topped it all off was when I went to the U.S. and Rabbi Oirechman told me, "If you're going to America, then visit Brooklyn and we'll show you the Lubavitcher Rebbe's home: 770."

I met with the Chabad shliach Rabbi Moshe Oirechman. I must say that he – and afterwards I discovered that most Chabadnikim are like him – drew me into the world of Judaism, into the world of Chabad, in the most simple and warmest possible manner.

One day I decided to do it. Although I had planned to see the Statute of Liberty and Ground Zero, I changed my plans and went to Brooklyn.

Rabbi Oirechman took me to 770. I entered the room, the Lubavitcher Rebbe's private office, and davened. It was extremely crowded. You know, it was a small room and it contained so many people, and tears came to my eyes. I feel free to tell this to you.

Uri: It's all free here. It's all truth here. You can talk freely, without masks.

Itai: Suddenly, I connected to something so deep, so fundamental, to my deepest roots. There, in the Rebbe's small room, squashed on all sides, I simply had tears in my eyes. I read another chapter of T'hillim and everybody...okay, surely you're

familiar with this. Everybody is praying silently, and I was reading loudly. Two, three people looked at me, but I didn't care because I was so moved, and I was emotional. I read out loud and was so emotional...

Afterwards, Rabbi Sholom Duchman invited me to spend Shabbos with him. I said, "We'll see," for I had never made Shabbos. I had never been at Kiddush on Friday night.

On Erev Shabbos I went to a large gathering in 770 and the power...I saw the Rebbe's red chair. Surely you saw it, how the Chassidim open a path for the Rebbe, as though any minute he'll pass through the path and sit on the red chair.

You see them open the path and you see their excitement. I am an Israeli journalist that thought I saw it all, and thought nothing could move me. I stood there and I felt Goosebumps. I trembled. You see the power and you just can't...As cynical a journalist as you may be, you simply cannot remain apathetic when seeing this.

Uri: Tell us, when you went back to Chaifa, after all the emotions you experienced, after being in this private Gan Eden, in 770, how do you see your work now? What's your outlook on life?

Itai: I'll tell you about the stopover I made in Frankfurt, Germany, in a country that's drenched with Jewish blood. I was standing there in the airport, and I had just committed to many people that I would put on t'fillin, and I would remain strong. I was standing there in Frankfurt and around me were dozens of Germans. One of the Chabad rabbis, Rabbi Zev Crombie, said to me, "Come, let's put on t'fillin."

I said, "No problem, let's put on

t'fillin!"

We were there in the airport in Frankfurt and I put on t'fillin. He gave me something to read and then I said a chapter of T'hilim, and another chapter of T'hilim. I read it out loud, and all the Germans standing around were watching. I felt, and I said this to Rabbi Crombie, "I dedicate this putting on of t'fillin, in the airport in Frankfurt, Germany, to all the millions who were murdered on this

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Germany, to all the
millions who were
murdered on this
cursed land."***

cursed land."

I don't have to express in words, the emotion I felt at that moment. It cannot be put into words, but you and the listeners can certainly understand the powerful emotions I experienced there. And then I arrived in Chaifa, and I arrived with far more soul powers than I had when I left.

Uri: It couldn't be otherwise.

Itai: More strengths than those

with which I left. I was still entirely under the enormous impression the visit had on me. Listen, it was an incredible experience. It increased my curiosity, and I increased the number of times I met with Rabbi Oirechman. He drew me in to the world of Judaism in such a fascinating way. I meet with him a lot, and we talk. He gave me a book to read that I'm sure you're familiar with *Towards a Meaningful Life*.

Uri: Yes, by Rabbi Jacobson.

Itai: Right. And I sat and read the book. You see how Judaism is in every detail of our lives, throughout our lives, from birth to death. You know, people began to talk, over here too, at Israeli television. They asked me: Are you doing t'shuva? And suddenly, when they asked this question, and many people asked it, because I told everybody about my visit to 770 and everything I experienced there, I felt...I didn't understand. What did they mean? What does it mean to do t'shuva?

I explained to them, "I feel that something happened to me, some kind of great, inner strengthening." I feel that my existence here is not just happenstance. I don't just get up in the morning, write articles, go home, and go to sleep. Rather, my life has much more meaning than it did before my trip.

Uri: Nice. Tell us, does it affect your work? In other words, the articles you prepare for broadcasting?

Itai: I try, and I always tried, to put a lot of emotion into my articles. I didn't want it to be dry journalism. Today I can tell you that I try to bring in a Jewish message to television, to my work. I don't just talk about it, but I've done things too. Here's an example.

I did a segment on Chabad in Acco, where Rabbi Nosson Oirechman is the shliach. He



Itai Rapaport (center) with Rabbi Moshe Oirechman (right) and Boruch Nachshon (left)

Television has a shul with t'fillos for Mincha and shiurim. So when you're in Yerushalayim, you're invited to come in.

Itai: Last Chanuka, for the first time in the history of Israeli television, in the Chaifa studio, where I am head of the studio – I asked Rabbi Oirechman to bring a big menorah. We lit the first light in the Israeli television studio in Chaifa. This is highly significant.

Uri: Kol ha'kavod!

Itai: Am I hearing applause?

Uri: Yes, and it's thrilling us all.

The head of the news studio in Chaifa, Itai Rapaport, continue and work on instilling Judaism in Chaifa. With G-d's help, with the building of the Beis HaMikdash tonight.

Itai: Thank you very much.

Uri: Thank you for your moving account. Itai Rapaport, thank you.

Itai: Shavua tov.

decided to make *sulcha* between the Arabs, and I went and photographed a Jewish rabbi making a *sulcha* between Arabs.

On another occasion, he brought in someone who teaches Arabs Torah, the Seven Noachide Laws. So

you saw on *Mabat L'Chadashot* segments like these, that I don't think anybody would have thought of putting on the news.

Uri: You're right... Itai Rapaport, you're getting us excited. I wish you success. By the way, Israeli

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יחי אדונינו מורינו ורבינו מלך המשיח לעולם ועד

MIRACLE STORIES TOLD BY A CHASSIDIC TAXI DRIVER

Elchonon Shagalov, who drives a taxi in Los Angeles, told the yeshiva bachurim there some amazing stories that he had heard from his passengers.

BY NOSSON AVROHOM

The T'mimim of Yeshivas Ohr Elchonon in Los Angeles, gathered round Elchonon Shagalov for a fascinating Chassidische farbrengen that they won't soon forget. Elchonon drives a taxi and he related some incredible stories that he heard from his passengers.

TAKE IT WITH YOUR RIGHT HAND

A few years ago, I picked up an older man who, identifying me as a Lubavitcher Chassid, told me a mind-boggling story that happened to him with the Rebbe.

"The Rebbe saved my life," he began. He said the story took place many years ago and caused him to change his way of life and to do t'shuva.

"Every so often I would hear about the Rebbe's greatness as a Jewish leader and I resolved to meet the Rebbe and check things out for myself. A few days later, I went to his beis midrash, where the Rebbe was holding a farbrengen. I was taken aback by the size of the

crowd that packed the room, and I made my way through the throngs of Chassidim until I found a spot where I could watch the Rebbe.

"Although I didn't understand a word the Rebbe said, because he was speaking in Yiddish, I was astounded by his appearance and his manner of speaking. At the end of the farbrengen, the Rebbe asked the crowd to say l'chaim. I was given a cup of mashke and I raised it, as everybody else did. As I did so, I was thinking that I had to leave in order to catch a flight that was taking off in a few hours. That's when the Rebbe looked at me and motioned to me to approach him. I was very excited, and with the help of some Chassidim, I made my way over to the Rebbe.

"The Rebbe was supremely happy and his face was like a burning brand. He gave me a piece of cake from the table and asked me to take it with my right hand. I found the Rebbe's request surprising because at the time I was not religious and I didn't know the

significance of the right hand. Neither did I appreciate the importance of everything the Rebbe said, even if it seemed an offhand remark. But I did as the Rebbe asked, and a few minutes later I was in my car on my way to the airport.

"Very soon afterwards, I heard gunfire. At first I was scared, but when I didn't see anything happening, I continued driving. In those years, shooting incidents were commonplace in New York, especially in that area.

"Time was moving on and the hour of my flight was rapidly approaching. When I got to the departure terminal, I didn't waste precious time but rushed towards the counter. Out of the corner of my eye, I noticed someone looking at me in shock. As I continued walking, more and more people stared at me. I didn't know what this was all about and so I stopped and looked around me.

"Someone pointed at my shirt and asked, 'Don't you see the

bloodstain?’ I looked from him to myself and was shocked at what I saw.

“Soon I was taken by ambulance to the nearest hospital. The doctors, who checked me out first, rushed me to the operating room. When I regained consciousness, one of the surgeons told me about the miracle that had happened. He said that the X-ray showed a bullet on the right side of my neck. ‘The bullet seems to have been shot from a great distance and so it didn’t cause much damage.’

“The doctor raised his eyebrows and said, as though to himself, ‘Doesn’t this man understand what happened, or is he in shock?’

“I explained to him what had happened at 770, and how on my way to the airport I had heard shots. The doctor could see I was telling the truth and he explained the magnitude of the miracle that had occurred. He said that if the bullet had entered another few millimeters, then even if I had remained alive, the bullet would not have been able to be removed.

“That’s when the Rebbe’s request that I hold the cake in my right hand became clear to me. I told the doctor about that, and he was amazed. He asked me to tell him about the Lubavitcher Rebbe. When I told him, he took the bullet out of his pocket and asked me whether he could personally present the bullet to the Rebbe as a token of appreciation.

“A few days later I was released from the hospital. It was only later on that the doctor told me what happened next. The first chance he had, he went to the Rebbe and had a yechidus. While he stood there, he was so moved by the encounter that he forgot about the bullet in his pocket! He was leaving the room when the Rebbe asked Rabbi Groner to send him back and the

Rebbe asked him whether he wanted to bring him something. Well, that blew the doctor away, and he took the bullet out of his pocket and presented it to the Rebbe.

“When the doctor told me this, we were both absolutely astounded by what happened. I decided to change my way of life – to become an observant Jew.”

At the time I was not religious and I didn’t appreciate the importance of everything the Rebbe said, even if it seemed an offhand remark. But I did as the Rebbe asked, and a few minutes later I was in my car on my way to the airport. Very soon afterwards, I heard gunfire...

MY HATRED FOR CHASSIDUS VANISHED

One of the Litvishe rabbanim who lives in Los Angeles asked me, a few years ago, to pick up a friend of his who was coming in from Eretz Yisroel. He described his friend to me so I would recognize him at the airport. When I got to the airport, I found him among the hundreds of people in the terminal.

As soon as he entered the cab, he noticed the Chitas, and he said, “Are you a Lubavitcher? Then I have an incredible story for you, which will show you how the Rebbe sees everything; nothing is hidden from him.

“I grew up in B’nei Brak. I got caught up in the prevalent hatred towards Chassidus, and at every opportunity I was quick to attack anything associated with it, especially Chabad. Later on, I was one of those who initiated attacks. It reached the point where I felt it was a mitzva to do this. My opposition towards Chassidus was so great that today, I cannot understand it rationally.

“Even after I got married and had a family, my hatred didn’t diminish. On the contrary, it grew. All my relatives, acquaintances, and neighbors knew that I was a living example of hatred towards Chassidus.

“My younger sister has twin daughters. One day, one of the twins, who was ten years old at the time, became very sick. The doctors did their best but couldn’t help her. Her condition affected the entire household, and one of my sister’s friends, a Chabad Chassid, advised her to write to the Rebbe.

“Although my sister had *emunas chachamim*, she was afraid of my reaction and she told her friend that although she wanted to write to the Rebbe, her family was more important to her than anything, and so she couldn’t write to the Rebbe.

“Her daughter’s condition worsened and it reached the point where the doctors gave up. They advised my sister to fly to Columbia University hospital in Manhattan, where there were doctors who were experts in this illness.

“When my sister’s Chabad friend heard about this, she urged

my sister to see the Rebbe on Sunday and to ask for a bracha. She promised her that only good would result.

“Because of the limited time she had and her fear of my hearing about it, my sister politely demurred. A few hours later, she and her husband and daughter were in the airport on their way to New York.

“The moment the plane touched down on the tarmac, they didn’t waste a second; they rushed with their daughter toward the exit and took the first available taxi to the hospital. After half an hour of driving, the driver stopped the car. My sister looked out the window and didn’t see anything that looked like a hospital. She wondered why they had stopped, and in her broken English asked the driver. He told her they had arrived at 770 Eastern Parkway.

“But we didn’t ask you to take us here!”

“The gentile driver was taken aback by her reaction and told her that he had been working as a cab driver at the airport for many years and each time he had Israeli passengers they asked him to stop or wait for them here, near this building.

“The driver apologized and waived the fee and was ready to drive on when my sister stopped him. Her mind racing, she concluded that they hadn’t been taken to 770 by happenstance, so she decided to get out and have the taxi wait for them.

“My sister and her daughter joined the line of people waiting to see the Rebbe. Soon it was their turn. My sister didn’t say a word for she was overcome by emotion. The Rebbe gave her and her daughter a dollar and they left, but then the Rebbe asked that they be brought



My sister looked out the window and didn’t see anything that looked like a hospital. She wondered why they had stopped, and in her broken English asked the driver. He told her they had arrived at 770 Eastern Parkway. “But we didn’t ask you to take us here!”

back.

“Mrs. Sternberg, who was in charge of the women’s line, called them back. The Rebbe looked at my sister and her daughter and blessed the daughter with good health. He asked her whether she could be a

shliach mitzva for him. The girl nodded and the Rebbe gave her a dollar and said it was for her; then another dollar for her twin; another two dollars, one for her father and one for her mother; and another few dollars for her brothers (the precise amount). Finally, the Rebbe gave her one more dollar for her uncle, meaning myself.

“My sister left the Rebbe in shock. She hadn’t said a word to the Rebbe about her family or about her daughter’s illness. And how had the Rebbe known that her daughter had a twin and the exact number of children and where did the uncle come in here? My sister stood there astonished, saying, ‘Ruach ha’kodesh, ruach ha’kodesh.’

“She didn’t have much time to think, and so after writing on the dollars who they were for, she went back to the taxi, which brought them to the hospital. Despite all the gloomy prognostications, the operation was successful and the child recovered.

“When they returned to Eretz Yisroel, my sister made a seudas hodaah, and when she met her

Lubavitcher friend, she excitedly told her what had happened. 'You are the first one I'm telling this to. The opposition towards Chabad Chassidus is so strong in my family, especially with my older brother, that I'm afraid to tell them what happened or to give them these dollars.'

"Her friend urged her to go through with it, because if the Rebbe asked her to do so, then she was sure nothing bad would result.

"After a long period of hesitation and fear, it was decided that her daughter would tell everybody about their encounter with the Rebbe. With childish innocence, she described the encounter with the Rebbe and what she felt at the time. Then she said to whom the Rebbe had told her to give dollars, and she repeated it as the Rebbe had said it, "v'gam l'dod ha'gadol" (and also for the older uncle).

"I was afraid to face the Rebbe, but when I passed by the Rebbe he looked at me lovingly, and when I apologized, he said I didn't have to ask for forgiveness, 'the only thing that I want from you is for you to remain in touch.'"

"I was there, and when I heard my niece's story I was touched. I felt that all my hatred towards Chassidus Chabad had vanished

and I realized that, contrary to what I had thought, the Rebbe is a great Jewish leader. I resolved to travel to the Rebbe and ask his forgiveness, and I had a lot to ask forgiveness for...

"I flew to New York on business and my first stop was 770. I was afraid to face the Rebbe, but when I passed by the Rebbe he looked at me lovingly, and when I apologized, he said I didn't have to ask for forgiveness, 'the only thing that I want from you is for you to remain in touch.'

"I left the Rebbe in an emotional state that I had never experienced before. I visited the Rebbe, since then, on dozens of occasions, and whenever I had a problem I got amazing answers from the Rebbe."

My passenger finished his story by saying how hard he found it these days, as he wiped away a tear.



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‘ON THE SPOT I DECIDED: I AM A LUBAVITCHER’

BY NOSSON AVROHOM

*He was raised anti-religious and experienced many things in life before his rise as a jazz musician. * “Only the Rebbe took me out of the depths of klipa and brought me to the Truth.” * Daniel Zamir is now playing a different tune.*

Daniel is a fascinating person. Throughout our conversation, he emphasized how the Rebbe took him out of the depths of klipa, cleansed and polished his neshama, and walked with him, as it were, on the path towards Truth.

Daniel was born in Petach Tikva, where he attended public school and got a very anti-religious education. His views were extremely liberal, and even his freethinking friends were sometimes taken aback by what Daniel had to say.

Can you give us an example?

“In 9th grade I refused to go on the annual school trip since most of it would be spent in the Golan Heights, and I said it was occupied territory. I told my friends that I would go only after getting my passport stamped by the Syrian border police.”

He stubbornly stuck to his view but finally agreed to go on the trip after calling Yossi Sarid, who said it was okay if he went: “After all, Paris and London are not ours either, yet Israelis visit those places.”

After ninth grade, Daniel switched to a performing arts school in Tel Aviv, which has produced dozens of well-known artists and actors. Daniel is gifted musically, and he studied jazz, which he loved. He threw himself into his music and did very well. At the end of twelfth grade he got his diploma and began playing jazz on the saxophone, and composing music on the piano.

When he reached draft age, he faced a dilemma. He refused to serve in the army of the “occupying Israelis.” Furthermore, he wanted to further his music career. On the other hand, his family pressured him to go

to the army. He finally went to the army but the army soon released him.

“When I was released from the army, I started a band called, *The Danny Zamir Trio*. We played in nightclubs in Tel Aviv and other cities and began becoming famous.

Ironically, at that time I sometimes worked with a chareidi band run by Lior Garidi. I remember that every trip I made with him, to a wedding or other chareidi event, was like a trip to some far-off place. I felt cut off from the beautiful world, and in some primitive place.

“After a year of this, I concluded that Israel was too small for my ambitions. I had enough money, so I left for the U.S., where I rented an apartment in Jersey City, together with some other guys. I studied music at the New School in Manhattan, an exclusive university that produces great musicians.

“I started another band which consisted of an American Jew, a black fellow, and myself. We performed in dark clubs nearly every night. We quickly became popular and in demand.

“I would sit at the piano and compose, but something strange happened. Without my intending it, the compositions came out sounding

like authentic Jewish music. At first, I tried to deny it. When people pointed this out to me, I impatiently dismissed it and explained it was Arabic or ethnic, but I knew they were right and I felt confused and surprised by this.

“I sent some of my compositions to a record company called Tzaddik, which was run by Mr. Zoron, a local Jew. I was thrilled when I came home

one day and heard a message that said that he wanted to record our music. For a new group like ours, it was a major step forward. We became well known and we traveled around the U.S. and Europe. The Europeans really loved our music, and we went to Europe time after time to be part of well-known festivals, which attracted huge crowds.”

Daniel felt that he was on top of

the world. He participated in first-class events with great jazz musicians. The fact that he was so sought after and famous gave him immense satisfaction. However, it was then that issues relating to his personal identity began to bother him. An unfortunate incident that happened with his good friend made him think about searching after the true meaning in life: “I knew that every human being has a soul and it has a profound influence upon him, but when I spent more time thinking about it, I ended up pushing these thoughts aside and continuing my daily routine.

“One day, we decided to add a bit of color to our performances. In the middle of our performances, we would play recordings of speeches in Japanese or other foreign languages, which added a dramatic touch. The crowds loved it. A Jewish friend asked me, ‘Why don’t you play something of a Jewish rabbi?’

“I went to Eichler’s Judaica store in Manhattan and bought a tape and began playing it at our performances. In New York, nobody realized it was a drasha of a Jewish rabbi. It was funny, and somehow fit into our performances. Then we had the jazz festival in Eilat, and after we performed, people came over to us looking disappointed. I didn’t know what they wanted, so I decided that when I got home I would listen to the tape.

“It was the first time I was encountering authentic Judaism.

“When I returned to Manhattan, my exploration of the soul began to take shape. As a result of intense self exploration, I came to the awareness that I had a powerful ego and I had to break it. I had a gentile roommate who was also interested in this, and I borrowed books on Eastern religion from him and read them avidly.

“I bought books of a Tibetan guru and was attracted to Zen and Buddhist religions. After a talk with a



Daniel Zamir

friend in Israel, who guided me in how to do yoga and meditation, I put a lot of time into doing these exercises. I spent hours sitting quietly, letting my thoughts run free. I did these exercises in my apartment, on the train, and wherever and whenever I could.

“One day, I decided to go vegan. I stopped eating meat and fish and didn’t even eat eggs. The next stage was when I started wearing robes and skirts instead of pants.

“I didn’t stop with that. The more I studied of Eastern religions, the more I did things that previously I would have thought were nuts. I bought an incense stick and began walking around with it. People called me Moses. I grew an afro, and in general, made all sorts of drastic changes in my life that left the people around me open-mouthed. I felt good and continued this way of life.”

What were you searching for then?

“I was searching for spirituality, a way of life that would make me feel complete and free, and I found it while reading those books and by meditating.

I didn’t consider that what I was really looking for was to be found in Judaism. I thought of Judaism as something primitive, far from inner freedom of the soul that would lead to self-fulfillment. This way of thinking was reinforced when I played at some religious weddings in New York.

“One year, I went to Eretz Yisroel in order to take part in the jazz festival in Eilat. On that visit, something amazing happened to me. One day I went to Tel Aviv and I was sitting on the beach and meditating when an older fellow came over to me with a ball and asked me to play. At first I thought of brushing him off, but then I agreed.

“We began to play and at some

point the ball fell in the middle and we both went to pick it up. Our gazes met from up close and he said to me, ‘Listen, you have spiritual eyes and a very special soul.’ He went on to tell me that for seventy years he had searched for the meaning of life, having traveled for this purpose over land and seas. ‘I see that you are making the same search. I don’t know what to tell you except there are two books you must read: Mishlei and

“I met Dov Yona Korn, shliach in the Village, who encouraged me to be a part of Chabad. My response was, ‘What difference does it make what I am? The main thing is that I keep Torah and mitzvos.’ He didn’t agree, and arranged for me to learn Chassidus every day with a chavrusa.”

Koheles.’ The game ended and he left.”

When Daniel returned to New York, he decided to follow up on the old man’s suggestions. He called a Jewish friend, who once played music with him, who was happy to send him the s’farim.

“When I read those s’farim (and what I didn’t understand I looked up in the commentaries), I felt that it

was the first time that I was encountering the spiritual dimension of Judaism. I felt very confused and restless.

“Whenever I thought I had attained the inner peace I sought, the uncomfortable feelings returned. I read even more Eastern philosophy, and began really delving into it. Then I broadened my horizons and began reading the Koran and the New Testament, in addition to reading books by Black leaders.

“When I told a Jewish friend who was not religious that I was reading Koheles, he said half-seriously, half-jokingly, ‘So put on tzitzis.’ He said that tzitzis helped the memory and protect a person from all four corners of the world.

“I figured, why not? And I began wearing tzitzis. I didn’t associate it with Judaism and doing t’shuva. It just seemed a cool thing to do. When my parents came to New York to visit me and saw the tzitzis, they laughed. They were sure I would quickly get rid of them.

“When it dawned on me that Judaism was also something spiritual, all the barriers began to fall away. I visited Eretz Yisroel, where if you wear tzitzis you are already ‘suspect.’ Friends looked at me askance.

One day, they introduced me to a Breslover Chassid, and I had a long talk with him. Throughout the visit I felt like I was flying and I barely ate. I slowly came to realize that Judaism is the true spirituality.”

What made you think so?

“With all the other religions, you go with the flow without fighting your *ratzon*. In Judaism, there is a constant battle against the *ratzon*. My mother saw what was happening with me and she said, ‘Do what you want but I won’t have two sinks!’

“When I returned to New York, I bought a set of Zohar and began reading it. I suddenly realized that

Judaism isn't just spiritual but it's the father of all spirituality. Judaism consists of all the approaches together and much more. I was scared because I knew that t'shuva on a practical level was required. Just the thought of this made my stomach churn.

"I started with Shabbos and then I began wearing a big Bucharian kippa. At one of the chareidi weddings I played at, they gave out a siddur and I took one. At first, I tried davening Shacharis every day, but when I saw that several hours had gone by and I was still in the middle, I cut it down to just the first five pages."

Daniel felt consumed by conflict as he did things he didn't want to do and felt he wasn't in control. As he progressed in his Yiddishkeit, he continued performing. Then came Pesach and he decided that if he had come that far, he ought to keep Pesach properly too.

"A few days before the seider, I met Shlomo Racko, a drummer who attended the same university in Manhattan as I did. I greeted him with a line I had read in Pirkei Avos, 'make for yourself a rav and remove yourself from doubt.' He responded with a smile and said, 'I won't be a rav but I can be your friend.'

"When I told him that I wanted to make a proper Seder he exclaimed, 'So come with me to 770!' I didn't know the significance of that number. He brought me there – this was in 5761, when the first night of Pesach was on Motzaei Shabbos (as it is this year) and I arrived at 770 Erev Shabbos.

"When I got to the apartment where I would be staying, I saw one of the bachurim covering the shelves in the fridge and the faucets with silver foil, and I thought he was crazy. I thought he was even crazier when he explained the various hiddurim that Lubavitchers do for

Pesach. I concluded that Chabad was a cult.

"I spent the Seder night with Zalman Scharf, but I was utterly removed from things. I didn't understand what was happening because it was remote from my mentality. I was shaken by what I saw, on the one hand, and on the other hand, an inner voice urged me to stay and to experience the holiday.

"At the end of the second day of Yom Tov, I felt I had begun to loosen the grip of my ego. When I got home



after Yom Tov, I decided to eat only shmura matza and made sure no chametz entered my domain.

"The only chareidi area I knew was Crown Heights, and every few days I went there to buy kosher food. The guys connected me with the local Chabad house, where Rabbi Eliyahu Engel is the shliach. I would go to shul to daven, and made my first real steps in the world of Judaism with his help. Rabbi Engel's calm demeanor and his patience for all my questions, made me respect and admire him.

"My beginning to keep Shabbos at this time was the hardest test for me. The other members of the band asked me to perform with them Friday nights, when most performances take place. I replied that one who keeps G-d's commands is helped by Him.

"One day later, I got a call from Marseilles, France, asking us to perform in a jazz festival there. I agreed but then was very upset when I saw that the festival began on Shabbos. I called them and told them about my problem and the manager said it was okay. He would arrange a hotel for Shabbos and we would begin playing on Motzaei Shabbos. But a brief glance at a calendar showed me that the fast of Tisha B'Av began that Motzaei Shabbos, and to the shock of my friends, I told the manager that we couldn't play on Motzaei Shabbos.

"This was no simple test, but I was given the kochos to pass it. It was Hashem himself, who arranged it so that the manager readily agreed to let us play first on Sunday night. My friends, who were following all these arrangements, were stunned."

Throughout this period, Daniel was particular about not identifying with any branch of Judaism. It was enough for him that he had begun taking steps in his religious observance. He even started learning at Yeshiva University in New York, enjoying Gemara and Midrash. But one thing amazed him: wherever he went, he found Chabad. There were three Orthodox shuls where he lived, all of them Chabad. When he wanted chalav Yisroel milk, he bought it at the Chabad store, and so on.

"The thing which gave me the final push towards Chabad Chassidus had to do with two open miracles. The first was when my gentile roommate surprisingly began making problems and fighting over nothing. I

decided to move. Just then, a friend called and said that he remembered that I had been looking for an apartment and he had a nice apartment for a low rental fee. I agreed and was amazed by the astounding Divine Providence.

“What happened next was no less astounding. The apartment was in Crown Heights, not far from 770, which enabled me to participate in the t’fillos and be in a Jewish environment. I remembered that on one of my visits to Crown Heights someone told me that when a person becomes mekurav to the Rebbe, the Rebbe takes him by the hand and helps him. I was seeing this happen and it made a tremendous impression on me.

“Despite my involvement with Chabad, I had a serious problem with ‘Yechi’ and the belief that Chassidim get answers from the Rebbe in the *Igros Kodesh*. I am a very rational type of person, and this bothered me. It didn’t seem authentic to me. But this didn’t last long.

“I met Dov Yona Korn, shliach in the Village, who encouraged me to be a part of Chabad. My response was, ‘What difference does it make what I am? The main thing is that I keep

Torah and mitzvos.’ He didn’t agree, and arranged for me to learn Chassidus every day with a chavrusa.

“One time, when we had finished learning, I sat and thought about how wherever I went there was a Lubavitcher. Maybe *I* should be a Lubavitcher? Then opposing thoughts began to pop into my mind, and I took a volume of *Igros Kodesh* and said to myself, Chabadnikim are definitely not normal. G-d, show me the right way to go; give me an answer!

“I opened the volume and was shocked by what I saw. On the two pages open before me, the Rebbe was saying how Chabad is the true path, as has already been proven in the past, and the path to truth is through Chabad, etc.

“On the spot I decided that I was a Lubavitcher. I went to 770, and rather than avoid saying ‘Yechi,’ as I had done previously, I proudly proclaimed ‘Yechi’ with the others. I realized this was my true bittul and the breaking of my ego, to be devoted to the



Rebbe without thinking about how I appeared to others.”

Daniel began to miss Eretz Yisroel. He took Dov Yona’s advice and went to the Chabad yeshiva in Ramat Aviv, where he learned how Chassidus sees depth and p’nimius within music.

Daniel started a new band with two young musicians who came from the same school of the Arts that he attended. Before performing, the two of them put on t’fillin, and often got into long conversations about the meaning of life. Today, they attend a *Tanya* class and they write to the Rebbe and have farbrengens with their friends where they speak about Judaism.

Daniel continues to play his music and he is about to produce a recording which is true to the sources, although certainly unique. To him, that symbolizes the completion of a personal tikkun...



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BEARING THE BANNER

BY SHAI GEFEN

DRAWING THEM CLOSE TO TORAH

Beis Moshiach published its 500th issue this past week. This is definitely quite an accomplishment, for this publication brings the Rebbe's message and the Rebbe's position to the public and stands in the forefront in the wars to fulfill the Rebbe's directives.

It's difficult to imagine how we could have managed without *Beis Moshiach*, which, week in and week out, nourishes our emuna and is mekasher thousands of Jews to the "tree of life." *Beis Moshiach* has always stood in the breach during this difficult time for Chabad Chassidim, when even other Lubavitchers weakened.

Beis Moshiach proudly bears the Moshiach banner, which is the only remaining shlichus, *kabbalas p'nei Moshiach*, as the Rebbe said at the Kinus HaShluchim 5752. It has proven that whoever is involved in inyanei Moshiach and Geula ends up enthusiastically pursuing the other inyanim of the Rebbe. The Rebbe explained this in that sicha to the shluchim, saying that Moshiach is the gateway for all other activities in spreading the wellsprings and Torah and mitzvos.

These days, as the Rebbe's fight centers on shleimus ha'Aretz, and the need to preserve our security in the face of a government that threatens to expel Jews from our land, thereby

endangering millions of Jews, *Beis Moshiach* leads the way.

At a time when others prefer to remain silent and to collaborate, whether covertly or openly, with the government, and magazines that in the past championed the cause of shleimus ha'Aretz dropped it for other causes, *Beis Moshiach* has demonstrated that he who is connected up above, doesn't fall

The policy of shutting mouths practiced by Sharon's dictatorial government won't deter us. If that's the price we have to pay to express the Rebbe's view, we agree to pay it – and happily!

below.

Those who are unconditionally mekushar to the Rebbe, and who don't pick and choose what suits them, but accept everything the Rebbe said as though it was given at Sinai, are the ones who fight for **all the things** the Rebbe fought for.

Our faith and fortitude is being

tested, and it's a time when a magazine, which is meant to express the Rebbe's views, is tested too. The challenges are enormous, especially when confusion reigns, and sadly, we see great people fail the test.

The secret to success is not to decide what is good for us, what is popular to say today and what is considered not politically correct to say; the secret to success is utter bittul to the Rebbe. This is the only way we can prevail in these trying times.

Beis Moshiach took on the job of presenting the truth in a way of mesirus nefesh, without compromises, even though it isn't always popular, and even when people make fun, including so-called friends, who ask us to keep quiet about shleimus ha'Aretz.

The Rebbe told Rabbi Menachem Ben-Tzion Wilhelm a"h that Chabad's approach is not to bring the Torah to the people, as some other groups do, but the opposite, as it says in Pirkei Avos, "to draw them to the Torah." In other words, no compromises.

The secret to success is obedience, without making conditions or conducting public opinion polls. The front cover of *Beis Moshiach* is always a picture of the Rebbe because this conveys the message that the Rebbe sets the tone on every single inyan!

Shleimus ha'Aretz is only part of the Rebbe's battles, an inseparable part of the Wars of Hashem that we have to



win. Those who are involved in inyanei Geula and Moshiach are also involved in the future of the existence of the Jewish people in Eretz Yisroel.

The huge rally that took place in Binyanei HaUma in Yerushalayim, “*Mi L’Hashem Eilai*,” proved yet again, that those connected to the Rebbe in inyanei Moshiach and Geula promote shleimus ha’Aretz!

And herein lies *Beis Moshiach’s* secret to success, for each week its readers get a full portion of Torah and Chassidus, Geula and Moshiach, along with the eternal hiskashrus to the Nasi HaDor.

So please; all readers of *Beis Moshiach*: don’t keep this to yourselves. Spread the wealth! *Beis Moshiach* enables us to be mekushar to the Rebbe without compromises or concessions. *Beis Moshiach* is the only periodical that fights the Wars of Hashem, so each one of you has the obligation to see to it that at least one other family gets the *Beis Moshiach*!

May we soon read about the hisgalus of the Rebbe MH”M in the *Beis Moshiach*!

THEY ARE A-F-R-A-I-D

Last week, many people were worried about me, having heard that I had been taken from my home for interrogation after being falsely accused of various things. This is amidst the broad scale attempt to terrorize whoever fights on behalf of shleimus ha’Aretz.

First of all, I want to assure the Jewish section of the Shin-Bet (our Yevsektzia) and their accomplices, from within and without. Not only will we not be intimidated, but with Hashem’s help, we will intensify the battle for shleimus ha’Aretz. The policy of shutting mouths practiced by Sharon’s dictatorial government won’t deter us. If that’s the price we have to pay to express the Rebbe’s view, we agree to pay it – and happily!

Jews and those who opposed the Soviet government were eliminated, and it was all legal. Then too, there was probably a minister who established special units to “deal with incitement,” which is a code for eliminating enemies of the government. We hope that here in Eretz Yisroel they won’t start making people disappear because of their views.

It would certainly be nicer to be popular and to get medals for your work, but we’re not waiting for that. Chabad Chassidim are accustomed to acting with mesirus nefesh, starting with the Alter Rebbe, who was imprisoned for spreading Chassidus and for raising tz’daka for Eretz Yisroel, until the present generation. We will not be deterred by Sharon’s government either. Thousands of Chassidim, whose parents and teachers were sent to prison under the Soviets, will be moser nefesh under Sharon too. This despicable and unprecedented forcible closing of mouths will achieve the opposite results.

I must mention my shortcomings here. Whenever I wrote this column about this dictatorial government and I quoted the Rebbe’s sichos about the Israeli dictatorship, which is ten times worse than Soviet Russia, it seemed metaphorical. I didn’t want to believe that this is really the way it is. I thought it’s possible that things were really better than that. But after what happened last week, the imprisonment of a council member in Kiryat Gat, and my arrest, which was the last of a bunch, I finally saw how low they really are. Their fear only shows us how powerful we are when we quote the Rebbe in protest and in pain.

The Shin-Bet knew good and well that Chabad Chassidim don’t use violence, and all our activities are legal. The battle isn’t personal, but a battle to save the Jewish yishuv in Eretz Yisroel, a battle to prevent terrible danger to millions of Jews. Whose heart doesn’t

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tremble when hearing the warnings of the Nasi HaDor about the impending danger?

The government is afraid of the truth. Suddenly they realize there are thousands of Jews who are ready to fight for the truth. Suddenly they realize that the empty slogans, "We love Sharon," and "We Have Love and It Will Triumph," were exchanged for the painful and frightening truth, "Arik Sharon, You Are Bringing a Tragedy Upon Us!"

The truth is hard to hear and accept. It's the truth as proclaimed by the Nasi HaDor, and not everybody wants to hear it.

Today, every Chabad Chassid is put to the test. We all need to stand as one man, with one heart. We must all be in Gush Katif on that fateful day, and stand at the side of our fellow Jews, those Jews who live there with mesirus nefesh.

Chabad will not abandon the Jewish people to the machinations of a fearful tyrant who arrests those who dare to oppose his vicious plan.

THE RALLY AND THE RAMIFICATIONS

The rally on behalf of shleimus ha'Aretz showed how people desire to hear the unvarnished truth; it showed how much people are driven and ready to fight. Thousands of Lubavitchers arrived from around the country and showed how they stand by their Rebbe.

The rally will be remembered as one of the historic events in the history of the battle to save our land, because it was the first gathering of observant Jews, about whom our Sages say, "A gathering of the righteous is good for them and good for the world. This was the first time that Torah leaders publicly cried out for Torah and halacha, as outlined in the *Shulchan Aruch*. With that cry, they removed the awesome *chillul Hashem* of religious complicity.

The Shin-Bet knew good and well that Chabad Chassidim don't use violence, and all our activities are legal. The battle isn't personal, but a battle to save the Jewish yishuv in Eretz Yisroel, a battle to prevent terrible danger to millions of Jews. Whose heart doesn't tremble when hearing the warnings of the Nasi HaDor about the impending danger?

The rally was described, and rightfully so, as the firing of the first

salvo in the struggle for the integrity of Eretz Yisroel. However, we are now, every one of us, obligated to continue the protest and rally to the cause. Every Jew must view himself as personally responsible for correcting the current situation. Every individual must mobilize for the ongoing struggle.

It should be pointed out that, Heaven forbid, nobody should allow themselves to be drawn into any acts of violence or provocation which Sharon's henchmen will try to instigate. We will only follow the path of legal protest, as per the resolutions taken at the rally. However, we will do so with full determination and intensity, so that we will put a stop to this diabolical plot.

Just last week, it was revealed that a Knesset investigation found the only historical precedent to the Disengagement Plan, was a similar plan carried out by Josef Stalin, the sadistic, savage murderer, who was responsible for the brutal murder of millions of people. It is shocking to think that today, here in the Holy Land, they carry on the traditions of Stalin, who incidentally, was a "light unto the nations" for many of our own people on the Left.

"SIMCHAS CHOSON V'KALLAH"

**WE CAN HELP YOU
YOU CAN HELP US**

*Take part in the mitzvah of
מתצית השקל*

**PLEASE COME TO THE BENJAMIN'S
712 MONTGOMERY ST
(bet. Kingston & Albany)**

or DOWN STAIRS 770 on Thursday
From 12:30pm. Purim All Day

מתנות לאביונים will be greatly appreciated for this worthy cause.
In this merit may we be Zoche to greet MOSHIACH NOW!

REDEMPTION MUSIC TRIUMPHS OVER NEW YORK SNOW “STATE OF EMERGENCY”

BY DEVORAH LEAH SHALINSKY

The blizzard-like conditions couldn't deter those brave women and children who ventured out *Motzaei Shabbos Shira* to celebrate with song and dance. The event marked *Shabbos Parshas B'Shalach* and the anniversary of the Rebbe MH"Ms talk about how the women in *Mitzrayim* (Egypt) anticipated the *Geula* with their tambourines.

“I was happy and relieved to have had an actual event. This day has the same *ko'ach*, strength, as when Chavi Cohen (in 5752) presented the original tambourine to the Rebbe MH"Ms”, said Basha Botnick, organizer of the Redemption Music Festival. Our group, Jewish Women United For The Redemption, has a particular focus on simcha, joy, especially with tambourines.

Despite the many ladies from Queens, Flatbush and Riverdale who couldn't come because of the weather, the audience still numbered around two hundred fifty. Every person who went was meant to be there and came out with mesiras nefesh. “All of them *noshim tzidkanios*” (righteous women), added Basha Botnick.

Devorah Hasofer flew in especially from her home in Rechovot, Israel as the featured guest entertainer. Devorah inspired the crowd in a farbrengen-like atmosphere rather than a stage concert.

She shared a very moving personal story. About five years ago when Devorah came for the first Redemption Music Festival, she went to 770 on Shabbos. She described how she saw the Rebbe throughout the *sicha* after the Torah reading. Although a bit reluctant to share this story, Devorah received encouragement to publicize this experience by looking into the *Igros Kodesh* (Holy Letters). Seeing the Rebbe is a reminder to her of the Rebbe's presence, who we know is always here.

From her time spent in Yesha, Devorah related a story about an Arab who gets up every morning, looks at his picture of the Rebbe by his bed, & commits himself to the Seven Mitzvos of Noah. She also urged her audience remember our fellow Yiddin in Eretz Yisroel & in particular in Gush Katif.

As Devorah introduced her song about Miriam Haniviah (the prophetess) she began... One of the roots of the name Miriam is “meri” which means rebellion. Miriam rebelled against the sheker, the falsehood, of the galus. She acted with great courage and it is our present challenge to do the same. By preparing tambourines and dancing with them we show our *emuna* (faith) in Hashem and His servant, the Rebbe MH"Ms.

Sara (Sharon) Lovitch from Long Beach, California is also using her unique talents to hasten the *Geula*. She says it is important to use one's gifts from Hashem, in a creative way.

Trained in opera, she was looking for a Halachically proper venue to reach people emotionally. She hadn't performed for a while when Basha Botnick called her. The Rebbe encouraged her through the *Igros* to sing at the Redemption concert.

Sara Lovitch says she enjoys performing Jewish music of different lands in Ladino, Yiddish and English. She says this is part of the ingathering of the Jewish people and it reminds us that all of us are one people.

Sara recently made a tape, Song of Sara. On the tape jacket she writes that just like Sara Imeinu's candles burned from week to week, the flames of our neshamos should burn brightly through joyous, powerful music. She dedicates her tape to the Rebbe who encourages her to use her Jewish name.

Sara sang a beautiful song about Shabbos candles written by Mirele Rosenberger, who was the accompanist for the evening.

Another Sara in our Lubavitch community, Sara Gita (Rothstein) Soble, has also made a tape. She shared some of her niggunim from the tape, emphasizing Simchas HaGeula.

Orly Sperlin displayed her unique talent on the accordion, playing a lively medley of songs. Orna Ben Tzvi warmed up the crowd playing her harmonica, a special talent she has developed largely on her own.

Rabbi Shloma Majeski spoke about the unique time period in which the concert took place. Shabbos Shira and Shvat is a time particularly connected to women and the Rebbetzins of Chabad (many of whose *yahrtzait*s occur in Shevat).

Our generation's task, he said, is to bring Moshiach into the most concrete level. We can witness *Geula* in the unfolding events of the day. Rabbi Majeski pointed out that: 1) The war in Iraq is connected to the rebuilding of Yerushalayim; 2) The tsunami is bringing the world to recognize the greatness of Hashem; 3) The leading “atheist” has come to believe in Hashem through the complexity of the DNA; 4) Condoleezza Rice said she would work for the return of the “Schneerson documents” from Russia in the Congressional hearings approving her for Secretary of State.

The entire evening was a forum for strengthening our *emuna* through words of *chizuk* (strengthening) and for breaking barriers through joy. “We should all make sure that we have our own tambourine and dance with it at least from time to time... with our children, with our students, friends and Jewish women who need us to introduce them to the concept... quite simply because it hastens the Redemption”, concludes Devorah Hasofer.

THE GAON RAV YITZCHAK ISAAC HA'LEVI HERTZOG Z"l

From Shemen Sasson Meichaveirecha

BY RABBI SHALOM BER WOLPO
TRANSLATED BY ALEXANDER ZUSHE KOHN



PART II

“THE MIND OF THE TZEMACH TZEDEK”

In 5709 (1948-49), Rav Hertzog came to the United States for Shavuos. He stayed in Crown Heights, but his accommodations were a considerable distance from 770. On Yom Tov, the Rebbe Rayatz sent the yeshiva *bachurim* to daven *Mincha* with him, and let them know that no *bachur* would be permitted to participate in his *farbrengen* until the davening at Rav Hertzog's was over. Since Rav Hertzog had not yet come to shul when the *bachurim* arrived, one of the *bachurim* began reciting a *maamer*. When Rav Hertzog arrived, the *bachur* stopped saying the *maamer*. After *Mincha*, Rav Hertzog gave a *drasha*, and then the *bachurim* escorted him to his lodgings. Upon the *bachurim*'s return to 770, the Rebbe Rayatz, pleased with the mission they had performed, himself rose to open the door for them. The Rebbe expressed great interest in the details of their mission, and said that they should not have interrupted the *maamer* upon Rav Hertzog's arrival. The Rebbe also asked them to repeat Rav Hertzog's *drasha*.

During the course of Rav Hertzog's stay in New York, the Rebbe Rayatz met

with him a number of times, and they conversed in Torah a lot. [Later], when Rav Hertzog went in to the Rebbe for a private audience, he expressed his awe at the brilliance of the Rebbe's son-in-law, [the Rebbe MH"m]. The Rebbe said: "He has the Tzemach Tzedek's head. The entire Torah is open before him." Rav Hertzog himself related this story to my grandfather, the chasid Rav Ezriel Zelig Slonim z"l. (It is well known that Rebbetzin Nechama Dina used to say about her son-in-law, the Rebbe MH"m: "My husband says he is the Tzemach Tzedek.")

Similarly, the *gaon* Rav Yosef Shlomo Zevin z"l used to relate that "the *gaon* Rav Yitzchak Isaac Ha'Levi Hertzog met with the Rebbe [MH"m] when the Rebbe was not yet the leader. These meetings engraved themselves on *gaon*'s heart, and he would speak in extraordinary terms of the Rebbe's [MH"m's] greatness and awe of Heaven."

“REGARDS FROM THE PROSPECTIVE REBBE TOO”

In a letter to the chasid Reb Rch. Havlin, dated 4 Tammuz 5709, the Rebbe MH"m writes: "Enclosed you will find an excerpt [from a transcript of] the chief rabbi's visit here. In my humble opinion, it would good for this

[excerpt] to be publicized in upcoming periodicals. You should arrange that the abovementioned [Rav Hertzog] should speak in public about his firsthand view of the activities of my holy father-in-law, the Rebbe.

In a letter to the chasid Reb Ben-Tzion Shemtov of London, dated 25 Tammuz, 5709, the Rebbe [MH"m] writes: "Surely you will send copies of the pictures of *Anash* meeting Rav Hertzog. In a letter dated Elul, 5709, the Rebbe writes: "Thank you for participating in the meeting with Rav Hertzog, and for informing me of it."

When Rav Hertzog returned to the Holy Land members of *Anash* came to him to receive regards from the Rebbe Rayatz. Rav Hertzog said to them, "Regards from the prospective Rebbe too," and praised the Rebbe's greatness and awe of Heaven.

RECONCILING SCIENCE WITH TORAH

The Rebbe MH"m and Rav Hertzog exchanged many letters. In one such letter dated 25 Elul, 5710, the Rebbe addresses Rav Hertzog with a number of impressive titles: "The *rav* and *gaon*; the *vasik* and *chasid*...; the man of noble character who seeks the welfare of his people.... The Rebbe then blesses him

with a good year and proceeds to explain the two Torah positions on “time” — whether it is (A) a continuum, or (B) every day is an independent entity.

In a letter dated 20 Adar, 5711, the Rebbe writes to Rav Hertzog about the religious parties in Israel creating a united front. (Addressing himself to the common concern among the parties — that uniting with each other would compromise their respective qualitative strengths — the Rebbe points out that in *halacha* we often find that quantity possesses an advantage over quality. The Rebbe cites many sources to demonstrate this point.) (There are other letters in which the Rebbe explains the advantage of a united front at much greater length.)

In a letter dated Rosh Chodesh Sivan, 5711, the Rebbe sends Rav Hertzog a Shavuot blessing, and explains the Rambam’s expression, “As the fools thought,” said in reference to the establishment of the first (i.e. original) Pesach. That year the Rebbe sent Rav Hertzog the *seifer, Piskei Dinim Shel HaTzemach Tzedek*.

In 5715 (1954-55), the *gaon* asked the Rebbe to resolve for him, in writing, some of the supposed contradictions between Torah and science. On Rosh Chodesh Tammuz, the Rebbe sent Rav Hertzog some explanations he had written on this topic in the past, and he apologizes for not having had the time to write any new insights new on the matter. (In the same letter, the Rebbe sends him a blessing comprised of expressions and teachings of the Talmud, Midrash and Zohar, in honor of his being chosen for a new term as chief rabbi of the Holy Land.)

Almost a year later, on 4 Sivan, 5716, the Rebbe sent Rav Hertzog another letter stating, “This time I have included some [new] ideas that came to

mind concerning the problems [between Torah and science] you wrote about in your previous letter.” The Rebbe then covers 4 pages addressing the so-called contradictions between the science and Torah views on the age of the world.

THE STRUGGLE TO PROTECT THE SANCTITY OF SHABBOS

In a letter written on Chanuka, 5712, the Rebbe asks Rav Hertzog if the chief rabbinate in Israel permits traveling on Israeli boats on Shabbos. In a letter to the *gaon* Rav Shlomo Yosef Zevin, dated 12 Teives, 5712, the Rebbe asks the *gaon* why Rav Hertzog did not yet respond to his question. These



Right to left: Rav Hetzog, Rav Yechezkiel Abramski, Rav Yaakov Adas, the Lev Simcha, (?), Rav Shlomo Zalman Aurbach

letters marked the beginning of the Rebbe’s intense struggle to prevent Jews from transgressing Shabbos by traveling on the Jewish-run boats on Shabbos. On 9 Tammuz, 5716, the Rebbe wrote to Rav Hertzog: “A shocking rumor has been spread by certain groups — that the chief rabbinate has permitted traveling on boats which have Jewish captains, and which we may well presume are going to travel also on Shabbos. On the basis of this [rumor] a few Shabbos-observant American youth want to travel on such a boat this coming Erev Shabbos. Surely Your Honor will use appropriate means [to dispel this rumor] before it is too late.

In yet another letter to Rav Hertzog on this matter, dated 23 Tammuz, 5715, the Rebbe explains at length the halachic problems and prohibitions involved in traveling on these boats on Shabbos. A week later, on Rosh Chodesh Menachem Av, the Rebbe again analyzes the matter from all its halachic angles, even detailing the mechanics of the boats to demonstrate how they operate. The next day, the Rebbe sent a telegram to Rabbis Hertzog and Nissim, in which he lists ten prohibitions that are transgressed when the boat travels on Shabbos, and which cannot be avoided even when the boat operates on the most advanced automatic operating system.

PREVENTING THE SPREAD OF REFORMISM AND CONSERVATIVISM

After the tragic murder of five yeshiva students in Kfar Chabad by terrorists, in Iyar of 5716, Rav Hertzog came to the town to lift the spirits of the residents. The Rebbe later wrote to him: “Thank you for your telegram, and for your efforts at encouraging the inhabitants of Kfar Chabad. Surely you will continue, and even increase, your assistance in the development of the Kfar and its institutions. Thank you.

In a letter dated 8 Iyar, 5716, the Rebbe tells Rav Hertzog that he has been informed that certain American organizations that include Reform and Conservative representation want to persuade the chief rabbi to send them a letter of support — hence, he should be careful to avoid their trap. On the same day, the Rebbe also wrote to Rav Zevin urging him to influence Rav Hertzog in this regard.

It later turned out that Rav Hertzog had already prepared such a letter of support when the Rebbe’s warning reached him; of course, he abandoned

his plan to send the letter of support to the organization, and sent the Rebbe a telegram informing him of this change. In a reply dated 4 Sivan, 5716, the Rebbe thanks Rav Hertzog, saying, "Words cannot describe the great harm you prevented by the action you took to nullify your letter [of support]... which in my opinion has direct bearing on the Conservative and Reform incursions in the Holy Land, may it be speedily rebuilt."

When Rav Hertzog passed away, in Tammuz, 5719, the Rebbe sent a telegram to Agudas Chassidei Chabad in Israel stating: "Surely a contingent from Agudas Chassidei Chabad will participate — in my name, moreover — in the *levaya* and *nichum aveilim*." The delegation included Rabbis Zislin, Yudasin, Karasik, Althaus, Gurary, and others.

SPEAKING TORAH AT THE UN

A special connection existed between the Rebbe and Rav Hertzog's son, Chaim Hertzog, in the context of the latter's diverse public role, as well as his later appointment as Israel's UN ambassador, and eventually Israel's President.

In a letter dated 2 Kislev, 5724, the Rebbe thanks Chaim Hertzog for the assistance he grants the residents of Kfar Chabad. "I was not surprised when I was informed of this," writes the Rebbe, "as I personally knew your honored father, the *rav* and *gaon* z"l, and the way he related to Lubavitch matters with affinity and devotion — something he undoubtedly instilled in his children."

On the night of Simchas Torah, 5737 (1976), while serving as Israel's ambassador to the UN, Mr. Hertzog came to the Rebbe's *hakafos* with his son and a few delegates of the Israeli embassy. (For the Israelis, this was *hakafos shniyos*.) At the farbrengen preceding the *hakafos* the Rebbe spoke about how the Jewish people's

connection to the land of Israel is based on the Torah, and about the necessity of explaining this to the nations of the world openly and without diplomatic spin. During the actual *hakafos* the Rebbe spoke with Mr. Hertzog about the fact that the city of Chevron is one of the forty-two cities belonging to the Leviim, and asked him to declare in the UN that Chevron belongs to him and his son (the Hertzog's are Leviim). The Rebbe also spoke to him about the fact that Avraham Avinu purchased the *Maaras HaMachpeila* for the full amount, and that "if they tell you to take the money back, tell them to add the interest accrued over the past three thousand years."



With Rav Zevin during a visit to Kfar Chabad

"CHAIM HERTZOG IS A LEVI AND A PRACTICING JEW"

The Rebbe honored Mr. Herzog with a *hakafa*, and honored his son with the Rebbe's small Torah scroll (a very unusual occurrence).

Three year later, when the *Admur* of Sadigura visited the Rebbe, the Rebbe said to him: "When Mr. Chaim Hertzog was here on Simchas Torah, I said to him, 'Since you are a Levi and Chevron belongs to the Leviim, you should declare in the UN that Chevron belongs to you, and you refuse to relinquish it.' I was later informed that he did this."

When the *gaon* Rav Efrayim Yaales

had a private audience with the Rebbe he made mention of Chaim Hertzog's election as President of Israel. The Rebbe said: "Did you mention Chaim Hertzog? He is a religious person, the son of the chief rabbi, z"l — he is a Levi and a practicing Jew."

MR. YAAKOV DOVID HERTZOG

Rav Hertzog's second son was Rabbi Dr. Yaakov Dovid Hertzog, o.b.m. Doctor Hertzog was a Torah scholar whose fear of sin took precedence over his wisdom, and who, nevertheless, shared a very close relationship with the Prime Ministers of Israel. In his role as Israel's ambassador, Doctor Hertzog presented himself to the nations of the world as a Jew close to his roots. The gentile leader of one country once said to him after a conversation: "As you were talking to me, it seemed to me as though I was reading a chapter of the Bible." Doctor Hertzog is fondly remembered in the yeshiva world as someone who always helped their cause and put in a good word for them at the various governmental offices. He passed away in 5732 (1971-72) at a young age.

Mr. Hertzog is know to have had many connections — i.e. letters, private audiences, etc. — with the Rebbe. His widow, Mrs. Peninah Hertzog wrote the following to me on 8 Adar I, 5755. "Rabbi Dr. Yaakov Dovid Hertzog z"l did indeed meet with the Rebbe. This took place when he was Israel's ambassador to Washington, from 1957-1960, and Israel's ambassador to Canada, from 1960-1963. They had some very interesting conversations... it pains me that I don't have copies of the letters he received from the Rebbe. These surly exist, but apparently, they have stored in the State's archives. I hope you find the correspondences and transcripts of the meetings, and that you succeed in your grand goal."

THE MYSTICAL SALE OF 770

The following statements, written in the Rebbe's holy handwriting appear in the Levin/Kalmanson wedding t'shura.

TRANSLATED BY ALEXANDER ZUSHE KOHN

In 5740, Crown Heights activists decided to build a new for the women of the Crown Heights community. In an impudent move, one activist had the structure housing the old *mikva* destroyed before the new *mikva* was built. Unfortunately, what everyone feared came to pass: the same activist procrastinated with the constructing of the new *mikva*, and the project was delayed for more than two

At one point in the sicha, the Rebbe said, "I saw that I had no choice – I had to save the building – so I sold it."

years. Left with no other choice, the women of the community had to use a *mikva* that was smack in the middle of construction. This was detrimental to their safety, and many women were badly injured by debris and building materials.

The Rebbe addressed the situation through a number of very sharp written statements, and spoke about it publicly at the farbrengens he held in the winter of 5743. On Erev Shabbos Parshas VaYechi, 5743, the Rebbe released a very sharp written statement:

The halachic ruling that it is permissible and even appropriate to sell a *beis ha'knesses* in order to facilitate the building of a *mikva* is well known. They promised me that the *mikva* would be completed by the middle of the summer; then, [they promised me that it would be completed] before Rosh HaShana; then, by the Sukkos holiday; then in another 2-3 weeks.

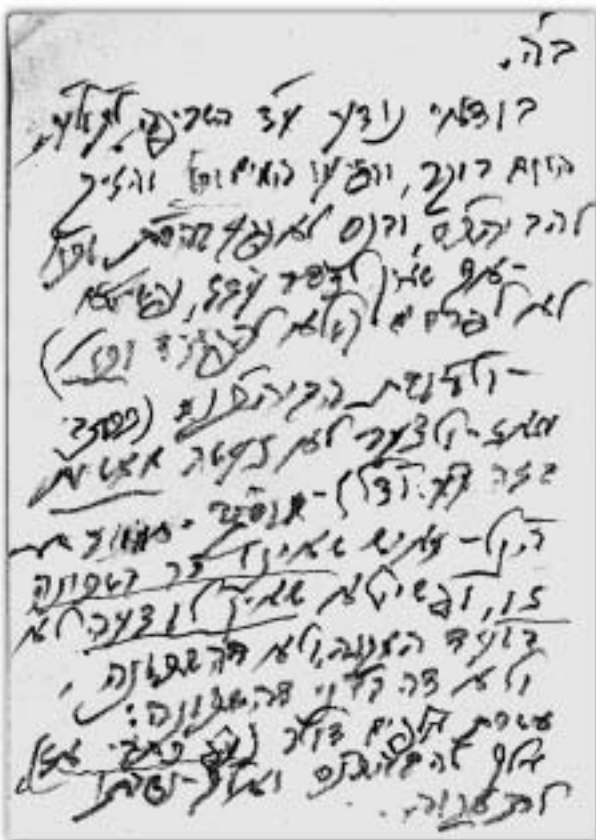
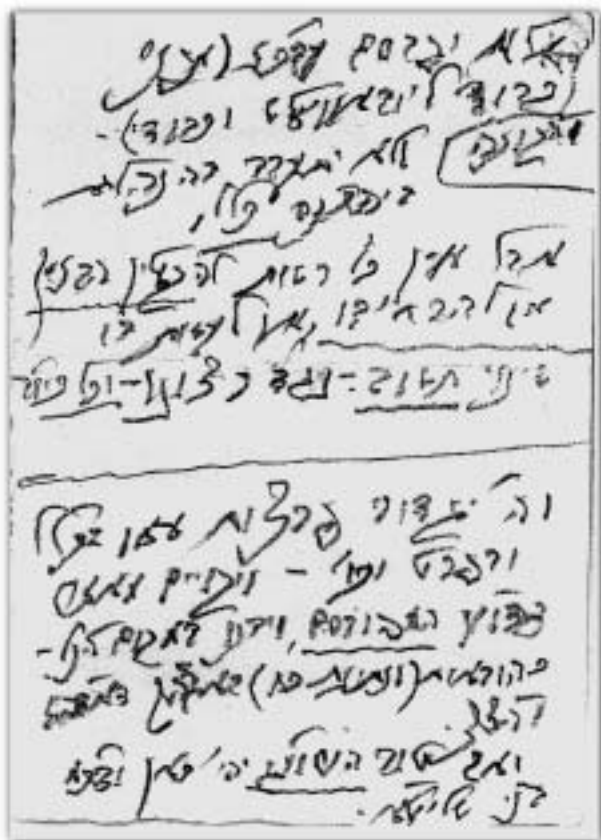
I was in the *mikva* building on 14 Teives, and [I can tell you that] in 3 weeks from now it will still not be finished.

If they are truly interested in what is good for the *beis ha'midrash* [then they should know that] it



The large zal of 770 after the fire was extinguished.

The nylon coverings were placed on the benches to limit the damage from the water dripping from above.



would be good for the *beis ha'midrash* if they sold it and gave the money to a non-Lubavitch person. And they should give him ten thousand dollars as payment for his efforts. But only on condition that he completes the *mikva* within 3 weeks [from this time]. And no one of *Anash* should give him any advice at all.

A few days later, in the early morning of Thursday, 21 Teives, a huge fire broke out in the printing area of Vaad L'Hafatzos HaSichos, in the 770 building.

Immediately following the extinguishing of the fire – on that very day – the Rebbe completed the process of selling the building. Because of the Rebbe's great haste to sell the building, the purchaser did not have time to obtain the cash needed for the transaction. The

Rebbe instructed his secretaries to provide the purchaser with the money he needed to formally acquire the synagogue by actually paying for it.

That same day, the Rebbe sent \$12,000 to Rav Zalman Shimon Dvorkin, detailing on a piece of paper all the aspects of the sale of the shul, and how the shul would be run from that point on. (See *Beis Moshiach* issue 270, p. 46ff.) Although the Rebbe wrote that the purchaser should not publicize the matter of the sale, at the farbrengen of Shabbos Parshas Shmos the Rebbe himself spoke about the fire that had broken out, connecting it to the delay in the building of the *mikva*. At one point in the *sicha*, the Rebbe said, "I saw that I had no choice – I had to save the building – so I sold it."

Since the Rebbe spoke about the sale of the *shul* publicly – that is, in the presence of thousands of people – we hereby present the full text of the Rebbe's instructions concerning the sale:

Baruch Hashem:

Surly the matter of the fire – Heaven spare us – [that broke out] this morning, and the water that reached – etc. – damaging the *beis ha'knesses*, and failing to reach the *sifrei Torah* only through a miracle, has become known – though it should not be spoken about, and certainly not publicized (so as not to frighten anyone, and so on).

For the sake of the *beis ha'knesses* (and in accordance with what I wrote back then – with regard to which, to my distress, nothing substantial has been done to date;

enough said), I am enclosing ten thousand dollars (in accordance with my letter back then) – in exchange for the abovementioned [beis ha'knesses] – a thousand dollars for the *beis ha'knesses*, and a thousand dollar donation for the mikva, from a man who does not live in this community, and whose opinions are, obviously, irrelevant, whether with regard to the Vaad HaMikva, the community, or the *rabbanim* of the community.

The purchaser should not publicize any of this (in order that the honor of Lubavitch and myself [not be denigrated]), and should not mix-in at all in matters concerning the management of the *beis ha'knesses*.

However, [since he bought the

“Surly the matter of the fire – Heaven spare us – [that broke out] this morning, and the water that reached – etc. – damaging the beis ha'knesses, and failing to reach the sifrei Torah only through a miracle, has become known...”

beis ha'knesses], no one may have the right to make the building smaller or bigger, or to make any significant change therein, or anything of this nature, in opposition to his will.

May Hashem fix the breaches of his people as a whole, and as individuals, and may the famous saying of holy and lofty ones¹ [“After a fire comes riches”] be fulfilled, and then they will build in the aforementioned places accordingly.

May there be only open and revealed good in this [community] and wherever Jews live.

NOTES:

¹ The Alter Rebbe and the Tzemach Tzedek.

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