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

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*Wishing all our readers a kosher and happy Pesach. The next issue is scheduled to be printed, b’ezeras Hashem, for Shabbos Parshas Emor (May 13)*

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# MAAMER “MATZA ZU”

SICHOS IN ENGLISH



## EVE FOLLOWING THE 13TH DAY OF NISSAN, 5749

1. “This matza that we eat – for what reason? Because the dough of our fathers did not have time to become leavened before the King of the king of kings, the Holy One, Blessed be He, revealed Himself to them and redeemed them.”[13]

In the discourses of the Rebbeim it is explained why this reason – “it did not have time to become leavened” – is given for why we eat matza on Pesach. [This reason seems superfluous] because the commandment to eat matza was already given before [they left Egypt].[14]

They explain that this particular reason is given] because in the commandment to eat matza it is written,[15] “In the evening you must eat matzos,” the word matzos written without the letter Vav. However, in the verse [quoted in the Hagada][16] “They baked matzos from the dough that they brought out of Egypt,” the word matzos is written with the letter Vav.

[The reason for the absence of the letter Vav] is because the commandment to eat matza was before midnight, when they were still in Egypt, “before the King of the king of kings, the Holy One, Blessed be He, revealed Himself to them.” Therefore, in this reference to matza, the word matzos is spelled without the letter Vav [which would indicate a special G-dly revelation].

However, the verse, “They baked matzos from the dough that they brought out of Egypt” speaks about the matza which they baked (and ate) after they came out of Egypt (“the dough that they brought out of Egypt”) — which occurred after midnight, and after “the King of the king of kings, the Holy One, Blessed be He, revealed Himself to them and redeemed them.” Therefore, [because at this time

there was this special G-dly revelation,] in this reference to matza, the word matzos is spelled with the letter Vav.

This also explains why regarding the matza which was before midnight it is written,[17] “Be careful regarding the matzos,” i.e. that one must be careful to prevent them from becoming leavened; whereas regarding the matza which was after midnight it is written,[18] “They baked matzos from the dough...because it was not leavened,” which indicates that by itself it would not become leavened [even if one wasn’t careful. The explanation of this is] because the matza of after midnight is on the level of matzos as it is spelled with the letter Vav, which is the revelation of “the King of the king of kings, the Holy One, Blessed be He.” Therefore, [because of this special revelation this matza] one does not need special precautions to prevent it from becoming leavened.

However, this distinction between the matza before and after midnight was only on the first Pesach, before Mattan Torah, not [with the matza eaten] after Mattan Torah. This is so because although the matza that we eat on Pesach night is before midnight, it is nevertheless on the level of matzos as spelled with a Vav – i.e. that it (also) has the quality of the revelation of “the King of the king of kings, the Holy One, Blessed be He.”

This explains why the Hagada says, “This matza that we eat – for what reason? Because the dough... did not have time to become leavened, (i.e. that by itself it would not become leavened) before the King of the king of kings, the Holy One, Blessed be He, revealed Himself to them and redeemed them.”

2. One can say that the matza that we eat today after Mattan Torah is even higher than those matzos from the first Pesach, with the letter Vav, which were before Mattan Torah.

The revelation of “the King of the king of kings, the Holy One, blessed be He” associated with our matza is a higher revelation because it follows our fulfillment of Torah and mitzvos the entire year (before Pesach).

This is similar to the advantage of the revelation of Shavuot Z'man Mattan Toraseinu – which follows the counting of the Omer – over the revelation of Pesach. Although the revelation of Pesach was extremely high ([G-d Himself] “in His glory and His essence”), nevertheless, since this revelation came from above, it was only temporary.

Through our service from below of counting the Omer (after the revelation of the Exodus from Egypt), we draw down the 49 Gates [of Bina. In addition, after the shleimus of these 49 Gates, we also draw down the 50th Gate (which we also draw down through our service, as the verse says,[19] “You shall count 50 days”). In the 50th Gate itself, in addition to drawing down the lower level, which has a connection with the 49 Gates (similar to Arich); we draw down also the higher level, which is higher than any connection with the 49 Gates (similar to Atik).

This revelation is even higher than that of the Exodus from Egypt.

There is another advantage of our matza of after Mattan Torah over their matza (in addition to the fact that the revelation of our matza follows our service of Torah and mitzvos before Pesach.) This is because the eating of matza is itself a mitzvah. Their matza of after midnight was (primarily) “because the dough of our fathers did not have time to become leavened” (due to the revelation from Above), and did not involve any effort (associated with the fulfillment of mitzvos). However, the matza that we eat after Mattan Torah is connected with human effort, i.e. fulfilling the mitzvah of eating matza.

3. We still must understand, however, why we say “This matza that we eat – for what reason? Because the dough of our fathers did not have time to become leavened.” [This is puzzling because] the matza that we eat (after Mattan Torah) does have the advantage of human effort and that of fulfilling a mitzvah (and among mitzvos themselves, the mitzvos after Mattan Torah). How then can we say that the matza we eat is because “it did not have time to become leavened” (i.e. that it was matza instead of chametz automatically, because there was no time [not because of their efforts])?

The explanation is [first of all] because the mitzvah of relating the story of yetzias Mitzrayim is to tell about the Exodus from Egypt as it was then. Another (and the main) reason is because “If the Holy One, Blessed be He, had not taken our fathers out of Egypt...we would have remained enslaved to Pharaoh in Egypt.”[20] Therefore, although we are already after the Exodus from Egypt and after Mattan Torah, the previous situation exists even now (and

particularly on the night of Pesach).

Therefore (in telling the story of yetzias Mitzrayim in the Hagada) we say, “This matza that we eat...is because the dough of our fathers did not have time to become leavened before the King of the king of kings, the Holy One, Blessed be He, revealed Himself to them and redeemed them.” This is because the matza that we eat today before midnight [has both advantages:] it has the advantage of matza which is eaten before midnight – which is the advantage of service from below through fulfilling G-d's command (as it was before Mattan Torah); and in addition, the advantage of the matza eaten after midnight – which is the advantage that “it did not have time to become leavened” (i.e. that it was impossible for leaven to be in it) because of the revelation from Above.

In addition, the matza that we eat also has the advantage of Mattan Torah, i.e. the fulfillment of a mitzvah after the Torah was given.

Even moreso, this matza has an advantage like that of the matza eaten on the Seventh Day of Pesach, which is optional (reshus, higher than something obligatory) — similar to the eating of l'asid lavo.

4. May it be His Will – in particular because we are concluding (as is customary) with giving charity – that just as the conclusion of Pesach is the Seventh Day of Pesach; and moreso [outside Eretz Yisroel], Acharon Shel Pesach, on which the radiance of the light of Moshiach shines openly, for which reason the Haftora for Acharon Shel Pesach is about the coming of Moshiach –

(which can be tied in to the fact that it is the eighth day of Pesach, because in the Haftora it is written,[21] “On that day, G-d shall again, a second time, stretch forth His arm to take possession of the remnant of His people who will remain” from the seven areas of Galus (Ashur, Egypt, etc. and the eight islands of the sea) and bring them to a state of “eight,” the state of the true and complete redemption) that He fulfill in the plain sense, with all the details, and also p'nimius, the promise that “the world will be filled with the knowledge of G-d as the waters cover the ocean bed.”[22]

#### NOTES:

13. Hagada for Pesach (Kehos, 5745, p.30).

14. Therefore, even if there would have been time to make leavened bread, we still would eat matza on Pesach because of the commandment which had been given previously.

15. Ex. 12:18.

16. Ex. 12:39.

17. Ex. 12:17.

18. Ex. 12:18.

19. Lev. 23:16.

20. Hagada for Pesach (Kehos, 5745, p.14).

21. Isaiah 11:11.

22. Ibid., 11:9.

# ON YUD-ALEF NISSAN THE REBBE WANTS THE ORIGINAL

BY BORUCH MERKUR

An artist approaches the Rebbe during the distribution of dollars on the 4th of Tishrei 5751 (1990) and presents to the Rebbe his artwork, a work in progress, the proceeds of which are pledged to charity. "Last year you requested that I make a picture of Moshiach," says Michel Schwartz, the artist, so I brought it to show you where it's holding."

"It doesn't look like much," he admits. After all, the painting is in its embryonic state, just beginning to take shape. He is working on the background. A most unique work in itself. "But it already has 44,000 letters. Ultimately there will be 304,805 letters."

"All letters of the Torah..." the Rebbe presumes.

"All about Moshiach," Michael adds. "From Yishayahu to the Rambam, to the Rebbeim... It begins with the vision of Yishayahu, and goes on and on."

"But don't take too long. Moshiach will come in the middle!" the Rebbe insists.

"All right, but this is only the background," says Michel, clarifying how much work he has left to do. "Afterwards, I will make the entire scene [how the world will look when Moshiach comes, as described in the passages quoted] on top of it" in translucent paint, as he later describes.

The Rebbe blesses him with good tidings and

much success.

Michael takes out a picture of his sister's children and hands it to the Rebbe, saying that these children are the result of the Rebbe's blessings. "This is my— my parnasa," the artist articulates.

"This is probably for me," says the Rebbe, holding the picture. "You have the original."

"I have the original," Michael affirms, a bit puzzled by the remark.

"I don't mean the original *picture*," the Rebbe says with a smile. "I mean the children [themselves]!"

"Oy, halevai!" Michel responds.

"You'll probably send me the finished picture," the Rebbe suggests, as Michel take his leave.

"It will be done before Pesach."

"I'm very happy. You probably know that my birthday is before Pesach," the Rebbe hints. "I will check then and see if it's finished. Good tidings."

Fifteen months later, on the 21st of Shvat, 5752 (1992), the artist returns with the background completed, and again the Rebbe presses, "Don't wait too long; Moshiach will come..."

Michel assures the Rebbe, "it will be

completed for Erev Pesach.”

But the Rebbe persists, “perhaps for Yud-Alef Nissan?”

This time Michel agrees. “May it be in an auspicious hour. This is for the rush,” says the Rebbe, handing Michel a dollar.

“Next time you see it, it will be completed with a frame and everything for Yud-Alef Nissan...and then we’ll make a siyum.”

“May it be in an auspicious hour and with much success.”

\* \* \*

With regard to his birthday, the Rebbe is not so subtle as to merely suggest that he wants us to give him a gift; he tells us outright. We know something is demanded of us, the only question is: will we live up to the challenge?

If we consider our busy schedules, especially with Pesach fast approaching, it might seem impossible for us to get the project done, something worthy to present to the Rebbe.



But this is what the Rebbe demands, and so it is in our power. That is, the Rebbe gives us the power: “This is for the rush.”

The Rebbe imparts to us his incredible sense of urgency regarding the Redemption. The Rebbe, who sees the future so clearly, knows how close the Redemption is – “immediately to Redemption” – and how we must be ready to do whatever is required of us to usher it in – “*ker a velt haint!*” (turn the world upside-down today!). We may be busy with essential work of getting ourselves versed in the whole topic of Moshiach, acquainting ourselves with the background, trying to juggle the 304,805 details, while the Rebbe sees the finished product before his eyes, “complete with a frame and everything,” and wants us to open our eyes to see it too. Imagine if we perceived and lived with the reality of imminent Redemption, knowing fully what this means, how inspired and elated we would be.

If we take the Rebbe’s word for it and come to terms with how much needs to be done, how we could bring Moshiach into every facet of our lives, and how little time there is to do it before the complete Redemption is finally here, some of the Rebbe’s sense urgency would surely rub off on us.

Then we will realize what the Rebbe is demanding of us for his birthday on Yud-Alef Nissan: The Rebbe wants us in our entirety. The real you and the real me. The original you and me; not a copy, not an imitation of what we could be.

On Yud-Alef Nissan we should not suffice with sending the Rebbe a postcard from Exile saying, “I wish you were here to schlep me out of this Galus.” That’s not a gift for the Rebbe; that is what causes the Rebbe pain, *r”l*. The Rebbe wants us to pick ourselves up from whatever situation we are in and bring ourselves to the Rebbe (“*adam ki yakriv mi’kem korban*”), to give ourselves over to the Rebbe entirely, doing what is demanded of us with faith in the Rebbe’s vision and his ability to stand behind us and deliver, granting us blessings and success in all our endeavors to bring Moshiach now! That is the Rebbe’s *parnasa* and that is what will give the Rebbe *nachas* on his birthday.



# LETTERS

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## LETTERS TO A SCIENTIST

### PART 3

B.H. 15<sup>th</sup> of Elul, 5724<sup>317</sup>  
Brooklyn, N.Y.

Dr. Velvl Greene  
1476 Independence South  
St. Louis Park 26, Minn.

Sholem uBrocho:

Thank you very much for your letter of July 29<sup>th</sup>. I wish to express again my regret at having had to defer the pleasure of receiving you personally during your recent visit. It happened to be a time when, according to long-standing custom, no personal visits are arranged, for reasons which are beyond this letter. However, I was gratified to note in your letter that the circumstances were well taken by you.

It was with a great deal of pleasure that I read about your impressions of the Farbrengen in which you participated, and your sharing same with others back home. May you go from strength to strength in all your efforts to strengthen and spread Yiddishkeit.

I trust you will receive favorably also my following remarks, since I wish to tell you of my pleasure when reading in your letter that your children will attend Gan Israel Camp. This gives me the confidence that you have your wife's concurrence in your "involvement" with Chabad (a matter I had hesitated to broach for reasons of discretion and - what is no less important - that your children are reaping the benefits thereof. For, as is self-evident, where children are concerned, every benefit accruing to them in childhood is multiplied as they grow into

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adulthood. May G-d grant you and your wife much Yiddish Nachas from them.

We are now in the auspicious month of Elul, when we add to our prayers Psalm 27, "G-d is my light and my salvation," twice daily. This profound and uplifting Psalm fittingly concludes with the words, "trust to G-d," repeated twice in the last verse. May this and all other prayers of everyone of us, in the midst of our people, be fulfilled, and may you and yours be blessed with a Kesivo vachasimo toivo.<sup>318</sup>

With blessing /signature

P.S. You refer, in passing, to my letter relating to the theory of evolution.<sup>319</sup> I am prompted to reveal to you that the letter was written in reserved and guarded terms, inasmuch as my purpose is to win adherents to the Jewish viewpoint. Hence I try to avoid anything which might deter some individuals from a deeper commitment to Yiddishkeit. In writing to you, however, I will be more candid, being certain that you will not take my remarks amiss. You write that your secular background and scientific training prevent you from immediate acceptance of some of the concepts outlined in my said letter (although acceptance or non-acceptance of same in no way modifies your obligation to perform Mitzvos). Frankly, it surprises me very much that you cannot accept those concepts.

My said letter does not appeal to "belief"; its premises are scientific based on my years of scientific study, first at the University of Berlin, and later at Paris. I upheld the permissibility of the Creation account in Bereishis on scientific grounds. On the other hand, I pointed out that the so-called scientific arguments which purport to deny the possibility of the Torah account of Creation are not scientific, since in truth science does not, and cannot, make such a claim. Moreover, modern science declares that it can never offer an unequivocal scientific solution to this and similar problems. The reason for this is not that modern science is still

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<sup>318</sup> "A good inscription and sealing" in G-d's Book of Life during the High Holiday season.

<sup>319</sup> See Chapter 2 in this volume, the letter dated 18 Tevet 5722 (December 25, 1961).

incomplete, but rather because of the very nature of science which can never speak in absolute terms; it can only offer working theories and hypotheses. Science can only examine and classify phenomena, and make probable deductions and predictions. If these are eventually substantiated by experiment, the theories are confirmed as approximate verities. But never can science claim to speak in terms of absolute truths, for it would be a contradiction in itself.

The above is true in all areas of scientific inquiry. When it comes to the theory of evolution, dealing with an effort to reconstruct the distant past, science lacks even that degree of probability which it has in regard to future predictions, as explained at some length in my said letter. Here science can only speculate. If such speculations are represented in text-books as "facts," then it is a gross and unscientific misrepresentation.

To cite an illustration: For years the Ptolomaic system was accepted as true, according to which the sun revolves around the earth. Later Copernicus evolved the theory that the earth revolves around the sun. This is the theory which is now given in all text-books as an indisputable fact.

But what are the facts? Aside from the fact that even the Copernican sun centered system is no more than a theory, subject to variety of reservations, as all scientific theories must be; apart, also, from the fact that the Copernican theory did not presume to settle all the questions relating to astrophysical observations, but only answered more questions, and more simply, than the Ptolomaic - modern science has reached some revolutionary conclusions in the wake of the General Relativity Theory. Specifically, modern science is now convinced that when two systems are in motion relative to one another, it could never be ascertained, from the scientific viewpoint, as to which is in motion and which at rest, or whether both are in motion. Let it be remembered that the General Relativity Theory has been accepted as fundamental to all exact sciences without dissent.

Yet - and it is surely no revelation to you - this new orientation in science is ignored in discussions relating to the Ptolomaic and Copernican theories not only on the high school level, but even in



specialized studies of astronomy and physics in colleges and universities. In other words, science in many domains is still taught in terms of a scientific orientation which prevailed at the close of the 19<sup>th</sup> century, when two cardinal principles of modern science were yet unknown, namely the relativity theory, and that all scientific conclusions necessarily belong in the realm of probability, not certainty.

I once asked a professor of science why he did not tell his students that from the viewpoint of the relativity theory the Ptolomaic system could claim just as much validity as the Copernican. He answered candidly that if he did that, he would lose his standing in the academic world, since he would be at variance with the prevalent legacy from the 19<sup>th</sup> century. I countered, "What about the moral issue?" The answer was silence.

In discussing this question with another scientist, he expressed surprise that there should be an individual in the 20<sup>th</sup> century who could still think that earth stood still and the sun revolved around it. When I protested that from the viewpoint of modern science this could be as valid as the opposite theory, he could not refute it.

Please excuse the length of the above remarks, which have been prompted by your statement relating to the acceptance or non-acceptance of the concepts expressed in my letter on evolution. I invite your further reactions.

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# THE WORLD AND ALL ITS MINUTIAE MARCHING TOWARD MOSHIACH

BY Y. YEHUDA  
TRANSLATED BY MICHOEL LEIB DOBRY

*The third installment of the seifer The Era and The Redemption. In this chapter, we will reveal that not only was the world created with the ultimate goal of reaching the days of Moshiach, but also the entire world with all its minutiae, as it exists now and over the past millennia, exists solely for the purpose of bringing the days of Moshiach.*

## “THE WORLD WAS CREATED ONLY FOR MOSHIACH”

When G-d created the world in order to bring it to its declared purpose – the days of Moshiach – He did not settle for creating a world that would eventually reach the days of Moshiach. Rather, He created it in such a way that every detail it possessed would contribute to actively bringing the Redemption. The entire history of the world – every rock, every tree, every creature, every man, woman, and child – everything was created in order to help the Jewish People,

upon whom this lofty objective – to bring the days of Moshiach – has been placed.

## THE OBJECTIVE – RAISING THE 288 SPARKS

G-d created our world, the world of physical action, with forces of evil, i.e., *klipos*, which surround and conceal the good and G-dliness that exists in the world. Thus, notwithstanding the fact that G-d created the world and enlivens it at every moment, not only do we not perceive this, but the world itself creates the illusion that it exists on its own, independent of G-d. This illusion lays the

groundwork for the outright denial of His existence, *ch”v*.

This evil comes from the world of Tohu, a primordial and extremely lofty world, known for its “great lights in small vessels.” Given its volatile “architecture,” the result was the “*shviras ha’keilim*” (breaking of the vessels), and the 288 G-dly sparks it contained fell from their sublime heights, landing in this physical world, manifesting as physicality, in the best case scenario, or worse, as evil and heresy.

G-d created the world in such a way that when evil prevails, it does not appear that He can reveal Himself within the world, as if He is *ch”v* simply not there.

(Of course, being that G-d is omnipotent, it merely appears that G-d cannot be revealed. There is, however, no force that can actually prevent G-d from doing anything. Indeed, this concealing force, this evil, was created by G-d Himself. Consider, for example, someone who locks himself in a room while retaining the key. While he can’t leave the room until he places the key in the lock and opens the door,

nevertheless, it is not true to say that he is under confinement, because as soon as he wants to leave, he can get up and go.)

Thus, there are 288 sparks existing in our world that we must elevate and transform into holiness. This has essentially been the avoda of the Jewish People throughout the generations: to turn these 288 sparks, as they exist now in this world – in every physical object – into something holy.

\* \* \*

Now, having established the existence of klipa in the world, a question arises. Since everything that comes from G-d, Who is good, is itself good, how could there be evil in the world?

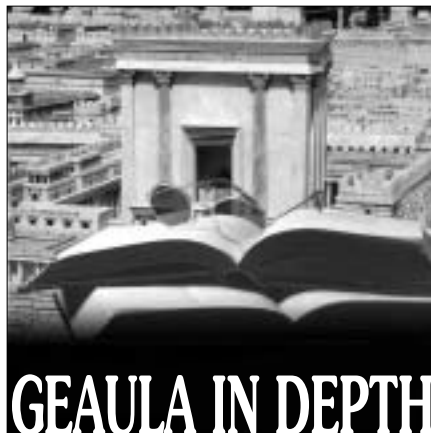
### THE ROOT OF EVIL IN THE WORLD

Consider the following scenario. A father comes home and discovers his two-year-old son, who already knows how to speak, crying uncontrollably. The father bends down to his little child and tries to find out what the problem is. After a few minutes, the father learns that the child wants to play with a dangerous object, a knife, but he wasn't allowed. The child's crying, however, touches the heart of his father, who simply can't stand to see his son suffering. So he picks his son up, takes the knife, and gives it to his son to play with.

Obviously the father's action is not a case of true compassion and kindness; it is negligence of the highest order – to endanger a little child and to feel that this is good and proper conduct?

On the other hand, what exactly would be considered kindness in such a case? If you don't give the knife to the child, is that considered an act of kindness? Won't the child just cry bitterly?

In the case of a child, it is an act of kindness to give him toys with which he can play and enjoy. However, in our specific case, when the child wants to play with a knife, the kindness in not giving it to him, making certain that no harm befalls the child, is on a much higher level. In order to do kindness to the child and not endanger him, we must act with



*This world perceives  
G-dliness in a most  
lofty manner, and is  
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middos in the world  
have a very  
destructive character.*

*g'vura* (severity) and not give him the knife. Thus, although the child will continue to cry bitterly, this responsible approach is true *chesed*.

We learn from this that sometimes in order to act with true kindness, we must express the kindness through other attributes, e.g., the attribute of *netzach*, to act with stubbornness on a certain

matter, such as urging a fellow Jew to put on t'fillin. Sometimes, we even have to use attributes that are the opposite of kindness, such as the attribute of *g'vura*. As is written, "He who spares the rod, hates his son" – someone who gives in to his son on every trick and doesn't punish him thinks that he is doing a kindness to his son. However, in the long run, he is raising his child to be reckless and irresponsible, because he didn't punish him as he should have.

Both man and the world possess ten *middos* (attributes), which are essentially ten different (even opposing) lines of action for every possible situation.

If someone expresses an opinion that conflicts with mine, I have a number of courses of action from which I can choose: to argue with him until I prove that I'm right, to ignore him, or "render my decision," to state what I have to say on the matter without relating to how he may respond, etc. All such possibilities come from an attribute or a combination of attributes, enabling us to respond to any possible set of circumstances.

The middos must work in harmony with one another. If we constantly try to go along a certain line of action, things will not work out as we want, and even may bring disastrous consequences, as we mentioned earlier. Thus, we must always act with a combination of several middos in order to attain optimal results. As a result, each attribute includes all the other attributes. We have "*chesed sh'b'chesed*," "*g'vura sh'b'chesed*," "*tiferes sh'b'chesed*," and so on. Thus, each separate midda contain all ten middos collectively. This represents a state of proper order.

\* \* \*

In the progression of spiritual

worlds, there is the world called Tohu. This world is holy and pure, and is one of the highest of all worlds. This world perceives G-dliness in a most lofty manner, and is totally nullified to G-d. However, the ten middos in the world have a very destructive character. Each attribute is certain that the most complete service to G-d can be achieved with its help alone.

Everyone loves a refreshing drink on a hot day, and it is a great act of kindness to pour one into someone's glass. However, if a person decides to persist in this kindness by pouring more and more, the cup will overflow and spill out, something that is not so pleasant. In such a case, there is a need for a little g'vura in order to stop the flow and give the thirsty person a chance to drink.

What happened in the world of Tohu is called "*shviras ha'keilim*," since there were "great lights in small vessels." When each *midda* stubbornly persists in illuminating only its light and its avoda, without joining or cooperating with the other middos, the cup will simply spill! The vessels of the world of Tohu could not hold out, and subsequently, the world of Tohu "broke apart."

The "breaking of the vessels" of Tohu was essentially caused by pride, pride of holiness, without the slightest intermingling of evil. This pride and haughtiness ("*yeshus*," the perception of self) is hidden within each of the middos, which claims with a feeling of sheer jealousy that proper service of the Creator can only be achieved through its unique approach! The attribute of chesed wants to provide greater and greater influence from the light of holiness and G-dliness, whereas the attribute of g'vura stands specifically for contracting the

## POINTS EXPLAINED IN THIS CHAPTER

\*Every detail in the world contributes to bringing about the days of Moshiach.

\*We must take action and use the necessary tools to assist us in achieving the goal to repair and prepare the world for the days of Moshiach.

\*There are 288 sparks in this world, which are rooted in the holiest and loftiest levels of G-dliness. Their "*yeshus*," however, causes them to descend to this physical world and become coarse and material. The goal is to elevate and repair these sparks!

influence of light. But as we have seen in the parable of the child and his father, when you go only according to a single line of action, this is a surefire prescription for

*The "breaking of the vessels" of Tohu was essentially caused by pride, pride of holiness, without the slightest intermingling of evil.*

disaster. This is also what happened due to the *yeshus* and haughtiness that prevails in the world of Tohu, causing *shviras ha'keilim*.

As genteel and refined as the *yeshus* may be, it is still the direct opposite of bittul to G-d. If a king's servant goes elsewhere and receives a certain prominent appointment of even greater honor, he stops feeling like a servant. Thus, when he is commanded to do something, he doesn't fulfill the command with the same *kabbalas ol* of a total servant. Similarly, when there is *yeshus*, no matter how pure and

holy its objectives are, it stands against G-d.

Therefore, when the *shviras ha'keilim* took place, the remaining sparks fell. Thus, as a result of its descent into the depths of the created worlds, this *yeshus*, which initially was so refined and completely part of *avodas Hashem*, becomes more and more coarse until it turns into actual evil.

There is a principle in Chassidus that "the higher something is when it falls, the lower it descends." When a high wall is torn down, the stones at the top of the wall fall the furthest distance. Similarly, we find in the world of Tohu. Since it is a naturally much higher and holier world, when it falls, it becomes especially coarse and material, to the point that it is transformed into the source of evil in the world, **disturbing** the revelation of G-dliness in the world.

These are "the 288 sparks that fell in the *shviras ha'keilim*." This is the evil that descended to the world that we must purify and refine. **This is the objective.**

*Thus, there are 288 sparks in our world that are the essential source of all its evil, which are also found in things that can be used both for good and for evil. These sparks are our objective, and we must raise them to holiness, as explained above.*

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B"H 16th of Adar II, 5765

## **MO'OS CHITIM**

To All Anash and Temimim שי

Sholom U'vrocho!

Throughout the years, during the Rebbe's Purim Farbrengen ("Thirty days before the Chag (Pesach)"), the Rebbe would customarily remind and urge everyone concerning the importance of contributing Tzedakah for "Mo'os Chitim."

It is well known that "Kupas Rabbeinu" endeavors to continue implementing all of the holy projects and activities which the Rebbe has established. Amongst these activities is the Rebbe's practice to extend financial aid to those families in need of their various Pesach necessities.

Accordingly, we are at this time urging and requesting each and every Anash member and Tomim שיחי to contribute generously to "Kupas Rabbeinu," in order to enable the administration to provide for these families and thus afford them with the opportunity to celebrate Pesach with contentment and joy.

Regarding this Mitzvah it is stated: "Whoever increases (in giving) is praiseworthy."

Unfortunately, the amount of families in need of this financial assistance is more than generally assumed. As such, the more generous your contribution to "Kupas Rabbeinu," the greater the number of families receiving assistance will be.

And since, with regard to all Mitzvahs we are instructed to act with Simcha and zest, it is all the more pertinent with regard to the aforementioned, as it is of paramount importance that the funds be received and distributed as soon as possible.

In the merit of Tzedakah which hastens the Geula, may we merit the true Geula Shlaimah, with the revelation of Melech HaMashiach - The Rebbe Nasi Doreinu, immediately, Mamash.

Chag HaPesach Kosher V'Sameach

*Vaad Kupas Rabbeinu*

P.S. 1) The traditional "Magvis Yud Shevat, Purim" can also be sent at this time, as well as all other Magvios.

2) All funds should be sent to the following address only; Donations are tax deductible

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KIRYAT MALACHI – ISRAEL

# A “MISTAKE” IN HONOR OF PESACH

BY RIVKY KAMINKER

She sat motionless, as though the ability to move had been taken from her. She tried to remonstrate with herself, to reprove, to convince. Erev Pesach is approaching! How can you sit there doing nothing? The cleaning won't happen by itself, and even if there aren't any matzos, it's forbidden to have chametz.

Nothing helped. She remained stuck in her place. Her head swirled with thoughts, each of which seemed to vie for the title, “darkest thought,” and they drained her of all her energy.

The only thing that lit up the room was a pair of fluorescent bulbs. She looked utterly miserable, her eyes full of pain and worry. What would be?

Zahava Malka wasn't the type to fall into a depression that quickly, but there seemed to be no solution to her problems. The sad reality turned threatening in her thoughts, and worry about the future intensified the dismal feelings that seemed to fill the house.

It was silent. The phone didn't ring to rescue Zahava from the choking silence. She didn't even know whether people might have tried to call her, to ask how she was doing. They may have called but if they did, they heard a recorded message that said, “The number you

have reached has been disconnected.” This was due to lack of payment. The message followed the pile of letters she had received from the phone company, electric company, the water company, the grocer, and the fruit and vegetable store, all demanding payment.

*Her husband, Meir, had been laid-off from his job. He would be getting unemployment benefits, but the payments would begin in three months, and Pesach was coming now and there was no money for Yom Tov...*

Her husband, Meir, had been laid-off from his job. He would be getting unemployment benefits, but the payments would begin in three months, and Pesach was coming now and there was no money for Yom Tov.

Zahava concentrated on the

words in the Birkas HaMazon, “and please, we should not need the gifts of man, nor their loans,” but having no choice, she asked her brother for a loan.

“How much do you need?” he asked.

Silence.

“Zahava, come up with the number of the amount you need and I'll see what I can do to help you.”

So Zahava calculated and scrimped on her needs and compromised on a Yom Tov without guests and arrived at the minimum she required. She had to pay for cleaning supplies, and pay various bills so she could continue to subsist, and she needed food for Pesach. It came to 3000 shekels.

“I'm sorry Zahava. I tried to talk with the others but none of us can help you. I'm really sorry...”

Being sorry isn't good enough, because it doesn't buy anything at the store. Zahava got up in despair then sat down again, having resolved to write to the Rebbe. It was one year after Gimmel Tammuz, but Zahava felt the Rebbe is here, with us. Only a miracle could help her now.

“Enclosed is the calculation I made. Altogether, I need 3000 shekel for Yom Tov expenses and to



pay bills.” She finished writing and put the letter into a volume of *Sichos Kodesh* that she found at hand.

She felt somewhat relieved. Her problem was being taken care of.

Zahava didn’t sit idly, for a miracle must come through natural means. She went to the National Insurance offices and asked her sister who worked there for help. As the saying goes, who needs “protectzia” when you have connections?

She knew that the bureaucracy was slow and her husband’s submission would take three months to process, but she asked if they could be pushed ahead.

“Do you know how much money is involved?” asked her sister. “How can a few hundred shekel help you?”

It will help. At least it would provide for wine, matzos, and food for the beginning of Yom Tov.

“Send your husband tomorrow morning to pick up a check,” said her sister. “Don’t expect much

though,” her sister warned.

Meir picked up the check. “Look!” he said as he showed it to Zahava.

Zahava looked and gasped. She ran to the volume where she had placed her letter to the Rebbe and leafed through it frantically until she found it.

No. She wasn’t seeing a mirage. The numbers were identical. Both the number on the check and the number she had written in her letter - 3000 shekels.

“So why are you crying?” asked her puzzled husband.

Nu, men. What do they understand?

“I’m overcome,” apologized Zahava, while smiling through her tears.

Meir went to cash the check and Zahava called for a cab. He paid the bill at the grocer and she went to the fruit and vegetable store. He brought the cleaning supplies and she ordered matza and meat.

At the end of the day, they

returned home tired but happy.

“I even have some money leftover,” Zahava rejoiced.

“Sit down,” said Meir. “I have to tell you something.”

\* \* \*

“I have no idea how this happened,” said Iris the clerk at the National Insurance office. “The money doesn’t belong to you. It was a mistake!”

“That was your mistake, my dear,” said Zahava without losing her cool. “I spent the money already and I’ll tell you the truth. I have no way of paying it back right now.”

The manager of the Afula office was furious. “Iris, this can cost you your job! What a mistake! How could you make a mistake like that?”

“I have no idea how it happened,” Iris kept repeating in shock. “I remember what I wrote on the check – 780 shekels. They told me to send Mr. Meir Malka an advance payment.”

“So how did 780 shekel turn into 3000? You have to admit this doesn’t sound reasonable.”

Iris kept quiet, not having anything to say.

“The money does not belong to you and you have to return it,” concluded the manager. “Iris, arrange an easy payment plan for them.”

The payment schedule was not just easy - it was a joke.

“I just don’t know. I can’t understand how this happened.”

But the Malka couple knew how it happened ...

\* \* \*

Pesach night. The family and guests went to wash their hands. Zahava lingered at the table, gazing joyfully at the white tablecloth, the sparkling silver cups and the shimmering lights. Even the maror



looked sweet to her.

The Malkas celebrated Pesach with true joy, feeling free, and

grateful to Hashem for the unexpected miracle.

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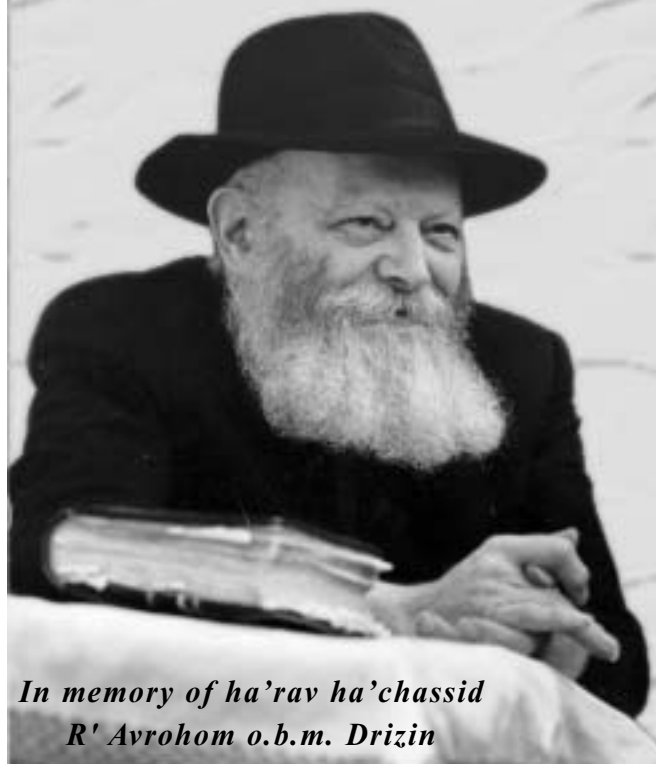
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Wishing everyone a kosher and happy Pesach

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*In memory of ha'rav ha'chassid  
R' Avrohom o.b.m. Drizin*



# POWER OF A STORY

BY NOSSON AVROHOM

*B'Ohr Ha'Geula* is an attractive brochure published by a few T'mimim from the yeshiva in Tzfas. It is distributed in shuls in Tzfas and by the T'mimim on Mivtza T'fillin. It's yet another way to spread the besuras ha'Geula.

I heard the following story from Pinchas Dovber Pizem, who edited the brochure for over a year:

This took place on Chol HaMoed Sukkos last year. I got a phone call on my cell phone from someone who said he had a grocery store in the Kiryot area. He said that nearly every Friday he received the brochure and he enjoyed it very much. He had lost the previous week's issue and he requested that I rush him another copy.

I didn't ask him why this was so important to him, but I told him I would send it out. That same day I went to the post office and mailed it off.

A few days went by and the man called me back, sounding very excited. "I'm going to tell you an amazing story," he said.

"One of my good friends, a guy who grew up in a traditional home, became friendly with a gentile Russian girl. As they became more friendly, they decided to get married. His parents and relatives opposed the match and begged him not to go ahead with it, but he insisted that he wanted to marry her.

"I had never imagined for a moment that the plague of assimilation would have hit so close to home. My attempts at dissuading him also failed, and one day he even threatened that if people continued making him miserable, he would elope with her.

"Two weeks ago, I was given your brochure, and that evening I sat down to read it. The first thing I like to read is the story. I turned the brochure over and to

my surprise, the heading was, 'The Dollar that Prevented Assimilation.' The story was about how a dollar from the Rebbe saved a Jewish boy from leaving his faith, and I quickly became engrossed in reading the story since it was similar to what was happening to my friend.

"That very evening, I called him and invited him over. He didn't blink an eye over the sudden invitation since our relationship was such that we invited each other frequently and unexpectedly.

"He came later that night and we visited and spoke about this and that until I felt the time was right. Then I told him the story with the Rebbe. He thought a bit and then made a dismissive motion with his hand. The story didn't touch him. That's when I despaired of ever reaching him.

"A few days later, when I was busy arranging new stock in my store, he called and said that since he was heading home, and his home was near mine, he wanted to meet with me. He had another request, and that was that I should bring the brochure with the story in it.

"I told him I would bring it but then I couldn't find it! After looking all over, I called you and asked you to send me another one. A few days

went by, and as we had arranged, I planned on visiting him.

"I found him in a highly emotional state. He told me that since the night I had told him the story about the Rebbe, he has had feelings of regret about his decision to marry a non-Jew. In a choked up voice, he said that the last time he had met her, she had revealed her true colors. With no shame whatsoever, she had said that the Jewish nation was despicable. He promised me that he would never make the same mistake again."

*He thought a bit and then made a dismissive motion with his hand. The story didn't touch him. That's when I despaired of ever reaching him...*

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#### PLEASE NOTE:

\* Shiur Beis is presently full, and we may possibly decide to expand the class, to accommodate additional students. (More information to come.)

\* There are currently few places for bochurim entering Shiur Aleph and those entering Shiur Gimel.

\* To register, a letter of recommendation is required, submitted by the bochur's present place of study.

\* We are accepting students who are eager to learn Nigleh and Chassidus, to work on Avodas Ha'Tefilla, and who yearn to be mekusharim to the Rebbe MH"M with heart and soul.

For more information and details, please contact the menahel of the Yeshiva, Rabbi Schneur Zalman Hertzfel in the evening at (718) 756-8842.

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# THE REBBE'S CHILDREN

BY MENACHEM YEDIDYA  
PICTURES BY SHMULIK GEWIRTZ

*There's a new yeshiva on the Chabad map carrying on the tradition of educating Chayalei Beis Dovid.*

One day a glossy brochure landed on my desk about a new yeshiva in Flatbush. "Personal touch," "homey atmosphere," "high level of learning," were only some of the promises made for the new yeshiva. Whoever opens a new yeshiva claims that you will feel like you're in Gan Eden, I thought cynically to myself.

A few days later, when I met the menahel, Rabbi Shneur Zalman Hertz, I began to think differently. When we sat down to talk, he took the brochure, glanced at it, and then said, "There are a few principles that this yeshiva is built on that, today, in the yeshiva world, are quite scarce."

We are accustomed to wish boys, "you should be a Chassid, Yerei Shamayim, and Lamdan," with the first term being "Chassid." A Chassid is many things, but first and foremost, he is a Chassid of the Rebbe. There is no such thing as a Chassid without a Rebbe. This is precisely how we "live" with the Rebbe's inyanim in our yeshiva.

The chayus for inyanei Moshiach among the talmidim is felt throughout the day. There are daily shiurim in Geula and Moshiach and the bachurim

learn sichos in inyanei Moshiach with chavrusas. Their involvement in inyanei Moshiach and the imminent Geula instills the feeling that indeed, Moshiach is about to appear. In simple words: They live with "what the Rebbe kocht zich."

And if this sounds like what we know about other yeshivos, in this yeshiva the rosh yeshiva, Rabbi Heschel Greenberg, gives a weekly shiur. In each shiur, he focuses on a different topic in inyanei Moshiach and Geula.

These shiurim are definitely a breakthrough in the area of learning inyanei Moshiach and Geula, and the results are felt in the strong atmosphere of the yeshiva. This is the key.

Now, if you want to hear other details about what makes this yeshiva special, let me tell you about our wonderful staff, who are the ones who make the yeshiva the success it is, as well as about our curriculum.

The rosh yeshiva, Rabbi Heschel Greenberg, is known as an orator who is a pleasure to listen to. His *Pe'er HaMelech* on the hilchos t'fillin of the

Rambam is respected in the Torah world as you can see from the *haskamos* he received for it (from Rabbi Moshe Feinstein, Rabbi Aharon Bernstein, Rabbi Shmuel Lopian, Rabbi Betzalel Stern).

Rabbi Greenberg's shiurim are wonderfully structured and delivered in a clear, easy-to-understand format. The talmidim listen attentively.

Rabbi Greenberg's vast knowledge of the Talmud along with his rich teaching experience, give the talmidim the proper tools for approaching their learning. All this makes the rosh yeshiva a beloved figure, something definitely vital to a yeshiva and its development.

The maggid shiur for Nigleh is Rabbi Levi Brod. Aside from the regular shiurim in the tractate being learned, Rabbi Brod gives general knowledge shiurim so that the talmidim can learn a *derech ha'limud* in Shas and poskim. They learn who is considered on a par to disagree with whom, who can debate, how one can find resolution between differing views in halachic works etc.

Rabbi Brod exercises a superlative approach in how he offers help to the talmidim. On the one hand, he offers a different way of thinking about things, and on the other hand, he lets the talmid do the work of clarifying a difficult topic.

The mashpia and maggid shiur for



A shiur taught by the rosh yeshiva, Rabbi Heschel Greenberg

Chassidus is Rabbi Yisroel Geisinsky, who is known as a warmhearted and sensitive individual who knows how to give the proper attention to the talmidim. In his shiurim, he clearly analyzes difficult concepts and gives wonderful analogies to explain them. The morning Chassidus class is full, which shows how the bachurim welcome his hashpaa.

Throughout the day, when the talmidim learn on their own, the one responsible for the s'darim and to answer questions is Rabbi Yosef Yitzchok Greenberg. Rabbi Y.Y. Greenberg (brother of the rosh yeshiva), has decades of experience in chinuch. In addition to his outstanding scholarship, he is a talented educator.

When you see the bachurim crowding around him, whenever he is there, you realize how beloved he is.

*There is no such thing  
as a Chassid without  
a Rebbe. This is  
precisely how we  
“live” with the  
Rebbe’s inyanim in  
our yeshiva.*

They simply enjoy being in Rabbi Greenberg’s company and hearing what he has to say. You see the Gemara that says, “your sons – these are your talmidim,” come to life.

I would also like to mention the devoted madrich, the Tamim Chanoch Chaskind, who is with the talmidim throughout the day.

Up until now, we have reviewed the “engine” of the yeshiva, which is the staff who devote themselves day and night to this avodas ha’kodesh. However, a key component in the smooth running of our yeshiva is the fuel which makes the whole thing work with chayus and Chassidic fervor.

About ten bachurim, talmidim from 770, live in the yeshiva and serve as shluchim. Even if I don’t describe everything they do in detail, and even if I don’t mention their powerful influence on the atmosphere of the yeshiva, they cast a light on their environment. Just the fact that T’mimim in 770 are in this yeshiva, even if only so that the talmidim can look at them as they daven, makes a great impact on the talmidim.

The T’mimim-shluchim have become an inseparable part of the

yeshiva. There are chavrusos with the shluchim and the talmidim. They eat together, talk and farbreng together, and I am not surprised when I see a talmid having a heart-to-heart talk with one of the T'mimim-shluchim.

The T'mimim-shluchim are well integrated in every area, in everything that goes on within the yeshiva. The general atmosphere among the talmidim, particularly during their free time and the breaks, is created by the T'mimim-shluchim. You can readily observe the flavor of Beis Chayeinu – Beis Moshiach, the place where you live 24 hours with the Rebbe.

As far as the curriculum and the daily schedule go, the bulk of the day is devoted to Gemara l'iyun. There are weekly shiurim given by Rabbi Heschel Greenberg in which he gives the foundation for the sugya being learned, as it is explained by the commentaries, the Rishonim and Acharonim.

Even complicated topics are explained simply and clearly, thanks to Rabbi Greenberg's knowledge as well as his lucid manner of speaking, which help tremendously in the bachurim's understanding of the material being learned.

Days before Rabbi Greenberg gives his shiur klali, all the talmidim review the sources on the topics he will be discussing. The talmidim come to his shiur prepared and every talmid has a foundation on which to build. These shiurim have acquired a wonderful reputation, even among talmidim of neighboring yeshivos who sometimes pop in to listen.

After half of the first year has gone by, we can say that the talmidim have made much progress in their understanding of the material being learned, with an approach to the sugya, and in their willingness and interest in learning, the foundation for anyone who opens to a daf Gemara.

That takes care of the quality of the learning. What about the quantity?

Over the past half a year, the amount that was covered is most satisfactory. In addition to the usual amount covered in other yeshivos in this year's masechta (Bava Metzia), during Elul our yeshiva covered two prakim in Meseches Rosh HaShana (chapter 3 l'iyuna and chapter 4 l'girsas) and even finished the entire Meseches Makkos l'girsas.

I'd like to talk about a chiddush in our yeshiva regarding halacha. It's not pleasant to mention this, but when it comes to halacha, the knowledge of the average and above average yeshiva bachur is nothing to write home about. The time allotted for the study of halacha is at the end of the day and the teacher is not at his best. The interest and desire to learn on the part of the students, is flagging. In addition, roshei yeshivos look away and don't encourage the study of halacha sufficiently.

In our yeshiva, the staff places an emphasis on halacha. First of all, there are bi-weekly tests which show an amazing bekius on the part of the talmidim. Secondly, the material chosen includes topics not covered in the yeshiva world, for some reason. An example is the laws of stealing and theft, financial damages, and physical and emotional damage, protecting one's body, etc. (as they appear in Shulchan Aruch Admur HaZakein vol. 6).

Another example is the laws of Sukka and the Four Minim. In the yeshiva world, they start with hilchos Rosh HaShana every year, skipping a nice chunk of them, learning a little bit of hilchos Yom Kippur, and that's all. In our yeshiva, we explored the topic of the Four Minim in detail, and topped that off with a shiur given by Rabbi Eliyahu Matusof, a famous esrog expert. He brought esrogim to illustrate the halachos. The talmidim also learned the halachos of t'kias shofar with great interest and were tested with shofaros that were brought to



A shiur with Rabbi Heschel Greenberg



Learning b'chavrusa



A farbrengen with Rabbi Liberow



Dancing in Adar



Rabbi Yisrael Geisinsky teaching Chassidus



yeshiva. This way, every Tamim was able to go on mivtzaim and enable others to do the mitzva, while knowing the order of the t'kios, the stops, etc. properly.

These topics are learned in addition to the halachos that are learned in every yeshiva, hilchos Krias Shma, T'filla, etc. And this is only part of the curriculum mapped out by Rabbi Yosef Yeshaya Brown of Australia especially for our yeshiva.

A few months ago, we also started a series of shiurim that called Sugyos B'Halacha. The rosh yeshiva picks a halachic topic and all the talmidim prepare it over a number of days, and then the rosh yeshiva gives a wide-scope shiur on it, using data that appears in sifrei halacha, refua, etc. In these shiurim, aside from acquiring halachic knowledge, each talmid learns how to arrive at a p'sak from the p'sukim in Torah, Nach, then the Mishna, Gemara, Rishonim, and Acharonim, culminating in sifrei poskim of our generation.

Among the topics covered in shiurim thus far were: mikva bor al

gabei bor, Sheva Mitzvos B'nei Noach, the law of additions to parchment for Stam, muktze and reshuyos of Shabbos, the law of a rodef, mechiras chametz using a guarantor, the chumra of matza shruya, etc.

The staff recognizes the importance of the halachic part of the curriculum, and the talmidim see how much effort is needed to thoroughly learn a halachic topic. It's a fact that these shiurim have added a terrific chayus in the learning and knowledge of halacha.

The three-year cycle in yeshiva from Maamarei Chassidus to sugyos in halacha, will give the talmidim a solid basis and broad knowledge, so that they will, G-d willing, be able to proceed further with confidence and success.

Another thing which has picked up lately is in the area of "spreading the wellsprings" in the world of Torah. In addition to the usual mivtzaim, which

include mivtza t'fillin, mesibos Shabbos for children in the neighborhood, mivtza Chanuka, Purim etc., every Thursday night there is a special program to expose the students of other yeshivos to the world of Chassidus. The students, currently 25 in number, split into pairs and visit the local yeshivos in Flatbush and the outlying areas. Most of these yeshivos are not Chassidishe yeshivos, and so the T'mimim visit and without further ado, they take out s'farim and engage them in intense discussions in Torah.

Thanks to these visits, many conversations have taken place



Eager to hear what Rabbi Y.Y. Greenberg has to say

between the talmidim of the local yeshivos and the T'mimim. They explain concepts in Chassidus, resolve questions in inyanei Moshiach and Geula, and some of these other talmidim even visit the yeshiva that they hear about from the T'mimim.

Thanks to these ongoing visits, some of the talmidim in the local yeshivos look forward to Thursday nights when the Lubavitcher bachurim come.

How can we conclude without mentioning the farbrengens the T'mimim wait for all week?

Aside from the farbrengens on special days in the calendar, there is a weekly farbrengen every Thursday night. The bachurim sit with the shluchim and farbreng. They say l'chaim and strengthen one another and gain renewed strength to carry on.

A special effort is made to invite a guest mashpia to speak to the talmidim, to encourage them to continue being "lamplighters." Some of the best mashpiim in the world have farbrenged here. The talmidim make hachlatos, with the common denominator being devotion to the inyanim of the seventh generation, to bring the Sh'china down to earth.

No wonder that these warm farbrengens, in an atmosphere of imminent Geula, is something the talmidim look forward to all week. After the farbrengens, the bachurim go out to the local yeshivos, as we described earlier.

Also important: excellent and plentiful food is served, and there are proper accommodations and a mikva on the premises. This enables the talmidim to throw themselves into their learning and davening.

It is my pleasure to mention Rabbi M.M. Bruch, who also serves as mashgiach in the morning. The rest of the day, he works on strengthening the gashmius needs of the yeshiva. This is in addition to the Vaad HaGashmi who support the yeshiva, who should be

*For the coming year,  
we plan to improve,  
expand, and go from  
strength to strength in  
quality and quantity.  
May we fulfill the  
kavana and achieve  
the goal of the true and  
complete Redemption  
immediately.*

blessed with everything good!

In conclusion: Thanks to the Rebbe's brachos, we have enjoyed great success thus far, as well as miracles. Just the answers from the *Igros Kodesh* deserve an article of their own.

For the coming year, we plan to improve, expand, and go from strength to strength in quality and quantity. May we fulfill the kavana and achieve the goal of the true and complete Redemption immediately.

\* \* \*

I was very impressed by what the menahel had to say, but I wanted to see the yeshiva for myself. Thursday night, I went to the yeshiva in Flatbush. The illuminated sign: Bruchim HaBaim L'Yeshiva G'dola Lubavitch, could be seen from a distance. The zal is lined with bookcases packed with s'farim, and in the center sat a group farbrenging. I took the first chair at hand and sat down. The twenty people sitting around the table were listening to the mashpia, and occasionally they sang a niggun.

I was swept up in the atmosphere that was homey and cozy, pleasant and warm. I felt that I wanted to keep on sitting there and being a part of it. When one of the talmidim indicated to the mashpia that he wanted to ask something, the mashpia stopped and listened. The talmid didn't seem uncomfortable as all eyes turned to him. There was a sense of ease and lots of respect for everybody present.

When I had to leave, I pulled myself away and thought; Tomchei T'mimim can be proud of the members of this new yeshiva that has joined the family. Indeed, *dem Rebbe'n's kinder*.



**Some of the staff with the talmidim**

*The hanhala (sitting) from right to left: Rabbi M.M. Brod, Rabbi Levi Brod, Rabbi Heschel Greenberg, Rabbi S.Z. Hertz, madrich Chanoach Chaskind*



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# THE JOY OF PESACH IN OGOZ, AZERBAIJAN

PREPARED BY SHNEUR ZALMAN BERGER

*Two T'mimim went to the town of Ogoz, somewhere in Azerbaijan, in order to make a public seider for twenty Jews. The out-of-the-way place presented the bachurim with unprecedented challenges, but they prevailed!*  
*\* Mendy Litzman tells Beis Moshiach about his Pesach experience in Azerbaijan.*

Mendy Litzman relates: Our first step was mivtza t'fillin, which we did on the flight from Eretz Yisroel to Azerbaijan. Some of the passengers knew a bit of Ivrit, and some of us, the group of T'mimim going to make Pesach in Azerbaijan, knew a bit of Russian. This is how we passed on the message about the upcoming Pesach seider.

Mivtza t'fillin was concluded successfully. Dozens of Jews put on t'fillin up in the sky. One of them was a seventy-year-old man who was moved when he put on t'fillin for the first time in his life. There was also a 14-year-old boy, who attended an Israeli public school and had learned about t'fillin but had never put them on.

Ten days before Pesach, we landed at the international airport of Baku, the capitol of Azerbaijan. We came prepared with matzos, wine, meat, and gefilte fish.

From the airport, we went to the home of the shliach, Rabbi Meir Brook. He told us that when he arrived in Azerbaijan a few years before, he discovered how unfortunately ignorant the Jews were. To illustrate this point, he told us that when he wanted to organize a minyan, he arranged for some Jews to come to shul on Shabbos: "When I went to shul Shabbos morning, I was taken aback to see them waiting for me in tallis and t'fillin."

That was the beginning. Since

then, thanks to Rabbi Brook's work, there's a beautiful shul, in which a minyan davens three times a day. About seventy Jews attend shul on Shabbos. A Chabad school was started and about 220 students attend.

## THREE DAYS OF SHECHITA

The next day, we began preparing for Yom Tov. When school was over, we began shechting in a field next to the school. The shoctim, Rabbi Meir Brook and another shochet who came from Moscow to help, slaughtered many chickens and after thoroughly examining them, we kashered and quickly packed them.

We wanted to prepare meat, not only for the Sedarim, but for all the Jews of Baku who had become accustomed to buying kosher meat. The work went on into the night. We had to finish the work and clean up by morning so as not to interfere with the school schedule.

It took us three days and baruch Hashem, we prepared a huge amount of kosher meat for Pesach. The meat was sold at the offices of the Jewish community at a subsidized price.



There are no bags or boxes, so we loaded the apples on the back seat and in the trunk.

## THE TOWN OF OGOZ

THURSDAY, THE 10TH OF NISSAN. The Tamim Giyora Azarov and I left for the town of Ogoz, which is west of Baku. The trip by taxi took four hours, and the scenery was magnificent. It was green all around. Fruit trees lined the roads and flocks of cattle grazed in the fields.

We arrived in Ogoz in the evening. After a brief search, we arrived at the home of the head of the community, Mr. Rasin. He is in constant contact with Rabbi Brook. Mr. Rasin welcomed us warmly and said that the shipment of matzos from Baku had arrived a few days before and he had already distributed them to the Jews of the town.

Although Ogoz is considered out-of-the-way, in the past there was

## *T'fillos in Ogoz take place only when the Rebbe's shluchim come for Yomim Tovim...*

a large Jewish community here. The active shul was built 600 years ago. There is another shul, which was built 150 years ago. According to the head of the community, thousands of Jews lived here a hundred years ago, and up until six years ago, about 200 Jewish families lived in Ogoz. Most of them left for Eretz Yisroel and only about twenty Jewish families remain.

In recent years, t'fillos in Ogoz take place only when the Rebbe's

shluchim come for Yomim Tovim. The community has an ancient Torah and since the head of the community is afraid it will be stolen, the Torah was taken from the shul and hidden. Only a few people know where it is kept. We asked Mr. Rasin to bring the Torah to shul so we could read from it on Shabbos and Yom Tov. 999

FRIDAY, YUD-ALEF NISSAN. Today, we were busy preparing for Shabbos. We went to the market with Mr. Rasin and while shopping, we met some Jews. Of course, we invited them to the davening on Shabbos and to the seider.

While shopping, we learned about a unique form of transportation. For two *mament* (= 2 shekel) you can get on a passenger tricycle and a driver will take you

where you wish to go.

SHABBOS HAGADOL, 12 NISSAN. 15 Jews came to daven Friday night. Since some of them do not know how to read Russian, but only Azeri, the spoken language, we read the words of the davening loudly and slowly.

After the davening, we had a Shabbos meal together with the local Jews. We sang Pesach songs and told them about the significance of Yud-Alef Nissan, the Rebbe's birthday. The locals enjoyed all this very much. They are thirsty for Judaism but sadly, shluchim come only twice a year, in Tishrei and for Pesach.

The next day, the davening took two hours. We were amazed at these simple Jews. They stayed the entire time and made an effort to repeat the davening after us, word by word. Excitement ran high when the Torah was read because the ancient Torah is considered a symbol of the community.

After davening and the Shabbos meal, we gave a Shabbos HaGadol drasha. Together with Giyora, who speaks Russian, we explained to the Jews of Ogoz about the laws and customs of Pesach. Of course, we did this on a beginners' level.

## SNOW!

SUNDAY, 13 NISSAN. I opened the window in the morning and couldn't believe my eyes. Snow covered the houses and streets! Mr. Rasin had warned us from the start that if it snowed, the people wouldn't come to the seider. The snow was twenty centimeters high (over seven inches).

We called Mr. Rasin who explained that the shul was closed all year, which is why it doesn't have a heating system. After a lot of pressure, he got a coal stove made of iron. We offered to pay for the logs, which are expensive in Ogoz, but he



Shechting before Pesach



Mendy helping clean and pack the kosher meat

said the community would pay for it since they wanted to honor the shul. We verified that the program for the seider night would happen.

Now we had to worry about ourselves, for we had left the winter coats we had brought from Eretz Yisroel in Baku. When we left Baku, the weather had been warm, and we didn't want to schlep unnecessary things. Now we needed our coats! The community found us coats.

We went to the market to buy supplies for the seider. The stall owners were very surprised when we bought all we needed from a few

stalls. We bought a large quantity of apples, pears, and nuts for the charoses. We also bought potatoes, eggs, and pots and plates for cooking and serving.

We looked for lettuce and horseradish for the maror, but didn't find any. We left the market disappointed and prayed that lettuce and horseradish would be available at the market the next day, Erev Pesach.

We spent the afternoon making house calls. The Jews in Ogoz live in one-story houses with large yards around them filled with cows and

sheep.

On the way, Mr. Rasin told us that there was only one pair of t'fillin in town, and they were pasul for a long time already. At the homes we visited, we invited the families to the seider and we put t'fillin on with the men.

We heard that there was a rav in town, and we wanted to meet with him. When we arrived at his house, we knocked on the iron gate. Suddenly we saw the rav, an old, bearded man, running after a sheep.

He opened the gate and invited us in. Wanting to show us what he

knew, he began reading a page of the *birchos ha'nehenin*. From another page, he read the Kaddish. It turned out that because he had the nusach of some prayers, he was considered the town rav, but his knowledge was just as rudimentary as that of the others.

We wanted to suggest that he use our t'fillin but were afraid of his reaction. Maybe he put on t'fillin every day. So we asked him whether his t'fillin had been checked lately, and with a sheepish smile, he told us that he didn't have t'fillin.

We took out a tallis and t'fillin

and he was very happy, saying that he knew how to put on a tallis. He took the tallis and began wrapping it around his arm like the straps of t'fillin.

We wrapped him in the tallis and put the t'fillin on him, and we were all ecstatic.

At night, we did the b'dikas chametz in the room we were staying in, in the home of one of the Jews. In the middle of our b'dika, the electricity went out. We learned that every night, there is a two-hour period without electricity. We continued the b'dika in the usual way, by candlelight.

We went to sleep with mixed feelings. On the one hand, we had had a satisfying day. On the other hand, we still didn't have maror, and what would we do if we still didn't find any maror on Erev Pesach?

### SWEET MAROR

EREV PESACH. We went to the riverbank behind the house we were staying in, in order to burn the chametz. The ground was wet from the snow and it was only after Mr. Rasin brought kerosene that we could do the mitzva of biur chametz.

Then we went to toivel the big pots and other cutlery we had bought. The water was freezing from the snow and it took hours until our hands stopped hurting us after the toiveling. We brought the pots to the shul where we worked on kashering the kitchen.

We went back to the market to see if there was any maror. Hashem had mercy on us and as soon as we entered the market, we saw a truck laden with lettuce. Lettuce is sold for half a *mament*. We were thrilled and we bought lots of lettuce to suffice for everybody who would attend the seider. I don't think I ever tasted such "sweet" maror before.



Mendy putting t'fillin on with the "rav"



Toiveling the keilim for Pesach in a stream of melted snow

## SEDER NIGHT

We went to shul while it was still day and were able to put t'fillin on with the people. We also prevented some bottles of vodka from being put on the table.

After Mincha and Maariv, we began the seider. The head of the community was nervous because at any moment, the electricity could go off. We hoped for the best.

Around the table sat all the Jews of Ogoz (as well as some gentiles who wanted to taste Jewish food). We explained the mitzvos and customs of Pesach, and began the seider with all eyes upon us. All participated and sang the songs we taught them.

The seider was tremendously successful and joyous. When it was over, the participants thanked us warmly and left for their homes. That's when the lights went out.



Burning the chametz on the ground damp with snow

## LEAVING OGOZ

On Motzaei Yom Tov, we left Ogoz. Before we left, we distributed tzitzis, Jewish books translated into Russian, and Sifrei T'hillim and pictures of the Rebbe. Before getting into the car that took us back to

Baku, the entire community gathered to say goodbye. They thanked us for the davening and for making the seider. They asked us to come back soon so they could continue davening every day.

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# CHASSID, SOLDIER, AND GAON

BY SHNEUR ZALMAN BERGER AND NOSSON AVROHOM

*Throughout his life, Rabbi Zalman Leib Estulin, a”h, was outstandingly modest in his ways. Although he was a gaon and great talmid chacham, and an exceptional Chassid, he did not take any credit for his accomplishments. He was a model of a Chassid even to those who were not Chabad Chassidim and even to the Litvishe in B’nei Brak, where he lived. \* Part 2 of 2*

## PROPHETIC PROMISE

As we concluded last week’s article, most of Anash were able to leave Russia in 1946-7. R’ Zalman Leib and his family prepared to leave Russia in this way. They hoped it would be easier for them to take care of the twenty orphans that they had adopted, and they would be able to obtain medical care for their son with heart disease. But Hashem had other plans and although the twenty orphans were able to leave Russia, the Estulins remained behind.

When Mrs. Estulin found out that they had to remain in Russia for an unspecified amount of time, she burst into tears and could not be consoled. R’ Zalman Leib, who was of a calm disposition, explained to her that maybe it wasn’t worth

leaving Russia by train, where the compartments were crowded. The conditions would have been averse for their son.

“We won’t leave by train, but by plane!” he promised her. This sounded insane at the time but miraculously it came to pass.

R’ Zalman Leib found work as a watchman in a factory, but his heart was in Torah study. He spent most of the day learning Torah most diligently and with great love.

## LIFE IN TASHKENT

The Estulins remained in Russia for another twenty years and lived in Tashkent. R’ Zushe Gross of B’nei Brak relates:

“I remember R’ Estulin in Tashkent. He was considered one of

the greatest Chassidim in the city, and was a model of humility and mesirus nefesh. He was truly a tzaddik and a yerei Shamayim. His scholarship was a byword among the Chassidim, and I had the privilege of having him as my melamed.”

A few years after the war, the Estulin’s oldest son passed away of heart disease. They said he was a gifted child and learned on a level beyond his years, and his parents were not readily consoled.

The Estulins had four more children: Chaya, Naftali, Braina Gissa, and Dovid. Aside from his own learning, R’ Zalman Leib taught the children of Chassidim who came to his house. R’ Zalman was honored with this position not only because of his scholarship but also because the Chassidim figured, if R’ Zalman Leib was caught, they would overlook his transgression because he was wounded in the war.

R’ Zalman Leib’s two sons learned in Tashkent and when they grew older, they went to Samarkand to continue learning. R’ Zalman Leib refused to send his daughters to the communist school, and this posed a grave danger because the authorities threatened to take away his children.



Rabbi Yitzchok Zilber a”h convinced R’ Zalman Leib to send his daughters to school so they wouldn’t be taken away from him. But R’ Zalman Leib wouldn’t send them on Shabbos, and the solution was to send them to night school. His daughter Chaya was old enough for this school, but his daughter Gissa was only 11, and R’ Zilber forged her papers to say she was 16.

Despite the hardships, R’ Zalman Leib insisted that his children not attend school on Shabbos, so he gave his children an authentic Jewish-Chassidic education at home.

His home in Tashkent was constantly open to guests and to Chassidim who fled the authorities, despite the dangers in hosting these people.

### DREAM COME TRUE

Twenty years passed and the Estulins repeatedly submitted requests to leave the country. In 5726 (1966), they were surprised to receive a letter that said their request had been approved. This did not guarantee they would be allowed to leave, for there

*“We won’t leave by train, but by plane!” he promised her. This sounded insane at the time but miraculously it came to pass.*

were many cases in which the authorities canceled permission to leave at the last minute. The goal was to act on the permission immediately and leave for Vienna, the way station for Jews who left Russia.

However, Mrs. Estulin did not agree to rush. She said to R’ Zalman Leib, “You told me that to make up for our sorrow over not being able to leave Russia by train, we would leave by plane. I’m not giving in on that!”

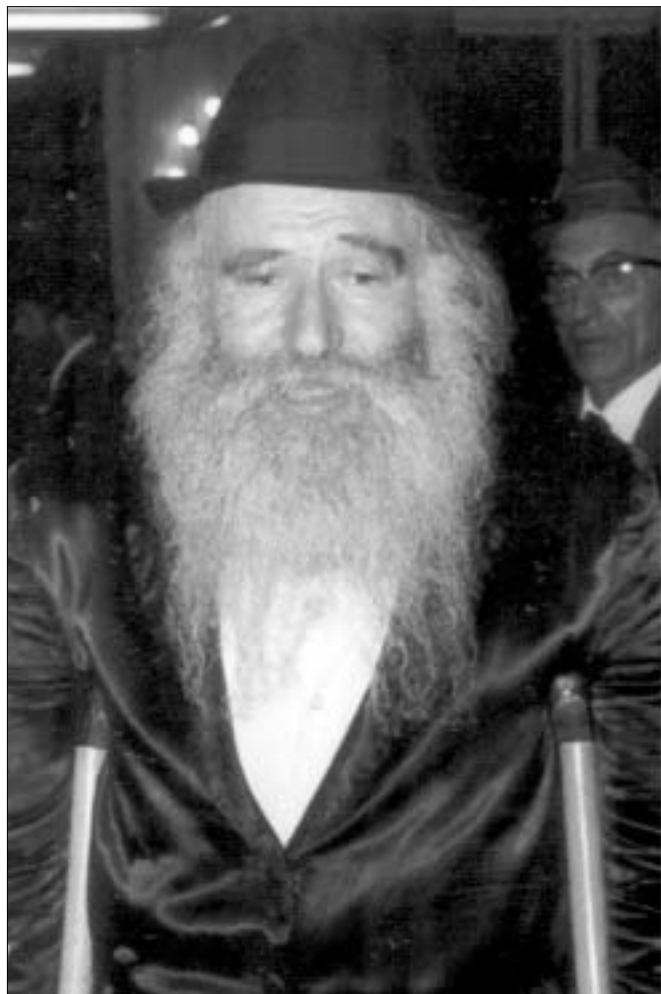
The Estulins went to Moscow, where they met R’ Aharon Chazan, who had also received permission to leave Russia. He was getting ready to leave with his family by train from Moscow to Vienna since all the planes were full until after Tishrei.

“I told him,” said Mrs. Estulin, “that we wanted nothing less than to fly! He said to me, ‘Even under ordinary circumstances, you wouldn’t be guaranteed to get a seat on a plane. All the more so today, when some planes are out for repairs and all the working planes are used solely to transport tourists in and out of Russia. There’s no way you can leave by plane and you should forget about it.’

“I didn’t give up. I told him our story and said that we didn’t wait patiently for twenty years until the wicked communists gave us exit permits just to schlep by train with four children. I promised him: you will yet see that we will go by plane, in spite of all enemies of the Jewish people.

“We decided to approach the Israeli consulate in Moscow, where they dealt with Jews leaving the Soviet Union. I told the consulate, ‘We want to leave for Israel by plane.’ He also began explaining that this could not be done. But we insisted, and in the end he arranged an appointment for the next day with the Israeli consul in the Soviet Union.

“I arrived feeling fearful, and I entered a room where a woman sat who didn’t even look up at me. She was busy with her paperwork and she asked the clerk question after question about us in a monotone. Suddenly, she looked up and finally gazed at me and said to the clerk, ‘I just remembered that there are four



seats on a plane that is leaving shortly for Vienna.'

"Afterwards, we learned that those four seats that had become vacant were for four members of a delegation from Israel that had decided to extend their stay in Moscow by a few days. We got those four seats, and once we had them they were able to arrange another two places for the younger children, and we boarded the plane.

"Our wish to leave Russia by plane was fulfilled. We arrived in Vienna and from there we went to Eretz Yisroel."

### A SMALL MIRACLE AND A BIG MIRACLE

R' Zalman Leib's brother-in-law, R' Yaakov Yosef Levkivker of B'nei Brak, was in Russia at that time and was not given permission to leave. He was stuck there with three children. He asked for permission to leave on countless occasions, but even after his brother-in-law was allowed to go, as though deliberately, they refused to grant him permission.

One time, they even laughed at him and said, "You will get

***"I didn't give up. I told him our story and said that we didn't wait patiently for twenty years until the wicked communists gave us exit permits just to schlep by train with four children. I promised him: you will yet see that we will go by plane, in spite of all enemies of the Jewish people."***

approved only when hair grows on the palm of your hand." But R' Yankel didn't give up and continued trying. He also asked relatives of his

in Crown Heights to mention his name to the Rebbe and ask for a bracha that he be allowed to leave.

R' Yankel's relative, Rabbi Berel Lipsker, relates that it happened occasionally that the Rebbe would stay at home and would not go to the Ohel for a few weeks. "I wrote to the Rebbe one time on R' Yankel's behalf, and the Rebbe answered, 'Azkir al ha'tziyun.' A few days later, I wrote another request and the answer I got was, "I mentioned him at the tziyun and I will mention him again."

"From this answer I understood an important lesson. When the Rebbe says, 'azkir al ha'tziyun,' it doesn't mean that the Rebbe went to the Ohel. He could have mentioned the person at the tziyun even without going there!"

The Estulins also made efforts on the Levkivkers behalf. "Before one of our private audiences with the Rebbe," related Mrs. Estulin, "R' Yankel asked us in a letter to ask the Rebbe for a bracha for him. Until that time, no family members had dared to personally importune the Rebbe that they be allowed to leave (requests for brachos had been made by letter only).

"At first, I refused to do this, but when I saw that nobody would ask, I took the job upon myself. I had the yechidus and began to tell the Rebbe about R' Yankel's difficult plight. I got so caught up in what I was saying that I forgot where I was. I began to demand that R' Yankel be able to leave Russia as we had, and even banged on the Rebbe's desk. Then I suddenly caught myself and calmed down.

"The Rebbe remained silent throughout and didn't react to what I said. When I finished talking, the Rebbe said to us, 'You think that you were privileged to leave because you were special, or because only you could go, or

### "I ALREADY GAVE YOU MY OLAM HA'ZEH"

R' Zalman Leib would tell a story of the Rebbe that he personally experienced. Like many elder Chassidim, R' Zalman Leib would sit behind the Rebbe during farbrengens. At one of the farbrengens, a man with long hair came and began talking to the Rebbe, while putting his hand on the Rebbe's shoulder. The elder Chassid, Rav Simpson, who was sitting nearby, removed his hand from the Rebbe and said it wasn't customary for Chassidim to do this.

R' Estulin, who was sitting nearby, suddenly heard the Rebbe say to the man, "I already gave you my olam ha'zeh..." R' Estulin, who was shocked to hear this, thought that perhaps he hadn't heard correctly. The next day, he met with R' Peretz Mochkin who had also sat nearby, and he asked R' Peretz what had happened.

R' Peretz confirmed that R' Estulin had heard correctly, and he added that R' Nachman of Breslov would say that he would pull his Chassidim out of Gehinom by their beards and peios, and the Rebbe pulled people out of Gehinom by their long hair.

because a miracle wasn't necessary for you to go. The truth is that for Hashem, a small and a large miracle are the same thing! And the Rebbe gave a bracha that R' Yankel be able to leave Russia very soon."

R' Zalman Leib's son-in-law, rabbi Avrohom Friedland relates, "When my father-in-law went to the Rebbe in the early years, he would bless the Rebbe at every farbrengen the Rebbe attended. He generally

blessed the Rebbe during the niggunim and the saying of l'chaim between sichos. Since he sat together with the elder Chassidim behind the Rebbe, the Rebbe could hear him.

"On one of these occasions, while he was blessing the Rebbe, the Rebbe turned to him and asked, 'What do you want?'"

"My father-in-law realized it was an auspicious time and that the

Rebbe was waiting to hear a special request from him. He thought: The Rebbe probably wants me to mention R' Yankel for a bracha. He immediately said R' Yankel's name and asked that he be allowed to leave Russia, and the Rebbe gave his bracha. Shortly thereafter, R' Yankel suddenly got permission to leave."

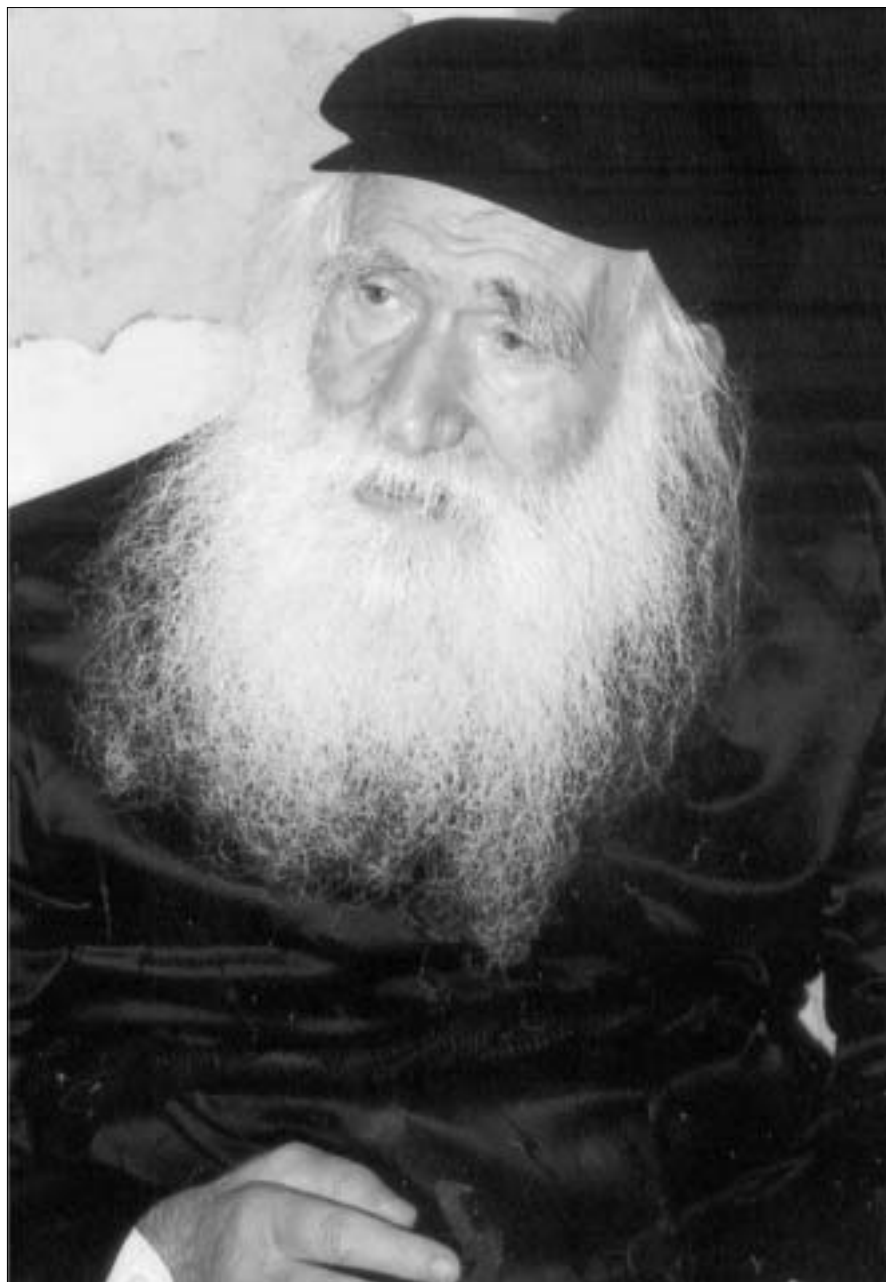
## A WISE PERSON IS PREFERABLE TO A DOCTOR

R' Zalman Leib related: "In 5730 (1970), My wife and I went to our son Naftali's wedding in New York. Before the wedding, the entire family had a yechidus with the Rebbe. To our great surprise and to the surprise of everybody present, the Rebbe just looked at me and said, 'What is this? What is this? Such a condition? Such a condition? Go straight to a doctor! Go already. Go today!'"

"We were shocked, since I felt nothing wrong with my foot. I had no medical problems and yet, the Rebbe was rushing me off to a doctor to have him check my foot.

"The Rebbe even wrote a note to his doctor, Dr. Seligson a"h, and when I went to him he immediately saw reason for concern for something very dangerous. It was beyond his expertise and he sent me to an expert in this area.

"We went to the top doctor and when he asked which doctor had referred us to him, we said it was the Lubavitcher Rebbe who had sent me. The doctor had never heard of the Rebbe but figured he was a big doctor. He asked whether the Rebbe had examined me, and I said he hadn't. He was surprised and asked whether the "expert doctor" had at least told me to remove my shoe and sock to see how serious the condition was. I said that he hadn't. Then I told him the astonishing truth that the Rebbe



## THE MERIT OF THE ALTER REBBE

R' Zalman Leib's love for Torah had to reckon with the limitations that were inherent in his job at the factory. He couldn't avoid working, not only because it was his livelihood (and in those difficult economic times, it was life or death); in those days, working was of primary importance in the Soviet Union, and it was prohibited to even come late to work. Whoever was ten minutes late, could be sent to Siberia. Being a minute or two late meant you were marked down and it was deducted from your pay.

R' Zalman Leib later related:

"My work at the factory began every day at four in the afternoon. One day, I sat and learned *Shulchan Aruch HaRav* and didn't realize the passing of time. Suddenly, I saw it was 3:40. I thought - that's it. I'm lost. I won't make it to the factory on time. This was because I had to switch trains a number of times, in addition to having to wait for each train. Yet I left the house with the thought: Who knows? Maybe, with Hashem's help, some solution will be found.

"As soon as I left the house, I noticed a train leaving the station. I put my hand on my pocket where I kept the seifer I had just been learning, and whispered, 'Alter Rebbe, help me,' and I began to run towards the station, hoping for a miracle.

"The unbelievable happened. A goy suddenly ran and threw a big snowman on the tramway tracks. The engineer had to slow down in order to drive over the mound. I grabbed this opportunity, ran to the train and managed to get on. That wasn't all. The chances of my getting to work on time were still remote because I still had to change trains and wait at stations, but I didn't give up. With Hashem's help, I caught all the trains exactly on time and arrived at work on time.

"Afterwards, I remember saying to myself that the miracle took place because of the Alter Rebbe, since I had been learning his *Shulchan Aruch* that day."

\* \* \*

At his job as a watchman, R' Zalman Leib refrained from chilul Shabbos and he hosted Chassidim who had no place to sleep when they came from another city or were being sought by the authorities. This entailed great danger to himself, for if he was caught, he would have been severely punished.

just looked me and that was enough for him to diagnose the problem.

"The top doctor X-rayed my foot and after he developed it we heard the bad news. 'You came at the last possible moment and maybe it's too late. The situation is so serious that I have no way of treating you. Maybe go back to your doctor, the Lubavitcher Rebbe, who can try and help you.'

"My wife had gone with me and she began to explain to this doctor that if the Rebbe had sent us to him, that was because the Rebbe was a great and holy man and certainly this doctor could help me. The doctor continued to refuse but my wife insisted, and in the end he agreed to try various treatments. Thus began a long series of examinations and treatments with no end in sight, but in the end, a

miracle took place and I was saved.

"He once asked us about payment. When we heard how much his fee was, we nearly fainted. We explained that we came from Eretz Yisroel and we weren't financially well-off.

"Ah, your husband is a rabbi from Jerusalem,' he said to my wife, 'okay. Then we'll leave talk about money for another time.'

"In one of the next yechiduyos, the Rebbe saw the list of medications and the various expenses, and he asked where we had attained such a large sum of money. We told the Rebbe what the doctor had said. The Rebbe asked us for the doctor's business card.

"I gave the Rebbe the card, and the Rebbe looked at it closely and turned it over and over, three times, as though looking for something. I wondered what this was about but kept quiet.

"Some time later, the doctor had a heart attack. He immediately told his family to contact me through the note that I had left with him, and to ask me to ask the Rebbe for a bracha for him. Of course, I did so and mentioned the great favor the doctor had done for me. The bracha was forthcoming.

"That year, we spent a few months in Crown Heights because of my foot. At the farbrengen on the second day of Rosh HaShana 5731, the Rebbe turned to me and gave me a piece of the challa he had cut. The Rebbe said, 'Eat it, R' Zalman Leib, eat it, and you'll be healthy.'

"The Rebbe's bracha helped, and baruch Hashem, my foot, which had been in grave danger, improved until the X-rays no longer showed any problems. Thanks to my recovery, I am able to continue walking today.

"After I finished treatment, we returned to Eretz Yisroel and since

then, we try to continue working on spreading the wellsprings of Yiddishkeit and Chassidus, and the other holy mitzvaim, like soldiers in the army of the Rebbe, who will soon take us to the true and complete Geula.”

### CHASSIDIC LIFE IN ERETZ YISROEL

After moving to Eretz Yisroel, R' Zalman Leib settled near his father-in-law, R' Chaim Binyamin Brod, in B'nei Brak. At first, he worked as a melamed, and after he retired, he threw himself into davening and learning.

This was his schedule for the many years after he retired: He got up early every morning and learned for a long time. He would go to shul to hear borchu, kaddish, chazaras ha'shatz, and the Torah reading. Then he would go back home and would begin davening. His davening took two hours and more. He davened, as he said every bracha, in a loud voice, with special emphasis and a sweet tune. After davening, he learned for a number

*“The Rebbe said to us,  
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soon.”*

of hours, at first alone, and then chavrusos came, one after another.

R' Zalman Leib's grandson, R' Sholom Ber Friedland, relates:

“When I stayed in his house, I noticed that every day, young scholars would come to learn with him. They were Litvish, Chassidish, and others.”

In the evening, R' Zalman Leib gave a Gemara shiur in the Chabad shul on Rechov Rashi, and then he continued learning at home, where he spent long nights studying Torah. His children remember R' Zalman Leib's learning as part of the atmosphere in the evenings, at home. No matter time what time they got up, their father was learning.

R' Zalman Leib was a gaon. He was a baki in Shas and poskim. His family and friends knew that he could quote any topic in Shas by heart. His genius and his endless Ahavas Yisroel, garnered him a place of honor among the great rabbanim and roshei yeshivos in B'nei Brak, including the Litvaks. They could respect not only his genius but also, and primarily, his outstanding humility.

Rav Kahaneman a"h, rosh yeshiva of Ponovezh, greatly esteemed R' Zalman Leib, and enjoyed talking in learning with him. Once in a while, he would send a cab to bring R' Zalman Leib to the Ponovezhe yeshiva, where they sat together and talked in learning.

The Steipler Gaon, Rav Kanievsky, had high praise for R' Zalman Leib. When R' Zalman Leib came to visit him, the Steipler stood up in his honor, and they argued about who would sit first, with each one honoring the other.

The Eidelstein brothers, R' Gershon, a rosh yeshiva in Ponovezh, and R' Yaakov, rav in



A picture from the years in Tashkent – R' Zalman Leib with his son, Dovid

Ramat HaSharon, who had learned with R' Zalman Leib in their youth, kept in close contact with him. During the last week of R' Zalman Leib's life, R' Gershon came with a large group of talmidim to visit him in the hospital. When they got to R' Zalman Leib's room, R' Gershon emotionally told his talmidim, "This is *mori u'rabi* (my master and teacher) R' Zalman Leib."

In this esteemed position, R' Zalman Leib was a "spokesman" for Chabad. He would answer all questions, sincere ones as well as antagonistic ones, which challenged Chabad. He did so in a pleasant manner and it was all out of the Gemara and Rambam. Even when they asked him if the Rebbe is Moshiach, he said that in the Gemara it says that the one who is concerned for all the Jewish people is Melech HaMoshiach!

R' Zushe Gross relates, "A Litvishe fellow once went to R' Zalman Leib and asked him how the Alter Rebbe could have said that the primary avoda in our day is t'filla and tz'daka and not Torah study, as it was in earlier times, when the Torah is our life and it says, *v'talmud Torah k'neged kulam*?

"R' Zalman Leib didn't lose his composure for a moment. Those who knew him, knew that he had answers for everything, simple answers that did away with the biggest questions. He answered with a smile, 'It was explained by the Chafetz Chaim (in his *Shmiras HaLashon*) that only someone whose Torah is his profession is exempt from t'filla, and if it is not, he is not exempt. The Chafetz Chaim explains that 'Torah is his profession' refers to someone who does not stop learning in order to speak lashon ha'ra...' And that is how R' Zalman Leib bested the Litvak."

Despite R' Zalman Leib's genius

## STORIES R' ZALMAN LEIB TOLD

One year, Jewish refugees arrived in Radin, where the Chafetz Chaim lived, out of fear during World War I. Before Pesach, the gabbai tz'daka [communal charity officials] raised money to buy matzos for the town's poor. They asked the Chafetz Chaim not to buy matzos for Jews who were known to eat chametz, so as not to waste communal funds as the town had so many poor people. But the Chafetz Chaim rejected their request and said, "If we enabled a Jew to eat a k'zayis less of chametz on Pesach, that is our reward."

\* \* \*

When the Estulin family lived in Tashkent, Naftali learned with the melamed, Rav Ben-Tziyon Maroz, one of the great Chassidim. R' Zalman Leib would repeat many stories of his. He once said that he had heard from R' Ben-Tziyon that the Chafetz Chaim met the Rebbe Rashab at the famous gathering of rabbanim in 5677 (1917), and the Rebbe accompanied the Chafetz Chaim on the stairs with his hand under the Chafetz Chaim's hand, as you accompany a chassan. Rav Maroz said excitedly, "I never saw such honor given to other people."

\* \* \*

Throughout the years, R' Zalman Leib would go and visit R' Yaakov Landau to hear Chassidishe stories from him. He later repeated what he heard from R' Landau, that after the Rebbe Rashab passed away, R' Landau was in dire financial straits and he went to the Rebbe's gravesite to ask for a bracha. Later on, he went to the Rebbe Rayatz's room and the Rebbe told him, "My father [the Rebbe Rashab] was here today, while I was partly awake and partly dreaming, and he asked me to help you." The Rebbe Rayatz referred R' Landau to someone who helped him tremendously.

\* \* \*

One year, R' Itche the Masmid went to Mezhibozh, where Rav Chaim Binyamin Brod (a Breslover Chassid at the time) lived. R' Itche asked him, one freezing snowy day, to accompany him to the gravesite of the Baal Shem Tov. R' Itche stood there for four hours in prayer without moving, while R' Brod had to jump and keep moving in order not to freeze.

Later on, R' Brod's grandson, R' Naftali Estulin, married the granddaughter of R' Itche. That's when R' Brod said that he had the privilege of being the mechutan of R' Itche thanks to accompanying him to the gravesite of the Baal Shem Tov.

and vast knowledge, he refused to pasken for himself. When he had a question about the kashrus of a chicken, he asked his neighbor and good friend, R' Aharon Chazan, who is an expert in the laws of kashrus.

The battei Midrash of Slonim and Spinka were near his house,

and those Chassidim would visit R' Zalman Leib to hear him relate Chassidishe stories. R' Zalman Leib was known as a wonderful storyteller.

"I had the privilege of hearing his stories for hours and on many occasions. When he told his stories, they had a certain sweetness,"



**At a Hachnasas Seifer Torah to mark the beginning of the 100th year since the Rebbe's birth, and l'ilui nishmas his wife.**

*From right to left: His brother-in-law, R' Yaakov Levkivker, his brother-in-law, R' Yisroel Brod, his son, Naftali, R' Zalman Leib, his son, Dovid*

recollects R' Sholom Ber Reichman. "No wonder, whenever he opened his mouth, there was perfect silence in the room. In the audience were Chassidim, Litvaks, and others, who listened closely so they wouldn't miss a word."

In recent years, every Monday and Thursday R' Zalman Leib would

go to hear the Torah reading in the Itzkovitz shul in B'nei Brak, because walking was difficult for him. Litvaks and Chassidim, rabbanim and simple people, would sit around him and beg him to tell stories.

R' Zalman Leib never benefited from his Torah greatness. He was

truly humble and never took any credit for himself. R' Sholom Ber Reichman related, "As you know, R' Zalman Leib used crutches. One time, someone thought he was a beggar and wanted to give him money. When R' Zalman Leib realized what the man thought, he refused the money and said, 'I have a wealthy father.'"

R' Zalman Leib gave respect to rabbanim in an outstanding manner. Every Shabbos, at the end

## SPECIAL APPROACH

R' Naftali Estulin relates:

In the 1970's, my brother Dovid would bring sichos from the Rebbe to Ponovezh yeshiva, which the talmidim ripped up. When our father heard about this, he called Rav Gershon Eidelstein, one of the roshei yeshiva in Ponovezh, and complained. R' Eidelstein said that he should be informed the next time sichos would be brought to the yeshiva.

The next time, they informed R' Eidelstein ahead of time, and R' Eidelstein hid near the spot where the sichos were distributed. My brother put the sichos on the tables and immediately, talmidim jumped forward and ripped them up.

R' Eidelstein came out of his hiding place and reprimanded the talmidim. The talmidim tried to excuse themselves by saying it was only sichos of the Lubavitcher Rebbe, but he didn't agree with them. "If you don't want them, put them in g'niza, but why rip them up?"

From this story, we can see just a little bit of how my father approached the misnagdim. It was all done in a pleasant manner and he was successful.



**From right to left: R' Mendel Vechter, R' Dovid Geisinsky, R' Zalman Leib**

of davening, he would visit Rabbi Yaakov Landau z"l, where he recited kiddush over wine and together with R' Landau, said l'chaim, and heard Chassidishe stories. The walk from shul to R' Landau, was hard for him, but he did it anyway. He always left R' Landau with a glow on his face.

When he was a guest at his daughter's house in Nachalat Har Chabad, he did the same thing. He would visit the *mara d'asra*, Rav Yitzchok Yehuda Yaroslavsky, and would speak in matters of Torah and Chassidus.

### HIS FINAL WORDS: REBBE, REBBE

In R' Zalman Leib's final years he suffered a great deal. In his final days, he was semi-conscious and he would constantly mumble, "Rebbe, Rebbe." Despite his pain, his face shone and the doctors were amazed by this.

On Thursday, Shushan Purim Katan of this year, when the family realized his end was near, they called a minyan of Jews and everybody recited the Shma. R' Zalman Leib passed away with his

### "DID YOU SEE THE REBBE? DID YOU SEE THE SH'CHINA?"

In 5751, R' Zalman Leib went to the Rebbe, accompanied by his grandson, R' Sholom Ber Friedland. "My grandfather spent three months in Crown Heights and for me, this was a time when I learned, for the first time, what true hiskashrus is.



"As you know, the elder Chassidim stood in a row behind the Rebbe during davening. But my grandfather didn't stand with them, but stood behind them, in the second row. I asked him, after one of the t'fillos, 'Why don't you stand together with the other z'keanim?'

"At first my grandfather avoided answering me, but when I asked him again, he said, 'At the end of the davening, the Rebbe turns around to the people, and where can I hide from him [if I am in the front row]?'"

"Each time, after we saw the Rebbe, he would say to me on the way back from 770, 'Sholom Ber, did you see the Rebbe? Did you see the Sh'china?' He would repeat this a number of times, in great wonder.

"One day, my grandfather didn't feel well and he stayed home. After Mincha, I returned home and I heard him singing to himself out loud, 'Sisu v'simchu b'simchas ha'Geula.' When I asked him why he was singing that, he said that he couldn't go to 770 but at the time he estimated that they were singing this in 770 (they were singing this regularly, at that time), when the Rebbe came out to daven, he joined in, to unite with those in 770."



Wearing his Russian army cap on Purim



With his brother-in-law, Yaakov Levkivker





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# L'CHAT'CHILLA ARIBBER

*In honor of Beis Iyar, the birthday of the Rebbe Maharash, the 4th Lubavitcher Rebbe, we present this compilation of stories the Rebbe MH" M said about him, as well as practical directives, especially in connection with "l'chat'chilla aribber" – "Di velt zagt az ven men ken nit arunter, geit men aribber; un ich zog az m'darf l'chat'chilla aribber" (the world says that when it's impossible to get under, go over; but I say that to begin with, you need to go over).*

## IF YOU WILL BE SILENT

On one of the Rebbe Maharash's trips to the capitol on behalf of the Jewish people, he met with a number of askanim and he presented them with a plan of action. Since the matter entailed particular hardships, to the point of mesirus nefesh, a few of the askanim tried to avoid taking part in these activities.

Seeing this, the Rebbe Maharash said, "Mordechai says to Esther in the Megilla, 'if you will be quiet at this time, relief and salvation will stand by the Jews from another

place, and you and your father's house will be destroyed.' So too in our situation. I am certain that 'relief and salvation will stand by the Jews,' and if you do not want to participate, there will be 'relief and salvation ... from another place,' and then, 'you and your father's house will be destroyed,' i.e., you will lose the merit that could have been yours."

In other words, the Rebbe Maharash wasn't satisfied to have his own communal work done in a way of l'chat'chilla aribber; he demanded it of others as well – that

they too should work on communal matters without being fazed by all the hardships, in a manner of l'chat'chilla aribber.

It should be added that working on behalf of another in a way of l'chat'chilla aribber, not only benefits the other person but is good for him too. In the story just mentioned, it was emphasized that the work to benefit the Jewish people could have been done without those askanim, as the Rebbe Maharash said it was obvious that, "relief and salvation would [also] stand by the Jews from another place."

And seemingly, when the askanim heard that it could be done without them, they could certainly avoid taking part in the work! Nevertheless, the Rebbe Maharash convinced them to take part, for working on behalf of the Jewish people would also be good for them – good for them both spiritually and materially.

*(Hisvaaduyos 5746, vol. 1, p. 145, bilti muga)*

## LIKE THE BAAL SHEM TOV

"The Rebbe my father-in-law nasi doreinu would say that the Rebbe Maharash's conduct was like that of the Baal Shem Tov ("a Baalshemske hanhaga"), like his aphorism (which was revealed by the Rebbe my

father-in-law) – that even though the world thinks such and such, he says one should act **l'chat'chilla aribber**.

That means that it doesn't leave room for dialectics and debate, but **m'l'chat'chile** (to begin with) there's no room for the opposing view. Furthermore, "yisron ha'or" (the benefit or addition of light) and the "yisron ha'chochma" – **aribber** – doesn't occur after prefacing it with the opposite of light and wisdom (so that only **after this** comes "yisron ha'or" and "yisron ha'chochma"), but in a manner of **l'chat'chilla aribber**. And this too is done in a way of "l'chat'chilla (aribber)" – so that there is no possibility at all to think otherwise.

And in this too is emphasized the unification of the two extremes: Acting in a manner of "l'chat'chilla aribber," "a Baalshemske hanhaga," is very lofty, above all limitations. At the same time though, it is drawn down and is revealed down below, in matters of this physical world literally.

(Hisvaaduyos 5743, vol. 1, p. 30 bilti muga)

## WHY ARE YOU SURPRISED?

The story the Rebbe Rayatz told about the Rebbe Maharash is known, that when the Tzemach Tzedek was tested on his learning, when he was seven years old, and his melamed was amazed by what he knew, the Tzemach Tzedek said to him, "Why are you surprised that **tiferes sh'b'tiferes** does well?"

Even when he was **young**, his behavior and avoda were fitting for "tiferes sh'b'tiferes," so all the more so, when he grew older. And when he became a Nasi B'Yisroel, his avoda was certainly in a way of, "tiferes sh'b'tiferes."

This idea was expressed in one of the main aspects of the Rebbe Maharash's avoda, as publicized by the Rebbe Rayatz, nasi doreinu, the

famous aphorism: "Di velt zogt az ven men ken nit arunter, geit men **aribber**; un ich zog az m'darf **l'chat'chilla aribber**." (The world says that when it's impossible to get under, go over; but I say that to begin with, you need to go over).

So the message to take from the birthday of the Rebbe Maharash must be expressed in these two ways: 1) the idea of "**tiferes sh'b'tiferes**," 2) the idea of "**l'chat'chilla aribber**."

*Unlike the view of those mistaken people who claim that in order to have peace of mind and peace of body you can't spend more than you have – regarding this we have the horaa of our Rebbeim, our n'siim, that we must conduct ourselves in a way of "l'chat'chilla aribber"!*

(Hisvaaduyos 5746, vol. 3, p. 249, bilti muga)

## TZAV DOREINU

There's a horaa and a special nesinas ko'ach from the Rebbe Maharash, who said: the world claims such and such, etc., **but I say** you have to go "l'chat'chilla aribber."

This horaa is the "tzav doreinu" (call of the hour). The avoda of hafatzas ha'Torah and Yahadus, etc.,

has to be done in a way of "l'chat'chilla **aribber**."

Like in the story of the Rebbe my father-in-law nasi doreinu regarding the way he got involved in communal affairs – that his avoda wasn't limited according to the amount of cash he had available, for he was always in debt! ... He wasn't afraid of debt! And when he paid off the earlier debts, he took on new debts, so that he could **expand** the work of spreading Torah and Yiddishkait.

Unlike the view of those mistaken people who claim that in order to have peace of mind and peace of body you can't spend more than you have – regarding this we have the horaa of our Rebbeim, our n'siim, that we must conduct ourselves in a way of "l'chat'chilla aribber"! ...

You can only have true peace of mind when you fulfill the avoda and shlichus in accordance with the horaa of nasi doreinu. Namely, that when involved in harbatzas ha'Torah, hafatzas ha'Yahadus, and hafatzas ha'maayanos, you don't fulfill your obligation based on the amount of cash you have on hand, but you must take on debts in order to be able to do these peulos in a way of harchava.

At the same time, you must remember not to act in a way that suits the world of Tohu, for then this is not "aribber" relative to "mountains" and "hills," but in a way that doesn't relate to the world at all! This was not the horaa of the Rebbe Maharash, and this is not the seider avoda according to Torah.

Even though as far as something that was already done in this way (a hanhaga of Olam HaTohu) surely he should be blessed for seizing the opportunity and doing. Nevertheless, from now on, it should be done in a way of "l'chat'chilla aribber" **relative** to the

ways of the world, i.e., above the “mountains” and “hills” of the world, but at the same time, **relative** to the ways of the world and **within** the ways of the world.

(Hisvaaduyos 5743 vol. 3, p. 1285 – bilti muga)

## WE LIVE ACCORDING TO TORAH IN THE WORLD OF TIKKUN

The horaa of “l’chat’chilla aribber” was given to each one of us, because it would not have been publicized if it didn’t apply to everyone. The horaa was not publicized so that they should do the opposite ch”v, because then the principle of “better they should be inadvertent sinners,” etc., applies. This horaa was publicized in order that people conduct themselves in this way, in a way of “l’chat’chilla aribber.” However, this must be done within Olam HaTikkun.

(Somebody came to me with the following complaint: why am I limiting him with the limitations of Olam HaTikkun? What do I care if the “l’chat’chilla aribber” is like Olam HaTohu? The main thing is l’chat’chilla aribber!

(But I can’t do anything about it. We live al pi Torah in Olam HaTikkun, and therefore all things, even **l’chat’chilla aribber**, must be in Olam HaTikkun.)

Therefore, although it’s true that this person, who maintains that he needs to learn Torah and to increase in yiras Shamayim, is correct – that he ought to grow in his Torah study and yiras Shamayim – but “a mitzva that comes your way [lit. to your hand], don’t miss it.” Since the thing we are talking about is a “mitzva that came your way,” the mitzva of “be fruitful and multiply” – “don’t miss it!”

(Hisvaaduyos 5740, vol. 1, p. 160 – bilti muga)

## SIYUM ON THE “HEMSHECH”

Acting in a way that is above the usual way of doing things is also expressed in the chiddush of the Rebbe Maharash, in his saying his Torah as a “hemshech,” one topic elaborated on at length over the course of many weeks.

There are many maamarim of the Alter Rebbe, of the Mitteler Rebbe, of the Tzemach Tzedek (before the Rebbe Maharash), but each of these maamarim are self-contained (though there are maamarim that after they were said, were combined into one book).

***“We live al pi Torah in Olam HaTikkun, and therefore all things, even l’chat’chilla aribber, must be in Olam HaTikkun.”***

For example, in the case of the Alter Rebbe’s *Tanya*, as is known, the first three chapters were said as a self-contained drush (discourse), and afterwards, were placed at the beginning of the *Tanya*. So too with the *Tanya* in general, as is emphasized in its title, *Likkutei Amarim* (A Compilation of Sayings), and as it says in the introduction, that “they are all answers to many question that were asked, etc.,” and were then combined into one book, the first section of *Tanya*.

So too with the second part, *Shaar Ha’Yichud V’Ha’Emuna*, and the third part, *Igeres HaT’shuva*, and certainly with the *Igeres HaKodesh*,

which is a compilation of letters on various topics, each of the topics is self-contained (but they were combined into one book).

So too with the Mitteler Rebbe, who wrote a number of Chassidic works. However, regarding the saying of drushim, sometimes two maamarim (or the like) were said, one after the other (as is apparent from the sequence of maamarim), and then they were combined into one book, or a work based on the maamarim of the Alter Rebbe, as it says in the introduction to his books.

Whereas with the Rebbe Maharash, we find for the first time, the saying of maamarim as a **hemshech**, a new way of saying Chassidus, **which is not associated with any sort of order**. The perfect order in the saying of Chassidus is when a maamer Chassidus is connected with the weekly sidra or the portion read on Yom Tov when the maamer was said. This way, each maamer is self-contained. But with the Rebbe Maharash, we find one hemshech of a number of maamarim that were said over the course of many weeks. So much so that there’s the “Hemshech HaGadol.” As is known, there is a hemshech called “HaGadol,” “V’Kacha HaGadol.”

We can also apply to this the story told by my father-in-law, the Rebbe, nasi doreinu: When the Rebbe Maharash finished saying the hemshech, “V’Kacha” (which was afterwards called, “V’Kacha HaGadol”), he called his son and successor to his room and closed (or locked) the door. He then took out a bottle of mashke (called arak) and said that in honor of the siyum of the hemshech, they would make a siyum together with the saying of l’chaim, etc., and apparently they had a farbrengen together.

(Hisvaaduyos, 5750 vol. 1 p. 113, bilti muga)

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# WHY ALL THE SUFFERING IN ERETZ YISROEL?

*Excerpt from a public address delivered by the Rebbe in 5730*

TRANSLATED AND ADAPTED BY ALEXANDER ZUSHE KOHN

## 1.

In the days of Ahab, king of Israel, Ben-Hadad, king of Aram, waged war against Israel. Ahab and his army dealt him a mighty defeated, and he thought he would never be rehabilitated.

But Ben-Hadad's advisors insisted that the Jewish people were a merciful and kind people, who would make peace with him. At first, Ben-Hadad considered this an impossibility, since he hated Ahab with the hatred of death, and, naturally, assumed that Ahab had similar feelings toward him. But Ahab tried so hard to convince him otherwise that, eventually, he came to believe that it was worth a try. So he sent emissaries to Israel, and they succeeded in their 'peace'-making mission.

A year later, Ben-Hadad attacked Israel again.

### **SUMMARY, COMMENTARY, ANALYSIS:**

*The enemies of the Jewish people neither expect nor respect peace gestures.*

In a war that lasted all of seven days, Israel inflicted severe casualties on the Aramean army. Once again Ben-Hadad's messengers arrived, pleading with Ahab to spare their king's life. Despite being warned by a prophet to annihilate the Arameans, Ahab said, "He is my brother," and sought Ben-Hadad's friendship. That's when all the troubles began.

Scripture recorded this story so that

we should know how to act when such a scenario repeats itself. We must recall what happened in the days of Ahab, and understand that the troubles that plagued the Jewish people at the time were the result of their not heeding the prophet's instructions.

## 2.

What occurred two years ago, during the Six Day War, was similar to what occurred in the time of Ahab's seven day war:

Israel delivered the Arabs a mighty blow, and the Arabs fled. But then Israel ran after them, begging them to come join them in comradeship. Indeed, they asked a non-Jew to transmit this message of friendship to the Arabs.

For the past two years, Israel has been trying to convince the Arabs to recognize them as their friends, and the Arabs continue to refuse their request, saying, "We want absolutely nothing to do with you — we do not even want your gifts." Yet Israel continues to promise the Arabs that if they accept their friendship they will give them everything.

The love of peace, and the pursuit of justice and fairness are instinctive to the Jewish people. But Israel has perverted these qualities by pursuing the gentiles and begging them to accept them as their brothers. This is precisely what happened in the days of Ahab! And in exchange for this acceptance, Israel is

willing to give them cities and territories, and so on — indeed, anything they ask for!

We see an amazing thing here: "G-d [has] hardened the heart of Pharaoh." Despite the fact that Israel has been urging the Arabs to join them in friendship, the Arabs continue to refuse. They're willing to forgo receiving half of Israel, just not to appear to be friendly to even one Jew. This defies comprehension. There is only one way to explain it: "G-d hardened the heart of Pharaoh."

### **SUMMARY, COMMENTARY, ANALYSIS:**

*A. The Israeli government has invested great effort in convincing Israelis to believe that a major source — if not the main source — of Arab hostility towards Israel is their desire to regain the territories they once possessed, which Israel 'occupied.'*

*Nothing could be further from the truth: immediately after the Six Day War and Israel's liberation of these territories, Israel sent a delegation to Washington to urge the U.S. to persuade Egypt to accept the liberated territories as a gift, a peace gesture.*

*B. How did Egypt respond to this extravagant offer? They wanted absolutely nothing to do with it! Repossessing everything they had lost in the war was not worth the loathsome price of feigning friendship with the Jewish people!*

*C. The retaking of all those territories*



would have enabled Egypt to further their goals against Israel from a position of much greater strength. But even this was not worth the price of appearing friendly to the Jews. Such deep, self-destructive hatred is unnatural, and can only be explained as the workings of G-d: “G-d hardened the heart of Pharaoh.”

What are the results of this behavior on the part of Israel? Jews are being murdered, and Israel had to take up arms again!

3.

### **PREFACE:**

In a public address delivered on the Shabbos of the Matos-Massei Torah reading, 5730<sup>1</sup>, the Rebbe stated that the argument that a land belongs to a people because they were there first is one that the world does not accept. Thus, the Jewish people’s claim to the Holy Land must be predicated on the fact that G-d gave it to them.

Nevertheless, the Jewish people’s prior historical connection to the land is sufficient to invalidate the argument by some gentiles that Jerusalem should be made into a city of three religions, because it is holy to them all. In the word of the Rebbe:

There is another issue here as well: Israel wants to transform Jerusalem into a city of three religions — the Christian, the Moslem, and the Jewish. The reality is that Jerusalem was always connected to the Jewish people, beginning with Noah, and continuing through Malki-Zedek, king of Shalem,<sup>2</sup> and Abraham. Later, King David conquered the city from the Jobsites. Indeed, the fact that King David conquered Jerusalem several thousand years ago appears even in the writings of the gentiles.

### **SUMMARY, COMMENTARY, ANALYSIS:**

*Jerusalem was sacred in the religion of our forefathers well before the existence of other religions. When Noah exited the Ark, he built an Altar in Jerusalem on which he offered sacrifices to G-d. Noah’s son Shem, from whom the Jewish people are*

*descended, was the king of Jerusalem. Abraham traveled three days to bind Isaac as an offering to G-d in Jerusalem.<sup>3</sup> Later, King David conquered Jerusalem and prepared it for the building of the Holy Temple.*

How do they dare bring gentiles to live in Jerusalem when it is forbidden for a gentile to do this? While it is true that this law applies only when the Jewish people are the dominant power in Jerusalem, which is not the case

***The Arabs continue to refuse their request, saying, “We want absolutely nothing to do with you — we do not even want your gifts.” Yet Israel continues to promise the Arabs that if they accept their friendship they will give them everything.***

today, they still should not encourage gentiles to live there. When gentiles declare that they are not happy living in Jerusalem, and they would like to move elsewhere, the Jews should not beg them to stay, and promise to build them homes and give them money, and build a mosque or church on the ruins of an ancient synagogue — ruins the gentiles forgot were there!

If Israel wishes to do favors for the gentiles, they should not bring gentiles into Jerusalem, because the presence of a gentile in Jerusalem is harmful to his very existence.

How can they bring gentiles to the location of the Holy Temple, where even a Jew is not permitted to go!? They make an effort to build non-Jewish houses of worship in Mount Zion of all places! And on the gravesite of King David!

As a result of these actions, the fear that was cast upon the enemy during the Six Day War is no longer effective in preventing them from attacking us, and we are forced to take up arms again...<sup>4</sup>

### **SUMMARY, COMMENTARY, ANALYSIS:**

*In attempting to show the world how nice the Jewish people are the Israeli government encourages gentiles to move to Jerusalem. Moreover, they promise those gentiles already living in Jerusalem and wishing to leave that if they stay all their material and spiritual needs will be provided for. So severe is this inferiority complex vis-à-vis the gentiles that the Israeli government is prepared to, and makes an effort to, replace the ancient Jewish holy cites in Jerusalem with gentile houses of worship just to find favor in the gentiles’ eyes. In truth, however, these actions only serve to harm the gentiles, because the Torah forbids the gentiles from living in Jerusalem.*

*Moreover, these genuflections weaken the gentiles’ fear of the Jewish people and lead to armed conflict.*

### **NOTES:**

1 See Beis Moshiah Magazine, issue 500, English side, pages, 45-46.

2 Jerusalem’s original name.

3 It should be noted that Noah, Shem, and Abraham knew and observed the Torah prior to the Giving at Mount Sinai, and therefore, fully (and exclusively) appreciated Jerusalem’s sanctity.

4 The Rebbe here foresees the Yom Kippur War.

## THE BOBOVER REBBE Z"l

The Jewish world was sorry to hear the news of the passing of Rabbi Naftali Tzvi, the Bobover Rebbe z'l, after much suffering. The Rebbe was the son of the previous Bobover Rebbe, R' Shlomo, and was born before the Holocaust. With the outbreak of World War II, the Bobover Rebbe at that time, known as the Kedushas Tziyon, was killed. His son and grandson, R' Shlomo and R' Naftali Tzvi, escaped to Bochnia and the huge ghetto the Nazis had set up there.

From that time, until the end of the war, the two lived lives of literal mesirus nefesh. At every moment, they were ready to give their lives for their Yiddishkait. There were times that the illustrious father and son were caught, but with Hashem's mercy, they were saved. It was a time in which father and son displayed their sterling characters, while they put their lives in their hands in order to save Jews.

The crowning glory was the strong stand of the boy, Naftali Tzvi, later to become rebbe of a Chassidic group that arose from the ashes. He was often on the threshold of death, and he remained strong in spirit, toiling all his life to help others, both spiritually and materially.

It seems that father and son remained alive so they could resurrect Chassidus Bobov, most of which went up in flames. R' Naftali Tzvi boarded an old ship that

sailed from Romania to Turkey. After many hardships, he arrived in Turkey, and from there, went to Eretz Yisroel. At a later point, he reunited with his father, who was also miraculously saved, in the United States.

Throughout the years, R' Naftali Tzvi was his father's right-hand man. Together, they restored the glory of Chassidus Bobov in the United States and throughout the world, by building mosdos chinuch al taharas ha'kodesh. After his father's passing, almost five years ago, R' Naftali Tzvi took on the Bobov leadership.

The Rebbe used to live next to Rabbi Leibel Groner, and he would often ask Rabbi Groner how the Rebbe MH"m was feeling, and about his activities. In 5738, after the Rebbe's heart attack, he often asked, on his father's behalf, how the Rebbe was.

A Lubavitcher related that a few years ago he attended a wedding where the Bobover Rebbe was present. A few Chassidim mocked the belief of Chabad Chassidim that the Rebbe is Moshiach. The Bobover Rebbe,

however, forbade his Chassidim from making fun, and said that his father had agreed that the Lubavitcher Rebbe was fitting to be Moshiach, and he should be revealed as such already.

In 5748, during the Shiva for Rebbetzin Chaya Mushka, Rabbi Naftali Tzvi went to console the Rebbe.



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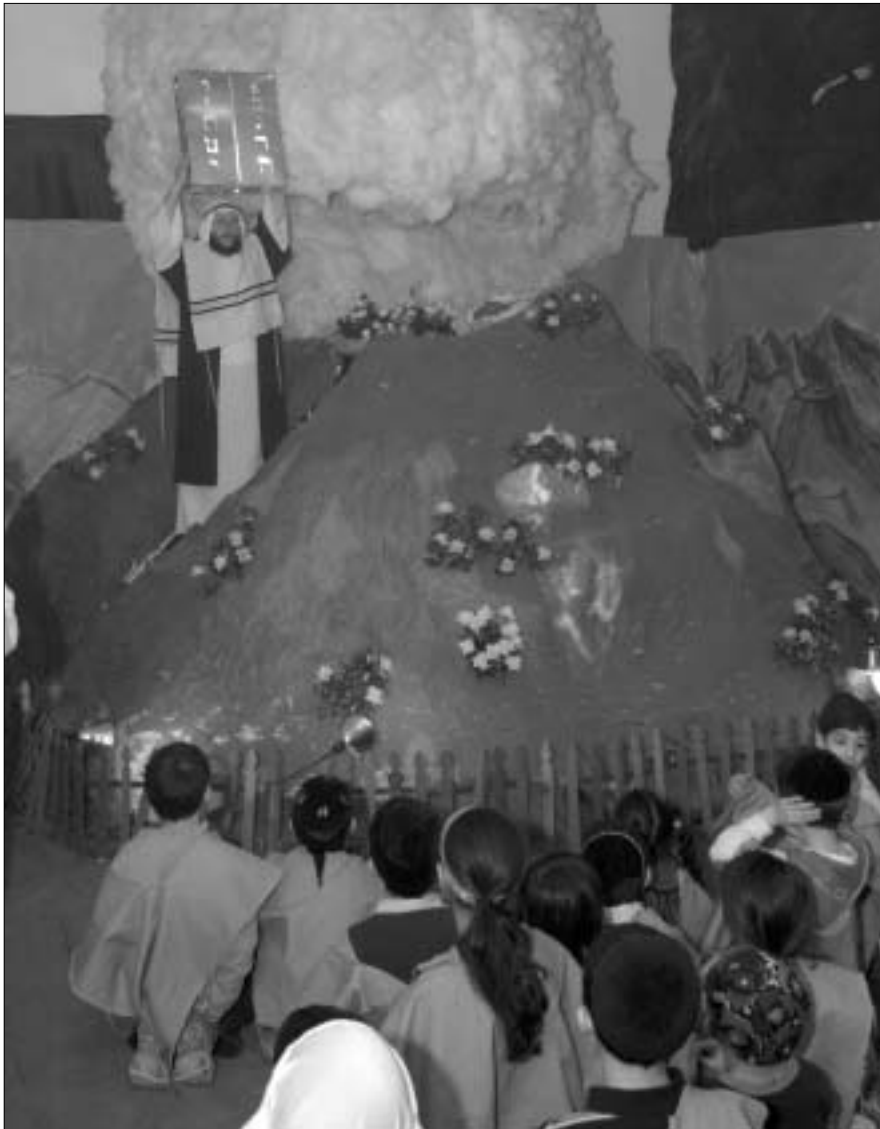
Once everyone is dressed they enter the laboratory of Professor Bruce Barber who leads them into his latest invention, the time machine. They then go back in time to Egypt, seeing with their very own eyes, and feeling, as if

they were really there, as the Jews are being whipped and tortured by the Egyptians while they work building pyramids. At the same time, Pharaoh makes a decree to kill all the Jewish baby boys. Miriam, therefore, puts Moshe in the River to save his life. Moshe survives and becomes a shepherd tending to his flock of sheep.

The children stare in awe as Moshe, holding a real live sheep, approaches a burning bush whose branches are not being consumed by the fire. The booming voice of Hashem is heard as He tells Moshe to go to Pharaoh and demand that he let the Jewish people go! Moshe asks Hashem to show him the way and the children are amazed as one of the Pyramids open into a doorway leading into Pharaoh's palace. Moshe together with the children shout to Pharaoh, "Let My People Go!" As Pharaoh refuses, the plagues come down on Pharaoh and the entire land of Egypt.

Before the children's very own eyes, they see clear water turn to blood, frogs jumping and falling everywhere, wild beasts attacking the Egyptians and darkness





then walk through the hot, dusty desert where the Jews traveled for forty years with no food or water.

The children together with Moshe cry out to Hashem for food and sweet *Man* falls down from the skies. The children are all going crazy over everything they have seen. But it's not over. They then come to *Har Sinai*, where Hashem asks Moshe who will be the guarantors? Moshe replies that the children will be the guarantors to keep the Torah. As the children gaze in awe, Moshe ascends the mountain and receives the *luchos* from Hashem.

It's still not over, they then go into the *matza* bakery, where they take part in a live demonstration of how to bake *matza*. The children each bake their very own *matza*. On the way out, each child takes upon themselves a *hachlata* to bring Moshiach closer. The children write these *hachlatos* on a model *kotel* wall.

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descending only on the Egyptians, as the Jews are still able to see. Finally after the plague of *Makas Bechoros*, Pharaoh has had enough and he lets the Jews Free!!

Moshe leads B'nei Yisroel out of Egypt, passing through the beautiful Egyptian villages, and singing *Dai Dayeinu*. Pharaoh's heart is hardened once more and he chases after the Jews to the Yam Suf, where they have no where to go and no place to hide. With special effects, Moshe splits the sea and the Jews miraculously walk through the water and see live fish as Pharaoh and the Egyptians drown. They

