

CONTENTS



The international weekly heralding the coming of Mashiach
BEIS MOSHIAH

4 | WHY THE RIGHTEOUS HAVE NO REST (CONT.)

D'var Malchus / Likkutei Sichos Vol. 15, pg. 137-144

6 | LOOKING IN THE MIRROR

Moshiach / Rabbi Levi Yitzchok Ginsberg

10 | "HE WILL BE REBBE"

20 Cheshvan

13 | THE GENERATION OF THE FUTURE

Shlichus

16 | YOU CAN CONVEY ANY MESSAGE, THE QUESTION IS HOW?

Insight / Yisroel Fishhof

20 | RETURNING FIRE WITH FIRE

Shlichus

22 | BESURAS HA'GEULA IN LONDON

Shlichus

28 | 'THE REBBE IS HERE WITH US IN MADRID'

Shlichus

30 | A SPIRITUAL REVOLUTION IN TORONTO

Shlichus

32 | 'SHLIACH TO THE LOWEST REALMS'

Shlichus

41 | BRINGING THE LIGHT FROM BROOKLYN TO BROOKLYN

Shlichus

42 | SHLICHUS: UNITING THROUGH CRYING OUT FOR MOSHIAH

Moshiach

U.S.A

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

ERETZ HA'KODESH

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

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

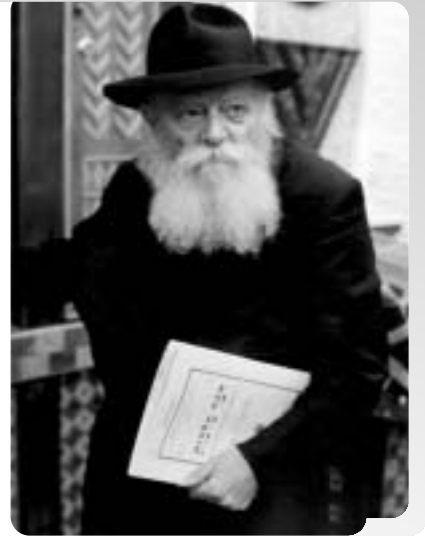
Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiah, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals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

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

© Copyright 2005 by Beis Moshiah, Inc

WHY THE RIGHTEOUS HAVE NO REST

LIKKUTEI SICHOS, VOL. 15, PG. 137-144
TRANSLATED BY BORUCH MERKUR



[Continued from last week.]

7. We may postulate the following explanation: Mitzvos are composed of two aspects: a) Every Mitzva has its distinct, designated definition, which differentiates one Mitzva from the other Mitzvos. With respect to these defining attributes, Mitzvos are at the level of limitation. b) There is a common denominator to all Mitzvos in virtue of which they are all beyond limitation. In fact, these two aspects are apparent in the liturgy of the blessings recited over Mitzvos: The portion (and the) common (denominator) to them all is, “Who has **sanctified us with His Mitzvos**,” whereas the portion that is unique (and specific) is, “and commanded us the Mitzva of such and such,” and the like.

That is, the various **details** that define the performance of every Mitzva, which distinguish one Mitzva from the others, express the **limitation** of Mitzvos. In contrast, by virtue of the common idea found in all the Mitzvos, namely, that they are all commandments – “*mitzva*,” meaning “commandment,” i.e., a manifestation of the blessed Supernal Will, which is found **equally** in **every Mitzva** – the Mitzvos are **without limitation**. That is, on account of the fact that G-d’s Will, which is in the Mitzvos, transcends their limitations and distinctiveness. [Indeed, this aspect of G-d’s Will transcending distinctiveness bears ethical significance] as reflected in the saying of the Sages, “One should not sit and compare the relative weight [i.e., stringency] of the Mitzvos of the Torah, etc., [rendering some as] the lightest of the light, etc., [and others as] the most stringent of the stringent, etc.”

Moreover, [the preeminence of the Supernal Will in the Mitzvos, in virtue of which all Mitzvos are equal, is

expressed in practical Torah law. Namely, in the principle that] “[one who is] involved in a Mitzva is exempt from the performance of another Mitzva” [Sukka 25a]. It is known [Hemshech 5666 – see Footnote 22] that the reason [underlying this principle] is that all the Mitzvos are actually integrated one with the others, to the extent that when one fulfills one Mitzva it is a semblance of the fulfillment of all the other Mitzvos. This is by virtue of the (essential) Will [of G-d] that is [reflected equally] in [all] Mitzvos, which transcends [their] distinctiveness.

It comes out that although one may be involved with a particular Mitzva (notwithstanding the fact that with respect to its details it is separate and distinct from the other Mitzvos, nevertheless) he is connected through it to Mitzvos in general, to their limitlessness.

8. Just as this is so with regard to the Mitzvos themselves (object), so it is also with regard to the **fulfillment** of the Mitzvos by Jews (subject): Although the specific obligation of each individual Mitzva is indeed limited in the context of time and space (as mentioned above, Section 2), there is, however, a **constant** obligation incumbent upon Jews with regard to (the service of [G-d through the performance of]) the Mitzvos collectively. As our Sages say in the Mishna [in the conclusion of Meseches Kiddushin]: “I was **created** [in order] **to serve** my Master.” In other words, every moment during which one is “created,” that is, every moment of a person’s existence, is for the sake (of the duty and purpose) of serving his Master, as was said above, “for this is the **entirety** of man.” In fact, there is a ruling in the *Shulchan Aruch* [*Tur Shulchan Aruch*, Orach Chaim, siman 231 – see Footnote 27], “**All** your deeds

should be for the sake of Heaven,” and, “In **all** your ways, know Him.”

9. According to all the above, the difference – in approach – between the two versions is understood: With respect to the limited details in the Mitzvos, it is only “**Torah scholars** [who] have no rest, etc.” But with respect to the Mitzvos in general, [a level] which is limitless, all “**the righteous** (including masters of good deeds) have no rest, etc.”

10. Additional explanation, however, is required with regard to the following notion: It is explained (in several places [Footnote 28: See *Likkutei Sichos*, Vol. 14, end of pg. 174ff. **There it is elucidated.**]) that the reason why (specifically) “**Torah scholars** have no rest – not in this world and not in the World to Come, etc.,” is as the Arizal says in *Likkutei HaShas*: “This is the esoteric principle of ‘Man goes out to his work.’ That is, [Man goes out] to the pursuit of Torah study on that which he worked on in this world. For when a man goes out from this world, he goes first to his ‘work,’ meaning to the pursuit of Torah study on that which he worked on in this world, etc.” Thus, it is only “**Torah scholars** [who] have no rest, etc., in the World to Come,” since the only aspect that is relevant in the Garden of Eden, the destination to which “Man goes out” from this world, is “his work” in the pursuit of Torah study, not the work (of the pursuit) of the fulfillment of the Mitzvos.

Accordingly, it is not understood the version that reads, “The righteous and etc.”: It is true that the concept of infinite ascent is also associated with Mitzvos, for they also possess the level of limitlessness. However, how can we say that “**The righteous** have no rest, etc., **in the World to Come**”? The “work” of the fulfillment of the Mitzvos does not exist in the Garden of Eden!

The explanation: It is known that there are two meanings for the term “World to Come”: a) Garden of Eden (referred to as the “World to Come” because “it comes to a person after the life in this world [Rambam, Laws of Repentance, conclusion of Chapter 8 – see Footnote 32], b) the World of Resurrection [Sanhedrin, beginning of Perek Cheilek – see Footnote 33].

In light of this [dual meaning] one may postulate that the meaning of “World to Come” in **this** saying of the Sages depends upon the [context in which it appears] in the two respective versions: In the version that reads, “**Torah scholars** have no rest, etc.,” which is on account of the virtue of **Torah**, the term “World to Come” means (also) the Garden of Eden (for there, only the “work” of Torah study is relevant, not Mitzvos), whereas in the version that reads, “**The righteous** have no rest, etc.,” which includes the service of

Mitzvos, “World to Come” means the “World of Resurrection,” for then there will once again be a time of “work” in Mitzvos as well.

[To be continued be”H.]

Make a "Mivtzah Kashrus" in your own computer!

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

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

That's why J Net was created.

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

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

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

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

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

✓ 4 Profiles per Account ✓ Web Mail

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

(mention code "770" for special ANASH Rate)



LOOKING IN THE MIRROR

BY RABBI LEVI YITZCHOK GINSBERG

Each of us must ask ourselves: Is everything we do permeated with Moshiach and Geula? Are we really living with Moshiach? Do we think and talk about it all the time? What do we do about it? Does the cry of “ad mosai” and the proclamation of “Yechi HaMelech HaMoshiach” come from the heart and with simcha?

There's the story of the villager whose only daughter became paralyzed, *r'l*. After spending a fortune and consulting with all the best doctors, she was no nearer a cure. Some friends suggested that he visit the Baal Shem Tov, who had miraculously helped many people and who could certainly help them.

The villager said he did not believe in such nonsense and refused to go, but seeing that nothing else had helped his daughter, he reluctantly took her to Mezhibuzh. Upon his arrival, he descended from the wagon and entered the Baal Shem Tov's home with a large sum of money in hand, saying, “Rebbe, I heard that you heal the sick. Take this money and heal my paralyzed daughter!”

The Baal Shem Tov, who was standing at the window at the time,

took the money and threw it out the window saying, “Go, I have no need for your money!”

Now, when the daughter, lying in the wagon outside, saw the money being thrown out the window, she got up as though she had never been paralyzed and ran over to the money and picked it up!

The father left the house most astonished. Seeing his hopelessly paralyzed daughter running and standing upright, he said, “Hurry my daughter, let's get out of here before that ‘Baal Shem’ claims he cured you.”

“Fatten the heart of this nation, make its ears heavy, and turn away its eyes - lest it see with its eyes and hear with its ears and its heart understand and return [repent] and be healed.”

Eyes remain closed, ears are

stopped up, and the mind and heart are closed. They don't hear or understand the simplest things, things that are self-understood. They stubbornly insist on understanding just the opposite.

One can clearly see how all the Rebbe's warnings are coming to life: the more “progress” made in the tragic “peace” process, the more terrorist attacks there are and the more lives are lost. Furthermore, we can actually see the correlation between talks and attacks. It has happened dozens of times the past few years, yet the conclusion has always been that we must speed up the process to finally achieve a true peace!

The situation has reached the point where even those who alerted others to the seriousness of the situation, who said this publicly, who promised and signed, etc., continue to endanger the security of the Jewish people and their land and betray those who elected them, who worked and sacrificed for them and put them in office.

At the same time we cry out: Open your eyes and see where you are headed! Stop in your tracks and make a 180 degree about-face! You can see how everything the Rebbe said has come to pass and how every attempt in another direction has led to tragedy! Listen to him! —

We also have to try to look at ourselves and see how we suffer from the same problem, albeit in a more subtle fashion. As the Baal Shem Tov said, when a Jew sees something negative in someone else he must remember that the other person is his mirror.

The Rebbe told us that the *avoda* of Galus is over and that the only *avoda* that remains is *kabbalas pnei Moshiach*. The Rebbe said in Parshas VaYeira 5752:

All matters and all activities are permeated with Moshiach and Geula, including his eating and drinking, for he longs for the meal of the Leviyasan and Shor HaBar and the Yayin HaMeshumar, to the point that even after eating a meal he remains hungry for the meal of the Leviyasan, Shor HaBar and Yayin HaMeshumar, and he complains to Hashem that he cannot completely fulfill the mitzva of “and you shall eat and be satisfied” until Hashem sits him down at His table for the feast of the Future to Come.

Each of us must ask ourselves: Is everything we do permeated with Moshiach and Geula? Are we really living with Moshiach? Do we think and talk about it all the time? What do we do about it? Does the cry of “*ad mosai*” and the proclamation of “*Yechi HaMelech HaMoshiach*” come from the heart and with *simcha*?

When we look in the mirror and see someone acting foolishly, in a way contrary to the Rebbe’s *hora’os*, and we know that the path to success is only by following the Rebbe’s *hora’os*, shouldn’t we take a lesson?

Each of us must ask ourselves: Am I doing what the Rebbe wants me to do? Do I sometimes take the easy way out? Do I do good and holy things, but not in the manner I was told to do them, because it’s easier and I will be more “accepted” by others? Do I avoid the call of the hour in favor of other “nice” projects?

Let’s give it some serious thought and make some *hachlatos*, and the Rebbe will certainly come through for us. As the Rebbe wrote (Igros Kodesh, vol. 3 p. 308) [in a letter in which he refuses the role of Rebbe]:

What will be? What do I know about what the Rebbe thinks? That’s his responsibility and, therefore, he will certainly take care of it. How? I don’t know. There are other things I don’t know ...

We must do our part and the

Rebbe will certainly do his. The Rebbe will certainly back the checks he signed, and will show us how all the promises and prophecies come to pass.

In connection with this and the 20th of Cheshvan (the birthday of the Rebbe Rashab), we will quote a letter from the Previous Rebbe in which he relates a story about his father, the Rebbe Rashab:

Despair is the poison drop which hangs on the sword of the one who



destroys Hashem's world and which pushes people away from the path of life, from fulfilling their mission to illuminate the world with the light of Torah and pleasantness of mitzvos and good character traits.

There is no greater strongman than he who overcomes the worm of despair, which destroys the soul and mind.

Emuna, hope and *bitachon* in the One Who said and the world came into being, are the healing potion, which sweetens the poison of despair and which stands the religious person on the elevated level of which he is worthy, and which give him the strength to fulfill his task.

In the city of Pottshp, in the district of Tchernigov, lived a man by the name of Chazanov, who had tremendous contracting deals with the railroad. He also purchased land and forests and became exceedingly wealthy and he opened branches in other cities: Kiev, Charkov, and Petersburg.

The man was a Chassid, and each year he would bring his son and two sons-in-law to Lubavitch where they would stay a few days, hear Torah, absorb the ways of Chassidus, visit the Rebbe and ask for his business advice, visit the *tziyunim*, farbreng with the elder Chassidim and the young men who settled - for the sake of Chassidus - in Lubavitch, and then travel on.

He did this for many years. Mr. Chazanov grew older and his son and son-in-law began running the business. Everything was fine until the year 5664 (1904), when there was a crisis in the contracting business.

They struggled with the situation for a year, and without looking at the huge losses, they filled all the contracts they had with the railroad, until they could take no more.

Mr. Chazanov the elder, along with his son-in-law, Mr. Kissin, and

the director of their main office went to Lubavitch to consult with the Rebbe Rashab as to how to get out of their predicament.

After an exact accounting, it turned out that if Mr. Chazanov sold his forests, property and houses in Kiev and Charkov, he could pay only forty percent of his debts. They had a difference of opinion. Mr. Chazanov said that all should be sold, and they should pay whatever they could. Mr. Kissin and the director said they should only pay 15% and that they should do business with the

Mr. Chazanov cried and said that he had been a successful contractor for twenty years and that many dozens of Jewish families earned a living from his businesses. In the end, he would have to default on his debts...

remaining money.

When they presented their opinions to the Rebbe, Mr. Chazanov cried and said that he had been a successful contractor for twenty years and that many dozens of Jewish families earned a living from his businesses. In the end, he would have to default on his debts. He was better off dead, for he despaired of seeing any more good in his lifetime.

The Rebbe said: In the park in Vienna there are a number of wondrous things. Among them is a

Ferris Wheel, a giant wheel with seats hung all around. The seats are made of glass decorated with iron strips so that the person inside can see in all directions. As the wheel turns, the seats move along too. From the top one can see from a great distance. Then the wheel and the seats descend below. The wheel and the seats move up and down.

Chazal say that there is a rotating wheel in the world. The wheel turns and the seats with the riders go up and down. Human nature is that when a person is on top he feels great and everything else is trivial to him. But he is nothing but a fool, for his seat is hung on the rotating wheel. The one whose seat descends cries. But he is truly nothing but a fool, for his seat is on the rotating wheel. Hashem will help and on one fine day, his seat will ascend.

R' Aharon, said the Rebbe to Mr. Chazanov, remove all sadness from your heart. Strengthen your *emuna* and bolster your *bitachon* in Hashem. And you - he said to Mr. Kissin and Mr. Bass - banish despair and pay attention to your calculations to see how to get more contracting business. And Hashem will help you and prepare good business for you.

Mr. Kissin and Mr. Bass did as the Rebbe said, and within a year, Mr. Chazanov's business was absolutely sound.

Indeed, the main thing is strengthening *emuna* and bolstering hope and *bitachon*, and with this, to do everything that can possibly be done and not to sit with folded hands and cry over the glorious past, to avoid at all costs visualizing a bleak future.

"The main thing is strengthening *emuna*, bolstering hope and *bitachon* and doing everything possible in the only *avoda* that remains to be done: *kabbalas pnei Moshiach*. This will lead to the speedy revelation of the Rebbe MH"™M.

bhTech

ב"ה

Heavenly design at down-to-earth prices.

graphics &
web design

biz cards

digital photo-
graphy

animation

BH Tech Design www.bhtech.net

866-5-BH-TECH



“HE WILL BE REBBE”

*This is what the Tzemach Tzedek said about his grandson, the Rebbe Rashab. * Why are four hours of Chassidus studied every day? * What was the Rebbe Rashab's biggest miracle? * What did the Rebbe say to the bachur who complained about his materialistic body? * What did the Rebbe Rashab do on the day he had his first haircut? * A compilation of stories and aphorisms about the Rebbe Rashab, fifth Lubavitcher Rebbe, on the occasion of his birthday, the 20th of Cheshvan.*

ANOINTED FOR GENERATIONS

When the Rebbe Rashab was three years old and was ready for his first haircut, the Tzemach Tzedek told his son, later to be the Rebbe Maharash, to arrange this privately. He added that in the evening, before the child turned three, he should bring the boy to his room to sleep there.

In the morning, when he woke up, he told the servant R' Chaim Ber to wash the child's hands and the Tzemach Tzedek said the morning brachos with the child and answered amen after each bracha.

After davening, he called for the boy's parents, his son the Rebbe Maharash, and his daughter-in-law Rivka, and told them: With the spiritual jug of oil that the Baal Shem Tov gave his disciple the Maggid of Mezritch with which to anoint the

Alter Rebbe to the nesius for generations, my father-in-law, the Mitteler Rebbe was anointed. And with this power I anointed you and with this power I anoint the child.

* * *

The Rebbe Rashab was sent to yeshiva at age three. This was in the second room of the Tzemach Tzedek's small beis midrash. Each day, he went with his brother (Raza – R' Shneur Zalman Aharon) to their grandfather, the Tzemach Tzedek, who would delight in him in particular and took an interest in his learning the day before.

The day he began yeshiva, his grandfather the Tzemach Tzedek threw candies and said that the Angel Michael had thrown them. This was taken seriously by the boy, and he did not want to eat the candies since they were so very precious to him.

Erev Pesach, when they checked the pockets of the clothing of the little children, the Tzemach Tzedek called his grandson, asked him what he had done with the candies and told him that he had to eat them.

(Seifer HaToldos)

PAINFUL HONOR

When the Rebbe Rashab arrived in Romanovka in the Charson district, R' Asher the shochet from Nikolaev traveled in the wagon with him. Afterwards, R' Asher related:

They accorded great honor to the Rebbe, to the extent that they unhitched the horses and the local people pulled the wagon themselves. However, one could see that the Rebbe was greatly pained by this.

R' Asher concluded: If only I was so brokenhearted on Erev Yom Kippur during Mincha.

(Shmuos V'Sippurim vol. 1 p. 85)

WE WILL LISTEN AND WE WILL DO

The Rebbe Rashab once asked one of the Chassidim to give him 500 rubles and said that he would pay back the money in a few days by mail. At first, the man protested and said it was all he owned, but after the Rebbe importuned him, he agreed to give the money to the Rebbe.

On his way home, he was attacked by a band of robbers. They searched his belongings and clothing, and when they found nothing they released him. When he arrived home, he found that the money had arrived by post and that is when he understood the Rebbe's intention.

(Shmuos V'Sippurim vol. 3 p. 199)

FOUR HOURS OF CHASSIDUS

In the first period following the founding of yeshivas Tomchei T'mimim, the founder of the yeshiva, the Rebbe Rashab, had still not established how many hours a day they would study Chassidus. At that time, representatives of the Russian government came, and among other things, they demanded that Russian be taught for four hours every day.

After the government representatives left, the Rebbe Rashab said: Now I know how many hours they ought to learn Chassidus in yeshiva.

(Kulam B'Chochma vol. 2 p. 112)

WHAT DID TANYA TEACH HIM?

A wealthy man once boasted that his son, who attended university, had learned the entire *Tanya*. The Rebbe Rashab asked him: Nu, and what did *Tanya* teach him?

(Shmuos V'Sippurim vol. 1 p. 122)

A TRUE INTERMEDIARY

At the beginning of the Rebbe Rashab's nesius, one of his acquaintances asked his brother, the Raza: Does the Rashab really deserve to be Rebbe?

Raza answered: In everything in the world, there is an intermediary connecting the two extremes. For example, between the rich and the poor, or between the kind man and the cruel man, and so on. But between a Rebbe and an ordinary person there cannot possibly be someone in-between; either you are the Rebbe or you are a fraud. And my brother is definitely not a fraud.

(Shmuos V'Sippurim vol. 1 p. 78)

THE GREATEST MIRACLE

When the Rebbe Rayatz visited Eretz Yisroel (in 1929), he visited Rabbi Avrohom Yitzchok Kook. During their meeting, Rav Kook mentioned a miracle of the Rebbe Rashab.

The Rebbe Rayatz said, "My father's greatest miracle is the T'mimim."

(Seifer HaTze'etza'im p. 195)

BODY VERSUS SOUL

One of the bachurim complained in a letter to the Rebbe Rashab that he had a coarse and very physical body. The Rebbe answered him briefly: "According to the camel is the load." If you have a coarse body then you have a lofty neshama. Work and Hashem will help you.

(Likutei Sippurim – Perlov p. 196)

PURE SIMCHA

When the news arrived in Lubavitch that R' Chonye Morosov had been released from military service, the Chassid R' Hendel [Lieberman] danced into the courtyard and sang, "Chonye



is out!"

From the courtyard he walked to the Rebbe's room, where he continued to dance, and he told the Rebbe that R' Chonye had been released.

The Rebbe Rashab got up and put his holy hand on R' Hendel's shoulder and went around with him three times. Then he said, "Therefore, I will say Chassidus."

(Seifer HaToldos Admur Rashab p. 408)

EVERYTHING IN ITS PROPER PLACE

After the passing of the Rebbe Rashab, the Rebbe Rayatz asked R'

Yisroel of Nevel, who lived in Rostov at that time and was one of the mekuravim of the Rebbe Rashab's household: Is my father's desk where it used to be or was anything changed? R' Yisroel told him it was covered with a cloth and that everything was in its usual place.

The Rebbe Rayatz said: By my father, the desk was perfectly arranged, like the vessels of the Beis HaMikdash were arranged.

(Shmuos V'Sippurim vol. 1 p. 114)

A TRUE GADOL

The Rebbe Rashab was present, in his childhood (1865) at the Pesach seider of his grandfather, the Tzemach Tzedek. During Yachatz, one of the people present measured the matza to see which piece was larger to be put away for the afikoman.

The Tzemach Tzedek commented: Regarding a gadol (referring to a great person) that needs to be measured – a katan (i.e., a simple person) is greater than him.

Since then, said the Rebbe Rashab, I felt a loathing in my heart for such a gadol.

(Seifer HaSichos 5702 p. 86)

WHAT IS HISBONENUS

One of the Chassidim complained in yechidus to the Rebbe Rashab that it was difficult for him to meditate at length before the davening.

The Rebbe said: What is meditating at length? A person must meditate about what he can be, what he must be, and what he actually is. That is hisbonenus.

(Seifer HaToldos Rashab p. 388)

A CHASSIDIC HOUSEHOLDER

The Rebbe Rashab once said in yechidus to a bachur (who was apparently about to marry): Is the kuntz (trick) to be a bachur who is an *erlicher Yid* (a G-d fearing Jew)? You need to be an *avreich* (a married householder) who is an *erlicher Yid*!

(Likutei Sippurim p. 196)

THE GENERATION OF THE FUTURE

RABBI SHLOMO LEVY, SHLIACH TO ARGENTINA

The main hall of the Chabad Youth Center of Buenos Aires is crowded with dozens of young people, and dozens more are in the women's section. They all have a typical Argentinean look, but they stand and pray Kabbalas Shabbos with a uniquely Jewish spirit.

It's obvious that many of them are new to Jewish tradition, though. In fact, this is the first time for some of them. The chazan begins "Lecha Dodi" with a popular Chabad tune and the old-timers join in, while the newcomers try to participate. In another few weeks, they too will be able to sing along. When they finish, they go over to the bima, place their hands on each other's shoulders, and burst into a rousing "Yechi" dance. They sing and dance energetically, and one can't help but wonder – who would have believed that such a spiritual Garden of Eden could exist in the heart of Buenos Aires?

"Every Chabad House must put more effort into reaching this age group. These young people are the generation of the future, and we will go with them to greet Moshiach."

From "Yechi" they move on to the Spanish version of "Am Yisroel, have no fear, Moshiach will be here this year," and other Jewish songs. It's hard to stop the dancing and get everybody back to their places, but the davening must go on.

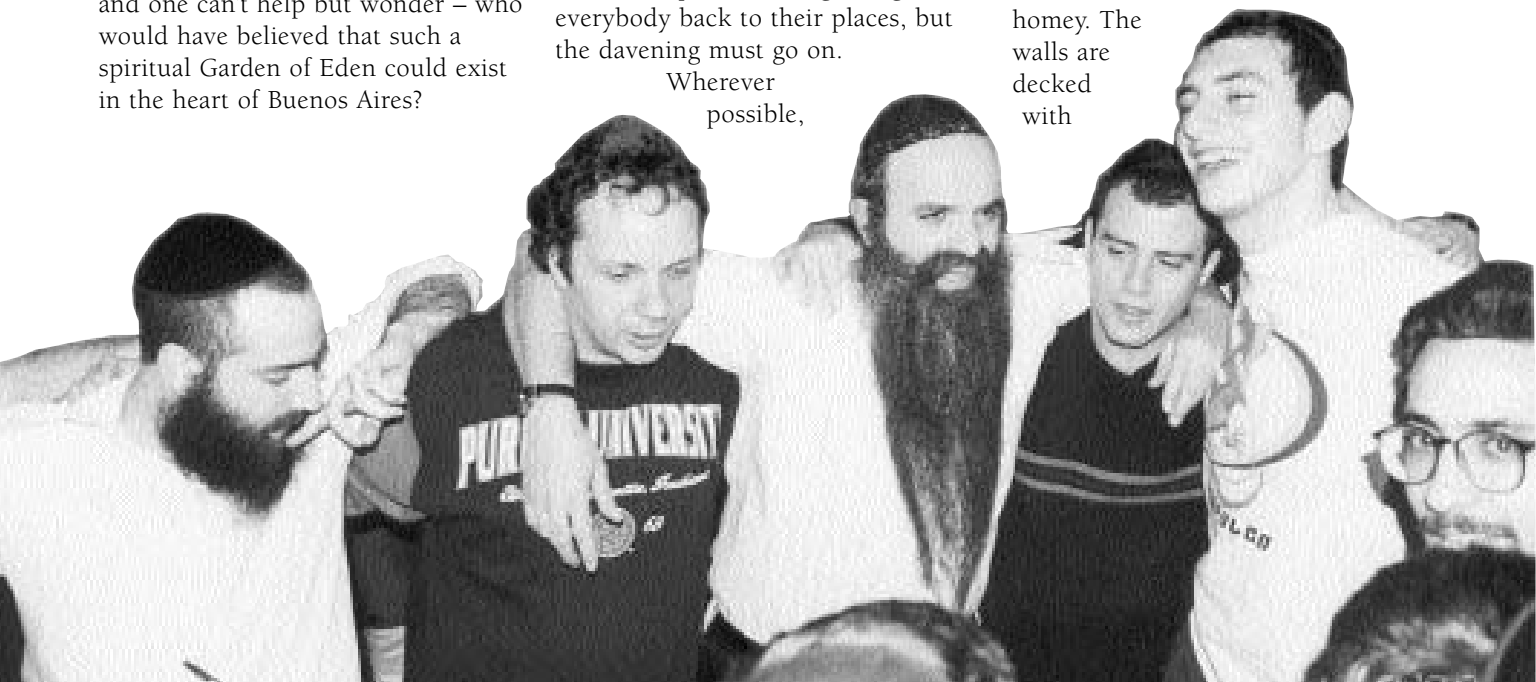
Wherever possible,

they sing. One of the people said that there was a time when he remembered the davening only by the tunes.

With davening over, they sit down to the Shabbos meal with the shaliach and his family. There are a few older people who sneak in, who feel decades younger sitting here.

The tables are beautifully set. To our surprise, we learned that all the courses were prepared by the female guests under the supervision of the shaliach's wife. The shaliach's sons deliver divrei Torah, and then the singing begins again.

A tour of the place is even more amazing. In a nearby room is the library. Plush couches are scattered about the room, and the atmosphere is serene and homey. The walls are decked with



colorful Geula signs written in Spanish. "Hichonu L'Bias HaMoshiach" says one of them, and under a picture of the Rebbe it says, "Let us greet Moshiach with a better world."

Other rooms serve as classrooms and lecture halls, a computer and multimedia room, and even a nearly completed mikva. It's an incredible operation. But the best part was the conversation with the man behind this organization, Rabbi Shlomo Levy. He is a smiling young man, Brazilian born, who tells us about fantastic miracles and amazing answers from the Rebbe that have accompanied them.

* * *

"I've always loved working with young people. I love their energy and enthusiasm, as well as their language. The approach is to get into their mindset. The Rebbe MH"™M says that young people are given incredible energy which must be used for holiness. This is our approach with them. We constantly engage them. All the programs, the classes, and the projects are based on their active participation. They call and invite their friends to come.

"You constantly hear about the terrible rate of assimilation, about the problems of our generation. It's important to remember that these problems are not created in adulthood. They begin in the teenage

years.

"This is the age they decide who they will marry. It's the age they begin building their homes and decide what sort of education they will give their children. It's a critical age, and every Chabad House must put more effort into reaching this age group. There



A farbrengen at the Youth Center



Dancing with dozens of young people

must be a separate, special division just for them. These young people are the generation of the future, and we will go with them to greet Moshiach.

"Every Jew is responsible for his personal marketing of Torah and proper behavior. Each of us is a

'candle that illuminates,' and we must concern ourselves with every detail of our behavior in the world.

"The fact that boys and girls want to spend time at the Chabad House is of supreme importance. Many who had been in relationships with gentiles left them in favor of Jews they met at the Chabad House. We have already made twenty-five weddings, most of which came about through the Chabad House."

"Whoever comes to the Chabad House comes to know and accept the *malchus* of the Rebbe MH"™M. They read the messages about Moshiach on the walls and every possible place, and of course they hear about it from us all the time. At *Kabbalas Shabbos* we dance, sing and proclaim 'Yechi,' and even the letters they write to the Rebbe through the *Igros Kodesh* begin with 'the Rebbe MH"™M *shlita*.'"

"I constantly try to think up new ways to convey the message. My e-mail address is *ieji@ciudad.com.ar* ('ieji' is *Yechi* in Spanish). People ask me what it means and I take the opportunity to tell them about the identity of the redeemer. So they

all know the facts.

"Telling them that the Rebbe is Moshiach is easy, since in an area not inundated with religious-political propaganda, it isn't hard to accept the fact that the Rebbe is Moshiach. But we want them to understand how and why. What does it mean that the Rebbe is Moshiach?

“In the Rebbe’s *sicha* to the *shluchim*, the Rebbe says that *shluchim* have to prepare all the Jews in their place and their city to greet Moshiach by explaining what Moshiach is about as explained in the Written Torah and the Oral Torah, in a way that will make it accepted by each individual according to his intellect and understanding. How do you make it accepted? The Rebbe says that this happens through learning about Moshiach and Geula, especially in a way of *chochma*, *bina*, and *daas*. This means that in order for it to be received deep in the mind, it must be explained in classes and through intensive learning, which is exactly what we do.

“When we heard the Rebbe speak about being Moshiach, we accepted it with utter simplicity, firstly because they were the Rebbe’s holy words, and also because they were the most natural thing to us considering who the Rebbe is, knowing the *halachic* guidelines for Moshiach.

“That is precisely what we convey to the young people. Every Tuesday we have a class on Moshiach and Geula that attracts great interest, and consists of a few dozen participants. We explain *inyanei Moshiach* and *Geula* from beginning to end. We say how the world was created for the purpose of being a dwelling place for Hashem, and this will be realized with the revelation of Moshiach. Every generation has a person whose mission this is, and then we get into the identifying characteristics of Moshiach, and suddenly they realize that the Rebbe is Moshiach.

“They know what a Rebbe is from their visits to the Chabad House. They feel it in the air. One day a group of us were sitting together working on the *pegisha*, which I will tell you about soon. As we sat there talking, a girl walked in, crying. She told us that she constantly fights

with her boyfriend and she doesn’t know how to resolve the problem. ‘We’ve fought a hundred times already,’ she said, ‘and I still don’t know how to stop it. I heard you can write to the Rebbe and ask for his *bracha*, and I would really like to do that.’

“She was given a volume of the Rebbe’s *Igros Kodesh* and she wrote her problem. I began reading her answer out loud, which had been written to a girl who had been in serious depression. The Rebbe

explained to her that she had to begin saying the morning blessings... I figured that was it, but then I noticed that the letter continued on the next page, where the Rebbe writes that if they tried ‘a hundred and one times,’ they would be successful.

“Everybody sitting there were witnesses to how the girl had walked in crying, and a few minutes later left happily. Just sitting there, they are able to see what the Rebbe is all about.

ASK FOR MOSHIACH

On Shavuot night 5755, Rabbi Levy sat with a group of about 35 mekuravim, learning throughout the night. In walked an unfamiliar young man who began bombarding them with questions and made all kinds of accusations against Judaism.

It turned out that his cousin had invited him to the Chabad House, describing it as a Jewish disco(!). Upon arriving there, he discovered it wasn’t exactly a disco, but since he was there already he decided to stay and look around. This was his first encounter with Judaism.

He kept on attacking them, and they could see that despite his 28 years he knew nothing about Judaism. In the morning, however, when they went to daven Shacharis, it was a new experience for him.

Some time went by and he began getting more involved in Judaism. He worked as a salesman in an electronics and housewares store, working on commission. One day he had been in the store all day and had sold next to nothing. He was very concerned and called the Chabad House to find out what he could do to sell something. The secretary spoke to him and said he should ask for Moshiach, because that was the best thing to do.

He hung up the phone and began banging on the table and demanding Moshiach. Only a few minutes passed before a customer entered the store and made a purchase of a few thousand dollars.

The gentiles who worked in the store and in neighboring stores realized there was some secret to his success, and they asked him what it was. He happily told them that the secret is that he asks for Moshiach. Within a short time, the gentile employees and salesmen in these stores began discussing and even singing about Moshiach. They had learned the songs from the new tape he had brought to the store.

He increased his involvement in Yiddishkeit. I suggested he leave his job and come work at the Chabad House. He agreed, and today does a tremendous amount of work with many kids.

A year ago, a girl came to the Chabad House who had a non-Jewish boyfriend. She got involved in Yiddishkeit and left her boyfriend. The former salesman and the girl got to know each other, and they had a beautiful Jewish wedding on the 30th of Tishrei this year.

“Then when they learn about Moshiach, they learn that every generation has a person like this, and they learn about his personal qualities and they immediately conclude: Aha, it’s the Rebbe.

“All the details come together. They know that a redeemer has to come and he has to be a person like the Rebbe, that the Rebbe is graced with unusual qualities, that he will come in our generation, and that there is only one person like this in our generation.

“The emphasis is not only on informing them, but on getting them to figure things out for themselves. This is the ‘ofen ha’miskabel b’sichlo shel kol echad.’”

“The natural tendency of a Jew is to understand things like this. Every person hopes and believes that tomorrow will be better than today. That’s what he lives for. When they hear the clear prophecy of the leader of the generation about our generation being the generation of Redemption, they understand it immediately, because subconsciously everybody knows that it has to be better,



and then they hear that this will happen now. The other details fall into place, like who it is, why, and how.

“Publicizing *inyanei Moshiach* and *Geula* gives the strength and desire to continue onward. It gives the listeners strength and hope in life.

“I made a *bar mitzva* not long ago. I showed a video put out by Rabbi Zalman Liberov that presents each instance the Rebbe testified that he is Moshiach (we are working on translating it into Spanish). The crowd was mesmerized by the sight of the Rebbe encouraging the singing of ‘Yechi’ on 13 Iyar 5751.

“Afterwards, many people approached me and warmly thanked me for the video. They said, ‘You gave us strength and hope to go on.’

“This is the bottom line – you’ve got to use the energy of young people to rejoice and make others happy, to dance and sing and proudly spread the Rebbe’s *besuras ha’Geula*. Let us immediately see the results of our work with the true and complete Redemption now!”

Vacationing at Kiryat Chabad Tzefas

New air-conditioned luxury accommodations.
Full en suite bathrooms.
Private entrance. Scenic setting.
Suites available.

Special introductory offer:
Reserve 3 days get 1 day FREE!
Reserve 5 days get 2 days FREE!

050-5992602

BASEMENT APARTMENT FOR RENT

on a daily basis
in Crown Heights
2 bedrooms, Kitchen,
Dinning Room, Full Bath

(718) 778-8661

YOU CAN CONVEY ANY MESSAGE, THE QUESTION IS HOW?

Learning how to publicize the Besuras HaGeula from the successful lobby for Shabbos observance for businesses in Ben Gurion Airport

BY YISROEL FISHHOF

Will we ever resolve the burning question in Chabad: how do we publicize inyanei Moshiach and Geula, including the identity of the Rebbe Melech HaMoshiach, in a way that doesn't push away certain people from the Rebbe and Chabad Chassidus?

The answer lies in the four words, "oros d'Tohu, b'keilim d'Tikkun" (lights of Tohu in vessels of tikkun). Some focus on "lights of Tohu" and maintain that "vessels of Tikkun" and "ofen ha'miskabel" as a means of publicizing but not a limitation. Others focus on "vessels of tikkun" and maintain that there is a limitation here: that you cannot publicize this, nor that, and that topic is definitely off-limits ...

It seems to depend on each of us. The question is, how do we present the inyan, how do we convey it and package it. Any amateur person in marketing knows how to do just that, and we too **need** to know and **must** consider it since we have the responsibility of transmitting the Besuras HaGeula in "vessels of tikkun" and "b'ofen ha'miskabel." It's

not an excuse; it's a practical guide to doing the job.

The shluchim will be discussing many topics at the Kinus HaShluchim. No doubt, they will be addressing the final shlichus the Rebbe gave them: preparing the world to greet Moshiach.

I found a fascinating article in *Mishpacha Magazine*, written by Mr. Eli Hollander. Hollander is the owner of a company called, "Plant Time," and heads a lobby of religious businessmen. This lobby, for those who don't know, unites dozens of successful businessmen, religious and not religious, for the purpose of fighting chilul Shabbos.

They fought the opening of stores in the new Israeli airport terminal on Shabbos. This terminal is huge, by international standards, and Israel takes enormous pride in it. "Now we have an international terminal that can compete with any other terminal in the world," was the official word.

Seeing themselves in terms of "we" and "the world" is the crux of the problem. The airport demanded

that every store granted a permit be open every day of the year except for Yom Kippur.

At this point, the lobby said that as Jews they cannot have their businesses open on Shabbos, and if they don't they will be discriminated against when it comes to granting concession space. They decided to fight this but not in the usual way. Mr. Hollander said:

*"Ben Gurion Airport opened with the announcement that this is the first time, since the founding of the State, in which they allowed stores to operate at the airport without being open on Shabbos (I won't get into what **actually** goes on).*

"Sounds surprising? Not really.

"For dozens of years, at all auctions of concession stands at the airport, the State demanded, as a precondition to join the bidding, work on Shabbos. In light of the participation of a number of religious interests in the Ben-Gurion Airport 2000 project, we decided to battle this enforced secularism for the purpose of changing it.

"How is it that all the Shabbos



observant community activists failed? How is it possible that all the religious and chareidi parties cannot manage to enact any religious law, yet here the State capitulated and enabled Shabbos observance?

"The answer lies in one word, marketing. What does marketing have to do with Shabbos? How can a decades-old policy be changed and stubborn opponents made to change their approach in so short a time?"

At this point in the article, I stopped. Hey! In the following lines, I was going to read the secret to how Jews marketed authentic Judaism to the public "b'ofen ha'miskabel" (sound familiar?)!

I asked myself: Can an authentic

We want those who don't view Moshiach and Geula as a top priority to want or choose to acquire it. It's important that many of us, including those within our camp, know and understand this well.

Jewish product, thousands of years old, be marketed as something legitimate, desirable, and appealing to all? I have heard it said that the topic of Geula sounds fantastical and mystical and there is no point in investing much effort into it. Our own people say this. Is it true?

Seems that the businesspeople didn't think they would be laughed at. They didn't think of hiding the importance of Shabbos observance and making do with the businesses they have elsewhere (in B'nei Brak and Yerushalayim). There is a message and it can be marketed. Yes, it can.

Back to Mr. Hollander:

"And so, the answer lay in looking

at Shabbos as a ‘product’ which we want to market in a way that even someone who thought that Shabbos is not a high priority would want to choose to ‘acquire’ it. In the modern world, you cannot forcibly sell a product by enacting laws or any other form of compulsion. The sale would be done only by positive marketing that would get the public to buy the product through conscious or subconscious choice.”

Mr. Hollander claims that you can even market an “unacceptable” product like Shabbos, you just need to know how. Yet he also warns that you cannot forcibly market something. Slogans alone, stickers and yelling “Shabbos” don’t help. We want those who don’t view Moshiach and Geula as a top priority to want or choose to acquire it. It’s important that many of us, including those within our camp, know and understand this well.

Mr. Hollander then gives the right marketing tools and the parallel between Shabbos and Moshiach is obvious (the Geula is the “day that is completely rest and peace forever”):

“In order to carry out this marketing plan, you must have five basic conditions: a product, a target market, a positive message, a tangible benefit and publicity.

“When we spoke with the airport personnel it was clear that the old approach of getting religious Knesset members involved and forcing religion would not only not work but wasn’t our way. I believed that only a positive, modern approach would enable us to achieve our goal.”

In simple words, Hollander is of the opinion that it is necessary to ignore the public activists. They have many and varied interests. Take those people who care about it and they will contribute to furthering the cause with their whole hearts.

“The product: There is no need to expound on Shabbos, which to me is the greatest proposal ever thought up since the creation of the world, and which has accompanied the entire world, all religions, since the world was created. From this aspect, it is very easy to “sell” Shabbos as a very attractive product to religious and secular alike.

“Who doesn’t want to rest one day a week? Who doesn’t want to be with his children in shul or at the beach? No comparable product exists in the world – a product that every person in the world is interested in.

“We never mentioned Shabbos

“Rest on Shabbos is a message that everyone can relate to and an attractive product.”

observance, halacha, Mattan Torah, etc. This message is limited to the religious community. Rest on Shabbos is a message that everyone can relate to and an attractive product.”

By the same token, we need to operate with one basic principle: Geula, fundamentally, is something good for every person and for all nations. Geula means health, eternal life, abundance in all areas (including the material), peace, mutual understanding, love, absence of problems and absence of worries. There is no one in the world who will say no to such an enticing proposition.

So let us ask what Mr. Hollander asked: “Who doesn’t want material and spiritual abundance? Who doesn’t want perfect health? Who doesn’t want to live in a world of peace and brotherhood? A product

like this doesn’t exist in the world and it’s a product that everybody is interested in.”

If Mr. Hollander, a man of the world, a pragmatic businessman, dares to say that “From this aspect it is very easy to ‘sell’ Shabbos as a very attractive product to religious and secular alike,” why shouldn’t it be easy and simple to “sell” Geula as an attractive product to religious and irreligious alike?

The next stage is the **target market**. The Rebbe wants the message of Geula to reach every Jew. Obviously, just as our faces are not alike, so too our way of thinking is dissimilar. There are simple people and clever people, those who get things quickly and those who have a hard time understanding things. Yet, the message must reach every Jew and this is why our message of Geula should not be uniform but varied.

“Our case was directed to a number of target markets that could help change the process,” says Hollander. “The first target market was the religious and traditional public, which identifies with the battle instinctively. The second target audience was the liberal secular public, who we appealed to with a message that this group has used on us in the past – “live and let live.” Another group is the group that makes the decisions, that must deal with a message that people out there identify with – resting on Shabbos.”

It’s very simple. You have to find the appropriate issue for every target market and convey the message of Geula accordingly. However, first and foremost, we must remember the principle that the Rebbe taught us – the message must be one of learning the Written Torah and the Oral Torah, in those areas of Torah that deal with inyanei Geula. This is the direct approach, nothing else.

You can diversify and place various emphases within the topics

of study themselves, to be more abstract or to offer greater depth, emphasizing this aspect or another in the topics under study; you can use an approach focusing on Agadata or in-depth study, but the Geula message must be a Torah message. The power within Torah underscores the truth in the message, the eternal truth that is unchanging.

A positive message: “in the modern world” – writes Hollander, “‘individualism’, ‘free choice’ and ‘live and let live’ are messages that most target audiences relate to. Just as we heard harsh criticism about compulsory religion, so too it is easy to convey a message decrying any form of compulsion.”

“Tangible benefit”: *there is no other product like this one. There is no other product in the world that every person identifies with and needs like rest on Shabbos.*”

These two points: a positive message and tangible benefit are two points that are outstanding within the Geula message for there is nothing as positive as Geula, “at that time there will be no hunger or war,” etc. The relatively tangible advantage is not only relative, but decisively advantageous.

“Publicity”: “This topic is most critical,” says Hollander, “since even if you have a terrific product that appeals to a mass market and it has a positive message and benefit, if you do not promote it properly, you accomplished nothing!”

“In order to reach our target

audience, we divided our efforts among the various media outlets targeted towards religious, secular, and the decision makers. Since our product is so desirable, we mainly used public relations for our media approach. Journalists from the religious and chareidi newspapers covered this ‘process’ as part of their daily fare; and that’s how we covered the religious public.

“The secular newspapers gave headline coverage for this issue, while we made certain to keep them up to speed on all developments. Shabbos has never gotten such exposure and in such a positive manner.

“The secular newspapers joined the bandwagon and this time, for a change, on behalf of Shabbos. The newspapers covered our legal battle in the courts against the powers that be, until the latter realized that they had better go with the flow and not oppose it.”

When I read this, I cannot help but think of the newsstand of the biggest newspaper in Israel, that was recently placed in one of the business districts. On the stand was a photocopy of the front page of the paper and as a gimmick, they made up wildly positive headlines. I remember only a few of the headlines and not the exact wording, but definitely recall the gist of it:

“Water experts: The waters of the Kinneret have reached a meter above the upper red line.”

“Political sources: Within a few days there will be a peace agreement with Syria.” A sub-headline says

there are ongoing negotiations with other countries too like Iran and Iraq.

Another headline:

“100% population growth in the past year.”

The Rambam gives these headlines though he words it in his own style: “At that time there will be no hunger or war and no jealousy or competition. Goodness will be abundant and all delicacies will be available as the dust. The sole occupation of the world will be to know Hashem” (Rambam, Hilchos Melachim, end chapter 12).

Even the editors of the biggest papers want, as per their true nature, to publicize a newspaper that is all good news, “Geula-like news,” even if they don’t know to bring this inclination out through proper Torah expression. Even secular newspapers know that Am Yisroel wishes to hear really good news and we can supply it!

I will conclude with something Hollander said:

“Test results: *This is the ultimate test. With this test we have proven that when we want the mitzvos and our principles to be held dear by others, it is necessary for us to respect the other, to understand him and convey messages in a way that can be understood in modern language, and this is how we achieve the goal.*”

It’s all about wording and approach. For your information, it’s possible!

Raskin's
“if it grows we have it”

**Consistently
Superior**

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

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



RETURNING FIRE WITH FIRE

RABBI HERSH FERBER, SHLIACH OF GILO, YERUSHALAYIM

Gilo is to the south of Yerushalayim, near the tunnel highway (infamous for the frequent shooting there) that leads to Beit Lechem. With a population of 150,000, Gilo is the largest neighborhood in the country.

The Chabad House is located in the center of the business district, smack in the middle of Gilo. About 15 Lubavitch families live there, aside from the staff of teachers who teach in the schools, most of whom commute from outside the neighborhood.

The neighborhood is run by an office called Menahel HaSh'chuna, a small council that takes care of the residents of Gilo. Most of the people living in Gilo are "traditional Jews."

Rabbi Ferber puts a tremendous amount of work into developing the activities and mosdos in the neighborhood. He is immersed in what he does and despite the many difficulties, he doesn't give up.

Rabbi Ferber brought an additional shaliach to help him, R' Nitzan Simchon, who works exclusively at the Chabad House. Rabbi Simchon goes out every evening to visit homes that were under attack. He checks their mezuzos, and if any need to be changed, he does so. He talks to the people and encourages and strengthens them, and wherever he goes he brings the besuras ha'Geula

Rabbi Hersh Ferber with Beit Jala in the background



R' Nitzan Simchon (center) bringing joy to others on the holidays



"I wrote a report to the Rebbe each week, and I always used the title Melech HaMoshiach, and received answers. I saw that the Rebbe accepted it."

of "behold Moshiach comes."

Indeed, Geula is the motivating force for the Chabad House of Gilo. Whoever walks into the Chabad House feels Moshiach, sees Moshiach and hears Moshiach. Rabbi Ferber proudly features the concept of Moshiach in the forefront of all his projects.

Rabbi Ferber even founded a special kollel, the first of its kind in the world, called Kollel Oro Shel Moshiach. It's an evening kollel that is attended by approximately ten men (not Lubavitch), who study inyanei Moshiach and Geula as well as Chassidus, as a preparation for and to hasten the hisgalus of the Rebbe MH"M.

In his letters to the Rebbe, even long before Chaf-Zayin Adar 5752, Rabbi Ferber always addressed the Rebbe as Melech HaMoshiach.

"I wrote a report to the Rebbe each week, and I always used this title and received answers. I saw that the Rebbe accepted it.

"We speak openly about Moshiach's identity in Gilo. We publicize the importance of 'Yechi Adoneinu,' and *baruch Hashem*, it has never diminished the number of participants or donors. On the contrary, we are constantly growing."

"As a Chassid, I feel how the Rebbe MH"M leads me and how his *brachos* accompany me every moment."



The first kollel of its kind, Oro Shel Moshiach, where *inyanei Moshiach* and *Geula* are studied

משלוחים חינם:
1718-907-8877

Curbside Service
Catering for all events

חדש: ארוחות צהריים וערב מיוחדות

שירות קייטרינג לבר מצוות, בריתות, ושמחות

בשרים • שוארמה • צ'יפס • פלאפל • צלי

BESURAS HA'GEULA IN LONDON

REB CHAIM YITZCHOK COHEN OF STAMFORD HILL, LONDON

Reb Chaim Yitzchok is a man with the world on his shoulders; the duty to bring Moshiach now is a reality to this Chassid that presses on him constantly. He isn't put off by the often reserved character of England and its inhabitants. He tells the story as it is, trusting the Rebbe MH"M completely when he said the world is ready.

In the course of interviewing Reb Chaim Yitzchok Cohen, he insisted, "I'm nothing special. I'm just a simple soldier of the Rebbe MH"M *shlita*. And like every other Jew in the world, I was appointed by the Rebbe, in the *sicha* of Chayei Sara 5752, as an emissary to bring about the *hisgalus*. All my accomplishments were achieved only through the miraculous power of the *meshaleiach*."

Once, at a meeting about a project Reb Chaim Yitzchok had suggested, somebody said that perhaps it should wait until the following year. It was indeed inspiring to hear Reb Chaim Yitzchok's decisive tone of voice and to see the steely look in his eyes when he responded, "The Rebbe said '*ker a velt haint!*' (Turn the world upside-down today!) '*Haint*' means today, not next year!

When the Rebbe first announced, "The world is ready," the Chabad community of London, especially in Stamford Hill, internalized the instructions. Rabbi Dovid Nachshon, who received numerous answers from

the Rebbe regarding *kabbalas ha'malchus*, recently related how the *askanim* of London showed great interest in all the answers he received. They asked for permission to make copies of the written responses to publicize them. They truly lived with the Rebbe's instructions. The years of 5753 and 5754 and the singing of "Yechi," which the Rebbe greatly encouraged, intensified the enthusiasm. Nobody was perturbed by what others might say, and they all publicized the good news happily and proudly. Then came Gimmel Tammuz and the situation changed somewhat...

We know that if a situation begins to change, even only a little bit,

sooner or later the world perceives the change in a negative light. That's where Reb Chaim Yitzchok comes into the picture. He was, perhaps, the only one who adopted the following resolution: We will prove to the world that "Moshe is true and his Torah is true," and that nothing has changed. We are in the times of *Geula*, the Rebbe is *chai v'kayam*, and no test will succeed in budging us from this position. We have *horaos* to follow and a mission to accomplish.

Not only in the present but in the past as well Reb Chaim Yitzchok had taken part in Chabad *askanus* in the city. He is a businessman who somehow makes plenty of time for the Rebbe's work. For example, the



At the European Moshiach Congress



Reb Chaim Yitzchok Cohen

“It’s not a time to be complacent – we have work to do. We must bring the hisgalus. We mustn’t sleep during the final moments.”

English branch of the project Fax-a-Sicha and the immediate distribution of the Rebbe’s talks around the world was taken care of by him. He was always the first to report the newest excerpts of the latest *sicha*, especially in the years 5751-5752.

For two years Reb Chaim Yitzchok served as principal of the *mechina* for Lubavitch students. He acquired a reputation as a methodical person and a perfectionist, but mostly as a loyal Chassid who was prepared to take responsibility for the school. For a long period of time, when for various reasons the school’s funding was held up, Reb Chaim Yitzchok borrowed money to pay the employees. It wasn’t easy, and ever since then, people know him as a determined person with *mesirus nefesh*.

Cohen’s unique qualities stood him in good stead when he began, almost alone, to stand in the breach. Today, when he is asked about his first *hafatzas besuras ha’Geula* project, he quickly responds with, “It began with disseminating the book *And He Will Redeem Us*, an anthology of articles published by 770’s *chayalei*

beis Dovid immediately after Gimmel Tammuz. Reb Chaim Yitzchok was joined by a group of *Anash* who resolved to stand by the Rebbe’s final *horaos* regardless of the opposition. By Divine providence the group’s resolve was bolstered by a special *shliach* sent to them from Above, none other than the famous *mashpia*, R’ Mendel Futerfas, who would stop off in England every year, on his way to 770. At that time, over six years ago, his state of health was quite poor and he felt very weak. He stayed with his son, R’ Berel, and was unable to walk to *shul*. A group of *Anash* was asked to help organize a *minyan* at his son’s house. Naturally, they all absorbed the fiery atmosphere that emanated from R’ Mendel’s simple faith in all matters pertaining to the dissemination of *besuras ha’Geula v’ha’goel*.

R’ Mendel, of course, didn’t suffer from any doubts on this topic! Proclaiming “*Yechi*” at this *minyan* wasn’t just routine; it was said powerfully and freely. In fact, says Reb Chaim Yitzchok, that *minyan*’s “*Yechi*” was the progenitor of the *Beis Moshiach* Center and its present activities.

The *minyan* with R’ Mendel was truly special. The house constantly reverberated with *farbrengens* and Chassidic stories. It was in the four cubits of this true Chassid that the core group of Chabad *akshanim* (stubborn ones) came together.

Reb Chaim Yitzchok and his family had been closely connected to R’ Mendel even years before. The connection was particularly strengthened during this difficult time, during which R’ Mendel did not cease demanding that the Rebbe’s *horaos* be fulfilled. Reb Chaim Yitzchok had a special relationship with his son, Eli, who attended to R’ Mendel at the end of his life.

R’ Mendel passed away on 4 Tammuz 5755. The *minyan* ended at the son’s house, and it was decided to continue the *Minyan* elsewhere. “A distinguished member of *Anash*, Reb Chaim Chwatu Nemni, *a’h* passed away. He had been a *mekurav* of Chabad in Tunisia. His wife Esther agreed, *l’ilui nishmas* her husband, to divide the ground floor of her home for our *minyan*, which had continuously studied Torah in that room throughout the duration of his illness. “Their son, Reb Shimon Nemni, whose home is next to the home of his parents, was among the first members of the group who continued to display his belief in the seventh generation. To this very day, he is an active participant at the *minyan*. *Baruch Hashem*, we try to withstand all the tests, the main thing being that we see the Rebbe’s *hisgalus* already.”

Reb Chaim Yitzchok named a few other dedicated individuals. One of them is Rabbi Gershon Tzvi (Herschel) Gluck, a *rav* in a local *shul* in North London, who was appointed as the Rebbe’s emissary and representative to a number of European countries. (He inherited this role from his father, the unforgettable *shliach*, R’ Avrohom

Yitzchok Gluck, *a'h*). He is greatly involved in disseminating the *besuras ha'Geula* in London, thanks especially to his strong ties with *rabbanim* and well-known *talmidei chachomim*. The *rav* of the *minyán* is Rabbi Daniel Kahn, who is very articulate and an eminent *talmid chochom* and distinguished Chabad Chassid who specially enjoys explaining the *Dvar Malchus* to English speakers. Among the other members of the shul include Rabbi Dovid Partouche who is an active *shliach* to the Islands in the Pacific, Rabbi Levi Yitzchok Liberow, Rabbi Muli Liberow, and Rabbi Yechezkel Moses.

The “old Beis Moshiah,” as they called the former *minyán*, moved to Mrs. Nemni’s house. It was always crowded, but the group quickly became a very active force.

Activists would go out on *mivtzaim* every so often in a mitzva tank R’ Chaim Yitzchok had bought. Cohen organized the *farbrengens*, bringing in well-known *mashpiim*, such as Rabbi Sholom Mendel Simpson, Rabbi Yigal Pizem, Rabbi Sholom Ber Kalmanson, Rabbi Sholom Jacobson, Rabbi Dovid Nachshon, Rabbi Zushe Silberstein among others. Not all the *mashpiim* made it to London, though. Some of them *farbrenged* via speakerphone! The *farbrengens* took place in Reb Chaim Yitzchok’s house, and about fifty or sixty people attended.

Says Reb Chaim Yitzchok: “The Rebbe’s words, ‘*ker a velt haint*,’ constantly guide us. They don’t allow us to rest, which is why we constantly look for new ways to expand, grow, instill *emuna* in the Rebbe MH”M, and bring about the *hisgalus*.

“We realized that with *davening* in one place and *farbrengens* someplace else, with neither place having room for more than a few dozen people – we just couldn’t continue! We knew we had to acquire a large building for

our activities. We began our search, and this past Elul, 5760, we finally found a building that met our needs. It consisted of two connected stores and was suitable in size and location (it was in the center of the district,, on the main street of the Chassidic area, which also has a commercial section). The price though, was way beyond us.”

We already mentioned that Reb Chaim Yitzchok is a man who operates *l’chatchile aribber*. When he heard the amount of rent that was being asked for, he wrote to the Rebbe and asked for a *bracha*. When he got the Rebbe’s approbation he went ahead to close the deal. How would he pay for the rent, renovations, construction, and maintenance? He didn’t know. But there was one thing he did know – with the Rebbe’s *bracha* he would certainly succeed. He planned on having a large *minyán* for Rosh HaShana, which was fast approaching, and that is exactly what happened: “The building was in a shambles after two and a half years of neglect. I knew that turning the place into something nice for the *Yomim Nora’im* would necessitate a huge outlay of money. The first thing I

realized is that I could get short term cash through my credit card. In England you can get a cash loan of \$15,000 via a credit card, but the loan must be returned within a month.

“When I saw that the credit card was the only solution, I went to the bank and borrowed the full amount. I used it to pay the costs of renovations, the salaries of the workers and all the things we needed to set up the place. I wondered where on earth I get that amount of money within a month.

“Two weeks went by and I still had no idea where to begin. At exactly that point, the manager of my bank, a gentile, asked me for a favor. I did it, and when I told him I had done it, the Rebbe suddenly put a thought into my head. I said, “You know, I also need a favor...”

“The manager said, “Gladly. What can I do for you?” I described the invaluable function of the Beis Moshiah Center until he began getting enthused about the project, and then I said I needed a small loan. When he asked me how much, I didn’t know how much to say. I didn’t want to ask for less than I needed, but I didn’t want to exaggerate either.



Farbrenging in the shul



A mitzva tank parade in London

I finally told him \$25,000. When he wanted to know for how long I would need the loan, I asked him how long he would let me have it. Incredibly, he offered the loan to Beis Moshiach for three years!

“What happened next was no less miraculous. I admitted that I didn’t have anything to offer as a guarantee, as the building was only rented. “Your good name is guarantee enough for me,” he said. It was really an open miracle. At the time, Beis Moshiach’s account was almost inoperative, and there was no logical reason for him to approve such a large loan on such easy terms – but that’s the *ko’ach* of the *meshaleiach*.

“We had miracles when we bought furniture, too. When I looked into purchasing tables and chairs to sit was a hundred people, I learned that in a city near London there was a man who had just such a set.

“I went to see the merchandise and it was most satisfactory. There were thirty-five tables with marble tops, and one hundred matching chairs. I asked him the price, explaining that Beis Moshiach is a non-profit organization. He told me the price was \$20,000, since the tax alone for the imported marble cost

\$7,000, and that didn’t include the cost of the wood, the upholstery, and the assembly.

“Nu, what could I do? I pictured the Rebbe’s face and asked him in my mind, ‘Rebbe! What do you want me to do? Please let what I say now be effective!’

“Then I turned to the seller and said, ‘I feel like a thirsty man in the desert who is offered gold and diamonds.’ He seemed moved, and asked me in a softer tone, ‘How much are you prepared to offer?’ I said, ‘I’m embarrassed to tell you the price I can pay.’ We concluded that I would call him the next day.

“Meanwhile, I called a moving company to find out how much it would cost to move the furniture set. The next day I had my secretary call the store with my offer. ‘Are you sure that’s the amount you want to offer?’ the secretary of the store asked in surprise.

“The seller was even more shocked. ‘You’re kidding,’ was his first reaction. ‘Six hundred dollars for the whole thing?!’

“My secretary explained that the cost of the moving truck was \$700, so we couldn’t offer any more than

we did. The seller thought for a moment and then said, ‘you know what? I like Rabbi Chaim Yitzchok. If he agrees to pay \$1200 for the set, I’ll bring it over myself.’

* * *

Only five months had passed since Beis Moshiach opened, and it had already established a reputation for itself. Hundreds of Polish, Hungarian, Gerrer, Vizhnitzer, Belzer, Bobover, and Satmar Chassidim, as well as others, regularly visit the center. Some come by every evening, or even for all the *t’fillos*. Of course, no visit ends without learning *inyanei Moshiach* and *Geula*, or watching a video of the Rebbe.

In addition to Reb Chaim Yitzchok’s Chassidic qualities, he is a true English gentleman, being wonderfully organized and efficient. That’s why there’s a coffee and tea area that looks like it will never run out of milk or sugar in a corner of the large room. There is also a huge library that attracts many readers. It’s simply a pleasure to be there.

Reb Chaim Yitzchok set up a video viewing area with a number of screens. In the evening, all good spots are taken. As soon as *Maariv* is over,

the video is turned on and many people stay to watch.

“For Yud-Tes Kislev we showed a Yud-Tes Kislev *farbrengen* which lasted for hours, but even after it was over people refused to leave. Instead, they asked for more videos. When it was nearly morning and I had to prepare for the daily 7:00 a.m. *Shacharis minyan*, I gently reminded them of the time by quoting the *Mishna*, “*Rabboseinu, higia z’mān...*” (The entire quote: “*Rabboseinu*, the time has come for the recital of the morning *Sh’mā*.”) Still watching, they said, “Yeah, we know, *higia z’mān Geulas’chem!*” When they realized I was hinting at the late hour, they said, “Nu, what’s the problem? Just leave us the key and we’ll lock up!”

How many Satmar Chassidim accept what you teach?

“I won’t tell you they’re immediately transformed into ardent Lubavitchers, but they do begin to understand what we’re about. Many of them come in order to make fun, but after a brief conversation they actually become ashamed of their ignorance in *inyanei Moshiach* and *Geula*. Some of them can quote entire tractates of *Shas* by heart, but don’t know anything about Moshiach.

“The main thing is that they drop their negativity. Many of them even express their admiration for our courage and strength in standing up for the truth.

“We have connections with people from many different backgrounds, with all the different Chassidic groups, but since you mention Satmar, I’ll tell you an interesting story that happened to me.

“A certain Satmar Chassid met me on the street a few years ago and asked me, “Nu, so what’s happening? Are there any candidates?” I looked at him and said emphatically, ‘We have only one Rebbe and he is *Melech HaMoshiach* and he is *chai v’kayam*.’

He smiled and went on his way. Subsequently, whenever we would meet he would make some sort of pointed remark. This went on for a while until a few months ago when he met me again and said he wanted to tell me something important. He told me had attended a Satmar wedding in the United States, in the midst of which a group of Lubavitcher Chassidim had suddenly appeared and began “making *lebedig*.” They danced and danced and infected everybody else with their enthusiasm. ‘I’m telling you, I know what Chassidim looks like without a Rebbe. There’s nothing. It’s over. But with those dancing Lubavitchers I saw true *chayus*. I saw how it’s all *chai v’kayam* like before. There’s no denying it. I spoke with one of them and I must tell you, I am jealous of your *emuna*, and if you need anything you can always come to me.’

“Those are the Satmar Chassid’s words, not mine. By their very nature, people seek to be connected to the truth, and they know how to identify the truth. At the end of that conversation with him, I suggested he subscribe to *Beis Moshiach* magazine. He readily agreed and now he looks forward to each new issue.

“I sensed the same receptiveness after the European Moshiach Congress, which was aimed, to a large degree, at the same type of crowd. I never dreamed how great an impact it would have and to what extent people would accept things. Right after the Congress I received a call from a local rabbi who asked to meet with me. He gave me a nice-sized check and promised to give more in the future. He said he was proud to be a soldier on the Rebbe MH”M’s frontlines. Moreover, people tell me: ‘Your Congress gave *chayus* not only to us, but also to Lubavitchers... The fact is that since the Congress they’ve been more active.’ Nu, *baruch Hashem!*

“I’ll give you another example of

how ‘outsiders’ accept the *besuras ha’Geula* when it is said in a forthright manner. Every Simchas Torah we order the special flags distributed in New York by Zev Cadaner. Do you have any idea what great a demand there is for those flags? All sorts of Chassidim come and beg for ‘just one flag.’ I remember how, after the first year, we had to increase our order many times over, simply so that our *shul* would also have flags!

“What really helps tremendously in all this is the Rebbe’s *brachos* through the *Igros Kodesh*. Many people come to the Beis Moshiach Center in order to write to the Rebbe. When I saw how interested people were in this, I decided to organize it. I printed papers that say, ‘*Pidyon Nefesh C’K Admur Melech HaMoshiach*’ and built a special writing area. Some people ask for assistance in their writing, but the experienced ones just come in, take a paper and begin writing.”

What are Beis Moshiach’s regular, ongoing activities?

“We have a mitzva tank which we use to spread the *besuras ha’Geula* throughout London. We go out twice a week with a group of two or three *tankistim*, park the tank, and talk with Jews, put *t’fillin* on them, and of course, publicize the Rebbe’s prophecy.

“People are constantly coming in to hear more about Moshiach. Many of them also write to the Rebbe. Just recently we put *t’fillin* on an old man who told us that this was the first time he put on *t’fillin* since his *bar mitzva*. He told me about a certain problem he had and I suggested he write to the Rebbe. He left very encouraged by the answer he got.

“The inside and outside of the tank have Moshiach messages. The books and material we distribute are about Moshiach. The loudspeakers play Moshiach songs, and every so

often the music stops for a short announcement: ‘Chabad’s mitzva tank, which is leading the world to immediate Redemption.’ When you see people’s warm reaction, you really see what the Rebbe means when he says the world is ready.

“On Sukkos, a few years ago, a Belzer Chassid came to my house to ask me for some help in an important matter. He told me that his father-in-law was in the hospital, very sick, and wanted desperately to eat in a *sukka*. He asked whether we could take the tank to the hospital.

“Of course, I happily agreed. We drove over and helped the man down to the *sukka*. He was thrilled. He said the *brachos*, ate something, and then went back to his room. He died that night. Eating in a *sukka* was one of the last *mitzvos* he did...

“We also produce a weekly booklet which we distribute throughout London. It’s an attractive paper consisting of thirty pages on Moshiach, stories about *Igros Kodesh* miracles, and more. Much of it is taken from articles in *Beis Moshiach* magazine, especially Rabbi Levi Yitzchok Ginsberg’s heartwarming articles.

“At first we sent the booklet to sixty or seventy subscribers. Now that number has tripled. Many subscribers are teachers, so the material becomes part of the school’s curriculum.

“There’s a wealthy businessman who is a close friend of mine. At first we would only speak business, but now he’s a subscriber to the booklet, and he doesn’t stop thanking me for the articles and stories.

“In many ways we made history in London. On Sukkos for example, with our Simchas Beis HaShoeiva in the street. London had never had anything like it before, and it became quite an event. People from all walks of life came to dance and rejoice.”

* * *

Reb Chaim Yitzchok Cohen is very familiar with the power of advertising, as is apparent in everything he does. Even the walls of his office at work are full of signs and stickers about Moshiach, which draw people’s attention. A few years ago he put up a billboard which was directed at gentiles, too. The billboard had a picture of the Rebbe and said that we should all prepare for *Geula* with more acts of goodness and kindness. The billboard drew a tremendous amount of attention and the media asked him for more information. He keeps in touch with all the journalists

At the time, the Beis Moshiach Center’s account was almost inoperative, and there was no logical reason for him to approve such a large loan on such easy terms – but that’s the ko’ach of the meshaleiach.

he meets and sends them material. He makes sure the topic is covered regularly. He has learned that even gentile journalists find the topic interesting and are happy to publicize it. In this also, he sees the world’s readiness for *Geula*.

Reb Chaim Yitzchok relates: “I received a phone call from a senior journalist who asked to interview me about Moshiach. When asked why he picked Reb Chaim Yitzchok, he answered, ‘I was told by the editors that when it comes to Redemption and Moshiach I should contact your

center.’

Reb Chaim Yitzchok also relates, “On Chanuka we put up a large *menora* at the City Hall. Rabbi Herschel Gluck and I were standing there when a woman came up to us and said she had recently given birth to a boy, and she was so moved by the sight of the *menora* that she decided to circumcise him. Naturally the *bris mila* took place in Beis Moshiach. It was a tremendous *simcha*.”

Beis Moshiach of London has a website www.MoshiachNow.org, which provides an interactive question and answer forum. Reb Chaim Yitzchok devotes a lot of time to answering questions: “It’s not a time to be complacent – we have work to do. We must bring the *hisgalus*. We mustn’t sleep during the final moments before ‘candle lighting.’”

Reb Chaim Yitzchok’s future plans consist of turning London into the frontline of Europe. The first European Moshiach Congress he organized this year was just the beginning. The goal is for *shluchim* and *Anash* in Europe to help each other in everything connected with *hafatzas besuras ha’Geula*.

“The plan is for all new Moshiach material to come to London and from there to all of Europe. The same goes for lectures – we’ll bring in *mashpiim* and *shluchim*, and from here they’ll travel to other countries. Just a few weeks ago we brought Rabbi Yitzchok Springer from Crown Heights and Rabbi S.Z. Lieberow of Flatbush. They *farbrenged* with *Anash* over Shabbos, and we could see how ‘words that emanate from the heart, penetrate the heart.’ I’d like lecturers to travel all over Europe – to Holland, Belgium, France, and Spain.

“Soon, with the Rebbe’s *hisgalus*, we will see the results of our work. The Rebbe will find Europe standing ready!”

‘THE REBBE IS HERE WITH US IN MADRID’

SHLIACH RABBI YITZCHOK GOLDSTEIN

“From the Rebbe’s teachings, we understand that everything we do is for the sake of preparing the world for Moshiach.” This is the statement

that characterizes the special *shlichus* of Rabbi Yitzchak Goldstein, who began his *shlichus* 30 years ago in Malaga, Spain and who opened a

Chabad Center in Madrid.

From the early days of their *shlichus*, the Goldsteins did more

“CAN YOU FIND A BETTER CANDIDATE FOR MOSHIACH?”

About 20 years ago, we had a public *menora* lighting ceremony at the Israeli Embassy in Madrid, and we honored Mr. Shlomo Ben-Ami, Israeli ambassador to Spain, with the lighting. Mr. Ben-Ami was ambassador until just after the Gulf War. When Mr. Ben-Ami first took office, I greeted him and wished him success. At this first encounter he was not yet in the mood to put on *t’fillin*. However, I continued to visit him week after week and brought him gifts to enjoy, especially the homemade Shabbos wine and *chillos*.

He felt warmer and more receptive and finally agreed to put on *t’fillin*. He told his secretary to hold all calls until he would be finished. After that he did other *mitzvos* with me, including lighting the Chanuka *menora*, putting on *t’fillin*, and *benching lulav* and *esrog*. One year before Rosh HaShana, the ambassador wrote a letter asking for a *bracha* from the Rebbe. Then came the Gulf War, with gas masks being distributed and people getting instructions to use them if necessary. Mr. Ben-Ami and others asked me, “How can the Rebbe make vital decisions such as whether to wear gas masks or not? What does he know?” I answered, “Mr. Ben-Ami, the Rebbe is more in Eretz Yisroel than many that live there. He has his connections. Whenever the Rebbe said a statement it always turned out to be so.” Mr. Ben-Ami replied, “Well, let’s wait and see how right he is.”

America entered into war with Iraq, and Saddam Hussein threatened to bomb Eretz Yisroel. The next Friday, I met Mr. Ben-Ami in the embassy. “Nu? Has the Rebbe changed his mind? Saddam is about to bomb Israel, G-d forbid, with chemical weapons. We have confirmed information that this is extremely serious!” I replied, “The Rebbe says the same thing – no need for gas masks. Israel is the safest place on earth, guarded by G-d

Himself.”

Mr. Ben-Ami blurted out, “If the Rebbe had any children in Israel, he wouldn’t talk like that!” I told him that the Rebbe feels as if he is the father of each and every single Jew in the entire world; no one is as concerned about their well-being as the Rebbe. “Since the Rebbe knows the truth, he informed us that Israel is the safest place,” I asserted. Mr. Ben-Ami said, “Well, let’s see what happens now. Saddam is a madman, and is not concerned with what the Rebbe says...”

39 missiles hit Eretz Yisroel. No casualties! Miracles! The next Friday, I met Mr. Ben-Ami once more. He smiled at me and said, “Hey, I see that the Rebbe knows what he’s talking about. But let’s see what will be in the next few days.” The next Friday, Mr. Ben-Ami said, “The Rebbe is right again! So far so good.” Then he asked, “Tell me, Rabbi Goldstein, why do you say that your Rebbe is Moshiach?” I replied (and he loved this answer and kept reminding me about it), “Can you find me a better candidate?” He looked at me and said, “I guess not.”

On Purim, I brought the ambassador *shalach manos* and something very special: a letter from the Rebbe to him, which had just arrived! This letter, a response (unusual in itself) to the *pidyon nefesh* that the ambassador had written the previous Tishrei, was addressed to him (mailed to my address) and signed with the Rebbe’s holy signature. Mr. Ben-Ami then told me that he is actually leaving office in just a few days. [Mr. Ben-Ami was promoted several times until his present position as foreign security minister of Israel.] What a great coincidence that the Rebbe wrote to him while he was still in office, only days before his departure. Mr. Ben-Ami told me that he sees how great the Rebbe is, and how he organizes everything so perfectly.

than just teach; they also planned activities from their apartment and in the *shul*. One such activity was a daily *dvar Torah* and coffee session after *Shacharis* in *shul*, which is an ongoing activity even now. During one of these sessions 18 years ago, a man named Moshe Bengio had just finished reading a book of the Rebbe's writings in French. At the end, it said that we should proclaim "We Want Moshiach Now."

"This statement means so much that we should proclaim it in Spain also. Let everyone hear it. I want to hear you proclaim this in public now!" Moshe exclaimed to me in front of everyone. I said this loudly in front of everyone, and he exclaimed, 'Now - immediately! We need him now!' This was 18 years ago. I run into him every so often, and each time I do, he looks at me, comes over to me and says, 'We want Moshiach now!'"

Rabbi Goldstein has approximately 50 letters from the Rebbe with the Rebbe's signature. He received one letter approximately every three months. At the end of each letter, the Rebbe added a *bracha* for something that the Goldsteins needed at that particular time. Sometimes there was a *bracha* for success, sometimes a *bracha* for joy, and time and again there was a *bracha* to do their activities "*b'darchei noam u'b'darchei shalom*."

From these answers, it was apparent to the Goldsteins that they should make every effort not to do anything to cause the people of the city to become displeased in any way. That is why Rabbi Goldstein did not feel it would be appropriate to open his own *shul* or Chabad

House. He did not want anything he did to be considered competition to the local *shul*.

The Goldsteins *daven* in the local *shul*. Each week tourists show up at the *shul* for Shabbos. These are people who may not even go to *shul* back home, but in Spain, in such non-Jewish surroundings, they feel that on Shabbos they need a break, so they go to *shul*. Each week Rabbi Goldstein invites between 5-10 tourists to his home to enjoy a *heimish* traditional Shabbos meal.

After 24 years of doing activities



Rabbi Batzri, of the chief rabbinate of Yerushalayim, Rabbi Moshe Ben Dahan, rabbi of the *shul* in Madrid, and Rabbi Goldstein

in the city in collaboration with the local Jews and the JCC, the Goldsteins felt confident that opening their own Chabad House would not be considered competition any more.

* * *

"Once I came to Crown Heights for Rosh HaShana. I wrote to the Rebbe, 'I am enclosing copies of some letters I get from people who came to our Shabbos table, thanking me.' The Rebbe wrote back, '**I do also.**' The Rebbe was telling me that he also received letters from people

who we hosted at our Shabbos table and enjoys hearing this from them.

"One year, after we had not seen the Rebbe for 2-3 years, we particularly yearned to spend Tishrei with the Rebbe. But we had some difficulties - one of which was that we didn't have the money to pay for the tickets, and we also needed permission from Mr. Glick and Rabbi Hodakov before we would ask the Rebbe to come. Turning to the Rebbe as a child turning to his father, I wrote a *Pa'N*. I wrote about my problems: 'We feel we need a strengthening, to see the Rebbe, but we don't have money to buy tickets. Since the Torah recognizes the significance of financial needs, how much more so is the significance of the needs of the soul. We want the Rebbe to bless us to be able to come for Tishrei.'

"We received a few answers to this letter. Answering the problem about funds, the Rebbe wrote: '**So there's your sign.**' In response to the soul feeling a need to come, the Rebbe asked, 'Since when do you know where it's better for a soul to be? You'll succeed in

the campaign in Elul when the "king is in the field" and following that, in the month of Tishrei.'

"I had also written at the end of the letter, 'We want to be with the Rebbe!' In response to this statement, the Rebbe wrote, '**The Baal Shem Tov says that when a Jew thinks of Madrid, he finds himself in Madrid.**' (The words "he finds himself in Madrid" were underlined twice!)

"In other words, the Rebbe is here with us in Madrid."

A SPIRITUAL REVOLUTION IN TORONTO

RABBI YOSEF YITZCHOK ZALTZMAN, SHLIACH TO TORONTO, CANADA

Toronto, the largest city in Canada, is a quiet city known as Toronto the Good, whose hospitable atmosphere draws many immigrants. Among the hundreds of thousands of immigrants, the Russian Jewish community stands out as they number 40,000 people. These are a settled, refined people, who sought to distance themselves from the tumultuous life in other cities. The Rebbe MH"M sent Rabbi Yosef Yitzchok Zaltzman and his wife to Toronto in 5741 to minister to these souls, and over the years he has established a wondrous empire of vibrant Jewish life.

For over twenty years, R' Zaltzman – a Russian himself, who received his *chassidic* education from his father, the *chassid* R' Berel Zaltzman, and from the *mashpia* R' Mendel Futerfas, a"h, in an underground *cheider* in Soviet Russia – has managed to become the unofficial leader of Russian Jewry in Toronto, igniting the Jewish spark which the Communists tried to extinguish. He has dozens of *baalei t'shuva*, hundreds receiving a Jewish education, and thousands connected to the Rebbe MH"M and who see the Chabad house as their personal home, to his credit.

* * *

In the middle of 5750, R' Zaltzman took on a serious project, which developed over the years into a large educational institution of hundreds of

students. He has a Sunday School, a pre-school, and an elementary school for boys and girls. About 25 children who attend public school would come to a special program – today it takes place in a number of different locations and on all days of the week, not just on Sunday – to learn about Judaism and to

socialize with Jews. Included are the *bar* and *bas mitzva* clubs, which have a terrific reputation.

Over the years, great efforts were made to expand the existing programs in addition to adding and improving wherever possible, so that in 5752, their space was no longer sufficient for



Farbrenging with members of the community in the shul



“This is true for Moshiach as well, and they accept it genuinely and seriously with a fiery emuna. The only thing left to do is to be envious of them and to try to copy them.”

as well, and they accept it genuinely and seriously with a fiery *emuna*. The only thing left to do is to be envious of them and to try to copy them.”

* * *

Rabbi Zaltzman doesn't rest on his laurels. “There's a great demand, and we want to grow. With G-d's help we are planning on opening more preschools and another *shul*, free *shiurim* on the telephone, and a big beautiful building for all the offices that are scattered around the city. We also want to start a *yeshiva* for *baalei t'shuva* within the Russian community.

“My *shlichus* is for all Russian Jews, not necessarily Russian speaking ones. The families here, have been here for a long time and speak English amongst themselves. Their children identify themselves as Canadians and feel apart of the local culture. We need to take care of them too. There are even Jews like this who don't feel comfortable speaking Russian, who prefer English. We are responsible for them.

“What we've done so far is nothing compared to what needs to be done to bring Moshiach. I feel that I, and all the *shluchim* who work with me, must reach every one of the 40,000 Russian Jews living in Toronto. We must strengthen their fulfillment of Torah and *mitzvos* and be *mekasher* them to the Rebbe. Until we've reached them all, our work is not done.

“In the past decade our emphasis has been on preparing the community and the entire world for the coming of Moshiach; turning them into active participants, each one on their level, in bringing the *Geula*.”

all their programs, and they needed to move.

“I was at a *yechidus* for Machne Israel for wealthy people when I brought Dr. Herman, a friend of the Centre, to the Rebbe. When his turn came, Dr. Herman asked the Rebbe for a *bracha* so that we'd find a bigger place for the work of the Chabad house. The Rebbe said, ‘The immigration laws in Canada are changing, and many families will come. You'll find a bigger place and you'll say it's too small, and you'll find another place and say that that too is too small...’

“We didn't know anything about it at the time, but within a short time the immigration laws did indeed change, and only relatives were allowed to come. Just as the Rebbe said, “Many families will come.”

5752 was also notable for the fact that much was done specifically in order to hasten the *Geula*. “We publicized a lot about Moshiach's coming, and the monthly newspaper was packed with preparing for Moshiach.”

One of the advertisements was Rabbi Yitzchok Springer's ads, translated into Russian, calling on people to undertake *mitzva* observance to hasten the *Geula*. “I remember being amazed by the responses we got. People whom we didn't expect it from took on difficult commitments, *mitzvos* that required real effort, in honor of the *Geula*.

“To a certain extent, *Mitvza Moshiach* is easier with Russian Jews than with others. A Russian Jew takes on *mitzvos* very seriously and with great *mesirus nefesh*. This is true for Moshiach



- Express service
- Fully Computerized

● שירות אקספרס
● המשרד ממוחשב

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

(718) 493-1111

Fax: (718) 493-4444

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

‘SHLIACH TO THE LOWEST REALMS’

BY NOSSON AVROHOM



Shliach to Yam HaMelach, Rabbi Shimon Elharer
(Yam HaMelach in the background)

Rabbi Shimon Elharer has only been operating as shliach at the hotels at Yam HaMelach (the Dead Sea) for two years now, and he already has established connections with hundreds of hotel employees and residents of the area. The secret to his success lies in the warm relationships he establishes with the people he meets, together with his eloquence and his pleasant manner. He has endeared himself to the various segments of the population in his area of shlichus, with the owners and managers of

the hotels, with the people who belong to the local council, and with the employees lower down on the totem pole who fill the hotels and stores. They all reciprocate his love.

Every morning R' Elharer sets up two t'fillin stands at two different locations and during the day he gives shiurim at hotels and stores. Throughout the year, he arranges programs, which are enjoyed by many. His ability to connect with people has long since gone beyond the narrow definition

“Shliach to the lowest realms.” These are the words in the answer that Rabbi Shimon Elharer opened to when he asked the Rebbe for a bracha to go out on shlichus to the Dead Sea area, the lowest point on the globe. Since that time, he works among the 16 hotels, visiting the owners, managers and the tourists. * The story of a shliach who is bringing down the Sh’china to a “place where there is nothing lower.”

of shlichus, and helps him spread Judaism and messages of Geula and Moshiach to the world.

His shlichus focuses on daily contact with people. R' Elharer has become the good friend of many people who look at him as some sort of oracle for every question or Jewish conflict.

“The secret to the magic is to strengthen connections with people and to keep in touch regularly, as opposed to specific projects. My father, who is the shliach in Emanuel, told me that when he left yechidus, Rabbi Chadakov gave him some tips to help him in shlichus. Among other things, he told my father to make a card with the names of the people he met and to keep in constant contact with them.”

It's hard to believe that a shliach who has been out on shlichus for only two years is having such success. When I bring this up, R' Elharer says, “Are we doing this with our own kochos? We are merely shluchim who carry out a mission. I'll tell you something. At first, I thought I was coming to a spiritual wilderness, and it does look that way. But I quickly discovered more and more people who have a connection with the Rebbe over the years, whether through letters or dollars or encountering Chabad somewhere or another and harboring warm feelings towards Chabad.”

R' Elharer started outreach work three and a half years ago. He started out as the administrative director of Mosdos Levi Yitzchok in Arad and he wanted to attend the Kinus HaShluchim in New York. He had already prepared himself for the trip but when he wrote to the Rebbe and opened the *Igros Kodesh*, the answer was negative. It was a letter written to Baba Sali, in which the Rebbe says that he ought to

remain in Eretz Yisroel. R' Elharer remained in Eretz Yisroel.

A year later, once again he yearned to go to the Kinus HaShluchim. He wrote to the Rebbe and once again, the answer was negative, saying that it wasn't the right time to travel abroad.

Feeling frustrated, he asked his wife to write for him and in the answer she opened to the Rebbe said she should tell her husband there should be "I will do" before "I will hear" – kabbalas ol. The third time, when he wrote to the Rebbe, the answer was, "You were already answered..."

R' Elharer was left with a morose feeling, as though he wasn't welcome at Beis Chayeinu. When he began to think about why the answers were negative, he wondered whether he hadn't done enough to deserve the title of shliach. He went around for a week with this unpleasant feeling.

Ten years earlier, when he had worked as a mashgiach at the Nirvana Hotel, he had had the idea of doing shlichus work in the area of the hotels. He had discovered the enormous potential in the place



A shiur in chapter 32 of *Tanya* right after the printing of the new edition

along with the fact that there was no shliach there. Then, when he got these answers from the Rebbe, he bought many, many brochures and armed with a pair of t'fillin he went down to Yam HaMelach.

Even though he didn't have a car, and there were sundry difficulties, he went there every week in addition to working in Arad.

"Then came Kislev and I decided that a public menora

lighting had to be organized. I spoke with the local council in order to convince them about the need for a menora. I showed the album the Rebbe had asked to be published with pictures of menora lightings all over the world. The heads of the council were excited by the idea, and they put up a large menora.

"That was a surprise. There had never been anything like it before. Hundreds of people came each night for the menora lighting. From that point on, I began making connections with storeowners and I became acquainted with senior employees, and I started circulating among the employees of the 16 hotels in the area.

"Purim time I distributed mishloach manos and I gave out shmura matzos for Pesach. For Tishrei I published a calendar with scenery from Yam HaMelach. I did Mivtza Shofar and during the Aseres Yemei T'shuva, I went from Arad with chickens and every evening I did kapporos with employees and acquaintances. This attracted a lot of attention and I discovered the Jewish spark in every Jew.

THE RIGHT ADDRESS

I gave a lot of money to help those expelled from Gush Katif and was in debt. One day, when I wondered how I would manage, I wrote a letter to the Rebbe asking for help and put it in a volume of *Igros Kodesh*. The Rebbe's answer was in volume 4 p. 35 in a letter written to those who had participated in the annual dinner for Beis Rivka. The Rebbe quoted the Rebbe Rayatz as saying, "Hashem does not remain indebted..."

The next morning I got a phone call from someone who did not say his name. He said that he had seen our work with those who had been expelled and he wanted to help. I gave him the details and a few days later, I got a nice check in the mail. When I picked up the phone to call the person whose name was on the check, I saw it was a widow, whose husband had recently died, a man who had loved the settlements of Gush Katif. She wanted to help towards something her husband loved and when she asked the shliach of her city, he referred her to me.

"I had already made close connections and the hotel employees, security men, police and army, who had to work on Yom Kippur began asking me about a minyan. I learned that no minyan had taken place on Yom Kippur in the area, so I organized and publicized our minyan in the lobbies of the hotels. Considering the difficulties that came up, I realized how important it was to have a minyan!

"A day and a half before Yom Kippur it turned out we did not have a place to daven, but we couldn't just give up on our minyan either. I wrote to the Rebbe and the answer was to take action in a natural manner.

"By Divine providence, the mashgiach who works at the Ganim Hotel agreed to have the minyan at his place. Over fifty men davened the t'fillos of the day together, including tourists who remembered that it was Yom Kippur and who had our minyan to attend.

"For Sukkos I set up a sukka and publicized it all over. Many people came to visit the sukka, and at times there were even lines of

"A Jewish heart is naturally warm, even those who seem to be far from anything religious. You have to ignite the spark and then it turns into a fiery flame. This is how we prepare the world for the hisgalus of the Rebbe MH"™M."

people waiting to get in. We celebrated Simchas Beis HaShoeiva and hundreds of people who were staying at the hotels came to dance and rejoice. There were two Litvishe guys and I heard one say to the other, 'I don't believe it! How do they have the strength to do this after Gimmel Tammuz?'

"We also had a special guest, the chief chaplain to the IDF, Brigadier

General Rabbi Yisroel Weiss. He came over to me and said, 'I'm surprised. I didn't think Chabad would do this here at Yam HaMelach too.' He was asked to speak and spoke highly of Chabad.

"My connections with people in the area continued to expand. Once this work was taking up most of my time, I realized this was my shlichus and I wrote to the Rebbe and said I wanted to leave my job in Arad in order to put more work into my shlichus. The answer I opened to was in volume 1, p. 45:

Whoever is blessed surely tries to do what he can so that the bracha is fulfilled and this includes the bracha to Merkos L'Inyanei Chinuch and Machne Israel. And surely your honor does all he can to bring the goals of Merkos L'Inyanei Chinuch and Machne Israel as outlined by the Rebbe [Rayatz] shlita from the potential into action, i.e., through avoda in the spirit of their programming.

In a lighter vein, one can say as an allusion that the name Avrohom Eliyahu, as a name has significance, and Reb Meir would analyze peoples' names (Yoma 83b). Avram, is Avrohom, intellect beyond all conception, namely *Chochma Stimaa*, to the point that there must be the [Divine] saying "that I will show you," meaning I will show you your own self (*Torah Ohr*, Lech Lecha). And Eliyahu is the Angel of Bris [Mila], which corresponds to Yesod, "the end of the body," the emissary to the lowest realms [literally, lower and lower].

I was stunned for a long time after reading this clear answer. I was tremendously excited. I saw in it answers regarding a number of points. Regarding my question about wanting to see the Rebbe at the Kinus HaShluchim, the Rebbe answered, **"that I will show you your own self"** [which can also be



Kaparos for every Jew

PRINTING THE TANYA

For a long time, whenever R' Elharer wrote to the Rebbe through the *Igros Kodesh*, he received answers about printing. When one of the answers was about printing the *Tanya*, he realized what he needed to do and he checked to see whether the *Tanya* had been printed in the area. It had not.

"We contacted the people in charge and invited members of the local council as well as our friends and began printing. We honored R' Shlomo Ben Shitrit, a businessman who helped pay for the printing, and then I explained the significance of the printing of *Tanya* everywhere, and taught chapter 32. We printed about 250 copies and distributed them to mekuravim. I learn with them from these s'farim.

translated, "I will see you"]], and about the shlichus the Rebbe wrote, "**shliach to the lowest realms.**" As you know, the Yam HaMelach is the lowest geographical point on the globe.

"From that moment I decided that I was devoting myself to the avoda of shlichus."

* * *

Shiurim play a big role in this shlichus. One shiur takes place at the Royal Hotel, which is attended by some members of the administration. R' Elharer takes topics in the parsha and sichos from the Rebbe and explains how they relate to our times. Each shiur ends with a miracle story of the Rebbe and sometimes there's a video from Beis Chayeinu.

Aside from this shiur, there are many other shiurim, which take

place in the offices of managers, assistant managers and senior employees in various hotels. Every evening R' Elharer speaks in one of the shuls in the hotels.

What challenges do you face in giving shiurim to this crowd who in their daily lives are not religious?

You have to be very tactful. These are people who have no Yiddishkait in their homes. Most of them are kibbutznikim who live in

the area and their educational agenda does not include respect or love for Judaism.

I explain a Torah concept simply and in the form of a story. If you come to them with s'farim and start reading to them, they'll fall asleep. You should know that the impact of these shiurim on them is enormous. You see how their outlook on Judaism changes over time from one extreme to another.

When there was the mass prayer



Lighting the menorah



The shliach's children helping out for Sukkos

gathering at the Kosel last month, I took them with me and we said T'hilim together even though some of them were in favor of uprooting the settlements of Gush Katif. They understood that the Rebbe wants this t'filla and they came with kabbalas ol.

I hear from the mashgichim at the hotels that the managers discuss what we learned throughout the week and when I come, they present me with questions. They really live with the shiur. They have shown that they prefer losing out on something important to them rather than missing the shiur.

I hear about guys who kasher their kitchens and have begun influencing others. There's a Jew here who has a brother-in-law in Arad and the one in Arad told me that his brother-in-law has suddenly become the one in the family who defends Judaism. He has also started taking his sons to shul.

* * *

As mentioned earlier, every morning, R' Elharer sets up two t'fillin stands. Sometimes bachurim man them and sometimes R' Elharer himself stands there. The stands are made of wood and are attractively decorated. They have signs that say, "A Moment of Light." Each stand has a tallis and t'fillin, a basket with Shabbos candles, material in various languages, Sheva Mitzvos B'nei Noach, and another sign which says, "T'fillin Are My Keshes" (a pun, for "keshes" means both "a knot" and "a connection"). Many people approach the stands every day and put on t'fillin.

When I ask R' Elharer to tell me some stories that happened in connection with the t'fillin stands, he said:

"Every shliach sees how the Rebbe guides him and how he is only a channel through which the Divine benevolence flows."

"A few months ago, a woman came over and said she had seen a movie about the shluchim on Channel 1 and it was all true. She was once stuck in Alaska, and had gone to the shliach at the Chabad house and he helped her a lot.

"The stand also has a large picture of the Rebbe. Some gentile tourists from Austria passed by, pointed at the picture and said, 'That's the Lubavitcher Rebbe. We heard of him.' I asked them where and when and they said they had attended a Sheva Mitzvos B'nei Noach seminar that the shliach in their town organized. They added that they were amazed by the Rebbe's leadership.

* * *

As mentioned earlier, one of the outstanding features of this shlichus is R' Elharer's warm friendships with whomever he meets. He says that this begins with t'fillin. When a Jew puts on t'fillin, the connection just naturally becomes stronger.

"I once saw that, at a yechidus for donors, the Rebbe said that the best way to fundraise for Jewish causes is by being mekarev a Jew to Yiddishkeit. Before I went to the Kinus HaShluchim this year I told all the people I'm in touch with that I was going to the Rebbe and I suggested that they write a pidyon nefesh.

"Many were happy to do so and they put on t'fillin first. Then I said to them, in order to be a 'vessel,' they should make a hachlata. Five of them committed to putting on t'fillin every day. I bought them t'fillin and they have kept their promise.

"When I finished reading their letters near the Rebbe's room, I sent text messages to all of them that I had just davened for them. The reactions were more enthused than

INCREDIBLE HASHGACHA PRATIS

On Erev Pesach of this year, I had a series of marvelous hashgacha pratiyos. From ten at night until dawn I went with my oldest son from hotel to hotel and gave out material in various languages.

At two in the morning, I went to the Royal Hotel. The Pesach guests hadn't arrived yet and I looked for the place where the shul was. I wandered here and there when I suddenly met the business manager of the hotel coming out of one of the rooms. When he saw me, he said, "Amazing! I wanted to do b'dikas chametz but didn't know how to do it. I thought of calling you but because it was so late I didn't, and now here you are!"

That same night I went to the Nirvana Hotel, wiped out from the night's work. I was walking in when I met Aryeh Leib Friedman of Crown Heights. When he saw me giving out brochures, he excitedly said that he had just been sitting with a couple and telling them about shlichus when I walked in to give out brochures.

ALL BETTER

One day of Chanuka when the public menorah lighting was over, someone came over to me who used to be the military attaché at the Israeli consulate in Manhattan, and he said, “There’s nothing like Chabad and the Rebbe. If you wonder why a non-observant Jew like me says this, I’ll tell you a story that happened to me.

“When I worked at the consulate there were guys who came to put t’fillin on with the embassy employees, but I just said hello and that was it. One day, my daughter developed a medical problem. She had a dangerous virus in her eyes and her eyesight was getting worse day by day. We went to one famous doctor after another but they all said there was nothing that could be done.

“My fellow employees urged me to ask the Lubavitcher Rebbe for a bracha, because he had helped many people. At first, I said I wasn’t interested in going to rabbis but my daughter’s suffering gave me no choice. Considering the doctors’ inability to help us, I would not have been able to forgive myself if I hadn’t at least gotten a bracha from the Rebbe.

“One Sunday I went to the Rebbe and told him the situation. The Rebbe gave her a dollar, and in less than a week she began to see just fine again.”

I had anticipated. People feel that I care about them.

“When I returned home, some of them kissed me and many of them left whatever they were busy with and asked me to tell them of my experiences at the Kinus HaShluchim. This was another step in being mekarev many people. A bit of personal attention goes a long way...

“Speaking of a personal connection and t’fillin, I’ll tell you another amazing thing. I had a regional Kinus HaShluchim this past Iyar at the Caesar Hotel. I put pictures from the Kinus on Chabad websites and sent links to the managers of the hotels. In the articles, I included the amazing story of Rafi Abutbul (see further in this article) who related how he began keeping Shabbos and the miracle that followed.

“The public relations director at the Caesar Hotel, Ofer Abisrur saw the article and called me. He said

that he had seen the article about Rafi Abutbul and he also wanted a dollar from the Rebbe. He said that since the age of 16 he dreamed about a dollar from the Rebbe.

“I told him that if he committed to putting on t’fillin daily I would

give him a dollar. He committed to daily t’fillin and a month later, I gave him a dollar. A few times since then he has told me that there were days when he was unusually pressured, but a deal is a deal and he stood by his commitment to put on t’fillin. Those who know him can see how since he started putting on t’fillin he has become a more spiritual person.

“I mentioned Rafi Abutbul so now I will tell you his story. Rafi has a mini-market at the Ein HaTcheiles mall, which is near the shore of Yam HaMelach. I would visit him with t’fillin and discuss various Jewish topics with him.

“Knowing that his store was open on Shabbos, I would bring up the importance of keeping Shabbos, but he would say that 40% of his profits were earned on Shabbos. We spoke about this week after week.

“That week, the Maccabbi Tel Aviv Soccer coach Pini Gershon told about a medallion made of a coin from the Rebbe that he brings with him for good luck in his games. I told Rafi that if he closed



Reaching out to the security personnel, with one of the hotels of Yam HaMelach in the background



A model seider at Masada which was broadcast to dozens of Jewish schools abroad



With Rafi Abutbul and the dollar from the Rebbe

his store on Shabbos I would give him a dollar from the Rebbe.

“He vacillated about this for two months and finally agreed to close the store, but with a heavy heart. I was happy about his decision and we made a sign that said, ‘The store is closed on Shabbos and Yom Tov.’ A few days later, I brought him the dollar.

“A month later he called me and excitedly said that each Shabbos that he was closed he lost 5000

shekel, and here it was, a month since he had been closing, and he had won 20,000 shekel in a lottery! He saw this as open Divine providence and he tells this story to all his friends.”

* * *

The daily work of shlichus keeps R' Elharer quite busy, and then there are holiday events which he does on a grand scale. At the Chabad house of Yam HaMelach each program is done in an

unforgettable way. The standard required to attract tourists is high.

“I don't stop thinking of ways to make events interesting. For example, we did something unique for this area – we had a Lag B'Omer bonfire. People came from all over and we got great feedback. There was a Jew here from South Africa who said to me, ‘I wouldn't have believed that in a place both geographically and spiritually dark that there would be a bonfire for Lag B'Omer with Chassidic music.’

“A Litvishe fellow who came with his daughter said to me that instead of a bonfire he had lit a yahrtzait candle in the window of his hotel room, but then he saw our honest-to-goodness bonfire. ‘I'm not a fan of Chabad, but I can't help but be impressed by what you've done.’

“Purim night we had a few hundred people for a Purim party that took place in the Ganim Hotel. I greeted the guests and then the megilla was read by the mashgiach of the hotel, R' Yechezkel Sossonkin. The crowd said l'chaim and danced. The Twelve P'sukim were said and there was a costume contest. This event was widely advertised throughout the Yam HaMelach area and at the hotel's reception desks.

“We also distributed mishloach manos to the directors of the hotels, businessmen, the head of the Tamar council, Mr. Dov Latvinof, the chairman of the council, Mr. Burba, and others. Nothing like this took place before we came, and now they have become yet another one of the programs we do here.

“Every shliach sees how the Rebbe guides him and how he is only a channel through which the Divine benevolence flows.

“I saw this, among other things,

with the public menorah lighting, when a Jew who introduced himself as Eitan from Chaifa came over to me and exclaimed, 'Yashar ko'ach! You've warmed my heart. You should know that Judaism and I are two polar opposites. But I came to shop at the mall and decided to stop and hear what was going on here. I had never joined anything like this, yet now it appealed to me. I understand how much I lose out by not lighting the Chanuka lights.'"

* * *

"Geula is discussed at every shiur and explained from every angle. I'll tell you something interesting that happened when we printed the *Tanya*. I was up in the clouds, feeling so excited about it and when we finished the printing I burst into song and danced 'Yechi Adoneinu.' The others joined in. Until this day, people remind me about it.

"In general, whomever I'm in touch with knows that the Rebbe is the one who is redeeming us. When you say it the way it is, people accept it. People have a great love for the Rebbe here."

R' Elharer promotes his approach of making personal connections with Jews. At the end of this interview he recommended that every Chassid, even if not officially a shliach, adopt ten Jews

AT THE RIGHT TIME

I had an unexplainable fear of going to a certain diamond factory in the Yam HaMelach area. On Pesach Sheini, I decided I would go there, no matter what. I began my matza distribution there, and when I went to the office of the manager, Guy Tzur, I saw him turn pale as a ghost.

When he calmed down, he told me what had happened. The night before, his car had turned over and was completely wrecked. The emergency personnel who arrived were sure that the passengers had been killed. After they cut open the car, they saw that everybody was fine, with only minor scratches.

"Last night Hashem saved me and gave me my life as a gift, and today He sent you," he said emotionally. I saw how Hashem had put the idea into my head of going there at just that time. The man went on to tell me that he hadn't planned on going into work that day because of the trauma, and it was only after his employees cajoled him that he agreed to come in.

I put t'fillin on with him and he was very touched. Since then we are close friends. I eventually bought him t'fillin and there's a shiur that takes place there regularly.



T'fillin on Purim

and keep in touch with them on their birthday and Yomim Tovim so they have a Torah figure accompanying them at various stages of their lives.

"In 5752, the Rebbe told the shluchim at the Kinus HaShluchim that every Jew is a shliach, and that's the goal. A Jewish heart is naturally warm, even those who seem to be far from anything religious. You have to ignite the spark and then it turns into a fiery flame. This is how we prepare the world for the hisgalus of the Rebbe MH"M."

Statement of Ownership, Management, and Circulation (Required by 39 USC 3685)

1. Publication Title Beis Moshiach 2. Publication Number 0 1 2 - 5 4 2 3. Filing Date Oct.10th, 2005 4. Issue Frequency Weekly (except once in Oct. & April & Jewish holidays) 5. Number of issues Published Annually: 45. 6. Annual Subscription Price \$140.00 per year 7. Complete Mailing Address of Known Office of Publication (Not printer) (Street, City, county, state, and ZIP+4) 744 Eastern Pkwy, Brooklyn, NY 11213-3409 Contact Person Boruch Telephone (718)778-8000 8. Complete Mailing Address of Headquarters or General Business Office of Publisher (Not printer) Beis Moshiach, Inc. 744 Eastern Pkwy, Brooklyn, NY 11213-3409 9. Full Names and Complete Mailing Addresses of Publisher, Editor, and Managing Editor Publisher (Name and complete mailing address) Beis Moshiach, Inc. 744 Eastern Pkwy, Brooklyn, NY 11213-3409 Editor (Name and complete mailing address) Mendel Hendel, Managing Editor (Name and complete mailing address) Mendel Hendel 744 Eastern Pkwy, Brooklyn, NY 11213-3409 10. Owner Full Name Beis Moshiach, Inc. Complete Mailing Address 744 Eastern Pkwy, Brooklyn, NY 11213. 11. Known Bondholders, Mortgagees, and Other Security Holders Owning or Holding 1 Percent or More of Total Amount of Bonds, Mortgages, or Other Securities. None. 12. Tax Status (For completion by nonprofit organizations authorized to mail at special rates) (Check one) The purpose, function, and nonprofit status of this organization and the exempt status for federal income tax purposes: Has Not Changed During Preceding 12 Months 13. Publication Title Beis Moshiach 14. Issue Date for Circulation Data Below Sept. 23, 2005. 15. Extent and Nature of Circulation a. Total Number of Copies (Net press run) Average No. Copies Each Issue During Preceding 12 Month 13,252; Actual no. Copies of Single Issue Published Nearest to Filing Date 13,234 b. Paid and/or Requested Circulation (1) Paid/Requested Outside-County Mail Subscriptions Stated on Form 3541. (Include advertisers proof and exchange copies) Average No. Copies Each Issue During Preceding 12 Month 534; Actual no. Copies of Single Issue Published Nearest to Filing Date 531 (2) Paid in-County Subscriptions (Include Advertisers proof and exchange copies) Average No. Copies Each Issue During Preceding 12 Month 95; Actual no. Copies of Single Issue Published Nearest to Filing Date 96 (3) Sales Through Dealers and Carriers, Street Vendors, Counter Sales and Other Non-USPS Paid Distribution. Average No. Copies Each Issue During Preceding 12 Month 12,372; Actual no. Copies of Single Issue Published Nearest to Filing Date 12,366 (4) Other Classes Mailed Through the USPS. Average No. Copies Each Issue During Preceding 12 Month 14. c. Total Paid and/or Requested Circulation (Sum of 15b. (1), (2), (3), and (4)) Average No. Copies Each Issue During Preceding 12 Month 13,015; Actual no. Copies of Single Issue Published Nearest to Filing Date 13,007 d. Free Distribution by Mail (Samples, complimentary, and other free) (1) Outside-County as Stated on Form 3541. (2) In-County as Stated on Form 3541. (3) Other Classes Mailed Through the USPS Average None. Copies Each Issue During Preceding 12 Month None; Actual no. Copies of Single Issue Published Nearest to Filing Date None. e. Free Distribution Outside the Mail (Carriers or other means) Average None. Copies Each Issue During Preceding 12 Month None; Actual no. Copies of Single Issue Published Nearest to Filing Date None. f. Total Free Distribution (Sum of 15d. and 15e.) Average No. Copies Each Issue During Preceding 12 Month None; Actual no. Copies of Single Issue Published Nearest to Filing Date None. g. Total Distribution (Sum of 15c. and 15f.) Average No. Copies Each Issue During Preceding 12 Month 13,015; Actual no. Copies of Single Issue Published Nearest to Filing Date 13,007. h. Copies not Distributed Average No. Copies Each Issue During Preceding 12 Month 237; Actual no. Copies of Single Issue Published Nearest to Filing Date 227. i. Total (Sum of 15g. and h) Average No. Copies Each Issue During Preceding 12 Month 13,252; Actual no. Copies of Single Issue Published Nearest to Filing Date 13,234. j. Percent Paid and/or Requested Circulation (15c. divided by 15g. times 100) Average No. Copies Each Issue During Preceding 12 Month 100%; Actual no. Copies of Single Issue Published Nearest to Filing Date 100%. 16. Publication of Statement of Ownership Publication required. Will be printed in the 11/18/04 issue of this publication 17. (Signature and title of Editor, Publisher, Business Manager, or Owner) Mendel Hendel, Managing Editor (718) 778-8000 Date October. 10th, 2005. I certify that all information furnished on this form is true and complete, I understand that anyone who furnishes false or misleading information on this form or who omits material or information requested on the form may be subject to criminal sanctions (including fines and imprisonment) and/or civil sanctions (including multiple damages and civil penalties).

BRINGING THE LIGHT FROM BROOKLYN TO BROOKLYN

RABBI YAAKOV GERENSTAT, SHLIACH IN BROOKLYN IN S. PAULO, BRAZIL

There are a few daily classes that take place at the Chabad House. Evening classes are particularly popular. We always linger until late at night discussing the nature of the Jewish soul, etc.

At these classes I have an excellent opportunity to convey the *besuras ha'Geula*. Every class, no matter the topic, always comes back to the point: how does this get us closer to Moshiach. In addition, there are classes that are entirely devoted to the topic of Moshiach. People are thirsty to hear more and more about it, and are happy to hear that the Rebbe Melech HaMoshiach promised that the *Geula* will take place in our generation.

A particularly auspicious time for *kiruv* is during the Shabbos meals at the Chabad House after *davening*. All types of people attend these meals; young and old, simple people as well as intellectuals. One Shabbos, when I noticed a distinguished Jew who serves as dean of the largest university in Latin America eating with us, I knew that I had succeeded giving the residents of this neighborhood the feeling that the Chabad House

is for every Jew.

On Shabbos there are special programs for children, and my wife gives classes for women. *Bachurim* come every Shabbos to lend a hand. These *bachurim*, as well as young couples who live all over the city and want to spend Shabbos with us, stay free of charge at the hotel where I made the first Purim party, thanks to the great esteem the hotel manager has for our work.

During the week, my wife and I

make house calls to Jewish families whose names are on the list I got from the Federation. During these visits I put *t'fillin* on with the men, affix *mezuzos*, and convey the Rebbe's *besuras ha'Geula*. Naturally I invite people to the activities and programs at the Chabad House.

In the *z'chus* of the Chabad House, dozens of Jewish families are getting involved in Torah and *mitzvos* and becoming aware of the *besuras ha'Geula*.



Mivtza Lulav on the streets of S. Paulo

SHLICHUS: UNITING THROUGH CRYING OUT FOR MOSHIACH

BY RABBI ZALMAN YUDA DEITSCH

The Kinus HaShluchim is coming up soon. For me, these are the happiest days of all. My home is crowded with distinguished guests, baruch Hashem, for I host dozens of shluchim, and many others visit. Among them are my father-in-law, sons, sons-in-law, friends, and acquaintances, all of whom have the joint privilege of being the Rebbe's shluchim.

This is one of the nicest times in my personal calendar. Just meeting with former classmates, family, neighbors, and acquaintances scattered around the globe throughout the year is reason enough for excitement. If we add to that the dozens of miracle stories that each shliach has to tell, it's mamash as though we're given a neshama yeseira that week.

At that time I love to think about the mighty army that gathers in the king's palace. When the strongest force in the world, the Rebbe's soldiers, received a new order, a new mitvza, they brought it, and still bring it, to thousands of locations around the world, and millions of Jews get to fulfill the Rebbe's directive. Is there any precedent to something like this ever before in history?

During the Kinus I see how the various programs add chayus to the shluchim. For a whole year they have

to contend with all sorts of material and spiritual headaches, which the readers of this publication are quite familiar with, and here all the soldiers meet with their general. In the Rebbe MH"M's dalet amos they hear about their colleagues' struggles and exchange ideas to strengthen their work.

When thousands of shluchim gather in Beis Chayeinu, as one man with one heart, we see how each

The Rebbe said that upheavals in the world for the good are a result of the shluchim's work.

shliach is raised above his local problems and receives chayus for the continuation of his work in the coming year. I see this in my family members and friends who are shluchim.

However, and here I want to express my personal feeling: As Chassidim of the Rebbe of the seventh generation, we were taught that the task of our generation is to actually bring the Geula. The main thing:

Moshiach's coming.

Every year as we gather again, I hope and pray (and this is certainly the feeling of every single shliach and Chassid) that by the end of the Kinus the Rebbe would have been nisgaleh already. After all, this is the purpose of the Kinus. The Kinus isn't organized as a reunion, and all the programs and workshops have as their main goal: seeking ways of hastening Moshiach's arrival until he actually comes.

But at the end of the Kinus, on the day the shluchim return home and we still did not merit the hisgalus, I feel we missed a tremendous opportunity. It's a feeling of great pain, of having fallen from a great height into a deep pit.

I sit home alone after having parted from my relatives and friends, the shluchim, and think about how it is possible that again a year passed and we missed the most important part, and did not yet achieve the final result of the Kinus - the coming of Moshiach! How was it possible that thousands of shluchim sat together, learned and discussed, ate and danced, but the main thing - the coming of Moshiach - was not achieved?!

And another Kinus goes by and another one, and the same thing

happens!

I don't mean to set myself up as a preacher; I am simply getting my feelings, as well as those of some of my friends, down on paper.

Im yirtzeh Hashem, in another few weeks, the shluchim will gather once again. Since we all know what the goal of all the mitzvaim and the avodas ha'shlichus is - Moshiach - we have to make sure we don't miss the main point. My suggestion is that a specific time be set at "prime time," when all the shluchim can farbreng together and cry out that Moshiach must come. For a few hours, let them come and cry out and daven that the Rebbe must be revealed, that Moshiach must come - each in his own words.

After all, the shluchim are the Rebbe's greatest power. Hashem certainly reckons with the strongest force in this world, as the Rebbe said - that upheavals in the world for the good are a result of the shluchim's work.

Many wonderful issues are



discussed at the Kinus, but ultimately these are not the only thing required of them. The point of it all and the goal of the shluchim is to prepare the world to greet Moshiach. During the Kinus, time should be dedicated to saying T'hilim, to talk, and most importantly - to cry out "Ad masai!" and actually bring about the Rebbe's hisgalus.

While the shluchim gather and cry out, it would be a good idea if in all Chabad communities worldwide - men, women, and children, especially children, hevel sh'ein bo cheit - would gather at

the very same time and cry out for the hisgalus of Moshiach. This would be especially timely in this Shnas Hakhel.

Furthermore, every shliach is the Rebbe's representative in his city, state, and country, and he is responsible for all matters of Judaism in his place. Therefore, each shliach should see to it that in all mosdos under his jurisdiction, whether a Chabad House, yeshiva, or talmud Torah, large Kinusim should be organized. While the shliach is in New York making a tumult about Moshiach, a Kinus should be taking place in his city. If the whole world would cry out simultaneously, Moshiach would certainly come.

The very decision to do this will hasten the hisgalus of the Rebbe MH"M, such that by the time of the Kinus we will surely merit to hear Torah chadasha from the mouth of Moshiach Tzidkeinu.

ATTN. GUESTS/VISITORS

Very nice apartment
(1 block from 770)

Fully furnished
Sleeps up to 12 people
Available on daily or weekly basis
(917) 699-3937

Van Service



שרות הסעות

15 passenger van for all your travel needs:
airports, pick ups, weddings, etc.
long distance trips, and light moving

טלפון: (718) 778-8661
פלאפון: (917) 699-3937
שרות הסעות בארץ ישראל 0508-810-300

שדה תעופה ✦
חתונות ✦
הובלות קטנות ✦

LIVE SHIURIM ONLINE

Anywhere, Anytime !

CHITAS

INYONEI GEULA
& MOSHIACH

RAMBAM

SHIURIM IN LIKUTEI

SICHOS KODESH

חת"ת

עיוני גאולה ומשיח

ומצ"ס

שיעורים בלקוטי

שיחות קודש



יחד אדונינו מודרנו ורבנו מלך המשיח לעולם ועד

WWW.770LIVE.COM

*to find an attractive
real-estate investment,
is hard*

*to make a phone call,
is easy.*

U.S. & CA Tel: 1718-770-7746
P.O.B. 247 Kfar Chabad
Tel: 972-3-9607536
Cell: 972-54-4300-770
Fax: 972-3-9606278
E-mail: shm770@bezeqint.net



אמת בברכה
השקעות בע"מ

טל: 03-9607536
shm770@bezeqint.net

Esther's Party Grill

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

CATERING ON OR OFF THE PREMISES

CORPORATE ACCOUNTS WELCOME.

SHLUCHIM; SPECIAL RATES FOR

SHABBATONS & PARTIES



COME SEE

OUR BRAND NEW

SUSHI BAR

OPEN FOR IN HOUSE DINING

TAKE OUT & CATERING

UNDER THE SUPERVISION OF THE
BEIS DIN CROWN HEIGHTS

FREE DELIVERY TO YOUR HOME OR OFFICE