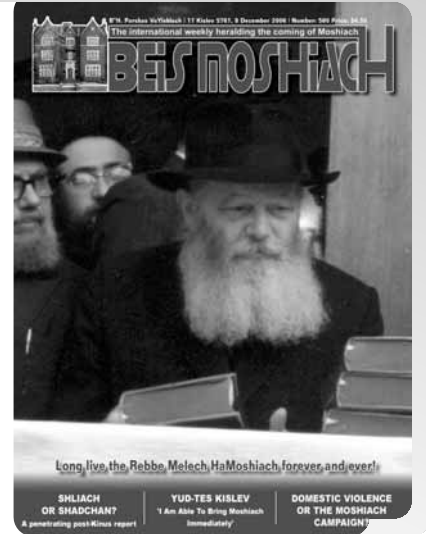


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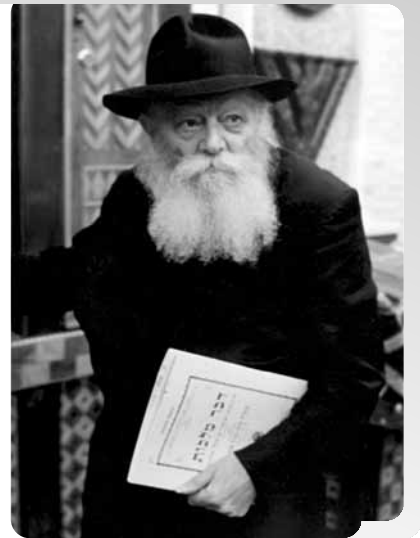
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# WOMEN GOING OUT TO HELP OTHERS

LIKKUTEI SICHOS, VOL. 35, PG. 150-155  
TRANSLATED BY BORUCH MERKUR



1. “Dina, daughter of Leah, whom she had borne to Yaakov, went out to observe the young ladies of the land” [VaYishlach 34:1]. Rashi comments on the words, “‘Daughter of Leah’ – but [she is] not [described here as] the daughter of Yaakov. The reason she is called ‘daughter of Leah’ is on account of her outing, for Leah was also wont to go out, as it is said [VaYeitzei 30:16], ‘Leah went out to greet him.’” (There are versions that include at the end of Rashi’s comment, “Regarding her the expression, ‘Like mother, like daughter’ [Yechezkel 16:44], was coined.”[See Footnote 3 in the original.])

At first glance, this requires analysis. Why did Rashi, whose commentary follows the literal interpretation, cite this explanation – that Scripture comes to condemn Dina – when the Torah doesn’t even denounce a ritually defiled animal [Bava Basra 123a], and when Rashi had already commented [Noach, beg.], “The mention of a righteous person is for a blessing” [Mishlei 10:7]?

It cannot be said that Rashi’s intent is to minimize the criticism of Dina (in attempt at finding favor) insofar as she was not to blame for having gone out, rather [the fault for this shortcoming lies] on account of her being the “daughter of Leah,” who was also wont to go out – for one doesn’t find merit for the daughter by means of defaming [the mother] Leah.

(If Rashi’s intent was to interpret the variation and the reiteration of the phrase, “Dina, daughter of Leah, whom she had borne to Yaakov” – in place of being concise, saying, “daughter of Leah” [and no more] – Rashi could have said, in accordance with his earlier commentary (on Parshas VaYeitzei [30:21], that the birth of Dina was a result of **Leah’s** prayer [see FN 9], “for Leah rendered a judgment upon herself [saying]: if

it’s a boy, then Rachel, my sister, will not amount to one of the maidservants [for she would not have as many children as the maidservants]. She, therefore, prayed about him [the male fetus] and he was changed into a female.” [Therefore, what compels Rashi to interpret the verse in a manner that apparently emphasizes Dina’s shortcomings?])

An even more difficult problem with the latter resolution [that Rashi’s intent is to minimize the criticism of Dina by means of denigrating Leah]: Leah’s going out to greet Yaakov was not something undesirable; it is explicit in Rashi [30:17] to the contrary: “‘The L-rd listened to Leah’ – for she desired and sought to be numerous in [children, who would be the progenitors of the future] tribes [of the Jewish people].” [FN 12: See *B’eir BaSadeh* on the commentary of Rashi on our Torah portion, on this verse.] It is, therefore, not plausible to say that her outing was morally deficient and would cause her to be considered one who is wont to go out.

Thus, it appears to me that Rashi’s intent is that the reason why Scripture refers to Dina here as “daughter of Leah” is [to equate the two in a positive light]. Namely, just as it is obvious (in the literal reading of the Torah) that Leah’s outing was something good, so too Dina’s outing was something inherently proper (as will be discussed). (It is for this reason that Rashi does not cite here the words of the Midrash [B’Reishis Rabba 80:1, end – see FN 14] on this verse. For there it **does elucidate** the shortcomings of modesty on the part of Dina and Leah.) Rashi doesn’t even need to spell out what good there was in Dina’s excursion, for it is understood from Rashi’s prior commentary [regarding Leah].

## 2. The explanation of the matter:

Rashi had already commented earlier in our Torah portion [32:23] regarding this matter: “He took his two wives...and his eleven children” – “And where was Dina? She was placed in a chest, [whose lid was] closed over her, so that Eisav should not set his eyes upon her. Yaakov was, therefore, punished, for he withheld her from his brother although she might have brought him back to virtuous conduct. Thus, [as a punishment] she fell into the hand of Sh’chem.”

At first glance it is a wonder: How could Yaakov have placed Dina in danger – that Eisav should take her [as a wife] on the possibility that “she might have brought him back to virtuous conduct”? Moreover, on account of not permitting Eisav to see her, Yaakov was punished with such a severe punishment as this that “she fell into the hand of Sh’chem”!

Therefore, it appears to me that:  
1) Dina’s virtue was so great that it was within her power to reform Eisav the Wicked, 2) bringing a wicked person to proper conduct comprises such a great virtue that it would have been worthwhile to expose Dina to this [danger], even upon the possibility that “she **might** have brought him back to virtuous conduct.”

(Furthermore, from the fact that Yaakov was punished for this, it appears to me that this was not considered only a possibility but a certainty that she would have reformed him. The fact that Rashi writes, “she **might** have brought him back to virtuous conduct,” was according to the speculation of Yaakov, for Yaakov did not suffice to establish the **certainty** that she would reform him insofar as ultimately it was within the

freewill of Eisav [as to how he would respond to her efforts to reform him].)

According to this interpretation of Rashi, we may assert that Rashi’s intent here regarding Dina’s outing is also **favorable**. [FN 17: Unlike the concept “that [a woman] should not be in the habit of going out,” as Rashi points out earlier in his commentary (B’Reishis 1:28; see Rashi VaYeira 18:9, Rashi Teitzei 22:23, among others), but like the outing of **Leah**, which was utterly for the sake of Heaven (as is understood from Rashi’s commentary on 30:17, cited above).] For since it was within the power of Dina to reform even Eisav the Wicked, it is understood that the fact that “Dina, etc.,

went out to observe the young ladies of the land” was not, G-d forbid, an immodest escapade, but on the contrary, “to observe the young ladies of the land” in order to bring them back to virtuous conduct.”

Thus, Rashi writes, “The reason she is called ‘daughter of Leah’ is on account of her outing, for Leah was also wont to go out,” for this positive character trait that Dina possessed – that it was within her

power to go out to observe the young ladies of the land in order to reform them – was derived from her mother, who was also the type of person who was wont to go out [for positive reasons]. [See FN 18.]

Rashi, therefore, emphasizes that she was the “daughter of Leah but not the daughter of Yaakov,” for Dina inherited this approach from Leah, not from Yaakov. Whereas, Yaakov concealed Dina from Eisav, restricting her from this mode of conduct, to the extent that Yaakov was punished for this (as mentioned above).

[To be continued be”H]

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# SHLIACH OR SHADCHAN?

BY RABBI NAFTALI ESTULIN, SHLIACH, LOS ANGELES, CALIFORNIA

TRANSLATED BY MICHOEL LEIB DOBRY

*When the main point that the objective of the shlichus is “to lead to the days of Moshiach” is missing, it is no wonder that for the duration of the Shluchim Conference, “Moshiach” was mentioned about as often as it would be mentioned at an Agudat Yisroel Convention, and it is also no wonder that at the special workshop on Moshiach and the Redemption, less than ten shluchim showed up to participate! \* A penetrating post-Kinus report.*

The Rebbe points out in one of his letters that Chabad gives special emphasis to the fact that we

don’t say “the Pesach seider has concluded” because the spiritual aspect to the Pesach holiday continues all year round. The Rebbe asks: What sets Pesach apart from the other holidays? Don’t the main themes to the holidays of Shavuot and Sukkos continue throughout the year as well?

The Rebbe explains that the main theme of Shavuot is Torah, yet there are circumstances where a person is exempt from studying

Torah, e.g., due to conditions of time and place. Similarly, we find in connection with Sukkos, when a person is exempt from the fulfillment of certain mitzvos. In contrast, the theme of Pesach is faith, from which there are no such exemptions. No matter when and no matter where, a Jew must have emuna. Therefore, we specifically emphasize how we do not say “the Pesach seider has concluded,” since the obligation in faith applies at all times.

Since the 5752 Shluchim Conference, when the Rebbe

established that the main avoda of shlichus is to prepare the world to greet Moshiach Tzidkeinu, and since the main avoda in preparing the world to greet Moshiach Tzidkeinu comes through strengthening the simple faith in Moshiach’s coming and the necessary preparations to greet him, Kinus HaShluchim, which is meant to be a conference to strengthen faith, is a continual year-round process even after the event’s official conclusion. It is, therefore, fitting and appropriate to discuss all matters pertaining to the kinus, for as long as we are still in Exile, it is still possible to repair and supplement all that was lacking from the Shluchim Conference.

## THE SHLIACH AND THE SHLICHUS

The avoda of shlichus is comprised of two components: the shliach and the shlichus. In order to carry out the Rebbe’s shlichus to the fullest, we must determine how the Rebbe defines the shliach and how he defines the shlichus. These two definitions can be found in one sicha: the last sicha that we have heard from the Rebbe (for the time being) at the Shluchim Conference of 5752.

In Sec. 7 of this sicha, the Rebbe writes regarding the essence of a shliach: “A shliach is comprised of

two opposing concepts: a) he must be a separate entity from the *m'shalei'ach*, possessing his own knowledge; b) he must have bittul towards the *m'shalei'ach*, recognizing that he is the Rebbe's shliach, and changing neither the desire nor the position of the *m'shalei'ach*. If he diverts from the position of the *m'shalei'ach*, he ceases to be a shliach."

In Sec. 13-14 of this sicha, the Rebbe writes regarding the essence of the shlichus: "The only thing remaining now in the avoda of shlichus is **to greet Moshiach Tzidkeinu in actual deed**, in order that he can actually fulfill his shlichus and take the entire Jewish People out of exile!" Regarding the

actual instruction from this entire sicha: "We must come out with a proclamation and announcement to all the shluchim that the avoda now in shlichus and for every Jew is expressed in the greeting of Moshiach Tzidkeinu. This means that all details in the avoda of shlichus in spreading Torah and Yiddishkait, and the spreading of the wellsprings outward must be instilled with this point: How does this lead to the greeting of Moshiach Tzidkeinu? ...

"The simple meaning is that we must bring forth good resolutions from the Shluchim Conference on how every shliach must prepare himself and prepare all the Jews in his location and his city, etc., to

greet Moshiach Tzidkeinu by explaining the subject of Moshiach, as explained in the Written Torah and the Oral Torah, in a manner acceptable for each person according to his intellect and understanding, especially including through the study of the subject of Moshiach and the Redemption, particularly in a manner of wisdom, understanding, and knowledge."

To sum it up in simple terminology: The shliach can and must use his discretion and power of reasoning, but the expanse of that discretion is limited within the framework that has been dictated to him by the *m'shalei'ach*, the Rebbe. Furthermore, the framework as established by the Rebbe at the



5752 Shluchim Conference is abundantly clear. The objective of the shlichus is Moshiach, and this objective must be instilled in all aspects of the avoda of the shlichus.

Within the range of activities instilled with Moshiach, the shliach can maneuver in accordance with the location of his shlichus. If he thinks that the message will be accepted in his place of shlichus through clear in-depth Torah classes, then he should give over such classes. If he reasons that what's needed to bring about the revolution is a light lecture series interwoven with stories, then he should organize some lectures. This is exactly what the Rebbe meant when he said that explanations on the subject of Moshiach must be in an **acceptable** fashion for each person, and the decision on which method is most acceptable in a given city falls upon the shliach to make.

## NO FAVORS

An additional point that the Rebbe emphasizes in this sicha is that a shliach is not a *shadchan* (matchmaker). A *shadchan*, the Rebbe explains, "is clearly not as [the *m'shalei'ach*], rather he is as someone else who does a favor for another." Anyone who thinks that he's doing someone a favor when he speaks about Moshiach can be a good *shadchan*, but not a shliach. A shliach must know that he's doing no favors for anyone. On the contrary, the Rebbe is doing him a favor by giving him the opportunity and privilege to be his shliach, if and when he will fulfill the shlichus in accordance with the desire and position of the Rebbe.

Therefore, the involvement in the subject of Moshiach and the Redemption, the "gateway" to all other matters since the 5752 Shluchim Conference, cannot be done in a off-handed "by-the-by"

manner of going through the motions. That's fitting behavior for a *shadchan*, who "does something" out a sense of obligation when parents come to him with new demands. He doesn't give it his all, since the truth is that he's really not that interested, and when he does do something as requested, he thinks that he has a big "*Yasher ko'ach*" coming to him.

A shliach is one "who knows that he is going to fulfill the shlichus with the strength that the *m'shalei'ach* appointed him as shliach, and a person's shliach is literally like him." This means that since he heard from the Rebbe that the avoda of shlichus must be instilled with the subject of Moshiach and the Redemption, and since he saw and heard in the Rebbe's sichos throughout the winter of 5752 how all of the Rebbe's words and instructions were instilled with Moshiach and the Redemption, and how the Rebbe connected the daily theme with Moshiach in every sicha, the shliach has a burning desire to be "as the *m'shalei'ach*" and live with Moshiach and the Redemption in every aspect of his shlichus. Such a shliach, even if he works day and night to instill the very substance of Moshiach in the avoda of shlichus, will never be satisfied with himself, knowing that he is still far from being "as the *m'shalei'ach*" in living with Moshiach and the Redemption.

## A PLEASURE FOR THEM. A PLEASURE FOR THE WORLD?

It is written that a gathering of *tzaddikim* is a pleasure for them and a pleasure for the world. The Shluchim Conference is designed first and foremost to give pleasure to the world. When the shluchim sit together and discuss how to carry out the last instructions received from the Rebbe, and when they

return to the place of their shlichus, their city/country merits a new flood of activities in accordance with the directives of the leader of the generation. What truer pleasure can the world receive than this?

In addition, the shluchim would also get pleasure from themselves, if the essence of their stay in "*Beis Chayeinu*," meeting with old friends, acquaintances, and fellow shluchim, participating in the festive banquet at the conclusion of the kinus, where each shliach meets the other pieces of the puzzle in the avoda of shlichus, seeing how together with his fellow shluchim, leads to the formation of a vast army that goes out to change the world. Every shliach works with the people of his city throughout the year, and is filled with tremendous pleasure when he sees how the Rebbe's shlichus is carried out all over the world.

In a recent issue of *Beis Moshiach*, there appeared a detailed diary from the 5753 Shluchim Conference that had been printed previously in *Kfar Chabad Magazine*. Ah, what a pleasure it was to read how a whole kinus was conducted exactly as the Rebbe had directed a year earlier – every detail of the conference, all the workshops, etc., were instilled with the subject of Moshiach and the Redemption. This is what the shluchim spoke about with one another and with this they returned to their place of shlichus. It was indeed a pleasure for the world, when the shluchim came home with renewed energy and vigor on Moshiach and the Redemption, spreading the Rebbe's announcement of the Geula with even greater strength and fortitude.

But alas, how it pains the heart when we try to compare one of the gatherings held in recent years to that kinus fourteen years ago. Then, virtually every subject was connected to Moshiach, and today,

to our great regret, virtually *no* subject was connected to Moshiach.

What shall we say and how can we speak – if less than ten shluchim attended the Sunday workshop on Moshiach and the Redemption... I don't know who's to blame here: the organizers who scheduled the Moshiach and Redemption workshop at the height of a thrilling lecture on "Directives and Secrets From The Rebbe's Room," or perhaps the shluchim who didn't get

*The shliach can and must use his discretion and power of reasoning, but the expanse of that discretion is limited within the framework that has been dictated to him by the m'shalei'ach, the Rebbe. Furthermore, the framework as established by the Rebbe at the 5752 Shluchim Conference is abundantly clear. The objective of the shlichus is Moshiach, and this objective must be instilled in all aspects of the avoda of the shlichus.*

up and leave the fascinating lecture en masse in favor of the most vital workshop for the avoda of shlichus?

What shall we say and how can we speak – if at the banquet at the conclusion of the kinus, the word "Moshiach" was hardly ever mentioned. Except for singing "Ani Ma'amin" and expressing wishes of "And a redeemer shall come to Tzion" at the conclusion of speeches, there was virtually no reference to the subject of Moshiach. The light dosage given on the subject of Moshiach could perhaps be compared to an Agudat Yisrael convention, clearly as far as east is from west in comparison to the atmosphere at the abovementioned 5753 Shluchim Conference.

What shall we say and how can we speak – when out of the more than one thousand shluchim who participated in that evening's events, not a single person stood up and said something on Moshiach and the Redemption to atone a little for the embarrassment.

What shall we say and how can we speak...

### WHAT DID WE COME FOR?

Once Rabbi Chadakov asked why Eliezer, Avraham Avinu's servant, declared that he would neither eat nor drink until he said his piece? Is he some little kid, threatening not to eat or drink until his parents give him the gift that he wants? Rabbi Chadakov explained that Eliezer said: I didn't come here to make a banquet. I didn't come in order to eat and drink, and I didn't come to receive honor. I came here with only one objective: to make the shidduch between Yitzchak and Rivka. Therefore, I am unwilling to eat and drink until I fulfill the purpose of my shlichus.

The true purpose for shluchim to come to the Kinus is to lead the way

to the days of Moshiach, or to put it in the clear and simple words of the Rebbe's sicha from the 5752 Shluchim Conference: "Every shliach comes to the true m'shalei'ach, G-d Alm-ghty, and declares: I have done my shlichus, and now the time has come that You, as it were, shall do Your shlichus."

Are we shadchanim, who do a favor for someone and come here in order to get a "Thank you" and a "Yasher koach," or are we shluchim, who make every effort to fulfill the shlichus according to the framework that the Rebbe established and come to the Kinus in order to strengthen themselves more in the avoda of shlichus?

One of the shluchim told me that if all the shluchim would unite on the subject of Moshiach and cry out in request of Moshiach at the Shluchim Conference, the Rebbe would surely be revealed. I told him that the Rebbe himself had settled for less: he wanted ten stubborn people to devise a plan on how to bring Moshiach's revelation. How can it be that the Rebbe would request ten stubborn people, when he has a tremendous army of three thousand shluchim who claim that they are doing everything for the Rebbe? Apparently, the Rebbe saw that on the subject of Moshiach, many of them would turn into shadchanim, dealing with the subject only to fulfill their obligation, as if they're doing someone a favor. Therefore, the Rebbe asked all the shluchim that they should find at least ten stubborn people who will deal with the subject of Moshiach and the Redemption, even if it took years.

These stubborn people, I told him, participated in the banquet organized for Motzai Shabbos in Beis Chayeinu. The members of the Crown Heights Rabbinical Court

were invited to this banquet, in accordance with the Rebbe's instructions to the conference organizers. The banquet was held in Crown Heights, in accordance with the Rebbe's instructions to hold the International Shluchim Conference specifically in Crown Heights and not somewhere else. The banquet was largely dedicated to strengthening activities on Moshiach and the Redemption, and on the following Sunday, dozens of shluchim participated in several workshops organized on the subject of preparing the world to greet Moshiach. This was the real banquet of the Shluchim Conference!

In all honesty, I bear no grudge against those shluchim who traveled to New Jersey and enjoyed a thrilling evening dedicated to giving themselves a hearty pat on the back. *Gezunterheit*. But, my dear brothers, think about it: Was this evening really more appropriate for shluchim or for shadchanim?

*But alas, how it pains the heart when we try to compare one of the gatherings held in recent years to that kinus fourteen years ago. Then, virtually every subject was connected to Moshiach, and today, to our great regret, virtually no subject was connected to Moshiach.*

## THE ATTRIBUTE OF GOODNESS IS FAR GREATER

*The attribute of goodness is far greater than the attribute of punishment.* There can be no question that when the shluchim will understand that it is impossible to carry out the Rebbe's shlichus unless it is instilled with Moshiach, they will then place Moshiach anew at the top of their list of priorities.

Furthermore, when the Rebbe's sichos, instructions, and guidelines shine brightly within them, this will radiate to their immediate family, whose conduct will then be appropriate according to the Rebbe's instructions, thereby influencing the friends and supporters in their community as well.

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# ‘I AM ABLE TO BRING MOSHIACH IMMEDIATELY’

BY MENDEL TZFASMAN

*A compilation of stories about R' Dovber, the Maggid of Mezritch, in honor of his yahrtzait on Yud-Tes Kislev.*

## WHOEVER IS GREATER THAN HIS FELLOW

The Maggid explained the statement of Chazal, “Whoever is greater than his fellow, his yetzer is greater than his,” as follows:

**Whoever is greater than his fellow (*kol ha'gadol m'chavero*)** – all of a man's greatness is **from his fellow (*m'chavero*)**. As for **the greater yetzer** – the magnitude of the yetzer within him, that is **his**, from himself.

*(Remach Osiyos)*

## THE PUNISHMENT OF FAME

Before he was revealed to all, the Maggid of Mezritch was extremely poor. To support the family, his wife would knead dough in the homes of people in Mezritch. In return she received a few coins and after baking the bread she would get a loaf. If she wasn't asked for her services, then that day they went without bread.

Their holy son, R' Avrohom (the Malach) was a little boy at the time. One day he went to yeshiva without having eaten and when he returned there was nothing to eat, so he went to bed hungry. The next day the same thing happened and once again the boy went to bed hungry.

This situation bothered his mother tremendously and she went to her husband and said it was already two days that their child hadn't eaten and she still had nothing to feed him. Upon hearing this, the Maggid cried and in heaven there was a commotion. The heavenly advocates maintained that one **should** cry when hearing of a Jewish child who did not eat for two days who has to return to yeshiva the next day. The heavenly prosecutors maintained that the reason for the tears was because this was his only son and “If it was another child, he wouldn't be so upset.”

The heavenly verdict was that as a punishment, the Maggid had to

be revealed to all. When the Maggid was apprised of the verdict, he said to his wife, “We lost out already, but we will have bread to eat.”

This was after Shacharis and the Maggid had already removed the head t'fillin and had put them in his coat pocket. When he reached in to put his hand t'fillin away in his pocket he found a coin. He said, “This is miraculous and one should not have benefit from it.”

The Maggid asked his wife to take a coin from a certain place in the house which she didn't know about previously and to buy bread with it. From then on the Maggid's fame grew.

*(Likutei Sippurim – Perlov)*

## HIDE-AND-SEEK

When R' Avrohom, son of the Maggid, was a child he played hide-and-seek with a friend. Little Avrohom went crying to his father complaining that when it was his turn to look for his friend, he did so and didn't rest until he found him but when *he* hid and waited for his friend to find him, he waited in vain. His friend had gone home and hadn't bothered to look for him.

To the child's surprise, his

father, the Maggid, began crying along with him. When he asked his father why he was crying, the Maggid replied that Hashem also has complaints. He hides Himself so that the Jewish people will look for him and certainly they would find Him, but we forget Him and don't seek Him.

(ibid)

## LIFE

On the Baal Shem Tov's first yahrtzeit on Shavuot 5521 (1751), his son R' Tzvi said that the entire heavenly retinue was transferred to the Rav HaMaggid. Then the Maggid asked each of his disciples, "What do you remember?"

This question gave life to the Chassidim in their respective generations, with the life of resurrection of the dead. T'chiyas HaMeisim is long life, true life. Death is interruption and long life is life without interruption and this is true life.

It is not just that there isn't an

absence of life but something more than life. In avoda this is expressed in that a person is not only alive himself but he gives life to others. The point is that true life is k'dusha and k'dusha is infinite.

(Seifer HaMaamarim 5710, p. 262)

## I AM ABLE TO BRING MOSHIACH IMMEDIATELY

All the Maggid's ways and activities were directed towards G-d's will. Even simple activities, such as the seating arrangement of the talmidim, all corresponded to supernal combinations and the source of neshamos.

When he began to build a shul he told the workmen, when it was an auspicious time Above, to build. When he saw that it was not an auspicious time, he asked them to stop working.

After the shul was built, he entered the shul and davened the first t'filla there, for the coming of Moshiach. When he left the shul he said, "I can bring Moshiach right

now but it would require treading in Yiddishe blood until the ankles."

(Perlov)

## ETERNAL NESIUS

The Baal Shem Tov gave his disciple, the Maggid, the spiritual jug of oil with which to anoint the Alter Rebbe to his nesius, for generations to come.

(Seifer HaMaamarim 5710, p. 163)

## WHAT YOU SEE FROM THERE

One time a Jew came to Mezritch in order to spend Shabbos with the Maggid and to hear his teachings. On Motzaei Shabbos he walked back home.

On the road he became tired and lay under a tree to rest. He hung his bundle on a branch of the tree. When he woke up, he discovered that his bundle was gone. It contained his tallis and t'fillin. He couldn't continue on home, for how would he manage without tallis and t'fillin?

He decided to return to the Maggid and tell him what happened. The Maggid told him to immediately go to a certain village, where he would find a meal for a bris mila taking place and poor people partaking of the meal. The Maggid described one of the poor men and told him to speak to him directly and demand the return of his belongings. If the man were to deny stealing it, he was to say that the Maggid was the one who told him to speak to the man directly so he could reclaim his property.

The man did as the Maggid instructed him and based on the Maggid's description he found the poor man and asked him to return what he stole. At first the man denied it and said he didn't know what he was talking about, but after saying that the Maggid told him what to do, the man said, "I cannot



***“If all of us were possessed of this trait, evil would long since have been removed from the earth and death would have been consumed forever and we would have merited the tikkun olam with the true and complete Redemption.”***

deny it any longer and I must return it, but I will not return it until we both go to the Rebbe.”

When the two of them appeared before the Maggid, the poor man said, “Rebbe, I see that you see everything and I cannot deny it, but tell me, do you have nothing else to do but watch thieves at work?”

The Maggid replied that at the time he was in the outhouse, where he sees things like that.

Hearing this, the poor man immediately returned the bundle.

*(Perlov)*

### **A TZADIK’S SLEEP**

How great and wondrous was every action of the Rav HaMaggid, even regarding something like sleep, which took precedent over even the recitation of Shir HaShirim by another tzaddik. We learn this from the following story.

One Friday, the Maggid sent his assistant to the holy R’ Aharon of Karlin and told him to tell R’

Aharon to stop saying Shir HaShirim, because his Shir HaShirim made a tumult in the heavens and the Maggid couldn’t sleep.

The assistant went and found R’ Aharon lying in bed and not saying anything. He thought R’ Aharon was sleeping and he returned to the Maggid and told him that R’ Aharon was sleeping.

“He isn’t sleeping,” said the Maggid and he sent him back. The assistant went back and saw that R’ Aharon wasn’t sleeping but was saying Shir HaShirim in a whisper. He told him what the Maggid said.

*(Perlov)*

### **THE MAGGID GIVES THE ALTER REBBE STRENGTH FROM THE REBBE**

The Maggid gave individual instructions and missions to his disciples. Each one was assigned a particular location where he was supposed to teach and guide the people. However, he did differently with the Alter Rebbe.

When he parted from him at the end of 5524-5 (1754/5), the Alter Rebbe asked the Maggid what his avoda was. The Maggid answered: You need to forge a path for yourself. The Alter Rebbe gathered a group of men and learned with them.

When the Alter Rebbe went back to the Maggid, he said: I have stones and boards and I know how to arrange them, but I lack the “glue” to hold them together.

The Maggid said: For that you need to take ko’ach from the Rebbe. I took from my master, the Baal Shem Tov, and I give it to you.

The next day, the Maggid said to him: You need a double bracha. They will want to break you and you will have much opposition. The

Maggid blessed the Alter Rebbe with the Priestly Blessing with all the kavanos and said: You will have many opponents, but you have the loincloth of Eliyahu and strong legs with which to stand throughout all these difficulties.

*(Seifer HaSichos 5704, p. 99)*

### **WHO IS A BEN TORAH?**

When the Alter Rebbe came from Mezritch and visited Minsk, they asked him there: What chiddush in Torah did you get in Mezritch?

He answered: What they were able to innovate in Torah, they innovated, but you wouldn’t appreciate it. However, they did not merely innovate in Torah there; they learned how to respect a Ben Torah.

And who is a true Ben Torah – a simple Jew.

*(Sicha, seuda of the first night of Shavuot 5706)*

### **THE MAGGID’S YEARNING**

A few hours before he passed away, the Maggid said to his beloved disciple, the Alter Rebbe: Zalmenu, Zalmenu, you remain here alone. I will try to extricate you from all your difficulties because I will truly long for you.

*(P’ninei HaKeser)*

### **BELIEF IN TZADIKIM**

On one of the Maggid’s trips with his holy disciples he instructed them to stop at a certain inn where they would sleep. The innkeeper received them happily and graciously, prepared a nice meal for them and arranged comfortable beds for them all.

Before they went to sleep, the innkeeper said to the Maggid that he had wanted to travel to Mezritch to ask his advice in an urgent matter but now that the Rebbe himself had come to his inn, he

would ask his question and hope the Maggid would advise him.

The Maggid referred him to his disciple, the Alter Rebbe, and said, "He is wise and wondrous and within him lies the neshama of the Ramban and he will merit a son like me. You should do as he says!"

The innkeeper did as the Maggid told him and went over to the Alter Rebbe and said: I have made a living from this inn for many years but now they want a high tax and very high rent. So I want to ask whether it's a good idea for me to leave this inn and move to a more upscale inn on the other side of the river.

The Alter Rebbe agreed and said that it was a good idea to switch to the other inn: "Change your place, change your luck, for goodness and blessing!"

When the Alter Rebbe woke up he saw that the innkeeper was standing and waiting for him and the inn was empty; there were no people and no furniture! The innkeeper explained that he believed that as soon as one gets advice, one needs to follow it. So as soon as he heard the Alter Rebbe's advice, he transferred his belongings across the river. The entire retinue had crossed the river already and he was waiting to take the Alter Rebbe there too.

The Alter Rebbe went with him on the boat and crossed the river. As they did so, lightening flashed and thunder rumbled and the inn went up in flames!

That innkeeper merited to live a very long life. In his old age he heard that the Alter Rebbe had passed away and that his son had succeeded him. The Maggid's words still echoed in his ears, "he will merit a son like me" and he decided to visit the new Rebbe.

When the innkeeper saw the

new Rebbe he could see that he looked just like the Maggid and he had the same name, and he fainted in awe.

(Migdal Oz)

## A GOOD EYE

Rabbi Yisrael, the holy Ruzhiner, once related:

When R' Zushe of Anipoli stayed with his master the Maggid for the winter, he once saw a man ask the Maggid for advice and support. R' Zushe could see with his holy vision that this man was full of sins and had never had a thought of t'shuva. R' Zushe shouted at the man, "You are a sinner who sinned without regret. How do you dare stand before our holy master without shame? How can you ask his advice before repenting?"

The man was humiliated and left the house. R' Zushe calmed down and tried to find the man to appease him, but the man had disappeared. R' Zushe felt sorry that he had embarrassed the man without even helping him correct his deeds. He asked the Maggid to show him how to repent and to bless him that from then on he should only see a person's good deeds even if he was a big sinner.

The Maggid acceded to his request and blessed him with this extraordinary bracha. From then on, R' Zushe only saw the good deeds of a Jew.

Whenever the holy Ruzhiner told this story he would emphasize, "If all of us were possessed of this trait, evil would long since have been removed from the earth and death would have been consumed forever and we would have merited the tikkun olam with the true and complete Redemption."

## WHEN MOSHIACH COMES

One day the tzaddik R' Nachum of Chernobyl went with some of his

talmidim to his teacher the Maggid. When they arrived in Mezritch, they found the Maggid sitting and talking in learning with his son R' Avrohom the Malach. They greeted the Maggid in the customary manner. Soon after, R' Nachum went to the inn where he was staying. His talmidim, however, remained at the home of the Maggid in order to bask in his great light.

It was only at day's end that the talmidim returned to the inn where R' Nachum was. They were still under the impression of their visit to the Maggid. In their utter amazement they spoke among themselves about their excitement over seeing the Maggid and his son, who looked to them so great and holy that they didn't think anybody would arise like them until the coming of Moshiach.

R' Nachum's face became enflamed and he said, "It says, 'and the sun rose and the sun set,' a generation comes and a generation goes. There won't be another like the Baal Shem Tov until Moshiach comes. But when Moshiach comes, he will be. And he repeated this sentence, "but when Moshiach, he will be," three times, emphasizing the words, "he will be."

(Maasiyos U'Maamarim Yekarim)

*The Alter Rebbe went with him on the boat and crossed the river. As they did so, lightening flashed and thunder rumbled and the inn went up in flames!*

# WHY G-D OPTED FOR CONTINUOUS CREATION

BY RABBI YEHESKEL LEBOVIC

## CONTINUOUS CREATION

One of the primary doctrines stressed in *Tanya* is that of continuous Creation. That is, G-d is constantly renewing and sustaining the original process of Creation as opposed to the notion that after the moment (or six days) of Creation, the world stands existentially in an independent manner.

This doctrine has another doctrine as corollary: if Creation is constant, affecting as it does every detail of Creation, there is also Divine particular providence (*hashgacha pratis*), likewise affecting every detail.

Although the Rebbe proves (*Likkutei Sichos* Vol. 8, pg. 283) that the first doctrine does not necessarily force the second one (otherwise, all the great sages who maintain that *hashgacha pratis* affects only man would have to disagree with continuous Creation, which is unlikely, for continuous Creation is based on very strong Torah sources), there are various statements throughout *Chassidus* which do, ipso facto, link the two: once we accept detailed *hashgacha pratis* as a fact, based on other criteria, it only makes sense to link it to continuous Creation.

## IS ANYTHING IMPOSSIBLE FOR G-D?

To prove continuous Creation, the Alter Rebbe (*Tanya* II, chap 2) employs the reasoning of *kal v'chomer*: if the splitting of the Reed Sea required to be sustained throughout that night by a “mighty easterly wind” (*Shmos* 14:21) which kept the water in an upright position, how much more so that Creation has to be sustained, lest it revert back to its original “state” of non-existence. The question that can be raised is that G-d does not function within, and is not limited by, nature and reason, and that “there is no impossibility (*nimna*)” within His realm of operation” (Rashba and others), so indeed, couldn't He have created the world without having to sustain and recreate it constantly? (See *HaTamim* III pg. 151)

In a way that amazed *Chassidim* at the time he spoke about this topic, the Rebbe stated that, indeed, G-d *could* have created in such a manner, but He *opted* for continuous Creation.

Many areas of *Kabbala* and *Chassidus* are accepted at face value, as they are not predicated on whether we can or can't find a reason for them. For example, the Ramak

states that we can find no reason as to why G-d opted to emanate ten *s'firos*, no more and no less – so we just accept it. However, throughout *Chassidus Chabad* we find an emphasis on attempting to bring esoteric elements into the realm of reason and understanding, as we find in *Hayom Yom* (entry for *Chechvan* 19) – that one innovation of the Alter Rebbe and his *Chabad* system was: “to attain a level beyond intellect, and grasp this itself intellectually.” Is it possible to find some reason as to why G-d indeed opted for continuous Creation?

## MAN IN THE IMAGE OF G-D

In *Tanya* (*Igeres HaKodesh* #20 pg. 260) the Alter Rebbe writes about the reason why G-d is the only One possessing the ability to create *yesh m'ayin* (ex nihilo). G-d's existence is in and of Himself, with absolutely no preceding cause bringing about His state of existence. He is, therefore, the only One capable of bringing about existing entities who, likewise: (a) have absolutely no preceding source for their physical components – save the G-dly power that brings them forth out of nothingness, and (b) *feel* that their state of existence is in and of themselves, having the *feeling* of “no strings attached” (although recognizing *intellectually*

that they are dependent on a preceding, creative cause). This implies that G-d, in His Kindness and desire to impart to us, wants to give us the opportunity to possess certain areas of similitude to Him, as He created man “in His Image.”

We find yet another area of likeness to G-d that we possess. The Rambam and others state that G-d's existence, being so vastly superior and different than our concept of existence, can only be spoken of only as “*nimtza b'metzius bilti nimtza*,” existing as an Entity not existing in the sense that we understand existence.

Although the reason for referring to G-d's existence in such a manner is to underscore the vast difference between the nature of His Existence vs. ours, it can be added that this definition results in yet another parallel between His existence and ours. For, according to the view of continuous Creation, we too are in a state of “*nimtza b'metzius bilti nimtza*,” as it were, i.e., though we do exist, we hardly exist; by virtue of the fragility and instability of our existential state going through the process of constant, alternating creative energy necessary to sustain the existence of any and all created entities, our state of existence is thoroughly unstable (more like the view of modern physics vs. Newtonian physics).

This sustaining of existence is compared (*Tanya* II, chap. 1-3) to sunlight requiring constant connection to its source, the sun, short of which it disappears into nothingness. Thus, in this vein, we, too, are “*nimtza b'metzius bilti nimtza*.” This can serve as a reason, amongst others, for G-d having chosen the path of continuous Creation, i.e. to offer us yet another area of similitude to Him. (See *Eikev* 5672 end of chap. 49)

## APPLICATION TO DAILY LIVING

Continuous creation and *hashgacha pratis* also have an important corollary in terms of attitude to life's vicissitudes, also mentioned in *Tanya* (*Igeres HaKodesh* 11, pg. 445 in English translation): “And when man will contemplate in the profundity of his understanding, and will imagine in his mind his coming to be ex nihilo truly every moment, how can he possibly think that he ever suffered or had any afflictions related to ‘children, life, and sustenance,’ or whatever other worldly suffering.” Depressed states

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Creation.*

of mind are often initiated, and certainly exacerbated, by the lack of acceptance of one's lot. This is especially so if there are, in addition, elements of self-recrimination (guilt) and regrets over past courses of action, in which case the person lives with even stronger regrets and greater lack of acceptance. The Chassidic antidote spelled out here lies in the integrated recognition of G-d's Kindness in: (a) continually sustaining our existence, before which all else pales into insignificance and (b) directing ours every step through detailed *hashgacha pratis*. Through such recognition,

man is able to be in touch with the constantly renewed present moment and the blessings and opportunities it holds rather than being dragged by regrets of the past (once t'shuva is done, it's time to move on) or worries about the future.

## CHABAD IS THE WAY

The two areas of similitude to G-d mentioned above obviously apply to every part of Creation in this physical world: (a) all physical matter emerged out of total nothingness, with absolutely no preceding cause and source of their physicality; (b) they all possess instability of existence, according to continuous Creation. Wherein then lies the advantage of man, and especially the Jew, in this framework? The answer perhaps lies in this line of *Tanya* (pg. 146a; pg. 605 of English translation): “without comprehension, there is no investing, or grasp or cleaving.” Man, and especially the Jew endowed with a special G-dly soul receptive to deep recognition of G-dliness, is the only being capable of fully *appreciating* the great gifts that the Creator has bestowed upon us – by virtue of his capacity for intellectual recognition, short of which the ability to cleave to G-d is lacking.

Feelings and excitement have prominent place in *Chassidus* when preceded by, and working in tandem with, intellectual grasp. This is what the Alter Rebbe instituted with *Chabad*, and viewing himself as a true spiritual “grandson” of the Baal Shem Tov, this is what *Chassidus* is about. That is why *Chassidus* serves as the precursor and preparation for Moshiach, in whose days “the knowledge of G-d will fill the world, as the waters cover the sea,” speedily in our days.

*Published in z'chus of Shmuel ben Perel Leah, for good health, good sustenance, spiritual growth, and continued hatzlacha*  
Questions and comments can be directed to: [ylebovic@gmail.com](mailto:ylebovic@gmail.com)

# DOESN'T THE REBBE USE THE EXPRESSION 'IS'CHALTA D'GEULA?'

RABBI SHOLOM DOVBER HA'LEVI WOLPO  
TRANSLATED BY MICHOEL LEIB DOBRY

*In response to requests by our readers, we now present the twenty-fifth in a series of questions and answers from the seifer Between Light and Darkness, Rabbi Sholom Dovber HaLevi Wolpo's provocative new guide for the perplexed regarding the establishment regime in Eretz Yisroel today and the tragic events they have brought upon the Jewish People.*

## QUESTION:

I have also seen that the Lubavitcher Rebbe himself has used the concept of "is'chalta d'Geula" regarding our current era, even though Moshiach has not yet come. Furthermore, this usage was specifically made in connection with Chabad events. So why is it only forbidden for the medina to say it? I'll quote a few sources that I have found in the Rebbe's writings on this issue:

\*"The specific phrase, 'the True and Complete Redemption,' is not in relation to a certain matter (the medina) that some fools consider to be 'is'chalta d'Geula,' but in relation to the 'is'chalta d'Geula' with the

revelation of the teachings of general chassidus through the Baal Shem Tov, and the revelation of Chabad chassidus by the Alter Rebbe and our Rebbeim who followed afterwards. This is the 'is'chalta d'Geula' through which we will come to the True and Complete Redemption."

*(sicha, Acharon Shel Pesach 5711 [Toras Menachem, Vol. 3, p. 45, bilti mugal])*

\*"The day of Yud-Beis Tammuz is the is'chalta of the True and Complete Redemption, a geula after which there is no exile."

*(maamer, Shabbos Parshas Balak 5745 [Hisvaaduyos, Vol. 4, p. 2523, bilti mugal])*

\*"It is known that every matter of redemption, even a personal

redemption, has some 'likeness' to the overall Redemption, the True and Complete Redemption. This applies all the more so when we're talking about the redemption of my revered father-in-law, the Rebbe. Since the masses depend upon him for their needs, according to halacha he is regarded as the masses, and particularly according to the words of Rashi... 'the nasi is **everything**,' surely his redemption is connected and has relevance to the True and Complete Redemption."

*(sicha, Yud Beis Tammuz 5745 [Hisvaaduyos, Vol. 4, p. 2438, bilti mugal]. Similarly, there is an edited sicha on this subject from Shabbos Parshas Chukas-Balak 5746, among others.)*

## ANSWER:

1. First of all, we must understand that in these sichos, the Rebbe is obviously speaking about is'chalta d'Geula in the figurative sense, and he emphasizes that in a personal redemption, there is only a "likeness" of the overall Redemption.

Similarly, as we mentioned earlier from Rashi's commentary on Tractate Megilla, the phrase "is'chalta d'Geula" there does not refer to redemption from exile, rather from the suffering of the Jewish People.

Furthermore, the Rebbe's main

concern is when people relate to the State of Israel with the title “is’chalta d’Geula” or “the first blossoming of our Redemption” as the beginning of the Redemption from exile, and not a redemption from suffering and persecution, etc.

2. In fact, it is proven in the aforementioned sicha that even redemption in the figurative sense is only relevant to say regarding the events of the redemption of the leader of the generation, and not the medina. This is for the reasons we mentioned earlier, i.e., the whole concept of the medina, despite a certain degree of physical rescue, possesses a terrible spiritual destruction. Furthermore, since the main aspect of the Redemption is a spiritual redemption that nullifies the concept of “Due to our sins,” it is inconceivable to mention the expression of Redemption, even in the



figurative sense, regarding an occurrence that brought an increase in transgressions of the worst type. In addition, we also have a serious deterioration in the security situation, as a result of the subjection of the leaders of the medina to the kindnesses of the nations, as mentioned above.

3. On the other hand, the concept of spreading the inner teachings of Torah revealed by Rabbi Shimon bar Yochai, the Arizal, the Baal Shem Tov, and the Rebbeim of Chabad is what will bring the coming of Moshiach, according to the answer the Baal Shem Tov received in the chamber of Moshiach to his question, “When will the Master come?” Therefore, the redemption of the leader of the generation, the successor to the Baal Shem Tov in “spreading the wellsprings outward” is the “is’chalta d’Geula” in the figurative sense, during the time of the darkness of exile, as this is a “likeness” of the spiritual revelation of the inner teachings of Torah and the p’nimius of the soul. All this is in addition to the fact that “the nasi is everything” and his redemption is the redemption of the many – a “likeness” of the redemption of the entire Jewish People.

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# THE MIRACLE OF THE OIL

BY MENACHEM ZIEGELBOIM

*He suffered from a severe lack of body fat. I hurried over to Moshe and brought him the bottle of olive oil and ordered him to take a spoonful every day. "Moshe's eyes lit up and he said, 'You don't know what a miracle you did for me. Today is the first night of Chanuka' ...*

Mrs. Sarah Lerner relates:

Among the many people who were guests of my parents, R' Zev Sholom and Leah Krogliak, were the Sossonkin family. Mrs. Frieda Sossonkin – the wife of Asher Sossonkin – came to Tashkent with her two children after her husband was exiled and his whereabouts unknown. She wandered the city with nowhere to put the children. She finally left seven-year-old Chanale with us and three-year-old Mulle with another family. I was eight years old and I became friends of Chanale.

I remember that Shabbos very well. Chanale was very excited when my father recited Kiddush. She exclaimed in Yiddish, "My father also makes Kiddush, and my mother also lights candles!"

A few days later, the family that had Mulle couldn't keep him any longer and my mother took him in too. On Thursday Mrs. Sossonkin

came to take the children, but my mother insisted that she stay for Shabbos.

At that time we had a Jew hiding from the authorities who lived with us whose name was Shia Teitelbaum. We children called him Dovid to protect his anonymity and it was only when I got older that I was told his real name.

This man's situation was complicated. Any time a stranger entered our house he had to hide behind a double wall. He had been a prisoner in a labor camp after he was accused of being a spy for Germany. Suspecting a Jew of spying for Nazi Germany was an absurd accusation, nevertheless, he was released only at the end of the war in 1945.

In 1946 he was arrested again like many other fine people. Since he was familiar with the labor camp system he managed to avoid the hard labor inflicted on other

prisoners and he was appointed as the pharmacist in the camp hospital which was considered an easy job. This was in Osvimlag in Siberia and the entire place wasn't a labor camp in the usual sense but a sort of big hospital.

He was released first in 1949 but Jews were still being persecuted and he knew that there were people who had been freed and immediately taken back to Siberia. Dovid was afraid that he could be imprisoned again and so my father illegally arranged a passport for him.

When Mrs. Sossonkin was our guest for Shabbos Dovid heard that her name was Sossonkin and he was very excited.

"Did you know Moshe Sossonkin? Is he related to you?"

She answered, "He's my brother-in-law and unfortunately, we have no news from him since he was arrested."

Dovid nodded and his eyes focused on some invisible point in the distance as though remembering something from long ago and then he said:

"One day, a group from Ochtimzlag came to our hospital camp, including some Jews. While I was still on duty at the pharmacy a senior doctor came over to me and she said, 'In this last group there is a Jewish boy who says that his



R' Moshe Sossonkin



R' Asher Sossonkin

religion forbids him from eating. I am afraid he will die because he is very sick. Come quickly and maybe in your language you can convince him to eat.'

"I went to the prisoner's barrack and saw a 25-year-old bachur with a face like an angel. He repeated what he had said before that he would not eat. I knew good and well that he was concerned about kashrus and I knew that I would be unable to convince him unless I found a solution that would satisfy his

kashrus requirements.

"I thought of how I could help him. I finally found a small pot in which I hid some potatoes and cooked them. He agreed to eat this.

"One time I got a delivery of medicine and included was a small bottle of olive oil. I was very happy for I knew that olive oil has healing properties especially for sick people in his condition. He suffered from a severe lack of fat in his body. I hurried over to Moshe (for that is

who it was) and brought him the bottle and ordered him to take a spoonful every day.

"Moshe's eyes lit up and he said, 'You don't know what a miracle you did for me. Today is the first night of Chanuka.'

"I cried and pleaded with him, 'You must drink this!' but he chose to use it for Chanuka! And for eight days Moshe lit the Chanuka lights. He took woolen threads from his clothes and made a wick and took a piece of potato and hollowed it out and put oil and the wick in it, and that's how he lit the Chanuka lights.

"Moshe's condition quickly worsened. He suffered from hunger and malnutrition since he refused to defile himself with non-kosher food. After serving nine out of ten years of his sentence he could no longer hold out and he died."

Shia Teitelbaum finished his moving testimony. Frieda Sossonkin and whoever heard his story were deeply shaken and moved. The story solved a mystery for the family had wondered for years what had happened to Moshe and here, b'hashgacha pratis, Dovid knew the answer.

*(from Soaros B'Dmama)*

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# DOMESTIC VIOLENCE OR THE MOSHIACH CAMPAIGN?

RABBI AKIVA WAGNER, ROSH YESHIVAS LUBAVITCH, TORONTO, CANADA

*Senseless violence and hooliganism has nothing at all to do with Moshiach, rather, it is an act of rebellion against the Rebbe in his own beis midrash. \* Unquestionably, their intentions were somehow distorted by a heaping measure of ignorance and/or misguidedness, with a devastating outcome.*

The story is told about Moshe and Leah, a very simple couple, who wanted to make a Pesach seider for the first time in their lives. Both of them had no Jewish background at all, and, other than the fact that one must make a seider on this night, they had no knowledge at all about how to go about it. Nearby lived another Jewish family, and Moshe instructed Leah to peek into their window, observe how they are performing their seider, and come back and report to him, so that they can know how to make their own. Leah agreed, and stealthily tiptoed to her neighbors' front window so she could observe what was happening inside. Now, it so happened that these

neighbors were at that very moment in the midst of a quarrel, and, just as Leah looked through their window, the husband was angrily beating his wife.

Leah was shocked to learn that this, in fact, is the way to make a seider, and, upon returning home, she was reluctant to share her newly acquired knowledge with her husband. "Nu" said Moshe, "what did you find out?" But Leah just sat there silently with her lips pressed tightly together. All of his begging and beseeching were of no avail. As it was late, and Moshe was eager to get started with his seider, he was understandably growing more and more impatient with his wife's stubbornness. Finally, in

exasperation, he went over to her and started beating her in an effort to force her to speak. At this point she turned to him and cried out accusingly: "So, if you really knew all along how to make a seider, why'd you make me go to the neighbors?!"

There are many diverse customs regarding how to hold a Pesach seider. There are numerous halachic disputes that result in significant differences between one person's seider and another's. However, in every case, and behind the various differences, a seider can always be recognized for just what it is: a religious celebration of our miraculous exodus from Egypt. As such, there are certain behaviors – such as Moshe beating Leah in the story – that clearly have no connection with, or relevance to, a Pesach seider at all. These behaviors cannot be attributed to diverse customs or ambiguous halachos, they can only be traced to sheer ignorance and misguidedness in their most extreme form.

Over the past few years, various opinions have evolved amongst

Lubavitcher Chassidim about the issue of Moshiach. As in any aspect of Torah and Yiddishkait, the opinions voiced are as varied and diverse as the people who voice them, with each group supporting their view with sources from Gemara, Midrashim, Rambam, Sichos, etc. This has always been the way of Torah and Yiddishkait, as Chazal reassure us, “*Ein deioseihem shavos*” – “no two minds think alike,” and in our quest for the truth we can agree to disagree.

However, as in every matter, this dispute too has its parameters: if you see a husband beating his wife, you can rest assured that it's a case of domestic violence with no connection to Moshiach.

Recently, a shocking incident took place. In this incident, Yidden were attacked, fellow Chassidim were beaten and injured, s'farim were shamelessly desecrated, and an unprecedented Chilul Hashem resulted.

It is needless to point out that those acts are completely incongruous with Halacha, Mentchlichkait, Yiddishkait and Chassidishkait, let alone Moshiach. The Rebbe is always unequivocally opposed to any form of machlokes (violence – *mahn dechar shmei!*). One of the fundamental definitions of Moshiach (in Tanach, and elaborated on in all subsequent s'farim, up to and including the Pada B'Shalom maamarim (of Kislev) in which everyone is currently involved) is the ultimate state of world peace, in which even the wolf lives peacefully with the lamb. Senseless violence and hooliganism has nothing at all to do with Moshiach, rather, it is an act of rebellion against the Rebbe in his own beis midrash.

Possibly those involved all had good intentions (as did Moshe in



story). Yet, unquestionably, those intentions were somehow distorted by a heaping measure of ignorance and/or misguidedness, with a devastating outcome.

Though I believe that to condemn the act, or to point out the fallacies of these people's thought process would be superfluous, I am writing to dispel the notion that anyone's silence about this issue can be interpreted as acquiescence. These acts were perpetrated by sadly misguided individuals, and no one should justify or associate their actions with any ideology or principle.

In the Gemara (Bava Metzia 61B) there is a case of someone who dyes his Tzitzis with Kolo Ilan (a blue-green dye that has the same appearance as T'cheiles, but is not legitimate for use in tzitzis) and claims that it is T'cheiles (legitimate dye for tzitzis). In a letter (*Likkutei Sichos* Vol. 15 pg. 493) the Rebbe speaks about the importance of making people aware of the distinction between Kolo Ilan and T'cheiles. However, this need is necessitated only by their similarity in appearance. We don't find any need to help people

distinguish between white wool and T'cheiles. Nor should there be a need to point out that violations of Halacha, decency, and everything that the Rebbe stands for don't bear the label of Lubavitch or Moshiach.

The Gemara (Sota 22B) records the last instruction that King Yanai gave his family: “Beware of the Tzvuim (frauds) who act as did Zimri, and demand to be treated as Pinchas.” This warning was needed only because their conduct with which they emulated Zimri was done out of sight; openly they made a pretense of righteousness. However, when people publicly behave as Zimri, there's no need for a warning not to be fooled by them.

We are all united in our yearning and anticipation for the imminent revelation of Moshiach, and though we may differ in our ideas about how to speed it up, they must all be guided by Torah, Halacha, and the Rebbe's sichos. In this way we can be assured of the imminent success of our collective efforts, with the revelation of Moshiach NOW!

*Colonel (Reserves) Motti Yogev, former Chief of Gaza Company Command, in a special interview with Beis Moshiach:*

# **‘THE VERY EXISTENCE OF ISRAEL IS IN DANGER’**

INTERVIEW BY SHAI GEFEN

*Following the ceasefire agreement early last week, and in the face of the transformation of Gaza into a terrorist state, as well as the inability of the IDF to stem the tide of Kassams into Sderot, we asked Colonel (Res.) Motti Yogev to analyze the situation, the impending dangers and what needs to be done to stop the deterioration.*



Reservist Colonel Motti Yogev sounds pessimistic in the face of the current situation in Gaza. For a number of years, he served in command positions in the Gaza Strip, and he knows the area and the situation quite well. He says, “There is only one solution, to conquer the Gaza Strip and do what needs to be done.” However, he feels that the various politically driven accords and treaties have emasculated not only the politicians, but also the army and its highest command officers.

Col. Yogev was one of the

foremost opponents of the Disengagement. He informed the army command not to call him up to serve during that time. During the disturbances in Amona, he was severely wounded in one leg by a policeman, who is currently facing charges for unprovoked brutality.

**Col. Yogev, we heard last week about a ceasefire agreement. How do you respond in light of the newest developments?**

In last week’s Torah portion, it refers to “a ladder standing on the ground and its top reaching the

Heavens.” Anything which opposes Torah will not succeed. We do need a ladder grounded in the physical world, but if it doesn’t reach Heavenward, it won’t stand firm on the ground either. The ceasefire won’t last because it is not based on truth. Even if you thought it would last for a brief time, the terrorists have shown that they continue to fire on us despite agreements.

The truth needs to be said: Everything that is going on now is all grounded in falsehood. The criminal Disengagement from Gaza uprooted thousands of Jews and



drove them from their birthright, left desolate portions of our Holy Land and gave them into the hands of murderers. It was nothing more than running away from terror, and such a thing cannot bring security or peace.

**What do you say about the various military actions taken prior to the so-called ceasefire, which did not meet with success?**

When the government talks in terms of military action, they are not talking about effective actions. As broad and encompassing a military campaign may be, if it comes along with a time limit and does not address conquest and retaking territory in those areas, then the campaign has lost its effectiveness.

The minimum that is required is immediate conquest of the entire northern part of the Gaza Strip and the Philadelphi Corridor to the south. Barring that, any other action will not bring the desired results. Any campaign which will be carried out, as large as it may be, besides the tremendous drain on resources and the projected costs in Jewish lives, G-d forbid, will not bring the hoped for results, as long as there are no clear and defined objectives.

**Earlier, there were reports that the terrorists have brought enough weapons into Gaza on a scale to arm our entire standing army, as well as the reserves.**

Sadly, these reports are true. There are tens of thousands of automatic rifles and hundreds of anti-tank missiles ready to use which are the most up-to-date models. In the last few months, they managed to produce rockets that have a long shelf life, something they did not have the

capacity for previously. As such, Israel is facing a serious problem that is only getting worse. If we factor in the Hezbollah and Al Qaeda operatives, who have come to train the terrorists, we are talking about an extremely dangerous and volatile situation. Therefore, it is already obvious that the current situation will only bring the terror closer to Ashkelon, Ashdod, Netivot, Ofakim, and the outskirts of Beer Sheva.

**So, in effect, you are saying that a terror state has risen in Gaza.**

It did not arise of its own accord; we established it with our own hands. We established the greatest hothouse of terror in the Middle East, which endangers the entire region and all of the cities in the Negev.

**The media has reported that the army carried out the conditions of the ceasefire somewhat unwillingly.**

According to my sources, the army is talking about another Defensive Shield campaign. I would like to clarify one point. Whoever says that we already were in Gaza and did not succeed is putting up a false argument. Since Oslo, when we left the areas of the cities and refugee camps, we have never returned to take control except for brief intervals. Such brief campaigns, as mentioned earlier, have zero effectiveness. I say that at this time the IDF has no choice and must go in and carry out a Defensive Shield campaign in Gaza. A country that seeks to protect its citizens must conquer and take full control of the security situation in the area, including taking responsibility for the lives of the residents and providing humanitarian aid.

**If you've noticed, every other**

*We need to set the record straight: Our current state of faintheartedness is because we are not properly plugged into the power of emuna, of Jewish faith. Victory is a basic value that must accompany any army that wishes to prevail. Firmness is something that needs to be directed towards our enemies and not our brothers. The idea of victory is no longer an ideal in our army, and all problems start from there.*

statement from the PM and the Defense Minister emphasizes that they will not conquer Gaza.

I repeat emphatically that this

country has and will have no choice, except to conquer Gaza anew, whether now or later. My proposal, as a first step, is to retake the northern areas and the Philadelphi Corridor in the south. Such action will allow us to deal properly with the refugee camps and all the areas from where they are firing into Israel, as well as manufacturing and storing missiles.

### **So why isn't it being done?**

For a significant part of the Israeli public, it is perceived as a tragedy and a return to the quagmire of Gaza. We are all familiar with those clichés. People live in a state of delusion, and Peres is the greatest purveyor of delusions.

We need to set the record straight: Our current state of faintheartedness is because we are not properly plugged into the power of emuna, of Jewish faith. Victory is a basic value that must accompany any army that wishes to prevail. Firmness is something that needs to be directed towards our enemies and not our brothers. The idea of victory is no longer an ideal in our army, and all problems start from there.

I have a simple question. If the rockets could reach Tel Aviv, would we wait until it actually became a daily occurrence? The current situation is such that the government is waiting until the terrorists extract from us a higher price in blood, and only then will we go out to defend ourselves. To me, that is an outright crime.

### **When you look at the current political and military conduct, are you concerned?**

On the one hand, I am afraid for the continued existence of the Jewish presence in Israel, but conversely, I am filled with faith

that “the Eternity of Yisroel will not falsify.” We actually see an amazing thing: The Jewish Nation, despite the current leadership, remains strong and determined. I saw that during Defensive Shield, when we had a 120 percent volunteerism rate, as well as in the recent Lebanon War, when despite the confused commands the people stepped up to serve willingly.

\* \* \*

### **As a veteran military man, to what extent have the accords signed in the last decade impacted on the military, and what are the ramifications?**

The political accords have emasculated the outlook of the military as well as their motivation to build a force that will overcome the threats, which have not lessened, but to the contrary, have grown significantly. The delusions created by these accords have led to the decisions to shorten the training times of reservists, scaling down the standing army and lowering the number of combat companies. The peace agreements and the various pie-in-the-sky plans have blinded the military leadership, who bought into the whole philosophy. These policies have brought the military to a decrease in the range of its power and its readiness for an unplanned military conflict.

Additionally, allow me to add, these decisions have caused them to not pay enough attention to the Iranian threat, just as they have willfully ignored the building up of the massive Egyptian army right under our noses. In fact, this army is now larger than the IDF and is armed with cutting-edge American munitions, including their air force and navy. There is no question that the Egyptian Army will one day face off against us in all-out war.

All of their trainings in recent years are geared towards war with Israel.

Yet, only a few years back there was talk about dismantling the Southern Command because there is no more danger from our border with Egypt. Only because of heightened tensions have they been forced to back down from that foolish idea. This serves to illustrate to what degree the false ideology has trickled down into all branches of the IDF. However, I must point out that since the collapse of the Oslo Accords and the events of the recent campaign in Lebanon, there is some awakening amongst the command echelons of the military, although not sufficiently.

### **Would you consider Gaza to currently be a full-fledged protectorate of Iran?**

Iran sends out its tentacles everywhere, to Egypt, Jordan, Syria and Lebanon, and now to Gaza as well.

### **And the army doesn't understand all this?**

Let me tell you something. I once gave a lecture to a military group and I tried to explain to them in a practical way that there is no real difference between Hezbollah and Hamas, by way of the analogy of the difference between Ashkenazim and Sephardim. They began to attack me and told me that I don't understand the distinctions between Sunnis and Shiites. However, the bottom line is that they have the same goals and the differences are of no consequence.

Similarly, they tried to sell us on the idea that there is a difference between Fattah and Hamas. When I was a Brigade Commander – at the time when the Oslo Accords were considered sacrosanct – I spoke to a

civilian group and told them that there is no difference between Hamas and Fattah, and I was given a reprimand. In the military, one encounters people who are confused and lack the foundation of a proper general education.

For example, just the other week I met Yoel Marshak from the kibbutz movement, who works tirelessly to grant Palestinians the right to work at picking olives. He told me that on the kibbutzim there is a serious problem of elderly people who have become paupers, due to the privatization of the kibbutzim. I said to him, "Instead of investing your energy in fighting for Palestinian rights, take care of your own people. Go back to the values of the Ten Commandments. Focus your energy inward instead of in fighting against the Jewish settlers." As long as the basic outlook of the military is focused on various "Peace Initiatives," we have no hope of winning the war.

**What do you say to those who claim that Gaza is different than the West Bank, and we can't retake Gaza?**

Conquering Gaza is indeed no simple matter. It is more complex and difficult than the situation in Yehuda and the Shomron. However, the IDF can be victorious there if only given the opportunity. It is the fear-mongering of the Left, "What will we do with the Palestinian population in Gaza?" which has the leadership acting weak. I say that even if we will have to administer to the residents of Gaza, the heavens won't cave in. The condition of the Arabs who will be under our control will be much improved over their current situation.

**What else needs to happen before the situation will change?**

Somebody once told me that the

worse things get, the better they will get. It is written that the Jewish people had many prophets and prophetesses, but nothing helped until they felt that a sharp sword was upon their necks. I believe that specifically now that there is a sharp sword upon our necks, things will change.

\* \* \*

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security or peace.*

You were one of the leaders of the struggle against the Disengagement. You even informed the army that you would not serve during that period. Did the military leadership really believe in that delusional plan, or was it forced upon them by Ariel Sharon?

The Chief of Staff, Bogey Yaalon vigorously opposed the plan presented by Sharon. On the other

hand, the policies of Sharon and Olmert came from a desire to find common ground with the diplomatic community and the Left. These Leftist views penetrated into the army as well, and became part of the thinking of many leading officers in the military command hierarchy. The concern that we don't have the stomach to rise to the challenges derives from weakness as much as the ill-fated attempts to run away from confronting the challenges. The decision came from Sharon, but it didn't just come out of the blue.

**We still have not patched the wounds from the recent war in Lebanon. Do you see a direct link between the two fronts, the one in the North and the one in the South?**

There is definitely some connection, and one could possibly argue that there is a direct connection. Anytime Israel, or any Western power for that matter, took any step of retreat, the terror got stronger. The Arabs began to understand that terror activities can defeat entire nations. You can see the progressive stages of this process throughout the last years. Every retreat opened a new terror front. Running from terror comes from a lack of decisiveness and determination to deal with it, not necessarily due to weakness, but this is a direct invitation to an increase in terror. We need to allow the IDF to utilize its full capacities and achieve definitive objectives. When I say this, I am not absolving the military and endorsing their conduct. In my opinion, the military leadership did not offer the political leadership the options needed to overcome and defeat terror.

**Isn't that the job of the Chief of Staff?**



The Chief of Staff, Dan Chalutz, led the way for the evacuation of Jew from Gush Katif and the Northern Shomron. He was amongst the inciters against the Jews who protested in Amona and claimed that they are liable to shoot, and as such he gave the green light for extreme tactics, which caused that amongst others I was personally injured. After the pogrom in Amona, he refused to initiate an investigation.

Practically, I don't believe that he is competent to investigate the military for the purpose of improving its readiness for the next war and to restore the faith of the public following the disaster in Lebanon. Despite the accomplishments of Chalutz as an Air Force commander, he does not have a proper grasp of ground forces. He is also sold on the Oslo approach, he encouraged the Disengagement, and did not foresee any one of the conflicts in advance (except the conflict with the settlers) despite the prior intelligence reports he was privy to. Chalutz is most certainly responsible for the tremendous failure and he needs to go.

On the same subject, I would like to say something regarding Brigadier General Gal Hirsch, who resigned. Hirsch was one of the leading promoters of the hardcore Leftist ideology, along with a group of academics who came to prominence in the military, led by Brigadier General Shai Tamri, Shimon Naveh and others. They emasculated the military with their hard Left positions, and were directly responsible for the military following their outlook which crashed and burned. I have no remorse for the resignation of Gal Hirsch, I only hope that finally the policies of the army will change.

\* \* \*

**Allow me to go back to the period of the Disengagement. You have strong contacts with the army division commanders who carried out the despised evacuations of Jews as part of the Disengagement Plan. What do you have to say to them, one year later?**

In my personal acquaintance with the three division commander who carried out the expulsion, Gershon HaKohen, Uzi Moscovitz and Tal Russo, I know that it

***At any moment, he may revert back to his original plan. He has not repented, nor has he acknowledged his earlier mistake. I would categorize the condition of the policymakers as that of a critically ill patient, without any road or vision, nothing.***

pained them greatly to carry out the expulsion and they did not see it as a correct move. Gershon HaKohen went so far as to express this publicly. It was their personal decision to follow orders and carry out such a horrible deed, although they never wished for such a job. If I was in their place, it would be enough of a reason for me to tender my resignation so as not to be party to such a crime. I think that now, after the events of the past year, large portions of the IDF

understand the grave mistake, especially that they did not express forceful opposition and attempt to derail the process.

**How is your condition ten months after your injury in Amona?**

For a few months, I couldn't walk at all. As of now, Baruch Hashem, my condition has improved. I still walk with a slight limp, and I hope that I will soon be able to run. Meanwhile, my case is now in litigation and criminal charges have been pressed against the policeman who injured me.

**Is the Convergence Plan still a relevant issue?**

Convergence can definitely become relevant. One needs to understand that the reason that Olmert is not carrying out his plan at this time is not because he has a new agenda. It is only because the war in Lebanon made things uncomfortable for him. Therefore, at any moment, he may revert back to his original plan. He has not repented, nor has he acknowledged his earlier mistake. I would categorize the condition of the policymakers as that of a critically ill patient, without any road or vision, nothing.

**Why is it that despite everything we have seen recently, we don't see any real substantive change, which is so needed?**

The public now has a better understanding of the situation as it really is. One time, they are told about Abu Mazen, another time about the Golan Heights, and they keep trying to sell the public some other "Abu," who will save us. They keep clutching at broken straws. This is a serious problem, when every time a politician finds himself in tight spot, he creates some kind of spin, and the public buys into it. However, after the fact it is too late

and we all pay the price.

**Do you sense that the public has  
despaired?**

There is a sense of despair  
amongst the people, and I think we

need to ride this wave and  
strengthen the emuna of the  
people. We need to work to the  
fullest extent to arouse the heart of  
the nation and strengthen it. The  
approach of strengthening emuna-

based awareness is the foundation  
of everything. Whoever loses his  
emuna loses the instinct for  
survival, and this is exactly what  
we are going through here in Eretz  
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# ‘TO THE PARTICIPANTS OF THE TANYA SHIUR IN THE PIZEM HOME’

BY SHAI GEFEN

*This is what the Rebbe wrote in several letters to the participants in the Tanya shiur that lasted for nearly forty years and was given by Rabbi Yigal Pizem, rosh yeshivas Chabad in Kiryot. \* Rabbi Pizem’s shiurim attracted many young people who were interested in learning Chassidus and many of them changed their way of life to a Chassidishe way of life. \* In honor of the Chag HaChagim, Rosh HaShana L’Chassidus, Yud-Tes Kislev, Rabbi Pizem told us how Tanya shiurim spearheaded a revolution in Kiryot, and how the shiur produced Chabad shluchim and askanim of stature.*

“A quiet revolution” is what Rabbi Yigal Pizem calls the *Tanya Kadisha*. “The *Tanya* is the foundation not only of Chassidus but of a Jew’s awareness of the

Creator and his observance of Torah and mitzvos. One who tastes of *Tanya* is a changed person.”

Rabbi Yigal Pizem himself experienced the spiritual delights

of *Tanya* when he was a young boy and a talmid in Yeshivas B’nei Akiva in Kfar HaRoeh. He attended the shiur given by the Chassid, Rabbi Meir Blizinsky. Back then, when he discovered the light, he promised himself that he would continue the tradition and make sure that others tasted of the Tree of Life.

Thus, long before he crossed over to Chabad, Rabbi Pizem began planting the foundations of Chassidus and *Tanya* within the National-Religious crowd, where he served as a mechanech for many years. For over forty years he has been giving shiurim in *Tanya*. This shiur has produced many Chassidim of stature, ovdei Hashem, rabbanim, shluchim, askanim, and those who began their knowledge of Judaism at the Pizem home.

“Those who attend Rabbi Pizem’s *Tanya* shiurim walk out different than when they came in,” testify hundreds of shiur-goers, each in their own way.

The Rebbe’s fondness for the

*Tanya* shiurim at the Pizem home can be seen in how the Rebbe refers to the participants in his letters that were sent over the years.

For Yud-Tes Kislev, Rosh Hashana L'Chassidus, Rabbi Yigal Pizem, rav of the Chabad community in Kiryat Shmuel and rosh yeshiva, tells us his story of how he began studying *Tanya* as a boy, and takes us back to those

early days when the first seeds were planted.

### **How did you first get involved with Chabad?**

My connection with Chabad began when I learned in Yeshivas B'nei Akiva in Kfar HaRoeh. This was in 1957-8 and shiurim in *Tanya* were given by Rabbi Meir Blizinsky. When I heard about the shiur I began to attend and I quickly found them to be a source

of chayus.

R' Meir's shiurim were given in the most fascinating way. He was gifted with an incredible ability to explain things. He simply made all the most abstract concepts in Chassidus come alive. What completely won me over was when he described bittul in the most amazing way, when a Jew is completely given over to Hashem.

Two of the talmidim of the yeshiva, my good friends Rabbi Yosef Hartman of Nachalas Har Chabad and Rabbi Dovid Kretz of Afula, left the yeshiva at a certain point and went to the yeshiva in Lud and Kfar Chabad. I continued to keep in touch with them. Over the years, I continued to take an interest in the Rebbe's teachings. They would send me mimeographed sichos from the Rebbe.

At that time, I already had a daily *Tanya* study session and I would include some other bachurim. Later, when I learned in Yeshivas Kerem B'Yavne, I learned *Tanya* regularly with the rav of Rechovot at that time, Rabbi Elimelech Bar Shaul a"h (of the Shaulson family of Chevron).

This went on until the Six Day War, when I was a little more connected with Chabad and I was signed up for the material, the Rebbe's teachings being disseminated at the time. I remember that when I was in the army, I got Rabbi Nachum Goldschmidt's explanations of *Tanya* that were broadcast on the radio back then. At our army posts we sat with friends and learned *Tanya* in a deep way along with R' Goldschmidt's shiurim.

Because I had tasted of Chassidus I began davening from the Arizal Siddur at that time.

**Did you write to the Rebbe**



Rabbi Yigal Pizem, rosh yeshivas Chabad in Kiryot

about it?

My first letter to the Rebbe was in 1965. I wrote that I was working in a yeshiva high school. In the answer I received the Rebbe wrote: **You have the obligation (and privilege) to promote the necessity to establish set times for the study of p'nimius ha'Torah, which in our generation was revealed as Toras HaChassidus, a daily set time and with additional [learning] on Shabbos Kodesh, a day for Hashem.**

At this point the Rebbe told me my mission in life quite clearly. Even years later, when I had the opportunity to be involved in establishing the Chabad neighborhood in Kiryat Shmuel, the Rebbe told me: **your role is to spread Torah and mitzvos and not that.**

I've seen how my goal is hafatza of Torah and mitzvos through the study of Chassidus and especially *Tanya*.

**In those days, was it unusual for a boy from a National-Religious background to get involved in Chassidus?**

My life is definitely an exception to the norm. In the yeshivos in which I learned, if a bachur wore his tzitzis out, it was unusual. In the army I would also wear my tzitzis out and explain to the soldiers about Toras HaChassidus. A great interest was aroused. I saw the great responsibility I had and I tried to be a role model. Boys in the army knew that wherever I was, there would be kosher food, a proper eiruv on Shabbos, etc. My life of Torah and mitzvos back then was already uncompromising and that was thanks to my learning Chassidus.

While many boys who were niskarev switched immediately to Chabad, I remained where I was

and even worked in Dati Leumi schools in senior positions while continuing to spread Chassidus. This was definitely not the norm.

Between 1965 and 1972 I was in regular contact with bachurim who came from Igud Talmidei HaYeshivos to teach *Tanya*, including R' Moshe Friedman and R' Yechezkel Cohen. Often, we would farbreng with R' Tzvi Greenwald and the mashpia R' Velvel Kesselman. I served as the conduit who conveyed all the values of Chabad to many of the

***For Tishrei 5733 I went to the Rebbe for the first time and the Rebbe won me over. I felt that the Rebbe is the true leader of the Jewish people, mamash like Moshe Rabbeinu, and then I realized that he is actually Moshiach.***

Dati Leumi people in the area. I remember that at that time I bought *Hemshech Ranat*, which was still in a photocopy format, and I taught from it. Some baalei t'shuva came to Chabad as a result.

I think nostalgically about the shiurim in Chassidus that took place at the Be'erotayim Army Base and the Nitzna Outpost near the border with Egypt. We had an interesting custom in that we learned Chassidus on the phone with the soldiers at army posts, thus "sanctifying" the army's

communications network. Later on I began to review sichos of the Rebbe. This was well-received. The ideas were new and aroused curiosity and interest.

After my army service I worked in the National-Religious yeshiva system. At that time I was married already and I learned a chapter a day of *Tanya*. We lived at Kibbutz Tirat Tzvi and I organized a "Chassidus Group" in which people learned *Tanya* a few times a week. This was very well received. Back then I saw that *Tanya* is completely different than other s'farim. I remember that at first I tried to learn Maharal, but when I learned the Alter Rebbe's teachings I saw immediately that it completely grabs you and penetrates deeply into the neshama.

Later I came across *Ohr HaChassidus*, which was published by Rabbi Chanoch Glitzenstein. I learned it with tremendous enthusiasm. I recommend that everybody learn it in depth.

**When did your connection with Chabad solidify?**

In 1967 I met the mashpia R' Reuven Dunin a"h through my friend R' Dovid Meir Drukman, rav of the Chabad community in Kiryot and rav of Kiryat Mochkin, whom I knew from when he taught in Yeshivas Kfar HaRoeh in 1963, when I served as a madrich chinuchi in the yeshiva. R' Dunin guided me. One day he said to me, "Nu, the king is in exile and you sit tranquilly. The king will be coming soon and will ask you why you didn't visit him while still in galus."

So for Tishrei 5733 I went to the Rebbe for the first time and the Rebbe won me over. I felt that the Rebbe is the true leader of the Jewish people, mamash like Moshe Rabeinu, and then I realized that he is actually Moshiach. When I

returned to Eretz Yisroel I immediately told my family and talmidim that the Rebbe is Moshiach and we must all be mekusharim to him. They accepted this matter-of-factly.

\* \* \*

At that time I gave a Gemara shiur to about 70 balabatim. I wanted to teach them Chassidus too but didn't know how receptive they would be. I asked the Rebbe what to do, whether to teach Chassidus or continue teaching Nigleh. The Rebbe told me to teach both. So I began teaching the *Kuntres U'Maayan*. As time went on, the shiur grew, until we had to split the shiur in two!

**You were teaching Chassidus in your home and in the schools that you taught in?**

At that time I acquired a reputation as the Lubavitcher in Kiryot. I organized shiurim in the Pirchei Aharon yeshiva high school in Kiryat Shmuel, where I was the mashgiach. I also gave *Tanya* classes in my home. All sorts of people came and even local journalists wrote about the shiur that attracted many people. I

remember a female journalist coming to our house and participating in the shiurim for women and then writing about it.

Every Monday they would sit for four hours of shiurim in a row that turned into a Chassidishe farbrengen. The mashpia R' Shlomo Kupchik a"h was the first person to develop Chassidus classes in Kiryot. When he couldn't come to Kiryot anymore, I continued the shiurim along with R' Shmuel Frumer (who brought hundreds of baalei t'shuva to the Rebbe and continues to do so). Dozens of people participated in each shiur and this was the nucleus of the Chassidishe kehilla in the area. The *Tanya* classes created a Chassidishe revolution throughout the area. We saw the secret of the power of *Tanya*.

Additional shiurim took place at the Yavneh school in Chaifa and in the religious high school in Kiryat Yam, where I taught.

**Who do you remember of those shiurim?**

It's hard to retain specifics when many hundreds of people and maybe more passed through these

shiurim in my home. The shiur was a magnet to thirsty people who were seeking a path.

I remember, for example, R' Danny Levi, who today is menahel of the Chabad school in Natzeret Ilit. Danny came to the shiurim in uniform, straight from the base. His connection to Chabad was through the shiurim. Another example is R' Moshe Azulai, who also began his journey with the *Tanya* shiurim. Today he runs the network of Chabad nurseries in Kiryot. R' Shlomo Aluro is rav in the Itlit prison. He also learned in the kollel we opened (which was later named *Nefesh Chaya*, after the Rebbetzin a"h) and was niskarev thanks to the shiurim. Also, the shliach, R' Tal Dekel. And I must mention R' Yisroel David, one of the leaders of the kehilla and the assistant principal of the Tzivos Menachem schools in Kiryot. He began his journey to Chassidus with those shiurim. Another is R' Boaz Kali, who is responsible for building all the beautiful mosdos and for the educational revolution in Kiryot. Today he is known for his work in spreading awareness of the Sheva Mitzvos B'nei Noach. I remember R' Chaim Vaturi, who lives in Nachalat Har Chabad, R' Shlomo Yedidya Eisen, a mechanech and sofer who does a lot in the way of hafatzas ha'maayanos in Kiryat Gat; R' Shmuel Drukman and his wife from Kiryat Yam; R' Simcha Geltzeiler from Afula; R' Yaakov Pagot and his wife from Kiryat Yam – who all learned Chassidus at these shiurim. Each has a story to tell and there are many, many more. For a long time I learned *Tanya* every morning with R' Shmuel Frumer, who is known today in Chabad throughout the world. We learned in shul early in the morning and this study of *Tanya* is what was mekarev him to Chabad.



Rabbi Pizem teaching Chassidus via telephone at an army base

When you see the revolution that the shluchim made in Kiryot, you see that it all began with those shiurim and talmidim and the impact of the study of Chassidus. The people I remember are R' Eliyahu Makamel, my talmid from the high school and his brother R' Yossi Makamel, assistant director of the Chabad mosdos in Ako, my talmid R' Moshe Oirchman, director of the Reshet Mifalei Chabad in Kiryot (who established an empire of shlichus in Kiryot) and his brother, R' Nosson Oirchman, shliach and rav of the Chabad kehilla in Acko, which has a successful Chabad house. I remember how R' Moshe Oirchman, in the first camp we made in Kiryot, came to help out and it all began through the *Tanya* classes.

In hindsight I can say that most of the Chabad kehilla here is an outgrowth of the shiurim in *Tanya* and Chassidus. I always say that we have the best weapon in the world and it's called *Tanya* and we can see literally see the revolution it made in Kiryot, which spread to the entire country.

**What about the students in the schools you taught in?**

One of my students at the yeshiva high school in Chaifa was a boy by the name of Rafi Levinson, who today is a rav and shliach in Tel Adashim. He was in the Yavneh high school then and was a boy with a lot of yiras Shamayim, but it was hard for him to express this in a genuine way. What got him was the *Tanya* we learned and that's how he became a Lubavitcher. When he came to Tomchei Tmimim in Lud, the mashpia R' Chaim Ashkenazi said that if Tomchei Tmimim in Lud was made just for him, it would have been worth it, and the rest is profit.

**What did people think of your**

***Today, after all the incredible giluyim of the Rebbe in the sichos of 5751-2, when Chabad's main message is to be ready to greet Moshiach, learning Tanya is more fundamental and vital than ever.***

**teaching Chassidus in addition to your teaching?**

In Yavneh in Chaifa it was hard, but I stood strong. In the first year, I taught there the talmidim literally chased after me to learn Chassidus. They came with questions and problems with Chassidus. I would sit with them and teach *Tanya* and sing Chabad niggunim. During recess I would give a shiur in *Tanya*. At a certain point the powers that be came complaining,

but I wasn't fazed.

One dear student I recall, R' Tzafrir Volner a"h, was an incredibly gifted bachur. At first he didn't want to hear a word about Chassidus, but with time he was "forced" to hear it against his will and as a result he turned his house into a Lubavitcher home.

Afterwards there was a different arrangement and we began learning *Tanya* after davening.

I remember another bachur now, from those *Tanya* classes who has since established a beautiful Chassidishe family, R' Tomer Worth from Kiryat Ata. When he was only 14, he began to be niskarev thanks to the shiurim.

I didn't just teach Chassidus but made sure to instill in my talmidim a committed attitude towards observance of Torah and mitzvos. I strengthened the mitzvos of tzitzis and tz'daka. Some of the parents who saw their children becoming chareidim decided to form a committee of parents, but this didn't help them much.

Based on the Rebbe's explicit instruction, I was a teacher for ten years and then a rav too, at the Levinson School in Kiryat Yam,

### THANKS TO A TANYA SHIUR

Israel's Chief Rabbi Yonah Metzger related how he was niskarev to Chassidus through *Tanya* classes at the Pizem home at a Hachnosas Seifer Torah to the yeshiva on Chai Elul 5763.

"It is a big z'chus for you that you have brought in a new Torah to the yeshiva, which is headed by Rabbi Pizem. I learned *Tanya* with him at a shiur in his home on Friday nights and through him I acquired the geshmak for Chabad Chassidus. He opened my eyes to this derech and I can call him: Mori U'Rabbi!"



along with my job as teacher in Yavneh in Chaifa. At that time I began work at seven a.m. and I finished at ten at night.

**In addition to shiurim at home and in school, did you give other shiurim?**

I was asked to lecture on Toras Chabad in the Chaifa area. I was once invited to a meeting of teachers and principals in Dimus, who were not religious. They were very alert during the lecture and enjoyed it. They even told me they would consider inviting me again. Afterwards, I met one of them and I asked him what happened and he apologized, explaining that they had had a discussion and decided not to invite me since they were afraid I would really convince them!

I was invited to lecture at schools. At a public school in Kiryat Yam they had me speak to three eleventh grade classes with 80 students in all. The third time I went there, the principal, who is a personal friend of mine from the army, pleaded with me not to come into the school because he had problems with the parents and was afraid he'd have baalei t'shuva.

I didn't give in; I remained standing outside to put on t'fillin with the boys. Some of them became baalei t'shuva and one of them became a teacher in a Hesder yeshiva.

**Did you also teach women and girls?**

Yes. There was a young reservist at the University of Chaifa who came to shiurim. When the time came she was drafted and after a week in the army she called me and asked me to help her leave the army. She left the army and established a fine Jewish home.

A student in high school who learned Chassidus with me married

a Lubavitcher. Another girl, who was a madricha in Bnei Akiva, learned *Tanya* with me and when it came time for her to do her National Service, she refused saying it was against halacha. Because of the shiurim in Chassidus she went to Taanach, where she taught in the Chabad school run by Rabbi Yadger. She became very close to Chabad and married a Lubavitcher.

They didn't all become Lubavitchers but even those who didn't changed their attitude towards Chabad and Chassidus. One of the more famous students I

that was founded on the eve of the Yom Kippur War, after the Rebbe campaigned for work with children.

One of the tasks the Rebbe assigned to us was making camps for children. I worked with R' Moshe Drukman, R' Reuven Dunin a"h, and R' Avrohom Ankone. I looked for someone and finally asked Lopoliensky to be the organizer.

We saw then the idea of "the souls they made in Charan" and the power of the *Tanya* classes.

**As someone who has been**



**Rabbi Pizem on an outing with talmidim from the Yavneh school.**

had was Uri Lopoliensky, director of Yad Sarah and current mayor of Yerushalayim. He's a special person and was my talmid. He had acquired some of the fundamentals of Chabad because of his work with Yad L'Achim, where he met Rav Leibov. He has fond memories of our Chassidus classes. When I recently called him he was the one who brought up our learning of Chassidus and *Tanya*. R' Lopoliensky was also the organizer of the first Chabad camp in Kiryot

**immersed in *Tanya* for 40 years and who has been mekarev hundreds and thousands of people, how do you define the study of *Tanya*?**

There is no substitute for *Tanya*. There is nothing in the world that can be mekarev Jews like *Tanya*. It opens the heart and the neshama. Through *Tanya*, people find the way to Hashem and it increases their yiras shomayim and good conduct. When you give a *Tanya* shiur, you can't do it without a Chassidishe story or a Chassidishe



farbrengen, and this is how you change people's whole outlook. It's a real revolution.

I saw this revolution take place many times. The talmidim who learned Chassidus with me were very influenced as far as their Torah and mitzvos are concerned. It took them out of the "*kalus daas*" (light-mindedness), which is characteristic of youth. You see with your own eyes the love the talmidim have for the ideas and the approach. Through *Tanya* you can convey all of the Rebbe's messages about inyanei Moshiach and Geula. It's all within *Tanya*.

**The Rebbe had a special fondness for the "*Tanya* shiurim in the Pizem home," as he put it in letters to participants in the shiur. Can you tell us about that?**

The participants in the shiur wrote regular reports to the Rebbe and received many letters. We always saw the nachas the Rebbe had from this. The Rebbe always added brachos in his handwriting to the participants of the shiur. For example, on Yud-alef Nissan 5738

the Rebbe sent a special letter to "the participants of the *Tanya* shiur in the Pizem home." At the end of the letter, the Rebbe added a handwritten note, "with respect and holiday blessings and may you go from strength to strength in Torah and mitzvos."

During S'fira 5743 the Rebbe addressed the letter to "the participants of the shiurei limud in the Pizem home," and the Rebbe added a handwritten note with a special bracha "with respect and holiday blessings and much success in all your affairs." Already in 5736 the Rebbe wrote a letter to "the participants of the *Tanya* shiur in the Pizem home." During Slichos 5740 the Rebbe added a note which said, "to increase the shiur in quantity and quality."

From all this we saw that the Rebbe had much nachas from these shiurim.

\* \* \*

As we said earlier, Rabbi Yigal Pizem began learning *Tanya* over fifty years ago when he participated in classes given by the mashpia, R'



**Davening while in the Reserves**

Meir Blizinsky in Yeshivas Kfar HaRoeh. Today, Rabbi Pizem continues to give shiurim in that very location with the help of the Irgun Talmidei HaYeshivos, run by R' Menachem Perlstein.

For Rabbi Pizem it is poignant that Rabbi Moshe Tzvi Neria's yahrtzeit is on Yud-Tes Kislev, for he was the rosh yeshiva of Kfar HaRoeh and R' Pizem was one of his beloved talmidim. Rabbi Pizem remembers with nostalgia the days when Rabbi Neria himself gave *Tanya* classes and made sure that the library had sifrei *Tanya* and Chassidus.

As for Rabbi Pizem himself, two years ago, "At one of the shiurim I gave, a talmid brought me a *Tanya* from the library and when I opened it I saw a list of names of the boys in my class, including my name. We all participated in the *Tanya* shiur back then. This was extremely moving for me."

**What is your message for those who teach *Tanya*?**

Today, after all the incredible giluyim of the Rebbe in the sichos of 5751-2, when Chabad's main

### THE ALUMNUS WHO GIVES A SHIUR

Rabbi Meir Tzukerman, one of the roshei yeshiva of Kfar HaRoeh, has this to say about Rabbi Pizem and his shiurim in the yeshiva:

"About 300 boys learn in yeshiva Kfar HaRoeh. The outstanding chinuch message we convey is love for Torah, involvement in life in Eretz Yisroel, contributing to society and building a generation of Jews who will build their homes on the foundation of Torah and mitzvos. There is a special shiur in yeshiva on *Tanya*, which is given by Rabbi Yigal Pizem, a graduate of our yeshiva.

"Some of the graduates of our yeshiva became Chabad Chassidim and we are very proud of them, including Rabbi Dovid Drukman rav of Kiryat Mochkin, Rabbi Dovid Kretz of Afula, Rabbi Pizem, and others. Rabbi Pizem comes every Wednesday night and gives a *Tanya* shiur. There is a large attendance since he gives a good class and we view it positively.

"There are also special events such as on Yud-Tes Kislev and other dates when Rabbi Pizem farbrengs with the talmidim in a very special atmosphere."



Rabbi Pizem with a class from the religious high school in Kiryat Yam where he taught

ha'shlichus (as explained in the sichos of 5751-2), the main thing is missing, i.e., kabbalas p'nei Moshiach. This is why I suggest that at the conclusion of every *Tanya* shiur that people learn an inyan in *B'suras Ha'Geula*, which is like a *Kitzur Shulchan Aruch* for our time, or from the sichos of 5751/52.

This way, we fulfill the Rebbe's wish for us to live with Moshiach. The Rebbe said in the sicha of Balak 5751 that through learning about Geula and Moshiach with understanding, this permeates the emotions "and then the thought, speech, and action, in a way that is suitable for this time as we stand on the threshold of Geula."

When you explain "Yechi," it doesn't turn anyone off. When you present it properly with sources in Chazal and quote the Rebbe, especially in the text, it all becomes clear. Try it!

message is to be ready to greet Moshiach, learning *Tanya* is more fundamental and vital than ever.

We are poised at the completion of the purpose of creation with the hisgalus of the Rebbe MH"M and

the *Tanya* guides us in orderly avoda in the mind ruling the heart and being careful in thought, speech, and action.

If *Tanya* is taught without the chiddushim in the present avodas



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# SHLUCHIM RELATE

*Wonderful and wondrous stories related by the shluchim. \* About the neshama discovered on the way to a prison visit, about a miraculous permit to build a mikva, and about four generations who returned to their roots. \* Sparks of light from the Kinus HaShluchim.*

## ON THE WAY TO THE JAIL IN FULLHAM

RABBI DOVID LIEDER, SHLIACH IN  
MELBOURNE, AUSTRALIA

Last Purim we organized a Purim party for Israelis at the Chabad house. It was a very joyous gathering attended by many mekuravim and there was plenty to drink. The party ended at three in the morning and I remained at the Chabad house with another bachur who was helping me at that period of time.

This bachur had become very involved with Chabad but still had questions that bothered him. His main problem was with the topic of the Rebbe and why we need a Rebbe.

Rabbi Chaim Tzvi Groner, shliach in Melbourne, walked in and said, "You must help us. There are Jewish prisoners in Fullham Correctional Centre and the bachurim who were going to visit them did not get entry permits. Since you are the only one with a permanent entry pass, I'm asking you to go there and read the

Megilla."

I wasn't enthused. The Fullham jail is built in the desert, three hours away from Melbourne. Traveling there and back meant seven to eight hours away and on a day as busy as Purim it seemed impossible. I told R' Groner that I just couldn't do it since the next day, at one o'clock, I was supposed to read the Megilla again at the Chabad house.

R' Groner made a quick calculation and then said, "You can do it! If you go to sleep now until six o'clock and leave at six, you will get there at nine. You'll spend an hour there, until ten, and you'll be able to be back here by one."

Since I was afraid to travel while exhausted, I asked the bachur, the mekurav whether he could join me as an alternate driver. When he agreed to go, I could no longer refuse and we arranged to meet at six a.m.

I took a nap and at six o'clock we were on the road to the jail. At that time of year the sun rises first

at seven o'clock. I stopped the car in the middle of our trip and put on tallis and t'fillin. I tried to wake up the bachur who was traveling with me so he could take over the driving and I could daven, but I was unsuccessful.

Having no choice I continued to drive in tallis and t'fillin while davening. When I got up to Krias Shma I had to stop in order to say the Shma and Shmoneh Esrei with full concentration. We were in the vicinity of the city of Sale and near the exit off the highway I saw police barricades set up near a certain area. I didn't have the time to figure out what that closed off area was and I simply circumvented the barricades, stopped near the grass, left my car and began to daven.

Before I finished davening I heard shouts behind me. I completed the Shmoneh Esrei and saw several guards yelling at me to leave the area immediately. It turned out that I had driven without permission into property owned by a factory which was holding a carnival for the children of their employees.

I motioned to the guards that I was almost done and I got into the car. As the car began moving I heard one of the guards yell, "Shalom!"

My mivtzaim antenna jangled and I quickly left the car and asked him whether he was Jewish. It turned out that he was a sixty-year-old Jewish man who, at the age of

seven, had emigrated with his parents from England to a little town in Australia and from that point on he hadn't met any Jews.

I don't know who was more excited, me or him. In any case, I took a package of mishloach manos out of my car for him, put t'fillin on with him for the first time in his life, and quickly read the Megilla. He was extremely moved and cried like a baby.

Since I was rushing to the jail we concluded our touching encounter though not before exchanging phone numbers. We have been in touch since then.

When we arrived at the jail the Jewish prisoners were very happy to see that the Rebbe hadn't forgotten them but had sent his shluchim. When I told one of the men in jail what had happened along the way, he said, "Maybe all the suffering I'm going through here is worth it so that you met this Jew. Perhaps the Creator of

the world sent us here just so that you would come to us and meet him."

The amazing end of the story was on the way home when the mekurav who had traveled with me, who hadn't understood why we need a Rebbe, said, "Now I understand what we need a Rebbe for. Without a Rebbe, who would travel to Fullham jail and meet this Jew on the road?"

### TO ASK AND RECEIVE

RABBI YESHAYA COHEN, SHLIACH AND CHIEF RABBI IN KAZAKHSTAN

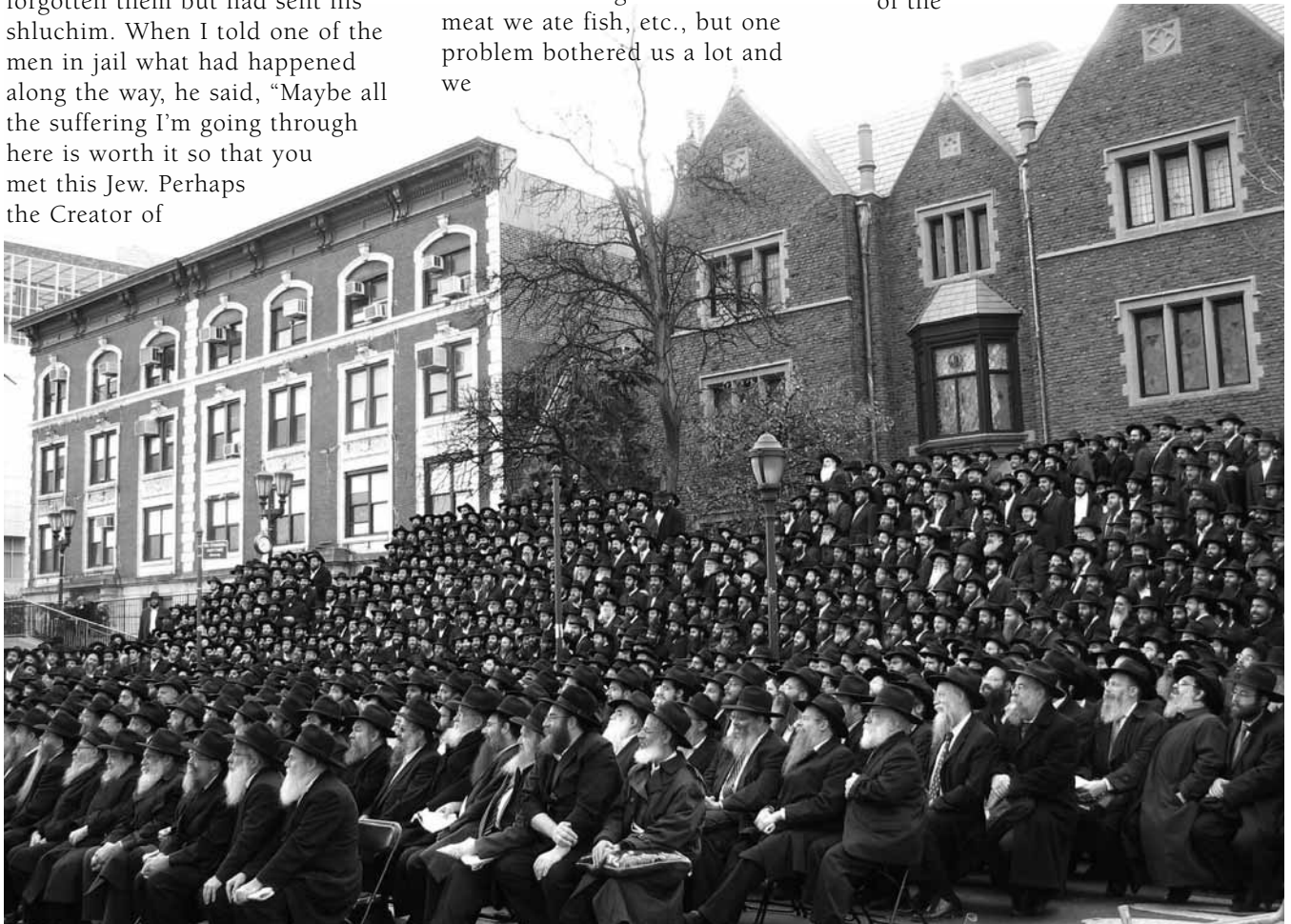
When we went on shlichus 13 years ago, we encountered many difficulties as many shluchim do, such as the inability to obtain dairy products or kosher meat. We somehow managed and instead of meat we ate fish, etc., but one problem bothered us a lot and we

were unable to get around it: there was no mikva in our area.

In order to use a mikva we had to travel very far or fly to Eretz Yisroel. For two years we tried to obtain permits to build a mikva, but all our attempts to do so ended in failure.

In 5756, we flew to the Rebbe and in a letter that we wrote to the Rebbe we asked, with tears, that he give us a mikva. We emphasized that while we traveled far, it was very hard to influence our mekuravim to go to the mikva when there was no kosher one in the city.

In a l'chat'chilla aribber move we decided that on Chaf Av (the yahrtzeit of the



The Rebbe's shluchim in front of 770

Rebbe's father, Rabbi Levi Yitzchok) we would lay the cornerstone for the mikva.

Shortly after we returned to Kazakhstan, I was called by the municipality and told that the request for a lot on which to build our mikva had been accepted and we would be given land in the center of the city, not far from the gravesite of R' Levi Yitzchok.

Although we hadn't yet received building permits we lay the cornerstone and one year later the beautiful mikva was complete. Not only has the mikva problem been solved but many other projects that were on hold due to a lack of permits were given the green light, as, within a short time, we began getting permits for nearly everything we asked for. Not only that but when we asked for a permit to build on 200 square meters we were told that permission had been given for 400 square meters.

From this we see how nothing has changed in regards to the meshalei'ach since Gimmel Tammuz. What remains for us to do is to ask the Rebbe, and when we ask sincerely, we receive the Rebbe's holy brachos in an expansive way.

#### FOUR GENERATIONS

RABBI YOSSEI ENGEL, SHLIACH IN GLENUNGA, AUSTRALIA

Fifteen years before I came here on shlichus, the Rebbe told Chabad Chassidim in Australia to have a Chassidus class in Glenunga. Glenunga is in the South Australian city of Adelaide, which is a few hours distant from Chabad centers, but an ongoing shiur was established nonetheless. The Rebbe even participated in paying the costs of the trip for the first two years.

When I arrived as the permanent shliach, I took responsibility for the shiur. At the first shiur that I gave, a woman asked where she could learn Chassidus. After telling her that she had come to the right place, she sat down and listened closely. That shiur was about *Za* and *Malchus* (*nukva*), *mashpia* and *mekabel*.

At the end of the shiur, the woman came over to me and asked: Are you sure that there is male and female up Above? I said yes, and

***R' Chaim Tzvi Groner made a quick calculation and then said, "You can do it! If you go to sleep now until six o'clock and leave at six, you will get there at nine. You'll spend an hour there, until ten, and you'll be able to be back here by one."***

added that all of Kabbala is based on this principle, and the fact that this physical world is comprised of males and females is because of the spiritual distinction up Above between *mashpia* and *mekabel*, with each one having its special qualities.

Hearing this, the woman said she wanted to tell me a story. This is the story that she told:

My great-grandfather was head of the Jewish community here one

hundred years ago. It was a community that was very cold to Judaism, so my grandmother, daughter of the head of the community, went off the derech. I grew up in a home that was utterly removed from Judaism. For this reason, when I grew up and began seeking meaning in life, I went to all sorts of cults and never thought of examining my own religion, Judaism.

One time I was with my seven year old daughter at a funeral and when my daughter saw the rabbi she asked me who he was. I told her that there are benighted Jews who keep mitzvos. When she asked me more questions I avoided them.

My daughter decided to investigate and at her first opportunity she asked the rabbi for material about Judaism. He gave her the book *Ko Asu Chachameinu* translated into English (*Our Sages Showed the Way*). She was very impressed by what she read and when she read about the holiness of Shabbos she decided to begin keeping Shabbos.

I didn't approve of this but my daughter knew how to nag me until I gave in and began lighting candles. Under her influence I began going to the Reform temple every Saturday. I refused to step foot in the Orthodox shul.

Last week I had a strange dream. In my dream I saw myself in a large and unfamiliar shul. A rabbi with a glowing countenance approached me and said I should look into Chassidus. When I woke up I had the feeling that I had seen this rabbi before. I asked at the Reform temple whether they had any pictures of rabbis, but they couldn't help me.

Their evasiveness made me all the more curious and I began doing my own independent research. I

finally saw a picture of the Lubavitcher Rebbe in his shul in Brooklyn and I recognized the rabbi and the shul of my dream.

I was very excited over the fact that the Lubavitcher Rebbe had come to me in a dream and I asked the Reform rabbi whether learning Chassidus was a contradiction to my being Reform. She told me that

the learning itself was no contradiction, but I should be sure to protect women's rights.

Today I came to this class for the first time and was very happy to hear that Chassidus recognized the great qualities of women.

\* \* \*

This shiur was the first in a

series of shiurim that the woman participated in and today she is a full-fledged Lubavitcher and gives *Tanya* shiurim herself in Melbourne.

Her mother, who at first opposed her daughter's new interest, also ended up coming to the shiurim and began lighting Shabbos candles. Even the



grandmother, who is over 90, called to tell me that before he died, her father told her that one day one of his descendents would do t'shuva.

As for the little girl who was the impetus for her mother's teshuva, today she is on shlichus somewhere in the US.

## T'FILLIN AT SIX IN THE MORNING

RABBI ZALMAN LIPSKER,  
SHLIACH IN PHILADELPHIA

In 1961, when I was a bachur in 770, Rabbi Chadakov, the Rebbe's secretary, called me late at night and told me to go the next morning, at 6 a.m., to a certain Jew and put t'fillin on with him. I did so even though I did not know why I had been sent.

It was only afterwards that I found out that this Jew had had a yechidus with the Rebbe that night and when the Rebbe spoke to him about putting on t'fillin, the man said he didn't know how. The Rebbe told him that he would send him someone to put t'fillin on with him and I was the one who was privileged to be the Rebbe's shliach.

## MOSHIACH PINS

RABBI ARYE LEIB DUDOVITZ,  
SHLIACH AT THE MOSHIACH  
CENTER IN CHICAGO

One of the regulars at the Moshiach Center is a wonderful young man who is studying law. His father-in-law is Satmar and when his father-in-law would visit him he was afraid to take him to the Moshiach Center lest he react to the inyanei Moshiach. He would take him instead to various Hungarian-style shuls in the city.

On one visit they were late on erev Shabbos and they were unable to go to the other shuls which are far from his house. Having no choice he took his father-in-law to

the nearby Moshiach Center.

During Kabbalas Shabbos his father-in-law watched the singing and dancing of "Yechi" and how "Yechi" was proclaimed after the davening and how they learned inyanei Moshiach and Geula. His father-in-law was very impressed and decided to visit the Moshiach Center again on Sunday.

*In my dream I saw myself in a large and unfamiliar shul. A rabbi with a glowing countenance approached me and said I should look into Chassidus. When I woke up I had the feeling that I had seen this rabbi before. I asked at the Reform temple whether they had any pictures of rabbis, but they couldn't help me.*

When he went on Sunday he noticed the bachurim wearing Moshiach flag pins in their lapels. He loved the idea and after realizing that this was an original way of spreading Moshiach awareness he said he also wanted to spread the Rebbe's B'suras HaGeula.

Since then, every time he visits

Chicago he davens at the Moshiach Center and wears a Moshiach flag in his lapel. He says that he wears the flag where he works as a mashgiach in a large meat business and all the shoctim and mashgichim who ask him what it's about learn from him about the Rebbe's B'suras HaGeula.

The story of this man illustrates that sometimes it's the external things like a Moshiach flag that are mekarev people and get them involved in the pnimiyus of the B'suras HaGeula in the sichos of the Rebbe.

## JEWISH PRIDE

RABBI YOEL KRAUSS, SHLIACH TO  
IBIZA, A SPANISH ISLAND IN THE  
MEDITERRANEAN

Four months ago I arrived in Ibiza, where over one hundred Jewish families live. There isn't even one shul!

Before going on shlichus I received an answer from the Rebbe in the *Igros Kodesh* that in a place that people ran to, to hide their Judaism – that is where there should be the open performance of Torah and mitzvos, as the verse says, "and all the nations of the earth will see that the name of G-d is called upon you and they will fear you."

Since there was no shul, I decided to daven in some public place in the city, each day in a different place. The city is full of plazas and I would stand in a different plaza each day and daven. When I wrote to the Rebbe about this I opened to this answer: "Gather them like diamonds outside, one by one." Indeed, we have gathered many Jewish neshamos.

One day a group of tourists walked by and their tour guide asked me what I was wearing on my arm and head. I explained that

I was performing a mitzva that was incumbent upon me as a Jew while for them there were Seven Noachide Laws. I took the opportunity to convey the Rebbe's message that our generation is the generation of Geula and that Moshiach is coming now.

As I was talking, I noticed, out of the corner of my eye, that someone was standing on the side staring at me. I could see that he was hesitating about whether to approach me or not. I thought he was Jewish and after the group of tourists had left I went over to him and said "shalom."

He turned around and asked, "Were you talking to me?"

I said that I was and asked how he was. We got into a conversation, in the course of which I learned that he had come from Eretz Yisroel fifteen years ago from a non-religious home.

He had come with a group which eventually broke up. Some of them went back to Eretz Yisroel

and some of them traveled elsewhere and he was left alone without a home. Every day he lives on a different beach.

When I suggested that he put on t'fillin, he refused since he didn't even know what they are and especially as he was feeling down, not having spoken to his parents in ten years and having found out that a relative had died. I tried to cheer him up and told him that what was was and now he could start afresh.

He finally agreed to put on t'fillin but he wanted to do so privately. I told him: You are a Jew, a member of the Chosen People and you can't be ashamed by the world. On the contrary, everybody will see you and fear you. He put on the t'fillin, perhaps for the first time in his life, there on the street.

Afterwards, I kept in touch with him and went to visit him on the beaches. One time he told me candidly that nobody ever gave him any attention, which is why he was apprehensive about talking to me at first, but then he discovered a

warm Jew who opened his heart to Torah and mitzvos.

## RABBI LEVI YITZCHOK HELPS IN THE SHLICHUS

RABBI BETZALEL LIFSHITZ,  
SHLIACH IN ALMA ATA (ALMATY),  
KAZAKHSTAN

In the course of my work I called someone's home and asked the woman who answered the phone whether she would be interested in having mezuzos. She was very excited and invited me to come over as soon as possible.

When I got there, she told me that a few days earlier she had felt a strong need to be more involved with Judaism. She didn't know who could help her and she went to the gravesite of Rabbi Levi Yitzchok, the Rebbe's father, and asked for his help so she could find someone who would help her be a true Jewish woman. Right after that she got the phone call from me.

Her husband found her story inspiring and decided to put on t'fillin every day.



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