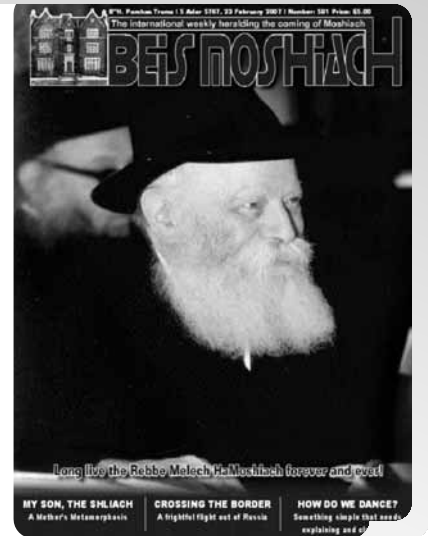


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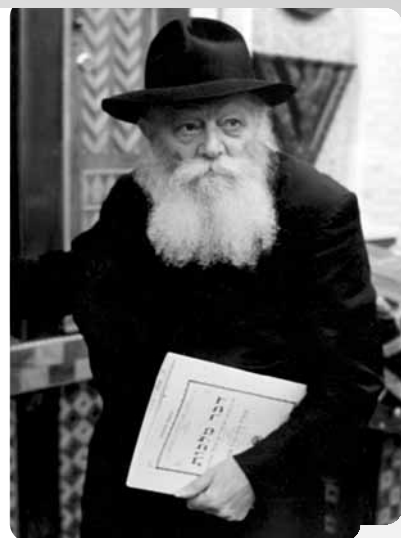
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PRAISED IS ONE WHO FULFILLS THE MITZVOS OF PURIM IN THIS MANNER

LIKKUTEI SICHOS VOL 26, PG. 442
TRANSLATED BY BORUCH MERKUR



Our Sages have said regarding the Mitzvos of the days of Purim, “and sending portions [of food], a person to his friend’ – two portions to one person – ‘and gifts to the impoverished’ – two gifts to two people” (Megilla 7a).

We may assert the following explanation of this statement according to Chassidus: It is known that on Purim there was a miracle of the salvation of both the body and the soul (which was not the case regarding Chanuka, for it was a salvation from a spiritual exile alone – *Torah Ohr*, discourse beginning with the words, “The concept of Chanuka”; see also *Evush* brought in *Taz Orach Chaim* Section 670:3). The Jewish people merited this on account of their self-sacrifice for the sanctification of G-d’s name, for they cleaved to Him, may He be blessed, with the application of simple will, surpassing the intellect and reason. Indeed, had they wanted to change their religion, Haman would not have done anything to them; he had only decreed against the Yehudim [i.e., observant Jews], as it is explained at length in the teachings of Chassidus regarding Purim.

The ultimate expression of self-sacrifice is when it influences one’s day-to-day life. That is to say that only one’s G-dly Soul should rule over his body and Animal Soul [the Animal Soul should never gain control]. The intermediary between the two souls is the Intellectual Soul, as discussed in the discourse (of my honorable father-in-law, the Rebbe shlita, when he was in America for the first time, in the year 5690) beginning with the words, “*Rava Chazya*,” among other places.

It says that there is no poor man except one who is poor in mind and there is no rich man except one who is rich in

mind. Therefore, the Intellectual Soul (needless to mention the G-dly Soul) should not be called impoverished in absolute truth, which is not so with regard to the body and the Animal Soul [which lack intelligence].

Thus, following their show of self-sacrifice, the Jewish people were then commanded regarding Mitzvos that allude to the fact that self-sacrifice requires the G-dly Soul to be drawn into the Animal Soul and the body. Namely, gifts to the **impoverished**, and specifically two poor people [i.e., the body and the Animal Soul], and sending portions, a person to his friend – i.e., the Intellectual Soul, which is called a “friend” of the G-dly Soul, for which reason it can be an intermediary, as it is explained in the discourse mentioned above. (Specifically **two** portions [are required], for the intellect is not true intellect unless it comes to a resolution through judging from the outset by considering an approach and its opposite, beneficence and justice, problem and resolution, for this comprises the intellect, as explained in several places.)

*Self-sacrifice
requires the G-dly
Soul to be drawn
into the Animal Soul
and the body.*

The classification of Torah that includes a concept for the sake of the Intellectual Soul, the Animal Soul, and also the body, are the addresses of the Rebbes, which contain: 1) depth of thought, 2) instructions with regard to [attaining] good character traits and feelings of the heart, 3) stories and descriptions of [exemplary] conduct in actual deed.

Praised is the one who merits to fulfill the sending of portions and gifts, in the manner discussed above, to the masses...

(from a letter of Shushan Purim 5706)

A DAILY DOSE OF MOSHIACH & GEULA: 5 ADAR – 11 ADAR

*Selected daily pearls of wisdom from the Rebbe MH"m
on Moshiach and the Redemption.*

COLLECTED AND ARRANGED BY RABBI PINCHAS MAMAN, SHLIACH, RISHON L'TZION, ERETZ YISROEL
TRANSLATED BY MICHOEL LEIB DOBRY

5 ADAR I: MELECH HA'MOSHIACH – KING AND NASI

"And My servant Dovid shall be king over them, etc., and My servant Dovid shall be a prince to them forever." (Yechezkel 37: 24-25)

The verse speaks about the two duties of Melech HaMoshiach: Moshiach will be a king fighting the wars of G-d (Rambam, Hilchos Melachim, Chapter 11), and a nasi teaching the people the way of G-d (Rambam, Hilchos T'shuva, Chapter 9).

It is thus understood that regarding a king, it says "over them," while regarding a nasi, it says "to them." The conduct of kingship is by rising above the people – "over them," whereas the influence of the nasi comes by drawing them close, as he tries to get the people to grasp and understand his words – "to them."

(Likkutei Sichos, Parshas VaYigash 5751)

5 ADAR II: DELICACIES WILL BE AS AVAILABLE AS THE DUST

In describing the situation in the Future to Come, the Rambam writes (Hilchos Melachim, Chapter 12): "The occupation of the whole world will only be to know G-d. Therefore, the Jews will be great sages and know hidden matters, and they will attain the knowledge of their Creator according to human potential, as is said, 'For the world will be filled with the knowledge of G-d as waters cover the sea.'"

It is thus understood that when the Jewish People will be in such a situation, there will be no importance to the

physical miracles and wonders in the fruits of the land, and in the language of the Rambam, "And all the delicacies will be as common as dust," meaning that the importance of delicacies will be as dust; there will be no need for them.

(Likkutei Sichos, Parshas B'Chukosai 5751)

6 ADAR I: THE AVODA OF MOSHIACH

"If a king will arise from the House of Dovid who is learned in Torah and involved in mitzvos as Dovid his father...and will compel all Israel to walk [in the ways of Torah] and strengthen it, and fight the wars of G-d, it may be presumed that he is Moshiach." (Rambam, Hilchos Melachim)

We learn three main points from this halacha in the avoda of Moshiach:

"learned in Torah" – the avoda of Moshiach with himself.

"and will compel all Israel" – the avoda of Moshiach with others.

"and fight the wars of G-d" – the avoda with his portion in his world (victory over all the nations around him).

(sicha, 13 Nissan 5745)

6 ADAR II: EVERYONE WILL BE COMPLETELY HEALED IN THE FUTURE TO COME

"In the Future to Come, [when] G-d will remove the sun from its sheath, tzaddikim ("and all your people are righteous") will be healed by it." (Nedarim 8b)

(Then) there will be the complete revelation of “a sun is Havaya” in all its force, and in a manner that will be drawn down and accepted within a physical body, to the point of affecting the healing and perfection of the body.

(Shabbos Parshas VaYeira 5752)

7 ADAR I: MOSHE RABBEINU WILL ENTER ERETZ YISROEL TOGETHER WITH THE GENERATION OF THE DESERT IN THE FUTURE TO COME

Our Rabbis, of blessed memory, have said (BaMidbar Rabba 19:13) that at the Future Redemption, Moshe Rabbeinu will enter Eretz Yisroel, heading the entire generation of the desert.

According to the abovementioned Midrash, it is understood that the Redemption of the entire Jewish People in its truest and most complete sense (when not even one Jew will remain in exile) can only be specifically with the Future Redemption, and not the Redemption from Egypt.

For the ultimate purpose of the Exodus from Egypt was coming to Eretz Yisroel, and the six hundred thousand Jews who went out from Egypt remained in the desert and were not privileged to reach the land, and only at the Future Redemption will they arrive there.

(Seifer Hisvaaduyos, 12 Sivan 5744)

7 ADAR II: THE DIVISION OF ERETZ YISROEL IN THE FUTURE TO COME – TEN LANDS FOR THIRTEEN TRIBES

In connection with the division of Eretz Yisroel – as is written, “To these you shall divide the land in inheritance, etc., to the many you shall increase his inheritance, etc., however by lot shall the land be divided, etc.” – since only the manner of the division of the land is interpreted, and not the details in the distribution to the twelve tribes (as in Parshas Matos-Massei that follows), it can be said that this command also includes the complete division of the land in the days of Moshiach, the land of the ten nations that will be distributed to thirteen tribes, including the tribe of Levi, “the tribe of Levi is one.”

(Shabbos Parshas Balak 5751)

8 ADAR I: ALL THE WANDERING AND QUESTIONS WILL BE NULLIFIED IN THE REDEMPTION

At the time of the Redemption, the wanderings of the exile and the opposite of rest in the inner exile in Avodas

Hashem will be nullified.

This includes in its simplest sense the nullification of all the concealments and hiding of the exile, and all the questions (and particularly on the Redemption and on Moshiach Tzidkeinu) that derive from the exile itself.

(Shabbos Parshas BaMidbar 5751)

8 ADAR II: THE DIVISION OF ERETZ YISROEL IN THE FUTURE TO COME – G-D HIMSELF WILL DISTRIBUTE THE LAND

And by the Jewish People doing the avoda of “Mach Da Eretz Yisroel” in its most complete sense, we will enter Eretz Yisroel dancing, and we take a portion in the division of Eretz Yisroel in the Future to Come “to thirteen tribes” by G-d Himself – “G-d Himself divides for them” (Bava Basra 122a).

(Shabbos Parshas Pinchas 5751)

The conduct of kingship is by rising above the people – “over them,” whereas the influence of the nasi comes by drawing them close, as he tries to get the people to grasp and understand his words.

9 ADAR I: LASHON HA’KODESH FOR EVERYONE IN THE FUTURE TO COME

In the Future to Come, there will be the destined fulfillment of “For then I will convert the peoples to a pure language that all of them call in the name of G-d, to worship Him of one accord” (Tz’fania 3:9). **A pure language:** *Lashon Kodesh* (commentaries on the verse).

“And it can be said that what is written, ‘For then I will convert the peoples to a pure language,’ means that everyone will know *lashon ha’kodesh*, and there will be no need for the aspect of understanding.

“Everything in the Future to Come will be in *lashon ha’kodesh*, which is the rock of Creation in the hands of

Heaven.”

(Shabbos Parshas Mishpatim 5752)

9 ADAR II: THE ESSENCE OF THE MOMENT OF THE REDEMPTION

The Redemption is literally coming immediately at this moment and in this place, such that the last moment of the exile and the last point of the exile become the first moment and the first point of the Redemption.

(Shabbos Parshas Shmos 5752)

10 ADAR I: THE TIME AND SIGNS OF THE REDEMPTION – WE ALREADY SEE THE BEGINNING OF MOSHIACH’S WORK UPON THE NATIONS

Since we are in the “*hechste tzait*” (the loftiest and most auspicious time) of the coming of Moshiach Tzidkeinu,

“Hineh Zeh (Melech HaMoshiach) Ba,” we have already seen (a similarity and) a beginning of the work of Melech HaMoshiach upon the nations, “and he will judge among the nations, and reprove many peoples, and they shall beat their swords into plowshares, etc.,” by G-d placing in the hearts of the nations of the world (“the heart of kings and ministers in the hand of G-d”) to decide and proclaim together on the state of “and they shall beat their swords into plowshares.”

(Shabbos Parshas Mishpatim 5752)

10 ADAR II: THE TIME AND SIGNS OF THE REDEMPTION – PURIFYING THE WORLD AND THE NATION OF FRANCE

One of the destinies of the Redemption is stated explicitly in connection to the nation of France: “And this exiled host of the children of Israel who are [with] the Canaanites as far as Tzarfaz, etc., they shall inherit the cities of the south. And deliverers will go up to Mt. Tzion to judge the mountain of Eisav, and the kingship shall be G-d’s.” (Ovadiah 1:20-21)

And from the prophet’s detailing the exile and redemption of France, it is understood that a special connection exists between them...and the reason is that the completion of the world’s purification – “and the kingship shall be G-d’s” – is brought about through the purification and elevation of (the Jews in) France.

...since this country was then the force of the klipa and harsh judgment, and it opposed the conduct of *yiras Shamayim* (fear of Heaven), and particularly, the path of chassidus...now the situation has changed completely...to the point that it has been transformed into a place and center of Torah and Yiddishkeit. In other words, it had been cleansed and purified in a permanent manner to establish the inner light.

(Shabbos Parshas VaYeishev 5752)

11 ADAR I: THE TIME AND SIGNS OF THE REDEMPTION – THE NATIONS OF THE WORLD ARE ASSISTING THE JEWISH PEOPLE

(We see in the events of recent times that) the country of Russia has permitted departure from its borders, and is even helping Jews to travel to our Holy Land.

This resembles a preparation for the Future Redemption, when the nations of the world will assist the Jewish People to go out from the exile and go to Eretz HaKodesh, as is written: “And they shall bring all your brethren, etc.” (Yeshayahu 66:20).

(Shabbos Parshas Mishpatim 5752)

11 ADAR II: THE TIME AND SIGNS OF THE REDEMPTION – THE PERSIAN GULF WAR

“In the year that Melech HaMoshiach will be revealed, all the kings of the nations of the world will provoke one another...the king of Persia will provoke the king of Arabia, and the king of Arabia goes to Aram (another version: Edom) to get advice from them...and all the nations are in commotion and bewildered...and G-d says to the Jewish People: My children, do not be afraid, all that I have done, I have done only for you...”

“At the time that Melech HaMoshiach comes, he stands upon the roof of the Beis HaMikdash and declares to the Jewish People, saying: Humble ones – the time of your Redemption has arrived” (Yalkut Shimoni, Yeshayahu 499).”

It is thus clear that the Persian Gulf War is one of the signs of the Redemption, as the phenomenon of “kings provoking one another” is one of the signs of the Redemption (B’Reishis Rabba 42:4), and more particularly, when “the king of Persia (the region that covers all of Iraq) provokes the king of Arabia,” as what happened in this war.

(Shabbos Parshas Chayei Sara 5752)

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HOW DO WE DANCE?

*The fact that dancing is explained and mentioned so many times in the teachings of the Rebbeim proves that even something so seemingly simple needs explaining and clarifying. * The introduction to the booklet Keitzad Merakdim, edited by R' Yishai Kali.*

HOW DO WE DANCE?!

The question “*keitzad merakdin?*” (how do we dance?) seems peculiar at first glance. Dancing is something that is beyond the rational, it is an avoda that requires a state of bittul-nullification on the part of the dancer. True dancing doesn’t necessarily have anything to do with a reason to dance. It comes from the heart, pure simcha, without a goal, without a “how.”

“The King Dovid capered and pranced about before Hashem,” says the verse, and when his wife Michal mocked this behavior, Dovid said, “I would demean myself even more than this!” In the sichos it is explained that this behavior of Dovid went beyond the rational; it went beyond the “how.”

The Gemara tells of R’ Yehuda bar Ilai who danced for the bride with three myrtle branches in his hands. The Tanaim tried to stop him, saying that his conduct wasn’t

befitting a Torah scholar, but R’ Yehuda did not change his behavior. It was only at his funeral when a pillar of fire separated between him and everybody else that everybody knew that he was right. In Chassidus it is explained that R’ Yehuda’s behavior was “folly of holiness,” a folly that is above explanations and understanding, above “how.”

Furthermore, dancing is done with the legs, not the head, and it brings the mind and middos to joy. Even an intellectual cannot merely meditate on joyous subjects but has to kick up his heels to reach the level of “*merakdin*.”

In the avoda of dancing, the differences between Jews, between the smart and foolish, the scholar and the ignorant, are absolved. When dancing, everybody joins the circle. It’s the simple Jew who does not understand the “how” who gets swept up into the dancing and joy

with greater enthusiasm than the intellectual Jew who may better understand what simcha is about.

So where does the question of “how” come into the picture when talking about dancing?!

JEWISH DANCING

In order to understand this, let us examine the difference between the dancing of a Jew and the dancing of a gentile. Non-Jews also know how to dance, so what difference can there be between Jewish dancing and the dancing of everybody else?

A Chassidic parable explains this. A king had an only son and he sent this son to distant parts, among simple people, in order for him to learn their way of life so he would be fit to rule over them when the time came. After years of exile, the prince received a letter from his father calling him back to the palace.

The prince rejoiced over this good news and wanted to dance, but if he would dance then and there, everybody would think he had gone mad. So he invited all his village friends for a drink at the local inn and as the villagers drank and made merry, they all danced together.

Chassidim would say, they danced and he danced. They

danced because they drank and got drunk, whereas he danced because of his inner reason to be joyful. They danced for no reason, while he danced because he was about to return to his father, the king.

It may seem that there is no difference between a dancing Jew and a dancing gentile, but the Jew's simcha is real, and not because he imbibed some alcoholic beverages.

Even externally, there is a big difference between the dancing of a Jew and a non-Jew. In the non-Jew's dancing the emphasis is on him. In non-Jewish dancing, each person is on display and the movements are meant to show off one's prowess, and this inflates the ego.

In Jewish dancing there is the nullification of the dancer. The dancing is done in unity, hand to shoulder in a circle. The movements are refined with an awareness of Hashem's presence.

The dancing Jew knows that Hashem is above him and watching him. The Rambam at the end of the laws of Lulav writes that "simcha is a big avoda." With Jews it's not about wildness but a true, inner simcha, which is expressed in dancing that is done with fear of Heaven.

This doesn't mean that a Jew who dances measures his movements and thinks before taking each step, because dancing is beyond contemplation; its source is simcha that "breaks boundaries." However, since a Jew in essence is a "servant of Hashem," and constantly behaves in a way of "know Him in all your ways," this is naturally carried over to his dancing and rejoicing, which are holy.

It turns out then that the question of "how" is indeed an important one; for both the Jew



and non-Jew dance, the difference is “how.”

“HOW DO YOU DANCE” IN CHABAD?

Furthermore, if you look at the explanations of the Rebbeim on the topic of dancing, you will discover that even within Jewish dancing there are various levels. In a letter that the Rebbe Rayatz wrote he defines a new category of dancing – Chabad dancing:

“Chabad dancing with all its enthusiasm and ardor is a Chabad-dance. Not only is Chabad-dance not a dance of TL”aK [a reference to the year 5530 which was known as a year of disorder] but it is truly a Chabad-dance, for the Rebbe in his self-sacrifice for the Chassidim, draws down the light of the intellect not only in song but in dance too ... The Rebbe, with his guidance, affected the Chassidim so that Chassidic feet know to whom they belong, and they are vessels for the light of the intellect that the Rebbe draws down in dance.

(letters of the Rebbe Rayatz, vol. 4, p. 291)

In this letter we see the importance of the “how.” Even in the avoda of dance, where one would think there is no place for the mind and the “how,” the Rebbe drew down the light of the intellect.

Perhaps we can also say that the fact that the topic of dance is explained so much in the teachings of the Rebbeim proves that even a subject as simple as this needs clarifying so we know “how” to dance.

WHEN TO DANCE

In a lighter vein we can say that the question is only “how” to dance and not “whether” or “when” or “how much” or “why” to dance. This is because the need and great

importance of the avoda of dancing is clear to *ovdei Hashem* (servants of G-d) and the question is merely “how” to go about it.

There is no set time to dance. The story is told about R’ Levi Yitzchok of Berditchev, whose Chassidim saw him dancing in the morning before Shacharis. When they asked him why he was rejoicing, the tzaddik answered that he had just recited the morning blessing “that He did not make me

*In our generation,
the generation of
Geula, Jews rejoice
and dance because of
the Geula. It is said
that the Rebbe once
told someone in
private audience that
if the Chassidim knew
how close Moshiach is
they would dance in
the streets.*

a gentile,” and how could he not rejoice and dance?

A similar story is told about a Jew whose house was reduced to ashes in a fire. He stood in the street near the remains of his house and danced. When passersby who thought he had lost his mind in the tragedy asked him why he was dancing, he answered, “I thank Hashem that I am the servant of the One G-d, for if, Heaven forbid, I worshipped wood and stone, my

god would have been burnt in this fire!”

Chassidim never looked for a reason to dance. They didn’t only dance on Shmini Atzeres and Simchas Torah, but on many other occasions as well. Throughout the cycle of the year, Chassidim found reasons to dance. In our generation, the generation of Geula, Jews rejoice and dance because of the Geula. It is said that the Rebbe once told someone in private audience that if the Chassidim knew how close Moshiach is they would dance in the streets.

This can be understood with the famous story (mentioned in *Likkutei Sichos* vol. 20) about the clever child whose father refused to buy him an apple. The child recited the blessing and his father had to buy the apple for his son so the blessing would not have been said in vain. So too, Jews who want to greet Moshiach dance and rejoice now, thus forcing, so to say, Hashem to send the Geula and give us a real reason to rejoice.

DOES DANCING LEAD TO JOY OR JOY LEAD TO DANCING?

Does dancing lead to joy or is it the other way round? The truth is that both are correct, for simcha is expressed in dance yet even dance that starts off reluctantly will eventually sweep up the participants in true joy. Either way you look at it, dancing adds to the simcha. The Baal Shem Tov brought down rain with the power of dance and simple Jews annulled a harsh decree through dance. Dancing is part of the service of Hashem and it has a powerful effect.

We pray that we very soon merit dancing the biggest, happiest dance, the dance in which we actually greet Moshiach Tzidkeinu.

A METAMORPHOSIS

BY SARAH K.

Growing up in the world of secular materialism, I learned that the greatest source of nachas a woman could have was to be able to say “My son, the doctor” or “my son, the lawyer.” If you could say that, you had made it, you were there!

Imagine a hungry, wandering soul stumbling across a scrap of Chassidus; that was me aged 17. I couldn't get enough of it and the more I studied the more observant I became, but never appreciated just how much the Rebbe was behind my teachers. I was always helping the Rebbe's emissaries and from the very first week of marriage, my door was open to countless people who were looking for that something more. Nevertheless, my connection to Chabad at the time remained solely to its philosophy, never to the Rebbe and I had no desire to go to 770.

I moved to Eretz Yisroel very soon after I married and my limited Hebrew became the last straw as far as *hiskashrus* was concerned. I was reluctant to join the *mitvtzaim* ladies who went knocking on the doors of strangers. I put my children in the Rebbe's schools and whenever he gave us a new directive, I was always one of the first to carry it out but, strange as it sounds, I had no inner connection and somehow along the way, I had totally missed the essence

of Chabad. I was aware that it was the Rebbe who sent the emissaries but I had no idea that they couldn't have done what they did without him.

I continued to take, and take, and take yet more from the Rebbe and his Chassidim, until those formative years in the Chabad schools finally bore fruit.

My oldest child called from 770. This time it wasn't to tell me about the classes he had been giving in New York; how I enjoyed those calls, hearing how he was teaching Torah, but without having to go too far, without having to put himself out too much.

“Mum, it's time for me to leave America to go on *shlichus*, but the place I have been offered is quite far away. I hope you approve because I so very much want to go.”

“Well, where to,” I asked innocently.

“The Far East.”

My mind began racing: drugs, jails, violence, poverty, idol worship,

distance, what would he eat?

“Thailand?” I shrieked.

“No, India.” I relaxed a little.

My father comes from India, so it wasn't totally foreboding and unfamiliar.

My father, on the other hand, was horrified: “Did I spend years telling you how I fled from that place with its terrible diseases, only for you to send your own child there?”

I woke up to the stark reality: my children were now emissaries of the Rebbe, prepared to go anywhere, anytime, no matter what they might encounter, no matter what the risks and no matter what *mesirut nefesh* was involved.

Another of my sons had gone to Russia, when the iron curtain had only just fallen; he had some close encounters to relate when he returned. I guess I must have repressed my feelings then, but when I received that phone call from New York, they came surging to the surface in their full intensity. I wondered if perhaps I had made a mistake by putting my children in the Rebbe's *mosdos*. There seemed to be no end to this seemingly reckless behavior. It was even happening in Israel, under my nose. On the eve of Purim an even younger brother called from yeshiva to tell me he was going to read the Megilla in the dangerous zones we know as ‘*shtachim*.’ He seemed oblivious to the recent shooting in those areas and cared only about one thing:

being the Rebbe's *chassid*. I felt that the Rebbe had taken my children from me. I had put them in his *mosdot* to enjoy learning *p'nimius ha'Torah*, to have unconditional love for their fellow Jews, to become *bittul*, to do *mitzvaim* sure, but not with *mesirut nefesh*. I had never stopped to consider the implications of a Lubavitch education and now it was too late.

The initial feeling of resentment which had given way to resignation finally gave way to a sense of *bittul*. I knew my feelings were coming from the wrong place. I knew the Rebbe was one hundred per cent *emes*, totally good and wouldn't tell my children to do something foolish, even though it seemed that way to me. Had the Rebbe really taken my children or had I given them to him? Or had he graciously allowed them to study in his *mosdot*, giving them the chance to reach such great heights?

Growing up in the world of secular materialism, I learned that the greatest source of *nachas* a woman could have was to be able to say "My son, the doctor" or "my son, the lawyer." If you could say that, you had made it, you were there! These mothers moved around in a class of their own. I was about to unlearn this theory as the moving stories rolled in, one after the other. The incredible awakening each *neshama* experienced from just one encounter with the Rebbe's *shluchim*: their tears, their devotion, their resolutions – and it was my own children who had a part in it.

The phone rings at all hours of the night, from the countries which are a few hours ahead, and also those which are a few hours behind.

"What can we use for *s'chach*?"

"How do you make donuts?"

With every call, there is a request for some basic commodity: medicine,

I woke up to the stark reality: my children were now emissaries of the Rebbe, prepared to go anywhere, anytime, no matter what they might encounter, no matter what the risks and no matter what mesirut nefesh was involved.

food, books, and somehow the Rebbe makes sure they get what they need, no matter where they are. I soon discovered a whole squad of parents who receive calls at all hours of the day and night and travelers willing to deliver their '*mesirut nefesh* parcels.' Even the airport officials are happy to oblige, knowing they have a part in the work of the Lubavitcher

Rebbe, so how should a *shliach's* parent feel?

Sometimes it can be extremely challenging. After falling seriously ill in South America, my son had to have his blood pressure monitored every week for the entire year he was there. Can we conceive even for a minute that the Rebbe wouldn't take care of this too? The patient put t'fillin on the local Jewish medical students and they reciprocated by taking his blood pressure. What could be simpler? I became part of a worldwide network of mothers, all sharing the same joy, and all experiencing the same pain. But it isn't to any Medical Association to whom we cry when we need encouragement, neither to a Law Society.

I read in *Beis Moshich* magazine about a certain *yeichidus* which took place in the Rebbe's room. The visitor noticed a troubled look on the Rebbe's face and asked the cause of his anguish. The Rebbe explained that there was an elderly couple whose children had left one by one for *shlichut* around the globe. Now they were in the airport saying goodbye to their youngest child who had just got married and was beginning her life as a *shlucha*. "They are crying," said the Rebbe, "and even though they are tears of joy, they are still tears, and I am crying with them."

In the most difficult moments, I recalled this story; in the greatest moments, I said, "my son, the *shliach*!"

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INNER REDEMPTION THROUGH THE INNER DIMENSION OF THE TORAH

BY BORUCH MERKUR

*What exactly is Chassidus and how is it specifically geared towards refining – and even transforming – the Animal Soul? * Part 4 in the series Warrior Within.*

The key to mastering the war within is Torah. Torah has the power to redeem the G-dly Soul from the constraints and hindrances of the body and the Animal Soul and reconnect the G-dly Soul to its Source, G-d.

As mentioned above, this quality of Torah is especially pronounced in the inner dimension – the essence – of the Torah, the teachings of Chassidus. So what exactly is Chassidus and how is it specifically geared towards refining – and even transforming – the Animal Soul?

ON THE ESSENCE OF CHASSIDUS

The Rebbe MHTM's *On the Essence of Chassidus*¹ is likely the best source for deriving a true understanding of what Chassidus is. To a certain degree, the essence of Chassidus defies definition, for it is itself essential and formless, transparent. True, it is apparent that the study of Chassidus engenders a variety of particular effects, but as we shall see, all these stem from an essential core – an abstract foundation, but one that has powerful, practical manifestations.

To begin with, *On the Essence of Chassidus* enumerates four qualities describing Chassidus. The advent of Chassidus, and its founder, the Baal Shem, occurred at a time when the Jewish people were persecuted and downtrodden, unable to devote themselves wholeheartedly to the service of G-d. Chassidus served (1) to revive them from their suffering by encouraging them that they can come close to G-d – through earnest prayer, good deeds, and the fulfillment of G-d's commandments – even in the face of their challenges, and that they can do it with real love for G-d, not sufficing with following His law begrudgingly but (2) with sincerity and enthusiasm, going beyond the letter of the law. In this manner, the person's entire being is focused on the goal of coming closer to G-d, (3) transforming his innermost nature, refining his Animal Soul and body and making them more receptive to G-dliness. The principle means by which this transformation occurs is by (4) internalizing the mystical teachings about G-dliness, (something that Chassidus enables every person to do, regardless of his spiritual status) drawing them within – not only within the intellect of the G-dly Soul but also that of the Animal Soul.

This description of (some of) the (peripheral) effects of Chassidus, however, falls short of capturing the essential nature of Chassidus itself, as the Rebbe explains:

*These qualities do not quantify and define the **essence** of the teachings of Chassidus; the essence of Chassidus is an essential point free of individual expressions. However, stemming from its essential point, all the aforementioned qualities branch off.*

Chassidus is not just a means to revive slumbering souls or to inspire a person to piety; it is not just the impetus for a change of character or a language to communicate G-dly wisdom. These are all tremendous accomplishments of the teachings of Chassidus, but these descriptions fail to define the essence of Chassidus itself.

The essential point of Chassidus is something central and fundamental, a source from which all these virtues are derived. The Rebbe offers the following definition based on the words of the Rebbe Rashab in the discourse entitled, “*Pada V’Sshalom*” of 5675:

The essential point of Chassidus is...the channeling of a new light from the aspect of the inside of the [G-dly emanation called] Crown (Kesser), and even higher, the veritable channeling of the inside of Ancient (Atik), the Infinite that is found in the Unknowable Beginning (RaDLA, Reisha D’Lo Isyada).

This definition may seem impenetrably esoteric and abstract, but it is the foundational point from which all the very practical and lofty qualities, described above, are derived. In simple terms, Chassidus draws down the very essence of G-dliness.

HOW CHASSIDUS IS UNIQUE

Of course, Torah in general possesses this quality:

The essence of Torah is that it is “utterly united with the light of the Infinite, blessed be He, which invests itself within it in the ultimate manner of unification” ... automatically including within it also all of the various virtues and perfections in the world, and through it, vitality is channeled and etc.

*Thus, although the essential point of **all** dimensions of the Torah is that they are “utterly united with the light of the Infinite, blessed be He,” nevertheless, this point is primarily expressed in the teachings of Chassidus (as is said in the [Rebbe Rashab’s] discourse regarding Chassidus – that (specifically) **it** is “the channeling of...the Infinite that is found in the Unknowable Beginning (RaDLA, Reisha D’Lo Isyada)).”*

The Rebbe Rashab ascribed this capacity of channeling G-dliness specifically to Chassidus, because Chassidus is particularly suited for this purpose, more so than any of the four dimensions of the Torah, as the Rebbe MH”M explains:

*[The reason this distinction is noted specifically with regard to Chassidus] is because regarding all of the dimensions of the Torah, the aspect of the Infinite within them is invested in a particular form, a form that defines and expresses the nature of this dimension [of the Torah], and this form of this dimension of the Torah (be it Literal (P’shat), Allusion (Remez), Homily (Drush), Mystical (Sod) [referred to by the acronym PaRDeS (orchard)]) conceals the simple perfection of the Infinite invested within it, the concealment of a garment, so to speak, that cannot be changed.² The teachings of Chassidus, on the other hand, since they are not defined by a certain form – and the forms through which a concept of Chassidus is revealed are “like a garment that You will change **and they will be changed**”³ (which is why it includes all four dimensions of the Pardes of Torah and enlivens them, as will be explained) – the form does not hide, in a true manner of concealment, the simple perfection of the Infinite within it.*

Chassidus is unique in that it has no form of its own to conceal the G-dliness within it. Thus, it is the perfect vehicle for transmitting the simple perfection of G-dliness. Although the teachings of Chassidus must assume some form when it is communicated, this form is not restrictive, lending it the flexibility and transparency to channel added light and vitality into any concept expressed through any dimension of the Torah:

In Torah, there are four dimensions [Pardes]: Literal, Allusion, Homily, Mystical. The teachings of Chassidus bring vitality within each of them ... The teachings of Chassidus bring vitality into every single concept learned in Torah (in

all dimensions of Pardes pertaining to it [i.e., each concept]), bringing it to life in an entirely different way, with essential life-force. And this vitality also sheds more light and brings out greater depth in the understanding of an issue.

[To be continued be”H]

NOTES:

¹ From an address of the Rebbe, said on the 19th of Kislev 5726

² such as skin, as in Iyov 10:11, “skin and flesh with which You have clothed me.”

³ T’hillim 102:27

CROSSING THE BORDER

BY RABBI SHNEUR ZALMAN CHANIN

*R' Chaikel and R' Nissan traveled incognito and nobody caught on to the fact that these "war wounded" were actually Jews. The turbulence distracted the passengers so they did not pay attention to R' Nissan who was standing and davening. * Then came part two of their trip, traveling from Moscow to Lvov-Lemberg.*



[Continued from issue #579]

THE REST OF THE FAMILY LEAVES

The plane carrying my father and R' Nissan Nemenov landed at the airport in Moscow, where they were met by R' Leibel Mochkin. Leibel disregarded the danger and welcomed them and took them to an apartment he had readied for them. They were supposed to hide out there until their trip to Lvov. My father constantly emphasized the self-sacrifice and true brotherly love that Leibel had in meeting them at the airport even though he could have been caught in the company of two "dangerous criminals."

When my father landed safely in Moscow, he sent a signal to the family to get moving. The relatives that my father was taking responsibility for began to leave

Tashkent for Moscow and from there to Lvov. They didn't all leave at once but spaced their departures by several days in order not to arouse undue attention and so that their absence wouldn't be as noticeable. Also, in case one of them would be caught, the rest of the group would be able to escape.

My father's sister, Esther Rachel, left first with her daughters. They traveled for a week by train to Moscow and from there to Lvov. A week later her husband, my uncle R' Chaim Minkowitz, left the same way and then my mother, her sister Mussia Nimotin, and my sisters left for Moscow by cargo plane. Then, they traveled for an entire day by train to Lvov.

R' Nissan's family left in a similar way, but I don't know the precise details about when and how they

traveled.

In order to confuse the Satan and mislead the KGB and the gentile neighbors, my mother left the house in Tashkent with its contents so that if someone came and checked the house they would find the beds made, full pots of food on the stove, and the table set for a meal. They wouldn't dream that the family had fled. By the time the police figured it out, they would, with G-d's help, be over the border.

My parents bequeathed their apartment and its contents to the Chassid, R' Yona Cohen (may Hashem avenge his blood) and his family, who were not planning on leaving. We heard that they moved in sometime later.

CITY OF SMUGGLERS

Lvov, or Lemberg, as it was later



Leaving Tashkent by train

II. Most of the Jewish residents were murdered in extermination camps. After the war the city remained part of the Soviet Union, close to the Russian-Polish border.

I remind the reader that when the Chassidim decided to leave Russia as Polish citizens, all the repatriation offices that dispensed emigration papers had already closed but the Lvov-Lemberg office was still open. This is why numerous Lubavitcher families went there in order to obtain forged documents stating they were Polish citizens.

It was miraculous that the sudden concentration of Lubavitcher Chassidim in Lemberg did not arouse the immediate fury of the government. "Who is foolish enough to believe that the gaze of the Angel of Death with his thousand eyes,

called, was a Ukrainian city that in 1386 became part of Poland. The

city was conquered by the Germans at the very beginning of World War

The refugees at the train station in Lvov



somehow avoided seeing the streets of the city full of old and young with beards and side locks, even though the Chassidim minimized their appearance on the city streets as much as possible as well as their use of public transportation,” writes R’ Yehoshua Dubrawsky in his usual colorful way in an article of his.

My father, like all Chassidim, sat in his apartment, waiting expectantly to get information and praying that Hashem help the smugglers succeed. Was this a trivial task they had taken upon themselves? The smuggling had to be planned down to the smallest details:

First, in the documents, which they had bought for a fortune, was written the name of the Polish citizen, his date of birth and the names of all the relatives accompanying him. Those in charge had to match papers with families to ensure that the ages of the



R’ Chaikel (right) talking to R’ Mendel Futerfas

passengers were close to what was written and that the number of people was the same as that written in the documents.

They also had to make sure that the name matched a male or female and that they didn’t confuse them,

etc. Young boys had to “adopt” new parents, and the children of some families had to be separated. Older single boys became “families” with “wives and children.”

Second, after the paperwork was arranged, they had to go to the Interior Ministry – that worked with and was actually part of the secret police – and get permission to leave the country. This was difficult and dangerous and cost much money in bribes. In addition, they had to find a train conductor who was willing to take these kinds of passengers, and he had to be bribed to agree to give the papers of all the passengers simultaneously at the border so individuals would not be examined as thoroughly but would be passed through as a group of Polish citizens.

Third, they had to buy train tickets that would enable them to be met by the right border guards. These were people who were paid off to allow the “Polish” group, who didn’t know a word of Polish, through.

Throughout their stay in Lvov until the moment when the signal was given to go to the train station, the Chassidim did their best to remain indoors. The appearance of

“THE REBBE IS SAYING THE SONG OF THE SEA NOW”

I heard that while the Chassidim were leaving Soviet Russia, one of the daughters of the Rebbe Rayatz went to her father’s room in order to bring him something to eat. She saw her father sitting near his desk, motionless. She called out to him and tried to rouse him but the Rebbe did not react.

She worriedly ran to call her mother, Rebbetzin Nechama Dina, and the nurse who was in the house. When they saw the Rebbe sitting there without reacting, they called a doctor, who tried, in vain, to rouse the Rebbe.

They also called for the son-in-law, who would later be the Rebbe MH”M, in order to get his advice. When he came to the yechidus room and saw the commotion, he also became fearful but he noticed that the Rebbe’s lips were moving. As he moved closer to listen, he was reassured and he said, “My father-in-law is saying the Song of the Sea now.”

He pointed out that the Rebbe’s feet had begun to move as he sat in his wheelchair, as though he was walking!

A few hours later the Rebbe was back to himself. Afterwards they found out that this had taken place precisely as the Jews left “Egypt,” as the Chassidim crossed into Poland! Apparently, the Song of the Sea of the Moshe Rabbeinu of the generation carried his children through the sea, from servitude to redemption.

the Chassidim would give them away and this in itself was reason for arrest. The fear of informers was enormous.

Nobody wanted a policeman to check his papers, not even casually, since he would immediately see that the person had no permit to be in the city. This would entail arrest and interrogation and the entire operation could be discovered and that would be the end of it.

The Chassidishe women came to the aid of the organizers. They were sent on errands throughout the city, carrying papers from place to place, getting them signed, transferring money, and giving information. My mother was one of these women. She didn't look like a refugee. She had a certain refined air about her and she dressed well and was finely groomed. She looked aristocratic.

It was easier for her to take the chance in carrying papers because her appearance aroused no suspicion. She would hold an aluminum can of milk (there were no bottles, bags or other containers of milk) and in it, instead of milk, were papers, money, and information, which Mumme Sarah, Mrs. Sarah Katzenelenbogen (may

Hashem avenge her blood), gave her. She in turn carried these things back and forth between the underground activists and between them and the rest of Anash.

FEAR THAT SAVED

Shortly before zero hour, when every last detail was ready, they had to give the papers, the tickets, and the information about when the train was leaving, to all those traveling on that *eshalon*-train towards the Russian-Polish border. This responsibility was given to my mother and she carried it out quickly and well.

The adults and children studied their new names and learned a few words in Polish. The long-awaited moment arrived at the beginning of Av 1946. Each person had to take his few belongings and go to the train station.

My father hoped he would be assigned as the Polish citizen and the head of a family in his group and even spoke about this to Leibel Mochkin, the main organizer of the operation. My father was brave and self-confident and he hoped he would overcome his fear as they crossed the border.



For some reason, in the chaos, fear, and haste, my uncle Chaim Minkowitz was appointed head of the family and as the Polish citizen of the group. Not only that, but they divided the family in half with different names!

Fear was a constant guest in the houses of those fleeing, but now, when they had to leave for the train station, their fear was even more intense. My uncle was so afraid that he froze in his place and couldn't move, like someone paralyzed. In order to get to the train station, my father and Leibel took him as he sat in a chair. This is how he boarded the train and he sat there until they crossed the border.

My father told me how the



My uncle, R' Chaim Minkowitz



R' Chaikel in those days

soldiers on the border tried to question my uncle, as the head of the family, but he remained seated there like a rock and didn't say a word. My father told of how they all held their breath in terror, while they offered a silent prayer, until someone said that the papers were in order and that my uncle was critically ill and could not move or speak.

The police accepted this and they allowed both families to cross the border without asking additional questions. My father saw this as Divine Providence – that what he had originally viewed as awful – giving my uncle an unsuitable position – had been the very thing that saved them and enabled them to cross the border. He saw how the organizers only did what Heaven willed, and baruch Hashem, they made it safely across.

THE MINISTER OF THE TREASURY AND THE MINISTER OF RELIGION DEPARTED

In 1964, when R' Mendel Futerfas arrived in the US, he reminded my father of their parting in the airport in Tashkent. He told my father that at one of his interrogations while he was in jail, one of the interrogators admitted their defeat when he said that the minister of the treasury and the minister of religion had slipped through their fingers. He was referring, of course, to my father and R' Nissan, who crossed the border to freedom without being caught.

Although R' Mendel was in dire straits, he at least had the pleasure of seeing the anger of the interrogator over having lost these two men. When the interrogator tried to scare him by saying that the long arm of the KGB could get them in the free world, he laughed. The interrogator said they were still following my father who lived in France and was a businessman and he continued to help his friend R' Nissan in building Yeshivas Tomchei T'mimim in Paris.

R' Mendel saw the wickedness of this evil government that continued to pursue and spy upon Jews outside their country. Nevertheless, this was good news and regards from Anash who had left the Iron Curtain behind.

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TZ'DAKA – EQUAL TO ALL THE MITZVOS

BY RABBI YOSEF KARASIK, DISTRICT RAV BEIT CHEFER – EMEK CHEFER

*In Parshas Truma, which speaks of the individual donations towards the construction of the Mishkan, it is only fitting to address the topic of tz'daka. As we will see, giving to the poor and needy is even more important than donating to the building of a Sanctuary for Hashem. It's not easy to give tz'daka. A person works hard for his money and it belongs to him according to Torah and common sense. Why should he give any of his money away? * A fascinating look at the parsha from the perspective of Chazal, Kabbala, and Chabad Chassidus.*

THE WAR OF THE PLISHTIM

Dovid HaMelech's youth was extremely difficult. He said about himself, "I am a stranger to my brothers, an alien to my mother's house." He was treated as an outcast by his family, as the Midrash explains.

Even during the years of the battles with the Plishtim, his familial relationships did not improve. This

was seen when Dovid put himself in danger in order to bring food to his brothers at the front. Even then, his oldest brother Eliav censured him, "Eliav was angry with Dovid," "and he said ... I know your evil and the wickedness of your heart." He accused Dovid of having evil intentions when he came to bring him food.

Yet it was at this low time in his

life that Dovid became known as the hero who single-handedly won the war by slaying Galyas (Goliath) the giant in armor who had blasphemed in the Jewish camp. He was immediately honored by the entire nation and his family.

Killing the Plishti Galyas improved and changed Dovid's standing from one extreme to another. He also became wealthy, because upon his return from the war, in order to express their appreciation and admiration of his tremendous bravery, women threw many gold and silver coins towards him.

Dovid gathered these coins, "a hundred kikars of gold," but didn't use it for himself; he dedicated it all to tz'daka, for the purpose of building the Beis HaMikdash.

When a number of years went by, a terrible famine ensued, lasting three years. Dovid was asked to donate his gold to the starving poor, but he refused since he had dedicated it to the Beis HaMikdash, which was his life's goal.

This determination, however, was not pleasing to Hashem, for the halacha is that in order to save people from starvation you can even use money from the Mikdash, and so Dovid was punished and he was not

allowed to build the Mikdash (his son Shlomo built it). This punishment is alluded to in the verse, “Because you spilled much blood you will not build the house.” Since he did not have compassion on the poor and “spilled their blood,” he did not merit to build the Mikdash.

DOVID HA'MELECH'S GREATNESS OF SPIRIT

Let us analyze what Dovid did and see his greatness of spirit:

After his victory in the war and receiving a hundred kikars of gold, he dedicated it all to tz'daka. He was still a young man who was first starting out in life. He had no help or family support and had not yet built a home or married. Logic would dictate, as would halacha, that he should use some of the money to establish a Jewish home as the Torah commands. Divine Providence had sent him a fortune with which he could build a home and marry, but Dovid set it all aside to tz'daka, to build a house for G-d. What could be greater than that?

Indeed, Hashem said about this that Dovid's tz'daka was more beloved to Him than the bringing of sacrifices. Dovid had completely killed his Evil Inclination, as he testified about himself, “my heart is empty within me.” Nevertheless, the final result was that he was punished and was unable to construct the Beis HaMikdash because he did not give money to the poor. The question is why was he punished?

Furthermore, when he was a king he went out to many wars to fight the enemy and to conquer and defend the land. To do so, he needed the Beis HaMikdash to protect him in war as the prophet says, “when Your nation goes out to battle against the enemy ... they will pray to Hashem facing ... the house that I built in Your name. And You will hear their prayers in the heavens, and their pleading, and You will do their judgment.”

The Midrash says that even Haman understood the power of the Mikdash and he wrote in his letter that when the Jewish people pray in the Beis HaMikdash they “do magic there and go out and kill and destroy the world!” If so, Dovid needed the Beis HaMikdash for victory in war, so why couldn't he build it? Because he didn't give tz'daka to the poor!

This is a powerful lesson about the enormous importance of the mitzva of tz'daka to the poor and needy. Sometimes, even something holy can bring about negative results when the needs of the poor are not taken care of.

TZ'DAKA IS EQUAL TO ALL THE MITZVOS

Our Sages say that “tz'daka is equal to all the mitzvos,” and this teaches us what tz'daka is all about. Each mitzva that we do draws holiness down to the limb with which the mitzva was done. Therefore, there are 248 positive mitzvos and 365 negative mitzvos to correspond to the 248 limbs of the body and the 365 sinews.

For example, when putting on the “hand t'fillin,” holiness is drawn down upon the hand and arm, and when putting on the “head t'fillin,” holiness is drawn down upon the head. Tz'daka is different for it is “equal to all the mitzvos,” i.e., it sanctifies all the limbs of the body. All 248 limbs become sanctified through the one mitzva of giving tz'daka!

The question is, how come? Just as t'fillin, despite their awesome holiness, mainly affect the arm and head and not the rest of the body, because they are placed on the arm and head, one would think that tz'daka would affect only the limbs that do the mitzva.

Furthermore, Hashem arranged things in such a way that in order to influence one's inner soul powers, in the heart and mind, one needs to focus and work on one's thoughts and emotions, and not external actions.

Yet, our Sages say that through giving tz'daka, a person's mind and heart are refined. In other words, through the **deed** of tz'daka, a Jew refines his **brain and intellect**, increasing powers of concentration in the mind to better comprehend Torah!

Why does the physical act of giving tz'daka, giving money to the poor, improve the feelings and thoughts in Torah study?

THE LIGHT AND HOLINESS IN TZ'DAKA

Everything depends on the G-dly powers that are drawn down through mitzvos:

Just as man has 248 limbs, so too, Hashem has 248 limbs and powers, as it were. The inner reason for why, with every single mitzva we sanctify another limb of the body, is that with every mitzva a Jew draws down a single spiritual power from the 248 limbs of holiness.

When it comes to tz'daka though, Hashem endowed it with tremendous power, so that when a Jew gives tz'daka, he draws down upon himself all 248 G-dly powers (“from the Infinite Light that surrounds all worlds”). Therefore, his entire body, from head to toe, is strengthened in the merit of the mitzva of tz'daka.

In *Tanya* it is explained that this comes from the strength that a Jew puts into the mitzva of tz'daka, which is a general strength, as the *Tanya* puts it: with all mitzvos only one soul power of the vivifying soul is invested, but with tz'daka that a person gives from the labor of his hands, all the soul powers of his vivifying soul are invested in the work that earned him that money. When one gives tz'daka, his entire vivifying soul rises up to Hashem.

Tanya goes on to say that even someone who does not work for his money could have used the money to buy things for himself, and so, by giving tz'daka, he is giving the “life of

his soul” to Hashem.

The one who gives tz’daka builds a fortifying wall for himself protecting him from the forces of evil in the world, “just as armor – each link in the chain mail joins together to form the armor, so too with tz’daka – each coin joins together to [form] a large amount.” “Armor is made of scales over chain links and they protect him from arrows going into the holes, so too with tz’daka.”

This is in addition to the other forms of reward that a Jew receives for giving tz’daka, which manifests in all types of good, blessing and success and salvation, materially and spiritually, children, life, and a livelihood – “tithe so you become wealthy.” “One who pursues tz’daka and chesed will find life, righteousness, and honor in this world and life in the World to Come.”

The truth is, that more than

tz’daka being a kindness for the poor man, it is a kindness for the giver.

Hashem creates and runs the world with kindness and mercy. How then, can there be needy people in the world, who can’t support themselves? Is it possible that Hashem created people, put them in this world, and did not provide for their needs?

Hashem endows the world with abundance and blessing for all His creations, wealthy and poor, but for the benefit of the rich, in order to refine them with the mitzva of tz’daka, He makes some people poor. In other words, He takes the money of the poor and deposits it with the rich so that the rich will be able have the mitzva of tz’daka when they give to the poor.

When a person does not give tz’daka, not only does he lose out on an important mitzva, but he is robbing the poor! That money was only given to him so that he could give it back to the poor.

“GREAT IS TZ’DAKA FOR IT HASTENS THE GEULA”

Our Sages say, “Great is tz’daka for it hastens the Geula.” Although every single mitzva we do brings light into the darkness of exile and hastens the coming of Moshiach, tz’daka is special because it accomplishes this more than other mitzvos.

The Geula is delayed as we fix ourselves and the world, preparing for the G-dly revelation. Tz’daka fixes and refines the entire body and its soul powers, which is why it is so necessary for preparing the world for Geula.

We will conclude with what it says in *Tanya*: it has become customary for all those who fear the word of Hashem to very greatly increase in tz’daka, and the Jewish people are not redeemed except because of tz’daka, as it says, “and its captives with tz’daka.”



DRESSED UP FOR MOSHIACH IN KAZAKHSTAN

Yehudis and Yehuda Kubalkin had their last Sheva Brachos on the plane to Kazakhstan, on their way to beginning their life of shlichus in Alma Ata. A year later they moved to Asanta, which became the capitol of Kazakhstan. It had no Jewish life and no Jewish community. Life on shlichus was very hard, but the Rebbe supports them and gives them the strength to meet their challenges head-on.

“One of the first people to daven here at the Chabad house was an older Jew who came to us seven years ago, shortly after we arrived here. He began to come regularly to the Kollel Tiferes Z’keinim that we opened. One weekday he came to shul dressed festively and when the secretary asked him why, he said that the day before, in the Shabbos lecture, Rabbi Kubalkin had said that we must wait for Moshiach every day as he is about to come any minute. So he was dressed up for the occasion in anticipation.” It is with simplicity such as this that the Kubalkins, Rabbi Yom Tov Yehuda and Yehudis, have impacted on their place of shlichus these past eight and a half years.

“I always moved around, and never thought into things too much,” says Yehudis, a role model of a shlucha who truly anticipates Moshiach’s coming despite the hardships that she constantly undergoes on shlichus.

“When my mother was pregnant with me, she moved to Eretz Yisroel from Samarkand. We lived in Netanya for six years (my parents were traditional and have become more observant over the years). At age six we moved to Vienna, where we lived for four years.

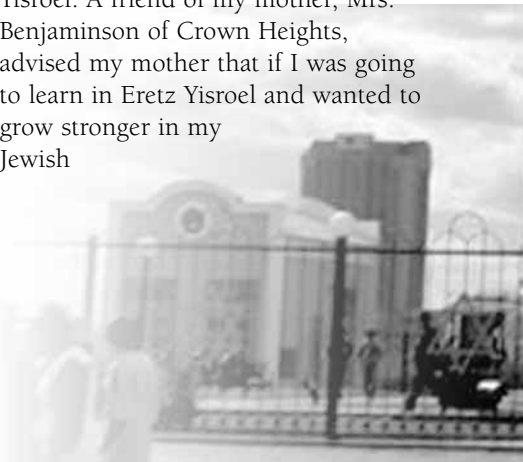
“I attended public school in Vienna which required students to have an hour of religious instruction.

My parents took me to the shul. I remember that I always enjoyed the atmosphere on Shabbos and the shul in general. When I was ten, my parents moved to America. We lived for two years in Boro Park and then moved to Canarsie, which is about 15 minutes away from Crown Heights.

“I remember getting dollars from the Rebbe. At the time I didn’t know what a Rebbe or Chabad is, but I felt a special warmth.

“I was sent to Beis Yaakov and then I studied for four years in a girls school in Queens. Then I went to college for four years. The interesting thing is that in college I began to daven every day and made sure to go to shul on Shabbos. Sometimes, when you’re in a foreign environment, you begin to seek out Judaism.

“After a while I decided that davening and going to shul once a week wasn’t enough. I wanted to learn more of Jewish studies in Eretz Yisroel. A friend of my mother, Mrs. Benjaminson of Crown Heights, advised my mother that if I was going to learn in Eretz Yisroel and wanted to grow stronger in my Jewish



commitment, I should go to Machon Alte.

"I remember that at first I found everything very strange at Machon Alte and I nearly gave up. Leaving home was very hard for me. I had never been independent. I had taken a big step that went against my basic nature. I felt that from Heaven I was being taken and placed at Machon.

"I went with four suitcases, alone, and didn't know to whom to turn. Nobody met me at the airport and I was very depressed. But at the Machon I was warmly greeted by the madricha and I'll never forget it. In my room was a girl who was alone in Eretz Yisroel just as I was. At first it was hard for me to switch from *Nusach S'fard* to *Nusach Chabad* but my cousin who came to visit me brought me a Chitas and explained: Chabad is for everybody!

**The magnificent shul of
the Jewish community
in Asanta**

"Then came Tishrei and I felt myself beginning to blossom. A month later, 10 Kislev, I became a full-fledged Lubavitcher. My uncle calls me, till this day, 'Yud Kislev,' instead of Yehudis.

"I spent two-and-a-half years at Machon and my friends were beginning to get married and leave. At a certain point I said: Please Hashem, I don't belong here any longer. I don't want to go back to my parents in America either. I am already 24 years old. Please send my proper match! My prayer was answered.

"My husband was on shlichus in Kazakhstan at the time and when the idea of our shidduch came up and seemed suitable, I had to wait to meet him. My husband asked the Rebbe

through the *Igros Kodesh* about the idea and the answer he opened to was: Mazal tov! Mazal tov! And my name appeared in the letter too. So my husband understood that he had to check this out and he bought a plane ticket to come and meet me.

"I didn't know about the answer he had opened to and I prayed that he would be the right one for me. After meeting a few times he told me about the answer he had opened to from the Rebbe. If not for this answer he would not have left his shlichus to meet me.

"My husband lived in Nachalat Har Chabad. He had learned in Migdal HaEmek and then in Crown Heights. He learned *sh'chita* (ritual slaughtering) and went to Kazakhstan to help out the shliach there.

"Right after our wedding we went to his



place of shlichus and we celebrated our final Sheva Brachos on the plane. We were going to help Rabbi Yeshaya Cohen, the shliach in Alma Ata and Kazakhstan (see *Beis Moshiaich* issue #427). We were there for a year and then we were asked to go to Asanta for a little while and work there.

“We planned on leaving after six months, but that’s not what the Rebbe wanted. We’ve been here eight-and-a-half years already. I have five children and they are also shluchim in the Rebbe’s army.”

Before we continue with the story of this shlichus, a few words about Asanta:

Asanta is a city in Central Asia and from 5757 it has been designated the capitol of Kazakhstan. It is located in the center of Kazakhstan on a large wooded plain, which is half desert. Half a million people live there, a tremendous increase from the previous census taken when the city became the capitol and numbered about 300,000 people.

Asanta had its beginnings in 1824, when a fortress called Akmulinsk was built. In 1961 the name of the city was changed to Tselinograd. In 1991, after Kazakhstan received its independence from the Soviet Union, the name of the city was changed to Akmula after the old fortress. The meaning of the new name was “the white grave.”

Starting in 1994 the city began developing and it was designed as the future capitol of the newly independent country. In 1997 Asanta

finally became the capitol and replaced Alma Ata the previous capitol. At the same time its name was changed to Asanta, which means the capitol city. The name was chosen since it is easy to pronounce in different languages.

There were many reasons for naming Asanta the capitol city. One view is that the change was made in order to strengthen control in the north of the country, an area where the Russians had been very strong. Another reason given is that the switch was a strategic step made to move the capitol far away from the borders and put it in the heart of the country. Whereas Alma Ata (the previous capitol) is located only sixty kilometers from China, Asanta is in the center of the country, which makes governing easier.

After declaring it their capitol city, Asanta became one of the most developed cities in the world. Its development was and still is very quick and it has been financed primarily by oil which is found aplenty in Kazakhstan. President Nursultan Nazarbayev is mostly responsible for the city’s growth. His dream is to turn Asanta into the largest and most important city in central Asia.

“There is a lot of work to do here and the difficulties – both financial and regarding the chinuch of the children – sometimes bring us to the breaking point,” says Mrs. Kubalkin. “I won’t deny it – sometimes I think of leaving, but the Rebbe doesn’t let and his answers give us the strength to remain.

“When we came here, our living room was the shul. We lived for four months in an apartment that was open to the public. We opened a Kollel Z’keinim, a club for women, and a Sunday school.

“Two years ago, on 21 Elul, we built a new building for our Jewish center. The first floor has a dining

*I am the cook, the
secretary, and the
teacher of my
children.*

*How do I do it all?
Only with the kochos
of the Rebbe; there is
no other explanation.*

room, a kitchen, a mikva, and a Chabad house. The second floor has a shul, offices, and a library. Lately we’ve started running a small Judaica store.

“In the other half of the building are two apartments, one that is used as a women’s section of the shul and the other for our private apartment. I am the cook, the secretary, and the teacher of my children. How do I do it all? Only with the kochos of the Rebbe; there is no other explanation.

“People have begun to say Chitas. A few women began keeping the laws of Family Purity.

“Before I talk about the various hardships and the problem of chinuch, I will tell you a little bit about some of the people here. There is an older woman who lights candles Friday night and comes to shul. On Chanuka she called my husband and asked him, since she had been invited to a party on Friday, could she go and light Chanuka and Shabbos candles afterwards?

“My husband had to tell her she couldn’t. The woman decided to forego the party so she could light Chanuka and Shabbos candles. Those who know her and her background know what an amazing



Jewish pride in the streets of Asanta – the Lag B’Omer parade



**Above: Rabbi Yehuda Kubalkin
Right: Jews farbrenging in shul**

accomplishment this is.

“There is a woman here who is a journalist. She is very intelligent but doesn’t know much about Judaism. She came to our programs and became very interested. Whenever she comes to shul she cries. I think, if only we were so moved each time we went to shul!

“There was a man who began to come to shul quite often. My husband suggested that he put on t’fillin but each time the man had a different excuse. He wanted new t’fillin, not used by someone else, etc. By Divine Providence, the Ledayev brothers from France came and donated mezuzos and a few pairs of t’fillin.

“My husband said to him, ‘Here are beautiful new t’fillin, please start using them.’ The man agreed.

“One day he said to my husband, ‘You know, it’s not because of the new t’fillin that I started putting on t’fillin. I was impressed by your caring and your concern.’ We know that this caring for the neshama of every Jew comes from the Rebbe.

“There was an Israeli businessman by the name of Dovid who lived here because of his business. He was very

successful and became wealthy but then he became sick with cancer and the doctors considered his case terminal. His partners thought his end was near, but to everybody’s surprise he recovered and came to Kazakhstan two years ago to start over.

“He opened a large factory and asked my husband to help him because he wanted a bracha from the Rebbe. They sat down and wrote to the Rebbe. When they opened the volume of *Igros Kodesh* the answer began with the words, ‘And Dovid made...’ and remember, his name is Dovid. He is very successful again and

is the head of the community here. He cares very much about Judaism.

“When he first began living here it was hard for him when there was no minyan or Torah reading on Shabbos. One of the times when this happened on Shabbos, he asked my husband to stretch out his Shabbos lecture so that maybe a minyan would show up before the Torah reading. They were eight people.

“When they reached the time for Musaf, two Georgian Jews walked in. They were new residents of the city who completed the minyan. One of them was named Eliyahu and we felt



that Hashem had sent Eliyahu HaNavi to us to complete our minyan.

"I learned that nothing stands in the way of one's will. Dovid wanted a minyan and he got one. My husband was about to give up and he didn't want to inconvenience people with a long lecture but Dovid pushed him not to give up and they were rewarded in the end for there was a minyan for the Torah reading.

"There was a young woman who lived with a non-Jew. At a certain point she discovered us and began to come to shul. One day she told me that she had decided to leave him. I was happy to hear this and explained that it was far better for her neshama now. Today she is more and more involved in Torah and mitzvos and the Rebbe certainly has nachas from her.

"A very distinguished and intelligent woman began coming to the women's club that I run and was very impressed. Although her husband is distant from religion, she insisted and they moved close to the shul and she changed her way of life. She began keeping Shabbos and every Motzaei Shabbos she makes Havdala by herself since her husband refuses to do so.

"A year ago, on Sukkos, she was sick with hepatitis and we brought the four minim to her every day. Her love for mitzvos knows no bounds and lately she has begun learning Chitas every day.

"Most of the Jewish families here are Ashkenazim except for two families, one from the Caucasus and the other from Bucharina. The Bucharian family has three children and the wife began keeping the laws of Family Purity.

"We met the Caucasian family for the first time when we went with a group of Jews to the Tashlich ceremony on Rosh HaShana. Since then we've become very close and

they visit the Chabad house regularly. This is a couple with a married son and his wife and children.

"At the Yud-Tes Kislev farbrengen I made for women, one of them poured out her heart to me about having two daughters and wanting a son. I suggested that she start keeping the laws of Family Purity and she did and a short while afterwards she became pregnant and had a son! The bris took place this year on 9 Cheshvan. The story was a kiddush Hashem and a kiddush Lubavitch.

* * *

"We experience many difficulties on shlichus to the point that a few months after we arrived here, we thought of leaving. We didn't see solutions to the financial problems, but we stayed, despite the hardships.

"Two summers ago, when the difficulties abounded once again, I wrote to the Rebbe through the *Igros Kodesh* and said that hardships were overwhelming. The Rebbe's answer was to a woman who wrote to him about a similar thing and he said that it's harder today with the youth because they are always seeking to move, to live somewhere else. At the end of the letter the Rebbe blesses that woman that the city she lives in will one day be like New York.

"After an answer like that, we dropped out plan to leave. Then last summer we couldn't take it anymore both because the Chabad house is dependent on irregular donations and because of the chinuch of the children. We wrote to the Rebbe again and had one of the children put the letter into a volume of *Igros Kodesh*.

"In the answer we opened to, the Rebbe was addressing someone named Yehuda, my husband's name, and was blessing him for being ready to work in *avodas ha'kodesh*. That was enough for us. We stayed. As for the children's chinuch, I felt that even with all my involvements, the Rebbe

wants me to be the one to teach my children because when I teach them, we see real progress.

"As for loneliness, we want to bring another couple out here, mainly to help teach the children and to help with the Chabad house. There is some light at the end of the tunnel. Just last Shabbos someone whom my husband got to know came to us. He took an interest in our work and asked about having a yeshiva here. When he gets more information he will support it. We know from experience that it is only with the Rebbe's kochos (strength) that we accomplish anything here.

"As for my five children, I gave birth to them all abroad. I've never felt what it's like to go straight home after a birth. G-d willing, I will give birth to the next child here, or in Eretz Yisroel with Moshiach Tzidkeinu."

THE REBBE ANSWERS A GENTILE

The first secretary at the Kazakhstan embassy in Israel is not Jewish. He has a warm place in his heart for our Chabad house and the Rebbe. When he was here, he asked my husband for help. He knew a woman and wanted to marry her and everything seemed fine except that her parents opposed the match and even threatened them.

He asked my husband what to do and my husband suggested that he write to the Rebbe and ask for a blessing. In the answer he opened to, the Rebbe quoted the verse, "one who finds a wife, find goodness." A short time later everything worked out and they married. The Rebbe answers everyone.

LEARNING (OR NOT) FROM OUR PAST FAILURES

BY SHAI GEFEN

“ONE BIG RABBIT WARREN”

I often quote what the Rebbe said about the enormous danger in giving away land, a danger that threatens the very existence of the Jews in Eretz Yisroel. If not for miracles, it's highly doubtful whether we could live here.

Just last week the head of the Shin-Bet reported about the current situation, clearly defining the places that are a danger, from which terror strikes nonstop against Israel. It is from those very places that Israel gave away to the Arabs that we are attacked, the two main areas being the Sinai (given away at Camp David) and Gaza, including the Philadelphia Corridor (given in the Disengagement).

“The Philadelphia Corridor has become one big rabbit warren insofar as it relates to the tunnels dug in the area,” said the head of the Shin-Bet Yuval Diskin at a press conference to sum up the year 2006. According to Diskin, the Sinai area – the entry point of the suicide terrorist who attacked in Eilat – has become a “huge weapons depot,” with a flood of weapons passing through from various countries, and it represents a “soft underbelly” for Israel in the long run. Diskin said that the Arab terror organizations are constantly digging tunnels in the Strip in the direction of Israel, which are intended to be used

for attacks against the IDF at settlements near the fence.

It makes no difference whether the land was given as part of a peace agreement with a big nation or in unilateral flight. The results are the same. Danger lies in wait at our doorstep at any given moment due to the government's inconceivable irresponsibility.

Nevertheless, the Prime Minister didn't cancel his meeting with Abu Mazen despite the fact that we all know what to expect of that meeting. From Heaven they are letting us know yet again what Abu Mazen is worth and who is really ruling the area. The ones who are in charge are Hamas and Iran.

Last Sunday, one of the Israeli ministers said that although we know that nothing will result from this meeting, they need to meet anyway in order to show the world... That is precisely the point of folly time after time. What needs to be shown to the world? We've shown the world more than enough and yet it doesn't satisfy anyone. On the contrary, the weaker you are and the more concessions you make, the more they demand of you. The stronger and more unyielding you are, the more respect you get. The one who blinks first pays the price. The problem is that the Jews always blink

first while the Arabs stand strong, which is why they win every round.

PASSING JUDGMENT

There is a mishna in Pirkei Avos which the Rebbe would often quote, “a person is punished with his knowledge and without his knowledge.” A person is asked by Heaven to judge a certain situation similar to something he was involved with, and as he judges others so is he judged himself.

We are seeing lately how leaders are declaring their own judgment. The number one citizen, President Katzav, in his speech on the eve of the Disengagement, called upon the settlers to follow the slogan, “With love we will triumph” and to evacuate quietly, while in his provocative speech he promised “a world war,” in his colorful way with words. Here, when he is about to be impeached from office, he's not talking about “love triumphing,” but rather going on the offensive in a bombastic and aggressive manner.

We also saw something interesting with someone who recently served as Deputy Supreme Court President, the judge Misha'el Cheshin, who reacted wildly to the appointment of the new Justice Minister Daniel Friedman: “If someone dares to raise a hand against my house [i.e., the Supreme Court] –



I'll cut it off."

Incredibly, the same judge was amongst those judges who threw the settlers down the steps in the Disengagement Plan and allowed the State to raise its hand against their homes in the most brutal fashion through oppressive means and the trampling of their dignity and their rights.

Time and again we see how all the members of the entire leadership in Israel, starting from the president and ending with the courts, are all affected by moral corruption and rot. We are being shown how when it affects their personal honor, they are ready to do anything to fight for their home. Let us imagine what would happen if one of the settlers dared to say that whoever raised a hand against his home would have his hand cut off!

THE BATTLE FOR THE ROCK OF OUR EXISTENCE

If we wanted a lesson in shleimus ha'Aretz and the real problem of the Jewish nation, we saw it in microcosm in the form of the Moslem riots in Yerushalayim in light of what's going on at the Mugrabi Gate. Israeli Arabs and the entire world are screaming that Israel is violating that which is sacred to Islam, after Israel's Cabinet voted to move ahead with renovations on the Mugrabi Gate over the protests of Muslims who say it threatens the al-Aqsa Mosque. This is a forecast of the true struggle we are facing, but keep shunting aside to avoid reaching a decisive outcome, and we continue to pay for this on all levels.

We can see this every time an argument erupts in Yerushalayim. Forty years ago, when Israel didn't want to announce a decisive victory in the Six Day War, and they didn't want to graciously accept the gift from Hashem, and they gave the keys to the Temple Mt. to the Moslem Waqf in the hopes that it would lead to quiet, while capitulating to the gentile, it led to

terrible results which we are suffering from to this very day. It seems fairly obvious that if the leadership at that time had behaved intelligently and had destroyed the abominations atop the Temple Mount back then, it would have been seen from On High as a sign of our worthiness to receive the amazing gift from Hashem and we would have merited the immediate Geula. On the flipside, when they chose to follow a course opposed to Torah, the problems continue to plague us time and again.

For many years, they tried to ignore the problem of the Israeli Arabs, but we see that we are dealing with the same enemy regardless of how much land we cede to them.

In the words of former Chief of Staff, General Bogey Yaalon, "The reason that Israel constantly fails in negotiations with the Palestinians is due to the mistake in understanding the fundamental premise of the Palestinians, who are not interested in two states for two nations, but simply refuse to acknowledge Israel's right to exist. Israel seduces itself into thinking that giving territory will lead to a solution, but history teaches us otherwise."

THE YOM KIPPUR WAR DEBACLE

"The conduct of the government during the war in Lebanon is reminiscent of the Yom Kippur War debacle." This is a quote from one of the members of the Winograd committee, during a session dealing with the level of IDF readiness on the border with Syria. The committee concluded that only the intervention of sitting Members of Knesset can increase the reservist presence in the area.

During the first Lebanon War, the Rebbe cried out in pain that they keep repeating the failures of the Yom Kippur War, when they did not prepare the army properly and did not

That is precisely the point of folly time after time. What needs to be shown to the world? We've shown the world more than enough and yet it doesn't satisfy anyone. On the contrary, the weaker you are and the more concessions you make, the more they demand of you. The stronger and more unyielding you are, the more respect you get. The one who blinks first pays the price. The problem is that the Jews always blink first while the Arabs stand strong, which is why they win every round.

“The reason that Israel constantly fails in negotiations with the Palestinians is due to the mistake in understanding the fundamental premise of the Palestinians, who are not interested in two states for two nations, but simply refuse to acknowledge Israel’s right to exist. Israel seduces itself into thinking that giving territory will lead to a solution, but history teaches us otherwise.”

—Chief of Staff, General Bogey Yaalon

strike preemptively, and now the same thing is being repeated by one of the members of this committee quite obviously.

The following are a few quotes in which the Rebbe compared the failures of the first Lebanon War to those of the Yom Kippur War. It is amazing how those same failures repeated themselves in the Lebanon War of this past summer:

Today it is known and public knowledge what was discussed during the discussions held prior to the Yom Kippur War. The army made it known

that for security reasons it is necessary to hold a general mobilization, and thus prevent many casualties (it should not come to pass) or avoid a war altogether. At this point those who applied pressure against doing this mixed in. Their argument was, “What will people say?” We need to show the nations of the world the “goodness” of the Jews – that not only will they not start a war of aggression (to conquer more land), they will not even start a preventive war and they will wait until the other side attacks first!

The results of such conduct are known to all: hundreds of Jewish casualties, may Heaven protect us, which could have been avoided through natural means if they had followed the opinion of the military people, who are experts in matters of security!

Once again, this is being repeated in the current war. According to the original plan presented by the military, they could have completed the entire action in a few days and avoided many Jewish casualties. It is only due to pressure from the politicians, for reasons of “what will people say” and the like, that this was ruled out. This situation is ongoing for a number of months now and each day there are additional Jewish casualties, may Heaven protect us!

As mentioned before, everybody knows the results of this behavior during the Yom Kippur War, to the point that the then Prime Minister admitted that she made a “bitter mistake” in giving precedence to the opinions of the politicians over the opinions of the military. She said that she will forever have to face the fact that she caused the hundreds of casualties who fell in that war and she will never be able to forgive herself for this “bitter mistake.” Despite all this, those same people who participated in and supported that behavior have come again and continue to behave this way, knowing that they are causing additional casualties, may

Heaven protect us!

Only yesterday, so-and-so visited the cemetery where that soldier lies buried. He is responsible for the soldier having fallen while protecting Eretz Yisroel during the Yom Kippur War and today he has the nerve to continue following the same exact policy, knowing that through this he is causing the fall of additional casualties, may Heaven protect us!

Despite all this – nobody speaks up! He continues to sit on his seat, and he continues to cause harm and endanger, may Heaven protect us, the security of Eretz Yisroel!

The Rebbe then goes on to address the claim that they succeeded in chasing the PLO out of Beirut, and that this is the accomplishment of the war, exactly as the current PM brags that he succeeded in pushing Hezbollah away from the border, despite the fact that it has since become known that Hezbollah is in fact on the border and flying their flags:

There are those who “console themselves” with the fact that they succeeded in driving the PLO out of Beirut. Today we already know (as was anticipated in advance) that only some of the terrorists have been evacuated from Beirut, and many of them just changed their clothes and the like and remained in Beirut. Additionally, even those who evacuated returned later to Beirut and continue to do their deeds! And those Jews use their position to help the terrorists in their plans, may Heaven protect us, by preventing the completion of the campaign!

Again and again, they fail to heed the words of the Nasi of the generation, and each time repeat the same mistakes which are rooted in the submission before the gentile. As we enter the month of Adar, when Mordechai did not kneel or bow and this led to the downfall of Haman, may we merit the downfall of all our enemies and to immediately see the True and Complete Redemption.

NOT JUST THE CHILDREN OF ONE MAN – BUT LITERALLY ONE MAN!

BY RABBI YITZCHOK GOLDBERG, SHLIACH, ROSH YESHIVAS TOMCHEI T'MIMIM
MIGDAL HA'EMEK, ERETZ YISROEL

TRANSLATED BY MICHOEL LEIB DOBRY

Each and every one of us knows and believes that Gimmel Tammuz 5754 is comparable neither to Beis Nissan 5680 nor to Yud Shvat 5710. In simple terms, the latter two events were followed by successors – a new nasi assumed the leadership. But more than this, every one of us knows that nothing happened on Gimmel Tammuz 5754 insofar as the Rebbe's leadership is concerned. The Rebbe is the nasi, continuing his leadership not just with all its strength and growth – but far more than that. All of us know and believe that the Rebbe is with us, leads us, enlivens us, and is among us. Delivered at the special “kinus achdus” for yeshiva bachurim in Tel Aviv.

L'chaim! L'chaim V'livracha!

Each year leading up to the International Shluchim Conference, the Rebbe would send a letter to the kinus. In these letters, the Rebbe usually discussed the word “kinus,” and explained its essential meaning.

The Rebbe writes that a kinus possesses the merit and the power of the many. This means that those things that are said at the kinus have special strength, and with the help of Heaven, they are accepted due to the merit and the power of the many.

The Rebbe writes further that the very essence of a kinus is the uniting of its participants as one. The kinus can turn us all into one entity, and the Rebbe writes in parentheses – “one (new) entity.” Everyone must become new, everyone must undergo change as a result of the kinus, and the Rebbe adds: “With Ahavas Yisroel to the point of Achdus Yisroel.”

We are here at this kinus in

connection with the tragic passing of three yeshiva students in the midst of their shlichus on mivtzaim during Chanuka. Everyone feels that something has to move within us, something has to change. It's quite clear that if the Rebbe was getting true nachas from us, something like this would never have happened. The feeling is that what has to change is "all of us as one," and then there will be "Bless us, our Father."

Yet, everyone immediately asks: "Not all opinions are the same" – there are differing opinions and all types of things that distinguish between people. So what are we talking about here? Some ceremonial get together? What do we want? For the other person to give in? What does this essentially mean?

I want to emphasize two points not connected to the concept of giving in – I don't want to talk about that. If we pay attention to these two points, we can make great changes in the current situation. These are very simple things, but we need to bring them down into practical application.

Everyone knows that chassidus shows how man is comprised of inner strengths of intellect and middos, and the essential and comprehensive strengths of will and desire. Similarly, there are external strengths – the garments of thought, speech, and action that have a direct effect upon the person. There's a point connected to "actual deed," and there's a point connected to the inner strengths.

When we talk about "actual deed," there are things that happen with us, each and every one of us, and they are not necessarily connected with the concept of "Not all opinions are the same." This definitely can be changed.



Let's bring this down into terms we all can understand: Two people are arguing with one another in connection with a halachic ruling. Reuven claims after he checked the Gemara and *Shulchan Aruch* that the halacha here calls for leniency, while Shimon checked the sources and found that it should be stringent, and they argue among themselves, each bringing proofs for his side. This does not produce hatred or conflict. However, if Shimon tells Reuven, "Do you know why you're lenient? Because you have no fear of Heaven! You're light-headed, so naturally you want to be lenient!" and then Reuven tells Shimon, "You want to be stringent because you're just an ignoramus with no head for learning!" – this is bound to arouse hatred.

No dispute arises from "Not all opinions are the same" in learning the simple interpretation of one of the Rebbe's sichos. However, if we

start talking in a manner totally unrelated to the essential concept of "Not all opinions are the same," we have to stop. We must constantly examine things according to *Ahavas Yisroel* and *Achdus Yisroel*, how it stands up to the test of reaching out or breaking up. When we take action or make a statement, first and foremost, we must place at the top of our priorities what will it contribute to the cause of Jewish unity. There is no need for us to give in on our personal opinions, but with a little thought, we can utter the same words and take the same actions while taking into consideration that we want all of us together as one. You can do exactly the same things, but with *Ahavas Yisroel* and *Achdus Yisroel*.

In addition, we must bring certain criteria into everything, checking to see if what we do and say is truly a source of nachas for the Rebbe. We sometimes may draw the conclusion of "Not now" or

“Not here,” and that there’s no need to change anything except the style and the tone.

I would like to tell a story I once heard from R. Yoel Kahan that can teach us a great deal:

In the latter years of the Rebbe Rayatz’s leadership, a branch of Yeshivas Tomchei T’mimim was opened in Tel Aviv. The yeshiva was still not totally organized – no classrooms and no administration. One prominent Anash member, whose son was unable to manage in the yeshiva without a proper classroom, had the alternative option of sending him to Ponevitch. (While Ponevitch was a Lithuanian-brand yeshiva, it was not exactly as it is today.)

This chassid wrote to the Rebbe Rayatz, laid out the situation, and asked if he could transfer his son to Ponevitch. He received an affirmative answer, and sent his son to learn there. Not long afterwards, at a chassidic farbrengen held in Tel Aviv, one of the chassidic elders sharply castigated him, “How can you possibly send your son to Ponevitch?” The chassid replied in defense: “What do you want from me? I asked the Rebbe.”

“*Azoi vi m’fregt, azoi entfert men*,” (you receive answers according to the way you ask), the elder said. “You described an impossible situation where he simply can’t learn, so you received a suitable answer.”

“*Azoi zagstu oif dem Rebbin?*,” (that’s the way you talk about the Rebbe?), the chassid retorted defensively. “*Der Rebbe haht ge’entfert!*” (the Rebbe gave an answer).

“Imagine if the Ramash (pre-Yud Shvat reference to the Rebbe MH”M) would hear what you just

said,” the elder fired back. “How would he react?” He then added: I’m prepared to go and ask him. Let’s go to him together on Motzaei Shabbos, write him a letter, and ask if this was appropriate.”

The two met that night and sat down to write a letter. They took pen and paper, and then the younger chassid said, “Wait a minute! I also want to write what we’re talking about – don’t just ask whether “*Azoi vi m’fregt, azoi entfert men*” is correct or not! You also have to ask about the boy – whether or not to transfer him from Tomchei T’mimim because the class is weak.”

The elder chassid was a rather

“You receive answers according to the way you ask,” the elder said. “You described an impossible situation, so you received a suitable answer.”

prominent member of Anash, and when he took the pen and paper, he suddenly said, “No, I’m not prepared to do that.” On second thought, he refused to provide the Rebbe with details, as he understood that the Rebbe would also say that in connection to hiskashrus, this would be a mistake.

There are times when we say at first glance, “This is what the Rebbe wants!” True, the Rebbe does want this, but you have to think a little – about disputes and the Ahavas Yisroel that can lead to this, and then ask yourself: Is this what the

Rebbe wants? Once we get this matter clear in our minds, it can prevent many unnecessary words and deeds, and thus bring about an atmosphere of greater closeness.

A second important matter: Even when we’re talking about the essential inner strengths of our will and desire, there is also what to change. Even on this dimension, we are all children with one and the same father. As the Rebbe said in a sicha, “*Mir habn ein pastahch*” (we have one shepherd). This is our existence, this is our being, this is our life – and on this, there is no argument!

Each and every one of us knows and believes that Gimmel Tammuz 5754 is comparable neither to Beis Nissan 5680 nor to Yud Shvat 5710. In simple terms, the latter two events were followed by successors – a new nasi assumed the leadership. But more than this, every one of us knows that nothing happened on Gimmel Tammuz 5754 insofar as the Rebbe’s leadership is concerned. The Rebbe is the nasi, continuing his leadership not just with all its strength and growth – but far more than that. All of us know and believe that the Rebbe is with us, leads us, enlivens us, and is among us.

Ah, we don’t see him or feel him with our physical senses – so what? We don’t see a person’s soul either, and it’s impossible to feel it with our hands, but all of us are absolutely certain that it is within us far more than we can possibly see. Physical sight is not absolute, as the person and the object remain two separate entities. However, things within our soul, within us, we feel and sense absolutely! If there is a Lubavitch, if there are T’mimim, if there are chassidim devoted and connected to the

Rebbe, this is a clear sign that the Rebbe is here with us. The Rebbe is among us! The Rebbe is the most forceful, true, and eternal thing there is!

The Rebbe cares about everything happening with us in spiritual and material matters – each and every one of us in a personal way. The Rebbe doesn't just follow our every move, he also gives each of us the brachos and spiritual influence we need in both general and personal matters. This is something that we see clearly, not just **our** eyes but all of Am Yisroel, If the Jewish People are believers, sons of believers, it is because there is a nasi, a Rosh B'nei Yisroel, from whom we take faith and vitality, physical and spiritual, as one. It's as simple as that.

There's also a third point: Chassidim have believed throughout the generations that the leader of the generation is the Moshiach of the generation, and the Rebbe has the added quality of being not just the Moshiach of the generation, he is the actual Moshiach who will redeem the Jewish People, as the Rebbe established in his first maamer, “*Basi L’Gani*” 5711, that this is the shlichus of the seventh generation. This is the Rebbe's soul, this is his shlichus to redeem the Jewish People. Chassidim have always believed this, and nothing has changed on this point since Gimmel Tammuz 5754. The Rebbe is the nasi, he is the Moshiach of the generation, and he is the actual Moshiach who will redeem the Jewish People. All of us are waiting for the Rebbe's hisgalus so he can redeem Am Yisroel – this is the very essence of our lives!

It would be appropriate to consider for a moment – we don't have to talk about our common

bond – that the “not all opinions are the same” aspect is only in the details, while the main fundamental point pertains to our essence and p'nimius. We are all brothers, not just the children of one man, but literally one man!

In one of the Rebbe's sichos, he brings the Midrash cited by Rashi in Parshas Chukas on the pasuk “And Yisroel sent messengers”: “But elsewhere it assigns the sending to Moshe...this one ‘closes’ and this one ‘opens’.” The Midrash says that “Moshe is Yisroel, and Yisroel is Moshe, to tell you that the leader of the generation is like the whole generation, as the nasi is everything.”

The Rebbe is the nasi, he is the Moshiach of the generation, and he is the actual Moshiach who will redeem the Jewish People. All of us are waiting for the Rebbe's hisgalus so he can redeem Am Yisroel – this is the very essence of our lives!

The Rebbe asks: What's going on here? Moshe is Yisroel, and Yisroel is Moshe – there are two things here. There's a definition for Moshe and a definition for Yisroel. What is the definition for Moshe – the inner essence of Moshe? Yisroel. What is the definition for Yisroel – the inner essence of Yisroel? Moshe. Then afterwards, when Rashi concludes, “to tell you,” he says, “that the leader of the generation is like the whole generation.” Why doesn't he make a corresponding statement, such as “the **generation** is like the **leader**”?

The Rebbe explains: “Moshe is

[always] Yisroel.” Moshe is always on a level of complete perfection, and his very being is Yisroel. This concept within Moshe is in a constant state of revelation and fortitude. However, the fact that Yisroel is Moshe, i.e., feeling that our entire metzius is Moshe – this is something that requires a little work and Rashi can't explain it to a five-year old learning Chumash, who is not strong enough yet in such matters.

The Rebbe – Moshe – is Yisroel, and our job is to work on the concept of “Yisroel is Moshe,” so that every aspect of our lives will be for the Rebbe, without any side concerns. All of us must devote

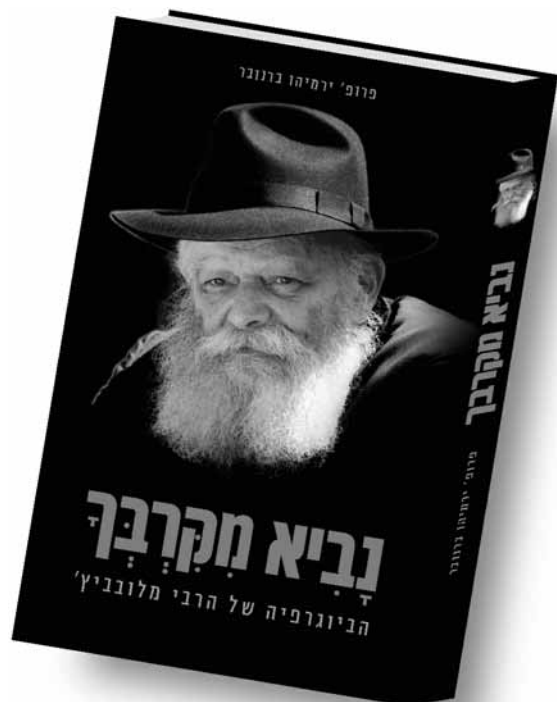
ourselves to the Rebbe and bring another Jew and another Jew to the Rebbe. As a result, every Jew in the world will feel that they belong to Moshe, and “that the leader of the generation is like the whole generation, as the nasi is everything,” i.e., everything in our material and spiritual affairs derives from Moshe.

Thus, when we bring another Jew and another Jew to the Rebbe, we will speedily merit the hisgalus of the Rebbe, Moshiach Tzidkeinu, and he shall redeem us. Amen.

PUBLICIZING ABOUT THE PROPHET OF OUR GENERATION!

BY AVROHOM REINITZ

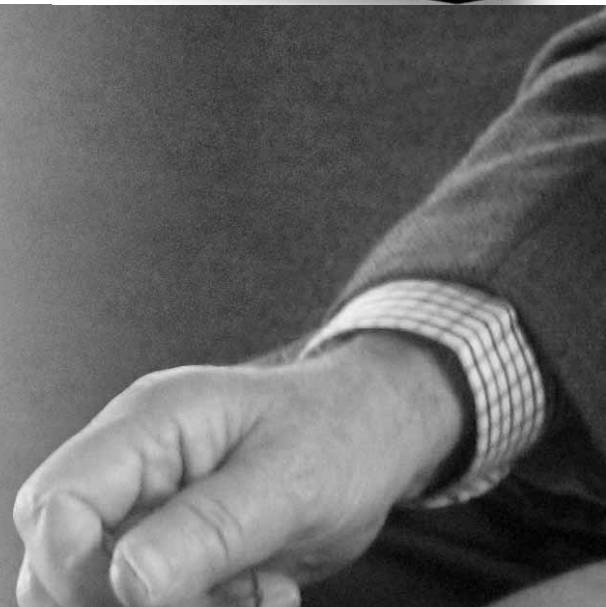
*The new release of the book, Navi M'Kirbecha (in English, The Ultimate Jew), was an opportunity for me to meet with the author, Professor Yirmiyahu Branover, and discuss the book. The book was originally written in Hebrew by Avraham Naveh and Herman Branover and was published in 1989 by the publishing house of the Israeli daily Maariv under the title, "B'EIn HaLev." * A fascinating talk with a scientist, who in the last chapter of his book tries to convince the readers to put intellect aside and believe that the Rebbe is chai v'kayam.*

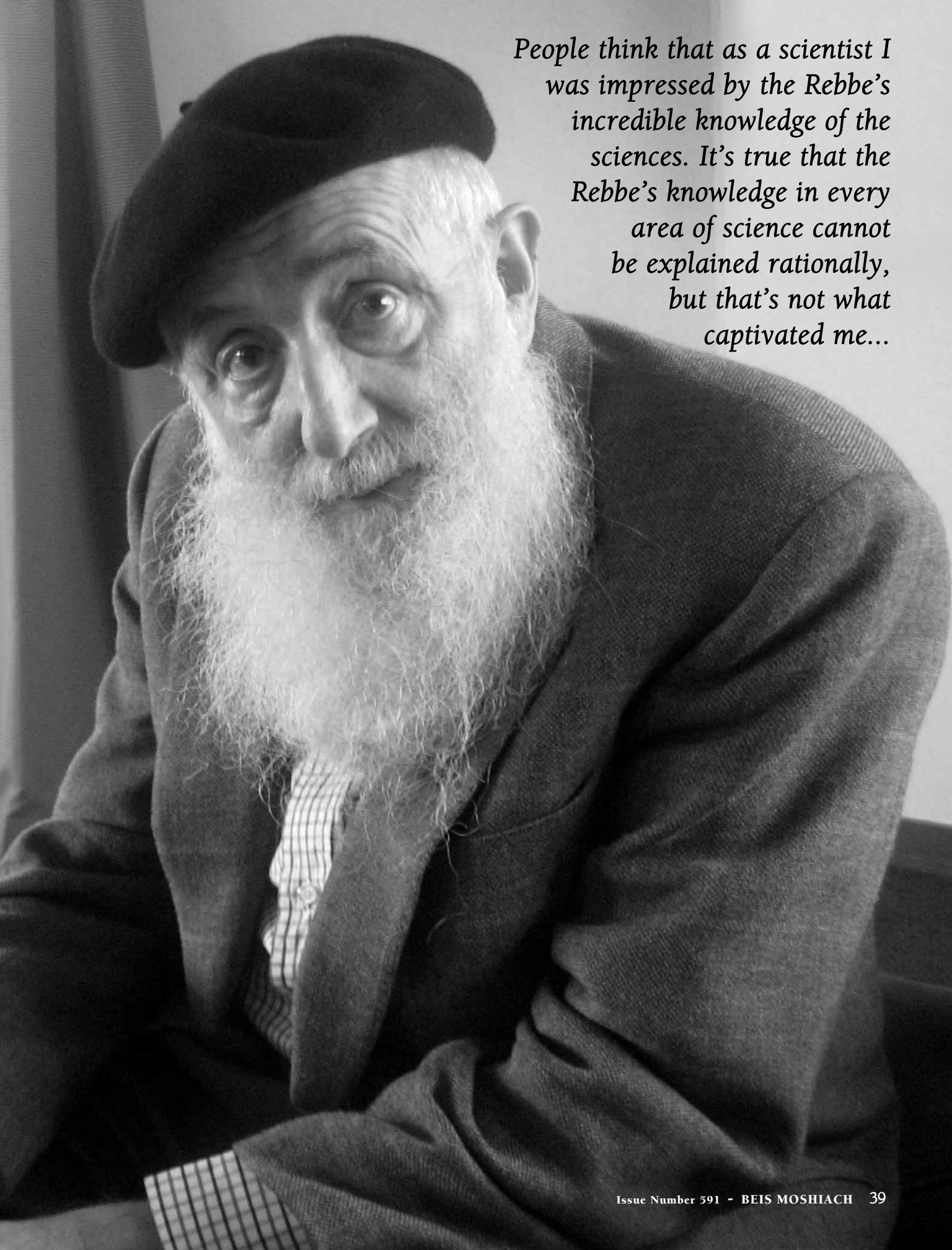


Last month you surprised the world of Chabad books with the book, *Navi M'Kirbecha*, a biography of the Lubavitcher Rebbe. Tell us about the book.

Navi M'Kirbecha is a second or third printing of the book *B'EIn HaLev* which I published close to twenty years ago together with journalist Avraham Naveh. It was published by the publishing house of the Israeli newspaper *Maariv*, and it was meant to give the reader an understanding of Chabad and especially the Rebbe.

The first chapters of the book describe the ideology of Chabad Chassidus and the central role the Rebbe plays in the lives of his Chassidim. The rest of the chapters,





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which are the bulk of the book, deal with the Rebbe's life and work on behalf of the Jewish people, emphasizing his endless devotion to every single Jew.

What motivated you to write the book?

It's interesting because the idea to write the book occurred to both me and Naveh simultaneously, without our realizing it. It was at end of the 70's, a few years after I had left Russia. At that time, there was no book available that told the story of the Rebbe's life for the broader public.

People heard of the Rebbe in the newspapers, on the radio, and met his Chassidim. People lived with the Rebbe but aside from his picture, they were unfamiliar with his life and his work. Since I had worked with people outside of Chabad, I felt the lack and thought something ought to be done about it.

I had prior experience with writing books but those were philosophical books and since I wanted the book about the Rebbe to speak to people on the emotional level too, I couldn't write the book myself.

On one of my visits to the Rebbe, I think it was Pesach time at the end of the 70's, I heard about a young journalist who was in 770 and asking about Chabad Chassidus, about the Rebbe and his views. That's how I met Avraham Naveh for the first time.

Naveh, a graduate of B'nei Akiva yeshivos and an educational psychologist by profession, specialized in writing books for the national-religious crowd. He was able to combine spiritual ideas with down-to-earth writing. He knew some Lubavitchers in Eretz Yisroel and one of them suggested that he go to 770 for a few weeks and spend some time in the Rebbe's presence.

Naveh was a warm-hearted Jew with a strong inclination towards spirituality and he liked the idea. He went to 770 and for several weeks he participated in the Rebbe's farbrengens and spent days and nights talking with Chassidim who were in 770 at the time.

He was so affected by the Rebbe, and impressed by the incredible work Chabad does around the world, that he decided to write a book about the Rebbe and Chabad. It was at this point that we met.

We met a few times and my impression of him was very positive.

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He's an upstanding person with a special neshama. I saw his unusual enthusiasm and his dedication to attend farbrengens that took place in the homes of Chassidim in Crown Heights till the wee hours, and this made me put my faith in him. I felt that he had been sent to me by Heaven in order to help me realize my dream.

From when I left Russia and met the Rebbe in many yechiduyos, some of which took hours, I have felt a powerful love for the Rebbe, and have been enormously amazed by

him. I felt strongly that I had to convey this image of the Rebbe from the emotional angle as well as from the intellectual angle that includes the Rebbe's teachings.

Avraham Naveh, who was a rare combination of journalist, man of truth, and man of great feeling, was the right man for the job.

Someone who reads your book from cover to cover learns not only about the Rebbe's life and work but is also exposed to a wealth of Chabad concepts. Who supplied Naveh with all this information?

We divided the work as follows – I supplied him with the conceptual material, the ideas and messages, and he put it all together into a literary form that he had already composed in his mind. The content that appears in the book is the bit that I've managed to learn. The hours I spent talking with Chabad Chassidim, whether in Russia in the years I became acquainted with Chabad (especially with my teacher who was mekarev me to Judaism and Chassidus – R' Nosson Notte Berkahan a"h), or in later years in Eretz Yisroel – supplied me with much knowledge that were translated into the concepts and messages in the book.

Naveh also had a share in shaping the substantive content in the book. He made use of the weeks he spent in 770 to the maximum in order to obtain much information about Chabad Chassidus. As I said, Naveh was a combination of a journalist and man of substance, and he was able to learn a great deal about the Rebbe's approach from the Chassidim he met.

After both of us returned to Eretz Yisroel, we would meet from time to time and the book slowly progressed. It was no simple matter for me since most of the time I was busy with my work as a professor of physics. The few hours I managed to steal away

from physics were dedicated to writing and editing books.

At that time I was also involved in publishing books for Russian Jewry and between that and my work at the university I tried to set aside time for Avraham so we could write the book.

You weren't afraid that after all the meetings Naveh would come up with a book that wasn't to your liking?

No. Naveh was a different sort of journalist and as I said, he was an upstanding man with a special

neshama. The way we worked was, when it came to the ideas, I would explain and he would write. Afterwards, I edited the material. That's how the book was written. At the end, when the book was ready, he gave it all to me once again for a final editing and I went through it all.

I had corrections and comments and Naveh fixed everything. All in all, the spirit and the approach of the book is close to what I had imagined.

Even when we had disagreements, mostly about the

literary style, we quickly came to an agreement. We both felt that when writing a book about the Rebbe and about Chabad, the ego must be set aside, at least while the book was being written. It wasn't appropriate to think about what I wanted or what I thought was better, but we needed to try and think about what the Rebbe wanted and what was better for Chabad Chassidus.

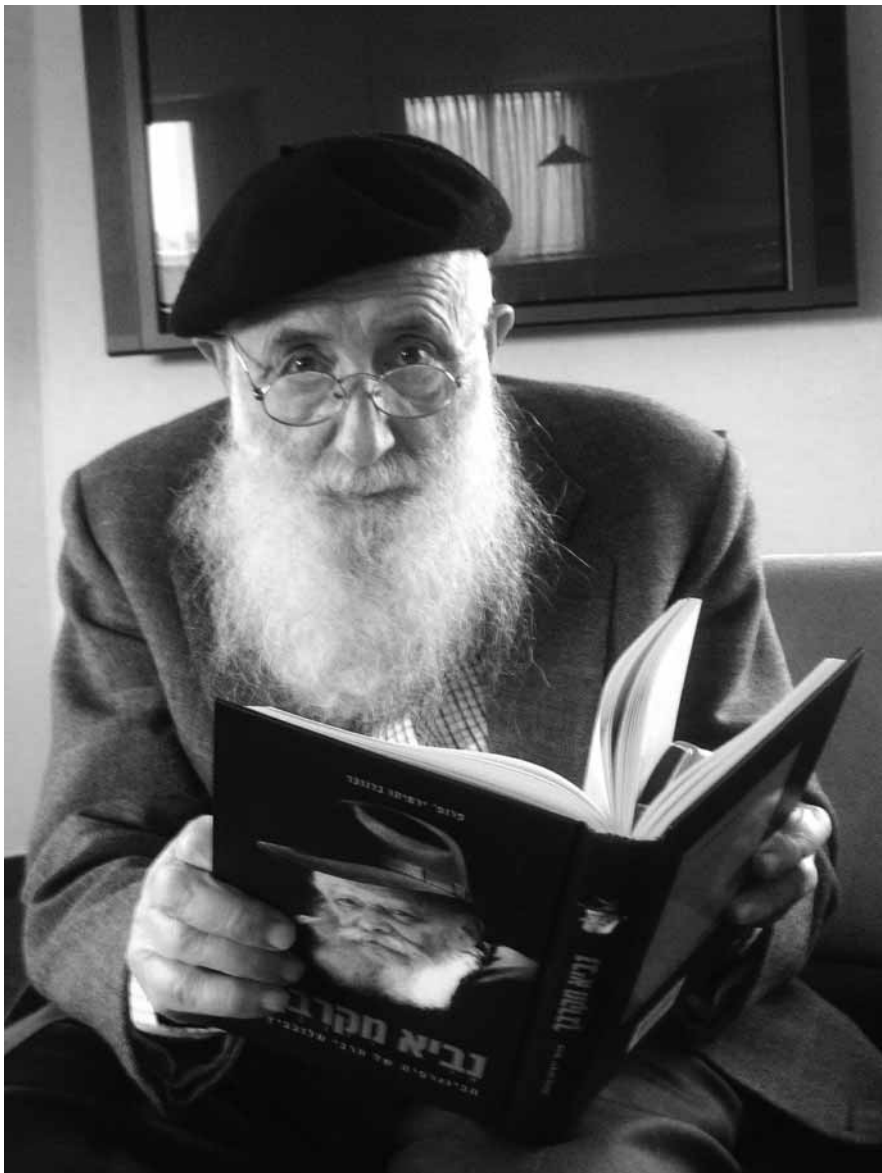
Throughout the years that you worked on the book, you were in touch with the Rebbe through yechiduyos and letters. Did you tell the Rebbe you were writing a book about him?

You'll be surprised but I did not write to the Rebbe about this. Although I wrote to the Rebbe a lot about every detail in my personal life and my communal work, I felt I could not tell the Rebbe I was writing a book about him. In those years I would write a detailed report to the Rebbe every weekend about my public work in the course of the previous week, but I didn't dare to write about the book.

Why?

If you read the book you come to the conclusion that there is nobody in the world like the Rebbe. That was my main goal in writing the book, that people recognize the Rebbe's greatness. How could I write to the Rebbe that I was writing a book whose conclusion was there was nobody in the world like him?

I had the privilege of spending many hours in yechidus with the Rebbe. I once had a yechidus that lasted three hours and fifty minutes. Considering how the Rebbe's time was apportioned, this was light years. I was tremendously impressed by the Rebbe and my feelings drew me to him, made me want to become ever closer, to turn the world upside down in order to do what the Rebbe wanted, to be mekushar to him.



I often thought to myself, what excites me so much about the Rebbe? People think that as a scientist I was impressed by the Rebbe's incredible knowledge of the sciences. It's true that the Rebbe's knowledge in every area of science cannot be explained rationally, but that is not what captivated me.

I ultimately came to realize that my desire to be mekushar to the Rebbe was because he is the heart of us all. I expressed this idea in the book. Along with a description of the Rebbe's outstanding greatness in all areas of Torah as well as all areas of life, and how in each individual area you can define the Rebbe as "one in a generation" – I illustrated through stories and statements of the Rebbe that the Rebbe is actually the heart of us all. He is the one who infuses all of us with life in all its facets, material and spiritual.

When did you finish writing the book and how did *Maariv* come to publish it?

It took a long time to write the book. I had very little free time for it. There were periods when I had to travel abroad for my work and for months I couldn't meet with Naveh and make progress in editing the book.

The book was ready by 5749/1989 and we looked for a publisher who would take on the logistical work of printing and distributing it. Maariv publishing became interested in our book and they printed it under their label. Unfortunately, they didn't publicize the book as I had expected they would and all they did was the bare minimum. It could be that when they saw the finished product the strong message of emuna didn't sit well with them. The book sold only in the thousands instead of the tens or hundreds of thousands of copies I had anticipated.

After publishing *B'Eini HaLev* did

the Rebbe say anything about it?

Right after the book was published, I wrote about it in my weekly report to the Rebbe but I received no reply about it. Later on, when the Rebbe gave out dollars for tz'daka, I gave the Rebbe the book. The Rebbe looked at it for a fraction of a second and immediately gave it to Rabbi Groner, who put all books on the side to be given later to the Aguch library.

I was happy to receive that reaction from the Rebbe but after many years of contemplating the Rebbe's behavior, I could predict that the Rebbe would not devote one minute to looking at a book about himself. For the Rebbe, to whom every moment was so precious, it would be considered a real waste of time.

The book includes many stories that demonstrate the Rebbe's greatness. In many instances you do not write the full name of the people to whom the miracles happened. Is this not a flaw?

Most of the stories we heard – Avraham Naveh or I – directly from the people it happened to, or from the shliach through whom the miracle took place. So the stories in the book are reliable. There were Chassidim who told us their stories and asked us not to use their names. We honored their requests, of course, and left out their names.

There were some stories in the Hebrew edition in which we used the names since they hadn't said not to, but after the English edition was published and got worldwide attention, some of them called and asked that their names be removed from future editions. They explained that the publicity about personal matters made them uncomfortable and naturally, we honored their requests in future editions, so even the stories that appear without names are reliable. It's not that we

don't know who it happened to and that we wrote a story that is passed along. We wrote the story down as it was told to us by those involved and some of them asked to remain anonymous.

In describing the Rebbe's greatness you quote professors and scientists who met with the Rebbe and were amazed by his tremendous knowledge in all fields. You hardly quoted Torah greats who met with the Rebbe who were also amazed by the Rebbe's wide-ranging knowledge. Shouldn't this have been included in the book?

You're right, it's an important point, but when we published the book we thought of our audience which is the national-religious crowd as well as those who are not observant. Another sort of book is needed for religious people, especially for Chassidim of other Admurim. One additional chapter would not suffice for the Chassidic audience and it wouldn't contribute anything to the national-religious or non-religious audience.

In the newest Hebrew edition of the book, you changed the name to *Navi M'Kirbecha*. This is a reference to the Rebbe's prophecy of Geula. Why did you change the title?

In the sicha of Shabbos Parshas Shoftim 5751, the Rebbe said we should publicize that there is a prophet in our generation and his main prophecy is "behold, Moshiach is coming." In that sicha, the Rebbe says quite clearly that we need to publicize to all members of the generation, that there is a navi in our generation and we can turn to him to receive advice and instructions whether in our Torah life or daily life.

Generally, when you learn this sicha, what's noted is the big chiddush that the Rebbe testifies about himself that he is a prophet. That is true but in this sicha there is

another chiddush in that for the first time, the Rebbe said we should publicize to the world about the Rebbe!

Although there are some sichos in which the Rebbe hints that the role of this generation is to connect Jews to the Rebbe, we never had such a clear sicha before in which the Rebbe said to tell the world about him and about his brachos, advice and instructions!

Since the purpose of our book is to publicize the Rebbe, it was only natural that the book that fulfills the Rebbe's instruction from the sicha in Parshas Shoftim be given a title that expressed the fact that the Rebbe is the navi of our generation.

Furthermore, since in the last sicha we heard the Rebbe say at a Kinus HaShluchim, in 5752, the Rebbe revealed that the shlichus of today is kabbalas p'nei Moshiach Tzidkeinu – we instilled this point in the book, especially in the last chapter which deals at length with faith that the Rebbe Melech HaMoshiach is chai v'kayam and will immediately redeem us.

I read the last chapter and I have to say I'm amazed by your ability to give over the truth, suffused with Chassidishe emuna, in such impressive and compelling language. You write about concepts that are generally perceived as abstract – like belief that the Rebbe MH"M is chai v'kayam – and turn them into concepts that can be analyzed in empirical terms. What guided you in what to write and how to write it?

As to the question about what to write, the Rebbe's sichos were my guide. Everything mentioned in the Rebbe's edited sichos which were published at the time in the newspapers is material that can be further publicized. There's no doubt about that. Even if it will be taken as extreme talk, the Rebbe certainly took that into account and still

wanted it published. So I had no difficulty with what to write.

The difficulty was in how to write it. To take what the Rebbe said in the sichos, along with the pure faith that Chassidim have that everything the Rebbe said will come to pass, and to put that into writing, is hard work.

I looked for a way to lead a person to the conclusion that intellect is not the top professor. A person can, for certain reasons, put his intellect aside and believe, simply believe. The challenge is to write this in such a way that the intellect itself comes to this conclusion.

I am familiar with this problem on a personal level. Decades ago,

In this sicha there is another chiddush in that for the first time, the Rebbe said we should publicize to the world about the Rebbe!

when I began to learn about Judaism and Chabad Chassidus, I began to think about abstract concepts like the resurrection of the dead. This is the heart of our Jewish faith but this concept doesn't mesh with logic. Not at all. This was a serious problem for me since, from my childhood, I had been raised that intellect rules. At a certain point I realized that I had to convince the intellect itself that there are situations in which it is not relevant. In these circumstances the intellect itself steps aside and gives the place of honor to pure faith.

Take for example, the topic of the Rebbe's eternal life. I brought a few precedents from sources in Chazal, of

people who seemed to be not alive though they continued to live in a physical body. When a Jew who believes in Chazal reads about these occurrences, he understands that there are exceptional situations in which the rules of logic do not apply.

After he arrives at this conclusion, it is easier to lead him to the conclusion, through appropriate quotes from Chazal, that the reality in our day is the same. We have to put intellect aside and simply believe.

In addition to the last chapter which describes in relatively simple words, the faith that Chassidim have in the imminent hisgalus of the Rebbe, I added an appendix which explains on a deeper level, with quotes and sources, the faith in Moshiach in general, and in our generation in particular.

The appendix was originally written for the Russian edition and much effort was expended to preserve the depth while explaining it to Russian speaking Jews who lack a foundation of Jewish knowledge.

In conclusion:

I would like to thank all those who helped me prepare the book for printing and distribution, especially to Machon Mamash publishing and Chish, an organization devoted to spreading the wellsprings.

I am certain that every book like this which is distributed outside of Chabad, is another step towards the true and complete Geula. I hope the book will have a very broad circulation, in order to fulfill thereby the Rebbe's instruction to publicize to all members of the generation about the prophet in our generation, especially his main prophecy of "behold Moshiach comes," and that we immediately merit to be able to point and say – behold, this is Moshiach!