

3

WHY MATERIAL REWARDS MATTER

D'var Malchus | Likkutei Sichos Vol. 37, pg. 79-84

9

KEEPING THE CHILD, THE "LITTLE SANCTUARY," PURE AND HOLY

The Rebbe's Letter

10

A DAILY DOSE OF MOSHIACH

Moshiach & Geula

12

THE GOAT THAT SCREAMED 'ECHAD!'

Stories

16

BELOVED BY ALL

Chassid

22

LAST-MINUTE ESCAPE

Profile | Avrohom Ber

26

CHASSIDIM SHARE STORIES OF YECHIDUS (CONT.)

Feature | Nosson Avrohom

32

THAT'S HOW I CAME TO CHABAD

Profile | D. Rotem

36

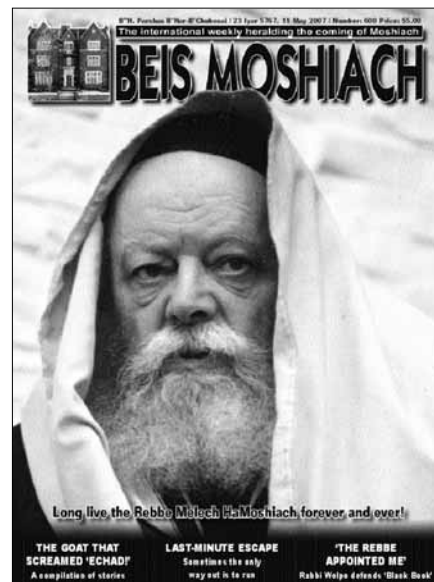
'THE REBBE APPOINTED ME'

Shleimus HaAretz | Interview of Rabbi Sholom Dovber Wolpo by Rabbi S.Y. Chazan

41

HELPING THOSE WHO ARE TIRED OF THE EXILE

Moshiach & Geula | Rabbi Naftali Estulin



USA

744 Eastern Parkway
Brooklyn, NY 11213-3409

Tel: (718) 778-8000; Fax: (718) 778-0800

admin@beismoshiach.org;

www.beismoshiach.org

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur;
editor@beismoshiach.org

HEBREW EDITOR:

Yaakov Chazan;
editorH@beismoshiach.org

Beis Moshiach (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 11213-3409. Copyright 2007 by Beis Moshiach, Inc.

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

WHY MATERIAL REWARDS MATTER

Likkutei Sichos Vol. 37, pg. 79-84

Translated by Boruch Merkur

1. On the verse, “And the land will give forth its produce” [B’Chukosai 26:4], our Sages derive in Toras Kohanim the following teaching: “Not in the manner that it presently produces, but in the manner that it would yield in the days of Adam HaRishon. From where do we learn that in the future the land will be sown and produce fruits on the same day? Scripture states, ‘a remembrance He has made for His wonders’ [T’hillim 111:4]. Likewise it says, ‘Let the land sprout forth with a vegetation of plants’ [B’Reishis 1:11], teaching that the day it was planted was the day it would produce fruits. ‘And the tree of the field will give forth its fruits’ [B’Chukosai 26:4] – not in the manner that it presently produces, but in the manner that it would yield in the days of Adam HaRishon...the day it was planted was the day it would produce fruits. From where do we know that in the future the tree [itself] will be eaten? Scripture states [B’Reishis 1:11], ‘*eitz pri*’ (a fruit-bearing tree).

If this verse were intended to teach that it yields fruit, has it not been previously stated [ibid], ‘*oseh pri*’ (producing fruit)! Why then does it say ‘*eitz pri*’? Rather, [this comes to teach us that] just as the fruit is eaten, so the tree shall be eaten. From where do we know that even barren trees will in the future yield fruit? Scripture states, “the tree of the field will give forth its fruits.”

Now, in several places we find in the words of our Sages this message, recounting the wondrousness of the miracles and the virtues that will be manifest in the future in the physicality of the world [see Tractate Shabbos 30b, end]. For example, in Tractate K’subos [111b]: “In the future, Eretz Yisroel will yield fine breads and garments of wool... In the future, wheat will rise up like a palm tree, ascending on the tops of mountains... In the future, wheat [kernels] will be like the two kidneys of the great ox,” amongst others.

It must be understood: In describing the state of the Future to Come, Rambam writes [Laws of Kings, end], “the sole occupation of the entire world will be to know G-d alone. Therefore, the Jewish people will be great sages, knowing esoteric matters and grasping knowledge of their Creator according to the capacity of man, as it is said [Yeshayahu 11:9], ‘for the earth shall be full with the

knowledge of G-d as water covers the ocean.” It is clear that when the Jewish people will be in such a[n elevated] state, there will be no significance attributed to the material miracles and wonders mentioned above pertaining to the produce of the land (as Rambam puts it, “all the delicacies will be as commonplace as dust.” [FN 9: Text of the Rambam, *ibid*. See *Likkutei Sichos* Vol. 27, pg. 237 – that the intent of Rambam in this regard is that the significance attributed to delicacies will be like dust, which has no utility.]). Although it is understood that there is a benefit derived from these things – for when “the goodness will be flowing in abundance” [Rambam, *ibid*], this serves as a means “so that they (the Jewish people) will have free time for Torah and its wisdom and they will not have an oppressor or a **ensor** (*m’vatel*)” [FN 11: Wording of the Rambam, *ibid*, Law 4. Similarly, in Rambam Laws of Repentance 9:2] – nevertheless, why do our Sages extol at such length the virtue of the material delicacies that will be in the Future to Come, as if it were something outstanding and tremendously lofty unto itself?

Even in the Future to Come, not every single person will immediately arrive at the lofty appreciation of spiritual reward, and certainly not the level of service for G-d’s sake, service out of love.

2. Now, a **semblance** of this quandary is posed by the commentators [e.g., Abarbanel] with regard to the reward for Mitzvos enumerated in our Torah portion [i.e., B’Chukosai]: “If you shall follow My decrees and guard My Mitzvos and you shall perform them, I will give you your rains, etc.,” and Scripture proceeds to expound the details regarding the reward for Mitzvos, the majority of which are material things. However, the principal, ultimate reward is spiritual benefit and goodness, the true benefit and goodness.

Commentators [see FN 13] explain according to the opinion of Rambam [Laws of Repentance 9:1; Perush HaMishnayos, Sanhedrin, Introduction to Perek Cheilek], “that all these promises (in our Torah portion) are not the principal reward; all the good things mentioned here in this Torah portion are among matters that discuss the concept of the removal of obstacles alone. Meaning to say that if you guard My Mitzvos, I will restrain from you all the obstacles – such as wars and illnesses, hunger and grief – in a manner that you shall be

able to serve G-d without any impediment. However, the principal reward of the World to Come is not mentioned here. Namely, in order that one should serve his Creator for His sake, not on account of that reward or of fear of the punishment” [Kli Yakar, Parshas B’Chukosai 26:12].

According to several commentators, however, this portion is indeed speaking about the **reward** for the fulfillment of Torah and Mitzvos.

We may understand the reason why the reward mentioned in Scripture is mainly promises of material benefit by first examining the following question: Why does Scripture describe at length the reward of Torah study and the fulfillment of Mitzvos, especially in light of the fact that the ultimate service is service for G-d’s sake? [as expressed in the Mishna]: “Do not be of the servants who serve the master on condition that they receive a reward. Rather, be of the servants who serve the master not on condition to receive a reward” [Avos 1:3].

But since this service is a great service – as Rambam writes [Laws of Repentance 10:2], “This virtue is an extremely great virtue; not every Sage merits this” –

whereas, the beginning of service is service not for G-d’s sake – as our Sages say [P’sachim 50b], “One should always be involved in Torah and Mitzvos even if it will not be for G-d’s sake” – “Hence, when teaching children and women, as well as the general uneducated public, they are only taught to serve out of fear and in order to receive a reward, until their minds expand, etc.” [Rambam Laws of Repentance 10:5]. Since “Torah

speaks to the majority” [Moreh Nevuchim Cheilek 3, Ch. 34] and the Torah study and the fulfillment of Mitzvos of the majority of the Jewish people falls short of being “not on condition to receive a reward,” therefore, the Torah mentions – and at length – the reward for involvement with Torah and Mitzvos.

And just as this is so with regard to reward in general, so it is with regard to the nature of the reward. That is, since the majority of the Jewish people at this level in general do not desire spiritual promises and rewards, therefore, the Torah primarily mentions material reward and material promises, for every single person appreciates and comprehends this and this will motivate them to study Torah and fulfill Mitzvos.

In the same manner we can explain regarding the Future to Come, as our Sages recounted the wondrousness of the time of the Future to Come in terms of the material miracles and wonders that will be then [FN 23: in addition to the obvious relevance to the present time. Namely, since we are obligated to believe in the

coming of Moshiach and also to **eagerly anticipate** his arrival (Rambam Laws of Kings., Ch. 11, beg.; Perush HaMishnayos, Sanhedrin ibid Principle 12, amongst others), and the majority of the Jewish people, according to their current standing and status in present times, would not be inspired to complete anticipation were they to know solely about the spiritual reward and benefit; only if they (also) knew about the material reward and benefit.] For even in the Future to Come, not every single person will immediately arrive at the lofty appreciation of spiritual reward, and certainly not the level of service for G-d's sake, service out of love. Rather, also then there will be an order of elevation from strength to strength; a person will not be born with the ultimate perfection of knowledge and grasp of G-d and service out of love. Thus, there is a need for material miracles and wonders, in order to introduce and inspire a person to the fulfillment of Torah and Mitzvos.

3. However, at first glance, this explanation is somewhat difficult to accept, for the Torah portion of B'Chukosai – and so too with regard to all the Torah portions that discuss the promise of a reward for Mitzvos – was said to all the Jewish people, even to those who are at a lofty level in the service of G-d. And according to the latter explanation it would follow that this portion has no relevance to those who have an appreciation of spiritual reward, and obviously not to those whose service is “not on condition to receive a reward,” but only to one whose appreciation only extends to material benefits, and only that it inspires him towards the fulfillment of Torah and Mitzvos.

Although the principle is that “Torah speaks to the majority,” it is more logical to elucidate in a manner that is relevant to everyone. Moreover, certainly there is a lesson in it also for the minority.

Furthermore, in explaining the verse, “If you shall go in [the way of] My statutes and guard My Mitzvos and perform them,” our Sages comment (cited in the commentary of Rashi) that it means, “to be **laboring** in Torah.” Not only that, but the laboring in Torah is on condition to guard and to fulfill. It comes out that this passage refers primarily to Torah study and Mitzva fulfillment in a way that surpasses what one is accustomed to, a lofty level of Torah study and the fulfillment of Mitzvos. Namely, study with toil, and likewise, observing and fulfilling [Mitzvos] with toil.

This is especially the case in light of the commentaries in texts regarding the meaning (by way of allusion) of “B'Chukosai” (in My statutes), which is etymologically related to the word “*chakika*” (engraved). The message [derived from this linguistic link] being that Torah study and the fulfillment of Mitzvos here is not only in a manner of regular labor and toil, but in a manner that is

“engraved,” that the Torah and Mitzvos are engraved in one's heart and his entire being. This state resembles the advantage of engraved letters over written letters – that not only are engraved letters more unified with the stone from which they are carved out than written letters are with the parchment upon which they are written, but [in the case of an engraving] there is no other item than the stone in which the letters are engraved. That is to say that the Torah study that is alluded to here is not only in a manner that the person with the Torah are like two things that are joined together, but more so, the person is not [recognizable as] an existent. It is understood that with regard to such a person whose Torah study is in a manner of engraving also the Mitzvos that he fulfills are in this manner – they are permeated throughout his entire being.

From all of this it is understood that we are speaking about an extremely lofty level of Torah study and Mitzva fulfillment. Thus, it is obvious that nothing bears any relevance to such a person except for Torah and Mitzvos, definitely not material reward and promises. How then is it possible for a person at such a level in his service of G-d to be told that on account of the fact that “you shall go in [the way of] My statutes and guard My Mitzvos and perform them,” he shall receive the reward of, “I shall give your rains in their time, etc.,” and all the material promises regarding bodily matters, etc.?

4. We may assert the following resolution:

Regarding the Torah it says, “it is your **life** and the length of your days” [Nitzavim 30:20; Brachos 61b] – not only does the Torah **bring** life to the person in this world and the World to Come, but it itself is the life of every single Jew. That is, Torah is not something additional to a Jew's existence, one among other aspects of his life. Rather, it is literally his essence and life. [FN 28: See Avoda Zara 3b, end (and see Brachos ibid; Zohar III 42a, 278b), “Just as fish in the sea, etc.”]

Now, a person is [seen as being] composed of several sections. [FN 29: Regarding the following, see at length *Hemshech Rosh HaShana* 5663 (beginning); 5708 (Ch. 2, end ff.); words beginning with “Ashreinu” 5705, Ch. 1, end ff; among others.] In general: head, torso, legs. The head is the place where the lofty faculties reside: the intellect and etc., as well as the senses of sight and hearing, etc. The torso is the vessel and home for the emotional faculties and the like, which reside within it. Whereas, the legs only possess a single function – walking, which is the lowest function, for one cannot recognize in it the [distinct] virtue of man. All this is in terms of the various faculties of man. However, his essential spiritual vitality, which transcends the individual faculties, is found equally in the entire body, from his head to his feet [to the extent that, in this respect, everyone is equal (everyone, including regular people to

Og King of Bashan), etc. – see FN 30].

The underlying reason here is that since the vitality of the soul is the essence of the person, therefore, it is found in every single point of the body equally.

(The latter is **in accordance** with the story in the Gemara [Gittin 56b] about the pleasure of the soul, which even has an effect on – as well as in – the heel of the foot: “a good report makes the **bones** expand” [Mishlei 15:30]. Since pleasure is of the essence of the soul, therefore, it is found and takes effect throughout the entirety of the person, even his heel.)

Indeed, the proof and test whether the vital source of a certain thing is the essence of the person is from the fact that it is manifest not only in the person’s lofty faculties but also in his lower functions, reaching even the heel of the foot.

To illustrate with a sort of example: A person who contemplates something that results in joy, the proof whether the joy permeates his entire being and he is truly happy is when the joy is expressed not only in his thought and his speech but also in his actions, including the

Mitzvos are not only study and deeds that are in addition to one’s existence, or at least just an **aspect** of his existence, but Torah is his entire being and life. Therefore, involvement in it brings goodness and benefit in **all** of one’s concerns, even in material matters of this world.

Now, the reason for the fact that Torah is the person’s life and essence is because “Torah and the Holy One Blessed Be He are entirely one” [see Zohar I 24a; Zohar II 60a, end; Tikkunei Zohar, tikkun 6 (21b), tikkun 22 (64a)]. Therefore, just as the Holy One Blessed Be He is the truth of existence – for “from the truth of existence all existents are brought into being,” for from Him, all virtues and standards of perfection in the whole entirety of Creation are derived – similarly, with regard to Torah, which brings goodness and benefit to all existents inclusively, all categories of benefit, both spiritual and material. [FN 36: See *Likkutei Sichos* Vol. 15, pg. 312; Vol. 17, pg. 330; *Kuntres Inyana Shel Torah HaChassidus* Section 3.]

Thus, the conclusion of our discussion comes out to the contrary. It is specifically the concept of material reward that underscores that Torah is in a manner of “B’Chukosai” meaning “engraved,” for the Torah is engraved within the person, to the extent that it becomes his actual existence.

It is specifically the concept of material reward that underscores that Torah is in a manner of “B’Chukosai” meaning “engraved,” for the Torah is engraved within the person, to the extent that it becomes his actual existence.

dancing of the feet. Similarly with regard to other qualities, such as love and fear [of G-d], or *l’havdil*, suffering and the like.

The above sheds light also on the fact that Torah is our life. The manifestation and the expression of the fact that Torah is our life and the entire essence of the person is when the Torah affects and influences not only aspects of one’s soul, matters that are spiritual and lofty, but also bodily concerns and all material affairs relevant to him.

Were the reward for Torah study that is done for G-d’s sake be that one only merits spiritual advantages and lofty things [FN 33: enumerated in Avos Ch. 6, beg.], that would not be a full expression that the Torah is one’s entire existence, for that reward is like a natural byproduct of one’s involvement in Torah. It is a spiritual reward compensating one’s spiritual service. However, when one is bestowed with material benefits on account of his spiritual service in Torah and Mitzvos – “I will give you your rains in their time and the tree of the field will, etc.” – then it is apparent and recognizable that Torah and

5. The above serves to clarify also the significance of the material promises mentioned in the verses of Scripture and the sayings of our Sages regarding the Future to Come, such as: “the day it was planted was the day it would produce fruits”; “In the future, Eretz Yisroel will yield fine breads and garments of wool”; and the like. For specifically this [kind of promise of material reward] indicates the perfect state of the Jewish people with regard to their Torah study and fulfillment of Mitzvos.

The fact that presently a person’s endeavors ensue in a manner of nuisance and toil – and with regard to cultivating both plants and fruits of a tree, there is a necessary germination period before they yield fruits – is not only on account of the sin of the Tree of Knowledge, which resulted in a descent in the state of the world – “Cursed is the earth because of you; with toil you will eat from it ... With the sweat of your face shall you eat bread, etc.” [B’Reishis 3:17 ff.] – but because matters that exist within the physicality of the world are not proper receptacles, as it were, for the bestowal of the Holy One Blessed Be He. That is, even a person who studies Torah and fulfills Mitzvos in a proper way, and he is bestowed with all goodness, including his physical needs, does not experience these things materializing immediately,

because his physical things are not unified with their spiritual source, the Divine influence.

The innovation that will be in the Future to Come, in the Days of Moshiach, is that there will be no delay between the action and the physical manifestation, because in the future the physical things will be unified with their root and source, the word of G-d.

This distinction between service in a manner of engraving and unity in the present era and the innovation that will be in the Future to Come is understood according to the analogy of the difference between engraving **upon** a stone and engraving that goes straight through. This distinction has been elucidated [FN 39: *Hemshech* 5666, pg. 483 ff; 5672 Vol. 1, pg. 500; *Seifer HaMaamarim* 5710, pg. 63; and in several other places] as follows: Although engraved letters – for example, in a gem – are [carved out] from and [engraved] in the gem, nevertheless, since these letters appear upon the gem, they resemble and have a connection with written letters [FN 40: to the extent that they can be filled with ink, indicating that they leave room for written letters, which completely conceal (*maamarim* of 5666 and 5710 from the previous note)], for they too obscure slightly, dimming the purity of the gem. Whereas, letters that are engraved straight through (like the letters on the Tablets [FN 41: as our Sages say (Shabbos 1004a): The [inner sections of the] letters Mem and Samech in the Tablets were miraculously suspended.]) take up no space and are

completely distinct from written letters.

So too in the analogue: When something is engraved in a person, exemplifying engraved letters in a gem – that is, they are engraved and permeated **within it** (not like written letters, which are upon parchment), but do not penetrate his very essence – then, just as with regard to the person it is not his very essence, so it is with the result of this. Namely, it is not in a manner that permeates, extending to all one's superficial matters. But when Torah and Mitzvos are engraved within a person through and through, for this is his entire essence, it permeates and takes effect through and through, throughout all one's faculties and concerns, including **all** worldly matters. Thus, it is seen and revealed also in the physicality of the world that there is no delay between the actions of the person and the resulting fruits, for the influence of the Holy One Blessed Be He is bestowed absolutely immediately, without any interruption.

This concept will be manifest in the Future to Come, for the engraving upon the Tablets will be revealed, as it is written, "Etched (*charus*) upon the Tablets" [Sisa 32:16], and as our Sages say [Avos 6:2], "Don't read 'etched' (*charus*) but 'free' (*cheirus*) – free from the Angel of Death, etc." [FN 45: see Shmos Rabba 41:7, where it is discussed]. This freedom will be in the Future to Come, in the true and complete Redemption through our righteous Moshiach, speedily in our days, literally.

(From the addresses of the month of Shvat 5739)

Only 1 minute from 770 • High Style Hotel in a small format • Fancy Studio Apartments



- Kitchen with all the latest technology appliances: Fridge, Microwave, Toaster
- Breakfast, drinks in fridge all day
- Broadband Internet
- FREE calls & video

KINGSTON HOTEL



917-691-5212
718-473-5937

Linen & Towels changed
Fancy Bath & Shower with plenty
of Shampoo & Soap



ROOMS
SUITES
PENTHOUSE

Just minutes away from 770 & Kingston Avenue!



SHLUCHIM DISCOUNTS, GROUP RATES AND LONG-TERM RENTALS AVAILABLE

574 EASTERN PARKWAY, BROOKLYN, NEW YORK

Tel: 718.363.3199 • Fax: 718.467.6200

www.TheParkwaySuites.com • Email: info@theparkwaysuites.com



THE
Parkway
SUITES GUESTHOUSE

KEEPING THE CHILD, THE "LITTLE SANCTUARY," PURE AND HOLY

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
29th of Tammuz, 5717
Brooklyn, N. Y.

Mrs. Rachael Altein
c/o Camp Gan Israel
Swan Lake, N. Y.

Blessing and Greeting:

During my recent inspection visit at the Camp, I was gratified to see how happy the children looked, and the evidence of the good care and attention that they are receiving. No doubt you have a substantial part in this, as Camp Mother. Although I know that your work at the Camp is motivated by the highest ideals, so that an expression of thanks may be superfluous, particularly as I know your education and background, as well as those of your husband. Nevertheless, I want to tell you about my feeling on visiting the Camp, as I hope that the knowledge of your success will redouble your efforts on behalf of the children and the Camp.

Although we are, at present, during the period of the Three Weeks, commemorating the sad historic events of the destruction of the Beth Hamikdash, it is well to remember that, like all matters of the Torah, the purpose of this observance is not to discourage the Jew or bring him into a state of inertia, but rather, on the contrary, to make him aware that it was only the physical sanctuary that was destroyed, but not the spiritual sanctuary, which is in the heart and soul of every Jew. Every Jewish child is a "little sanctuary." Keeping these "little sanctuaries" pure and holy in accordance with the Torah and Mitzvoth, will hasten the restoration of our great sanctuary in Jerusalem, through our righteous Messiah, speedily, in our time.

As G-d's reward is in kind, your taking care of the children in Camp Gan Israel will bring you more than a corresponding measure of Divine blessing to your own children, with much Nachas to you and your husband and happiness, materially and spiritually.

With blessing

M. Schneerson

A DAILY DOSE OF MOSHIACH: 23–29 IYAR

*Selected daily pearls of wisdom from the Rebbe
MH”M on Moshiach and Geula.*

Collected and arranged by Rabbi Pinchas Maman
Translated by Michoel Leib Dobry

23 IYAR – 38TH DAY OF THE OMER: OFFICERS IN THE FUTURE TO COME (A)

“And I will restore your judges as at first and your counselors as in the beginning.” (Yeshayahu 1:26)

The concept of officers in these times is to provide assistance to the judges, for if the judge is unable to execute his judgment in practical terms, it becomes necessary to use officers “with a rod and a lash” to compel the litigant to accept the court’s decision.

...The reason that regarding the promise of the Redemption it is only stated, “And I will restore your judges as at first” – and not “officers” (as in the verse, “You shall place judges and officers in all your gates”) – is because in the Future to Come, the reality of evil and the evil inclination will be nullified, and there will no need for officers to compel the people to listen to the judges’ orders, since the people will follow the instructions on their own.

(Shabbos Parshas Shoftim 5751)

24 IYAR – 39TH DAY OF THE OMER: OFFICERS IN THE FUTURE TO COME (B)

Since all concepts in Torah are eternal, the concept of “You shall place judges and officers in all your gates” will also exist in the Future to Come, though then there will be officers only for positive matters – to proclaim and make known the existence of the judge or to help the Jewish People in the fulfillment of court matters, e.g., straightening the path for the witnesses to come and sanctify the moon in order that they can arrive at the *beis din* easily and promptly.

(Shabbos Parshas Shoftim 5751)

25 IYAR – 40TH DAY OF THE OMER: BANQUET FOR THE TZADDIKIM IN THE FUTURE TO COME (A) – AN ACTUAL MEAL

“In the future, G-d will make a banquet for the tzaddikim from the flesh of the Leviasan.” (Bava Basra 75a)

Besides all the spiritual concepts alluded to in this banquet, as explained in the teachings of chassidus (see *Seifer HaLikkutim*, *HaTzemach Tzedek*, *L’Asid Lavo*, from p. 646), and the inner meaning of the Leviasan, the Wild Ox, and “the preserved wine” – this will also be a

physical banquet.

Furthermore, as is known, the ultimate reward in the days of Moshiach is not in Gan Eden,” where “there is neither eating nor drinking” (Brachos 17a), but in the World of Resurrection, specifically to souls within bodies (according to the view of the Ramban (at the conclusion of Shaar HaG’mul), and as affirmed by the teachings of chassidus – see *Likkutei Torah*, Tzav 9:3).

(*Shabbos Parshas Balak* 5751)

26 IYAR – 41ST DAY OF THE OMER: BANQUET FOR THE TZADDIKIM IN THE FUTURE TO COME (B) – ITS TIME WILL BE IN THE DAYS OF MOSHIACH

Since “mitzvos will be nullified in the Future to Come,” referring to (the time of) the World of Resurrection, it must be said that the banquet in the Future to Come of the Leviasan and the Wild Ox (when G-d will allow the Wild Ox to be slaughtered with the fins of the Leviasan)

This matter will be manifest among all Jews through the revelation of the highest level in Torah – “a new Torah will come forth from Me” – the reasons and secrets of the Torah. Being beyond any connection to the refining of the world, it will negate even the possibility of (doing) anything undesirable.

will be in the days of Moshiach, prior to the Resurrection of the Dead.

This is because after “the mitzvos are nullified,” there will be no room for deliberation on what type of sh’chita is kosher [and how could this form of slaughtering the Leviasan be permitted], and this would then be no innovation of Torah [to say that this slaughtering will be kosher, for all the mitzvos will be nullified].

(*Shabbos Parshas Naso* 5751)

27 IYAR – 42ND DAY OF THE OMER: BANQUET FOR THE TZADDIKIM IN THE FUTURE TO COME (C) – THEY’RE ALREADY SEATED FOR THE MEAL

It is thus understood that literally in our times, we only have to open our eyes and actually see the reality.

This means that we are sitting together with G-d (“Israel and the Holy One, Blessed Be He, are one”) at the “set

table” for the wedding banquet, the seuda of the Leviasan, the Wild Ox, and “the preserved wine,” at the conclusion of which “(G-d) says to Dovid (Malka M’shicha), ‘Take (the cup of blessing) and bless, and say to them, ‘I will bless and it is fitting for me to bless,’ as is written, “I will raise the cup of salvation and call the Name of G-d.”

(*Shabbos Parshas VaYishlach* 5752)

28 IYAR – 43RD DAY OF THE OMER: THE EARTH WILL BE FILLED WITH THE KNOWLEDGE OF G-D IN THE FUTURE TO COME

(And then there will be fulfilled) what is written, “the world will be filled with the knowledge of G-d as the waters cover the seas,” and even the nations of the world “will have no involvement except to know G-d,” “and the kingship will be G-d’s.”

Similarly, we find in all portions of the world – inanimate, vegetative, animal – the strength of the active is revealed in the passive, to the point that the stone in the wall cries out... the fig tree (grows), and all the more so speaks: “Everything that has been made shall know that You have made it, everything that has been created will understand that You have created it, and all who have the breath of life in their nostrils will say” – the whole world will be a dwelling place for Him in the lower realms, and even in all the Worlds of Bria, Yetzira, and Asiya, there will be a revelation of the World of Atzilus.

(*Shabbos Parshas Lech Lecha* 5752)

29 IYAR – 44TH DAY OF THE OMER: THE CONCEPT OF DOING UNDESIRABLE THINGS WILL BE NEGATED IN THE FUTURE TO COME

In the days of Moshiach, the halacha will be according to the House of Shammai, since the natural intellectual reasoning of the wise men of Israel will be changed in accordance with the change in the world’s situation in the days of Moshiach, according to Beis Shammai...

...and this matter will be manifest among all Jews through the revelation of the highest (“sharper” [a term describing the superior intellect of Beis Shammai in comparison to Beis Hillel]) level in Torah – “a new Torah will come forth from Me” – the reasons and secrets of the Torah. Being beyond any connection to the refining of the world, it will negate even the possibility of (doing) anything undesirable.

(*Kuntres “Torah Chadasha M’Iti Teitzei* 5751)

THE GOAT THAT SCREAMED 'ECHAD!'

A compilation of Chassidic stories that R' Binyamin Bernstein heard over the course of his year on K'vutza, between 5727-5728, taken from his diary which was printed in a t'shura for his son's wedding.

THAT'S NOT IT

I heard from R' Shmuel Levitin that Rashbatz would give an analogy to explain what it says in Chassidus – that the greatest pleasure in this world is nothing compared to the pleasure the neshama had before it descended to this world.

A singer who knew a deep, soul-inspiring tune suddenly forgot it. Other singers sat near him and sang beautifully, one song after another, but they didn't sing that wonderful

tune that he forgot. The singer sighs as he hears each additional song, "No, that's not it."

So too the neshama, with all the pleasures it has down here, says, "No, that's not it."

G-D'S UNITY FOR A BUSINESSMAN TOO

At a farbrengen on Shabbos Chazon 5727 in 770, I heard the following stories:

R' Shilem [Kuratin] once farbrengen in Tomchei T'mimim in Lubavitch and he said that every person can have a grasp of G-d's Unity. R' Michoel Dvorkin objected to this statement very strongly. As he did so, the Rebbe Rashab passed by and asked R' Michoel what was going on.

R' Michoel repeated what R' Shilem had said and the Rebbe Rashab said that R' Shilem was right and everybody can do so.

R' Michoel, who was a businessman in Petersburg, asked the Rebbe: How could a businessman in Petersburg grasp G-d's Unity?

The Rebbe said: Through Divine Providence.

DON'T MAKE HIM INTO AN IDOL

The Rebbe Rashab once said at a farbrengen that everybody can grasp G-d's Unity, one more coarsely and another more subtly. He said: Shilem has a subtle grasp.

When those present began looking in R' Shilem's direction, the Rebbe was not pleased with this and he said: Don't make him into an idol.

"AYIN" CAN TOLERATE OPPOSITES

Several kinds of alcoholic beverages were mixed and nobody wanted to drink them, fearing they would become inebriated. The Tzemach Tzedek said it should be given to R' Nottele (one of the great Chassidim, who is mentioned in *Ramach Osiyos*, who reviewed Chassidus despite being in mourning) because he was an "ayin" and "ayin" can tolerate opposites.

After the farbrengen, R' Nottele said: I really am a nothing.

He understood the Tzemach Tzedek to have meant that he was actually nothing.

PRAISE FOR MORDECHAI

I heard from R' Abba Pliskin when he farbrenged with us that although Chassidim accept things from the Rebbe on faith, sometimes it is also good to understand it. By way of example, he explained why some people have complaints about the Rebbe and don't understand his approach:

Regarding Mordechai HaYehudi it says, "He was pleasing to most of his brethren." Rashi says, "to most, but not to all his brethren," which is hard to understand when the verse is speaking in praise of Mordechai.

Chassidus explains that Mordechai was pleasing to most of his brethren because he was on a high level, but at a height which they weren't all able to fathom. The analogy is understood.

Similarly, he explained Rashi's explanation on the verse, "*VaYachel Noach*" as "he made himself profane," that Rashi doesn't mean

to speak disparagingly of Noach, but in praise of him. He was at a Chassidishe farbrengen where you take mashke, which seems like a profane thing to the rest of the world, but it is really a lofty matter.

IT DOESN'T GO LIKE THEM

I heard from R' Shmuel Levitin that Rashbatz would explain the Gemara that says, "The halacha is not like the people of Yericho" (who said Shma and then V'Ahavta without Baruch Sheim), it doesn't "go" like them (the word "halacha" having the root "go"). This means that their approach wasn't attainable by all.

SADNESS: A TORAH PROHIBITION

On Tisha B'Av I heard from R' Yochanon Gordon a story about R' Yekusiel Liepler – that when he

revelation, he would kindle all the lights and dance, "rejoice and be happy with the joy of Torah."

Chassidim once passed by on the night of Tisha B'Av near his home and they saw that all the lights in his house were on, and he was dancing to those words. They said to him: It's Tisha B'Av today!

R' Yekusiel answered: Tisha B'Av is merely rabbinic. Sadness is a Torah prohibition, because sadness can lead to all sins.

WHEN WILL THE REBBE STOP LOOKING AT ME?

On Thursday, 16 Elul 5727, we had a farbrengen with R' Mendel Futerfas and R' Abba Pliskin. R' Mendel spoke about how to view the Rebbe. He said that one time, the Rebbe Rayatz called R' Zalman Moshe and told him something. They asked him what the Rebbe had said and R' Zalman Moshe said he hadn't heard because the entire time he thought: when will the Rebbe



take his eyes off my filthy face?

I: THE EVIL INCLINATION

R' Mendel related that he once saw a letter from the Rebbe to someone who used the word, "I," and the Rebbe underlined it and wrote below it, "i.e., the Evil Inclination."

HAVE TO SPEAK

R' Abba Pliskin related that he once heard from the Rebbe at a farbrengen that if Bilam hadn't spoken, he would be in the category of a prophet "who withholds his prophecy." In other words, even though he was Bilam, he had to speak.

R' Mendel referred to the statement of Chazal, "a word is worth a *sela* (a coin of that period) and silence is worth two," which means that when you are quiet one time, the profit is only two coins. When you speak, you can say many words, and since you receive a coin for each and every word, you earn many times more than if you are quiet.

He also said, "*Lo matzasi l'guf tov*" – I didn't find anything positive for the body – "*mi'shtika*," from silence – i.e., no good results from silence.

A GOAT THAT SCREAMS "ONE"

I hear from R' Avrohom Maiyor, who heard from R' Asher Sossonkin, that the wife of Rashbatz was known as a person with a temper. One time, they farbrenged in Rashbatz's house and there were no refreshments. In Rashbatz's yard was a goat which was their source of livelihood. Since there was a shochet among the guests, they decided to slaughter the goat. They did so and cooked it and they had something to

eat.

In the middle of the night, Rashbatz's wife woke up and didn't see the goat. When she realized what the Chassidim had done, she began to scream. Rashbatz said to her: In truth, the goat is still here. It just changed its language. It used to scream, "maaa," and now it screams, "*echad*" (i.e., proclaiming G-d's unity).

CHASSIDUS, MASHKE AND MONEY

R' Abba related in the name of R' Meir Simcha Chein that three things must have an effect: Chassidus, mashke, and money.

Chassidus makes you frum, mashke makes you inebriated, and money makes you crazy.

Rashbatz said to her: In truth, the goat is still here. It just changed its language. It used to scream, "maaa," and now it screams, "echad" (i.e., proclaiming G-d's unity).

If one of these things did not have that effect, it's a sign that he didn't learn enough, or he didn't drink enough, or he doesn't have enough money.

NOT ON ONE TOPIC

R' Mendel spoke about Chassidim not farbrenging continuously on the same topic but they would jump from topic to topic. He related that Rashbatz had a book which was a patchwork of many Chassidic works, a page from one book and a page from another book, all bound together as one. He would learn Chassidus for a few hours from this volume even though each page was on a different topic.

THE CANDLES PROVED IT

When R' Abba Pliskin farbrenged with us before Yud-Tes Kislev 5728, he told us:

The Rebbe Rayatz once came to Vilna and presented himself as a candle merchant. When he was given an aliya to the Torah, he promised to donate a certain amount of money to the shul. In that city they would donate candles to the shuls of the prushim so they could learn at night, but the prushim didn't actually learn at night, so the candles had accumulated. Since the Rebbe said he was a candle merchant, they offered him the candles and he agreed to buy them.

After he bought the candles, he sold the candles to pay off the

commitment he had made, and that's how it was discovered that the prushim did not learn at night. When R' Chaim Ozer (a Litvishe gadol) heard this, he said: It was probably the Lubavitcher Rebbe.

THERE'S ANOTHER DOOR

When the Rebbe Rayatz was the dean of Tomchei T'mimim (before he was Rebbe), R' Dovid Horodoker went to his room and asked what he should learn in Elul. The Rebbe told him to learn Chassidus and said: There's another door (i.e., he should ask the Rebbe Rashab). When R' Dovid asked the Rebbe Rashab, he was told to learn Nigleh.

THE REBBE RAYATZ AND THE YENUKA OF KARLIN

I heard from R' Zelig Slonim who was in Otvoitz by the Rebbe Rayatz and saw one of the children of the Yenuka of Karlin (the Admur, R' Yisroel) come to the Rebbe. When he left the yechidus, he asked the Rebbe to bless the Chassidim who had accompanied him.

A few years later, R' Zelig met this Admur again and the conversation got around to that yechidus with the Rebbe Rayatz. The Admur said that after the passing of the Rebbe Rashab, his father, the Yenuka, told him to go to the Rebbe Rayatz, because "there is someone to receive from."

He also said that one time the Yenuka went to the mountains and met the Rebbe Rayatz there, before the latter's marriage. When the Yenuka saw the Rebbe Rayatz's shining countenance, he was shaken by it.

SHAS LIKE ASHREI

I also heard from R' Zelig that R' Shneur Zalman of Lublin, author of the *Toras Chesed*, had an incredible memory. The Tzemach Tzedek once called three rabbanim to discuss a certain matter, and the *Toras Chesed* was one of them. There was someone who was annoyed that they called the *Toras Chesed* but did not

call him when he was as proficient in Shas as people are in saying Ashrei!

The Tzemach Tzedek heard this and asked the irate man: How many times does the letter Vav appear in Ashrei, and the man did not know. Said the Tzemach Tzedek: R' Shneur Zalman knows how many Vavs there are.

HODU AND NOT KUSH

I heard from R' Nissan Nemenov about a Chassid who was a close friend of the Rebbe Rashab before his nesius. Afterwards, when the Rashab had already accepted the nesius, this Chassid came to visit him and gave him a kiss.

The other Chassidim said to him: It should be Hodu and not Kush (a play on the words at the beginning of Megillas Esther referring to the kingdom of Achashverosh. In this context, one must submit to a Rebbe [*hodu*] and not greet him with a kiss [*kush* in Yiddish].)

SMEARING BUTTER ON THE ENTIRE SURFACE

R' Nissan also said in the name of R' Itche the Masmid (may Hashem avenge his blood) that the rituals of eating coarsen a person more than the eating itself. He cited as an example those who smear butter on bread in such a way that they are careful to cover the entire

surface. What would happen if they ate the butter on its own and ate the bread afterwards? Ultimately, it all gets digested together anyway!

CHASSIDIM – NO IDLE TALK

R' Elchonon Dov Morosov (may Hashem avenge his blood) once said that Chassidim do not speak *d'varim b'teilim* (idle talk), because if Chassidim speak that way, it's not idle, and if it's idle, then Chassidim don't speak that way! He said this in order to illustrate the difference between Chassidim and others, to make the point that even those Chassidim careful not to speak idle talk, don't do this in a showy manner at all.

BETTER TO DIE AS A JEW...

I heard from R' Uziel Chazanov that in the period of time that R' Shimshon Vitebsker died due to his tremendous exertions in the avodas ha't'filla, R' Shilem demanded of one of the T'mimim that he work on avodas ha't'filla.

The bachur refused and referred to what had happened recently to someone who had put great efforts into his davening. R' Shilem responded: Better to die as a Jew than to live as a goy.



- Express service
- Fully Computerized

• שירות אקספרס
• המשרד ממוחשב

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

(718) 493-1111

Fax: (718) 493-4444

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

BELOVED BY ALL

*The following article is a chapter from the new book, Gaon V'Chassid, about the Chassid R' Zalman Leib Estulin, written by his grandson, R' Sholom Dovber Friedland. Gaon V'Chassid describes the ties of a Lubavitcher Chassid with Litvishe rabbanim and roshei yeshiva in B'nei Brak and with the Admurim of Slonim. * Part 1*

Soon after he arrived in B'nei Brak many people came to see the amazing sight, a Jew who came from Russia, a place where it was forbidden to learn and live as Jews, and despite this was a great scholar and punctilious in his mitzva observance. R' Zalman

Leib though, dismissed it all. He simply didn't understand what they wanted of him, and how it could be otherwise.

One time, his brother-in-law, Rabbi Yaakov Galinsky, the famous maggid, approached him and tried to stop him from saying

the line that he was wont to say, "*Ich bin a pruster Yid*" (I am a plain Jew). He tried to prepare R' Zalman Leib to acclimate within the new society he was in, "Try not to tell everybody that you're a plain Jew. It's not Russia here and they're liable to believe you!"

But R' Zalman Leib said, "What's the problem? It's the truth!"

CHAVRUSA WITH RABBI YOSEF SHLOMO KAHANEMAN

R' Zalman Leib quickly became a beloved figure to the outstanding personalities in B'nei Brak, the city of Torah, and he forged strong ties with the Torah greats of the city, who loved him dearly. Rabbi Yosef Shlomo Kahaneman z"l, rosh yeshiva of Ponovezh, enjoyed talking with him in learning. R' Zalman Leib's son R' Dovid relates:

"Every so often, Rav Kahaneman would send a taxi to bring my father to his office, where they spoke for hours in learning. When they finished, he sent him home. With time, their meetings took place regularly, meeting weekly to discuss Torah topics."

In addition to discussing topics in Shas, R' Zalman Leib would also repeat stories and pearls from the parsha. Rav Kahaneman enjoyed this very much. When R' Zalman Leib told him the explanation of the Chida on the verse, "And Hashem said, 'can I conceal this from Avrohom?'" Rav Kahaneman rejoiced at what he said, to the point that he got up and kissed him on the head.

TALKS WITH THE STEIPLER

In the period when R' Zalman Leib davened in the shul of the



Gaon Rabbi Yaakov Yisroel Kanievsky z”l, who was known as the Steipler Gaon, the Steipler came to appreciate his greatness in Torah and he was greatly mekarev him. He sometimes went over to R’ Zalman Leib after the davening to speak with him in learning. In

general, when R’ Zalman Leib went to the Steipler, the latter would stand up in his honor and they would argue who should sit first.

They both spoke regularly in divrei Torah, relate those who knew them, with the Steipler

enjoying his fellowship very much. They had regular times to learn together. Every few days they would bring up various topics, which they discussed heatedly.

The Steipler was present at the bar mitzva of his son, R’ Dovid Eliyahu and even gave him a bar mitzva gift.

“One time, when the Steipler was still wearing tallis and t’fillin,” related R’ Zalman Leib, “a number of men gathered round me, wanting to hear divrei Torah. It was the week of Parshas VaYikra and I told them from the holy books what it says on the words at the very end of the parsha, ‘*l’ashma ba*’ (for its transgressions), which can be read as an acronym for, ‘*L’Keil asher shavas mikol ha’maasim ba’yom ha’shvii*’ (to Hashem who rested from all deeds on the seventh day). This teaches that when you keep Shabbos, you are forgiven all your transgressions. (See Shabbos 118b – ‘whoever keeps one Shabbos properly, his sins are forgiven.’)

“I tried to speak quietly, for I knew that the Steipler did not like vertlach which are not based on Shas and Poskim, but it turned out that he heard me and he came over and asked me to repeat it and to say the acronym. Not being able to get out of it, I repeated it. When he heard it, he thanked me very much and said, ‘You made me happy with that since it has been a long time that I have been bothered by how Parshas VaYikra ends with the words, “*l’ashma ba*,” the opposite of the rule that we end on a good note. Now you answered my question that it’s not talking about transgressions of the soul, but the opposite, about Shabbos observance...’”

The Steipler’s son, Rav Chaim Kanievsky, also spoke often to R’ Zalman Leib and being so

impressed by his personality, he sent his sons to learn with him during their breaks. He also came to console him when he sat Shiva for his wife Raizel a”h.

PERSONAL CONNECTION WITH HIS FORMER STUDENT

R’ Zalman Leib’s former students, the boys from the Edelstein family, Rav Yaakov and Rav Gershon, kept in close contact with him. They visited him and participated in his simchos. They felt like family with him.

R’ Zalman Leib used this esteem for him to increase Ahavas and Achdus Yisroel. His life testified to the eternal power of Torah. Indeed, he was illuminated with the teachings of Chassidus, revealing his hidden soul powers and giving him the ability to prevail in the observance of Judaism even in the darkest places. It was enough just to see him, to refrain from speaking negatively against Lubavitcher Chassidim, which of course, R’ Zalman Leib was.

His son R’ Dovid relates:

“As soon as we arrived in Eretz Yisroel, I learned in Ponovezh. I used my stay there to spread the wellsprings and every week I would put sichos from the Rebbe there. Among the talmidim there were troublemakers who waited until I put the sichos down and immediately grabbed them and ripped them up.

“When I told my father about this he found it hard to believe, after years of self-sacrifice in Soviet Russia, that of all places, in Eretz Yisroel, he would encounter such hatred. He called Rabbi Gershon Edelstein, one of the roshei yeshiva, and complained.

“R’ Gershon promised to investigate. The next time I



brought sichos he knew ahead of time and he stood on the side and watched. He was able to see for himself how they grabbed the sichos and ripped them up. He appeared and yelled at them. Their claims that this was Chassidus

(which somehow was meant to excuse their behavior) were not accepted and he said, ‘If you don’t want to learn it, don’t learn it, but why tear it up?’”

DEEP FRIENDSHIP WITH RABBI YAAKOV LANDAU

R’ Zalman Leib knew the rav of B’nei Brak, Rabbi Yaakov Landau, one of the talmidim in Tomchei T’mimim, a Chassid of the Rebbe Rashab, and a mekurav of “Beis Rebbe.” They met each other frequently. Every Shabbos, after davening in the Chabad shul on Rechov HaRav Kook, he would walk to Rav Landau’s house.

When he entered the house, Rav Landau’s pleasure was apparent and he would immediately offer R’ Zalman Leib a seat and get him a cup and wine for Kiddush. Then they spoke together, relating aphorisms and

WHEN YOU TAKE THE CHALLOS FROM THE TABLE, THE CANDLES ARE EMBARRASSED

R’ Mottel Weinberg, grandson of the Slonimer Rebbe, Rabbi Avrohom Weinberg, author of *Birkas Avrohom*, was very close to R’ Zalman Leib and loved to help him. He and his friends would go every Friday night and Motzaei Shabbos to hear R’ Zalman Leib’s divrei Torah and fascinating stories of tzaddikim.

On one of these occasions, he saw something that showed him R’ Zalman Leib’s extraordinary fear of Heaven along with the simple faith that suffused him. He told the following story, saying, “If I hadn’t seen it, I doubt I would believe it.”

One Friday night we sat glued to R’ Zalman Leib, listening to explanation after explanation. Suddenly a burning wick from one of the candles fell onto the table. The tablecloth caught on fire. We panicked and didn’t know what to do for it was Shabbos and the fire would spread.

R’ Zalman Leib who was involved in what he was saying, didn’t notice what was going on at first. When he saw us jumping up he asked us why and we pointed at the fire that was spreading on the table.

He was completely calm and said that it says in holy books that when you take the challos from the table, the candles are embarrassed. He took the remains of the challos off the table and to our astonishment, the fire went out.

stories of Chassidim, many of which Rabbi Landau personally witnessed.

Even in his later years, when it was hard for him to get up, Rav Landau would stand up and offer a chair to R' Zalman Leib and did not allow his children to help him.

Rav Landau felt close with R' Zalman Leib and he opened his "treasures," i.e., his memories of the home of the Rebbe Rashab. R' Zalman Leib described how he would get Rav Landau to share his memories:

"Rav Landau would give me mashke and pour a full cup. After I would say l'chaim, I got the courage and I would quote the verse, 'please tell me about the great things that Elisha did,' alluding of course to the Rebbe Rashab. Rav Landau's face would change from white to red and back, out of great *hiskashrus* and

bittul to the Rebbe Rashab, and only then was he able to relate wonders of the Rebbe.

"Rav Landau also told me that the Rebbe Rashab considered him 'the court rabbi,' and one of things the Rebbe would say to him was, 'You are a rav, but you have no city,' and I would say, 'B'nei Brak is the city that the Rebbe gave you.'"

One time, when R' Zalman Leib *farbrenge*d and repeated something from Rav Landau, one of the people commented that Rav Landau was not considered a *mekushar* to the Rebbe Rayatz. R' Zalman Leib said, "Excuse me but this is what I heard from Rav Landau – that he held of the Rebbe Rayatz more than all the *mekusharim* but, – and this is what he said – 'I have one *neshama* which I was *mekasher* to the Rebbe (Rashab); I don't have

another *neshama*.'"

As far as Rav Landau's involvement with R' Zalman Leib's health, R' Zushe Gross relates:

"In 5745 R' Zalman Leib became sick and was very weak. He was hospitalized in Belinson hospital, where they did tests in the course of which they discovered gallstones. The doctors decided to do an operation to remove the stones.

"The family wrote to the Rebbe, who answered that they should do as the rav said. As soon as Rav Landau heard this, he went to the hospital himself. I brought him by car to the hospital along with his son Eliyahu. He walked through all the hallways and corridors until he arrived at R' Zalman Leib's room.

"When he entered he asked to see the results of the tests. He examined them and displayed

R' Zalman Leib with his student in Russia, a rosh yeshiva in Ponovezh, Rabbi Edelstein



great knowledge as he reviewed every detail, which to a layman looked like some foreign language. With his pencil he marked some of the findings and when he was done he concluded that this hospital wasn't suitable for R' Zalman Leib because he could see that they weren't handling the problem properly. 'He must be transferred immediately to Tel HaShomer hospital to Dr. Ben-Ari.'

"People went into a panic, since R' Zalman Leib had been in Belinson for a while and they had gotten to know the doctors and the staff. Now he should leave when he was attached to machines?! This was no simple matter!

"R' Zalman Leib's wife Raizel asked the rav, 'Why do we have to transfer him when the treatment can be done here?'

"Rav Landau, who was known as a man of strong views, banged the floor with his cane and said firmly, 'I say that he should be transferred immediately to Tel HaShomer! He added, 'And don't mix in,' as though alluding to the fact that the Rebbe had given him the power to decide and nobody had the right to argue.

"The medical staff who heard the demand protested: It's illegal to transfer from one hospital to another and it's dangerous to move him in this condition.

"Despite the protests, Rav Landau arranged for an ambulance to transport R' Zalman Leib to the Tel HaShomer hospital, where he underwent a successful operation. Shortly afterwards, R' Zalman Leib recovered."

His son-in-law Rabbi Avrohom Mendel Friedland adds:

"I was able to see how important the Rebbe's answer was to Rav Landau. This story took



R' Zalman Leib at the reception for his son-in-law, R' Avrohom Friedland. Near him is seated his brother-in-law, R' Yaakov Galinsky. Opposite him is his friend, R' Aharon Chazan.



Rabbi Yaakov Landau in his youth

place within the last two years of his life and although he was very weak he began climbing the steps of the hospital and walked the corridors. Those accompanying him saw how hard it was for him and suggested that he didn't have to extend himself further. They

could have the medical personnel come to him as well as have the medical reports brought to him. Why do you need to put yourself out, they asked him.

"Rav Landau answered firmly in his usual way, 'If the Rebbe said that I should state my opinion as rav, I must be here. A rav who rules on a matter of law has to see what he is ruling about and be on the scene.' The simplicity of this answer made a tremendous impression. Indeed, Rav Landau did all he could to fulfill the Rebbe's instruction in the best possible way."

Rav Landau's esteem for R' Zalman Leib showed itself in the fact that in his will he asked R' Zalman Leib to say Mishnayos for the elevation of his soul. R' Zalman Leib did so for many years in his shiurim in the Chabad shul on Rashi Street. He added a shiur in Mishnayos to his other shiurim, beginning each time by saying that the learning was *l'ilui nishmas* Rabbi Yaakov Landau.

[To be continued iy"H]

LAST-MINUTE ESCAPE

By Avrohom Ber

Amazing stories from Dovid Dery's Casbah restaurant, not just a restaurant but a veritable Chabad house!

The Casbah restaurant in Manhattan, owned by Dovid Dery of Crown Heights, attracts a varied clientele. Dovid uses his place of work to spread the wellsprings and is able to connect with people who would never enter a Chabad house or respond to a suggestion that they put on t'fillin on the street. One of the local shluchim is amazed by his work and said that Dovid operates like the rabbi of any Chabad house.

Dovid tells us about one of the most fascinating stories he was involved with:

The waiters are young fellows from various countries who came here to make money. They have no

responsibilities in their parents' homes and they have no homes of their own, so this is the best time to influence them to take on mitzvos. One of the main focuses of my outreach is to bring them to the Rebbe, to 770.

SHABBOS IN CROWN HEIGHTS

One day we got a new waiter. At first glance I could see he was an Israeli and not necessarily the receptive type. His long and dyed hair as well as his clothing gave him the look of a hippie. When I asked him his name, my assumption proved correct. His name was

Robert and he had been born in South Africa but had lived most of his life in Eretz Yisroel. He came here to make money and if people tried to talk to him about religion, he would say that he would leave.

Experienced with these types, I decided not to pressure him but to wait for an opportune moment. A month went by and at the end of a shift, as the workers were leaving, I had an idea as Robert took his backpack and turned to go.

There are always brochures on the tables in my restaurant. I took a brochure about Geula and went up behind him and quickly stuffed it into his open backpack. The next day he came to work looking more open about things.

I was eating at one of the tables when I met his eyes. I invited him over to sit down and he took a chair and sat down facing me. I ordered him something to eat and we ate in silence. After we ate he was much more open and we spoke about this and that. He even told me that he had found a Chabad brochure in his pack. We didn't exactly discuss Yiddishkait but I knew I had made an inroad.

Since that conversation we were friendly and we had nice conversations occasionally. I still didn't feel that he was ready to talk about Judaism, until one time, when I got up my nerve to say, "Robert, how about coming to me for Shabbat?"

Robert was taken aback. After a few attempts at convincing him, and repeated answers like, "I don't see it ... I have never been with religious people," I took out my strongest weapon. "Tell me Robert," I said. "If I bring Abe along too, will you come?" (Abe was the most popular guy among the waiters. He was always telling jokes and everybody loved to be with him.)

Robert gave in. "If Abe comes, I'll join."

Now I had to convince Abe, but to begin with he wasn't as big a challenge as Robert. So there we were on Friday, me and two guys, going to my house in Crown Heights.

Friday night, we went to 770 together. Their long hair, colorful shirts, and little kippot drew attention. Many people looked in our direction during the davening.

At the end of the davening R' Itzke Gansburg a"h came over and said, "Dovid, I see you brought guests. I want you to bring them to visit me tomorrow night." I promised we would come and left for home with my two guests.

The Shabbos meals were pleasant. On Motzaei Shabbos, Robert said that he never thought it would be so nice.

We went to Itzke Gansburg's house and he welcomed us with a big smile and sat us at his table. I figured that if I didn't provide enough food for thought for them,

Below: The Casbah restaurant in Manhattan, Reb Dovid's Chabad house
Inset: The entrance to the restaurant



Dovid Dery speaking about his shlichus work at the Kinus HaShluchim 5765

he would.

Itzke pointed at the chandelier and said, "What's that?"

A chandelier, they both chorused and R' Itzke said, "No, it's not a chandelier. It's G-dliness. It's the word of G-d that gives life to the chandelier." He went on to give them a long explanation.

To tell you the truth, I was a bit skeptical. Why was he telling them that? Didn't he see they didn't understand what he wanted from their lives? But it turned out that they were very impressed and they even told me that they enjoyed what he had said.

MASHKE ON PURIM IN EXCHANGE FOR A D'VAR TORAH

Before Purim, I invited them to come and celebrate. They laughed and said, "What will we do there?" but they came. At first we were in 770. All the bachurim were in costume, dancing and making merry, and my guests got into the spirit of things, but later on, at the Purim meal in my house, it was a little boring.

We were sitting and eating, saying l'chaim, and I didn't know what to say to them. What did they need to hear from me? I didn't know. Then suddenly, there were knocks at the door. Did I say knocks? It sounded more like the



door was being banged down. "Open up! I want mashke!" One of the neighbor's guests had come down to us, already drunk.

I was happy at the opportunity. "You want mashke, by all means, but on condition that first you sit and farbreng a little with these guys."

He sat and spoke. I don't remember what he said. He certainly doesn't remember. I assume the two waiters don't remember either. What I do know is that Robert told me afterwards that out of all the divrei Torah that he heard, the drunk spoke the best. Somehow, the wine enabled him to hear what he needed to hear.

THE TURNING POINT

At a certain point, Robert decided that he wanted to learn *safrut* (how to be a scribe). He was studying graphic arts in university and so this appealed to him. I connected him with Rabbi Elishevit of Crown Heights who taught him for three months, for free.

One day, Robert came over to me in the restaurant and said he wanted to talk to me. We sat down together at one of the tables and he dropped the bomb. "Dovid, I decided I'm going to Eretz Yisroel to yeshiva."

After patting him on the back and exclaiming my delight, I asked him whether he was going to a Chabad yeshiva. "No," he said. "When I was younger, I was in a yeshiva for a year or two and I miss the atmosphere. That's where I'm going." Knowing Robert, I knew there was no point in arguing with him. I wished him well and we parted as friends.

A long time passed without my hearing from him. I didn't know where he was or what had happened to him in the interim.

Two years ago I went to Eretz Yisroel to visit my family. As I was

walking on the street near my parents' home, I heard someone calling me from across the street, "Dovid!" I turned around and saw a bachur with a kippa and tzitzis out. "Robert!"

"They call me Reuven," he said with a smile.

"What are you doing on the street in Raanana?" I asked.

"My parents live right here," he said and pointed at a building directly opposite that of my parents.

I asked him what he was doing these days. He said he was learning in a non-Chabad yeshiva and was very satisfied. I was happy to be able to talk with him once again.

LEAVE THE HOUSE, I'M SENDING YOU A TICKET!

We were about to say goodbye when he clapped his forehead and said, "Dovid, you don't realize what Divine Providence it is that we met. I just remembered something important. Very important. I have a friend by the name of Yossi in New York. He works as a manager in a restaurant, but there's a problem. He's been living for a long time with a gentile and they're about to get married."

Reuven grabbed my arm and said, "Dovid, you've got to help him!"

He didn't leave me much choice. "What do you want me to do?" I asked.

"I'll call him and suggest that he work for you. I'll tell him that you're a great boss and there's kosher food and better working conditions. When he comes to be interviewed for a job, get to know him!"

That's what we did. Yossi called me and I had him come for an interview. From the start I told him he wasn't good for the job because of the specific type of management involved, but he was invited to sit down and eat. He accepted my

invitation willingly.

It didn't take long for him to open up to me. He told me everything, about his life, his work, and the gentile woman. He told me that he wanted to leave her but was unable to. I tried to tell him what I could – that he was a Jew and couldn't break the chain, that the inner reason why the gentile wanted to marry him was because of the desire to derive sustenance from holiness. I pushed as much as I could. I didn't know if I would ever see him again, but he just smiled sadly.

At the end of the meal he told me that he wanted to keep in touch with me. I gave him my phone number and he promised he would call.

We kept in touch for a while. I would talk to him about everything under the sun and of course, also about the burning subject. I felt that he began understanding his mistake more and more but he was unable to promise that he would leave her.

One Thursday, about 9:30 in the morning, the phone rang. "Dovid, I have no choice. She told me this morning that we must get married. There's nothing I can do."

I could sense that he really did not want to go ahead with this, but what should I say? Sometimes, we openly see how the Rebbe puts the words in our mouth. "Yossi, is she home?"

"No."

"Great. Listen to me. Pack your things within the next five minutes and go downstairs. Leave a note that you cannot marry her. Leave the watch that she bought for you. I'm ordering a ticket to Israel and sending it to you by taxi. Pay me later."

It took him a few seconds to digest the idea. "To fly? Now? Where to? Where will I be?"

"Go to the yeshiva in Ramat Aviv. I'll make sure they come and

pick you up from the airport. But five minutes and be ready with your suitcase, okay?"

"Okay, I'll try."

I didn't even hang up the phone. I immediately called the travel agency and ordered a ticket, asking that it be sent by taxi to the address I specified. Before I could hang up I got another phone call.

"Dovid, I thought it over. I can't do it, all of a sudden, like this."

"Yossi, if you don't leave now, you will regret it. You know you must be far away from her. That's the only way to prevent a wedding. Your ticket is on the way. Five minutes and be outside. Got it?" I yelled.

According to the weak "yes" that I heard, I understood that he had

bachurim to pick Yossi up from the airport. I was able to call before Shabbos and to find out that he had landed safely and was in the yeshiva. I sighed with relief. He was in good hands.

After a few days I called the yeshiva in Ramat Aviv and asked to speak to him. To my dismay, they told me that Yossi had left. "He ran away the same night he arrived," said the man who answered the phone.

I didn't know what to do. Where could he be? All my attempts at locating him proved fruitless.

THANKS TO THE REBBE

Eight months passed and I had forgotten the story when a phone call out of the blue from Yossi

This approach saved him. At first, he wandered around all day, smoking, drinking coffee, and sleeping. After a while he decided to sit in on one class. Then he attended another class, and another...

given in. "But why to a yeshiva? I had a good job in Israel. I was a senior television technician. I can go back to working half a day."

"No way. Do you need your family and friends making you crazy about your being 32 already and what are you doing with your life? Yeshiva. They take 'children' your age there."

Yossi came to the restaurant half an hour later to pay me for the ticket. "The flight is at 11:00 at night, Dovid. Where should I be until then?"

"In Newark," I answered.

"You're not leaving the airport. You won't withstand the test otherwise."

During the day I called Rabbi Yossi Ginsburgh of the yeshiva in Ramat Aviv to ask him to send

reminded me of what had happened. He wanted to come and stay with me for three weeks and when he would come, he would tell me the whole story.

When he came to my house he was unrecognizable, because of his beard or simply because his face had changed. He knew I was waiting to hear where he had been and what he had been doing the previous months, and mainly how he came to be wearing a hat and jacket.

When we sat down to the Shabbos meal, he told me the story. He said that when he had gone to the yeshiva they had placed him in a room with a bachur who told him about the importance of *negel vasser* next to the bed. This was too much for him, were there rules even for

how to wash your hands?! In the middle of the night he quietly left and took a taxi to his sister who lives in Beit Shemesh.

Staying with his sister for a month was enough for him to be turned off by secular society. The family life, the lack of morals and the relationships that he saw sent him back to yeshiva. Rabbi Ginsburgh told him to do as he pleased. If he wanted to sit and listen to shiurim, he could. If he didn't want to, that was fine too.

This approach saved him. At first, he wandered around all day, smoking, drinking coffee, and sleeping. After a while he decided to sit in on one class. Then he attended another class, and another...

"I'm getting married soon. I'm about to build a Jewish home, and it's all thanks to you."

"Thanks to the Rebbe," I corrected him with a smile.

The story isn't finished yet. One night, when I returned from work and stopped in 770 to daven Maariv, I saw a group of clean-shaven yeshiva bachurim also going into daven. One of them came over to me and gave me a hug. It was Robert-Reuven who was learning in a yeshiva in Far Rockaway and was the only one in yeshiva who had a *Likkutei Torah*.

He had come to 770 in order to give me an invitation to his wedding. He was about to marry a rosh yeshiva's daughter. His children won't know it, but the kippot they will wear will be thanks to the Rebbe.

As for the third fellow, I got a message on my voice mail which said something like this, "Hello Dovid, how are you? This is Abe. I'm in California and want to be an actor. I called to see how you're doing. Give regards to everyone. Bye. Uh, where is the 'Moshiach now' that was always on your message?"

CHASSIDIM SHARE STORIES OF YECHIDUS

By Nosson Avrohom

*It was the moment that every Chassid yearns for, the special moment between Chassid and Rebbe – yechidus! To face the Rebbe alone with the Rebbe's eyes plumbing the depths of the Chassid's soul. The tension beforehand...the awe upon entering...the feeling when inside...and the joy afterwards. That's what yechidus is about and tens of thousands of people experienced it, over decades of the Rebbe's nesius, throughout the long nights and into the morning... * Stories from yechidus. * Part 2 of 2 (continued from Issue 598)*





PURIFICATION PRIOR TO YECHIDUS

Rabbi Yosef Solomon of Kfar Chabad recounts:

Before talking about my yechidus experiences, let me preface that with a little bit about my background and childhood years.

My mother escaped from Poland to Eretz Yisroel before the outbreak of WWII and for a period of time she would send money to her parents in Poland from her earnings. During the Holocaust years, her entire family was exterminated, r”l. My father, on the other hand, lived through all the horrors of those years, which he barely survived by the skin of his teeth. His first wife and two daughters were killed by the Nazis in Treblinka.

In 1946, my father arrived in Eretz Yisroel and married my mother. Together they had one daughter and four sons, including me. My parents wanted us to have a religious Torah education, so they sent us to the Yesodei HaTorah school under the auspices of the Agudath Israel religious party. After the establishment of the State of Israel, my parents decided to follow my maternal uncle to America, as he had promised to help us through the acclimation period and provide affidavits for the immigration services.

We lived in the Bronx, and my uncle who saw himself as a patriotic American, arranged for us to attend a non-Jewish school so that we should attain academic excellence. However, it was there that we got a taste of the bullying of the gentile Italians, Blacks and Latinos, so we requested to be transferred to another environment. By Divine Providence, my mother had heard about the Rebbe’s shliach in the Bronx, Rabbi Mordechai Altein, who headed up a Jewish school in the area.

In those days, the Bronx was full

of Jews, and he built up an impressive array of institutions, including a Jewish Day School called Achei T’mimim. When my mother registered us in the school, my uncle protested that our family heritage is Lithuanian and how dare she send her children to a Chassidic school!

When each class reached the eighth grade, Rabbi Altein would try to inspire the children to continue on in a yeshiva high school, but not a single student did so other than us. My brothers and I continued our education in Tomchei T’mimim on Bedford Avenue in Brooklyn, which was about 15 minutes away from 770. Some of the teachers that I remember are Rabbi Aharon Yaakov Schwei, Rabbi Moshe Bogomilsky, and Rabbi Chaim Meir Bukiet.

I started high school in Elul 5724

suspense kept growing, Rabbi Leibel Groner approached and told me that I would not be able to go in that night due to the backlog, and they would give me a different appointment.

I was stunned and could not budge. The devastation and pain was immense, and I burst out in bitter tears. I will never forget those hours. I left 770 and headed to the dormitory that had been arranged for me not long before, in tears. I was utterly heartbroken. Only later did I realize that apparently I needed to go through this experience, in order to go into the Rebbe as a more polished vessel.

I finally went in for yechidus on the following Monday. The Rebbe’s smile seems to infuse you with calm and strip away all the pressure that

I was utterly heartbroken. Only later did I realize that apparently I needed to go through this experience, in order to go into the Rebbe as a more polished vessel.

(autumn of 1963), but due to a lack of a dormitory, I had to travel from one end of New York to the other in a two-hour train ride, twice daily, morning and night, to and from yeshiva.

* * *

My birthday falls out on the 21st of Iyar, and like all the other students, I was given an appointment for yechidus for Thursday of that week. I prepared for yechidus for that whole day and the days preceding it, in a state of fear and awe. Even now, I remember well that feeling of trembling and fear. The more they explained to me the importance and significance of yechidus, the more my fear escalated.

After a few hours of waiting outside the door, as the emotion and

you feel during the moments of entry. The Rebbe read the pa”n I handed him, and he instructed me to learn Mishnayos and *Tanya* by heart, so that I can review them when I walked in the street.

That year, I invested a lot of energy into learning material by heart. I learned the six chapters of Pirkei Avos, a number of chapters of *Tanya*, the maamer “Basi L’Gani,” and more.

A year later, I went into yechidus, and once again I received an interesting instruction from the Rebbe. This was in the spring of 5727/1967. My parents had decided to move back to Eretz Yisroel, but I wanted to continue learning in Brooklyn. My brother got a letter of recommendation from Rabbi Yosef



Tennenbaum z"l to learn in the Kfar Chabad Vocational School, and he was pressuring me to come to Eretz Yisroel with him.

We entered the yechidus – my brother and I – before Pesach. The Rebbe read the question and asked me to travel to Eretz Yisroel, adding that it should be on a gentile-run ship. Additionally, the Rebbe asked me to take upon myself to see to the fear of Heaven of the entire family.

We traveled to Eretz Yisroel on a Greek ship. When we landed, we heard that the Egyptian army had moved into the Sinai, and immediately after, the Six-Day War broke out.

On the famous Yud Shvat of 5730/1970, I again merited to be by the Rebbe at the special completion of the writing of the Seifer Torah of Moshiach.

During Tishrei of 5736/1975, a few years after my wedding, I went into yechidus with my first wife, and amongst other things, asked for a blessing for children, as we had been married a number of years and were still without children. A few years later, on Yud Alef Nissan, my oldest son was born and we named him after the Rebbe's father – Levi Yitzchok.

My wife and I traveled again for Tishrei 5741/1980, together with our son, who was two and a half years old, and we asked for a blessing for additional children. The Rebbe gave his blessing and asked us to consult with a doctor-friend.

Miraculously, as a result of the Rebbe's blessing, we had twin daughters around a year later.

Over the years, I received many answers from the Rebbe and I'll share a few of the interesting ones.

In 5746/1986, I made a big commotion about building a school for girls without any secular subjects in Kfar Chabad. I signed up seventy people on a petition, including twenty rabbis, activists and mashpiim. I sent a copy of the signatures to the Rebbe on two different occasions, but did not receive a reply.

That year, I won the raffle from Kfar Chabad for a trip to the Rebbe. Before my trip, I visited Rabbi Mordechai Ashkenazi. He asked me to hand in to the Rebbe, as his emissary, the signatures of the parents and Rabbis.

When I arrived at 770, I asked the secretaries if I could send in a bottle of mashke for a blessing for a number of reasons: 1) as the raffle winner representing Kfar Chabad, 2) as the emissary bringing the signatures to open a school Al Taharas HaKodesh (Torah subjects only), and 3) I was planning to print the *Tanya* in the courtyard of the home of Rabbi Menachem Mendel of Horodok in Teveria.

The secretaries responded that none of those reasons justified imposing on the Rebbe to give an additional bottle of mashke.

This was before Shabbos Mevarchim Adar I. I sent in a letter

to the Rebbe mentioning all of the above matters. In addition, I wrote that recently I had publicized a number of Torah insights including an interesting *gematria* I found alluding to the fact that the Rebbe is Melech HaMoshiach. Three hours later, I received an answer (free translation):

Received your letter and the enclosed, and thank you. You should give in a flask of mashke (as per the custom of Anash sh'yichyu) for all of the aforementioned. As far as institutions, etc., as is well known, this is the province of the activists (including rabbis) of Anash sh'yichyu in Eretz HaKodesh. Regarding health matters – follow the advice of a local doctor-friend. Regarding publishing *Chiddushei Torah* (novel Torah insights) and Torah works in general – follow the advice of the Vaad Rabbanei Anash sh'yichyu in Eretz HaKodesh. I will mention all of the above on the tziyun. [The enclosed] is for tz'daka in Eretz HaKodesh. Receipt included.

My excitement was boundless. I saw that the Rebbe referred to my *gematria* that the Rebbe is Moshiach as "Chiddushei Torah," without me referring to it as such. The Rebbe enclosed in the response two Israeli ten shekel notes as participation in my planned printing of the *Tanya*.

Incidentally, as a result of those signatures, the Ateres Chaya school in B'nei Brak came to be, which has a wonderful reputation and is known

for its pure Chassidic chinuch geared towards hiskashrus to the Rebbe as Melech HaMoshiach.

* * *

I will conclude with another interesting answer I received, which may have some practical implications for our time.

This took place during the infamous Camp David talks. The Rebbe spoke a great deal in his sichos about settling the Holy Land including the conquered territories in Yehuda, Shomron, and Gaza. As a result of those clear instructions, a group of twenty families from Kfar Chabad, myself included, got together with the idea of establishing a Chassidic nucleus in those areas.

I will never forget the sense of purpose and seriousness that enveloped us as we worked towards that decision. We wrote to the Rebbe, and among the signatories were Rabbi Tzvi Hersh Hecht, Mrs. Shifra Morozov, R' Moshe Schneerson a"h, and others.

It wasn't long before we got a very clear response over the phone (on the 18th of Adar, 5738/1978) (free translation):

Each one of them is a “draftee in the Army of Hashem” in his current place to spread Torah and Mitzvos in his place, institutions, and environment. Though this he also protects the entire land and its borders – and if they wish to increase (and this is a worthy idea) – they should add in their activities in their places.

The answer speaks for itself.

MESIRAS NEFESH IS DEMANDED FROM A JEW FROM RUSSIA !

The mashpia Rabbi Michoel Mishulovin from Nachalas Har Chabad recounts:

We lived in Samarkand for many years. Many Chassidim managed to escape from Russia in the great

migration of 1946 through Lvov, by way of forged exit visas. My older brothers tried their luck at getting out, but when they arrived in Lvov they found out that the Chassidic underground that forged the papers was apprehended. They returned to Samarkand and we spent the next years there until we were able to leave in 1969.

With real mesiras nefesh, we observed a life of Torah and Mitzvos in secrecy. We had a Talmud Torah and a mikva. Shabbos services were held in secret in the homes of various Chassidim. Amongst the Chassidim in Samarkand were Avrohom Zaltsman, Michoel Goldshmidt, Berel Schiff, Eliyahu Levin, who served as our rav, and R' Boruch Duchman, the shochet.

We learned Torah in secret locations. Even our parents didn't know where the learning took place. When they would prepare food for the children, they would drop it off at a certain home and a special messenger brought it to the children. Those were days of real terror. On many occasions, different Chassidim hid out in our home for fear of the Communist agents.

With regards to Pesach, I remember how with great mesiras nefesh and tremendous effort we would buy wheat in the market and check for dust, which would indicate that they were unwashed and had not gotten wet. Afterwards, we would kasher the mill for grinding, and bake the matzos in secret.

One year, we actually had wheat that was shmura from the time of cutting! There was a Bucharian Jew by the name of Raphael Chudaitov, a clever and pious Jew. One year, I accompanied him on a few-hour trip to the wheat fields outside the city, where we took a load of wheat cut especially for matzos.

* * *

I won't go into detail about how we finally left Russia, but suffice it to say that it was with great Divine

mercies and Heavenly assistance, considering that we never dreamed that we would be able to leave. An entire book could be written about our emigration.

In the end, we arrived in Eretz Yisroel in the winter of 1969. At first, we lived in the house of my father-in-law, Rabbi Aharon Chazan, in B'nei Brak. One day, Rabbi Efraim Wolf came to me and said, “Do you think that you came here ‘to eat from her fruits and be sated from her abundance’? The Rebbe wants to establish a Chabad community in Kiryat Malachi and we need to carry this out.” I was overjoyed to hear the faith and commitment to fulfilling the Rebbe's requests like in the Chassidic stories of old. I realized that Lubavitch was alive and well.

In those days, Nachalas Har Chabad in Kiryat Malachi was in its infancy. I traveled to check the place out, and we decided to move there and settle in. Around Pesach time, we moved into our new apartment in Kiryat Malachi. I informed the Rebbe of this – it was my first letter ever written from Eretz Yisroel – and I wrote that for the time being we were in Kiryat Malachi and we would see what would be in the future.

In Elul of that year, I traveled to 770 for the first time, and that is what I want to tell you about.

On the eve of the third day of Slichos, I stood at the entrance of 770. The Rebbe walked right past me and I stood trembling in excitement. That night, the Rebbe held a farbrengen. Throughout the farbrengen, I was in a tremendous emotional state due to the fact that finally after so many years behind the Iron Curtain, where we only dreamed of the Rebbe, I was standing and seeing the king in all his glory.

During the farbrengen, the Rebbe asked, “Who is here is from Nachalas Har Chabad?” There were two of us present at that farbrengen, myself and an older Jew of Georgian

descent. In those first moments, I did not respond. I was standing opposite the Rebbe at the far end of the room.

A number of Chassidim who knew me pointed in my direction. They told me that if the Rebbe asked, I should approach the table where the Rebbe sat at farbrengens. I felt overwhelmed and with a feeling of awe and trembling, I approached the Rebbe and stood near him. The Rebbe asked me, "From Nachalas Har Chabad?" I answered in the affirmative.

Then the Rebbe pointed at me with his finger and asked, "As a permanent resident?" It was only later that I understood the question was because I had written that it was only temporary until we saw how things developed. However, the Rebbe wanted to know if I had already decided to take up permanent residence there. I nodded my head to indicate yes.

Following the exchange, the Rebbe gave me "mezonos" and then poured me a l'chaim. I drank it and he gave me a second time. After I finished drinking, he poured me a third cup. Throughout all this, I was caught up in intense emotion that is indescribable.

Afterwards, the Rebbe gave a big smile and handed me a bottle of mashke, and said, "You should be a mashpia." I thought the Rebbe meant

that I should give out the mashke to those present. At the farbrengen, many Chassidim swooped down on me and I began to pour out the mashke, until the last drop.

Throughout that month in the Rebbe's proximity, I was in a highly emotional state. On Motzaei Simchas Torah, I received another bottle of mashke from the Rebbe. I can't describe the feelings that I experienced when the Rebbe told me, "K'siva Va'chasima Tova," or during the distribution of lekach, when I heard him say, "L'Shana Tova U'Mesuka."

* * *

That Tishrei, the Rebbe said that whoever came out of Russia that year could stand near him. Throughout the month, despite the intense crowding, we stood next to the Rebbe during farbrengens, the t'fillos, and even when the Rebbe was called up to the Torah. One day, I was called in by Rabbi Chadakov, by instruction of the Rebbe, who told me that the secretariat received instructions from the Rebbe to subsidize at least 90 percent of the cost of the plane ticket for those who came from Russia. He emphasized that it was a onetime thing for that year, and would not be given in future years.

The first yechidus that I had was during that month of Tishrei. In Kiryat Malachi, there was a Jew from

Leningrad who had worked in the manufacture of soft drinks. His name was R' Yankel Moshe Tsivin. He convinced me that since he was already old, he would teach me the secrets of the trade and I would go into business.

At that time, I was looking for a means to earn a livelihood, but I didn't know if I should accept his proposal. He spoke to me at great length about his idea and even pressured me. When he heard that I was traveling to the Rebbe, he suggested that I ask the Rebbe for his holy counsel on the matter.

During the yechidus, I mentioned the proposal and asked if it was something I should pursue. The Rebbe negated the idea and said, "For him it's fitting, but not for you. You need to be involved in fields like mila and sh'chita, or teaching others." The Rebbe then blessed me with parnasa.

Before our return trip to Eretz Yisroel, a group of us entered the Rebbe's room, where the Rebbe said a fascinating sicha. The main point of the sicha was that mesiras nefesh is not something that could be demanded from every Jew, as the Torah itself does not require a Jew to be moser nefesh for every matter. However, from those who came from Russia, where they had mesiras nefesh for all matters of Yiddishkait, one can demand mesiras nefesh!

The Rebbe added that he wanted Nachalas Har Chabad to be a spiritual center that would influence the entire city of Kiryat Malachi, and the Chassidim from Russia should serve as role models for how a Chassidic Jew should conduct himself. At the end, the Rebbe gave out bills for tz'daka, in denominations of ten and a hundred. The bill I received was ten.

Over the years, I merited additional private moments in yechidus, but this was the first which is engraved in my soul.



THAT'S HOW I CAME TO CHABAD

By D. Rotem

“There I was, a girl with lots of self-confidence, a political force with a big ego, but the moment I stood before the Rebbe, I trembled and couldn’t utter a sound. I felt the utter control of holiness take over all my limbs.”

I am from a religious home. I was a teacher, a proud member of Mizrahi with a “criminal past” in politics – among the leaders of Tzeirei Agudas Yotzei Teiman, a sort of underground cell at Bar Ilan University. All I could think of was a career and politics. Marriage was not on my mind.

At Bar Ilan I saw a group of girls from B’nei Brak who intrigued me. They were very modest yet they attended the university in the Jewish studies division.

In one of my classes, I heard a

Rabbi Gruzman, a lecturer at the university, tell a story about a Chassid who went to his Rebbe to find out about Truth. This story opened my eyes and made me rethink what a Rebbe is after having heard about the Rebbe from my brother, a Chabadnik.

My brother, Rabbi Amram Shaatel, shliach in Tel Mond, always talked about the Rebbe and I would argue with him. “You and your Rebbe,” I would yell, and he would reply, “You and your academics.” I usually came out

ahead in these debates, or at least I felt that I did, considering my social circles.

After hearing R’ Gruzman’s story, I decided to write to the Rebbe. I asked my brother for the address and sent the letter. I received a response: **be involved in spreading Torah.**

I was teaching in Tel Mond at the time. That same week, someone from my political affiliations approached me and asked me to give a parsha class to women. I began giving the class. I admired the Rebbe for finding the time to answer me and seeing how his answer came to pass so quickly.

Years went by and I got involved with a shidduch with a young man. I felt I couldn’t marry anyone but him. I asked my brother to write to the Rebbe and the Rebbe answered: **if they decided to establish their home on the foundations of Torah and mitzvos...**

This is known as a negative answer, but it wasn’t obvious to me, and the story became entangled.

SEARCHING FOR TRUTH

At this time, I decided to check out the chareidi world and when a chareidi woman offered to go with me to shiurim given by Breslov and other groups, I agreed to go. I didn’t like the chareidi world, especially after I asked someone how to get to a certain street and he explained it to me while covering his eyes with his hand.

In 5741, I wanted to travel in the US to see the museums in Washington. At that time, the State of Israel did not issue passports to single travelers since there was a mass migration from the country. My Lubavitcher brother suggested that we travel together to the Rebbe, and that way I would get a passport. And that’s what we did –

we went to the Rebbe together.

I prepared in earnest and learned English. I arrived at 770 in the middle of the night, knowing nothing and nobody. I remember that I looked at my brother who was hugging the guys and it made a good impression on me. I'm used to women hugging, but men? Religious ones? I felt there was something worthwhile here.

The next day we were at Mincha with the Rebbe. My sister-in-law said to me, "Get up, the Rebbe came in!" I got up and saw a veritable splitting of the sea, i.e., a path formed for the Rebbe within the crowded room. All was still. This scene made a strong impression on me. I was still waiting to see the Rebbe. I saw three men walking down the path and I asked my sister-in-law, "Where is the Rebbe?"

"Don't you see? He's the first!"

I was momentarily stunned. I expected to see an old man who walked with difficulty, and the Rebbe was like a lion, with broad shoulders and with that strong hand motion. What a lion!

There was a farbrengen that first night. The Rebbe spoke in Yiddish. I thought to myself, "What, he can't speak in Ivrit?" I really didn't like this. I decided that while the Rebbe spoke, I would walk over to the bookcase and look at the s'farim. I found something called Kuntres Gimmel with a maamer of the Rebbe Rayatz, "Aromimcha Hashem." I figured I could manage with a "maamer," at least according to how I understood the Hebrew term "maamer."

I began to read it. I understood the verse, I understood the Rashi, the Gemara was fine, but little by little I realized I didn't understand

a thing, nothing in the entire maamer. Smart, intellectual me, did not understand it. Something broke within me. I decided I had to understand the maamer. I ran to the basement apartment and under the blanket I delved into the maamer but still did not manage to understand any of it. I finally asked my brother to teach it to me and this was a real comedown for me. My brother had won!

ACHIEVING MY GOAL

In 770 I met Chana (Nissim) Ovadia and we became friends. She constantly spoke to me about Chassidus and was a great influence on me. I insisted on leaving on a trip to Washington to see the many museums. We arranged a group of girls for the trip and I realized my goal.

I saw the Rebbe every day but did not understand anything. I took *hanachos* (informal review notes) in Hebrew and began to understand a bit here and there, but since I had not come to "receive," it did not penetrate much. I simply did not connect.

SERIES OF HARD KNOCKS

On HaShana Raba the Rebbe gave out *lekach* (honey cake). I stood in line and suddenly the Rebbe looked up and gave me a look that was so regal and full of love. What an experience! I wanted to move forward to the Rebbe and I prepared to ask for a blessing for the school in Tel Mond and to make many other requests.

There I was, a girl with lots of self-confidence, a political force with a big ego, but the moment I stood before the Rebbe, I trembled and couldn't utter a sound. I felt the utter control of holiness take over all my limbs. The Rebbe understood and gave me two pieces



of cake, one for the school and one for me. That was the first time I felt holiness.

I enjoyed my Tishrei experiences, but the best part of all was the yechidus (the last time for one-on-one yechidus). The girls prepared me: you have to recite *SheHechyanu*, write a note, kiss the mezuzah, etc. etc.

Seconds before Rabbi Groner opened the door, I said to myself: Sarah, you're going in as you are. Forget everything they told you. Behave in your natural manner and if the Rebbe wants to, he'll correct whatever is wrong!

I entered. I said hello and the Rebbe said hello. I waited for the Rebbe to tell me where to sit, for there were three chairs. Since he did not say, I sat opposite him, with my chin in my hands, listening closely so as not to miss a word.

I missed the first words the Rebbe said. I was completely wrapped up in an experience of the infinite. The Rebbe looked at me and drew me in with his gaze – I don't know where to. He removed me from reality with eyes that had all the beauty and love and warmth and pleasure; all good things. It's a look I'll never forget. That is the Rebbe for me, preserved in my heart under all circumstances, from which I draw the strength for everything...

In my note I had asked the Rebbe once again about the young man that my brother had written about and the Rebbe answered: **yehi ratzon**. The Rebbe also gave a bracha for the second thing I had written about – to be influential in love for Hashem and fear of Hashem at school.

After the yechidus I felt that the Rebbe took control of my life and physically changed me. I felt that my face had swelled, I was burning up, and my feet were not treading on the ground. I stayed close to the

walls of 770 and ran, clinging to the walls on Kingston Avenue, until I got to the basement, to see what had happened to my body. I saw that I looked the same as always. Everything was fine!

After I calmed down, I went to my brother. There were guys from Bareket and they asked me how it went. I told them, "Why did you say it was scary? It was the most amazing experience! There was just one small problem – I didn't know where to sit, but it was okay, I seated myself."

My brother nearly choked. "You sat?!"

His friends realized I was a strange bird.

* * *

DESTRUCTION FOR THE SAKE OF CONSTRUCTION

That year was a rough one for me. I was disgusted with politics. I got into a fight with the principal in the school I taught in. He thought I was undermining him. In addition to this, I had a severe health problem and all the doctors I went to could not find the source of the problem. Nor did the Rebbe respond to my letters.

One day, I got an offer from the supervisor to work in Nachalim. I had a problem accepting the offer since it was far from our house and I was afraid that my mother would remain alone. I didn't respond to

I began to read it. I understood the verse, I understood the Rashi, the Gemara was fine, but little by little I realized I didn't understand a thing, nothing in the entire maamer. Smart, intellectual me, did not understand it. Something broke within me.

When I returned to Eretz Yisroel, I didn't sense a big change. It was winter and a change in tznius wasn't necessary. However, that summer I did not wear short sleeves and I began wearing socks.

I gave out the lekach in school. I began to learn a lot of Chassidus with my brother and with whomever I could. I put in a lot of time into learning that year, even though I did not completely identify with this path. But the idea of "Rebbe" was clearer to me, after what I had experienced in yechidus and with lekach. The forces of attraction began to directly influence the subject of my academic pursuits – namely Chassidus.

the offer one way or the other.

For Tishrei 5742 my brother suggested we go to the Rebbe again and I was happy to agree. I wanted to remain there, to run away from my problems in Eretz Yisroel. I took an unpaid vacation from school and went to the Rebbe.

Upon my arrival I had a frightening experience which made me resolve not to remain in America. I wrote to the Rebbe about the supervisor's offer and the Rebbe's answer was to accept it, even though the reason for declining was out of respect for my mother. There was no private yechidus in 5742 so we went in with a group from France, an hour before our flight.

My brother kept saying, "We'll make it. The Rebbe knows we're late." We left the yechidus and raced to catch the flight. We forced our way onto the plane. My brother simply tossed our suitcases onto the runway.

That year, 5742, wasn't simple. I had no job because I had taken unpaid vacation. The position in Nachalim had been taken and so I spent a month at home.

One day I got a call from the supervisor who asked me to do teacher guidance at a group of Chabad schools. He also said that he had a substitute position in Nachalim. Terrific! I had a year's vacation with pay. I met Chabad teachers, to my delight. From there, Sarah Greenberg took me to Bais Rivka seminary in Kfar

Chabad, so by the end of the year I had two jobs.

My brother wanted to go to the Rebbe again for Tishrei 5743, but my health was poor. My Lubavitcher brother wanted me to write to the Rebbe and my chareidi brother wanted me to see his rabbis.

THE TELEPHONE CALL

I was walking down the stairs struggling between which rabbis to approach when the phone rang. There was an answer from the Rebbe! The moment I heard it, all my symptoms of swelling and joint pain disappeared. I told my brothers I was fine.

The Rebbe's answer was to be careful about the kashrus of food

and drink and to consult with a doctor-friend in Kfar Chabad. I went to a doctor in Kfar Chabad. He referred me to a specialist who was able to diagnose my problem and treat it. That was the beginning of my healing.

I decided to go to the Rebbe. I asked for permission from the seminary and went. I had yechidus with a group of girls and then returned to Eretz Yisroel. Meanwhile, I met my husband who, with me, had experienced much of what I had gone through.

For me, the Rebbe is chayus, aside from the fact that he saved my life – in every sense. The proclamation, "Yechi HaMelech!" connects me to him in a tangible way.

LIVE SHIURIM ONLINE

Anywhere, Anytime !

CHITAS

INYONEI GEULA

& MOSHIACH

RAMBAM

SHIURIM IN LIKUTEI

SICHOS KODESH

WWW.770LIVE.COM

חת"ת
עיוני גאולה ומשיח
ומצ"ס
שיעורים בלקוטי
שיחות קודש



יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

ב"ה

FOLLOWING THE RELEASE OF THE PREVIEW OF THE BLACK BOOK AND THE MEDIA ATTACKS AGAINST THE COMMITTEE TO SAVE THE NATION AND THE LAND, AS WELL AS ATTACKS FROM WITHIN, RABBI SHOLOM YAAKOV CHAZAN INTERVIEWED RABBI SHOLOM DOVBER WOLPO, WHO SAID:

‘THE REBBE APPOINTED ME TO BE INVOLVED IN SHLEIMUS HA’ARETZ. I WILL CONTINUE WORKING AS PER HIS INSTRUCTIONS’

When did the Rebbe appoint him as his shliach for inyanei shleimus ha’Aretz? Does he act in the name of Chabad? Is the Rebbe in favor of soldiers refusing to obey orders? Which Lubavitchers have been attacking him and why?

Following the release of a preview of the *Black Book* by the Committee to Save the Nation and the Land, headed by Rabbi Sholom Dovber Wolpo, which condemns those who carried out the tragic expulsion from Gush Katif, Rabbi Wolpo and his work have been severely criticized.

Using cheap demagoguery, they highlighted a particular detail, distorted it, and blew it out of all proportion, and used it to attack Rabbi Wolpo

personally and everything he represents, including a vicious attack on all of the committee’s shleimus ha’Aretz activities.

Since Rabbi Wolpo was appointed by the Rebbe to be involved in inyanei shleimus ha’Aretz, and received dozens of instructions from the Rebbe about this, and since over the course of recent years, we have seen that Rabbi Wolpo has been accurate in his understanding of the Rebbe’s view of peace

negotiations, based on directives that he received from the Rebbe at that time (and ultimately even his detractors have admitted that Rabbi Wolpo was right)—

Therefore, even if one were to disagree with Rabbi Wolpo regarding a certain point, he must concede that Rabbi Wolpo’s work within the framework of the Committee to Save the Nation and the Land is being done in accordance with the Rebbe’s view. One can debate the details, but the attack we have witnessed in recent weeks is not a substantive dispute, but a cheap personal attack, something which must be decied in no uncertain terms.

We spoke with Rabbi Wolpo, presented questions about his recent activities, and bring you his responses.

DOZENS OF DETAILED INSTRUCTIONS FROM THE REBBE

How did your shlichus from the Rebbe in matters of shleimus ha'Aretz begin?

In short, in 5739, the Rebbe told me to publish a book presenting his views on the situation in Eretz Yisroel. After the book, called *Daas Torah*, was printed, the Rebbe told me in yechidus, in Iyar 5741, to publish another book, *Shalom Shalom V'Ein Shalom*. It was to prove that everything the Rebbe said, according to Torah, "was fulfilled because of our many sins." I also published the book, *G'dolei Yisroel Al Hachzaras Shtachim*.

During the expulsion from Yamit, I went there, as per the Rebbe's instructions. While there, I received detailed instructions by phone, as to what to say to the media.

Likewise, I received several letters from the Rebbe with newspaper articles that the Rebbe would tell Rabbi Groner I would need for my work. I was told to send letters to the editors of newspapers regarding shleimus ha'Aretz. Rabbi Chadakov called me about various matters, with the Rebbe on the line, and asked me to find out what was going on and to report back to the Rebbe immediately.

At a certain point, I was told to start an organization of activists for inyanei shleimus ha'Aretz, but not in the name of Chabad.

A BITTER MEDICINE TO FIGHT A MALIGNANCY

Tell us about the *Black Book* that has generated such vicious

reactions.

It is a 16-page booklet, which is a preview of the full-length book. The book will have pictures of all 1800 homes and the families that Ariel Sharon and his pals destroyed with the help of the IDF soldiers and Israeli police.

Each of these families has gone, and continues to go, through hell. It's not just their physical home that was



destroyed, but their livelihood, their marital harmony, their children's education, their emotional/mental wellbeing, and their physical health. This is in addition to the danger the expulsion poses to millions of Jews.

The book will memorialize the crime, "we won't forget and we won't forgive." Each page bears the heading, "Remember what Ariel Sharon did to you!"

So what is the commotion

about? Why did the media scream?

The media, which collaborated with the expulsion crime and protected Sharon, have tried to put the tragedy of the summer of 5765 behind them. Our Committee to Save the Nation and the Land, with its efforts to keep people's memories fresh, doesn't let them.

Their excuse for screaming was a sensitive point that we added on one of the pages. We publicized the pictures and names of the soldiers and policemen who implemented the expulsion, so they will be remembered along with the commanders and politicians, for everlasting shame. If we knew their names, we printed them next to the picture. Otherwise, we just used their picture and asked the public to inform us of any names they knew.

The *Yediot Acharonot* gave the book tremendous publicity on its front page and the article continued at length inside the paper. Of course, it vilified me and the organization and twisted the purpose, as though we want to hurt soldiers and policemen and incite the public against them.

What is actually your purpose?

As I said, every soldier and policeman has to know that their name and picture will be published, to their everlasting shame. During the expulsion, they thought they would do their job over the course of a week, and then life would go on as usual.

If they had known, ahead of time, that forevermore the *Black Book* would testify against them, that their children and grandchildren would see that this is the one who cruelly and in cold blood destroyed the home and lives of the Cohen family of Neve

Dekalim! This guy was merciless to the Levy family of Ganei Tal! These are the soldiers who emptied out the shul in Kfar Darom and allowed Al-Qaeda terrorists to take it over! They would have thought twice about whether to perpetrate this despicable crime or to simply refuse orders.

You must realize that we are not far from the bitter day when this government or another will decide to dismantle additional settlements in Gush Etzion, Ariel, Yitzhar, Shilo, Shavei Shomron, the Golan Heights, etc. The most effective way to stop the process is to publicize the names of the criminals who destroyed Gush Katif.

This way, we stand a chance that when that day comes, the soldiers will react strongly against such orders and the government will be unable to perpetrate another crime.

I saw an article by Mrs. Aliza Karp of Crown Heights on a Crown Heights website in which she responds against those who attack the *Black Book*. She concludes as follows, "The *Black Book* is by its very nature not very nice, but sometimes you need a very bitter medicine in order to fight a malignancy."

Do you really think your book will serve as a deterrent to soldiers and policemen?

The fact is, since the booklet was published, dozens of people who perpetrated the expulsion have called us and signed forms asking forgiveness, promising they will never do anything like this again. The shliach, baal mesirus nefesh Rabbi Yigal Kirshnzaft, said that the soldier who expelled his family called him to apologize, and committed to refuse orders if he is ordered to expel anyone again.

The more publicity the booklet gets, and then the full length book, the more such commitments will be made and this will contribute towards preventing another expulsion.

Any soldier who signs a form asking forgiveness, who will call the family he expelled and ask their forgiveness, while guaranteeing that he will never participate in such a crime again, will not have his name and picture in the book.

I heard from a commander who serves at a Central Command base that when the *Black Book* was publicized in the newspaper, it shook them up and was the talk of the day among the soldiers. They said, "Oy, now they'll publicize our names and pictures."

Another point. The soldiers saw the publicity about "there is judgment and there is a Judge," that *Haaretz* and Internet sites called, "the curse of the Disengagement." They heard about many commanders, policemen, and soldiers who participated in the expulsion and who now suffer from many physical and emotional ailments. They are afraid that the curse will affect them too. That's why this is the right time to inspire them to t'shuva, at least from fear of punishment, which includes regret for the past and a commitment for the future.

THE REBBE SPOKE PERSONALLY AGAINST THOSE RESPONSIBLE FOR THE FAILURES

What do you think the Rebbe would say about your book?

There's no doubt that this is the Rebbe's approach. It was he and none other that told us to publicize the names of those responsible for the failures that caused and would cause bloodshed (in the war Peace in Galilee). It was the Rebbe and none other who promised to fight against those who give away land, and we see this happening as they're falling one after the other like a collapsing house of cards.

During the war for Who is a Jew, the Rebbe said exceedingly sharp

things about leaders and politicians, and Chabad spokesman R' Berke Wolf a"h would publicize it, as per the Rebbe's instructions, in the newspapers. When the Rebbe spoke about the kidnapping of the Yaldei Teheran, he said that the people perpetrating the crime had to be frightened and threatened, and if the threats did not help, to use other methods, etc.

On his radio program Motzaei Shabbos, Rabbi Yechezkel Sofer said that when he and his friends broke up the election campaign rally of Yosef Burg, who registered gentiles as Jews, the Rebbe wasn't pleased.

First, I'd like to thank R' Sofer who supported the *Black Book* on that radio program and even told the interviewer that if it seems like a chilul Hashem because of the disgusting way the *Yediot Acharonot* wrote about it, he should oppose the paper and not me.

Back to your question, the incident R' Sofer referred to was about physical and verbal attacks, and breaking up a campaign rally by shouting and heckling the speaker, and spreading material offensive to the organizers which, by the way, is also against the law ("disturbance in a public place"). The Rebbe opposed illegal activities. What does that have to do with what I did? Did the Rebbe not want us to publicize the name of Yosef Burg for everlasting shame? That's what the Rebbe did, to him and whoever else dealt with Who is a Jew at that time!

So how come, after the withdrawal from Yamit, the Rebbe didn't say to publicize the names of the soldiers and policemen?

You first have to prove to me that if someone had done so, the Rebbe would have opposed it. The Rebbe did not give specific instructions about how to protest and fight. The opposite is true, because the Rebbe said several times (like in a letter of

24 Shvat 5741) that if they had fought in Yamit with the greatest possible force, the decree would have been annulled. What is the “greatest possible force”? The Rebbe left that to our determination.

More importantly, regarding Yamit, the Rebbe did not say to publicize the names of the politicians and he didn't say that he, “Menachem Mendel” would fight them. Yamit consisted of 600 homes and approximately 2,500 inhabitants and it was around for 15 years. Most of the people left voluntarily after being compensated by the government. Gush Katif was established over many decades and had 8000 residents, schools, dozens

it's very unfortunate that they did not strongly oppose the dismantling of Yamit. Begin's charisma and the euphoria of peace blinded many, including those who call themselves Chabad Chassidim. Second, with Oslo, and all the more so with the Disengagement, the situation was far more grave.

An answer from the Rebbe to Rabbi Lipa Kurtzweil written at the time that Yamit was on the chopping block was recently publicized. It appears to prove that harsh means should not be utilized for shleimus ha'Aretz.

I'm glad you brought that up because it shows just how people are perverting what the Rebbe said. The

Each of these families has gone, and continues to go, through hell. It's not just their physical home that was destroyed, but their livelihood, their marital harmony, their children's education, their emotional/mental wellbeing, and their physical health. This is in addition to the danger the expulsion poses to millions of Jews.

of shuls, and yeshivos. No graves were exhumed in Yamit.

More importantly, leaving Yamit did not mean exposing the entire southern border to Al-Qaeda terrorists and opening all roads to a free flow of weapons and missiles that threaten cities with hundreds of thousands of residents.

I ask those who have these questions, why did Tzach (Tzeirei Agudas Chabad) publicly oppose the Oslo Accords in the Rebbe's name with the slogan, “Eretz Yisroel is in Danger”? They didn't do that with Camp David and the withdrawal from Yamit, why not?

The answer is simple. First of all,

Rebbe's answer was, “In all this and the like, be careful not to stir up conflict, especially since this is the intention of the other side [i.e., the media], and it is sufficient to publicize the state of our brethren, the Jewish people, who are in a situation of literal danger to life, in the biggest way and with the greatest commotion.”

They distort this as though R' Lipa spoke on a radio program against the prime minister Menachem Begin, in a personal way, and that the Rebbe's answer referred to this. They conclude that we should do things only in pleasant ways.

What an utter lie! R' Lipa said it

was about something entirely different! The media pulled him into a discussion not about danger to life, but against Litvishe rabbanim who supported the expulsion from Yamit. So instead of addressing the main issue, the broadcast was used to highlight the war between Chabad and B'nei Brak. It was about this that the Rebbe answered that this is the intention of the other side, namely the media, to incite conflict.

What R' Menachem Brod and R' Aharon Dov Halperin are doing is far worse for they are fanning the flames of conflict within Chabad instead of fighting against the frightening danger to life.

THE REBBE: DANGER TO LIFE SUPERSEDES AHAVAS YISROEL!

But some maintain that the war has to be against the military leaders and commanders. The ordinary soldier is not at fault merely for carrying out orders, they say.

R' Menachem Brod himself responded to this in *Sichat HaShavua* issue #929 from 7 Cheshvan 5765. He said that (l'havdil) the Nazi soldiers also claimed to have just been following orders, and this excuse did not help a single one of them when they were tried in court. So why is he changing his tune now? This is phony self righteousness.

I'll quote some other things that he wrote in that issue – that every soldier must know that he will stand judgment if he carries out the expulsion crime. He adds, “Even within a military framework in which great value is placed on the following of orders, there are values that supersede the obligation to follow orders. A soldier in the army knows that if you give him an order that is patently illegal, he should refuse to carry it out. “Furthermore, if he

obeys and follows this order, claiming he's a simple soldier who follows orders, he can be held legally accountable. It is obvious that being a human being supersedes his being a soldier, and he is obligated by basic values. Of course, he may not follow a patently illegal order." End quote.

Obviously, if the soldiers and policemen had demonstrated their opposition, the expulsion would not have happened.

I was in Gush Katif during the expulsion and I saw the brutality of the Yassamnicks. They exposed themselves to brainwashing for months, they cooperated, and they even went far, far beyond what they needed to do, out of their own inner brutality.

Yet, people say we are Chabad Chassidim and what about Ahavas Yisroel?

This question can be asked only by someone whose house wasn't demolished, and only by someone who is not a candidate for the next expulsion, and only by someone who did not hear a Kassam rocket land near his house as a result of the expulsion.

I am sure that if a soldier or policeman came to demolish the house of one of the leaders of Chabad institutions, to uproot him from his job and livelihood, and to destroy his family and his future, materially and spiritually, he wouldn't be talking

"The Black Book is by its very nature not very nice, but sometimes you need a very bitter medicine in order to fight a malignancy."

about Ahavas Yisroel.

Lately, there has been a lot of publicity about Jewish thieves who are stealing cars and breaking into homes in Kfar Chabad on Shabbos and Yom Tov. The residents of the Kfar are proud each time members of Shemira catch them and hand them over to the police. I haven't yet heard, in the name of Lubavitch Ahavas Yisroel, which the Kfar is famous for, that they have fed the thieves, bathed and clothed them, and given them a nice donation, sending them home to their families with a kiss on their foreheads. Not even if the thieves were unsuccessful in their crimes.

All the more so when, after all the warnings, tens of thousands of soldiers and policemen cooperated in a sadistic, organized campaign of outright theft, giving Jewish money to gentiles, and bringing about a situation of terrible danger to all the residents of the country and the Jewish people in general.

The Rebbe told R' Elimelech Neiman that danger to life supersedes Achdus and Ahavas Yisroel, and the Rebbe also once said that there is no finding merit when it

comes to danger to life.

It is interesting to note that when it comes to exposing the vicious Yassamnicks who struck young boys and girls with clubs and spilled blood, their hearts are suddenly full of Ahavas Yisroel, but towards the expellees and the child victims, we didn't see the same compassion. Chazal have told us, those who have mercy on the cruel, will be cruel to those who deserve mercy.

Another point which we all see is that this so-called Ahavas Yisroel is not displayed towards those Lubavitchers who see things differently than them. For Lubavitchers they oppose, there is only Sinas Yisroel. They consider it a mitzva to vilify those who disagree with them.

Another shocking thing. The Rebbe gave them the tools, like a weekly magazine and a weekly parsha sheet, to help them in the wars of Hashem of shleimus ha'Aretz, and spreading the Besuras HaGeula. They use these tools to fight their fellow Lubavitchers, those who dare to be active in these inyanim.

[To be continued iy"H]

Make a "Mivtzah Kashrus" in your own computer!

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

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

That's why J Net was created.

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

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

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

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

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

✓ 4 Profiles per Account ✓ Web Mail

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

(mention code "770" for special ANASH Rate)



HELPING THOSE WHO ARE TIRED OF THE EXILE

By Rabbi Naftali Estulin, Shliach, Los Angeles, California

Translated By Michael Leib Dobry

What we find alluded to in the words of the Ridbaz is stated explicitly in the sichos of the Rebbe MH"M: Studying the subject of Moshiach and the Redemption is not merely designed to soothe us; it is meant to advance the process and actually hasten the True and Complete Redemption.

WHERE ARE THE SPICES?

Every Motzaei Shabbos, when we take our leave of the additional soul that shined within us during Shabbos, we quickly smell some spices in order to revive the soul.

Not long ago, when we took leave of the month of Nissan, when the illumination of Moshiach shined with greater intensity than all the other months, as in the saying of our

Sages, "They were redeemed in Nissan, and they will be redeemed in Nissan in the future" – I thought to myself: If we need to take spices after a regular Shabbos, then we have to take more than just spices after an entire month of the illumination of Redemption.

What is said in general regarding the whole month of Nissan especially applies regarding Acharon Shel

Pesach. As is known, a unique illumination from the soul of Moshiach shines forth on the last day of the Pesach holiday. The deepest and most spiritual strata illuminate on this day in the entire world and within every single Jew, as the soul of Moshiach represents the general level of yechida.

Furthermore, when it shines, it does so within every Jew at his own level of yechida.

Thus, after such a great and wondrous illumination, and after the faith and longing for the Rebbe's hisgalus reaches new heights during Seudas Moshiach, where are the spices that will succeed in reviving our soul, which refuses to get used to a continuation of this difficult exile?

Recently, when I was learning the chapters of Rambam dealing with the hisgalus of the Rebbe MH"M, I noticed some marvelous things that the Ridbaz wrote at the end of his commentary, where he sums up the twelve chapters of Rambam's Hilchos Melachim:

"In Chapter 11, he explains the concept of Melech HaMoshiach, and similarly in the chapter that follows, delaying them since they are at the end of days. Nevertheless, it was appropriate to place them in Hilchos Melachim, **and they are words that strengthen the faith and the hands of those tired from the exile.** This is one of the thirteen principles of faith, as the Prophet says, 'If he will tarry, wait for him, as he will surely come, he will not delay.' It is written further that 'suddenly he will come to the palace of the master that you are requesting,' speedily in our days. Amen, may it be His will."

We thus have clear words that the spices that will calm the soul from the harshness of the exile are the Rambam's Hilchos Melachim, just as the study of the other concepts of Moshiach and the Redemption.

As is stated, the Ridbaz wrote this idea hundreds of years ago. When we want to strengthen our faith and wake up a little from the fatigue of the exile, we have to learn the subject of Moshiach and the Redemption.

MUCH MORE THAN SPICES!

However, while the spices we smell on Motzaei Shabbos don't change the regular weekly reality and merely strengthen our soul and help us to accustom ourselves to our daily routine, the spices of studying the subject of Moshiach and the Redemption actually do change the reality and hasten the Redemption. As the Rebbe has said on many occasions, learning about the Redemption and Melech HaMoshiach is the most direct way to bring the coming and revelation of Moshiach.

This is perhaps alluded to in the language of the Ridbaz, where after he writes that studying the concepts of the Redemption and Melech HaMoshiach strengthens the hands of those tired from the exile, he then adds two verses: a) "If he will tarry, wait for him, as he will surely come, he will not delay"; b) "Suddenly he will come to the palace of the master that you are requesting."

The first verse seems to speak about the coming of Moshiach "in its time," as the Prophet says that "he will surely come, he will not delay," meaning that he will not delay the set time for the hisgalus of Moshiach. This approach reminds us of the first type of spices, designed merely as a calming influence. Despite all the suffering, we must believe that Moshiach will eventually come. We are calmed by the very knowledge that the Redemption will come one day.

In contrast, the second verse speaks about the coming of Moshiach in a manner of

"*achishena*," "Suddenly he will come to the palace," before the appointed time. Now we're already talking about a much loftier kind of spices, such that its soothing effect also promises to change the reality.

Yet, what we find alluded to in the words of the Ridbaz is stated explicitly in the sichos of the Rebbe MH"M from Shabbos Parshas Tazria-Metzora 5751: Studying the subject of Moshiach and the Redemption is not merely designed to soothe us. It is meant to advance the process and actually hasten the True and Complete Redemption.

SPICES TOO, IN ANY EVENT...

However, it seems that the most interesting innovation is

It is possible "to learn about the Redemption in a way that will open the heart, the eyes, and the ears – and that they will understand, see, and feel in its simplest sense, in the physicality of the world, the True and Complete Redemption."

found in the Rebbe MH"M's sicha from Shabbos Parshas Balak 5751, where he states that the study of the subject of Moshiach and the Redemption not only hastens Moshiach's coming, it also helps us even now to live with Moshiach.

In addition, the Rebbe revealed to us on Shabbos Parshas VaYitzei 5752 that it is possible "to learn about the Redemption in a way that will open the heart, the eyes, and the ears – and that they will understand, see, and feel in its simplest sense, in the physicality of the world, the True and Complete Redemption in actual deed."

This means that besides the fact that studying about Moshiach and the Redemption advances and

hastens a change in the world's reality, it is also meant to change our current reality. That is, through learning about the Redemption, a person can already live now a life befitting the days of Moshiach. Furthermore, we can open our eyes and see how several things have begun to materialize that **resemble the start** of the appointed destinies of the Redemption (as explained at length in the sicha from Shabbos Parshas Mishpatim 5752, in relation to the promise of "And your swords will be beaten into plowshares," and on Shabbos Parshas VaYakhel 5752, in relation to the promise of "a great company shall they return there," etc.)

So, anyone who woke up on the

28th of Nissan, and revealed that we're deep into the month of Iyar and we still haven't merited the long-awaited hisgalus of the Rebbe MH"M, should immediately take his spices, studying about Moshiach and the Redemption, and start learning – whether by himself or in his environment, to the point of an organized class with at least ten Jews participating.

It is understood that all this will not just benefit those of us learning, it will also bring the entire Jewish People to true salvation at the True and Complete Redemption, immediately, mamash.

DON'T THINK, DON'T TALK – DO SOMETHING!

In the well-known sicha from the 28th of Nissan 5751, the Rebbe placed upon us the task of “Do everything in your ability to bring Moshiach Tzidkeinu in actual deed.” The Rebbe didn’t tell us to think everything in our ability or to speak everything in our ability. The Rebbe demanded literal action!

A chassid can think and speak about the Redemption, but as long as he does no real activities to hasten the Redemption, he is not fulfilling the Rebbe’s command to do everything in our ability. Plain and simple.

It must be made abundantly clear that we need to take action. However, when we actually begin doing so, it must also be done together with proper thought and speech.

The Rebbe notes frequently throughout his holy correspondence that when he demands from someone **to be involved** with spreading the wellsprings of chassidus, he uses the word “*laasok*.” This is because he wants people to be involved in these matters as they would run a business (*esek*), with the orderly and dedicated approach of a business owner.

There are many details that we can learn from this approach of comparing outreach activities to a business, but we will focus here on one specific point:

When a businessman opens a new store, he wants everyone to know about it. For this purpose, he puts giant advertisements in the newspapers. Since there are many papers out there today, every businessman classifies his desired clientele, and publicizes his business in the appropriate periodicals.

By the same token, when we start a new Torah class on Moshiach and the Redemption, we must put an eye-catching ad in the local papers

about the class. Furthermore, since our desired clientele is the entire Jewish People, we must publicize the class in all the local papers, of every type, in order that everyone will know about the newly opened class.

I heard that the Rebbe once wanted to ask the Chabad askanim in Eretz Yisroel why he didn’t see an announcement of the new classes in chassidus printed in the major newspapers. This is the very question that we should be asking ourselves: Why don’t we see ads in the papers about the new classes on



Moshiach and the Redemption?

THE WORLD IS READY – WITHOUT EXCEPTION!

We see in the Rebbe’s sichos that the world is ready to accept the message. The Rebbe has gone so far as to state that even when a chassid thinks that he personally is not prepared to accept the message, he must pass the message on, because his surroundings don’t have to suffer because he’s not ready!

However, there are still those who will claim: It’s true that the world in general is ready, but specifically in my city or my neighborhood there are people who are so consumed by worldly matters,

they’re simply not prepared to accept the announcement of the Redemption.

For such people, the answer can be found in the new seifer recently printed in honor of Yud-Alef Nissan Kovetz Yud-Alef Nissan – *Shnas HaKuf-Vav*, which brings maamarim from the Rebbeim in connection with the Rebbe’s new chapter of T’hillim.

At the beginning of this seifer, we find a maamer from the Rebbe delivered on Shabbos Parshas Balak 5745, where the Rebbe explains that the Rebbe Rayatz drew the highest spiritual levels down to the lowest places: “as is known from what he said to the [Bolshevik] investigator totally opposed to G-dliness, he [the Rebbe] has two worlds, i.e., the level of ‘you will see your world during your life’ – that even in such a place, speaking to such a person, he can reveal and draw down the level of ‘from the [higher] world to the [lower] world’ – two worlds.”

The Rebbe then concludes: “And my revered father-in-law, the Rebbe, who is the leader of the generation (as even after Shlomo was crowned, they said, “Long live Dovid HaMelech forever”), gives this strength to all those who walk after him, particularly when we fulfill the directive of reciting Psalm 106 – that even in the lowest possible place, we can reveal the level of ‘from the [higher] world to the [lower] world’ – two worlds.”

Thus, when we walk with the Rebbe’s strength, and particularly this year when we recite Chapter 106 of T’hillim, we can carry out the Rebbe’s instructions to publicize the subject of Moshiach and the Redemption everywhere, even in the simply lowliest and furthest places from anything connected to Moshiach and the Redemption, in order that they too can illuminate with the light of Moshiach until we actually bring the True and Complete Redemption!