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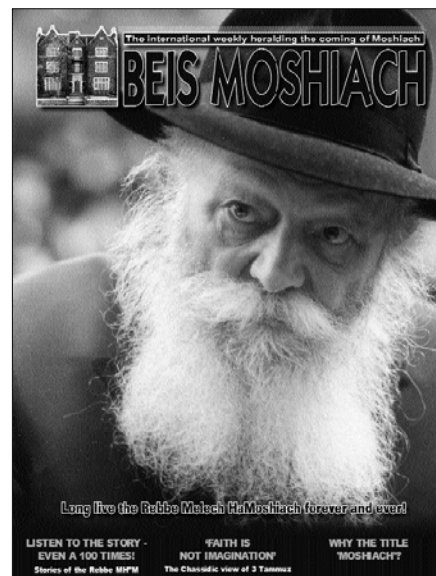
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# WHY THE EMPHASIS ON G-D'S CHARIOT? G-D HIMSELF WAS REVEALED!

Likkutei Sichos Vol. 23, pg. 18-25  
Translated by Boruch Merkur

[Continued from last issue]

(As it is written in the Zohar,<sup>56</sup> “At that moment all the secrets of the Torah and all the Supernal mysteries, as well as the mysteries of the Lower Realms, were not withheld from them. Indeed, on that day, they saw the radiance of their Master’s glory eye to eye, a vision the likes of which was not revealed since the day the world was created, for the Holy One Blessed Be He was revealed in His glory on Mount Sinai. If one were to say that since we learned that **a maidservant at the [splitting of the] Sea [of Reeds] beheld that which [even] Yechezkel the Prophet did not see [in his vision of the Chariot]**, perhaps that vision was on par with the vision of the day the Jewish people stood at Mount Sinai – **not so**, for on the day the Jewish people stood at Mount Sinai the [spiritual] pollution [that prevailed over humanity since the sin of eating from the Tree of Knowledge] departed from them [and therefore, their vision was pure and clear, an extremely powerful level of

prophecy].” From this passage in the Zohar it is apparent that notwithstanding the fact that “a maidservant at the Sea beheld that which Yechezkel the Prophet did not see,” the vision of the Jewish people at the Giving of the Torah surpassed that.)

However, [although at the Giving of the Torah the vision was of the highest possible level, the vision of a “city person,” a level at which one takes no notice of the King’s Chariot, just the King Himself] the primary, permanent intent is the “Chariot of Yechezkel.” That is, to reveal within the world how the entire existence of all its minutiae is only a “likeness” of its existence Above (for which reason the Chariot was revealed then [i.e., to teach us this lesson and give us the ability to do so]). Thus, specifically this topic was established as the Haftora for the day of the Giving of the Torah.

This explanation also answers the question posed above: why was the Account of the Chariot established as the Haftora [for the first day of Shavuot], a topic that is not within the capacity of the majority of people to understand? For, although the details of the description of the Chariot enumerated in the Haftora are not understandable and cannot be grasped [by the average person], as discussed above, it is within the capacity of every single person to understand and relate to the

**general** content of the Haftora. Namely, that the details of the Chariot Yechezkel beheld are “likenesses” from which Yechezkel knew and recognized “likenesses of their Supernal counterparts.”

4. Accordingly we can also explain the reason for the custom “to conclude (this Haftora) with the verse,<sup>57</sup> ‘A wind lifted me up, etc.’” (skipping one and a half chapters), “even though this is not at all written in [the Account of] the Chariot.”<sup>58</sup> In fact, according to the simple reading of the Scripture,<sup>59</sup> this passage describes the withdrawal of G-d’s glory after the Divine statement [Yechezkel had received through prophecy had ceased]. The explanation is that this verse (“A wind lifted me up and I heard behind me the sound of a great uproar: ‘Blessed is the glory of the L-rd from His place.’”) underscores the primary innovation and meaning of Yechezkel’s Chariot, as above.

To elaborate:

One of the differences between the Chariot of Yeshayahu and the Chariot of Yechezkel is that the Chariot of Yechezkel speaks about the [angels called] Chayos and Ofanim, whereas the Chariot of Yeshayahu

*The primary, permanent intent is the “Chariot of Yechezkel” – to reveal within the world how the entire existence of all its minutiae is only a “likeness” of its existence Above.*

speaks about S’rafim. The service of the Ofanim and Chayos are with an uproar. Indeed, it is known that “the sound of a great uproar” is from the Ofanim, as in the blessings said prior to the recital of Shma: “The Ofanim and the Chayos HaKodesh, with a great uproar, rise towards the S’rafim. Facing them, they offer praise and say, ‘Blessed is the glory of the L-rd from His place.’” The service of the S’rafim, on the other hand, is without a tumult.

Upon considering the reason for the matter<sup>60</sup> [i.e., the varying reactions of the two groups of angels in beholding G-d’s glory] it becomes apparent that the difference between the S’rafim and the Ofanim runs parallel to the difference between the city person’s response to seeing the king and that of the village person. That is, the tumultuousness comes on account of the profound novelty, a quality that is descriptive of the village person upon seeing the king. The novelty of seeing the king and his exaltedness causes in him an uproar, whereas the city person, who does not perceive it to be (such) a novel experience, is not overwhelmed by it. The distinction between the S’rafim and the Ofanim is along

the same lines.

In greater detail<sup>61</sup>:

The S’rafim fathom how the Holy One Blessed Be He is holy, how He transcends the worlds, and how the worlds bear absolutely no significance to Him, whereas the Ofanim grasp how G-d creates everything ex nihilo and how the existence of the world is created by the True Existence [i.e., G-d]. For this reason, the excitement of the Ofanim is with a great uproar, being that they comprehend how the truth is the opposite of what appears to the eyes – that the world appears to be real, existing, but in fact it is utterly nullified [being totally and constantly dependent on the True Existence]. For this reason there is an uproar, like a person who conceives a new concept that runs contrary to what appears to his eyes, creating in him overwhelming excitement.

Thus, the novelty, mentioned above, regarding the Giving of the Torah, is that even while perceiving the existence of the world, the Lower Realms, its true existence should be recognized [namely, that its existence is utterly nullified to the True Existence, G-d].

5. The foregoing discussion sheds light on the fact that at the Giving of the Torah there were, “Thunderclaps and bolts of lightning...and a very powerful sound of a shofar. The entire nation that was in the camp trembled.”<sup>62</sup>

If this verse is only given a simple read – that the intent and purpose of the thunderclaps and the lightning bolts were to bring fear and trembling to the world, among the Jewish

people – at first glance, the revelation of G-d’s glory itself – “You have **seen** that from the heavens I have spoken with you”<sup>63</sup> – should have sufficed to affect in them this fear and trembling. In fact, the trembling on account of the thunder and lighting, etc., is a fear that is connected primarily with the body, whereas the fear and trembling on account of beholding the revelation of G-d’s glory face to face, has a great and profound impact, affecting (also) the spirit, reaching even the innermost depths of the soul. Yet, notwithstanding all this, the thunder and lightning, etc., was pivotal to the revelation of the Giving of the Torah. How could this be?

So the correct [and deeper] reading of these words is that the significance of the “uproar” at the Giving of the Torah (the thunder and the tumult, etc.; “The entire nation that was in the camp trembled”; the expression in the verse, “The earth quaked”<sup>64</sup>) is not only insofar as the tumult was heard by the physical ear – serving as an additional detail contributing to the preparation for and as a preface to the Giving of the Torah – but insofar as the uproar bears spiritual significance. The overwhelming excitement at the Giving of the Torah was on account of

its profound innovation, recognizing in every detail of the Creation and in the entirety of Creation as a whole that the truth of the world's existence is not what appears and is revealed to the eyes of flesh – that it exists and is real unto itself – rather, the truth is the Source which creates it, the Truth of the Existence of the Creator.

6. The word “Torah” is etymologically linked to the word “*horaa*,”<sup>65</sup> meaning “instruction,” “teaching.” How much more so is this the case when we reach the day of the year when the Torah was given to the Jewish people, for “these days are recalled and done”<sup>66</sup> [i.e., when you mark a particular day, the special qualities of that day are re-experienced]. Every single Jew must derive a lesson from the Torah reading as well as the Haftora of the day of the Festival of Shavuot. According to the explanation above, we may assert that there is an instruction with regard to the two areas – in one’s personal service of G-d and in the service of influencing others.

Although with regard to the Account of the Chariot it is said, “We don’t expound...about the Chariot...unless he is a wise person with an understanding mind,”<sup>68</sup> this is so with regard to the Account of the Chariot, as it is discussed in the Written and Oral Torah, only insofar as it is written in the Torah’s **mystical lexicon**<sup>67</sup> (the details about Yechezkel’s Chariot, books that were deliberately concealed from the public, and etc.). However, regarding the study of the inner dimension of the Torah as has been **revealed** and explained by the Arizal, who said that the time has come whereby “it is a mitzva to reveal this wisdom”<sup>68</sup> – this study is incumbent upon every single person.<sup>69</sup> In particular, after more time has passed since then, wherein we have had the advent of the explanation of the teachings of Chassidus, and especially after it has been explained in the wording of the Sages of the Torah in terms of understanding and comprehension, in a manner of “*yisparnasun*”<sup>70</sup> [literally, “providing a livelihood”; meaning internalized and relevant to the person, as one’s livelihood is something tangible and real]. Indeed, this is “a lofty and exalted mitzva ... ‘Know the L-rd of your fathers, etc.’”<sup>71</sup> and it brings a person to have a ‘whole heart.’”<sup>72</sup>

In this manner we come to see and recognize in every single thing the truth of its existence – that it is created from the True Existence.

In a similar sense it is understood also regarding service with others – that the dissemination of Torah and Judaism among the Jewish people at large must be done with “the sound of a great uproar.”<sup>73</sup>

When the service of the person is still within, inside the four cubits of Torah and holiness, it is enough for the manner of service to sometimes be as it is, in “a still and soft voice.”<sup>74</sup>

However, when we go out of these four cubits, amidst “the multitudinous voice of Rome,”<sup>75</sup> the nullification of

this voice is accomplished by “the sound of a great uproar” of holiness. And by doing so, we merit the imminent fulfillment of, “He will sound the great shofar”<sup>76</sup> – specifically “the great shofar,” a reference to the Future [Redemption], together with, “A voice proclaims, proclaims and says”<sup>77</sup> – proclaiming the Redemption, which will take place in the very near future.

(From the talks delivered on Shabbos Parshas Naso 5745  
and Shabbos Parshas Yisro 5740)

## NOTES:

<sup>56</sup> Zohar II (93b, end ff.). See also Zohar II 82a.

<sup>57</sup> Yechezkel 3:12.

<sup>58</sup> Wording of the Alter Rebbe in his *Shulchan Aruch* 494:4.

<sup>59</sup> See commentaries there.

<sup>60</sup> See *Likkutei Torah* Bracha 97b, etc. – see Footnote 63 in the original.

<sup>61</sup> *Seifer HaMaamarim* 5661, pg. 198.

<sup>62</sup> Yisro 19:16.

<sup>63</sup> Ibid 20:19.

<sup>64</sup> T’hillim 68:9.

<sup>65</sup> Zohar III 53b; *Gur Aryeh* B’Reishis, beg., in the name of the Radak.

<sup>66</sup> Megillas Ester 9:28, etc. – see Footnote 69 in the original.

<sup>67</sup> Whereas the majority of the Torah – even though the Torah (as the Sh’la puts it (13b; 161a ff; see Asara Maamaros, maamer Chikur Din 3:23)) “speaks about the **Supernal Realms** and only alludes to the Lower Realms” – is written and stated specifically in the lexicon of human beings.

<sup>68</sup> *Tanya Igeres HaKodesh* Ch. 26 (142b)

<sup>69</sup> See Laws of Torah Study of the Alter Rebbe 1:4, end. See also the preface of Rabbi Chaim Vital to *Shaar HaHakdamos*.

<sup>70</sup> Expression of the Tikkunei Zohar (Tikkun 6, end), etc. – see Footnote 73 in the original.

<sup>71</sup> Divrei HaYamim I 28:9

<sup>72</sup> Wording of the Alter Rebbe in *Tanya Kuntres Acharon*, section beginning with the words, “To understand what is written in *Pri Eitz Chayim* (156b; see Chart of Corrections there)

<sup>73</sup> See at length on this subject in *Likkutei Sichos* Vol. 16, pg. 340 ff.

<sup>74</sup> Melachim I 19:12.

<sup>75</sup> Wording of the Gemara, Makos 24a, end.

<sup>76</sup> Yeshayahu 27:13. See *Likkutei Torah* Rosh HaShana, words beginning with, “It will be on that day” (58a ff).

<sup>77</sup> Liturgy for Hoshanos on Hoshana Rabba.

**Kupas Rabbeinu**

Lubavitch

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# Sivan 28 - Gimmel Tammuz Magbis

B.H. Sivan 15, 5767

**To all Anash, Men and Women, G-d bless you.**

We are soon approaching the very auspicious day, Gimmel Tammuz. This day comes in close proximity with Sivan 28, the auspicious day that the Rebbe MH"M and the Rebbetzin arrived in the United States.

Obviously, these are very opportune days, especially when it is connected to the number ten, when one should again evaluate his or her "Hiskashrus" (connection) with the Rebbe, and more important, to utilize these special days to 'strengthen' the Hiskashrus to the Rebbe.

"KUPAS RABBEINU," was established with the full consent and blessing of the Rebbe, with its purpose and goal to make every effort that all of the Rebbe's activities, institutions etc. continue unchanged. By supporting Kupas Rabbeinu, one is actually participating in many of the Rebbe's activities, and thus strengthening their *Hiskashrus* to the Rebbe.

With this in mind, we therefore urge each and everyone of anash, men and women to support Kupas Rabbeinu in every possible way.

In this merit may we be "zoiche" that much before Gimmel Tammuz, the Rebbe will be revealed as Melech Hamoshiach and redeem us from this deep and bitter Golus and lead us all to the true and final Geulo, NOW MAMAOSH.

VAAD KUPAS RABBEINU

P.S. Please send all correspondence only to the above address.

You may also send Maimad, Keren-Hashono, Magbis etc. to Kupas Rabbeinu.

Eretz Yisroel address: KEREN KUPAS ADMU"R / P.O.B. 1247 / KIRYAT MALACHI / ISRAEL

# A DAILY DOSE OF MOSHIACH & GEULA:

## 29 SIVAN – 5 TAMMUZ

*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

### **29 SIVAN: THE TIMES AND SIGNS OF THE REDEMPTION – SITTING AT THE TABLE WITH MOSHIACH**

The only thing missing is for a Jew to open his eyes properly, and he will see how everything is already prepared for the Redemption!

There is already the “set table,” there is already the Leviasan, the Wild Ox, the fragrant wine, and Jews are already sitting around the table – “their father’s table” (the King of all Kings, the Holy One, Blessed Be He), together with Moshiach Tzidkeinu (as is written in s’farim, there is someone in every generation “from the seed of Yehuda who is fit to be Moshiach”), and in our generation – the leader of our generation.

*(Shabbos Parshas VaYeitzei 5752)*

### **30 SIVAN – 1ST DAY OF ROSH CHODESH TAMMUZ: ONE OF THE SIGNS OF THE REDEMPTION – “AND THEY WILL BEAT THEIR SWORDS INTO PLOWSHARES”**

An event occurred on Shabbos Parshas Mishpatim 5752 whereby the leaders of the great superpowers (the United States and Russia) decided to proclaim a new era of relations between the superpowers, a nullification of the state of war between the nations of the worlds, as will also be expressed in a reduction and abolishment of weaponry to the point of peace and unity for the benefit of all humanity. Indeed, the essence of the promise that “They will beat their swords into plowshares” entails the dismantling of the weapons of war to make them into agricultural tools, “a land from which bread will come forth.”

This is a clear sign of the beginning of the fulfillment of this appointed destiny at the True and Complete Redemption through Moshiach Tzidkeinu.

*(Shabbos Parshas Mishpatim 5752)*

### **1 TAMMUZ – 2ND DAY OF ROSH CHODESH TAMMUZ: MELECH HA’MOSHIACH – A KING AND A RAV**

There are two concepts regarding Moshiach Tzidkeinu: a king (Melech HaMoshiach) and a rav (who will teach Torah to the entire people).

The concept of “king” as applied to Moshiach teaches about the encompassing influence attained through the bittul from accepting the yoke of Heaven, and the concept

of “rav” in Moshiach teaches about the inner influence from the study of Torah, to the point that he [the one who is taught] is considered “as if he [the teacher] gave birth to him.”

The union of these two qualities indicates that even the Lights of Heaven Above that are beyond their being invested in vessels are drawn and revealed within the vessels through the strength of Torah.

*(Shabbos Parshas Tazria-Metzora 5751)*

## **2 TAMMUZ: ONE OF THE SIGNS OF THE REDEMPTION – THE DEMAND OF THE NATIONS REGARDING ERETZ YISROEL**

The nations of the world (the seventy nations) have recently gathered in a manner of “nations gather and peoples speaking” (T’hillim 2:1) to claim to Israel, “You are thieves,” not only in relation to Gaza and Shomron, but even (and foremost) in relation to Yehuda, including Yerushalayim, the capital city of Eretz Yisroel – at a time when everyone knows the answer to this claim (Rashi’s Torah commentary), “The entire earth belongs to the Holy One, Blessed Be He; He created it and gave it to whomever He deemed proper...and gave it to us.”

...We understand from this that we should not be affected by the fact that “nations gather and peoples speak,” since this is merely “nothingness” (as the aforementioned pasuk concludes), “All of their sentiment...is nothingness” (Midrash T’hillim, *ibid.*), since “He Who sits in heaven laughs; my Master mocks them” (T’hillim 2:4). Therefore, the Jewish People stand in all their strength... knowing that “The entire earth belongs to the Holy One, Blessed Be He; He created it...and gave it to us.”

Furthermore, we can say that the concept of “nations gather and peoples speak” itself is one of the signs of the Redemption, as Rashi writes, “our Sages have interpreted the matter regarding Melech HaMoshiach.”

*(Shabbos Parshas B’Reishis 5751)*

## **3 TAMMUZ – CHAG HA’GEULA: TODAY THERE IS ALREADY THE REVELATION OF MOSHIACH**

In addition to what is explained about the spark of Moshiach (the level of yechida) within every single Jew, **there also exists the reality of Moshiach in its simplest sense** (the general yechida), as is known “that in every generation, someone is born from the seed of Yehuda who is fit to be Moshiach of Israel” (Bartenura’s commentary, Megillas Rus), “one who is fit due to his righteousness to be a redeemer, and when the time will come, G-d Almighty will reveal Himself to him and will send him, etc.” (responsa, Chasam Sofer, Choshen Mishpat, end of Sec. 98).

....Thus, in our times, all obstacles and delays have been nullified, etc., since there is in fact (not only the

**reality** of Moshiach, but) also the **revelation** of Moshiach, and now we only have to greet Moshiach Tzidkeinu in actual deed!

*(Shabbos Parshas VaYeira 5752 – bold in the original)*

## **HIS NAME IS BOTH MENACHEM AND MENDEL**

There is known the saying of our Sages, of blessed memory, that Moshiach’s name is Menachem, and also Mendel, the same numerical equivalent of “Tzedek” (as is known in relation to the name of “the Tzemach Tzedek,” which is the same numerical value as “Menachem Mendel”), as “Tzedek” (and also “Tzemach”) is the name of Moshiach.

*(Shabbos Parshas Truma 5750)*

## **4 TAMMUZ: HE HIMSELF WITHOUT HIS BEIS DIN**

**“As in the days of your departure from Egypt, I will show you wonders” (Micha 7:15).**

The innovation here is that at the Future Redemption, there will be the aspect of “I will show you wonders,” because the wonders of the Future Redemption will come from Him alone, as our Sages, of blessed memory, have said (Shmos Rabba 19:6), “In the past (at the Exodus from Egypt), I and My Heavenly court would walk before them, but in the Future to Come, it will be Me alone.”

The miracles that occurred at the Exodus from Egypt came forth from Him through His Heavenly court, and the miracles at the Future Redemption will be from Him alone (not through his Heavenly court).

*(Kuntres Acharon Shel Pesach 5750)*

## **5 TAMMUZ: A VOW ON BEHALF OF MANY**

...As is known in the story about the Torah giant who said as he prepared to go to Heaven (after a hundred and twenty years) that he will make an uproar (and he was fit to do so) that G-d will bring the Redemption. After he passed away and the Redemption had still not come – another Torah giant said that they apparently gave the first Torah giant a series of lofty spiritual revelations that caused him to “forget” all about his promise, as it were. (The Rebbe shlita smiled and said) Since Moshiach has not yet come – apparently they found a way in Heaven to get this gadol to postpone matters...

It seems that the best advice here is to make a vow in virtue of public consent, and then the judgment will be (Rambam, Hilchos Sh’vuos 6:8) that “it cannot be released against their will.” Even if it will have an effect upon one or a few, this will not help, because the halachic ruling in G-d’s Torah is that a vow made in virtue of public consent remains valid!

*(Shabbos Parshas Korach, 5 Tammuz 5749)*

# LISTEN TO THE STORY – EVEN A 100 TIMES!

From a farbrengen with Rabbi Leibel Groner, the Rebbe's secretary  
Prepared for publication by Nosson Avrohom

*Why should we tell and listen to stories about tzaddikim? How do you instill fear of Heaven in children? Why do we tell stories on Motzaei Shabbos? \* Stories of the Rebbe. \* Part 1 of 2*

L'chaim! L'chaim v'livracha!

It is customary to tell stories at a Melaveh Malka. There is a letter that the Rebbe wrote to the Rebbe Rayatz in 1932 in which he thanks him for the letter he received from him. The letter that the Rebbe Rayatz wrote had a miracle story of the Alter Rebbe, and in his thank-you letter, the Rebbe asked to hear more miracle stories of the Rebbeim.

The Rebbe explained that a Jew could be religious but be immersed in matters of this world. He can forget there is a Creator of the world who runs it. When he hears a miracle story, it shakes him up.

Although this only lasts a short time, and maybe only seconds, nevertheless, he is taken out of his immersion in this world. When he reenters the matters of this world, he remembers that there is a Creator Who runs it.

In the Hagada it says, "even if we are all wise, we are all discerning, we all know the Torah, it's a mitzva to tell about our exodus from Egypt, and the more you speak, the more praiseworthy you are." One of the Rebbeim asks, what is the point about all being wise, etc.? That even if we are Chabadnikim – and you can have a Chabadnik who is a big

maskil in Chassidus, and he has a deep understanding of Chassidus – nevertheless, it's a mitzva to tell stories.

If a Chassid wants to get out of his limitations (even the limitations of holiness), he must relate Chassidishe stories. The more we do so, the more we relate and listen to stories of tzaddikim, the more praiseworthy, the Chassid becomes more praiseworthy.

The Hagada goes on to say that five Tanaim "were relating [i.e., discussing the Hagada] all that night until their students came and said, Rabboseinu, the time for the morning Shma has arrived." The Rebbe asks, the Tanaim were sitting and farbrenging and where were the talmidim? They should have been there at the farbrengen!

Unfortunately, the Rebbe explains, it's possible that the Rebbe is farbrenging and yet there are people who don't think it's important to be present at the Rebbe's farbrengen, and they go elsewhere. The Baal HaHagada tells us that these five Tanaim were not involved in Nigleh or Chassidus and not Kabbala either. They simply "related" stories about the exodus from Egypt all night long, stories of tzaddikim.

This enabled them to light up the spiritual darkness, inspiring even those students who had been far from the farbrengen to come to the farbrengen. They said, "Rabboseinu, the time for the morning Shma has arrived" – through your stories, you transformed the night into light, until it "arrived" (literally, it "touched" us). Now the recital of the morning Shma is illuminated for us, which is the inyan of one G-d, mesirus nefesh, love of Hashem, love for another Jew, the inyan of Torah.

From all this we see the importance of telling stories of tzaddikim.





\* \* \*

A principal of a school in Eretz Yisroel came to the Rebbe. After his yechidus, he told me that one of the questions he had asked the Rebbe was: what should he do to instill more fear of Heaven in his students. The Rebbe said the curriculum should include many stories of

*The Rebbetzin said that in Lubavitch you don't ask twice. "I consider myself a Chassid of the Rebbe and I do as the Chassidim do, so I cannot ask again," she said.*

tzaddikim. The teachers should tell stories of tzaddikim. When a child hears a story of a tzaddik, it penetrates his heart and warms it, and it increases his fear of Heaven.

The Rebbe once explained why we tell a story about the Baal Shem Tov or other tzaddikim on Motzaei Shabbos. The Melaveh Malka is the bridge between Shabbos and the weekdays, and you cannot do work on Shabbos; you cannot even think about work on Shabbos. Afterwards, you have to jump back into the weekdays all at once. A Melaveh Malka functions as a transition from the holy to the mundane. In order for this bridge to be strong enough to penetrate the darkness of the mundane, it has to be uplifting. When a Jew hears an inspiring story about a tzaddik, he will remember, even while immersed in the mundane weekdays, that there is a

Creator of the world, One Who leads it. This is one of the reasons why we tell stories on Motzaei Shabbos.

The Rebbe Rayatz said that a story about a tzaddik can be told even a hundred times, and if one hears the story again, according to the teachings of the Baal Shem Tov, there was a reason he needed to hear it again.

The following story was related by Rebbetzin Chaya Mushka a"h:

There was a family, relations of the Rebbe, who lived in Boro Park. They asked the Rebbetzin whenever they had a question and she passed the question on to the Rebbe. Afterwards, she related the Rebbe's answer to the family. One day, she received a phone call that the mother was very sick and after many tests in the hospital, the doctors concluded that she needed an operation. They

were calling to ask for the Rebbe's consent and blessing for the operation.

When the Rebbetzin conveyed the message to the Rebbe, the Rebbe said they should not do the operation. The Rebbetzin told the family the Rebbe's answer, but a few days later, they called again. They said that the doctors said that because they refused the operation, her condition deteriorated and her life could be endangered. They asked whether she could ask the Rebbe again.

The Rebbetzin said that in Lubavitch you don't ask twice. "I consider myself a Chassid of the Rebbe and I do as the Chassidim do, and so I cannot ask again," she said. The family was distraught, so the Rebbetzin said that if the Rebbe came home and asked whether she had heard anything from the family, she would repeat what they had told her, but she would not ask again.

When the Rebbe came home for supper, he asked the Rebbetzin whether she had heard from the family. She told the Rebbe what they had said and then added, "I'm not asking; I'm just telling you."

The Rebbe looked serious and after a pause he said, "I repeat, they should not operate!"

The Rebbetzin conveyed this clear answer to the family and a few days later they called again. They said that the doctors said her condition had deteriorated further and her life was in immediate danger. They were asked to sign that they took full responsibility for the woman and absolved the doctors and the hospital of any responsibility.

The Rebbetzin said, "The Rebbe said two times already not to operate."

When the Rebbe came home, the Rebbetzin told him the latest events and the Rebbe said, "Why don't they try medication?"

The Rebbetzin immediately called the family to tell them. They in turn mentioned it to the doctors, who laughed at them in response. "The rabbi knows better than we do about medicine? We say that only an operation can save her and it's not a matter of medication."

The family believed the Rebbe and went from department to department, looking for a doctor who would understand them. Finally, they found a doctor who thought for a moment and then said, "I think I know which medication the Rebbe has in mind, and since I wear a white jacket and can go wherever I want, I will visit your mother and give her an injection and let's see what happens."

A few days later, the doctors said her condition had suddenly stabilized. They did not know what

about an operation, I saw that if they did it, she wouldn't make it off the operating table, which is why I adamantly opposed an operation. When they asked again, I thought the doctors would see that the family was adamantly opposed to an operation and would try medication. When I saw that they weren't thinking along those lines at all, I explicitly suggested medication."

The Rebbetzin related this and said that the Rebbe had added, "Now you see how important it is to listen to whatever we say, even when the experts say the opposite."

Another relevant story:

Someone asked the Rebbe Rayatz whether his son should travel or not and the Rebbe said No, but the son did not listen. He boarded a ship and after a few days the ship sank.

*The Rebbe Rayatz said that a story about a tzaddik can be told even a hundred times, and if one hears the story again, according to the teachings of the Baal Shem Tov, there was a reason he needed to hear it again.*

had happened, but she was no longer deteriorating. The doctor was optimistic and told the family that apparently he had used the medicine the Rebbe was thinking of. He gave the woman another injection and two days later the doctors who had been treating her admitted she had improved somewhat. Every so often, the doctor would come by and give her medication until she was out of danger and was released from the hospital.

The family kept in constant touch with the Rebbetzin. When the Rebbetzin told the Rebbe that the woman had returned home, the Rebbe said, "When they asked me

After the Shiva, the brokenhearted father came to the Rebbe and said, "If the Rebbe would have explained why he negated the trip, I am sure my son would have listened."

The Rebbe said, "Believe me that not every time I say something, do I know why I am saying it. I just convey what I am told from Above. But this I know: when I say it, you have to follow it – or else..."

From this we see how careful we must be about what the Rebbe tells us, even if it seems the Rebbe spoke in general terms.

A bachur wrote to the Rebbe that he had a certain personal matter that



he did not want the secretaries to know about, so he was asking whether he could have a yechidus (which would be an exception to the rule). The Rebbe wrote back, "Surely you will do as the Chassidim do lately, to have yechidus during farbrengens."

What did the Rebbe mean by this? The Rebbe farbrenged among hundreds, even thousands of people, and the Rebbe said that each person who participated in a farbrengen ought to relate to it as a personal yechidus. In this manner he could receive an answer to issues he wanted to raise with the Rebbe.

There was a bachur who wrote to the Rebbe that two years had gone

by and he had not received answers from the Rebbe. He wanted to know what he should correct so he could merit receiving an answer.

The Rebbe circled the words in the bachur's letter that said he hadn't received answers in two years and above it he wrote two question marks and exclamation points. At the end of the letter he wrote, "It's surprising. During the two years I have written four letters to 'all Jewish Sons and Daughters wherever they live,' and such a 'general letter,' which is designated to all Jewish sons and daughters, is also a personal letter to each one of them. Since I cannot write to each one — as *bli ayin ha'ra* there are so

many people who want an answer — they are included in the words 'to all Jewish Sons and Daughters.' If you study the letters to see how they apply to you, you will find answers to all the letters you sent me over the past two years."

I remember that during the Peace in Galilee War, the Rebbe told R' Nissan Mindel a"h that "in this (general) letter there are answers to several questions I have been asked regarding the war." R' Nissan sat and studied the letter but did not find any reference to the war. He asked me to study the letter with him. We sat together and went over every word, and did not find anything.

The next day, R' Nissan said to the Rebbe that we had studied the letter but did not find any connection to the war. The Rebbe said, "I am telling you again that there are answers there. Break your heads over it and you will find them."

We see from this how careful we need to be about every single word the Rebbe said, and how we should relate to the maamarim, sichos, and *Igros Kodesh*. Since "the words of tzaddikim are alive and endure forever," it all pertains to each one of us personally.

What does it mean that the words of tzaddikim live and endure forever? The Rebbe explained to someone: We understand what "endure" means, but what does "live" mean? How can something the Rebbe wrote 200 years ago be "alive"?

Said the Rebbe: What is the sign of life? Growth. If the nails or hair grow, or when all the cells reproduce — that is life. When you learn something in Torah and find something new, and you understand how it fits with the present circumstances, then that is what is meant by "alive."

Our Sages say that when you

learn, it should be as though you see the person you are quoting standing facing you and learning along with you. There were three bachurim from a Litvishe yeshiva who wrote to the Rebbe Rayatz that they want to be his Chassidim and mekusharim. The Rebbe wrote back (I think the letter is printed): I am ready to accept you on one condition. I want to know, when you learn Gemara and mention Rebbe Yehuda, Rebbe Meir, Rebbe Tarfon, etc., whether you think for a moment that the person you are quoting is there facing you and hearing you. Or do you forget about him? If you feel that he is facing you, then I can accept you.

*The next day, R' Nissan said to the Rebbe that we had studied the letter but did not find any connection to the war. The Rebbe said, "I am telling you again that there are answers there. Break your heads over it and you will find them."*

This is what the Rebbe says about something we learn that was said 2000 years ago. If you learn it so that it is alive, it's like you are hearing it now for the first time. The same is true for everything we learn from the Rebbeim, especially in this generation regarding the Nasi

HaDor. When we learn a maamer or sicha of the Rebbe, we have to think about what the Rebbe is teaching us, how we should relate to what we are learning. We must feel that the Rebbe is there before us and he is saying the words along with us.

[To be continued be"H]

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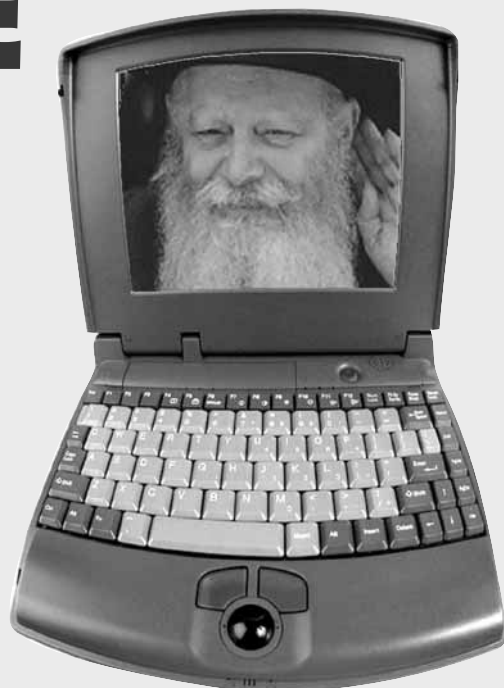
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ב"ה

# ‘FAITH IS NOT IMAGINATION’: GIMMEL TAMMUZ SEEN THROUGH CHASSIDIC EYES

By Rabbi Sholom Dovber Reichman, Krayot, Eretz Yisroel  
Translated By Michael Leib Dobry

*It is understood that we constantly pray and request that the Redemption will come in the best and most revealed manner, and that all matters presently in the World of Concealment will very soon reach a state of revelation. But the whole point is that in our present situation, “in a brief moment,” we will live with the Rebbe with all the abilities that we have received, without any change.*

We are now on the eve of the great and holy day of Gimmel Tammuz. The Rebbe MH”M came up with the innovation of calling it “the holiday of the chassidim.” In *Seifer Minhagim*, the Rebbe notes the special day of Gimmel Tammuz as follows: “And therefore, it appears

to me that they should celebrate the day of Gimmel Tammuz.” The Rebbe even explains at length that the reason the Rebbe Rayatz did not establish Gimmel Tammuz as a holiday is because the Nasi deemed his influence to be limited on Gimmel Tammuz, after he was sent

to exile in Kostrama, and therefore, it is not considered a holiday. However, as it pertains to the connection of the chassidim to the Rebbe and all the Rebbe represents, since the Rebbe was actually saved on this day, therefore, chassidim should celebrate the day of Gimmel Tammuz.

I had the privilege of spending much time close to the outstanding mashpia, R. Mendel Futerfas, of blessed memory, who passed away on the 4th of Tammuz 5755, and over the years, R. Mendel truly considered Gimmel Tammuz to be a special holiday. I remember that people would ask him if they should say Tachanun on Gimmel Tammuz, and R. Mendel would cry out, “How is it possible to say Tachanun on the day the Rebbe went out from prison?”

Of course, there is the Rebbe’s well-known answer on this question

– that the matter depends upon feeling, and therefore, if a person asks, this is a sign that he doesn't have the requisite feeling. Chassidim have no questions, and we saw each year how R. Mendel treated this day as a holiday in every respect.

I remember that R. Mendel told how in 5687, people didn't know if the Rebbe Rayatz was alive. R. Mendel was living in Nevel at the time, and the mashpia, R. Zalman Moshe HaYitzchaki, of blessed memory, sent the father of Soviet interrogator Nachmanson, an Anash member, to find out from his son about the Rebbe Rayatz's condition. The father departed to carry out the dangerous shlichus, and as R. Mendel recalled, the father and son sat together on a bench, and Nachmanson, the son, hinted to his father that the Rebbe was still alive. The father brought the news back to the chassidim, and they knew that there was still what to pray for...

When the news came on Gimmel Tammuz that the Rebbe had been released from prison, the chassidim in Nevel danced the whole night until the Aron Kodesh almost collapsed. The mashpia, R. Zalman Moshe, was totally drunk, and when he reached the door of his home, he did somersaults in the mud there, singing "Ashreinu" all the while.

Afterwards there were some chassidim who began to raise questions and say that we're not talking about a complete redemption, since the Rebbe was sent to exile in Kostrama. However, R. Zalman Moshe paid no attention to such statements and continued to farbreng each night until Yud-Beis Tammuz. When the news of the release came, everyone saw and understood that R. Zalman Moshe was right.

In relation to our present situation, and as R. Mendel customarily perceived the whole situation of Gimmel Tammuz 5754, we see that the mode of conduct was literally as a chassid should perceive Gimmel Tammuz. The whole situation with the Rebbe MH"M since 5752 caused R. Mendel to be lacking in simcha, because it

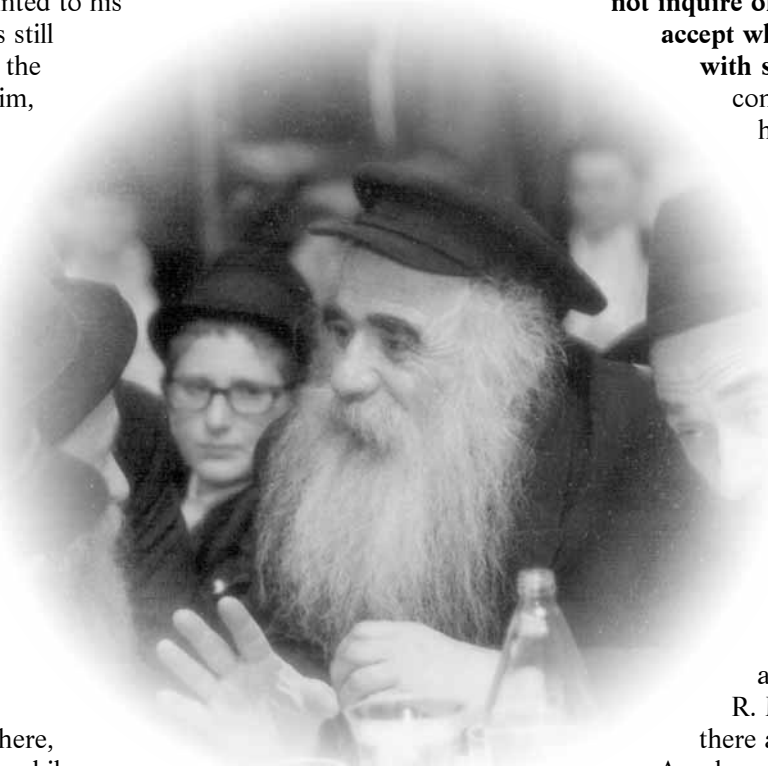
genuinely touched his heart. I remember how R. Mendel sat in 770 on Shabbos Mevarchim Teives with Anash avreichim and baalei battim, and said that each of them must accept some matter upon himself. Then, one of the baalei battim asked R. Mendel, "What are you taking on?" and R. Mendel replied that he accepts upon himself to learn Masechta Beia. Anyone who knew R. Mendel was quite aware of how hard things were for him physically. Yet, despite the difficulties, everyone saw how the conduct that R. Zalman Moshe had bequeathed to him stood out so prominently.

After Gimmel Tammuz 5754, he would repeatedly quote Rashi's commentary on the pasuk, "Be wholehearted with Hashem, your G-d' – **do not inquire of the future; rather, accept whatever happens to you with simple faith.**" He

continued to cleave with all his heart to the holy proclamation of "*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*" after davening, and in order to show this to people who were in doubt, he said it loudly on more than one occasion so that people could know his position on the matter.

One of the avreichim once turned to R. Mendel and said that there are arguments among Anash members whether or not to say "Yechi," and R. Mendel replied categorically: Anyone who believes that the Rebbe is alive should say "Yechi." Every time the Rebbe writes on the issue of Gimmel Tammuz, he discusses how chassidim should relate to the day. Some chassidim didn't understand on the first Gimmel Tammuz in 5687 why people were celebrating: Hadn't the Rebbe seemingly been sentenced to a long exile? However, those chassidim whose point of connection to the Rebbe remained firm celebrated, because it was eventually proven retroactively that Gimmel Tammuz was indeed the beginning of the Redemption.

It wasn't in vain that the Rebbe replied that the matter of Gimmel Tammuz depended upon one's inner



feeling, for the Rebbe Rayatz had not established this day as a holiday, leaving it instead for chassidim to decide according to their feeling. Everyone interprets the holiday as he wants.

R. Mendel would repeat this time and time again. When they wanted to cancel the “K’vutza” (since there was no longer a reason to travel and no one to see, as it were), R. Mendel fought with all his strength that the “k’vutza” should not be cancelled.

Looking back, it was specifically R. Mendel who made all the special “koch” over the years regarding the holiday of Gimmel Tammuz, and he was especially privileged that after Gimmel Tammuz 5754, when all the

*I approached R. Mendel and said to him that Jews still continue to believe despite the situation, and R. Mendel replied, “Faith is not imagination.”*

hiding, concealment, and confusion began, he was the pillar of fire before the camp, saying that there is no change in the Rebbe, *ch”v*; he continues in all matters as he did before.

What exactly is the main point of Gimmel Tammuz?

If someone sought the Rebbe for himself and his own personal matters, his perception of the Rebbe was completely different. However, regarding someone who lives with the Rebbe and knows that his whole vitality is for the Rebbe, his entire outlook and his perception of Gimmel Tammuz is something else entirely.

It is clear to chassidim that the concept of Gimmel Tammuz is part of the purification and cleansing process of the revelation of the Rebbe MH”M, “who bears our afflictions.” In fact, this is the way we should perceive this situation. Anyone who lives with the Rebbe is delighted, knowing that Gimmel Tammuz symbolizes the concept of the start of the Redemption. Therefore, anyone who has deep chassidic feeling and lives with the Rebbe, his most recent sichos, and the point of connection between the Rebbe and chassidim as exemplified by the singing for over a year and a half of “Yechi Adoneinu,” sees the whole concept from a totally different vantage point than the world does. Furthermore, when we will merit the complete revelation of the Rebbe MH”M, it will then be proven that Gimmel Tammuz is “the day that G-d has made, let us be glad and rejoice on it,” as the Rebbe defines this holy day as the day of “*is’chalta d’geula*.” Yet, while we still have not seen the beginning of the Redemption, nevertheless, we know and **believe** that specifically in a state of such great darkness does the light begin to sparkle.

After Tishrei 5753, when the Rebbe began to come out frequently on the balcony, R. Mendel would say, “It is impossible to understand anything; there are new revelations every day.” This is how R. Mendel perceived things. Similarly, after Yud Shvat 5753, when the whole world proclaimed “Yechi” with great publicity, I approached R. Mendel and said to him that Jews still continue to believe despite the situation, and R. Mendel replied, “Faith is not imagination.” In other words, it’s not because we have nothing to say that we hold on to faith, but that this is actually the situation. The pasuk, “For you have not seen any image,” means that the Jewish People saw the truth, as it is

beyond form and definition. The power of faith is a great strength of the soul that is totally beyond intellect.

Gimmel Tammuz reveals to chassidim – and the entire Jewish People – the strength of faith that is higher than intellect; faith in the words of Moshe, at any price and in any situation. This is the correction for the sin of the generation of the desert, and particularly on the basis of what the Arizal says – that we are the reincarnation of the generation that left Egypt, destined to correct their sin. The faith of today possesses tremendous strength, far beyond intellect, and this is the power we received on Gimmel Tammuz.

It is understood that we constantly pray and request that the Redemption will come in the best and most revealed manner, and that all matters presently in the World of Concealment will very soon reach a state of revelation. But the whole point is that in our present situation, “in a brief moment,” we will live with the Rebbe with all the abilities that we have received, without any change, as they came into a wondrous mode of expression with the mashpia, R. Mendel, and as it was on the first Gimmel Tammuz in 5687.

R. Mendel always used to quote the saying of the shliach, R. Shmuel Dovid Raichik, of blessed memory, stated in the name of Rabbi Yisroel Rozhiner, on the pasuk, “Even if I will walk in the valley of the shadow of death, I will fear no evil” – even there, in the valley of death, I see no evil. If so, then what bad is there? The pasuk continues, “For You are with me” – since G-d is in pain there, as it were, we are also in pain.

We know that the whole purpose of the Rebbe MH”M is to redeem the Jewish People and bring them to eternal salvation, to the point that even before he went to “cheider,”

## *R. Mendel would cry out, "How is it possible to say Tachanun on the day the Rebbe went out from prison?"*

the Rebbe began to form in his imagination "the vision of the Future Redemption, the redemption of the Jewish People from its final exile, a Redemption of such great magnitude that the afflictions of the exile and its harsh decrees and annihilations will be understood." Therefore, the Rebbe's tremendous pain is our pain, since we have not carried out the mission in its fullest sense.

This pain that we have seen takes expression in the famous sicha from the 28th of Nissan 5751, when the Rebbe placed upon us the avoda

to bring the Redemption in actual deed and to do everything in our ability in this matter, and now the only remaining avoda is to greet and accept Moshiach. It is clear that as chassidim who do not want to be apart from the Rebbe for a single moment, even when darkness covers the earth, we will continue to cleave to the Rebbe with greater strength in all these lofty matters, and then (as the Rebbe continues in his letter), "as part of this Redemption, this nasi will be a king, not [just] a leader of a tribe, but one who has

no one over him except Hashem, his G-d."

Chassidim must look upon Gimmel Tammuz as the Rebbe does, and particularly as the Rebbe has **taught us** to see this great day. In fact, Gimmel Tammuz is a holiday of the chassidim, not from the Rebbe as such. Therefore, it is incumbent upon us to bring the complete revelation of the Rebbe with the True and Complete Redemption. It is also clear and understood that if the Rebbe has placed this mission upon us, we have the ability to carry it out with the greatest fortitude to bring it into its fullest realization, and then we shall proclaim in a powerful and unceasing voice:

*Yechi Adoneinu Moreinu  
V'Rabbeinu Melech HaMoshiach  
L'olam Va'ed!*

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# BOR AL GABBEI BOR IN THE HOLY CITY OF TZFAT

Photos by Hila Ne'eman

A shul whose very roots stem from the Tzemach Tzedek is bound to grow in holiness. And if this comes about with a few surprises, well, it's all the more Hashgacha Pratis!

And this certainly was the case with the recently dedicated, beautiful new mikveh. New, that is, but containing some elements that were very, very old.

\* \* \*

This Tzemach Tzedek shul was built between 150 and 160 years ago amidst the winding cobblestone lanes of the ancient city of Tzfat, where the Arizal and other Torah luminaries once blazed mystical trails that still burn centuries later. The Tzemach Tzedek himself sent a 100 ruble donation towards the original construction.

Recently, the shul flourished with its minyanim, Shabbos davening, and farbrengens. Its doors were open to everyone with Chassidishe warmth and hospitality. But earthquakes and other factors caused the building to fall into disrepair over time. Six years ago, an ambitious and much-

awaited renovation project finally became a reality.

While the plans involved the construction of three floors intended to include a large shul, women's balcony, and learning center and library downstairs – there were no plans for a mikveh.

But as workers began digging, lo and behold, they uncovered a bor (a pit), made of stone and plastered with such quality craftsmanship that it had been remarkably well preserved. One of

the Chassidim working on the project, R. Yitzchak Gozoli, got so excited – sure that it was an old mikveh from the times of the Tzemach Tzedek – that he jumped right in!

The discovery was so thrilling that Rav Gavriel Marzel, director of the Beit Chabad/ Tzemach Tzedek, decided then and there to build an actual mikveh directly on top of the bor. R. Avraham Rappaport of Toronto, a steady supporter of the shul who had



The new mikveh and the mosaic



Rav Landa (right), Rav Marzel, and R. Rappaport



The farbrengen

helped with the building project, decided to finance the construction of the mikveh as well.

Soon after the discovery of the bor was made, they came across an article interviewing Rav Aryeh Leib Kaplan, a”h, discussing the shul and a lower-floor, which had yet to be unearthed, with a mikveh underneath!

The mikveh and the shul were a good shidduch for the holy city of Tzfat, where the holy Ari had drawn the kabbalistic connection between levels of purity for men who immerse daily and not just on Erev Yom Kippur, as was the custom. The Baal Shem Tov actually carried the Ari’s teaching into practice and that’s why one can find several Chassidishe shuls in Tzfat that were built either over or near a mikveh.

Rav Marzel decided that the new mikveh would be built directly above the bor, enabling it to have the mehadrin min ha’mehadrin certification of bor al gabbei bor – that is, with rainwater on the bottom, regular tap water on top, and openings connecting the two.

“We figured like this – it’s a Chassidishe shul. We have a Beis Midrash and a shul, and a mikveh would make it complete,”

The mikveh is called Torah V’Tahara and was dedicated by R.

*“We figured like this – it’s a Chassidishe shul. We have a Beis Midrash and a shul, and a mikveh would make it complete.”*

Avraham, in honor of his mother, Mrs. Tzivia Chaya Rappaport, o.b.m.

After his mother’s passing, 23 years ago, R. Avraham buried her in Tzfat and every year for her yahrtzait, on the 14th of Sivan, he comes to Tzfat and makes a Kiddush in her honor at the Tzemach Tzedek shul. Last year R. Avraham dedicated a seifer Torah and the new building in her honor and this year he decided, along with the building, to dedicate the new mikveh.

This past Thursday, 14 Sivan, the festive dedication took place with a special gathering of rabbis who prepared scholarly pilpulim on the laws relating to the mikveh. Issues such as whether a mikveh can be made using snow were discussed among 100 distinguished guests, including Rabbi Reich, the Rav of Sanz, Rav Bazak of the Beis Din Tzedek of Tzfat, Rav Wilschansky, Rosh Yeshiva of Tomchei T’mimim in Tzfat, and Rosh Mesivta Rav Landau and Rav Davidson. Special

minyanim were made at the kever of R. Avraham’s mother that day.

The kinus was followed by the dedication ceremony at which R. Avraham received the first key to the mikveh. When he opened the door, everyone saw that the mikveh was very beautiful, its beauty enhanced by two mosaic glass designs: one a map of Eretz Yisroel with its main sources of water – Yam Kinneret and Yam HaMelech – and another of Noach’s ark.

“The point of the ark design is that the flood was 40 days and nights and one of the ideas is that the world was immersed in water as in a mikveh. The measurement of a mikveh is 40 *saa* of rainwater and the flood was 40 days. So you can think pure thoughts. The word T’villa (immersion) has the same letters as *ha’bittul* (humbling), so the idea of immersion is bittul.”

A festive farbrengen concluded the evening and many blessings for the new mikveh (and building) were exchanged. And it was no coincidence that the main course

at the farbrengen was a lot of fish. "A fish is not a *chatzitza* (something causing a separation)," said Rav Marzel. "It's considered a part of the water."

\* \* \*

As we mentioned earlier, the mikveh has the status of bor al gabbei bor. And in the honor of this mikveh's opening, HaRav Yitzchak Issac Landau shared this story, which he heard from his grandfather, Rabbi Yaakov Landau, chief Rabbi of B'nei Brak.

"My grandfather had a close relationship with the Klausenberger Rebbe z"l. One time the Klausenberger Rebbe called my grandfather and said he wanted to come speak with him. The Rebbe was going to come from Netanya to B'nei Brak, but (Rav Landa) out of respect, took a taxi to Netanya. When they met, the Rebbe started to talk about the mikveh in Petach Tikva, which was built according to the shita of the Rebbe Rashab – bor al gabbei bor. The Rebbe told Rav Landau that he wanted to change the shita of the mikveh and build it another way.

Rav Landau didn't know what to answer. He knew that since the mikveh was built according to the Rebbe Rashab's shita, it had to be unquestionably the highest level of kashrus. When Rav Landau got back home, he looked into a book he had about mikvaos and he discovered a note he had written as an entry a year earlier, and a subsequent answer he had also concluded – about the same subject the Rebbe was inquiring about!

Rav Landau called the Klausenberger Rebbe back and told him that he had thought about his same question a year earlier and then he told him of his answer. Now it was the Klausenberger Rebbe who asked for time to think about the matter.

Soon after, the Rebbe called Rav Landau and told him that he accepted the fact that the mikveh was indeed built in the best way possible and his chassidim would use it without any changes!

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# WHY THE TITLE 'MOSHIACH'?

Interview by Avrohom Reinitz

*Beis Moshiach Magazine refers to the Rebbe as Melech HaMoshiach. We asked the Vaad HaRuchni to explain the importance in referring to the Rebbe with the title “Melech HaMoshiach.” Why isn’t it enough to say, “Adoneinu Moreinu V’Rabbeinu”? What impact does using MH”M have on the readers?*

**Since *Beis Moshiach* was founded 13 years ago, the words or acronym for Melech HaMoshiach are used regularly when referring to the Rebbe. Some people wonder, why do this over and over again? Is it necessary?**

**R’ Liberow:** This question is asked about identifying who Moshiach is in general. People say, we believe the Rebbe is Moshiach, but why is it important to publicize

and stress it?

The answer is simple. If it wasn’t that important, the Rebbe MH”M would not mention it in his sichos. If you study the Rebbe’s sichos, you know that in the later years, the Rebbe began to regularly quote the Bartenura which says, “In every generation someone of the seed of Yehuda is born who is fitting to be Moshiach for the Jewish people.” The Rebbe also quoted the Chasam

Sofer about “One who is fitting, because of his righteousness, to be the redeemer, and when the time comes, Hashem will reveal Himself to him and send him.”

Those who remember the sichos of the early years know that these quotes were not at all typical until the later years. Since 5751, it was important to the Rebbe to quote these lines again and again. If it is important to the Rebbe, then it ought to be important to all the Chassidim.

That students identify their teachers as Moshiach, and even more so (as the Rebbe notes in the sicha of Tazria-Metzora 5751), that Tanaim themselves would expound on their name – this practice dates back to the time of the Gemara, as it’s brought in the tractate Sanhedrin.

Since the revelation of Chassidus, when the concept of Nasi HaDor became more prominent, the identification of the Nasi HaDor as Moshiach also began to intensify. On Shabbos Parshas Naso 5720/1960, the Rebbe said that already in the time of the Rebbe Rayatz, they spoke about Chassidim believing that the Rebbe is Moshiach.

Regarding our Rebbe, first it was hinted at, but the deeper we got as we progressed towards Geula, the more open it became. Yes, there were things that held it back, but unlike earlier years in which the obstacles remained for years, since 5751, even when there were obstacles, they didn’t last more than a few weeks.

During this period of time (5751), at first, when people asked whether they should do certain Moshiach-related activities, some were told Yes and some were told No. If someone went ahead and did something and informed the Rebbe, he was answered, “informing me is enough, as is obvious,” and he was given blessings to continue.



**PARTICIPANTS:**

**Rabbi Zalman Liberow**

**Rabbi Berel Lipsker**

**Rabbi Nachman Shapiro**

**Rabbi Yitzchok Springer**



*Once the Rebbe approved the writing of “Melech HaMoshiach” in an official Lubavitch publication, someone who asks why it is important is like someone asking, after Yud Shvat 5711, after the Rebbe agreed to writing “K’vod K’dushas Admur shlita” – what is the importance in writing this about the Rebbe...*

--Rabbi Zalman Liberow

Later on, especially after 27 Adar, even when the person asking really wanted a negative answer, he didn't get one. For example, in the big Yud Shvat event of 5753, some people asked the Rebbe not to go out in public on the balcony since it would be interpreted as his consent to the proclamation of “Yechi.” The Rebbe went out anyway and publicly encouraged the singing of “Yechi” to the world, and millions watched it.

What does that tell us? That the closer we get to the hisgalus of Moshiach, his identity becomes an integral part of the issue. There are things that are associated with particular times, for example, the halachos of Chanuka. At this time of the year they are not apropos, but around Chanuka time, they are! The same is true with the halachos of Moshiach. Until recent years, they weren't that practical, but ever since the Rebbe said “the time for your redemption has arrived,” these are practical halachos.

The same is true with the name of Moshiach. In the past, it wasn't that necessary. As we get closer and closer to the true and complete Redemption, it becomes more and more important.

In Elul 5753, the Rebbe agreed for the first time, that the introduction to a book published by

Kehos should add the words “Melech HaMoshiach.” Since then, dozens of s'farim from Kehos were published with the Rebbe's title as “K’vod K’dushas Admur Melech HaMoshiach shlita.”

Once the Rebbe approved the writing of “Melech HaMoshiach” in an official Lubavitch publication, someone who asks why it is important is like someone asking, after Yud Shvat 5711, after the Rebbe agreed to writing “K’vod K’dushas Admur shlita” – what is the importance in writing this about the Rebbe...

**R' Shapiro:** Along with the quotes from the Bartenura and Chasam Sofer, the Rebbe also mentioned a few times that “Chassidim in each generation believed that their Rebbe is Moshiach, and in our generation – the Rebbe, my father-in-law.” In later years, the Rebbe also used “Moshiach Tzidkeinu” along with “Nasi Doreinu,” and many times we heard the Rebbe say, “Nasi Doreinu, Moshiach of the generation.”

The Rebbe said this orally and in writing, such as in the sicha of Shabbos, Parshas VaYeitzei 5752. After quoting the Bartenura and the Chasam Sofer, the Rebbe added in his handwriting: “and in our generation, Nasi Doreinu, the Rebbe

my father-in-law.”

Since “a person must use the wording of his teacher,” obviously there is reason to refer to the Rebbe as Melech HaMoshiach.

In those years, the Rebbe also explained a few times the quality of Moshiach that he is the *yechida klalis* (and later he added that Moshiach is the *etzem ha'neshamas*). If you look at the sicha of Toldos 5752, you will see that the Rebbe speaks of a new avoda which is derived from the fact that the inyan of Moshiach is *etzem ha'neshamas*, above the level of yechida.

This means that the knowledge that Moshiach is the *etzem ha'neshamas* is something that is relevant to avoda, every detail of a person's avoda. Namely, that everything is done “to bring to Yemos HaMoshiach.”

When the whole inyan of kabbalas ha'malchus began, I sat at a Kinus HaShluchim with some old-time shluchim and one of them said: We already wrote a k'sav hiskashrus to the Rebbe, in 5710. Why do we need to accept his malchus again?

I answered: First off, most of the people sitting here around the table were not born in 5710, and those who were, were children. They never signed on a k'sav hiskashrus to the Rebbe. Secondly, since something

new regarding the Rebbe has become revealed, the kabbalas ha'hiskashrus that was signed back then is not enough for today. We need to connect to that aspect which has been revealed in the Rebbe now.

**R' Springer:** In the kuntres Beis Rabbeinu Sh'B'Bavel, the Rebbe refers (footnote 58) to the S'dei Chemed, who writes that in every generation they searched for who is the Moshiach and, "in this way, it was presumed in every generation who it was!" The Rebbe concludes, "And all this is obvious."

Even in previous generations they saw a need to look and see who was fitting to be Moshiach in that generation, in order to strengthen the feeling of anticipation and the belief in the coming of Moshiach.

If that was the case in previous generations, all the more so in our generation, when the Rebbe prophesied that this is the generation of Redemption. Standing moments before the hisgalus, of course we must publicize to one and all who Moshiach is – "and all this is obvious."

This is especially so, when the Rebbe mentioned, time and again, that "the Nasi HaDor is Moshiach of the generation," "he paskened on himself." The Rebbe himself said several times that "Moshiach's name

is Menachem."

There is no doubt that if Anash would put their energy into spreading the things mentioned in the sichos, the world would accept them and also believe that the Rebbe is Moshiach. The talmidim of the Rebbe, we Chassidim, need to be the first to publicize it.

**R' Lipsker:** Before all the explanations we need to say one simple thing: it's the truth! Since the Rebbe is Moshiach, we have to write it – because it's the truth.

This question was asked back in 5751 with the koch in kabbalas ha'malchus of the Rebbe MH"M. Those who opposed using the title "Melech HaMoshiach" for the Rebbe tried to present their position as one that is Chassidish. They quoted the Rebbeim as saying that to Chassidim, there is nothing higher than "Rebbe."

This view went along with the story of the Chassid who was asked whether his Rebbe has ruach ha'kodesh. He said it was none of his business. If the Rebbe needed ruach ha'kodesh, he certainly had it; if he didn't need it, he didn't care that he didn't. This story expresses the idea that to a Chassid, the Rebbe is not measured by various qualities. His greatest quality is that he is Rebbe.

To tell you the truth, at first, I didn't have a good answer to this question and approach. I just knew that if it was important to the Rebbe to mention that the Nasi HaDor is the Moshiach of the generation, then there was certainly a big inyan here. We Chassidim had to follow the Rebbe and use this wording to refer to him.

However, on Shabbos Parshas Toldos, the Rebbe began one of the sichos with the following words, "It is necessary to add and correct," and the Rebbe explained that the level of Moshiach is not merely the yechida klalis of the Jewish people, because "yechida" is one of the five names of the neshama, and as such it is not the actual etzem. The special quality of Moshiach is that he literally reveals the "etzem ha'neshama." This is the "true inyan of Moshiach."

This was an enormous chiddush. Until then, we knew that Moshiach is the yechida klalis and looking at it that way, there was reason to say that "Moshiach" is not greater than "Rebbe," because the Rebbe is also the yechida klalis, and what do we need beyond a Rebbe? However, after the Rebbe established that Moshiach is "the etzem of the Jewish people, which is above the aspect of yechida," there is obviously, something far more special about

*The knowledge that Moshiach is the etzem ha'neshama is something that is relevant to avoda, every detail of a person's avoda. Namely, that everything is done "to bring to Yemos HaMoshiach."*

--Rabbi Nachman Shapiro







*After the Rebbe established that Moshiach is “the etzem of the Jewish people, which is above the aspect of yechida,” there is obviously, something far more special about Moshiach [than the concept of Rebbe].*

--Rabbi Berel Lipsker

Moshiach. Since the Rebbe is also Moshiach, which means he reveals the etzem ha'neshama, it is certainly important to mention this repeatedly, since by doing so, we arouse and reveal this point.

It's interesting to note what it says in VaYikra Rabba, “And He called to Moshe. What does it say earlier? The above portion is about the Mishkan, where it concludes, ‘as Hashem commanded Moshe.’ An analogy to a king who commanded his servant and said to him: build me a palace. On everything he built, he wrote the name of the king. He constructed walls and wrote the king's name on them. He raised pillars and wrote on them the king's name. He would put up beams and write the king's name on them.

“The king later entered the palace and wherever he looked he saw his name written. He said: My servant gave me all this honor, and I am inside and he is outside?! They called to him to enter.

“So too, when Hashem said to Moshe: Build Me a Mishkan, on everything he made he wrote on it: as Hashem commanded Moshe. Said Hashem: Moshe gave me all this honor and I am inside and he is outside?! They called to him to enter, which is why it says: ‘And He called to Moshe.’”

The application of the analogy is obvious!

**Do you think that when readers of this magazine repeatedly see references to the Rebbe MH”M, it influences their Chassidische conduct? That is, does it have practical ramifications?**

**R’ Shapiro:** Thirty years ago, we sat at a farbrengen with one of the great mashpiim and he said that if we really believed that the Rebbe is Moshiach and that we are in his Dalet amos (i.e., in his presence), we would look entirely different; our behavior, our approach to the Rebbe's issues would be completely different. At the time the mashpia said this, it had a great impact on us.

When a person reads the phrase, “the Rebbe MH”M” again and again, it can inspire him to behave as a Chassid of Melech HaMoshiach. This is along the lines of what the Rebbe said at the end of the sicha of VaEira 5752, “the knowledge that the Rebbe, my father-in-law, Nasi Doreinu, will be entering immediately (since ‘arise and sing those who dwell in the dust’) and look at each one of the Chassidim and mekusharim to examine their standing and position, etc., inspires and affects one to finish and complete (from the root “shleimus,” perfect) all our actions and avoda.”

When a Chassid relates to it as fact that the Rebbe is Melech HaMoshiach, and he believes in and anticipates his hisgalus at any moment, it affects his emuna and anticipation for Moshiach in general. It becomes more real for him. And it affects his avoda, so that whatever he does is with awareness that Moshiach is about to appear!

On a deeper level one can say, the title Rebbe – Adoneinu Moreinu V’Rabbeinu – is comprised of several levels, with each word expressing another aspect of the Rebbe and consequently, in the connection of the Chassidim with the Rebbe.

“**Adoneinu**” expresses the bittul of a servant to his master.

“**Moreinu V’Rabbeinu**” express two aspects of bittul of a student to his teacher.

“**Melech HaMoshiach**” expresses the great bittul of the nation to the king. This is a greater and deeper bittul than the bittul of a servant to his master.

However, we cannot suffice with our living with the reality that the Rebbe is Moshiach and that as a result, we are battul to the Rebbe. We have to get the world to know that the Rebbe is Moshiach and to be battul to him accordingly.

The Rebbe spoke along these



lines in the maamer “V’Ata Tetzaveh” – that as long as there is a Jew for whom the G-dly illumination does not shine forth, the tzaddik who succeeded in reaching the highest levels has to be “crushed” and broken by this, that the light of G-dliness is still not fully revealed in the world.

So too with us, as long as the entire world does not believe that the Rebbe is Moshiach and is not battul to his directives, we are lacking in the concept of “Rebbe,” the bittul and devotion to the Rebbe MH”M.

In *Kesser Shem Tov*, in the famous letter in which the Baal Shem Tov describes his encounter with Moshiach, it says that Moshiach said to the Baal Shem Tov that this hisgalus will take place when “when your identity is revealed in the world.” That means that along with spreading the wellsprings, the identity of the Nasi HaDor must be revealed in the world. This is accomplished when we publicize the identity of the Rebbe as Moshiach, thus revealing him to the world.

This should be obvious to a Chassid. Chassidim have always told others about the Rebbe. Everybody agrees that we should publicize the Rebbe. But one can ask: Why? What do we care whether people know about the Rebbe? When did the

Rebbe give us this assignment? Yet, all Chabad Chassidim happily tell others about the Rebbe.

The point is, in order for the inyan of Rebbe to be experienced by us in the fullest measure, he has to be this way to the world. The more we work on “revealing his identity in the world,” and are mekasher more and more Jews to the Rebbe, we affect ourselves, making ourselves more mekushar to the Rebbe.

**R’ Lipsker:** Usually, when speaking about the saying of “Yechi,” people quote what the Rebbe said about adding life to the king, etc., but we can’t forget the more basic significance of the proclamation of “Yechi HaMelech” – that the people accept the king’s authority!

The same goes for writing “Rebbe MH”M” which expresses kabbalas ha’malchus. When a Chassid reads or writes it and he stops for a moment to think about what it means, he realizes he has to accept the Rebbe’s malchus. Since the most basic element of accepting the malchus is “accept my decrees,” this strengthens one’s resolve to fulfill all of the Rebbe’s horaos.

**R’ Springer:** As was explained here before, we are particular about using the title “MH”M” because we are so close to the complete

Redemption. In other words, when a Chassid sees the words “Rebbe Melech HaMoshiach,” it inspires him to think about our being in different era than twenty years ago. We are in an era so close to the coming of Moshiach that we openly write about the Rebbe using the words “Melech HaMoshiach”!

This thought, about our being so close to the coming of Moshiach, definitely inspires a Chassid to improve his Chassidishe behavior in avodas ha’t’filla and especially, in spreading the Besuras HaGeula and preparing the world to greet Moshiach.

Human nature is such that when you are anticipating the king and you know who it is, your emotions are stronger and they increase from day to day. We see that those who are involved in spreading the identity of Moshiach are the ones who are enthusiastically involved in all the Rebbe’s inyanim: learning Nigleh and Chassidus, avodas ha’t’filla, and mitzvaim.

This is because when you live with the fact that the Rebbe is Moshiach, every passing day makes you think: How did another day pass and the Rebbe is still not here?! This is immediately translated into action in all those things which the Rebbe said hasten the Geula.

*This thought, about our being so close to the coming of Moshiach, definitely inspires a Chassid to improve his Chassidishe behavior in avodas ha’t’filla and especially, in spreading the Besuras HaGeula and preparing the world to greet Moshiach.*

--Rabbi Yitzchok Springer



# SHLICHUS IN CURITIBA

By BenZion Sasson



Entrance to the  
new shul in the  
Chabad House

*Twenty-five years have passed since Rabbi Yoseph Yitzchak (Fitché) Dubrawsky and his wife arrived in Curitiba, deep in the heart of Brazil. The first steps were smooth, but then things became extremely difficult. However, Rabbi and Mrs. Dubrawsky didn't give up, and with great patience and stubbornness succeeded in creating a revolution in the local Jewish community. \* The story of a young couple in a faraway city, known as "the most progressive city in the world." \* Part 1 of 2*

Deep in the heart of Brazil, not very far from the breathtaking Iguassu Falls, is the city of Curitiba, known as "the most progressive city in the world."

Curitiba is the capitol of the Parana province in Southeastern Brazil. The metropolitan area of Curitiba encompasses 23 local municipalities, which house 2.3 million residents. It is considered a model for urban development the world over. Conservation and maintenance of nature preserves and parks is one of the outstanding areas, as evidenced by the fact that there are 54 square meters of nature preserves and parkland per resident. In June of 1996, the Secretary General of the UN gave Curitiba the title of "the most progressive city in the world." Time and Newsweek listed the city as the third best city to live in, in the world.

Curitiba was established in 1654 to serve those gold miners who traveled there to seek their fortunes. Today, 350 years later, it has become a goldmine for its residents. The dramatic turnaround for the city is accredited to the

world-famous Jewish architect, Jaime (Chaim) Lerner, a local son of Jewish immigrants from Poland. It is he who transformed the city during his three four-year terms as mayor, and later as Governor of Prana.

The Jewish community was established over a hundred years ago, during the great waves of immigration from Europe, starting in the 1850's. Today, there are 840 Jewish families, many of them originating from Poland

\* \* \*

The hour is late evening. Along with the shliach, Rabbi Yoseph Dubrawski, or as his mekuravim call him, Fitché, I enter his home on Karniro Lobo Street. In the living room, a number of women are crowded around a large table, with the shlucha Mrs. Tila Tzira (Tilke) in the center, giving a class on the laws of family purity.

We slip into the next room, a small dinette off of the kitchen, in order to hold our conversation about life on shlichus for a quarter of a century in the city of Curitiba. The shliach, who has just finished giving a *Tanya* shiur and is at the

end of a long day of shlichus work, sits down next to me. I only hope that he has the strength to last for a few hours, because based on what I have heard and researched, he has many fascinating stories to tell.

## GROWING UP IN 770

Rabbi Yoseph Yitzchak

Dubrawski was born in Crown Heights in the year 5715/1955. A few years after he was born, his parents, Rabbi Yehoshua Dubrawski and wife, moved to 763 Eastern Parkway, directly across from 770.

He remembers well his childhood years, spent in and around 770. He recalls the Shabbos davening sitting next to his father, the farbrengens on Shabbos and special days, or ordinary weekdays when he would see the Rebbe arriving on foot from his house on President Street. He would even spend his free time with his friends on the grounds of 770. All of this kept him informed of everything going on in Beis Chayeinu, which caused him to connect heart and soul to that holy place.

As a bachur, he already knew that when the time came, he would go out on shlichus. If all the sichos that he heard on the topic were not enough, his father would remind him that since he did not merit to go on shlichus, he pinned his hopes on his son as well as his other sons and daughters, who are spread out on shlichus in France, Canada, Texas, California and Staten Island.

After Fitché completed his studies in yeshiva, he was one of the first bachurim sent on shlichus to yeshivos in Eretz Yisroel, where he spent two years as a shliach for the younger students in Tomchei T'mimim in Kfar Chabad.

At age 23, he married Tila Alperowitz. The fact that her

brothers and sisters had also gone out on shlichus around the world, aroused the desire of the couple to go on shlichus even more. And so, at the end of a year of study in Kollel, R' Dubrawski began searching for a suitable place for shlichus. For one year, he worked in New Jersey with Rabbi Yisroel Brod, and then went looking for a place to open his own Chabad center.

One day, the shliach in Brazil, Rabbi Shabsi Alpern, approached him with an offer to take part in the Jewish revolution taking place in Brazil. The couple considered the offer seriously, and one of their main concerns was which city in Brazil to go to. A relative, a businessman with many investments in S. Paolo and Curitiba, suggested that they go to Curitiba, a city, which in his view had a lot of potential.

After they received a positive response from the Rebbe, they began preparing for their trip. The couple began learning Portuguese, as they tried to get a sense of where on the map Brazil was and where Curitiba was situated on the sprawling map of Brazil. In his words, "We thought that the capitol of Brazil was Buenos Aires, and that Brazil was a country without buildings and was inhabited by primitive people."

## OFF TO BRAZIL

In Teives 5742/1982, the couple arrived in S. Paolo with their two little children, Sendy age one and Gitty, age two. As the plane began its final approach, they were surprised to see the city skyline filled with large buildings with all the appearances of a normal modern city. Still, they were convinced that S. Paolo was the exception, and Curitiba must be quite different.

They spent a month in S. Paolo,

preparing themselves for the trip to Curitiba and shlichus. Two Jews from Curitiba came there to meet and greet the new shluchim, one of them being a Mr. Silverspitz. The story behind his involvement with Chabad is an interesting one:

A number of years prior, the eldest son of the Silverspitz family was killed in a tragic car accident. The family, who could not get over the tragedy, turned to the "rabbi" of the community at the time, who in turn directed them to Rabbi Alpern. When the opportunity presented itself, Rabbi Alpern took the parents to a yechidus with the Rebbe, during which the Rebbe told them that it would be a great merit if they saw to it to bring a couple out on shlichus to their city.

This yechidus led to the deep connection they had with the shluchim, which helped them greatly over the years.

The couple devoted that first month in S. Paolo mostly to learning the local language as well as adapting to the Brazilian lifestyle. The fact that they had been under the impression that Brazil was a third world country, caused them to be pleasantly surprised by the fact that the situation was not as bad as anticipated, which helped them acclimate more easily.

Two days before Purim 5742/1982, the Dubrawski family landed in Curitiba. In the airport, they were met by Mr. Silverspitz, who saw to all their initial needs.

## CHABAD OF CURITIBA ONLINE

In recent years, the Chabad House has launched a new avenue of outreach, by means of the internet. The site was constructed by Rabbi Mordechai M.M. Kaczala, who moved to Curitiba three and a half years ago with his wife, who became a baalas t'shuva through R' Dubrawski and his wife.

For two months, R' Kaczala researched the newest technologies for website construction, then gathered all the material over the next four months, which he uploaded to the new site of Beit Chabad Curitiba.

The site is entirely in Portuguese and has two main areas of content. First, there is the regular content that includes info about Chabad worldwide, the history of Chabad in Curitiba, information relating to the shul, classes, Shabbos, children's activities, women's events, youth activities, library, the Ki Tov kitchen and takeout, and other related information. Additionally, there is the ever changing content that includes, news, a photo gallery, weekly parsha, Brazil kashrus updates, a mazal tov page plus weekly essays. Visitors are given the opportunity to sign into the site guest book.

In addition to their work on the website, the Kaczalas started a number of Torah classes, which is where they like to focus their main efforts, bringing Torah to different segments of the population, particularly the local youth.





**R' Dubrawski receiving a dollar from the Rebbe**

"The furniture that you see here," said the shliach, pointing to the living room furniture, "is the furniture we received in those first days. Knowing that we had someone helping us, gave a good feeling from the start."

On Motzaei Purim, the shliach and his wife managed to hear a live broadcast of the Rebbe's farbrengen. It was only at the end of the broadcast that it finally sunk in for R' Dubrawski where he was. The sense of distance and alienation hit him hard. He was in Curitiba, and instead of in 770, he was far, far away.

The first week passed and Shabbos approached. An interesting surprise awaited the members of the "Chevra Kadisha" shul. The president of the shul, Mr. Silverspitz, decided to make a gesture to honor the new shluchim and a large mechitza was installed in the shul. The microphones that used to adorn the cantor's pulpit disappeared.

It would seem like a great success and accomplishment to cushion the difficulties of the initial

*The sense of distance and alienation hit him hard. He was in Curitiba, and instead of in 770, he was far, far away.*

period of acclimation. It turns out that this was far from the case. In fact, you might say that up till this point it was all smooth sailing, and from here on in the problems began.

### **KHOMEINI COMES TO TOWN**

A week after their arrival, their friend, the president of the community, held an evening event to welcome them to the city. The event drew many of the Jewish residents, including the leaders of the local organizations. The special event was a strange experience for the shluchim, because they were still unfamiliar with the language,

and it seemed like something unpleasant was going on. This was indicated to them by the shouts and arguments that broke out amongst the participants.

The event drew to a close, and the first thing the wife of the shliach did was to ask Mrs. Silverspitz what exactly had transpired. The answer was decidedly unpleasant. "The debates dealt with your coming to the city," she explained. "The community members don't look favorably upon your arrival here, especially in light of the changes made in the shul in your honor. They say that the community already has a 'rabbi' who knows what he is doing. It's wrong for Chabad to just show up and start making changes."

The welcoming party was only the beginning of an all out war against the new Chabad shluchim. During that time, the ascension to power in Iran of the Ayatollah Khomeini was in the headlines. Those opposed to the shluchim utilized this in their campaign against the shliach and his helpers, and began referring to him as "Khomeini." They escalated the conflict by announcing the formation of a new party, in order to call for new elections for the presidency of the community and the Chevra Kadisha shul.

The day of the elections arrived, and there was a larger turnout than on Yom Kippur. The results were painful, as 90 percent of the community voted against the new shliach, and Mr. Silverspitz was voted out of office and a new liberal president installed.

The nightmare scenario facing many a new shliach, began to take form. The election results caused the Chabad House to be disenfranchised from the community before it even got off the ground. The shluchim were forced to work as an independent

organization without any community support.

Despite this, they did all they could to break the ice, and to try through pleasant means to bring the local Jews closer to Hashem. R' Dubrawski and his wife worked on many fronts, with their main activities aimed at the children and using their home as the venue for outreach. Each Sunday, the shlucha would invite a number of children to come play with her children, which turned into a "Tzivos Hashem Club" that developed over time.

They also began inviting members of the community to their home for Shabbos meals. "The idea was to show them that we are normal human beings," says R' Dubrawski. Preaching about Judaism was toned down, until the

locals began to trust the couple, who slowly became part of the fabric of the community, despite being officially ostracized.

A year after their arrival, they decided to open a takeout service called "Ki Tov." It began with the baking and sale of Challos in the garage of the Chabad House, followed by cooked gefilte fish, and over the years, more items were added. The taste and quality of the food had the desired effect, and the takeout store turned into a success story.

These were not the only hardships that "greeted" the shluchim. Once a week, R' Dubrawski would travel to a farm outside the city to supervise the milking for his family's needs. The shlucha tried many times to make her own butter or cheese, but due

Curitiba, which made life somewhat easier for the shluchim, giving some breathing space in the face of the early difficulties.

Chinuch of the children presented another set of difficulties. R' Dubrawski gets teary-eyed as recalls for me how he still sees in his mind's eye, the scene of his first parting with his 7-year-old daughter and 6-year-old son at the door of the plane on their way to S. Paolo, in order to get a proper Chassidic education.

At first, flights were very cheap. However, after a time, the prices began to skyrocket. As a result, every two weeks, the shlucha would set out on an all-night drive to S. Paolo to pick up her kids and would arrive back in Curitiba a few hours before Shabbos. Shortly after Shabbos ended, she would begin



Laying the cornerstone  
for the new shul

*The rabbi of the community realized that the shluchim were making real and important contributions and the separation wasn't serving any purpose. So, he turned to them and invited them to rejoin the official Jewish community of Curitiba.*

to the climate and conditions it never worked out.

Every trip to Crown Heights was a cause for celebration. When they would return to Brazil from the US, their suitcases would be filled with all sorts of goodies. "Only food products went into the suitcases," explained the shlucha, who had meanwhile finished giving her class. The problem of a mikva also made life quite difficult, and flights to S. Paolo became a regular occurrence. Two years after they arrived, the Silverspitz family inaugurated a kosher mikva in

the drive to return them to school. This went on for many years!

The situation also did not make it possible for the shliach to daven with a minyan. Before Rosh HaShana and Yom Kippur, he would fly to S. Paolo to daven in a proper Chabad minyan, all because of the lack of a mechtza and the microphones in the local shul. "One year," recounts the shlucha, "we couldn't travel to S. Paolo, because I was due to give birth any day and we were forced to remain in the city for the holidays. There was no minyan of course, and my



Teaching a class for children in the early days

husband together with another two people davened all the prayers in our house. It was a bizarre, shocking and painful sight," she recalls without any nostalgia.

Only after a number of years did they finally manage to hold their own minyan for the High Holidays, which took place in their home with the participation of a number of locals.

One year after they arrived, it seemed that the community finally "accepted" the fact of their presence, and they celebrated the Purim festivities in the community school building. However, it turned out to be only a brief respite, as the hostilities commenced shortly after.

## A JEWISH REVOLUTION

In 1987, after more than four years of official disconnect between the community and the shluchim, the rabbi of the community realized that the shluchim were making real and important contributions and the separation wasn't serving any purpose. So, he turned to them and invited them to rejoin the official Jewish community of Curitiba.

The couple asked the Rebbe, and the answer was that being present in the community shul would lead to a more serious

connection with the members of the community. Armed with this response, they told the rabbi of the shul that they would agree to return on the condition that there be a kosher mechitza and that any events held in the shul must only serve kosher food prepared by the Ki Tov takeout service of the Chabad House.

The conditions were agreed upon, and the Chabad House became once again affiliated with the Chevra Kadisha shul and the official Jewish community.

The shluchim, who had already begun slowly working their way into the hearts of the local Jews, planned and held an array of events to awaken the Jews of Curitiba to Yiddishkeit. These unique events can stand up to anything being done today by any other organization, in terms of the original ideas and gimmicks that made them highly successful.

In 1989, the Chabad House held its first "p'gisha." Close to 300 young Jewish men and women from all over Brazil came for a weekend to one of the hotels in Curitiba. There, they heard from top speakers and received a proper perspective on what it means to be a Jew, plus they went away with a

lot of Jewish material. The theme of the event was the war against assimilation. After that initial success, they held three more p'gishos that attracted hundreds of young people helping them take their first steps in Jewish life.

Another project was a series of seminars on Judaism and medicine held by the Chabad House in its early years. Orthodox Jewish doctors from around the world, along with rabbis and lay activists, addressed medical issues and Judaism. These events were a huge success and garnered a lot of positive response from the participants.

Yet another event that was warmly received was a "Week of the Jewish Woman." Throughout the week, there were lectures, symposia, mikva tours and other experiential activities for the ladies to get a feel of the world of the Jewish woman. On one of the days, Mrs. Safra arrived on her private jet and spoke to the ladies about her children that were born with the Rebbe's blessing that he made contingent on observing the laws of family purity.

One year, the Chabad House held an event for war survivors. Over 300 elderly Jews who came to this special event, received a medal produced especially for the event. The main speaker was a woman who had survived the medical experiments of Dr. Mengele and shared her story and what she witnessed. This unique event also generated warm responses throughout the city.

Along with these special events, the shluchim held Shabbatons for the local Jews, day camps that were a success from the get-go, a Sunday morning minyan, Bar and Bas-Mitzva clubs and all the other year round activities of any Chabad shliach.

[To be continued be"H]

# GIMMEL TAMMUZ IN THE REBBE'S TEACHINGS

By Rabbi Sholom Yaakov Chazan  
Translated By Michael Leib Dobry

*To find the answer to the question “What is Gimmel Tammuz?” we should look in the teachings of the Rebbe MH”M, which provide a clear answer to all questions.*

When the day of Gimmel Tammuz arrives, and we struggle over how to relate to this day and what its meaning is, first and foremost, “look within the Torah,” we must look and delve within the teachings of the Rebbe MH”M and learn how the Rebbe relates to this day.

On **Gimmel Tammuz 5710**, the Rebbe wrote two letters on “What is a Rebbe?” explaining that above all other qualities (a man of self-sacrifice, a Torah giant, a person of tremendous character, a righteous man imbued with the spirit of G-d, etc.), the main thing is that “he is a leader and a head, through whom all

physical and spiritual influences derive, and through the connection to him, we are connected and unified to the source, and the source of the source, reaching the highest level, etc.”

It is interesting to note that in these letters, the Rebbe does not relate this day directly to the redemption of the Rebbe Rayatz on Gimmel Tammuz, yet he specifically chose this day in **the first year of his leadership** to define what a Rebbe and a Nasi is.

In the following year, 5711, on **Motzaei Shabbos, Gimmel Tammuz**, the Rebbe wrote a general letter, establishing the redemption of

Yud-Beis Tammuz as a concept of redemption pertaining to all types of Jews, including even those who are simply Jews by name alone, and explaining that the redemption “returns and reawakens every year at this time.” There is still no explicit reference here to the beginning of the redemption being on Gimmel Tammuz, yet we see here that the appropriate reference to the redemption of Yud-Beis Tammuz is given on Gimmel Tammuz.

At a farbrengen on Shabbos Parshas Korach, Gimmel Tammuz 5718 (*Likkutei Sichos*, Vol. 4, p. 1314), the Rebbe, for the first time, mentions **the redemption** of Gimmel Tammuz, explaining why the Rebbe Rayatz did not establish Gimmel Tammuz as a holiday. Yet, the Rebbe also establishes that “the connection of chassidim to the Rebbe, the Nasi, must be in everything...and therefore, chassidim should also celebrate the day of Gimmel Tammuz.”

(In this sicha, the Rebbe also explains the relationship of the redemption of Gimmel Tammuz with the first event that occurred on Gimmel Tammuz, when Yehoshua made the sun stand still at Givon.)

Throughout the years since then, the Rebbe explained the essential quality of the redemption on Gimmel Tammuz. Namely, that despite the fact the people still didn't know in 5687 that the Rebbe's release from prison marked the start of the redemption – as he was then forced to go into exile – nevertheless, G-d soon revealed that the release from prison was indeed the beginning of the redemption. Therefore, after the matter became clear, it was not just from that moment on – i.e., after the establishment of the Holiday of Redemption on Yud-Beis Tammuz of the following year – that Gimmel Tammuz was deemed to be the start of the redemption; rather, this had relevance **retroactively**, even back to



5687.

Thus, the avoda of Gimmel Tammuz each year must be in a manner befitting *is'chalta d'geula* (the beginning of the redemption of the Rebbe Rayatz). Furthermore, we must increase in all these matters with greater strength and greater fortitude, for one should “ascend in [matters of] holiness.”

All this was despite the fact that in that first year, it was still not clear, even to the *baal ha'geula* himself, that this was a matter of *is'chalta d'geula*. However, after it became clear that Gimmel Tammuz did mark the start of the redemption, it had a retroactive effect in relation to Gimmel Tammuz 5687!

(It should be noted that in 5734,

the Rebbe even established that the 15th of Sivan, the day the Rebbe Rayatz was sent to prison, should be a day of farbrengen, celebrating the transformation of darkness to light and bitterness to sweetness. At the farbrengen of the 15th of Sivan 5749, the Rebbe said, “Even though the original 15th of Sivan transpired in an undesirable manner, in the years that followed (after the redemption of Yud-Beis Tammuz actually revealed that the whole purpose of the imprisonment was for the redemption), even the 15th of Sivan was viewed as a matter of redemption!”)

Thus, the question is posed: How do we relate to Gimmel Tammuz 5754?

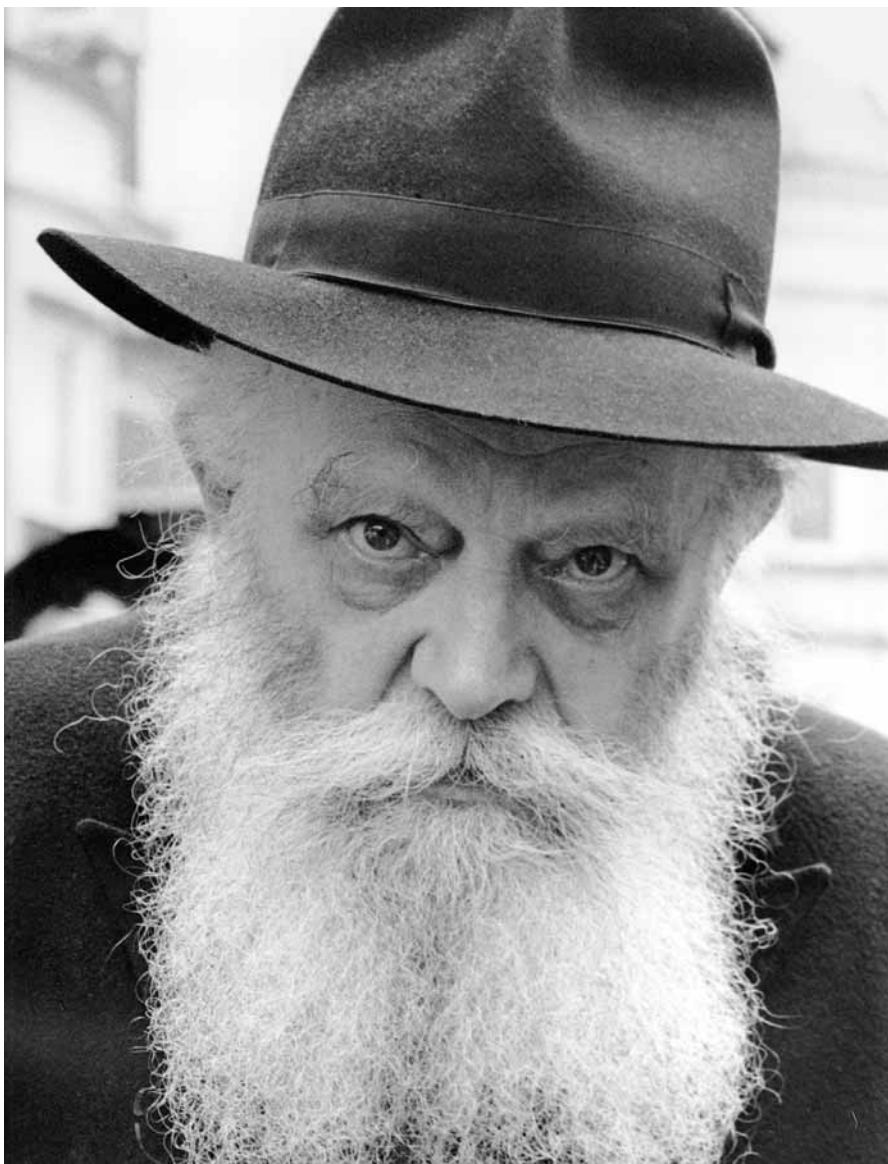
The answer to this is simple: Is it

possible that the events of Gimmel Tammuz 5754 will nullify **everything that the Rebbe himself established over a period of decades as a day of redemption?**

In general, we must understand why now, decades after the redemption, does the Rebbe engage in scholarly discussions about Gimmel Tammuz and how we have to relate to this day. It would seem that this whole debate would have been more appropriate for the days between Gimmel Tammuz and Yud-Beis Tammuz **5687**, when the Rebbe Rayatz was still exiled in Kostrama and no one knew how things would develop. However, after Yud-Beis Tammuz 5687, when everyone saw how this day is in fact the start of the redemption, what exactly is the argument over whether chassidim should celebrate Gimmel Tammuz? It is perfectly obvious that chassidim should celebrate, despite the fact that the Rebbe Rayatz did not establish it as a day of redemption, according to the reasons the Rebbe explains in his sichos.

It can be said, however, that the Rebbe's discussions over the years regarding the essential quality of Gimmel Tammuz resemble a preparation and a cure for the events of Gimmel Tammuz **5754**, how despite the hiding and concealment of this day, it is essentially a day of redemption. Moreover, despite the fact that it appears as a concealment, the Rebbe teaches us to learn from Gimmel Tammuz 5687 that even though it appeared the first time to be like an exile, it turned out to be the beginning of the redemption.

By the same token, this is how we must relate to Gimmel Tammuz 5754, as the Rebbe explains at length (*Likkutei Sichos*, Vol. 18, from p. 308) regarding the opposing concepts of the month of Tammuz. Throughout the generations, Tammuz was considered to be a month of destruction, the Three



Weeks, etc., yet it also contains the redemption of Yud-Beis Tammuz! The Rebbe explains that on the heels of Moshiach, as a glimmer of the Future Redemption, the inner nature of this month – redemption – was revealed through the events of Yud-Beis Tammuz.

Gimmel Tammuz thus represented the first stage of the redemption, a day of rescue and salvation, and to a certain extent, it is even more significant than the redemption of Yud-Beis Tammuz, since it was the beginning of the redemption!

In this sicha, the Rebbe notes the comparison to the first day of Pesach, the beginning of the redemption from Egypt, which always falls out on the same day of the week as Tisha B'Av, as the concept of Pesach is to transform the concept of Tisha B'Av in a manner of “the healing before the blow.” Similarly, we find in connection with Gimmel Tammuz, which always falls out on the same day of the week as the first day of Pesach and the 17th of Tammuz, suggesting that Gimmel Tammuz reveals the inner meaning of the fast of the 17th of Tammuz as a concept of redemption!

Furthermore, on the weight of the Rebbe's words in his discourse “V'Ata Tetzaveh” – the last maamer the Rebbe personally handed out to everyone, and there can be no disputing its unique relevance to our times – in relation to the Rebbe Rayatz, who “issued judgment upon himself,” and in accordance with the Rebbe's sichos on Gimmel Tammuz, it is clear that since the Rebbe himself established the day as a holiday of redemption. Thus, Gimmel Tammuz is established as a day of redemption forevermore!

To a certain extent, the celebration of Gimmel Tammuz after 5754 must be clearer than the celebrations of Gimmel Tammuz after 5687. On Gimmel Tammuz

5687, when the Rebbe Rayatz was sent into exile, even the Rebbe Rayatz wasn't certain if this marked the beginning of redemption or the beginning of exile. The Rebbe elaborates upon this point at length in a sicha from Shabbos Parshas Korach, Gimmel Tammuz 5745, as derived from what the Rebbe Rayatz said at the train station: “We offer prayer to G-d Alm-ghty, Hashem our G-d will be with us, etc.,” for this prayer and request indicates how the situation was far more serious than it was before:

“In other words, not only is there no tone of joy and victory in the Rebbe Rayatz's words, but **to the contrary**, the emphasis is on the undesirable aspect to the journey, to

This is especially true in our generation, when the Rebbe said that the ninth generation (since the Baal Shem Tov) will reach eternal life, and he promised and prophesized the announcement of the Redemption, publicizing and instructing others to publicize the announcement of the Redemption and the identity of the Redeemer. The Rebbe thereby brought the cure before the episode itself, clearly instructing us how to relate to the day of Gimmel Tammuz 5754, celebrating it as a day of *is'chalta* and a stage in the process of Redemption, and “**it is understood that when a leader in Israel gives something a certain name, it is with the utmost precision,**

*The Rebbe's discussions over the years regarding the essential quality of Gimmel Tammuz resemble a preparation and a cure for the events of Gimmel Tammuz 5754, how despite the hiding and concealment of this day, it is essentially a day of redemption.*

the point that it is called **exile**, ‘We were not exiled willingly...only our bodies were placed in exile and the subjugation of the nations.’ Thus, it is understood that when a leader of the Jewish people gives something a certain name, it is with the utmost precision, particularly when he proclaims it publicly!”

In other words, despite the fact that there was no clear promise from the Rebbe Rayatz in connection with Gimmel Tammuz 5687, nevertheless, after it became clear that Gimmel Tammuz marked the start of the redemption, the matter also has an effect **retroactively**, and chassidim must celebrate Gimmel Tammuz each year with an increase in greater strength and fortitude.

**particularly when he proclaims it publicly!”**

The matter is even more clear in light of the Rebbe's sichos on the difference between the era of the Rebbe Rayatz's imprisonment in 5687 and the situation in our generation.

The Rebbe explains at length (*Likkutei Sichos*, Vol. 28, from p. 149) that in the maamer “Hashem is with me among my helpers; I will see [the fall] of my enemies” (T'hilim 118:7), which the Rebbe Rayatz said upon receiving word of his release, he wanted to clarify a few things in connection with his imprisonment and redemption. In the second part of the pasuk, the Rebbe Rayatz wanted to make clear

that despite the suffering he endured from his enemies who imprisoned him, this did not give him a feeling of vengeance towards them, rather he requested, “May sins cease, and not sinners” – they should do t’shuva! In other words, while we’re talking about contending with **opposition**, the Rebbe Rayatz still prays for them to repent.

In our generation, however, the seventh generation, the Rebbe establishes clearly in a sicha from Shabbos Parshas VaYechi 5747 (Hisvaaduyos 5747, from p. 255), as a continuation to the “Didan Natzach” in the court case over the s’farim, that since we are in the final days of exile, after everything has been completed, we must say that when a Jew encounters something that brings delays and obstacles in matters of Yiddishkait, this is merely a **trial**. A trial comes through something that **has no existence whatsoever**, and its whole purpose is merely to bring about a **raising of the banner** by showing that it has no effect upon him at all, and then it’s true state of non-existence will be revealed only in order to raise the banner.

Furthermore, the Rebbe

continues to state that the trial, as mentioned earlier, has no existence whatsoever, and since speaking about it is **regarding something without substance**, and therefore has no benefit, **on the contrary** – by talking about it and considering it a reality, he confuses himself and his yetzer ha’ra.

On the other hand, the true reality is the concept of **raising the banner**, the ultimate purpose of the trial, as mentioned earlier, resulting in a greater increase in the spreading of Torah, Yiddishkait, and the wellsprings of chassidus outward.

Accordingly, we find in relation to our discussion:

All the events that have occurred in recent years, especially the event of Gimmel Tammuz 5754, represent a trial without substance (and in a sense, if we bestow some degree of “reality” to the concealment of Gimmel Tammuz, this gives room to the suggestion that all the avoda and self-sacrifice of our Rebbeim, especially the avoda of the Rebbe MH”M in preparing the world to greet Moshiach, has undergone some cessation and change, and thus everything was for naught, G-d forbid!).

The Rebbe teaches us that unlike the redemption of Yud-Beis Tammuz, when there was an opposing reality, in our generation, there is neither a reality nor room for such opposition, rather, a trial without substance. Furthermore, when the day of Gimmel Tammuz arrives, its primary concept, as explained in the Rebbe’s letters from Gimmel Tammuz 5710, is contemplation leading to practical action in the strengthening of the connection to the head and leader of the generation, “through whom come all physical and spiritual influences, and through the connection to him, we are connected and unified to the source, and the source of the source, reaching the highest level, etc.,” strengthening our faith in the words of the Moshe Rabbeinu of our generation, and increasing with greater fortitude in the spreading of wellsprings outward, the spreading of the announcement of the Redemption, and preparing the whole world to greet Moshiach Tzidkeinu.

*Yechi Adoneinu Moreinu  
v’Rabbeinu melech HaMoshiach  
l’olam va’ed!*

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# KNOW WHAT TO ANSWER A RELIGIOUS ZIONIST

By Aliza Karp

*G-d gave Eretz Yisroel to the Jews. When the Romans conquered it, it was still Eretz Yisroel. When the Turks were there it was still Eretz Yisroel. Even during the British Mandate, the status of Eretz Yisroel – Eretz HaKodesh did not change. The status of Eretz Yisroel – Eretz HaKodesh does not depend on an army or an elected government or an assembly of nations.*

In *Beis Moshiach*, Issue 602, the article by Rabbi Yaakov HaLevi Horowitz entitled “Our Rebbeim on Zionism and the Medina” discussed the need to teach the Rebbe’s wisdom concerning Eretz Yisroel. The article mentions that commonly people come into a discussion about this emotionally charged topic to prove their own point, and by giving

counter arguments you will just make them delve deeper into their own commitment to justify it.

And yet, as emotional as the topic is, the proper understanding of the situation in Eretz Yisroel is a serious matter. The article gives references to document the Rebbe’s concern about the concept of *Is’chalta D’Geula* (the state being

deemed a holy entity that is ushering in the Geula, with an absence of Moshiach). The article states, “This leads to leniencies in the fulfillment of Torah and Mitzvos, delays the True Redemption, causes bloodshed and loss of life among the Jewish people...”

The article concludes, “Nevertheless, when the issue does come up...we must state it in the clearest possible manner, without compromise.”

I read this article while I was involved in an extensive email debate with a religious Zionist who holds a respectable position in the media. I put a lot of thought and effort into each email I sent. I tried to stay as close as possible to the Rebbe’s teachings. I avoided emotional statements. And I tried to gauge how much I could say with each email without alienating my correspondent.

I realize that others could benefit from my efforts, so I am writing now to share what I have learned teaching the Rebbe’s wisdom to a religious Zionist.

Before I begin I would like to put in my own emotional comment. As I read each email from the person I was debating, as I learned what his rabbis told him, I became emotional. My love and appreciation to Hashem for giving us the Rebbe surged each time I was privileged to convey the Rebbe’s holy teachings, where so many others have erred. *Ashreinu ma tov chelkein!*

For this article I have extracted two points written by my correspondent questioning the Rebbe’s views on the purpose and sanctity of the state:

*“Your characterization of the Rebbe’s views of Shleimut HaAretz lead to the conclusion that the sovereign control of Jews over the land of Israel is merely a functional thing to save Jewish lives. That is EXACTLY secular Zionism of the*

most extreme form. That is why if Jews could have established a state in Uganda and in that state they could have protected themselves and provided safety for learning Torah – that is equally OK, according to a strictly functional view of Israeli statehood. Thus the Rebbe was able to say that if giving away land would lead to peace, then, logically, there is no difference between giving away Samaria and giving away Jerusalem!”

“I recently saw a video of the Rebbe vociferously rejecting giving up land in Israel with these words: ‘No one is the baal habayit to give up a foot, nor half-a-foot of Eretz Yisrael!’... YET, if Jews relinquish control over Eretz Yisrael – according to the Rebbe’s above statement – that is a matter of principle, of who is the “baal habayit,” not “just” pikuach nefesh! That indicates to me that the Rebbe did, in fact, see something spiritual or halachic or both in Jewish sovereignty over the Land of Israel.”

Below is my answer to these misunderstandings.

From what you write I understand that secular Zionism acknowledges the sanctity of life, and rejects the sanctity of the state. Chabad is similar and different. We focus on sanctity of life, but we also are very committed to sanctity of the land.

First, I would like to clarify the strong difference between how secular Zionism views sanctity of life – i.e., saving lives – and how the seemingly same goal is approached by Chabad. The Chabad framework for saving lives is based in Halacha. The secular mind uses its own reasoning and can come up with ideas like giving away land to save Jewish lives, whereas, by following Halacha, Chabad avoids such pitfalls, and of course, we are not just looking for a good system, our intent is to do Hashem’s will.

In his correspondence with

former Chief Rabbi of England Rabbi Immanuel Jakobovits the Rebbe writes:

**“I am completely and unequivocally opposed to the surrender of any of the liberated areas currently under negotiation, such as Yehudah and Shomron, the Golan, etc., for the simple reason, and only reason, that surrendering any part of them would contravene a clear ruling found in *Shulchan Aruch* (Orach Chaim, Chapter 329, paragraphs 6 and 7).”**

For your convenience, here is the Halacha as translated in the book “*When Silence is a Sin*,” published by Sichos in English.

**In the Laws of Shabbos, Orach Chaim, Chapter 329, paragraph 6, it states: “When non-Jews besiege Jewish cities, if they come for**

*When the Rebbe says Jews are the Baal HaBayit, he is basing it on the first Pasuk in the Chumash. The connection of Am Yisroel to Eretz Yisroel predates everything!*

**money purposes, we do not desecrate the Shabbos because of them [by warring against them.] But if they come [with the intention] to take lives, or even if they come with no announced purpose, and there is reason to suspect that perhaps they are coming to take lives; then, even if they have as yet not come, but are making preparations to do so, we go forth against them with weapons and desecrate the Shabbos because of them. When it involves a city close to the border, then, even if their intention to come is only for the purpose of [taking] straw and stubble, we should desecrate the Shabbos because of them; for [if we do not prevent their invasion] they may conquer the city, and from there,**

**the [rest of the] land will be easy for them to conquer [since it is a city on the border.]**

This Halacha is very strong. It first clarifies that we do not desecrate the Shabbos for money. So we know this Halacha is not taking Shabbos lightly. But even when taking Shabbos seriously, it says to make a preemptive strike – even if the intention of the coming of the non-Jews is not clear. If there is any potential danger to life, we strike first.

I hope you can understand from this the incredible difference between the secular Zionist approach to saving lives and the Halachic approach. The words may sound the same at first, but the actions, which are a result of the underlying rationale of the

commitment to save lives, will be vastly different.

The Halacha stresses the role of a border town. The obligation to attack first is even stronger in a border town. The Rebbe said that the portion of Eretz Yisroel where Jews are now living is so small that all towns are to be considered border towns. I would like to add, how much more so when the town is actually on the border, and how much more so when it is a cluster of 22 border towns, such as Gush Katif. My point remains that without Halacha, the secular Zionist can come to err and the Chabadnik will follow the Halacha.

The next quote is very interesting. You were under the impression that if sanctity is not the reason for defending the land, then

we risk giving it away. From the next quote you will see that in reality it is just the opposite. If the reason for retaining the land does not have to do with sanctity, more land will be held, not less.

The Rebbe's correspondent Rabbi Jakobovits wrote:

"There are Rabbis who have reached the same conclusion regarding the territories precisely because of the sanctity of Eretz Yisroel."

The Rebbe answers:

"I have stated repeatedly that my unequivocal stand against returning any part of Yehuda and Shomron, etc., is the same as returning the Sinai oil wells, and any part of Sinai. Even those rabbis who reached the same conclusion on the territories precisely because of the sanctity of Eretz Yisroel will admit that there is no question of sanctity involved in regard to Sinai and the Sinai oil, but it is a question of Pikuach Nefesh, plain and simple."

In my words, the rabbis who argue that it is for sanctity that we hold onto Eretz Yisroel will not have an argument concerning the oil wells in the Sinai, or areas similar.

Therefore, in such a case we risk actual loss of land. On the other hand, to be worried that land will be relinquished because the Arabs are sincerely ready for peace, this is simply not realistic. Even if the Arabs did decide they would stop fighting us, in such a case, there would then be no reason for us to concede land to them. This is such a hypothetical risk that it is in fact no risk at all. So the Rebbe's view will not lead to land concessions but the

idea that we hold onto the land because of its sanctity can actually lead to loss of land.

From the same correspondence:

"I have repeatedly emphasized that this P'sak-Din has nothing to do with the sanctity of Eretz Yisroel, or with the days of Moshiach, the Geula and similar considerations, but solely with the rule of Pikuach-Nefesh. This is further emphasized by the fact that the P'sak-Din has its source in Talmud (Eruvin 45a), where the Gemara sites as an illustration of a 'border-town' under the terms of this P'sak-Din – the city of Neharde'a in Babylon (present-day Iraq) – clearly not in Eretz Yisroel. I have emphasized time and again that it is a question of, and should be judged purely on the basis of, Pikuach-Nefesh, not geography."

Now I am ready to discuss the Chabad commitment to the sanctity of the land. I will quote from a letter to then Member of the Knesset Mrs. Geula Cohen, Sivan 1969. The excerpt begins with the Rebbe quoting Rashi's commentary on the very first Pasuk in the Chumash:

"If the nations of the world should say to the Jews 'You are thieves, for you have conquered the land of the seven nations,' the Children of Israel should answer them: 'The whole world belongs to the Holy One; at will He gave it to them, and at will He took it from them and gave it to us.'"

"You are most certainly aware that many, many nations have made this claim, even in our times. I have not found a single answer to this claim besides the most ancient

traditional one found in the words of our Sages."

When the Rebbe says that he has found no better answer to the nations of the world, it is not a small thing. Most of the nations of the world believe in the Bible. They do not refute this argument.

To illustrate further, I quote the Rebbe's letter to then President Mr. Zalman Shazar:

"An entity which was established in 1948 by the grace of the nations of the world, has absolutely no effect, and is irrelevant, in countering the claim of the Arabs, the Vatican, the UN, etc., or the Canaanites (exposed or hidden) among Jews: 'You are thieves, for you conquered the land, etc.'"

So when the Rebbe says Jews are the Baal HaBayit, he is basing it on the first Pasuk in the Chumash. The connection of Am Yisroel to Eretz Yisroel predates everything!

G-d gave Eretz Yisroel to the Jews. When the Romans conquered it, it was still Eretz Yisroel. When the Turks were there it was still Eretz Yisroel. Even during the British Mandate, the status of Eretz Yisroel – Eretz HaKodesh did not change. The status of Eretz Yisroel – Eretz HaKodesh does not depend on an army or an elected government or an assembly of nations.

The Rebbe's attitude towards saving lives seemed to you to be functional, void of Torah, when in fact it is based on Torah. The Rebbe's view about being the Baal HaBayit is also based on Torah. The very first Pasuk in the Torah.

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# MONEY MATTERS

By Rabbi Yaakov Shmuelewitz, Shliach - Beit Shaan

*Dear fellow shluchim. There are brachos from the Rebbe. There is a lot of money out there in the world for programs. Do things on a grand scale and the money will come.*

The Rebbe Rayatz says (*HaYom Yom* 7 Tishrei, quoting the Mittlerer Rebbe) that businessmen see Divine Providence more than those who sit and learn Torah, because businessmen “go out into the world.” Out in the world there are more instances when a person needs Hashem’s intervention and one can thus see Divine Providence at every step.

When on shlichus, you see this even more. On the one hand, you are dealing with the world – you meet with people, run projects, and you need money. On the other hand, you are involved in something holy –

spreading Torah, being mekarev Jews. Therefore, you daven more and rely on the one who sent you, i.e., the Rebbe, and you see amazing things.

## MY PRAYER WAS QUICKLY ANSWERED

A few weeks ago I was in a situation in which I urgently needed a few hundred shekels for the Chabad house and I had no idea where to obtain it. Of course, this has happened on other occasions too, but I’ll tell you what happened this time.

I was in the Chabad house for Mincha and I spoke to Hashem directly and said, “You see my situation. Please help me as soon as possible because I counted on so-and-so and it didn’t work out, so please help me from Your full, open, overflowing, and expansive hand.”

Mincha was over and a couple with two children came into the Chabad house in order to write to the Rebbe through the *Igros Kodesh*. I wasn’t surprised that they came because I had arranged for them to come at this time, but I didn’t guess that my help would come through them.

The day before, when we had arranged this meeting, the father had asked whether he needed to pay or give tz’daka for this “service” of writing to the Rebbe. I told him that he did not need to pay, but if he wanted to, he could give tz’daka. This was a family from one of the kibbutzim in the area and I knew they didn’t have much money, so I didn’t expect anything from them.

They wrote the letter and put it into the *Igros Kodesh* and opened to a clear answer. I explained it to them and we said goodbye. Just as they walked out, as I was rushing to an event at the school, the father took out a small envelope from his pocket, which was nothing more than a folded paper, and gave it to me. He said, “This is for tz’daka.”

Later on, I opened the envelope and was surprised to see 518 shekels. I was happy that Hashem had answered my prayer so quickly, but I didn’t realize that the story hadn’t ended yet.

## DONATED IN ERROR

The next day, I met a Lubavitcher who had referred the couple from the kibbutz to me. He said he wanted to tell me something about them. “When they left your Chabad house, they went shopping in Beit Shaan and the husband asked

his wife, 'Where is the money?'

"What money?" she asked.

"The 500 shekels we took out of the bank.'

"What?! That was for shopping? I put it into the envelope that you gave the rav!"

"Despite the mistake, they decided that since they had once heard that Hashem pays back four times as much to someone who gives tz'daka, they would not ask for the money back. It was tz'daka and Hashem would repay them.

"That same day they received an official letter (from the bank or the national insurance) which said they were being awarded 2000 shekel."

This teaches us that: 1) Hashem hears our prayers and answers quickly. 2) If you believe in miracles and donate, the miracles happen. 3) Until this day I don't know what caused what – was it because I needed a few hundred shekels that they came to me, or did they need to receive 2000 shekels, so I needed the money and prayed...

## A REGULAR DONATION

A similar thing happened with the shliach in Atlit, Rabbi Moshe Akselrod. This took place in 5753, the second year since the founding of the Gan Chabad in Atlit. The financial situation was bad and registration for the following year wasn't satisfactory.

R' Akselrod decided to make a massive registration campaign and even sent a fax requesting the Rebbe's bracha. A week went by and then another week, and he twice received blessings from the Rebbe, but the situation did not improve. He wrote to the Rebbe again that under the circumstances the Gan could not open because he needed another \$1000 every month.

Once again, the Rebbe's answer was not to close the school, and blessings.

Although the number of children

did not grow that year, from that day until the end of the year, donations came to the Chabad house that amounted to \$1000 every month.

## THE WEALTHY MAN CAME TO HIM

Another story from Atlit:

Rabbi Avrohom Sebag, Rabbi Akselrod's aide and senior partner in shlichus, went to London a year ago to fundraise. Towards the end of his stay there, he was told about a wealthy man by the name of Frishwasser, who gives a nice donation to all those who ask him, but he receives people only on Mondays.

R' Sebag could not stay until Monday and he figured he would have to forego that donation. He took a flight back to Eretz Yisroel and four days later, which was the fast day of 10 Teives, he went to shul to daven Mincha in a yeshiva in Kfar Sitrin. There he met someone unfamiliar.

"Shalom aleichem, where are you from?" he asked. It turned out that the stranger was none other than Mr. Frishwasser from London, who had come to a hotel for a few days and was looking for a minyan for Mincha. R' Sebag told him about his visit to London and about the mikva in Atlit they were building.

On the spot, Mr. Frishwasser gave him double what he usually gave to the people who asked for donations on Mondays.

\* \* \*

Stories like these happen all the time and every shliach can give you examples. However, the fact that there are many such stories doesn't absolve us from thanking Hashem for the miracles.

I just heard my wife talking on the phone with her partner in shlichus, Rebbetzin Reinitz, about an event they were planning. They were

discussing what refreshments to serve the 400 women they were expecting. They spoke about various possibilities (ice cream, etc.) and how much it would cost and how they would pay for it.

A half-hour later, I left the house and met an old member of the Chabad house who told me that he had just bought the concession to sell Strauss' ice cream in all the stores of Beit Shaan. If we made any event, he was willing to donate as much ice cream as we needed...

## FROM WHERE WILL MY HELP COME?

18 years ago, the Chabad house in Beit Shaan was in dire financial straits. We were a lot younger and inexperienced. I wrote to the Rebbe and described the sad situation and wrote that I didn't know where help would come from. The Rebbe circled these words and wrote, **"You are answered in T'hillim on the spot."**

*"The husband asked his wife, 'Where is the money?'"*

*"What money?" she asked.*

*"The 500 shekels we took out of the bank."*

*"What?! That was for shopping? I put it into the envelope that you gave the rav!"*



### Check t'fillin and mezuzos."

At the time, I had two ways of understanding the Rebbe's answer: 1) the Rebbe was telling me to look at the verse which follows, "my help is from Hashem, etc." In other words, what's the question, "where will my help come from?" The answer is written right there! 2) You will be answered on the spot, whenever you say T'hillim.

Since I received that answer, things changed. That year, the Rebbe began giving out large sums of money to shluchim, thousands of dollars every month, to pay off debts of all the mosdos (part as a gift and part as a loan "with good terms"). Then the Rebbe said to work within a budget and not to get into debt again. I try.

Since that bracha, it has happened many times that we urgently needed certain sums of money. We worried about it and then, at the last minute, we were saved with just the amount we needed. Afterwards, we regretted not having done bigger projects because we saw that the necessary money appeared in the end.

Two years ago we had a big children's rally on Chanuka and we

gave out postdated checks to cover the expenses. The date for the checks was approaching and I had no idea how the checks would be covered. On the last day before that date, I happened to give a ride to a childhood friend. During the ride he asked me, "Tell me, how much do you need for tomorrow morning?"

I told him that I needed 2200 shekels to cover the checks I had given for the rally. He began to look in his pockets where he had all kinds of bills, shekels and dollars. He put it all together and gave me precisely the sum I needed. When I began to thank him he said, "You don't have to thank me. This is maaser and I have to give it."

### IN CONCLUSION

**A call to the shluchim:** Dear fellow shluchim. There are brachos from the Rebbe. There is a lot of money out there in the world for programs. Do things on a grand scale and the money will come.

**A call to Anash:** Dear fellow Lubavitchers. Summer camps are about to start. Many shluchim just spent a lot of money on Lag B'Omer parades and activities. Here in Eretz

Yisroel most of us spent between 5000 and 20,000 shekels. We gave out checks along with heartfelt prayers that they wouldn't bounce.

If you have a shliach who is close to your heart, call him up today and ask him what he still owes from Lag B'Omer. If you're too late for that, ask about the costs for summer programs. It's a big mitzva and it will bring you much simcha and bracha.

I did it once when I was a bachur. I had \$700 emergency money saved up for a trip to the Rebbe and I lent it to a shliach who returned it to me when I needed it. Who knows, maybe because of his brachos I merited to become a shliach.

**A call to Hashem:** Knowing that you see *Beis Moshiach*, I will take this opportunity to say: You help us all the time, but please, if possible, if you can enlarge the amounts a bit ...and also, why wait until the last minute when we're plotzing? Give abundantly! Constantly! Give to shluchim and all the Jewish people. We, on our part, will use the money for good things and do all we can to bring Moshiach immediately.

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