

4

HOW COULD G-D DESTROY THE HOLY TEMPLE? (CONT.)

D'var Malchus | Likkutei Sichos Vol. 29, pg. 9-17

6

A DAILY DOSE OF MOSHIACH

Moshiach & Geula

8

'THEY BELIEVED IN HASHEM AND IN MOSHE, HIS SERVANT'

Chinuch | Y. Ben Menachem

13

'WHO ASKED YOU TO LIVE THERE?'

Shleimus HaAretz | Shai Gefen

16

THE REBBE MH"m: NOT JUST A 'SPARK' OF MOSHIACH

Moshiach & Geula | Rabbi Sholom Dovber HaLevi Wolpo

18

MISSION: CONQUER AUSTRALIA (CONT)

Shlichus | Rabbi Sholom Yaakov Chazan

24

THE RAVAGING GERM THAT DIDN'T RAVAGE

Miracle Story | Avrohom Ber

28

THE CHASSID WHO SANG A SOLO FOR THE REBBE

Chassid | Shneur Zalman Berger

33

CONVEYING CHASSIDIC CONCEPTS

Shlichus | Rabbi Yaakov Shmuelevitz

36

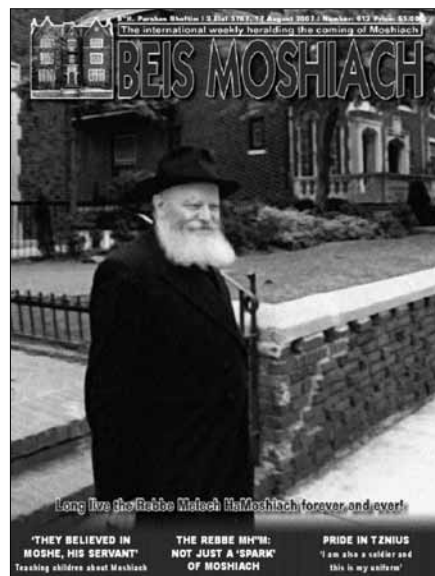
THE GIFT OF LIFE

Shlichus | Chani Nussbaum

41

I AM ALSO A SOLDIER AND THIS IS MY UNIFORM

Feature | Dafna Chaim



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HOW COULD G-D DESTROY THE HOLY TEMPLE?

Likkutei Sichos Vol. 29, pg. 9-17
Translated by Boruch Merkur

[Continued from Issue 611]

The simple reading is that “Let the bones of those who predict the end of the exile decay” means⁸⁴ (as the Gemara continues) “that they would say that since the predicted date has arrived and he [i.e., Moshiach] has not come, he will no longer come,” as the Rambam interprets (in *Igeres Teiman*), it brings about [the feeling of] defeat and failure to the nation, “lest they err in seeing that the predicted dates have arrived and he has not come,”⁸⁵ causing a lack of faith in the coming of Moshiach, “therefore the Sages prayed about them that their minds should decay (*tipach daasam*) and their calculations should be skewed.”⁸⁶

However, the fact that the great leaders of the Jewish people did indeed reveal predictions of the end of the exile was, in contrast, for a very lofty purpose (as the Rambam extols Rav Saadya Gaon⁸⁷ for the predictions he made). That is, being that they were times when the Jewish people were in a lowly state, “possessed of numerous corrupt ideas,” the Jewish leaders gathered and led “the multitudinous nation by way of calculating the [propitious] dates of the end of the exile,” thereby strengthening them in their faith and arousing in them hope in the redemption, through⁸⁸ proclaiming that the redemption is very close indeed. Aside from this purpose, however, “the Torah prohibits it.”⁸⁹

According to the above discussion, we may assert the following possible resolution. In all times throughout the duration of the exile, the righteous see how the Divine service every day and every moment of exile includes within it and brings about elements pertaining to the redemption. In exile itself, they perceive a daily, etc., increase in the revelations and the elevations of [elements pertaining to] the redemption (“bountiful possessions”), to the extent that these advances accumulate and attain a state of **completeness** in their development. Therefore, they reveal the [predicted] time of [attaining this state of] completeness, the year of the predicted date of the end of exile, which they devote to a time of preparation as they approach the completion of the increase, of the greater revelation. Of consequence, the Divine service of the Jewish people in the time between the announcement of

prediction of the end of exile and the date predicted must be in accord with the completeness of this revelation in order that it come about through their actual service [i.e., the Jewish people should be instrumental in bringing about its manifestation, thereby fulfilling their unique role in Creation].

The intent of revealing predictions of the end of exile – the calculation of this date by the Rambam, and etc., as well as the Alter Rebbe – is to inspire and strengthen the Jewish people to further increase in the service of Torah study and the observance of the commandments, so that these practices should be on par with this reality [of imminent redemption and the completeness of our Divine service].

Thus, it is **obvious** that it is not in this regard that the prohibition of “**predicting** the end of the exile” applies, which, as mentioned above, the Rambam brings as **Torah law**.

But in addition to the latter point [that they are not transgressing by making their predictions], the profoundly righteous actually **see**⁹⁰ the great elevation and the “bountiful possessions” already achieved by the Jewish people in the present time.

As a result of this perception, they praise the Jewish people – all of them – with tremendous distinction and extol their love of their fellow Jew and their merits.

In fact, they must reveal it [i.e., the predicted dates], as a means to inspire and strengthen the Jewish people to increase in the service of G-d in order that the Jewish people will further increase their Divine service in due accord, as mentioned above.

10. The above discussion sheds light on the significance of the name of this Shabbos, “Shabbos Chazon” (The Shabbos of the Vision), as follows.

The simple meaning of the name of this Shabbos is on account of the beginning of the Haftora read, “The vision of Yeshayahu which he saw concerning Yehuda and Yerushalayim, etc.,” the content of which is ostensibly undesirable matters, (the Three Weeks of) Retribution.

On the other hand, it is known what Reb Hillel Paritcher brings⁹¹ “in the name of the Rav of Berdichev, whose soul resides in the hidden treasures of Heaven,” that “Shabbos **Chazon**” means “**being shown a vision**,” for on this Shabbos “every single person [is shown] the Temple of the future”⁹² [something profoundly good, contradicting the notion of retribution].

In light of what was discussed above, it is understood that, in fact, these are not two contradictory explanations. On the contrary, they are intrinsically connected. Moreover, they exist in a single continuum, one immediately following the other. Regarding the destruction of the Holy Temple, including the lowest level, as it is on Shabbos Chazon, the Shabbos preceding (and

connected to) Tisha B’Av, we “see” (on this Shabbos itself, beginning from the first moment that is called Shabbos Chazon [i.e., immediately upon the onset of Shabbos]) the building of the Temple of the future.

Indeed, this concept has an impact on the Jewish people. Namely, that they should not be affected by all the difficulties of the dark exile. Of consequence, insofar as this is expressed in their Divine service, “our deeds and our service throughout the entire time of the duration of the exile” is in a more elevated manner.

This inspired effort on behalf of the Jewish people brings about the advent of the Third Holy Temple, which is “built and perfected Above,”⁹³ that it should be “seen” (*Chazon*) in the literal sense; we shall see it down here below, under ten handbreadths [i.e., in this material world, as reality], for “Aryei shall come in the astrological sign Aryei and build Ariel. ‘G-d is the builder of [the Holy Temple in] Yerushalayim; He will gather the outcasts of the Jewish people,’” speedily in our days, literally in this very month, the astrological sign Aryei.

(From the address of Shabbos Parshas D’varim 5740)

NOTES:

84 See the commentary of Rashi on Sanhedrin *ibid*, entry on the words, “*V’yafeiach la’keitz*” [Chabakuk 2:3]: “The soul of one who predicts the end of the exile will be struck with despair (*tipach nafsham*), for he should not have misled others, [expressing his despair in] saying that since the predicted date has arrived, etc.” That is, Rashi interprets the continuation of the Gemara, “that they would say, etc.,” as referring to the very ones who predict [i.e., they themselves would despair of the arrival of Moshiach], unlike the commentary of Rambam, cited later in the text proper, that **the rest of the nation** would come to err as a result of it.

85 As it is translated in the *Igeres Teiman* of Rabbi Nachum HaMaaravi, etc. – see Footnote 82 in the original.

86 See Footnote 83 in the original.

87 In *Igeres Teiman* *ibid*.

88 And he concludes, “One should not argue about him that he erred in his calculations,” etc. – see Footnote 86 in the original.

89 Thus wrote the Rambam regarding Rav Saadya Gaon: “Notwithstanding the fact that he knew that the Torah prohibits it,” etc. – see Footnote 87 in the original.

90 See Footnote 88 in the original.

91 Quoted in *Ohr HaTorah L’Nach* Vol. 2, pg. 1097.

92 See at length *Likkutei Sichos* Vol. 9, pg. 24 ff.

93 Rashi and Tosafos on Sukka 41a, end, among other places. See *Likkutei Sichos* Vol. 18, pg. 418, where it is discussed.

A DAILY DOSE OF MOSHIACH & GEULA:

3-9 ELUL

*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

3 ELUL: THE POWER OF G-D’S ESSENCE WILL BE LITERALLY REVEALED

“For as the new heavens and the new earth that I am making” (Yeshayahu 66:22)

The innovation in heaven and earth will be that the G-dly power bringing them into existence ex nihilo will be in a state of literal revelation, i.e., the power of His very essence (“I (specifically [i.e., His Essence]) am making”). Furthermore, as is known, “the Essence and Being of the Blessed Emanator...He alone has in His strength and ability to create something literally from absolute nothingness” (*Tanya, Igeres HaKodesh* 20).

Therefore, the entire world will be a dwelling place for G-d, for His Essence, as exemplified by a person’s domicile, where he will reveal himself with all His Essence. Similarly, in the Future to Come, the light of G-d will be revealed “without any garment” (*Tanya, Chapter 36*).

(sicha, Shabbos Parshas Naso 5751)

4 ELUL: THE SIGNS AND TIMES OF THE REDEMPTION – CHANGES IN THE CONDUCT OF THE WORLD’S GREAT POWERS

In one of the world’s great powers, the mode of conduct and the country’s laws have been transformed with regard to all matters connected to faith in G-d.

It can even be said that this represents the imminent preparation for the destiny of “For then I will convert the peoples to a pure language...to worship Him of one accord” (*Tz’fania* 3:9).

Similarly, this represents a preparation for the destiny of “And the kingship shall be G-d’s” (*Ovadia* 1:21), and “on that day G-d will be One and His Name One” (*Zecharia* 14:9).

(sicha, Shabbos Parshas Truma 5751)

5 ELUL: THE JUDGMENT OF THE NATIONS OF THE WORLD IN THE FUTURE TO COME

“Deliverers will go up to Mt. Tzion to judge the mountain of Eisav” (*Ovadia* 1:21)

The nations of the world will come before Him on two levels of judgment:

Clarification for good: As it will be in many nations that will be transformed into good, as is written, “For then

I will convert the peoples to a pure language to call all of them by the Name of G-d" (Tz'fania 3:9). Furthermore, as alluded to in the saying of our Sages, of blessed memory: "In the future, a pig will be made pure" (brought in the Shla, Parshas Chaya Sara, and other sources) – "pig" alludes to the kingdom of Edom (VaYikra Rabba, end of Parshas Shmini).

Nullification: The level of Eisav, which is completely evil, will be totally nullified and lost, as is written, "And the house of Yaakov shall be fire and the house of Yosef a flame, and the house of Eisav shall become stubble, and they shall ignite them and consume them, and the house of Eisav shall have no survivors, etc." (Ovadiah 1:18).

(Likkutei Sichos, Vol. 15, pg. 305)

6 ELUL: THINKING REDEMPTION WHEN DOING T'SHUVU

"Man should do t'shuvu every day...because t'shuvu will not be accepted in the days of Moshiach (as exemplified by the non-acceptance of converts in those times, as one who converts then will not do so out of love of G-d, rather to rejoice in the happiness of the Jewish People), and since we anticipate salvation every day, anyone who hasn't repented and when Moshiach will come speedily in our days, he still hasn't repented – he remains *ch"v* in his sins." (Seifer HaMaharil, pg. 42)

It is understood from this that instead of doing t'shuvu out of fear and dread for the day of one's death, it would be preferable to repent out of anticipation of hope for the coming of Moshiach!

(sicha, Shabbos Parshas VaYeilech 5719 – bilti muga)

7 ELUL: CHASSAN AND KALLA

In the time of the exile, the Jewish People are compared to a bride in an animal skin market with a pungent odor, and the groom (G-d), out of his deep love towards the bride, goes there without consideration for the bad smell. Furthermore, he even deems it to be a perfume market (Zohar, end of Parshas B'Chukosai).

All this represents the time of the exile. Now, however, when the appointed time for the end of the exile has already come, and we must be prepared and ready for the Future Redemption, it is thus understood that you simply can't "go to the chuppa" with G-d in those same street clothes that were good enough for the animal skin market.

(Likkutei Sichos, Vol. 20, pg. 178)

8 ELUL: SAYING SH'HECHEYANU UPON SEEING MOSHIACH

At the Future Redemption, when we will merit to see Moshiach Tzidkeinu for the first time, it would appear that we will have to make the bracha "*SheHechyanu*" (He who has granted us life, sustained us, and enabled us to reach this time period).

This is especially so as we say the bracha "*SheHechyanu*" upon seeing a friend for the first time in thirty days (Rambam, Hilchos Brachos 10:2).

(sicha, Simchas Torah 5749 – bilti muga)

9 ELUL: COMPLETE RECOGNITION IN THE FUTURE TO COME

"I led you through the desert for forty years, etc., yet until this day, G-d has not given you a heart to know" (D'varim 29)

Rashi comments: "A heart to know: to recognize the kind acts of the Holy One, Blessed Be He, and [therefore] to cleave to Him *until this day*, for no one can fathom neither the depths of his teacher's mind nor the wisdom of his studies before forty years."

Thus, the concept of a person reaching the depths of his teacher's mind after forty years applies not only to his "flesh and blood" teacher, but also to G-d. Thus, the period of forty years is connected to the ultimate recognition of G-d.

Furthermore, this recognition will culminate in the days of Moshiach, when the glory of G-d will be revealed, and similarly, the Torah of Moshiach (i.e., "the depths of his teacher's mind.... the wisdom of his studies") will be revealed.

(sicha, Shabbos Parshas Eikev 5744 – bilti muga)

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‘THEY BELIEVED IN HASHEM AND IN MOSHE, HIS SERVANT’

By Y. Ben Menachem

*As we start to think about the new school year, let's hear what five mechanchim, who have experience with grades 3-6 and preschool, have to say about the simple faith that children have that the Rebbe is Moshiach, about his Kashrus for children who never saw the Rebbe, and about traveling to 770. * Although this discussion took place 11 years ago, it is as relevant as ever.*

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What difficulties do you have, as mechanchim, after 3 Tammuz and how do you handle them?

R' Rosenfeld: First, since we are talking about young children, and one of the characteristics of a child is *t'mimus* (innocent sincerity), therefore, they accept things wholeheartedly and quickly. A little boy accepts what his rebbi tells him

and if his rebbi explains that the Rebbe is Moshiach, the child accepts it matter-of-factly and easily understands it.

Children in higher grades are still relatively little, and you can still see their *t'mimus*. So, even though more questions arise at this age, which the teacher has to answer, still, the chinuch of *emuna p'shuta*

(simple faith) that he acquires at home helps him accept things.

Second, aside from childlike innocence which reduces the difficulties, there is another factor that significantly reduces the possibility of problems arising because of 3 Tammuz, and that is, the views of the parents.

A child usually takes the position

he hears at home, especially on an issue as important as this one. He feels he represents his parents every time the topic comes up. Since every home has some position, the child will, almost automatically, adopt this position. This is why, in a home where they speak a lot about the Rebbe's being Moshiach, the child will naturally take the position that it's important to speak about this a lot.

If the children's views are not established according to their parents' views, or in the case where parents don't have a clear view, problems arise. The teachers then have to deal with confused children who don't have a position.

I have to say that when it comes to this, we have hardly any problems. The children come from homes where the position is strong and what we contend with is explaining the position that was established at home.

R' Gold: We know that one of the principles of Chassidus is that there is a polar difference between the intellect and faith. On the one hand, we need to try to understand everything. On the other hand, from the perspective of faith, it's all above understanding. Therefore, when working with a child, we try to evoke his faith. Our approach is a preventative one, so that questions won't arise, certainly not on the issue of belief in the Rebbe MH"M.

When you use this approach in educating a child from when he is very young – that the main thing is emuna – he absorbs this and it is engraved in his soul. Then when **we** are in a situation in which **we** might have questions of faith, **he** won't have these questions to begin with since he was raised in an atmosphere of emuna.

R' Kaplan: The biggest problem that has arisen since 3 Tammuz is that we cannot see, and when you cannot see, you certainly can't show others.

When it comes to teaching children in general, it is very important to be concrete. When you can make whatever you are teaching tangible to the child, it definitely gets absorbed better by the child than something abstract. It is a serious problem when we cannot properly illustrate what we want to convey.

This is a problem without a solution. Or better put, the only solution is the hisgalus of the Rebbe. What we

can do to make the Rebbe real to the children is, firstly, tell stories about the Rebbe. These stories instill the child with the feeling that we have a leader, the Rebbe MH"M. Perhaps this feeling can also be deepened with statements from Chazal that even a child can understand – that even today, the Rebbe continues to lead us, just as he did before 3 Tammuz.

True, there's no comparison between a story like this, as good as it might be, and an actual farbrengen with the Rebbe or seeing the Rebbe, but we have many ways to get a child to feel something of what we experienced in our youth.

Secondly, videos are very helpful when you want to make something real to a child. As someone put it, if videos were created only so that today's kids can watch the Rebbe, *dayeinu*. Nevertheless, we have to stress that this isn't enough. The mechanech has to be there as the child is watching the video and give explanations about the farbrengens, the sichos, and the t'fillos, as he experienced them.

These explanations, along with watching the video, create an atmosphere for the child that is similar to that before 3 Tammuz, when we were able to show children farbrengens of the Rebbe.

R' Kenig: To continue along the lines of R' Kaplan, **today especially**, it is easier to explain that the Rebbe is everywhere, as it were. It

used to be, that when you told a child to stop doing a certain thing because "the Rebbe sees everything you're doing," he found it hard to accept because he could say the Rebbe is in 770 not here!

Today, after 3 Tammuz, the child sees the Rebbe more from a perspective of his spiritual presence, which is everywhere, with no limitations. Therefore, we can bolster the feeling of the child that the Rebbe is with us, wherever we are, today more than ever.

Another thing that's important to emphasize is that children are able to see through you. If you try to sell them something you don't believe in, they sense it and won't take you seriously. So, it's very important to speak confidently and with all your heart. When a child sees that you believe what you say, and you bring sources that the Rebbe is a prophet, and you show him all the things the Rebbe said in the sichos of 5751-2 regarding eternal life, which is without an interruption,



he accepts it intellectually too.

R' Reinitz: What mechanchim need to do is to instill in the children the belief in what the Rebbe said, so that they have no doubts whatsoever that everything the Rebbe said, happened, is happening, and will happen, down to the last detail.

As mentioned earlier, we have videos. There are videos, for example, that describe prophecies of the Rebbe that were fulfilled. When a child sees how the Rebbe said things that at first seemed extremely improbable, and then he sees how they were fulfilled, it gives him a different perspective about what the Rebbe said. He acquires the belief that even if the Rebbe said things that don't seem to be realistic, in the end, we will see how it works out as the Rebbe said it would.

Take for example, Hurricane Andrew in Florida. At the time, it was the topic of the day. Everybody talked about it. When children watch this video, it is more effective than anything else. He sees how all the experts warned that remaining in Miami is suicidal, and yet the Rebbe, with a nod of his head, said they shouldn't leave! He sees how in the end, the Rebbe was right and the hurricane skipped Miami.

This leaves whoever watches this video strong in the belief that just as the Rebbe's guidance regarding the hurricane was correct, so too, and more so, the Rebbe's prophecy that the Geula is coming in our generation will be fulfilled.

Most children growing up today in Eretz Yisroel did not visit the Rebbe. How do you present the Rebbe to them?

R' Reinitz: It is very important to find ways to instill the children with the feeling that the Rebbe is the leader of the Jewish people (*Rosh B'nei Yisroel*) even today, and that he is the conduit of the Divine life-force for each and every one of



In a home where they speak a lot about the Rebbe's being Moshiach, the child will naturally take the position that it's important to speak about this a lot.

--Rabbi Moshe Rosenfeld

us. One of the things I established in my classroom to convey this awareness is learning Mishnayos to give the Rebbe nachas. And every project we do in class, and throughout the school, is to give the Rebbe nachas.

This is effective, and the children enthusiastically join every mitvza so that they too can give the Rebbe nachas. I'll give you an example. Before 11 Nissan, we announced a contest in which Mishnayos are learned by heart. We assigned a certain number of lines that the children had to finish by 11 Nissan. It was shortly before 11 Nissan and the number of lines was quite large, but the children were determined to give the Rebbe nachas. It was truly amazing to see the children sitting in the classroom during recess and learning Mishnayos instead of playing outside.

The children are constantly imbued with the idea that the Rebbe is everything for them and therefore, they need to do all they can to give him nachas. To a certain extent we can say that now, after 3 Tammuz, the children have a stronger desire to give the Rebbe nachas. The longing to see the Rebbe, as well as the knowledge that by giving the Rebbe nachas we

are hastening his hisgalus, are really powerful motivators for the children.

R' Rosenfeld: In Eretz Yisroel it's easier, because even before 3 Tammuz, children did not usually get to see the Rebbe, and they only knew about the Rebbe through the stories they were told. Now, when we don't see the Rebbe, the Israeli child doesn't feel the lack as much, certainly not to the extent that he raises questions. Just as before, a child didn't see the Rebbe but he knew that what is said about the Rebbe is true even if he didn't see it himself, so too now he can accept the fact that the Rebbe is here as before, without change.

True, the distance of children in Eretz Yisroel from the Rebbe is a minus, yet this minus minimizes the difficulties. For those in Crown Heights, it is a greater challenge, especially for those who saw and remember seeing the Rebbe.

As to how to handle the problem, videos were mentioned earlier, but this is more effective with those who once saw the Rebbe. It reminds them of what they saw. As for those who never saw the Rebbe, it is a good idea to tell them miracles of the Rebbe, especially from the *Igros Kodesh*. These demonstrate how the Rebbe is with

us even if we don't see him, directing and guiding us.

R' Kaplan: I think that our fear of the day when a child will ask us, "How come I don't see the Rebbe?" is baseless. We're sitting and discussing what we should answer when no child asks this question. At least in my experience, I've never heard a child in the Talmud Torah ask this question, and I think I can venture to say that no child here in Eretz Yisroel ever asked this question.

Why? Because when a child is in a classroom where his teacher "lives with the Rebbe," then he too "lives" with the Rebbe and "lives" with all those things that his rebbi teaches.

R' Rosenfeld: Maybe the reason the child doesn't ask the question is because he doesn't "live" enough with the subject. In other words, it's just not on his mind and that's why he doesn't have questions!

R' Kaplan: No! A child, by nature, is not embarrassed to ask questions, even a question that doesn't bother him for a long time. Even if you say something that he doesn't quite understand, he won't hesitate to ask his question. So if children are not raising this question, it is not because it doesn't interest them. Because, as I said, even if it's not a burning question,

they ask it, without considering how the adults will react.

R' Kenig: If the child knows and believes that the Rebbe is Moshiach, he knows that Moshiach is an inyan that "was, is, and will be" as explained at length in *Likkutei Dibburim*. When this is explained to a child, along with the Rebbe's sichos, and he is shown those sichos where the Rebbe says that we already have not only the *metzius* (existence) of Moshiach, but the *hisgalus* (revelation) of Moshiach—And it's important to emphasize to the child that these are things the Rebbe himself said. When the child knows that everything his teacher tells him that the Rebbe is a prophet and we already have the hisgalus of Moshiach in the world, and that the Rebbe himself said so, then naturally, there are no questions, because there is nothing to argue about. When something is said in the Rebbe's name, the Rebbe himself makes sure that it is accepted by the person hearing it, without questions.

When you instill in a child that the Rebbe is the Moshe Rabbeinu of our generation, he believes in the Rebbe just like he believes in Hashem, because he says every day in the davening, "and they believed in Hashem and in Moshe, His

servant."

Every time he says that, he thinks about the Rebbe. He doesn't think about Moshe Rabbeinu of the Chumash. He knows one Moshe Rabbeinu: the Rebbe. Through the Rebbe, he learns about the other leaders, back till Moshe Rabbeinu.

So the problem is not the child's belief in the Rebbe, but how to instill the feeling that he has a Rebbe and leader. Videos are a big help in showing the child life with the Rebbe. Not only that, but when a child constantly sees the Rebbe at farbrengens, he feels that he has a Rebbe, that he has a leader.

R' Gold: The Rebbe answered this question. The Rebbe writes in *HaYom Yom* the answer the Rebbe Rayatz gave to someone who asked how to be mekushar to the Rebbe without seeing him. The answer is: "True hiskashrus is through Torah study. When you learn my maamarei Chassidus, read the sichos, and associate with my friends, Anash and the T'mimim, in their learning and their farbrengens, and fulfill my request in reciting T'hillim and keeping to the learning schedule, in this is hiskashrus."

Up until 3 Tammuz, if you gave this as an answer to how to instill hiskashrus to the Rebbe in **children**, without their having seen him, you



When you instill in a child that the Rebbe is the Moshe Rabbeinu of our generation, he believes in the Rebbe just like he believes in Hashem, because he says every day in the davening, "and they believed in Hashem and in Moshe, His servant."

--Rabbi Efraim Kenig

would be considered unrealistic since up until not that long ago, it wasn't common to learn sichos with children.

Today, baruch Hashem, after *Please Tell Me What the Rebbe Said* (English), *Der Rebbe Redt tzu Kinder* (Yiddish), *Maayan Chai* (Hebrew) have been published, among other things, sichos can be learned with children too! And not just children aged 9-10, but even preschool children can learn an idea on the parsha that is based on a sicha from the Rebbe. In this way, we can be mekasher children to the Rebbe, even if they never saw the Rebbe.

In fact, somewhere else, the Rebbe writes that seeing is not enough, and what is more important than anything else is learning the Rebbe's sichos. However, the Rebbe's answer has a second part. In the second part, the Rebbe demands Chassidishe conduct, including participating in farbrengens and fulfilling the Rebbe's directives, and the Rebbe refers specifically to saying T'hillim after davening and to reciting the entire T'hillim on Shabbos Mevarchim.

As a teacher in a preschool, I cannot expect the children to say the entire daily portion of T'hillim, and certainly not the entire T'hillim on Shabbos Mevarchim, but you can still be mekasher the children to the Rebbe in this way, albeit in a roundabout manner. When parents and the teacher are particular about



We try to evoke a child's faith. Our approach is a preventative one, so that questions won't arise, certainly not on the issue of belief in the Rebbe MH"M.

--Rabbi Aharon Gold

fulfilling the Rebbe's directives – i.e., saying T'hillim after davening and with a minyan, and saying T'hillim early Shabbos Mevarchim morning, and in general, trying to have a Chassidishe environment in the home – this indirectly affects a child's hiskashrus to the Rebbe, even when they cannot see the Rebbe.

A mashpia once said at a farbrengen: If I had a choice between sending my son to a Chassidishe melamed who will teach him Russian, or sending him to a melamed who is a *maskil* (one who veered from the Torah-true path) who will teach him Torah and Gemara, I would choose the former.

How come? Because the melamed-maskil has his head full of heresy and the child will absorb that

from him. Even if the melamed-maskil doesn't say a heretical word, he will have a negative effect, as it says, "A Torah written by a heretic is burned." This is because when having an influence on someone else, your ideas are conveyed even if you don't speak about them explicitly. They have an effect subconsciously.

With the Chassidishe melamed, said the mashpia, the child will only learn Russian, true, but the Chassid's Chassidishe spirit will be conveyed and he will absorb it.

This is why the Chassidishe conduct of the melamed and the parents is so important, and when they conduct themselves as they should, the child is positively affected and will live with the Rebbe.

[To be continued be"H]

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'WHO ASKED YOU TO LIVE THERE?'

By Shai Gefen

If they cannot (or will not) deal with those who send Kassams towards us and our serious security problems, they will deal with the settlers who have turned into the national punching bag.

THOUGHTS ABOUT THE CHEFTZIBA DISASTER

The headlines in one of the papers screamed, "We're not moving!" In a large photo you saw a chareidi family preparing for Shabbos in a house they invaded in Modiin Ilit, a day after the Cheftziba construction company declared bankruptcy.

At first glance, it seemed like an exercise in preparation for another Disengagement Plan. Once again there were religious people yelling, "We're not moving!" In the visual media it was far more frightening to see hundreds of people running with suitcases in order to grab onto their property so it wouldn't be taken by other creditors.

This time, it's not because of a Disengagement Plan but because of a faltering company which builds

home primarily for chareidim. The bad news is that over 1500 chareidi families stand to lose hundreds of thousands of shekels each, and will be left without a roof over their heads.

It is unfortunate that we have to deal with this but we would be remiss if we ignored a certain sensitive, sore spot. The Rambam in his Hilchos Taanis, chapter 1, halacha 3 says, "If they do not cry out and do not trumpet, but say this is the way of the world, and this misfortune just happened, this is cruelty and causes them to cling to their evil ways and will cause additional tzaros to happen."

The chareidi public, for the most part, stood on the sidelines when the criminal expulsion in Gush Katif took place. We remember quite well what their party lines were – what happens to them [those living in

Gush Katif] has nothing to do with us, and it's their own fault that they're being expelled because, "who told them to go and live there?"

This was printed in the newspapers and history will judge these sorts of statements. United Torah Judaism went so far as to enter the Expulsion Coalition and aided the execution of this historic crime.

Only a few months after the Expulsion, Hashem responded measure for measure. The story is as follows: A neighborhood was built by the Cheftziba Corporation in the chareidi settlement of Modiin Ilit. When the neighborhood was almost completed, Peace Now, the radical Left-wing, self-hating Jewish organization, filed a Supreme Court case against Cheftziba for supposedly building on Arab land.

The Supreme Court called a halt to the construction and forbade the home-owners from entering their homes. Those who heatedly maintained the view, in the pages of their chareidi publications, of "who told you to go there," were forced to see that the same applied to them. "The law of Kiryat Sefer and Modiin Ilit is the same law as Netzarim and Neve Dekalim." The court that forbade them entry is responsible for the bankruptcy of the company and for the unfortunate situation of hundreds of families.

Yes, we share in the pain of the people who lost their money and their homes, and we hope that the askanim will help extricate them from this mess, but can we ignore the parallel to the Disengagement crime which is ongoing, and which people are silent about?

Thousands of people from Gush Katif were removed from their homes which were built with much toil, and are in caravillas in expellee camps, their situations deteriorating daily. They also cried and pleaded with rabbanim in their chareidi

sector, “We have no homes,” but their voices weren’t heard. As the brothers of Yosef already said, “It is because of our brother, whose distress we saw when he beseeched us and we did not listen, therefore this misfortune has come upon us.”

We experienced the same cries, slogans, and pictures two years ago, but back then it was the chareidi sector that was apathetic. They refrained from attending (or even advertising) the prayers at the Kosel days before the expulsion. Can we forget how the council head of Modiin Ilit, Yaakov Gutterman, priding himself on managing to get United Torah Judaism into Sharon’s coalition? Lo and behold, the apartment fiasco began from there!

The Disengagement crime did not end and will not end until all those who were uprooted are returned to their homes and property that was stolen from them. Until then, we get one sign after another from Heaven. We saw this one year ago when hundreds of thousands of people were forced to flee their homes during the second Lebanon war. This year, tens of thousands have fled their homes in Sderot and the south and now thousands of people are minus their homes and money. Can we say this is coincidental? Is there no Judge and no judgment?

Whoever looks with eyes of faith, cannot avoid seeing the reality and realizing that since that despicable expulsion, many homes aren’t as stable as they used to be. I would suggest to those affected by the Cheftziba debacle that they visit the expellees from Gush Katif who are in caravillas for two years now with no solution on the horizon. We heard the slogan, “there is a solution for every settler,” but it didn’t exactly work out.

The chareidi public must get the message that the problem of settlements and giving parts of our holy land away to the enemy is not the problem of a particular segment of the population. It’s *everybody’s* problem. What will thousands of chareidim do tomorrow if, G-d forbid, katyushas and missiles from Gaza land in Ashdod and Kiryat Gat?

The chareidi public, led by their rabbanim, must lead the way in the fight against giving away land to our enemy, because it affects all of our lives. Those who still think that we can give land away because the halacha “does not pertain to our situation,” as was said in the past, are paying the price today.

“THE MAJORITY ARE AGAINST AN EXPULSION”

When I saw this headline, I thought, great, there’s finally a change in the right direction. I felt good about it and figured they finally understand the significance of an expulsion. The subheading said, “Most of the Knesset is against an expulsion.” 63 Knesset members signed on a petition that says not to expel...

Then my heart sank when I saw they were talking about the refugees in Darfur! They have no problem expelling Jews from Yehuda and Shomron. Those from Darfur have an excellent lobby in the Israeli Knesset. Did they return what they stole from the refugees from Gush Katif, the minimum that was forcibly taken from them by hate-filled policemen who underwent brainwashing so they could expel their brothers from their homes?

Chazal say, “Those who are cruel towards those to whom they should be compassionate, will be

compassionate towards those to whom they should be cruel.”



THE ATTACK ON THE CITY OF OUR FATHERS

It is painful to see how enthusiastic the government is to rid yet another house in Chevron of Jews. It has become their national pastime, as though in all other places law and order are zealously

upheld; as though within the Green Line there are no Bedouin and Arab squatters as well as illegal dwellings.

The decision to expel two families from their homes in Chevron was decided on the day marking the pogrom of 1929, 18 Av. Yet another prize for the murderers of our fathers, just as the Rebbe said about awarding a prize to the murderers of 1929 by not allowing Jews to settle in Chevron, and it’s happening now too.

This is the answer to the series of failures and the shocking lack of faith that people have in the State’s institutions. The only area in which the State is achieving victory is in expelling Jews from their homes, and they are not willing to forego this. If they cannot (or will not) deal with those who send Kassams towards us and our serious security problems, they will deal with the settlers who have turned into the national punching bag.

All those starting up with the Jews of Chevron, who try to contest our right to the City of Our Fathers, will

be remembered in infamy. The Jewish nation and the Jewish settlement in Chevron will prevail long after this government disappears, just as the British and Turks disappeared.

Although I've quoted this before, I will quote this shocking letter from the Rebbe again, that he wrote to Mr. Sharon. In it, the Rebbe prophetically analyzes the leadership problem in which, when an

argument arises between Jews and non-Jews, the Israeli government supports the non-Jews:

Certainly you know the position of the settlers and their conditions there, which are not far from that of prisoners, etc. And the explanation is also, as mentioned before, based on "righteousness and justice." The common denominator of all these phenomena is – what will the

"big" world say, etc, as we discussed when you visited here.

For example, if – may it not come to pass – there will be an argument between an Israeli youth and an Arab youth in Chevron, and since the Arab youth outnumber the Jews, it is possible that the Israeli youth will sustain blows, etc., on whose side, do you think the Israeli military police there will be?

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THE REBBE MH”M: NOT JUST A ‘SPARK’ OF MOSHIACH

By Rabbi Sholom Dovber HaLevi Wolpo
Translated By Michoel Leib Dobry

In response to requests by our readers, we now present the third in a series of excerpts from “V’Torah Yevakshu MiPihu,” Rabbi Sholom Dovber HaLevi Wolpo’s seifer on the Rebbe’s teachings regarding Chabad chassidus, its approach to emuna, and its various customs.

3. THE REBBE SHLITA IS NOT JUST “A SPARK OF MOSHIACH”; HE WILL ACTUALLY REDEEM THE JEWISH PEOPLE

Rabbi Mazuz shlita writes: “Furthermore, there is no question that the Rebbe himself possessed a spark of Moshiach, similar to what has been written about such world giants as the Ari, Rabbi Chaim Vital, of blessed memory, the holy Ohr HaChayim, and more. In later years, people would sing before him, ‘*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach L’olam Va’ed*,’ and he would encourage the singing with great strength and fortitude, as is known. However, due to our

many transgressions, neither we nor the generation merited this.”

However, as mentioned above, we are not talking here merely about “a spark of Moshiach,” but the very one chosen by G-d to redeem the Jewish People in actual deed, build the Beis HaMikdash, and gather in the exiles of Israel, with all deliberate speed, according to what the Rebbe said most clearly on the night of Simchas Torah 5746 before Hakafos – that the leader of the generation is the Moshiach of the generation. The Rebbe added that this means Moshiach in its most literal sense, the Redeemer of the Jewish people.



In a sicha delivered on the fifth night of Sukkos 5747, the Rebbe also said: “Every chassid believes with complete faith that the Rebbe of his generation is Moshiach.” Furthermore, we brought the Rebbe’s clear words that leave no room for doubt, where he said that he is Moshiach.

Thus, when we put this together with his announcement that **behold, Moshiach is coming literally in these times**, and his proclamation that he is the Moshiach of the generation, it is understood that it is totally irrelevant to say that “due to our many transgressions, neither we nor the generation merited this,” for

even though we have our present state of hiding and concealment due to our many transgressions, nevertheless, it is clear that our generation will actually merit the revelation of the Rebbe MH" M.

I would also like to bring positive proof that even according to Rabbi Mazuz, the events of Gimmel Tammuz (even as they appear before our flesh eyes) is no contradiction to the fact that the Rebbe is Melech HaMoshiach. For if someone would claim that Moshe Rabbeinu is Melech HaMoshiach – as our Sages, of blessed memory, have said (Shmos Rabba 2:4), “Moshe is the first Redeemer, he is the last Redeemer” – would people tell him that he is lacking in his faith, because “due to our many transgressions, we have not merited this,” **and the day of Zayin Adar proves it?!**

Similarly, if someone would come and claim that Dovid HaMelech is the one who will reveal himself as Melech HaMoshiach – as in the well-known idiom “Dovid Malka M’shichei,” and in the words of the Zohar (Lech Lecha 82b) regarding Melech HaMoshiach, “If he is from the living, his name is Dovid, and if he is from the dead, his name is Dovid” – would people claim against him that his faith is flawed, and that “due to our many transgressions, we have not merited this,” **and “Atzeres” proves it?!**

Thus, we see that the simple faith of every Jew is that neither

Thus, we see that the simple faith of every Jew is that neither Zayin Adar nor “Atzeres” is a contradiction to the revelation of Moshe Rabbeinu himself or Dovid HaMelech himself as Melech HaMoshiach.

Zayin Adar nor “Atzeres” is a contradiction to the revelation of Moshe Rabbeinu himself or Dovid HaMelech himself as Melech HaMoshiach.

Furthermore, it is known that **numerous Torah giants of this generation have signed the p’sak din that the Rebbe is Melech HaMoshiach.** In addition, on the 7th of Tammuz 5756, the outstanding gaon, Rabbi Aharon Soloveichik [o.b.m.], publicized a halachic ruling stating that the faith in Lubavitch that the Rebbe is Melech HaMoshiach has reliable sources in Gemara, Zohar, the sayings of our Sages, and the writings of the Arizal, and he protests vehemently against those who are trying to degrade Chabad because of this faith. Rabbi Soloveichik emphasized in his letter (publicized in the widely distributed weekly periodical *The Jewish Press*) that “**prominent rabbanim and roshei yeshivos**” have attested to the belief that the Lubavitcher Rebbe will reveal himself as Melech

HaMoshiach.

(By the way, Chabad is not the first movement to say that its rebbe is Moshiach even after a Gimmel Tammuz. See the preface to the seifer *Baal Shem Tov Al HaTorah* (sec. 23), where the holy Rabbi Nachum of Chernobyl said that the Baal Shem Tov is Moshiach, even after the 6th of Sivan 5520, and there are many such examples.)

According to all the aforementioned, even if there is someone who doesn’t agree with this, what is there “**to protest against**”? Why should it bother anyone that there are sincere Jews who honestly believe this? Are we forcing someone to adopt our faith? Do we walk into non-Lubavitcher yeshivos and proclaim “*Yechi Adoneinu Melech HaMoshiach*”? Why should anyone be disturbed by the fact that there are pious Jews who believe (as they were taught) that the Rebbe is about to come and bring the Redemption?

[To be continued be”H]

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MISSION: CONQUER AUSTRALIA

By Rabbi Sholom Yaakov Chazan

*Forty years after they had the privilege of being personally selected by the Rebbe and sent as talmidim-shluchim to strengthen the yeshiva in Australia, three members of the group reminisced about their shlichus with Beis Moshiach. * They describe the moment they found out they had been chosen, the special yechiduyos with the Rebbe, the trip to distant Australia and their activities in the yeshiva, as well as the days following their shlichus, the special kiruvim, including being able to sit at the Rebbe's table Pesach night and receive a piece of the Rebbe's afikoman as "members of his household." * Part 3 of 3*

SHLUCHIM FOREVER

R' Morosov: After Pesach, Rabbi Chadakov told us that since we had not had yechidus for two years, the Rebbe said we should come in for yechidus on 27 Nissan. We thought it meant private audiences to substitute for the private audiences that every Tamim had on his birthday. Therefore, each of us prepared a note with personal questions.

What happened was, Avrohom Altein went in first and a second later he came out and said the Rebbe wanted to know where the rest of the shluchim were, and asked him to call them. We went in together and each of us handed our notes to the Rebbe.

The Rebbe emphasized that this yechidus was a general one, which is why we did not come in separately. "It is not customary to give a yasher ko'ach for a mitzva, especially for such a great mitzva," said the Rebbe, "but there was much nachas from what you did."

The Rebbe told us to stay in

“It is not customary to give a yasher ko’ach for a mitzva, especially for such a great mitzva,” said the Rebbe, “but there was much nachas from what you did.”

--Rabbi Hirshel Morosov



touch with our mushpaim, as well as with the new shluchim, so they could benefit from our experience.

The Rebbe stressed that since the shlichus focused on spreading Torah, and not on Torah study itself, for the next half a year, until the end of the year in Elul, we were to learn with great diligence, in accordance with the instructions of the hanhala of the yeshiva. The Rebbe did not even want us to go on Merkos Shlichus, but to sit and learn.

The Rebbe said that those who, because of their age or because of their feelings on the matter, were

ready for shidduchim, should not be at all involved in the inquiries and details. Rather, their parents should take care of all the details and only when it would be necessary to meet a girl, should they go, and even then, only after s'darim.

In conclusion, the Rebbe repeated that the shlichus gave him great nachas, and he blessed us that Hashem should fulfill His promise that the heart and mind become a thousand times more refined. And when we would take advantage of this, we would have great success in our learning of

Nigleh and Chassidus and the fulfillment of mitzvos b'hiddur, especially in avodas ha't'filla – that Hashem should give each of us what he needed.

R' Majeski: In 5733, when the fourth K'vutza of shluchim went to the Rebbe for yechidus before their trip, the Rebbe told Rabbi Chadakov to also call the previous shluchim. Rabbi Chadakov at first thought the Rebbe was referring to the previous group who had just returned. When the Rebbe entered the room, the new group of shluchim stood on the right and the shluchim who had returned



The participants in this discussion
from right to left: Rabbi Shloma Majeski,
Rabbi Hirshel Morosov,
Rabbi Yosef Minkowitz

stood on the left.

The Rebbe looked at the bachurim and asked Rabbi Chadakov: Where are the earlier ones?

Rabbi Chadakov pointed at the shluchim on the left, but the Rebbe repeated his question and expressed his surprise: Why did they refrain from bringing them in?

Rabbi Chadakov did not know what the Rebbe meant and only after the Rebbe told him explicitly, “The even earlier ones,” did he realize that the Rebbe wanted all the shluchim, starting with the first group, to come to yechidus. Rabbi Chadakov asked whether he should go and call them and the Rebbe answered, “If it would not take much time.”

Rabbi Chadakov went out and the latter groups stood in the room with bated breath as the Rebbe sat silently in his chair and waited for the earlier groups to arrive.

It was only after some of the earlier shluchim came that the Rebbe began saying a special maamer, “A man should not part from his fellow,” and then continued with a sicha, and gave everyone a *Tanya* and money for tz’daka.

R’ Minkowitz: Two years later, in 5735, I heard one Sunday that in the afternoon there would be yechidus for the shluchim from Australia. After what happened in 5733, I assumed that I would have the z’chus of yechidus once again, but since I was in Montreal, I wanted to be sure about it.

I called the secretaries and asked Rabbi Klein whether what I had heard was correct. He confirmed that there would be yechidus but he said I shouldn’t be a foolish Chassid. That is, I was in Montreal and the yechidus would be taking place after Mincha. It

BEHIND THE SCENES

As it said in the article, the talmidim-shluchim did not know what lay behind the Rebbe’s decision to send shluchim to the yeshiva in Australia. Just a few years ago, in the section of *Beis Moshiach* called *HaTamim* (Shevat 5761), the letters of R’ Zalman Serebryanski were published. From these letters we learn that it was he who suggested that the Rebbe send shluchim to the yeshiva in Australia; he merited that the Rebbe answered his request.

This is what R’ Zalman wrote in a letter dated 7 Kislev 5726:

“On Motzaei Shabbos Toldos there was a meeting of Anash to discuss the question of founding a yeshiva g’dola for talmidim who completed their studies in the yeshiva...the fact that it is necessary to found a yeshiva g’dola here was agreed upon by all, without considering the additional expenses...but in the ensuing discussion, a number of details remained in doubt.”

After a long list of doubts that came up at the meeting, R’ Zalman raised the idea of sending shluchim from Tomchei T’mimim – 770 to Australia. “Really, if this was a matter of founding a permanent yeshiva g’dola, it would be necessary that at least five older bachurim come from our yeshiva in the US, in order to breathe life...but perhaps this is a matter that we cannot even consider, all the more so to ask. What we ask for is a young man, a scholar and Chassid, to come here and serve as a teacher...regarding sending bachurim, we do not dare to ask what we mentioned previously, and perhaps this will come about as an ‘arousal from above.’”

After sending another letter to the Rebbe about the matter, a telegram from the Rebbe arrived which said: **Establish the yeshiva.** In another letter came the instruction to begin the learning, and only after a trial period would shluchim arrive.

A few months after the yeshiva opened, Rabbi Chaim Gutnick visited the Rebbe and in yechidus he asked the Rebbe again to send bachurim. The Rebbe said, “It’s not out of the question.” A short time later, the Rebbe said that in another little while it would be the right time and the group would set out.

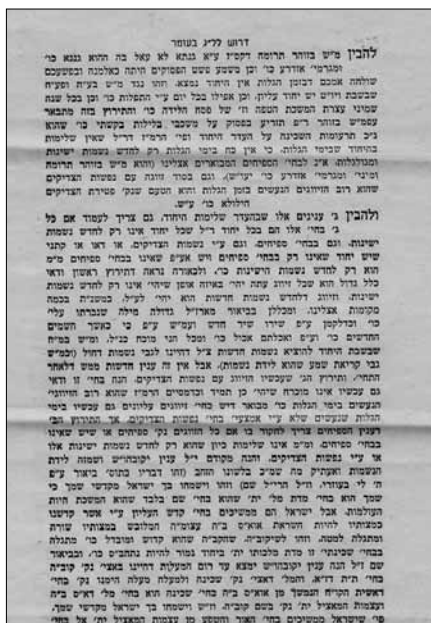
In a letter dated the first day of Rosh Chodesh Adar I, R’ Zalman Serebryanski mentioned the request for bachurim again, “Regarding the coming of bachurim from the US and Canada, it was decided that we ask the Rebbe to pick and send five talmidim for now, and of course we will pay for the expenses of their flight.”

A few days later, the Rebbe handpicked the bachurim-shluchim. He listed the names of eight outstanding talmidim in 770 and gave the list to Rabbi Chadakov. Of those eight, only six were able to go.

***The Rebbe
handpicked the
bachurim-shluchim.
He listed the names
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and gave the list to
Rabbi Chadakov.***

He confirmed that there would be yechidus but he said I shouldn't be a foolish Chassid. That is, I was in Montreal and the yechidus would be taking place after Mincha. It was 1:20.

--Rabbi Yosef Minkowitz



Kuntreisim that the Rebbe sent the shluchim. Left: The galleys of the maamer of the Tzemach Tzedek that the Rebbe gave the shluchim

was 1:20.

I immediately called Air Canada and inquired about their next flight to New York. At four o'clock, they said. I asked whether there was anything sooner and they said that there was, but the plane was leaving in another 15 minutes.

I told the clerk to issue me a ticket and I took my sirtuk and gartel, and took my car to the

airport. The trip from my house to the airport took ten minutes and I got to the plane at the last minute and was able to board. By 3:15 I was davening Mincha with the Rebbe and of course I was able to join the yechidus.

R' Majeski: To summarize this incredible shlichus, the enormous kochos that the Rebbe invested in us paid off. Until then, the Chassidic figures were from the

previous generation. There were no Chassidic bachurim in Australia ardently involved in the Rebbe's inyanim. Since the Rebbe began sending the shluchim, new Chassidic life began to blossom in Australia.

R' Minkowitz: An example of the tremendous difference there was Lag B'Omer 5727. It was two and a half months after we arrived and the atmosphere was tense, a week before the outbreak of the Six Day War.

We came and said we would organize a parade in honor of Lag B'Omer. The local askanim were very apprehensive but we came with our Chassidische assumptions from New York and we broke all the barriers. We ended up having a very successful parade.

R' Morosov: Today, thousands of talmidim learn in the Chabad mosdos in Australia, and we can learn from this what we can accomplish when we are devoted to what the Rebbe wants. The kochos of the Rebbe are there, and we just have to have bittul towards the Rebbe and follow his instructions, and then we are assured of fabulous success, in a way of "you shall break forth west and east and north and south"!

THE REBBE'S SPECIAL REGARD FOR THE YESHIVA

The Rebbe exhibited a special regard and concern for the founding of the yeshiva and the running of it. Aside from the Rebbe placing the yeshiva under his leadership, he worked nonstop to expand it, in all regards. This was seen in letters to the hanhala, the talmidim, Anash in Australia and more.

In a letter to Rabbi Groner, the Rebbe said: **A yeshiva like this is necessary in Melbourne.**

When a talmid (Rabbi M. Z. G.) planned on leaving the yeshiva, the Rebbe instructed: **He should continue his studies in our yeshiva in Melbourne, with diligence and effort, Nigleh and Chassidus, and he should also influence his friends in this direction. May all of them together raise the glory of the yeshiva higher and higher, for their good and for all the Jewish people in Australia. Indeed, the merit of the many assists them.**

The Rebbe got involved in the questions that arose from time to time, and he always said what to do, sometimes making the decision and sometimes telling them to do as the local hanhala said to do.

The name of the yeshiva was picked by the Rebbe. He called it **Yeshiva G'dola**, and not Tomchei T'mimim, the usual name which all Chabad yeshivos around the world share. This was definitely not because it was any less, G-d forbid, for the Rebbe referred to this yeshiva in an exceptional manner, saying, **"this is mine."**

In later years, the Rebbe even approved the purchase of a building for the yeshiva in his name, and since that time, the building is mentioned in the Rebbe's sale of chametz. Although the yeshiva is not called Tomchei T'mimim, the Rebbe said its talmidim are to be called T'mimim.

Later on, there was another instruction to add the word **"zal,"** and the current name of the yeshiva is: **Yeshiva G'dola Zal.** It is interesting to note what the Rebbe said regarding this, that the talmidim of the Yeshiva G'dola need to fill their roles constantly and to ensure that the yeshiva always remains a **zal** (study hall - spelled with the letter Alef) and not, Heaven forbid, **z"l** ("with two lines") [suggesting that it is but a memory]!

Also, regarding the name, for reasons having to do with the government, it became necessary to give the yeshiva an English name too, and it was suggested that it be called, **"The Rabbinical College of Australia."** However, the Rebbe instructed that the words, **"and New Zealand"** be added, and indeed, over the years, bachurim came to the yeshiva from New Zealand.

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Boruch Hashem, Elul 5767

Mivtza: HELPING THE NEEDY

To every member of the Lubavitcher community:

During this month of preparation for Rosh Hashonoh, the "head" of the New Year, we fondly recall our Rebbe's words that this is an especially auspicious time for strengthening our deep bond of Hiskashrus with the "Rosh Bnei Yisroel," the "head" of the Jewish people and leader of the generation.

Our Rebbeim explain that **an important way to strengthen Hiskashrus is by participating in the Rebbe's activities and concerns, consequently, by supporting an organization that brings together a number of these activities, the Hiskashrus is greater and stronger.** Such an organization is Kupas Rabbeinu, which seeks to continue many of the Rebbe's activities and concerns without change from the way he would conduct them himself.

Every year at this time, the Rebbe would call upon us to contribute generously to help needy families with their extra expenses for the coming month's many Yomim Tovim. This also coincides with the special emphasis during this month of giving extra Tzedokah, (indicated in the Hebrew letters of the word "Elul," as explained in many Sichos etc.), as a vital way of preparing ourselves for the new year and arousing Divine mercy upon us.

We therefore appeal to every individual man and woman to contribute generously to Kupas Rabbeinu, enabling us to fulfill the Rebbe's desire to help all those who anxiously await our help. The greater your contribution, the more we can accomplish.

Your generous contribution to Kupas Rabbeinu will be the appropriate vessel for receiving the abundant blessings of the Rebbe, who is its Nasi, that you may be blessed with a Ksiva Vachasima Tova for a good and sweet year, materially and spiritually. May it help to bring the full revelation of Moshiach - our Rebbe - immediately now!

Wishing a Ksiva Vachasima Tova for a good and sweet year,

In the name of Vaad Kupas Rabbeinu

Rabbi Sholom Mendel Simpson

Rabbi Yehuda Leib Groner

P.S. Of course, you may send to Kupas Rabbeinu all contributions that you would send to the Rebbe; all will be devoted to the activities to which the Rebbe would devote them.

You may also send Maimad, **Keren-Hashono** (this coming year 5768 - 383 days), Vov Tishrei, Yud Gimmel Tishrei Magbis etc. to Kupas Rabbeinu.

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THE RAVAGING GERM THAT DIDN'T RAVAGE

By Avrohom Ber

A foreign entity has invaded the body, and the white blood cells are multiplying to fight off the invader.” “What is the foreign entity,” I asked in deep concern...

Most people have heard of the particularly dangerous form of strep infection that in Hebrew is called “*ha’chaydak ha’toreif*” (the ravaging bacterium). This is a terrible disease, which if not caught in time can lead to terrible outcomes. In best case scenarios it leads to deafness and various other disabilities. The worst case scenarios are fatal.

According to statistics published in the media, about ten percent of those infected, pass on as a result, and another fifteen percent suffer from deafness or neurological

impairment. All others suffer various painful symptoms. Very few have survived the disease without any lasting effects.

One of these rare cases occurred recently with the daughter of one of Anash from the Kiryot in Eretz Yisroel, Rabbi Shai Sayag. R’ Sayag, who won a raffle to come to the Rebbe for Yud-Aleph Nissan, recounted the miraculous story replete with answers from the Rebbe via the *Igros Kodesh*.

A FOREIGN BODY...

It all began this past winter. One night, my wife saw that our one-year-old daughter was not feeling well, and her temperature had risen to frightening highs. Additionally, there was a strange red mark on the bottom of her foot. We ran immediately to Bikur Rofeh, which is a medical service that allows for doctor visits in the middle of the night. The lady doctor that performed the checkup discovered that she was congested and that her temperature had risen to 42 degrees Celsius (about 107.6).

She gave the child some medication to bring the temperature down quickly, and when she saw that it came down rapidly to 41 degrees (about 105.8), she reassured us that it was just a virus that would soon pass. When we asked what to do if her temperature were to spike again, she told us to give the child that same pill every four hours, “and don’t worry, within half an hour, the temperature will go down.” My wife tried to ask her about the mark on the baby’s foot, but she brushed her off with a doctor smile, “Don’t worry, it’s nothing.”

We finally got home and put the little girl to sleep, but we barely managed to catch a few winks because we were so worried. Four hours later, her temperature went up to 42 degrees again. We gave her the medication, and within half an hour it was back down to 41. We calmed down a bit, but not for long.

Another four hours later, when the temperature spiked again and we gave her the medicine, we waited for the half hour, but nothing happened.

My wife and I had a brief conversation about whether or not we should take her to the hospital, as we worriedly watched her suffer. Suddenly, my wife reminded herself that the child had not eaten anything yet, and she went off to feed her. Our daughter ate, and after she

finished eating, everything came back up. My wife was stunned and tried to feed her again, but the same thing happened. Whatever she ate came right back up.

Now, there was no room for doubt. We had to get her to a hospital, even if just to feed her intravenously to keep her from dehydrating. We went immediately to the Rambam Hospital, where they decided to hospitalize her. They did various blood tests in order to find out what she was suffering from. The original blood test, designed to check for anything out of the ordinary, takes only an hour for the results, but the biochemical lab tests to determine what the foreign agent is, takes three days to get the results.

The results of the blood tests indicated reason for concern. One of the doctors called me over to explain the results, "Look here, Shai, the white blood cell count has gone up. This means that a foreign entity has invaded the body, and the white blood cells are multiplying to fight off the invader."

"What is the foreign entity," I asked in deep concern.

"We don't know yet. We have to wait for the results of the biochemical lab tests."

As mentioned, the wait for the lab results was three days, and meanwhile, the child was suffering in the hospital.

Then the first doctor rounds took place. For those of you who have never been hospitalized, there is a certain time of day when there are no visitors or visits allowed. The only people visiting the patients at this time are the doctors. They come around as a group, a team of doctors focusing on each patient, with each one representing a different specialty. As the saying goes, "A thousand eyes can see what one pair of eyes might miss."

When the team of doctors arrived at my daughter's bedside, one of the doctors observed that she could not

straighten out her leg. When they tried to force the leg into a straight position, her head jerked forward. They all concluded that there could be only one diagnosis, encephalitis (an infection of the brain).

My wife took the opportunity to inquire of the doctors regarding the red mark on our daughter's foot. They inspected the foot and concluded that this was the spot where the infection had taken hold. Why the sole of the foot? This was because the bacteria look for the least protected parts of the body to invade and then it spreads from



there.

They did not yet know what type of infection it was, but they decided that it was necessary to inject her with antibiotics, which turned out to be one of the miracles that saved her. The dose of antibiotics was so powerful that it cleared up all the congestion and runny nose, but she looked terrible – the medication seemed to make her very weak.

They took her for a spinal tap, which is a special test where they extract spinal fluid and check to see if there is an infection of the brain. Baruch Hashem, the results were

negative. At least she didn't have the encephalitis, but what did she have?

THE REBBE: NO OPERATION

At some point, the doctors wanted to operate in order to surgically remove the infected areas. "One second," I said, "As a Chassid, I don't do anything without asking the Rebbe."

I ran to open an *Igros Kodesh*. I had with me volume 14, which the local shliach, Rabbi Lifsh, had given me. The Rebbe's answer was on page 87, where the Rebbe writes:

What you wrote regarding health...as it relates to the feet that there are doctors recommending surgery. It is surprising that you don't mention whether they tried other means such as...injections, etc...as obviously understood, before deciding to operate, they should try those other means.

Obviously, after such an answer, I informed the doctors that I refuse to allow an operation. They tried to convince me that this was a life-threatening situation that required immediate surgery, but when they saw that I kept refusing they shrugged their shoulders and said, "It is totally your responsibility."

I smiled, thinking that I wasn't just relying on myself, but that baruch Hashem, I was relying on someone much more powerful than any doctor.

After three days, the test results came in and everyone saw what a miracle had taken place. It was in fact, "*ha'chaydak ha'toreif*," Streptococcus type A, but due to the high doses of antibiotics, it had been cured without any surgery!

THIS TREATMENT REQUIRES EXTRA CAUTION

At this point, however, the story was far from over. Despite the

positive news, the pains in my daughter's leg did not recede in the least. Any attempts to even touch her leg, ended in tears. Externally, there were no signs of anything untoward, no redness, no swelling, nothing. The tests performed by the doctors showed that the infection had left behind a buildup of pus inside the leg, which was the source of the pain. Once again, they concluded that surgery was necessary. This was not the operation mentioned earlier, but just a surgical procedure to drain the pus.

Again, I wrote to the Rebbe, and the answer was (approximately), "I am puzzled as to what doubts there are in such matters, and they should

life. However, things didn't quite work out that way. The same little girl, who before her illness would walk around the house on two feet, still could not walk. Not only that but when she crawled she didn't crawl like other children, one foot at a time, but she would scoot along the floor pushing with both feet.

Once again, we found ourselves on what sadly was becoming an old familiar road – headed to the hospital. When we arrived, the doctors readily discovered the problem. Due to the surgery, there had remained an empty space in the leg, which the scar tissue started to grow into. The solution involved putting the leg into a cast.

We gave her the medication, and within half an hour it was back down to 41. We calmed down a bit, but not for long. Another four hours later, when he temperature spiked again and we gave her the medicine, we waited for the half hour, but nothing happened.

hurry." After such an answer, it's no surprise that I told the doctors to proceed posthaste. They extracted a full liter of pus from her leg.

Finally, we returned home armed with very powerful medications designed to guarantee that the bacteria was completely wiped out. As they explained it to us, sometimes the bacteria acts as if it is dead, although it is only lying dormant and waiting for a chance to attack again. Therefore, it was necessary for her to take a full cycle of antibiotics to wipe it out completely.

Time passed, during which the surgical cut was supposed to heal, and the child returned to everyday

"Oh, good, a cast is no big deal compared to what she has been through before," I thought to myself. However, the next statement of the doctor threw me. "The treatment must be done with general anesthesia."

"Why?" I asked in consternation.

"As I explained to you," said the doctor very patiently, "there is scar tissue growing into the leg. In order for the cast to be effective, we need to carry out a certain procedure that requires complete sedation."

Well, since the Torah gives the doctor the job to heal, who am I to say anything? And so, we set up an appointment to have the procedure

done on the following Tuesday, and I went home with my little girl.

When I got home, I wrote a letter to the Rebbe, and the answer I opened to was in volume 12, page 300: **I hope that at the time of receipt of this letter you will have received good news about the improvement of the health of your family member...and what you wrote regarding...It seems to me that I have already written that this treatment requires extra caution.**

I didn't know what the Rebbe's answer meant, but I understood that I needed to warn the hospital staff to be careful before the procedure, and that is exactly what I did. I approached the doctor and asked him to be very careful. The doctor, originally from Russia, had no idea what I wanted from his life. I told him, "The Rebbe Melech HaMoshiach says it is necessary to be careful." He gave me a look as if I just fell from some distant galaxy, so I asked him, "How many times have you done this procedure?" "This procedure? A hundred times a day," he answered angrily, as if I had questioned his professional ability. "Fine, fine," I agreed, "but be careful!" He left the room muttering something over his shoulder.

As soon as he walked out, another white coat walked in. The white coat happened to contain the anesthesiologist, but I didn't have the courage to say anything to him, so I just said to myself, "let's hope for the best."

He approached the child and placed his stethoscope on her chest. He listened for a while and his face got very serious and he lifted up his head to look at me and said, "We can't put her under today," as he folded up his stethoscope. "The child has a chest cold, and if we anesthetize her, all the fluid congestion will get into the lungs, which would cause pneumonia." Now, I understood why the Rebbe



expressed the need for caution.

We made an appointment for the following week, to which we arrived armed with a blessing of the Rebbe. The procedure proceeded quickly and smoothly, and I took my little girl home wearing a cast, knowing that we needed to come for a return visit in the not too distant future.

MAY YOU MERIT TO GIVE GOOD NEWS

Before the checkup visit, I wrote again to the Rebbe. The answer

from volume 12, page 416, calmed us completely: **In answer to your letter...in which you write regarding the health condition of your son...and may it be G-d's will that you merit to give good tidings about him.**

We came to the next visit completely relaxed. The doctor, who had been involved throughout and was seeing us smiling, inquired as to what we were so happy about. We told him about the answer we got from the Rebbe that everything will be fine.

The doctor got upset, and he spat out (in English, so that we wouldn't understand) to another doctor and nurse sitting there, "They are always talking to their Rebbe." Then he turned to us and asked, "If it were up to you, would you be willing to take the child home without any additional checkups?"

"Yes," I responded, "If you will sign the release, I will go home happily and with Hashem's help – never come back again."

"But I want you to take an X-ray," said the doctor, "I'm curious to see if your Rebbe is right."
"Okay," I said, "no problem."

The X-ray room is all the way on the opposite end of the building, which enabled our doctor to see the film on his computer before we even made it back to his office. He came out to see us looking a little sheepish and said, "Your Rebbe is right again, and I would have never guessed to what degree. Not only is the hollow area closed off, but the scar tissue was fully pushed out. The only thing left to do is to wait for the flesh to grow back in and your daughter will be perfectly fine."

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THE CHASSID WHO SANG A SOLO FOR THE REBBE

*Profile of a Chassid, Rabbi Avrohom Lieder a”h,
who passed away Erev Tisha B’Av.*

By Shneur Zalman Berger

Rabbi Avrohom Lieder a”h was an outstanding figure in Kfar Chabad because of his Chassidic ways and conduct. Those who attended the davening in the Beis Menachem Shul looked at R’ Avrohom as an inspiring Chassid. He served as gabbai in the shul, as well as chazan and baal korei. He gave shiurim in Nigleh and Chassidus, was a prime participant in farbrengens, did acts of kindness, and reviewed sichos and maamarei Chassidus. Outside the walls of the shul, he was in the forefront of those who implement the Rebbe’s instructions and campaigns.

R’ Avrohom was born in Iyar 1929 in Yerushalayim. His father was Rabbi Yaakov Tzadok, the nephew of Rabbi Tzadok HaKohen of Lublin. R’ Avrohom was named after his maternal grandfather, Rabbi Avrohom Dovber HaKohen Friedman, a Chassid who moved from Russia to Eretz Yisroel as per the instructions of the Rebbe Rashab, and settled in

Yerushalayim.

R’ Avrohom was raised in the chareidi community in Yerushalayim, but in his youth he went in the footsteps of his Lubavitcher grandfather. This was when the mashpia Rabbi Dovid Goldberg convinced him to visit Yeshivas Toras Emes, where he got a taste of Chassidus. He remained to learn in this Lubavitcher yeshiva.

After several years of diligent learning, he was invited to Kfar Chabad, where he was appointed as a teacher in the Talmud Torah and as a counselor in the dormitory which was opened by the Talmud Torah in Kfar Chabad for the Yemenite immigrant children. R’ Avrohom was devoted to the chinuch of these children and helped develop their pure faith and hiskashrus to the Rebbe. He himself was a role model and father figure to the young children.

A question arose in his teaching Yemenite children, for the Chabad teachers used the Ashkenazic-Russian pronunciation while the

Yemenites wanted their children to learn in their own traditional pronunciation. R’ Avrohom wrote to the Rebbe and received this reply:

Since our brethren the Sephardim are accustomed to this pronunciation for generations, one generation after another, there is no need to change it; it is a family custom. And certainly it will cause pleasure On High and will have an effect down below when they review Chassidus with

ONLY THE REBBE

R’ Avrohom Lieder’s family members relate that he was particular about listening to original Chabad niggunim exclusively, in his home. He would not listen to other recordings, even of Chabad singers. So too with a VCR, he would only watch the Rebbe on it, not even the weddings of family members.

the Sephardic pronunciation which they adhere to, having learned it from their fathers and their fathers' fathers, people who sacrificed for G-d. (*Igros Kodesh*, vol. 10, letter #969)

CHASSID OF GIVING

In Nissan 5710, after receiving the Rebbe's bracha, he became engaged to Shoshana Raizel Weinberg, from the family of the Admurim of Slonim. The wedding took place on 19 Av 5710. The couple settled in Kfar Chabad.

The living conditions in those days were extremely difficult. R' Avrohom did not make much money and their home was barely adequate. For a certain period of time, they lived in a two-room apartment belonging to Mrs. Nashe HaYitzchaki, the widow of the mashpia, Rabbi Zalman Moshe. There wasn't even a door between the two rooms and the apartment was divided with a blanket.

Despite these austere conditions, R' Avrohom hosted farbrengens of his friends from Anash as well as his students. For years he would bring home guests with no prior warning and would prepare their food himself.

"Abba was a Chassid of giving," says his daughter, Mrs. Shainda Lewis. "He brought in destitute people, all sorts of characters, on weekdays and Shabbos. He would bring them home unexpectedly and would go to the kitchen and prepare a meal for them. When they finished eating, he gave them money."

ACTIVE IN THE REBBE'S MIVTZAIM

Who doesn't remember R' Avrohom with some of his friends sweetly singing Chabad niggunim at the main Yud-Tes Kislev farbrengen in Kfar Chabad? He is also



featured in the choir on the Nichoach tapes which, till this day, are listened to by many Chassidim.

"Evenings with Chabad" began in the beginning of the 70's, and thousands of people flocked to hear Chabad Chassidim singing their uplifting niggunim. R' Avrohom,

who knew how to sing the niggunim precisely, got involved. Together with his friend R' Zalman Levin, and others who knew how to sing, they would appear at these events and sing their hearts out.

In the early years of Chabad's outreach in Eretz Yisroel, he was

one of the organizers of a kinus for Merkos L'Inyonei Chinuch in 1957, which was organized by R' Zushe Partisan (Willemovsky). He received a long letter from the Rebbe about this work. First the Rebbe wrote about the kinus and then he wrote about registering children for the schools of the Reshet:

I was pleased to read in your letter that you are preparing to help with the registration. I am sure...that this was done with an orderly plan and with the necessary energy, as this is a timely matter.

The Rebbe went on to write that everybody had to take action, and in the margin, the Rebbe answered whether he should work within the

activity...only in a way that it will not affect your holy work of chinuch. (*Igros Kodesh*, vol. 15, #5409)

As a disciplined Chassid, R' Avrohom was active in the Rebbe's mivtzaim for decades, starting with the work in kibbutzim. His daughter Mrs. Lewis relates:

"The family would spend Shabbasos at various kibbutzim and moshavim around the country, with Abba giving over lots of Yiddishkeit to the members of the kibbutzim."

R' Avrohom's son, R' Yosef Yitzchok, said that for many years, his father was involved in Mivtza T'fillin at the main bus station in Rishon L'Tziyon and at Ben-Gurion airport. He devoted much time to the Rebbe's mivtzaim, traveling to

and organize yet another farbrengen."

In those days when only few Chassidim traveled to the Rebbe, when the entire connection between 770 and the Chassidim in Eretz Yisroel consisted of letters, their excitement was understandably enormous:

"We became accustomed to holding dear anything from the Rebbe, a line, a portion of a sicha, a story, so the very thought that we would see and hear all this ourselves, firsthand, was very exciting. It was a combination of joy, bliss, and awe in the face of something that is not of this world."

After describing the many people who accompanied them to the airport, R' Avrohom told of his personal feelings during the flight:

"The flight itself was also part of the preparations for seeing the Rebbe. We were traveling on a special Chabad charter. Throughout the flight, each of us was overwhelmed by our thoughts. I remember that I tried to picture what the first moment with the Rebbe would be like, the moment of the first *SheHechyanu*, and other thoughts of this sort."

R' Avrohom said he was unable to describe his feelings when he saw the Rebbe for the first time, but he was able to describe his first yechidus:

"At that time it was customary for guests to have yechidus two times, one time when they arrived at 770 and the second time, before they left for home. Two days after we arrived, I had my first yechidus with the Rebbe. I submitted a note with no less than eight questions.

"The Rebbe glanced at it very quickly and immediately began to answer the questions in an order of his choice. In other words, with one quick glance he was able to read all eight questions and he began to

The Rebbe encouraged the singing with his hands and then got up and sang it himself, loudly. I can't tell you how many people were moved to tears... Since then, the Rebbe referred to him as, "Der Hoshia es amecha."

framework of Tzach:

As to your question about whether, aside from your teaching you should also work in the inyanim of Tzach, my outlook on this is known – that everybody ought to take part in spreading the wellsprings outward. And all the more so the young, who have the strength which they were granted by Divine Providence. But obviously, the time they should devote to these activities should not be engraved in stone. It depends on the conditions of the place and time and the [individual] talents, and in accordance with all these, a decision is made for each

distant places and sometimes, returning from mivtzaim late at night.

THE REBBE GLANCED AT IT AND ANSWERED ALL QUESTIONS

R' Avrohom went to the Rebbe for the first time for Tishrei 5722/1961, with the second charter flight. He spoke about this first Tishrei with the Rebbe a number of times, describing the spiritual preparations and explaining:

"With every day that passed and brought the trip closer, we would increase our spiritual preparations



At a kinus for Merkos L'Inyonei Chinuch. R' Avrohom on the right and R' Zalman Levin on the left

answer immediately: regarding the first question...regarding the third question...and so on."

R' Avrohom described the general feeling during Tishrei as "a special, elevated atmosphere":

"Throughout the month, starting with Rosh HaShana, when

we heard the t'kios for the first time in our lives from the Rebbe, we were incredibly uplifted. There was a feeling that we were in the Beis HaMikdash. We constantly felt that we were guests of the Rebbe and we walked around 770 like grooms on their wedding day.

Some of the people did not leave 770 except to sleep at their quarters. Throughout the day they davened and learned, sitting and reviewing the Rebbe's sichos, farbrenging, etc."

On the Shabbos before Rosh HaShana, the Rebbe spoke about the importance of the guests increasing their learning and davening, for if not, they had no right to leave their homes for Yom Tov. During the farbrengen, the Rebbe appointed R' Zushe Partisan to be in charge of the shiurim for guests.

The following Shabbos, Shabbos Shuva, the Rebbe cried several times and spoke, once again, about the importance of the guests increasing their learning. R' Lieder:

"That Shabbos Shuva farbrengen, the crying and the special sicha that pertained to the guests, put us into a special atmosphere. We felt that we were in the holy of holies, and this was the best preparation for Yom Kippur."

Reciting the bracha over the Rebbe's Dalet Minim was a very special moment for R' Avrohom.



R' Avrohom Lieder at a farbrengen in Kfar Chabad

The Rebbe himself gave the Dalet Minim to each person:

“On Sukkos, we had the privilege of saying the bracha over the Rebbe’s Dalet Minim in the Rebbe’s sukkah and in his presence. It was extraordinary as the Rebbe looked at you as you recited the bracha and answered amen.”

THE CHAZAN AVROHOM LIEDER IS HERE

On Shmini Atzeres and Simchas Torah, when the joy burst through all limitations, R’ Lieder enjoyed special signs of affection from the Rebbe:

“I had special *kiruvim* from the Rebbe regarding the niggun, ‘Hoshia es amecha.’ On the night of Simchas Torah we went to bring joy to a distant shul, as is customary. When we returned, the farbrengen had already started. The Rebbe noticed us and said we should say l’chaim. Then the Rebbe began to speak about the Jews of Russia with great emotion. The Rebbe began to plead with Hashem, saying that the time had come

already for them to leave from behind the Iron Curtain.

“This sicha made us all tense and emotional and at the end of it, the Rebbe said, ‘We have here the chazan Avrohom Lieder, who should sing a niggun ‘from the songs of the land.’” They all looked at me and waited for me to start a niggun, but I was overcome with emotion, and although the Rebbe had said my name explicitly, I asked, ‘Me?’ and the Rebbe responded smilingly, ‘You.’ I began to sing, ‘Hoshia es amecha.’

“It’s hard to describe how happy I was when the Rebbe accepted the niggun. The Rebbe encouraged the singing with his hands and then got up and sang it himself, loudly. I can’t tell you how many people were moved to tears...”

Since then, the Rebbe referred to him as, “Der Hoshia es amecha.” In the diary published a few years ago in this publication, it described another kiruv that R’ Lieder merited Simchas Torah night.

When the hakafos were over, the Rebbe left the beis midrash and

went up to his room. At five in the morning, the Rebbe came back down and taught the new niggun, as was his custom – to teach a new niggun every Simchas Torah morning. This time, it was to the words “An’im z’miros v’shirim e’erog.” When the Rebbe finished singing the niggun, he asked R’ Lieder to sing the niggun himself, and he did.

It was very hard for him to part from the Rebbe, but he hoped to see the Rebbe again soon:

“It was hard to leave the Rebbe and go back home. What strengthened us was the special farbrengen the Rebbe held, to part from the guests. We left with the hope of returning the following year, even though a trip to the Rebbe back then wasn’t at all easy. Thank G-d, my hope was realized. I had had a special bracha from the Rebbe in yechidus on this subject and everybody said that after a bracha like that, I would surely be back to see the Rebbe again soon. Indeed, the following year, to everyone’s surprise, I won the national raffle and went again!”

These two trips spurred R’ Avrohom to visit the Rebbe again and again, and he merited special kiruvim from the Rebbe. On more than one occasion, the Rebbe asked him to sing at a farbrengen.

* * *

In recent years, R’ Avrohom suffered greatly from an illness and he passed away on Erev Tisha B’Av. He is survived by his wife and children: R’ Asher Zelig – New York; R’ Yosef Yitzchok – Rishon L’Tziyon; Mrs. Shainda Lewis – Kfar Chabad; Mrs. Chana Goldberg – Kfar Chabad; Mrs. Liba Birig – New Jersey; Mrs. Yocheved Levitin – New York. His children, grandchildren, and great-grandchildren go in the ways of their father, the Chassid and mekushar.



R’ Avrohom on the right at an Evening with Chabad in 1970

CONVEYING CHASSIDIC CONCEPTS

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

How does the shliach convey Chassidic concepts that, for Chassidim, are daily fare, but for others, are a subject of serious study?

CHASSIDISHE FARBRENGEN

Forget everything you know about Chassidishe farbrengens in yeshiva or in your Lubavitcher community. In Beit Shaan, it's something else entirely. Ditto for all Chabad houses. A farbrengen when on shlichus is different.

It was our first year on shlichus in Beit Shaan and a Chassidic date that justified a big farbrengen was coming up, and I began organizing an event. I was already acquainted with the director of the sports center, so I reserved it for the date I wanted. I also invited some noted lecturers, Chassidim and shluchim, so it would be interesting. I was sure that if I advertised a farbrengen with Rabbi Butman of Nahariya, Rav Maidovnik of Tzfas, and Rabbi Ginsberg of Kfar Chabad, the people of Beit Shaan would come in droves.

The flyer went out, the tables were set, the rabbis arrived and sat

down and all that remained to be done was to wait for the guests to show up en masse. Hmmm, only five showed up (most of them homeless people who were thrilled to get a meal in honor of the Chassidic date). I was in shock. I just couldn't believe it. I had invited everyone. What had happened here?

What really happened? I simply did not take into account the obvious differences between a farbrengen in Beit Shaan and a farbrengen in various Chabad centers. First, most of the people of Beit Shaan, back then, were hearing (or reading) the word "farbrengen" for the first time in their lives.

Generally speaking, people don't leave home to go someplace where they don't know what to expect. (Today, of course, the situation is different. Everybody in Beit Shaan knows what a farbrengen is.) Another thing, people have their routines, what they do Tuesday nights between the hours of 8-11

(for example). I won't enumerate all their hobbies but listening to a bunch of speakers from Tzfas and Beer Sheva was not one of them.

Most importantly (and a Lubavitcher who is not a shliach will never understand this), the farbrengen had no attractions, and if there is no attraction, people won't come. Lastly (and you learn this over time), I hadn't invited people personally. There were only advertisements and that is not enough when on shlichus.

If a bachur from Tomchei T'mimim organizes a birthday farbrengen for himself, all he needs is an announcement (a printed one is best) hung in the zal, some cookies and mashke, a maamer learned by heart, one of the rabbanim from the yeshiva, and the guys will show up happily. On shlichus, it doesn't work that way. In order to get people to come, you need to do a lot of planning and work. The advertising and setting the tables are the easy parts.

The first thing you need is some attraction. You've got to think about what will draw people to your event. Maybe we'll advertise that the chaplain of Prison 6 is coming. That's good. He surely has interesting stories (and maybe someone will want to talk to him about some friends from the neighborhood incarcerated there...). Maybe it would be better to advertise that Rabbi so-and-so, a former pilot is coming, or a former tiger trainer... In short, someone who will attract a crowd.

The second thing is to personally invite as many people as possible. You have to start the week before, so it registers. You have to ask each one to invite all his friends (so at least there's a chance that he himself will come). You have to advertise the event in every possible way (personal conversations, by phone, text messages, letters, the newspaper, flyers in shuls, etc.). I will not be

exaggerating when I say that in order to get 50 people to a farbrengen, you have to advertise it with 5000 flyers, calls, etc.

After several years of work, the public learned what a farbrengen is and the shliach knows how to invite them and how many people to expect, so it's a bit easier.

In Beit Shaan, we have a Rosh Chodesh gathering for women every month. It has become popular and women inquire on their own as to when the next event will take place. Throughout the city, Chabad's Rosh Chodesh parties have a good reputation.

We have had some competition, however, which ironically has been a boon. There is a large religious school which occasionally tries to organize a program for women, but without much success. Then Hashem helped, and the school and the Chabad house joined forces. The school would pay all the expenses and the Chabad house would bring the women.

This is how, in recent months, we have been able to have expensive attractions and have been able to advertise properly and have a fantastic evening. The school pays for everything, including wonderful refreshments for 400 ladies, who benefit from the joint project.

NOTHING GOES LOST

Just as you have to educate the public about what a farbrengen is all about, so too, when on shlichus, you need to teach concepts like "l'chat'chilla aribber" around 2 Iyar, or "nothing goes lost" around 14 Iyar.

In recent weeks, I made such an attempt in my Erev Shabbos speech in the Chabad shul, where most of the people do not speak Yiddish. I had to keep on repeating the concept, once in Yiddish and then in Ivrit. I used several explanations and examples and ultimately was

gratified by the results.

It was when we left the shul that night that I met one of the mekuravim who had heard the sicha from a friend. Then the friend came over to me and with some effort he managed to tell me, in a loud voice, "*Nita kein farfalen!*" in order to show me that he too had been able to learn the Chassidic concept.

On another occasion, the concept of "K'vutza" was discussed at a Shabbos Mevarchim farbrengen. We had some T'mimim at the Chabad house at the time, and I censured them when I asked how they didn't know what K'vutza their father had been a part of. The other people in shul slowly got involved and began to understand the deep significance of the year on K'vutza in the life of a Chassid.

THE L'CHAT'CHILLA ARIBBER CAMP

24 years ago, the Rebbe announced that 5743 is a year of l'chat'chilla aribber, being one hundred years since the passing of the Rebbe Maharash. That summer, I was asked to organize a camp in Netanya. We called the camp (how could we not?) the L'chat'chilla Aribber Camp. We prepared theme songs etc.

Shortly before the camp opened, one of the shluchim asked me whether I thought the campers would understand the words. I decided to prepare a surprise for him.

On the first day of camp, the children were given an assignment, to figure out, by the next day, what the words "l'chat'chilla aribber" mean. They could call the shliach whose phone number was such-and-such, as well as another two shluchim in the city. I think that till this very day, both that shliach and the children have not forgotten and will never forget what a great camp it was.

BEWARE! FARBRENGEN!

Another tip for my fellow shluchim (and who is not a shliach?) who organize farbrengens from time to time. There are two types of farbrengens, and you have to know what kind you are organizing and plan accordingly.

The first type is when you invite a guest speaker or you yourself farbreng, and you have to make sure that people don't start interrupting and talking as they please. You need to (sensitively but firmly) prevent disturbances.

The second type is when there is someone running the farbrengen, an older Chassid or the like, but everybody can join in. In fact, you want to encourage everybody to say something, a story or a concept in Chassidus.

Here in Beit Shaan, we have some regular participants at farbrengens who are not rabbis but are worth listening to. This has an advantage because it makes people feel involved as participants, rather than as onlookers.

The same thing applies to women's farbrengens. On a recent Shabbos we had about thirty ladies at the Pirkei Avos shiur. One woman began telling about a miracle and an answer she got from the Rebbe through the *Igros Kodesh* that she has at home. No sooner did she finish than other women began to tell their own stories, one miracle after another.

My wife said she had many moments of nachas as she sat on the side and the farbrengen went on naturally, on its own. All the women were strengthened in their emuna and connection to the Rebbe. Soon, they will all tell about the greatest salvation of all, the coming of Moshiach now!

THE GIFT OF LIFE

By Chani Nussbaum

Mrs. Leilach Sufayev arrived in Vienna, Austria two years ago. She tells us the story of her shlichus, how she came to Chabad, and how her life was given to her as a gift when she was 12 years old.



I grew up in Tzfas in a religious home and come from a Tunisian-Sephardic background. I attended public school for kindergarten and elementary school. When I finished middle school, I planned on attending a high school run by the national-religious camp, since I felt an affinity for it, but G-d had different plans for me.

During the summer vacation preceding my planned switch, I was in a terrible car accident. I was only 12 years old. I lay unconscious for five weeks and my parents tried all possible *yeshuos*.

One of the things they did was speak to a family friend who advised them to ask the Rebbe MH"M for a bracha through the *Igros Kodesh* (my parents had always admired and respected Chabad). In the answer they opened to, the Rebbe wrote about the importance of learning in a Chabad school. They immediately registered me for Beis Chana high school in Tzfas, though I was still

unconscious at the time.

I woke up after five weeks and then underwent seven months of rehab in Beit Levenstein. We felt that the Rebbe was with us, because I was considered a medical miracle

after being critically injured.

While still recovering I visited my class at Beis Chana once a week (when I went home for weekends). I had a difficult time both physically and emotionally. Before the accident

HISKASHRUS

I'd like to tell you how constant *hiskashrus* to the Rebbe MH"M helps. When we traveled to 770 when I was expecting, and we arrived in Crown Heights, we did not know where we going to stay. I was exhausted from the flight. A few hours went by and we still didn't have a place.

I said: Rebbe, we came to you, take care of us...

A few minutes later my husband came running to tell me that he had gotten a place. The people had gone away for Sukkos and left the keys with us.

One night of Sukkos we went out to the sukka and left the keys in the apartment. The door was locked and we were stuck. I whispered, "Yechi Adoneinu, etc.," and when I finished, I heard a woman say that she was the host's sister and had come to see that everything was okay. Yes, she had keys to the apartment.

I learned from this that when you are truly *mekushar* to the Rebbe, everything is easier, and you get new strength and you are successful.

I had been a lively, sociable, and active girl. Afterwards, I felt more inward-directed and sensitive. It took a year until I felt better and then I said to myself, “Baruch Hashem, thanks to the accident I’m in Chabad.”

The accident changed my life. I felt that thanks to the Rebbe I was alive and that I owed him my life. It was because of this that I decided to remain in Chabad.

When I came of age for a shidduch, they suggested my husband, Binyamin Sufayev. I’ll interrupt my story for a moment to tell you about him.

Binyamin was born and raised in Vienna. He attended public school but longed for Torah. It wasn’t easy because his family pressured him to study a proper profession. For this reason, he remained in Vienna an additional year. He met someone who told him: If you desire Torah, go to Eretz Yisroel and study in yeshiva.

At this point, his parents separated and consequently the pressure on him diminished somewhat. His mother was actually happy that he wanted to attend a yeshiva and she helped him. He attended the yeshiva in Tzfas and became a Chabad Chassid.

After two years of study, our shidduch was suggested. We were both learning in Tzfas at the time and the shidduch seemed like a good idea, though my husband made it clear from the outset that he wanted to go on shlichus abroad. I was afraid of going on shlichus, of being far from my family, from everything familiar, in a foreign country.

We decided to stop meeting, which made me sad. My mashpia suggested that I write to the Rebbe. The answer I opened to in the *Igros Kodesh* strengthened me and directed me to carry on. The Rebbe said it is worth talking things over in shidduchim matters and mentioned

the importance of Family Purity. In short, the letter was a bracha for marriage.

I showed the letter to Rabbi Wilschansky. He encouraged us to continue meeting and we finally got engaged. We got married on 2 Tamuz four years ago. The first year we lived near my parents in Tzfas. When another year went by and we still had no children, I wrote to the Rebbe and opened to an answer with a blessing for children. Naturally, I was very encouraged and soon thereafter I was expecting our first child.

Although I was in my fourth month Tishrei time, I insisted on traveling to 770, to the Rebbe. Some people tried to dissuade me saying that I had to rest, but I said: I want my baby to be influenced by the k’dusha from the very start.

At the end of Tishrei, before Shabbos B’Reishis, I stood outside the Rebbe’s room and asked for brachos for an easy birth, etc. When I opened the *Igros Kodesh* and read the answer, I was stunned. The Rebbe wrote: “An easy birth, in an auspicious time, *zara chaya v’kayama*.” It was just what I needed though I didn’t know yet to what extent.

At the end of the pregnancy there were complications and I ended up delivering our son by C-section. The Rebbe’s answer kept me going and we named our son Menachem Chai.

A few months later, my husband asked the Rebbe whether to go on shlichus to Vienna after we heard that the Bucharian Congress which works with Chabad, needed help in education. The answer he opened to was interesting. The Rebbe was talking about the importance of going on shlichus, that you can’t forego it and it can’t be done by someone else. However, we should finish what we began in our present location.

The Rebbe apparently was

referring to finishing our studies, me in seminary and my husband for smicha. We continued studying until the end of the year and in Elul, the beginning of the new school year, we were on shlichus in Vienna.

We have been in Vienna for two years now and the joy of being shluchim helps offset the homesickness I feel for Eretz Yisroel and my family.

There was a Jew here in Vienna who went to England to pursue higher education but soon returned, deciding that it wasn’t what he had been looking for. He contacted my husband, who knew him, and my husband suggested that he learn in a yeshiva. But the man’s father pressured him to help him in the business he had opened.

A year passed and it was Sukkos, and once again, he met my husband. He told my husband that he wasn’t feeling happy with himself. He wasn’t working anymore and he wasn’t learning enough, so my husband took matters into his own hands and said: Your parents cannot stop you from learning Torah. If you desire to learn, make the decision to go learn!

These words came from my husband’s heart and as such they



entered his heart and the man informed his family that he was going to Eretz Yisroel to learn in a yeshiva. When they saw that he was serious, they didn't try to stop him, and now he is learning in a yeshiva in Eretz Yisroel and is doing well, baruch Hashem.

A few months ago I got to know a woman who recently arrived in Vienna with her husband and 12-month-old son. I arranged a weekly shiur with her and our friendship grew. One time, she told me that she wanted to go to work and she was thinking of putting her baby in a regular Austrian daycare center (since the Jewish daycare center here is expensive).

I said: How can you do that? The food isn't kosher and how can you place your baby among non-Jews? At first, she didn't realize the seriousness of what she was planning on doing but when I explained it over and over, she finally got it. One day she told me that she had decided to have a babysitter come to her house rather than send her baby to a gentile daycare center. I thought, if it was only for this one neshama that I came to Vienna...

I recently began to take an intensive course in German which is attended by many Jewish women of the community. As a shlucha I am on shlichus even when attending a private course. I discovered many neshamos who are eager to learn about Judaism at this course.

One of the women in the course with me is a woman with great faith but she is not yet observant. So I was surprised to see her with a T'hilim lately, during the breaks. I saw that shlichus has an indirect impact as well.

* * *

Leilach gives shiurim in Family Purity, special dates in the calendar, topics related to the Jewish home, and inyanei Geula and Moshiach.

Binyamin made it clear from the outset that he wanted to go on shlichus abroad. I was afraid of going on shlichus, of being far from my family, from everything familiar, in a foreign country...

Next year she will also teach in the Bucharian Congress school.

Her husband Binyamin gives private classes to young and old who want to learn about Judaism. He also publishes a weekly publication in German on the weekly sidra. It started with one page and is now four pages. It contains a sicha on the parsha, halacha, inyanei Geula and Moshiach and shleimus ha'Aretz. He also translates Jewish material into German. He translated part of the Siddur and T'hilim for shluchim in Germany and in surrounding areas.

In conclusion, she says:

Because of the accident, I value and appreciate my shlichus and every moment of life. When I think about it and what happened, I have no doubt that I received my life as a

gift in a chain of miracles that began from the first minute. The driver who hit me is the woman who did CPR on me and my life was saved from the critical state I was in.

The fact that I am alive is a miracle and the fact that I am a shlucha and am being interviewed for this magazine is a miracle within a miracle.

On top of all that, after I got married my father told me that when my mother was pregnant with me, he wrote to the Rebbe and received the Rebbe's bracha for an easy birth. So my own birth was connected with a bracha from the Rebbe. For this and for everything, I thank my parents. I owe my life to the Rebbe so how could I not be a shlucha?



I AM ALSO A SOLDIER AND THIS IS MY UNIFORM

By Dafna Chaim

In the summer, not only is the weather hot but the topic of tznius also becomes a “hot” topic. We spoke to Mrs. Esther Piekarski, an American shlucha to Eretz Yisroel, in order to hear why the subject of tznius is so tough, how to lovingly instill tznius in the young generation, and how the challenges of our generation are different than those of previous generations.

We are in the middle of summer and the tznius problems are on the agenda once again. Why is this topic so problematic?

Beyond any logical reason, we are talking about a big *nisayon* (test, challenge), perhaps the biggest *nisayon* of our generation.

I once heard in a lecture that the *nisayon* of previous generations was

for the fulfillment of Torah and mitzvos in poverty and persecution, and Jews were *moser nefesh* for this. Afterwards, when Jews went to wealthier countries and the gentiles did not oppress them, and even helped them, the *nisayon* was to keep Shabbos.

In our generation, the *nisayon* is *tznius* (and this can engender other

problems in *shalom bayis*, *chinuch*, etc.). The Rebbe Rayatz says in a *sicha* that the *neshamos* in our generation are the *neshamos* of those who left Egypt, and just as in that generation there were big tests with the Baal Peor and the daughters of Moav, so too with our generation.

How can we deal with this *nisayon* and in your opinion has enough been done?

“Enough” is not a word in the Chabad lexicon, in addition to which, it is hard to say that the current situation is satisfactory. The Rebbe always teaches us not to be satisfied with what we have, and always to strive for more, “whoever has one hundred, wants two hundred.”

When the Rebbe announced a new *mivtza*, at every *farbrengen* and every opportunity he repeated its importance and its details, each time with renewed *chayus* as though it was the first time he was talking about it. The Rebbe teaches us that if we want a message to be accepted, it has to be spoken about over and over again, each time from a new perspective, until people get it.

I know that in the schools they’re always looking for new and interesting ways to deal with the subject, whether with lectures, theatrical productions, etc. Whatever can be used, they’ve tried or are willing to try. Every good teacher knows that when she enters the classroom, each child is an entire world, and the heart of each child is reached in different ways. One child needs a smile or a compliment in order to bring out the good in him or her. Another child needs a *sterner* word to wake him up.

With *tznius* too, there are girls who, when they learn about the inner beauty of *tznius*, are inspired. Others need strict adherence to a set of clear standards, *halachos* and boundaries. A good teacher uses every possible technique.

Above all else though, is personal example. When a teacher dresses and conducts herself with tznus, it is more effective than a thousand gatherings or lectures.

Another important point is the cooperation of parents. Mothers have to understand that when the school teaches a certain way and there are rules about dress, they have to work along with the school. They need to do what their daughters are expected to do, otherwise, they convey a double message to the girls, which confuses them and adversely affects their entire chinuch.

Some women in Crown Heights (including my sister, Mrs. Ella Lerman, Mrs. Molly Resnick, and Mrs. Sarah Oberlander) have undertaken to strengthen tznus in that neighborhood. One of their projects is a monthly tznus shiur on a conference call. About 200 women join every shiur from around the world. I recently gave one of these shiurim and received feedback from around the world. I saw that women really want to learn more about tznus.

What is the way to inspire women and girls to have pride and the desire to be tznus'dik?

The Rebbe teaches us that women have a special ability to arouse the inner will of others. There's the vort on the Chazal, "Who is a 'kosher' woman, one who does her husband's will" – that she "makes her husband's will." She arouses his inner desire to strengthen himself in Torah and mitzvos.

All the more so do women have the ability to reveal their own inner will to be modest and to be proud of it. In order to arouse this desire, it is necessary to learn. When a woman behaves modestly, it testifies to her wisdom and when her conduct is the opposite of tznus, it comes from a lack of knowledge.

On the verse about the woman who is a Sota, Rashi says she veered from the ways of modesty. In the maamer *Basi L'Gani*, the Rebbe Rayatz quotes this verse along with Rashi's commentary (explaining why the Mishkan was made out of *atzei shittim*). "*Shita* is veering from the center," and the meaning of the word "*shtus*" is turning away from knowledge and wisdom.

In other words, there's the middle way from which you can veer up or down. The veering up is called "folly of holiness," and the veering down is called, "folly of the other side." When a person veers downward, he is veering away from knowledge and wisdom. That means, tznus is knowledge and wisdom and when a woman veers from the ways of tznus, she is veering away from knowledge and wisdom.

When a girl is not modest, her appearance screams out, "Look at me!" A woman whose inner world is rich in knowledge and wisdom does not need to use externals to stand out or to cause those around her to take an interest in her.

Tznus is not just in clothing but tznus in behavior, in speech; all interactions with others are dignified and proper. A girl who sits on the sidewalk, or who yells to the driver on a bus to stop, has no self-respect and it leads others to disrespect her.

I once walked into a classroom and saw a girl sitting with her feet up on a chair. Although whatever was supposed to be covered was covered, so technically, there was no tznus problem, this was still not proper. It might be fine if she was in her own room, but not in a classroom. It's a casual way of sitting which could lead to other, improper behavior.

This sensitivity has to be instilled in girls when they are very young. When a little girl goes to the playground and climbs a ladder or

plays on a see-saw or swing, she needs to be conscious of her modesty. Then, as she grows up, it will be second-nature to her.

I think it's important to instill in the girls clear boundaries between a public place and a private place, as far as dress is concerned. There are items of clothing that are suitable for the house or for taking children to the park, and there is clothing that is worn to shul or to a shiur.

Even when at home, it's important to be particular about dressing appropriately. You don't walk around the living room in clothing suitable for a bedroom.

A Lubavitcher woman went by

***The soldier said,
"Tell me, what's
with the hat?"
The bachur
answered the
question with a
question, "Tell me,
what's with that
uniform you're
wearing?"
The soldier
replied, "I'm a
soldier, and this is
my uniform."
The bachur
retorted, "I am
also a soldier and
this is my
uniform."***

the Rebbe for “dollars.” It was an unexpected event that took place suddenly, at night. Since the woman and her family had just returned from a trip, they rushed over to the Rebbe with their little daughter, who was wearing pants. The Rebbe was not pleased about this and made a comment about it.

One of the topics that I try to strengthen within the girls is pride in our Chassidic way of dressing. A friend told me that she took a bus from Tzfas and there were two boys in front of her. One was a soldier and the other was a Lubavitcher bachur. A conversation between them ensued.

The soldier said, “Tell me, what’s with the hat?”

The bachur, like many a good Jew, answered the question with a question, “Tell me, what’s with that uniform you’re wearing?”

The soldier replied, “I’m a soldier, and this is my uniform.”

The bachur retorted, “I am also a soldier and this is my uniform.”

I really liked this answer and I think we can definitely be proud of our children.

Our Chassidic dress protects us and identifies us. We are not private people. There is no such thing as a private person. We represent Chabad and the Rebbe and that is how people view us, and their expectations regarding our conduct, is commensurate.

There is a *sicha* of the Rebbe’s which deals with the pride that we must feel when we are careful about dressing modestly. On the verse, “And I will lead you upright,” Chazal say, “upright – standing straight.” The Rebbe’s interesting *chiddush* in the *sicha* is that he speaks about pride and standing out, which is seemingly the opposite of *tznius* – but how should we stand out? In our Jewish way of dressing, and it is this, says the Rebbe, that arouses the nations’ esteem and admiration for



us.

As the Rebbe puts it, **“This is particularly essential with N’shei U’Bnos Yisroel. For the difference in their dress and that of the nations is readily apparent when they are particular about Jewish, modest dress as is fitting for a Bas Yisroel, who conducts herself in the ways of the Matriarchs – Sara, Rivka, Rochel, and Leah.**

“This fact arouses an attitude of respect and admiration among the nations of the world towards the Jewish people, to the point that they help and assist the Jewish people to live their daily lives in the Jewish spirit, and they do this graciously, as we see especially in the United States.”

Why is a fashionable item of clothing that is halachically proper

a problem?

This is a very sensitive and difficult question to answer. I always tell the girls – don’t be the first when it comes to fashion. First, because it makes you stand out. Second, because it shows what your priority is. When a girl is concerned about being “in” when it comes to fashion, it shows that the “world” means something to her, and this is unsuitable for a Chassidishe girl.

The head should be involved with things appropriate for the head, and should not be “in galoshes,” as in the famous story (a shochet was invalidated only because he wore galoshes, not that galoshes are a problem but at that time galoshes were fashionable, and by wearing them it showed that this shochet was drawn after the styles in the street and somebody like this was not fit to

When a teacher dresses and conducts herself with tznius, it is more effective than a thousand gatherings or lectures.

shecht).

There is a letter from the Rebbe regarding tznius (7 Adar 5730) in which the Rebbe calls upon N'shei U'Bnos Chabad to raise a tumult among Jewish women regarding tznius and to make this topic top priority. The Rebbe writes there about the special quality of tznius and refers to "fashions" and to tragedies they can cause. Here is a quote from the letter:

We see, especially in recent years, where breaching the boundaries of tznius can lead to. Shameless fashions in women's clothing are meant to arouse the lowest elements of the animal soul and express the lowliness of the "modern" world as far as the elementary foundations of morality are concerned. The wantonness and immodesty, Heaven forefend, of a great many of today's youth have brought shocking tragedies on many homes. Obviously, if that youth was educated on the principles of tznius in accordance with our holy Torah, this would prevent many tragedies and the lives of many young people would not be destroyed.

Along with this, a woman needs to look good and feel good in the clothing she wears. It's important for shalom bayis. A woman who respects herself and her husband is particular about looking good. When a woman is careless about her appearance and looks neglected, shlumpy, or frumpy, it's not right and not Jewish.

In previous generations, and nowadays too, as we can see among chareidi women, women put a lot of thought, time, and energy into their dress. They bought nice material,

matching buttons, pins, and then the clothing had to be tailored. I think that there is nothing wrong with it, and it's even nice. "A beautiful wife and beautiful furnishings expand a man's mind."

It's a feminine thing to be involved in beautifying clothing. Even the Gemara holds of this, but what transforms the involvement with clothing into something positive is the proper approach. When the involvement is not because of fashion but because nice clothing dignifies a person, it has a place.

I often hear women claim that it's important to dress fashionably in order to be successful in kiruv outreach. We don't need to dress in the height of fashion because *this is not what the women we are trying to be mekarev need or want to learn from us*. They're impressed by tznius and p'nimius, though of course, you have to look nice. The question is 'what is nice?' Do I like this outfit because it's really pretty or because it's trendy, and often, those things which are fashionable are far from being pretty.

How do we implement the demands of tznius with our current lifestyle. After all, today is not yesteryear when women were mostly at home and did not come in contact much with outsiders?

It's true that it used to be easier to preserve the "all the dignity of a princess is within," because women stayed home and the enticements weren't as great. Today, on the other hand, we live in a time in which women go out to work and often women work with men and naturally, there are more nisyonos and difficulties.

However, this verse, "all the

dignity of a princess is within," has meaning for us today no less than for the past. This verse contains the secret of the woman and it has very deep meaning for us.

The dignity of the Jewish woman, what makes her royalty, is that she protects herself. She doesn't approach everyone, just as ordinary people cannot simply approach the princess. A self-respecting woman broadcasts this message and those around her understand it and treat her respectfully and modestly. Her p'nimius is her dignity.

A tznius'dike woman is careful about not developing casual relationships with men at work; she doesn't kid around and doesn't get involved in mundane conversations that are not relevant to her. She is saying to herself, "the limit is here." My personal space is not for one and all to enter. Thus, she preserves her dignity.

This is what Chazal meant when they said, "do not speak overly much with a woman." This pertains to us nowadays, more than ever.

Every Shabbos I give a shiur to women in Pirkei Avos. I recently spoke about the importance of behaving with tznius at work and I brought up two topics which superficially seem offensive to women. One is the Mishna in Pirkei Avos which says, "do not speak overly much with a woman," and the other is from Parshas Naso about the Isha Sota.

I was surprised to discover that people accepted what I had to say. After Shabbos, three women called and asked how they should conduct themselves, from now on, at work. They realized that trouble lurked around the corner and they wanted to do something about it.

This is all true and relevant on shlichus. When the Mishna says, "do not speak overly much with a woman," it's not talking about having a closed home. It is written

right after the statement which says, “your home should be wide open and the poor should be members of your household.”

A Chabad house is open, yes, but limits have to be set on the “do not speak...” Notice, the Mishna does not say that it is forbidden to speak to a woman. It is permissible to speak, just not to do so overly much.

How can you be active while preserving the boundaries of tznius?

Throughout the years, the Rebbe encouraged women to take an active part in shlichus, to go out, to do, to be mekarev, and not to sit at home and wait for people to come to us. The Rebbe believes in us and gives us the kochos, and we cannot disappoint him. However, it has to be done properly, modestly, with fear of Heaven and holiness.

The Rebbe, on his broad shoulders, put us on the street corners so that we could inspire Jewish women to light Shabbos candles, keep kashrus, etc. At the time, the entire frum world screamed: how could the Rebbe send righteous women to the street?

The Rebbe said it wasn't irresponsible. Rather, women have the kochos of Leah and Dina (who went out “to see the daughters of the land”) and with their refinement and sensitivity they can influence women and girls. The Rebbe emphasized that it all had to be done while preserving the bounds of tznius, in a way that was respectable for a Jewish girl, so that her “inside” would be apparent outside too.

Throughout our history there have been examples of great women who excelled in tznius but when they had to they did not hesitate to take the initiative to do things which changed the course of history, including the birth of Moshiach. We learn for example, from Megillas Rus, the ancestry of Dovid HaMelech and Melech HaMoshiach.

This theme is apparent in the stories of Tamar and

Rus, from whom the Kingdom of Dovid is born. We see outstanding tznius on the one hand, along with what looks like pritzus, but as the Zohar testifies, they did what they did in purity.

The Zohar (vol. 1 188) says, “There were two women from whom the seed of Yehuda was built and from whom came Dovid HaMelech and Shlomo HaMelech and Melech HaMoshiach. These two women are similar – Tamar and Rus – for their first husbands died and both tried to obtain second husbands, and both acted in propriety in order to do a kindness with the dead.”

The Midrash Rus says about the tznius of Rus, “When she sat to reap with the reapers, she would turn her face to the side and not even one of her fingers or toes was visible. The Zohar says, “all the woman joked around with the reapers but she [Rus] kept herself modest.”

The Midrash tell us that Yehuda did not recognize Tamar, even though she was his daughter-in-law, because she was exceedingly modest in his home: “Yehuda did not recognize her since she covered her face,” and elsewhere, “two covered themselves with a scarf and gave birth to twins, Rivka and Tamar.”

These were the women from whom the Kingdom of Dovid was built. The Midrash says, “The tribes were busy with selling Yosef, Reuven was busy with his sackcloth and fasting, Yaakov was busy with his sackcloth and fasting, and Yehuda was busy taking a wife, and Hashem was busy creating the light of Melech HaMoshiach.”

The lesson we learn from these women is our involvement with tznius is in order to bring Moshiach. We are not preoccupied with sackcloth and fasting; our focus is the light of Moshiach.

May we swiftly merit the revelation of the light of Moshiach with the true and complete Redemption.



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