

*Wishing all our readers a happy Sukkos
and a g'mar chasima tova!*

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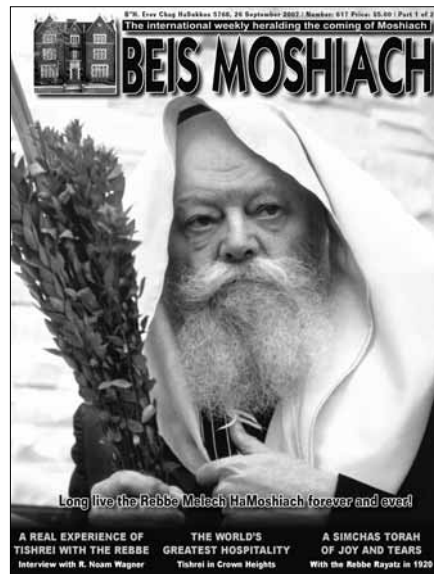
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USA

744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

HEBREW EDITOR:

Rabbi Sholom Yaakov Chazan
editorH@beismoshiach.org

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G-D'S RETURN WITH THE JEWISH PEOPLE FROM EXILE

Likkutei Sichos Vol. 9, pg. 175-183
Translated by Boruch Merkur

[Continued from last issue]

4. The above discussion sheds light on what Rashi says, “Our Rabbis learned from **here**, etc.,” notwithstanding the fact that it is (at first glance) an explicit Scriptural verse: “I am with him [i.e., the Jewish people] in [their] suffering.”

From the verse, “I am with him in suffering,” we know³¹ only³² that on account of the great fondness G-d has for the Jewish people, when the Jewish people happen to be in a predicament – may G-d have mercy upon us – G-d is also troubled by it, as it were.

(Thus, G-d revealed Himself to Moshe “from amidst the bush” (of **prickly** thorns), in order to indicate that He **shares** in the sorrow of the Jewish people.^{32*} That is, He is troubled and “pricked [by a sharp thorn],” as it were, by the suffering of the Jewish people, may G-d have mercy upon us.)

The fact that He is troubled by the suffering of the **Jewish people** still does not mean that **He** is in exile,³³ but only that the suffering and misfortunes of **Jews** cause Him to suffer.³⁴

However, **from here**, from this verse (in the portion Nitzavim), “G-d, your L-rd, will return,” our Rabbis derive the teaching “that the Divine Presence **resides** with the Jewish people, as it were, amidst the suffering of their exile” – the Divine Presence **Itself** is together with the Jewish people, as it were, **in exile**.³⁵

5. This line of reasoning, however, begs the following question. Since G-d Himself is “amidst the suffering of their exile” – that is, He too is in exile in the lands of the gentile nations, as it were – how can He redeem **Himself** together with the Jewish people? Logic clearly dictates and it is readily discerned – even a five-year-old sees – that “a bound person cannot free himself”!³⁶

In response to this question, Rashi says, “He has inscribed redemption for Himself when they are to be redeemed.” Prior to going into exile, He had “**inscribed**” (for this had occurred once before – in the desert) that when the time that “they are to be redeemed” will arrive, when the Jewish people need to

be redeemed from exile, then the [angels called] Sarim (who, together with G-d, rule over the Jewish people, as it were) will have no say^{36*} with regard to [the eventuality that] “G-d, your L-rd, will return.” That is the intent of Rashi with, “He has **inscribed** redemption for Himself,” meaning that he has “inscribed” [i.e., predestined] for Himself a redemption.

One might think that since “He has inscribed redemption for Himself,” when the time for the redemption arrives, G-d Himself will be freed from exile first and only then will He redeem the Jewish people. Rashi, therefore, adds, “He will return **with them**,” for the event of “G-d, your L-rd, will return” will be “**with** your captivity,” concurrent with the return of the Jewish people.³⁷ And as long as the ingathering of the exiles of all the Jews has not been completed (even if a single Jew still remains in exile), “the Divine Presence resides with the Jewish people...amidst the suffering of their exile.”

6. After all the above discussion, the following is still not understood. It is true that on account of the fact that “the Divine Presence resides with the Jewish people...amidst the suffering of **their exile**,” a distinction **also** emerges with regard to the redemption (that G-d will return from the suffering of exile), however, the innovative concept here is primarily associated with the **exile** [i.e., G-d resides with the Jewish people amidst their suffering in exile]. Then why does the verse say with regard to the redemption, “**(He) will return...your captivity**” [suggesting the primacy of the concept of His redemption, unlike the emphasis on the exile in Rashi’s commentary]?

For that reason, Rashi continues, “Moreover, we could say” – that the words, “G-d, your L-rd, will return,” signify another concept,³⁸ one that pertains to the ingathering of the exiles (the concept of **redemption**). Namely, since the ingathering of **all** the Jewish people, from **all** the places of exile is a difficult thing to accomplish, therefore, the verse states, “G-d, your L-rd, will return,” for such a great and difficult task can only be accomplished by G-d.

7. However, the latter explanation begs the question of the “five-year-old who begins to learn Scripture”: If the ingathering of the exiles is a difficult task, this difficulty would not be limited strictly to the ingathering of Jewish exiles. (In fact, since the Jewish people are considered as a single person,³⁹ the ingathering of the Jews would be easier than that of the gentiles, *l’havdil*, who do not have a connection between them.³⁹)

Therefore, why does the verse emphasize that the

“return” is on account of the fact that “G-d (is) **your L-rd**”?

For that reason, Rashi goes on at length and in detail, quoting the **verse**: “The day of the ingathering of the exiles is so great and with so much strife that it is as if He personally needs to literally hold the hand of every single person [to extract each one] from his place [in exile], as the concept is expressed in the verse, ‘You, **the Jewish people** (the concept of extracting each one from his place applies also to Jews⁴⁰), shall be gathered one by one.’ Indeed, this concept is also found with regard to the gentile nations, as it is said, ‘I shall return the returnees of the Ammonite people’” (since [with regard to the ingathering of the Jewish exiles] it is “so great, etc. (there must be), He personally, etc.”), but this is not so in other cases (that they [i.e., the gentiles] shall be gathered one by one).

[To be continued be”H]

NOTES:

31 Thus, Rashi is unable to say that we **learn** from here (Shmos 3:2) that “I am with him in suffering,” because it is **explicit** in Scripture, as discussed above in Section 1.

32 Especially since we may assert that there it is in accordance with the commentary of the Meztudos: “I will be with him in order to save him.”

32* See Footnote 32* in the original.

33 The fact that in the exile to Egypt the Holy One Blessed Be He hints to Moshe only the concept of “I am with him in suffering,” we may assert that the connection of G-d to the Jewish people in this manner – that He resides with them in the suffering of their exile – only began **after** the Giving of the Torah.

34 This sheds light on the fact that it is specifically here (not in the portion Shmos ibid) that Rashi writes, “as it were.”

35 Like the example of a king **in his palace** who suffers from the affliction of his son who is **in exile** compared to one who descends with his son into exile or is also incarcerated with him in prison.

36 Brachos 5b, where this concept is explained.

36* See Footnote 36* in the original.

37 We may assert that also for this reason Rashi cites the words “**with** your captivity.”

38 Without ruling out the first interpretation, for which reason Rashi writes, “**Moreover**, we could say” (and not, “An alternate interpretation” (*davar acher*) or the like, as is commonly found in Rashi’s commentary).

39 See Rashi VaYigash 46:26.

40 See Footnote 40 in the original.

A DAILY DOSE OF MOSHIACH & GEULA:

2 TISHREI – 6 MAR-CHESHVAN

*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

2 TISHREI – 2ND DAY OF ROSH HASHANA: DAVENING FOR THE REDEMPTION IS EMPHASIZED ON ROSH HASHANA

The general concept of the True and Complete Redemption is emphasized most during the davening of Rosh HaShana, and in its proper order:

“The kingship of the House of Dovid, Your Moshiach,” “and they will all make one bundle” (referring to all creations of the world, including the nations of the world, which will be in the Future to Come), “a flourishing of strength to Dovid, Your servant,” “for you shall remove the rule of evil from the earth,” until “and You shall reign, etc., over all Your works” – for the culmination of this concept will be at the Future Redemption.

Thus, we see how great the emphasis is on the concept of Redemption in the davening of Rosh HaShana, to the point that even in the first three (brachos), in which we are especially careful not to make changes or additions connected to requests for personal needs, etc., nevertheless, all the aforementioned matters are added.

(Seifer Hisvaaduyos 5744, pg. 27)

3 TISHREI: THE FAST OF GEDALYA AND THE REDEMPTION – WE WILL LIVE BEFORE HIM ON THE THIRD DAY

Regarding the Fast of Gedalya, there are opinions that he was killed on Rosh HaShana, but since it is forbidden to fast on Rosh HaShana (when it is a mitzva to eat, drink, and be joyous), they postponed the fast until the third of Tishrei.

...It is understood that the Fast of Gedalya was primarily established in a manner of postponement, specifically emphasizing the granting of strength for the uprooting of the fast entirely, in the days of Moshiach, when the fasts will be abrogated and transformed into joyous and auspicious days.

Furthermore, there is an additional emphasis on the third of Tishrei, which is connected to the Third Redemption and the Third Beis HaMikdash, as is written (Hoshea 6:2), “He will revive us from the two days, on the third day He will set us up, and we will live before Him” – Send us healing from the two occasions...on the

third occasion, at the Future Redemption, He will lift us up from falling and we shall live before Him forever” (Metzudas Dovid, commentary on the pasuk), and in Maharsha’s Chiddushei Aggados (Rosh HaShana 18b), “He will lift us up on the third day, etc.” referring to the third of Tishrei, the Fast of Gedalya.

(Seifer HaSichos 5751, Vol. 1, from pg. 21)

4 TISHREI: THE MITZVA THAT TIPS THE SCALE – NOT NECESSARILY IN LOFTY MATTERS

The avoda of “all the days of your life to bring the days of Moshiach” can and must be even at this very moment, through a renewed awakening in a renewed strength of the essence of the soul by adding one more mitzva in order “to tip the scales for himself and the whole world to the side of merits, and bring salvation and rescue to him and them.”

Furthermore, all this is not necessarily with lofty

The avoda of “all the days of your life to bring the days of Moshiach” can and must be even at this very moment...by adding one more mitzva in order “to tip the scales for himself and the whole world to the side of merits, and bring salvation and rescue to him and them.”

matters connected with the level of yechida, such as the study and spreading of the teachings of chassidus, but also (and mainly) simple matters – e.g., providing a Jew with his material needs connected with the essence of his existence (soul in body).

(sicha, Shabbos Parshas Toldos 5752)

5 TISHREI: JEWISH WOMEN AT THE FUTURE REDEMPTION – REVELATION OF THE S’FIRA OF MALCHUS

Our Sages, of blessed memory, say (Sota 19b): “In the merit of the righteous women of that generation, the Jewish People were redeemed from Egypt,” and by the same token in relation to the Future Redemption, which will be in the merit of the righteous women of that generation...

In addition, the quality of Jewish women is emphasized (not only by bringing the Redemption, but) also (and primarily) in the Redemption itself:

It is known and explained in kabbalistic and chassidic texts (e.g., *Torah Ohr*, end of Parshas VaYigash) that in the Future to Come, there will be revealed the quality of the s’fira of Malchus (mekabel, woman), the root of which is higher than all the s’firos (mashpia, man), as is written, “a woman shall go after a man” (Yirmiyahu 31:22), “a virtuous woman is the crown of her husband” (Mishlei 12:4).

(sichos, Shabbos Parshas Bo and Parshas B’Shalach 5752)

6 TISHREI – HISTALKUS OF THE REBBETZIN CHANA: JEWISH WOMEN AT THE FUTURE REDEMPTION – PREFERENCE IN RECEIVING “THE NEW TORAH”

As is known, the Redemption from Egypt was in the merit of the righteous women of the generation. Furthermore, since the Redemption was for the purpose of giving the Torah, as is written (Shmos 3:12), “When you take the people out of Egypt, you will worship G-d on this mountain,” therefore, the women preceded the men at Mattan Torah. “So shall you say to the house of Yaakov” – these are the women; “and tell the sons of Israel” – these are the men (ibid. 19:3, and Rashi’s commentary).

So it will be even at the Future Redemption:

Since the Redemption will come in the merit of righteous Jewish women, they will have priority regarding “a new Torah [that] will come forth from me.”

(Seifer HaSichos 5749, pg. 239)

7 TISHREI: THEY SHALL SEE OPENLY THE TRUE EXISTENCE OF THE JEWISH PEOPLE IN THE FUTURE TO COME

In the Future to Come, they shall actually see the true existence of the Jewish People in a revealed sense, the essence of the soul, which is united with His Blessed Essence and Being, “Israel and the Holy One, Blessed Be He, are entirely one.”

(And this is) according to how it is drawn, instilled, and revealed in all levels of the “five names that (the soul) is called,” in all powers of the soul – pleasure, desire, intellect, middos – and their garments – thought, speech, and action.

Furthermore, within the physical body, in all 248 limbs and 365 sinews, it will be actually recognized and revealed that “Israel and the Holy One, Blessed Be He, are entirely one.”

(sicha, Shabbos Parshas Toldos 5752)

8 TISHREI: A STONE FROM THE WALL CRY OUT

In connection with the Future to Come, it is said, “A stone in the wall will cry out and a beam from the tree will respond.” The “inanimate” is presently silent, “they trample upon it and it remains quiet.” However, the time will come in the revelations of the Future, when the inanimate will begin to speak, relate, and demand: If while walking they neither thought nor spoke words of Torah, then why did they trample upon me?!

The earth has been waiting thousands of years, since the Six Days of Creation. In the meantime, many living creatures, animals, etc., have walked upon it – waiting for a Jew, two Jews, to walk upon it and discuss words of Torah. But if not, it says: You are also just like an animal!

(HaYom Yom, 15 Adar Rishon)

9 TISHREI – EREV YOM KIPPUR: DAVENING FOR THE REDEMPTION WITH SINGING AND JOY

There is an additional and also basic instruction on the concept of song in relation to the avoda of davening [which is also called singing] – in a manner of song...

This has special relevance to davening for the True and Complete Redemption (and particularly after “all the appointed times have [already] been finished,” and all matters of avoda have been completed, as in the words of my revered father-in-law, the Rebbe, leader of the generation) – that in addition to the feeling of desire, longing, and yearning for the Redemption (until now), there must now also be the main feeling of joy that the Redemption is actually coming at this very moment.

(sicha, Shabbos Parshas B'Shalach 5752)

10 TISHREI – YOM KIPPUR: EATING AND DRINKING ON YOM KIPPUR

If Moshiach Tzidkeinu will come during the Ten Days of Repentance, it stands to reason that people will eat and drink on Yom Kippur, if this will be during the seven days of dedication of the Third Beis HaMikdash, according to what we have found regarding the First Beis HaMikdash that it was first dedicated on the eighth of Tishrei, and they ate and drank on Yom Kippur (Mo'ed Katan 9:1).

This applies all the more so with the Third Beis HaMikdash, regarding which it is said (Chagga'i 2:9), “The glory of this last House shall be greater than the first one.”

Thus, it can be said that its greatness will not only be in its construction and years, as with the Second Beis HaMikdash, but also in its dedication (at least as with the First Beis HaMikdash).

(Seifer HaSichos 5749, Vol. 1, pg. 12)

11 TISHREI: PURITY IN THE FUTURE TO COME – HIGHER THAN G-D'S NAME

It is said in relation to the sprinkling of the ashes of the red heifer in the Future to Come (Yechezkel 36:25), “And I will sprinkle clean water upon you, and you will be clean,” i.e., the sprinkling will be through G-d.

This matter emphasizes the quality of the Jewish People, in the words of the Mishna (end of Yoma, Chapter Yom HaKippurim): Fortunate are you Israel! Before Whom are you purified and Who purifies you? Our Father in Heaven...

Furthermore, we should add the precise language “Before Whom are you purified,” in accordance with what is written, “You will be purified before G-d,” meaning higher than G-d's Name, i.e., the purity of the Jewish People is higher than the Name of G-d.

Chassidus thereby explains (*Kesser Shem Tov*, Appendix, sec. 10) the reason why the day after Yom Kippur is called “G-t's Nahmen” (G-d's Name) –

Since Yom Kippur is “before G-d,” higher than the Name of G-d, therefore, the day after Yom Kippur has no particular name, and is called only “G-t's Nahmen.”

(yechidus, 6 MarCheshvan 5752)

12 TISHREI: KOHANIM PREPARE FOR THE REDEMPTION THROUGH BEING CAREFUL AGAINST IMPURITIES

The culmination of the concept of purity will be at the True and Complete Redemption, as is written, “And I will sprinkle clean water upon you, and you will be clean” (Yechezkel 36:25).

There is also a similar preparation for this during the time of the exile, as the Kohanim are careful regarding matters of impurity, and it can be said that this is also a preparation for the complete purity in the Future to Come.

(sicha, Shabbos Acharei-K'doshim 5751)

13 TISHREI – YAHRTZAIT OF THE REBBE MAHARASH: PREPARATION FOR THE REDEMPTION – THE COMMON FOLK KNEEL AND BOW DOWN [A]

My revered father-in-law, the Rebbe, told that the Rebbe Maharash (the *baal hilula*) would travel on a journey every weekday, and once (for some reason) he traveled on a different route, and when the common people saw him there, they kneeled and bowed before him. When he was asked about this, he replied: About whom it is written, “You shall be blessed more than all the nations”?

Thus, since the ultimate purpose of man's creation is to make a dwelling place for Him in the lower realms – particularly in the final generations before the Redemption, when we must finish and complete the

making of the dwelling place, achieved through a Jew's serving G-d in such a manner that even Gentiles, etc., recognize his merit to the point of blessing him – it is understood that every single Jew is given strength from Above for this objective.

(Kuntres Chag HaSukkos 5750)

14 TISHREI – EREV SUKKOS: PREPARATION FOR THE REDEMPTION – THE COMMON FOLK KNEEL AND BOW DOWN (B)

And this is the reason why my revered father-in-law, the Rebbe, retold this event and ordered that it should be publicized – in order to increase the bestowing of strength for this purpose within each and every Jew.

In addition to the bestowing of strength through the event itself happening to a nasi – the nasi is everything – is the bestowing of strength to each and every Jew. Thus, when the nasi reveals and publicizes the matter, it increases the bestowing of strength to finish and

The concept of simcha at the coming of the Moshiach is alluded to in the name of Moshiach – “whose name is Menachem” (Sanhedrin 98a) – who will comfort and cheer us, as is written, “Give us joy corresponding to the days You afflicted us.”

complete the making of the dwelling place for Him.

(Kuntres Chag HaSukkos 5750)

15 TISHREI – 1ST DAY OF SUKKOS: SUKKOS AND THE FUTURE REDEMPTION

“On the first day, there shall be a holy assembly, you shall do work of labor,” “And you shall take for yourselves on the first day the fruit of the beautiful tree, etc.” (BaMidbar, Chapter 23).

The Gemara states regarding this (P'sachim 5a) that as reward for the two “firsts” – resting on Yom Tov and “the taking of the lulav” – we merit “the building of the Beis HaMikdash and the name of Moshiach,” who is called “first” (“As a Throne of Glory, exalted from the first, so is the place of our Sanctuary, “The first one to Tzion, behold, behold them”).

The Maharsha interprets this: The holiday of Sukkos is commemorated “because I had the children of Israel

dwell in *sukkos* when I took them out of the land of Egypt,” and through dwelling in *sukkos*, they merited the Beis HaMikdash, about which it is said, “His Tabernacle was in Shalem,” and the taking for the Four Species is connected with joy, as is written, “And you shall take for yourselves, etc., and you shall rejoice, etc.,” and therefore, they will thereby merit the future joy at the coming of the Moshiach.

(Likkutei Sichos, Vol. 19, from pg. 356)

16 TISHREI – 2ND DAY OF SUKKOS: THE HOLIDAY OF SUKKOS AND THE NAME OF MOSHIACH (B)

The holiday of Sukkos is commemorated, “because I had the children of Israel dwell in *sukkos*”... that, as reward for the two “firsts,”... we merit the name of Moshiach... they will thereby merit the future joy at the coming of the Moshiach (Maharsha, P'sachim 5a).

The precise language “the name of Moshiach” is because the concept of simcha at the coming of the Moshiach is alluded to in the name of Moshiach – “whose name is Menachem” (Sanhedrin 98a) – who will comfort and cheer us, as is written, “Give us joy corresponding to the days You afflicted us.”

(Likkutei Sichos, Vol. 19, from pg. 356)

17 TISHREI: SIMCHAS BEIS HA'SHOEIVA (A) – IN THE BEIS HA'MIKDASH AND TODAY

We find an additional emphasis on the concept of simcha on the holiday of Sukkos, in addition to the obligation of rejoicing on every Yom

tov, as the Holiday of Sukkos is called (by its proper name) – the Time of Our Rejoicing.

In addition, Sukkos also has another special aspect of joy – Simchas Beis HaShoeiva, the drawing of the water at night in the time of the Beis HaMikdash (for the water libations the following day upon the altar) was a joyous event – “And you shall draw water with joy from the wellsprings of deliverance” – and with the greatest joy, to the point that our Sages, of blessed memory, say (Sukka, beg. of Chapter 5), “Anyone who has not seen Simchas Beis HaShoeiva has not seen joy in his lifetime.”

Furthermore, as has been mentioned on numerous occasions, even in these times (when we do not have the Beis HaMikdash), we make Simchas Beis HaShoeiva (in several respects) immediately, in full force, already from the first night of Sukkos.

(Seifer Hisvaaduyos 5745, pg. 282, Seifer HaSichos 5750, pg. 42)

18 TISHREI: SIMCHAS BEIS HA'SHOEIVA (B) – INCREASING AND GAINING STRENGTH SPECIFICALLY IN THE TIME OF THE EXILE

It appears that a Jew can come and claim: How can he be expected to be happy at Simchas Beis HaShoeiva and to increase in joy every night, at a time when we are in exile?

Answer: Every concept of the exile is only in order that it will be “so he shall increase, so he shall gain strength,” and thus, he possesses the ability to dance and be joyous at Simchas Beis HaShoeiva.

Furthermore, he even dances in the street...and not only does the street not disturb and confuse the Simchas Beis HaShoeiva, he causes the street itself to dance, to the point that everyone will see that it is a chassidic street.

(Seifer Hisvaaduyos 5745, pg. 282, Seifer HaSichos 5750, pg. 42)

19 TISHREI: SIMCHAS BEIS HA'SHOEIVA (C) – DANCING TOGETHER WITH MOSHIACH TZIDKEINU

“And the deed is the main thing” – to increase in Simchas Beis HaShoeiva on this night with greater strength and greater fortitude...

All this is according and comparable to the time when the Beis HaMikdash existed... Thus, in the spiritual sense, all concepts in the avoda of the Beis HaMikdash exist, even in these times, in the service of the soul of man. For the spiritual avoda in these matters makes the preparation for their imminent fulfillment in actual deed.

Similarly, in relation to Simchas Beis HaShoeiva through joy, we shall soon merit to rejoice at the Simchas Beis HaShoeiva in the fullest sense, “in accordance with the commandment of Your will,” on the Temple Mount and in the Beis HaMikdash.

And from the dancing of Simchas Beis HaShoeiva, we go to dance together with Moshiach Tzidkeinu, when in the Future to Come, “G-d does a dance for the tzaddikim...and everyone points with his finger and says, ‘Zeh’ (This)”...

(Seifer Hisvaaduyos 5745, pg. 282, Seifer HaSichos 5750, pg. 42)

20 TISHREI: CLAPPING HANDS ON SHABBOS AND YOM TOV

“We don’t clap hands, etc., and don’t dance [on Shabbos and Yom tov], etc., and surely clapping and dancing nowadays, etc., is because it is better for it to be unintentional, etc. And there are those who say that everything [of this sort] is permissible, etc.”

(Shulchan Aruch Orach Chaim 339:3)

Chassidim customarily (as we have seen among Chabad Rebbeim) clap hands and dance on Shabbos and Yom tov.

It can be said that the inner reason is that we are

approaching the coming of Moshiach Tzidkeinu, and therefore, we act according to the custom of Dovid Malka M’shichei, as is said, (Shmuel II 6:14), “And Dovid danced with all his might before G-d.”

(Likkutei Sichos, Vol. 1, pg. 230)

21 TISHREI – HOSHANA RABBA: OFFERING THE SEVENTY COWS ON SUKKOS – ELEVATING THE SEVENTY NATIONS OF THE WORLD

The holiday of Sukkos, and particularly the last day of Sukkos, marks the conclusion and culmination of all matters connected to Sukkos. Thus, on the holiday of Sukkos, we sacrifice seventy cows in the Beis HaMikdash – corresponding to the seventy nations of the world.

We understand from this that the last day of Sukkos, (when) the complete elevation of the seventy nations of the world (is fulfilled), is connected with the culmination in the Future to Come at the coming of Dovid Malka M’shichei, “For then I will convert the peoples to a pure language that all of them call in the name of G-d, to worship Him of one accord,” including the seventy nations of the world, fashioned into one unit, “to worship Him of one accord,” since “the sovereignty is G-d’s,” “G-d is One and His Name is One.”

(Seifer Hisvaaduyos 5747, pg. 322)

22 TISHREI – SHMINI ATZERES: TOGETHER IN THE JOY OF TORAH

On Simchas Torah, not only are all Jews joyous and dancing in the joy of Torah, this joy applies equally to men and women alike, naturally in separate places. The men are in the men’s section and the women in the women’s section (as we find at Simchas Beis HaShoeiva), but together with this, they all unite in the concept of simcha, “as one man with one heart.”

We can say further that the whole idea of separation between men and women is not due to concern over an undesirable matter, etc., and therefore, regarding the Future to Come, when “I will make the spirit of impurity to pass from the earth” (Zecharia 13:2), it is written, “Old men and women shall yet sit in the streets of Yerushalayim” (Zecharia 8:4) “the sound of a groom and the sound of a bride,” because there is no room for concern, etc.

(Seifer Hisvaaduyos 5747, Vol. 1, pg. 345)

23 TISHREI – SIMCHAS TORAH: IT’S POSSIBLE THAT THEY WILL OFFER SACRIFICES IN THE BEIS HA’MIKDASH ON THIS VERY DAY

Since Moshiach Tzidkeinu can come immediately mamash, and the Third Beis HaMikdash will immediately descend, already elaborately built, there can still be time

to offer the daily sacrifice towards the evening that day, and all the more so regarding the kindling of the menorah, “for the menorah is only dedicated [specifically] by kindling the seven lights towards the evening.”

In general, when Jews hear such things, they are astonished...but not so the Torah!

Thus, according to Torah, the Third Beis HaMikdash “elaborately built, will be revealed and come from Heaven,” and then “Aharon and his sons and Moshe are with them” – without the need to wait for “the sprinkling of the third and seventh [days]” – and they shall immediately offer sacrifices...

And since the Torah is the baal ha’bayis over the world’s existence, therefore, when Torah is not astonished, then the Jewish People are also not astonished!

(23 Shvat 5748)

Chassidim customarily clap hands and dance on Shabbos and Yom tov. The inner reason for this is that we are approaching the coming of Moshiach Tzidkeinu, and therefore, we act according to the custom of Dovid Malka M’shichei, as is said, “And Dovid danced with all his might before G-d.”

24 TISHREI – ISRU CHAG: THE CONVERT AND THE SACRIFICE IN THE BEIS HA’MIKDASH

Conversion in the time that the Beis HaMikdash existed was done through circumcision, immersion [in a mikveh], and a sacrificial offering. Notwithstanding the fact that since “there is no sacrifice in these times – he needs circumcision and immersion, and when the Beis HaMikdash will be rebuilt, he will bring a sacrifice.” Nevertheless, he is a “complete convert” in every respect.

Furthermore, the innovation here is that not only is he considered in these times to be “a complete convert” in every respect, but he will even be “a complete convert” in every respect when the Beis HaMikdash will be rebuilt, to the point that he is allowed to eat from the holy sacrifices (and his daughter can marry a Kohen who will serve in the priesthood when the Beis HaMikdash is built in the beginning of the days of Moshiach, who “builds the

Mikdash”), even before he brings a sacrifice.

For someone who converts in these times is a complete convert, and the sacrifice is a separate obligation.

(yechidus, 6 MarCheshvan 5752)

25 TISHREI: IMPURE ANIMALS WILL BE PERMISSIBLE TO EAT IN THE FUTURE TO COME

“This you shall not eat: the camel...the hare...the pig...they are impure to you” (VaYikra 11:4-8).

Today, these animals are impure and forbidden to eat, however, at the time of the Redemption, these animals will be cleansed from their impurity and become permissible to eat.

Thus, all impure animals are forced to wait for their purity until the fulfillment of the destiny of “I will make the spirit of impurity to pass from the earth,” when they will be permissible to eat, and the pig will immediately

become pure. Similarly, our wise men have interpreted and said: “Why is the pig called ‘chazir’? Because in the Future, G-d will restore it (I’hachziro) to the Jewish People.”

(Igros Kodesh, Vol. 3, pg. 153)

26 TISHREI: IN THE FUTURE TO COME – TREES WILL BEAR FRUIT ON THE DAY THEY ARE PLANTED

In their description of the days of Moshiach, our Sages, of blessed memory, discuss at length about the material good that we can expect in the Future to Come, e.g., “it bears fruit on the day that it is planted” (Toras Kohanim, B’Chukosai 26:4),

“Eretz Yisroel in the Future will produce cakes and fine silk clothes” (K’subos 111b).

The unique hidden meaning in the words of the Sages: In the days of Moshiach, Avodas Hashem will be on the level of “engraved from one side to another,” and will instill and take action with all its strengths and concepts in all things existing in the world.

Therefore, there will be no interruption between the actions of man and growth, rather the G-dly flow will have an immediate influence (“it bears fruit on the day that it is planted”), as (the materialism) will be unique (and united) with its root and source, the word of G-d.

(Likkutei Sichos, Parshas Behar-B’Chukosai 5751)

27 TISHREI: RESURRECTION OF THE DEAD – IN WHICH BODY WILL A REINCARNATED SOUL RISE?

On the matter of souls reincarnated several times –

which body will rise at the Resurrection of the Dead?

The general principle is that a soul goes through reincarnation...in order to repair that which was not repaired when it descended into a body the first time. Furthermore, since all Jews are filled with mitzvos like a pomegranate, therefore, every descent and reincarnation repairs several levels of the soul, and at the Resurrection of the Dead, everybody rises with the parts of the soul that it repaired.

...One should not question whether there will be many bodies with no...complete soul – for as I am aware, every level is included from all levels.

(Igros Kodesh, Vol. 2, pg. 93)

28 TISHREI: RESURRECTION OF THE DEAD – A MIRACLE THAT IS NOT CLOTHED IN NATURE

As explained by the Mitteler Rebbe in Shaar HaEmuna, among the qualities of miracles dressed in nature in relation to miracles that are higher than nature is that through a miracle being clothed in nature, it becomes revealed, whereas regarding miracles that are not clothed in nature, we only know of their existence, and not their nature.

Similarly, regarding the miracle of the Resurrection of the Dead, even though we will actually see that the person was dead at the beginning and now he is alive, we neither know nor grasp how he arose at the Resurrection.

By the same token, we find with all miracles higher than nature, and therefore, these miracles are called *niflaos*, as a *peleh* (wonder) is something that cannot be grasped by intellect.

(Kuntres Rosh Chodesh Sivan 5751)

29 TISHREI: MELECH HA'MOSHIACH AND HIS EFFORTS IN TORAH

“Moshiach is a king from the House of Dovid, well-versed in Torah” (Rambam, Hilchos Melachim, Chapter 11).

Toiling in the study of Torah is specifically what enables Moshiach to redeem the Jewish People (even though his main concept is being a king, “a king from the House of Dovid”).

Thus, the Torah precedes the world and is higher than the world, higher than the boundaries and limitations of the exile. For this reason, Yaakov Avinu sent Yehuda “to direct him to Goshen,” “to establish for him a house of study...so that the tribes will be well-versed in Torah” (B'Reishis 46:28, Tanchuma on the pasuk), i.e., through

the study and toil in Torah, the exile cannot exercise control over the Jewish People.

(Likkutei Sichos, Parshas VaYigash 5750)

30 TISHREI – 1ST DAY OF ROSH CHODESH MAR-CHESHVAN: THE KINGSHIP OF MOSHIACH AND THE KINGSHIP OF MOSHE RABBEINU

The kingship of Moshiach will be higher than the kingship of Moshe Rabbeinu, for Moshiach will be a “*morach v'dayan*,” he will judge by “smell,” i.e., he will have such strengths that he can see the p'nimius of every person and judge accordingly (the sense of smell is higher than all others, reaching until the essence of the soul).

Thus, halacha states regarding a king that he is only allowed to judge according to witnesses, whereas Moshiach will not need witnesses, rather, as stated above, he will judge by smell.

(Igros Kodesh, Vol. 4, pg. 181)

The soul of Moshiach includes the souls of the entire Jewish People, and therefore, he possesses the strength to redeem the Jewish People from exile.

1 MAR-CHESHVAN – 2ND DAY OF ROSH CHODESH: IN THE FUTURE, G-D WILL PAY MAR-CHESHVAN AT THE DEDICATION OF THE THIRD BEIS HA'MIKDASH

The Yalkut Shimon brings (Melachim Alef 184) that the First Beis HaMikdash was dedicated in the month of MarCheshvan, however, it was not opened until the following Tishrei.

The Yalkut concludes that as with the Mishkan built by Moshe, which was completed in the month of Kislev yet erected only in Nissan, and as a result, there remained a “debt” to the month of Kislev, “and since Kislev, when the work was completed, lost out, G-d said, ‘I must pay.’ And what did G-d pay [to Kislev]? The Chashmonean dedication, which occurred in the month of Kislev.

“Similarly, in the Future, G-d will pay the month of MarCheshvan” with the dedication of the Third Beis HaMikdash (as Kislev was paid with the dedication of the Second Beis HaMikdash on Chanukah), and on the contrary, the Third Beis HaMikdash will be a “double

salvation.”

(sicha, Shabbos Parshas Noach 5744)

2 MAR-CHESHVAN: THERE WILL BE NO REASON FOR WAR IN THE FUTURE TO COME

“In that time, there will be neither hunger nor war...because the good will be most plentiful and all delicacies will be as common as dust” (Rambam, Hilchos Melachim, Chapter 11).

When everyone will have all that he desires, there will no longer be a reason for war, the purpose of which is acquiring spoil, property or land. This is also the meaning of the prophecy of Yeshayahu: “And they shall beat their swords into plowshares...and no nation shall lift a sword against another.”

All weapons of war and destruction will be destroyed and all resources will be utilized for economic objectives.

(D'var Malchus 12:6)

3 MAR-CHESHVAN: THE SIGNS AND TIMES OF THE REDEMPTION – ALL THE APPOINTED TIMES HAVE PASSED; MOSHIACH IS BEING DELAYED FOR SOME UNKNOWN REASON

At the end of this time period, it is absolutely positively certain without the slightest doubt that the Time of the Redemption has already arrived. In the language of our Sages, of blessed memory, “All the appointed times have passed”...

We understand from this that the continuation of the avoda to follow – as long as Moshiach Tzidkeinu is delayed for some (completely unknown) reason – is not “the avoda of elevation,” as the avoda of elevation has been finished and completed.

(sichos, Shabbos Parshas Bo and Parshas B'Shalach 5752)

4 MAR-CHESHVAN: THE MANNER OF MAKING GOOD RESOLUTIONS – IF G-D FORBID, MOSHIACH WILL BE DELAYED

It is customary at these farbrengens, etc., to make

good resolutions to increase in all matters of Torah and mitzvos, and the spreading of Torah and Yiddishkeit and the spreading of the wellsprings [of chassidus] outward. Indeed, it is even the custom to preface and add (before accepting the resolutions), “if *ch*”v Moshiach is delayed,” for “I wait for him” that he will come literally on this day. We clarify that the good resolutions (in connection with the avoda in the time of the exile) are “if *ch*”v Moshiach is delayed.”

(sicha, Shabbos Parshas D'varim 5751)

5 MAR-CHESHVAN: MOSHIACH TZIDKEINU – A GENERAL SOUL AND A GENERAL YECHIDA

The soul of Moshiach includes the souls of the entire Jewish People, and therefore, he possesses the strength to redeem the Jewish People from exile...and as is known (Ramaz L'Zohar II 40:2), Moshiach represents the level of “*yechida*,” the general “*yechida*” of the Jewish People.

Dovid HaMelech merited the level of “*nefesh*,” Eliyahu HaNavi – the level of “*ruach*,” Moshe Rabbeinu – the level of “*neshama*,” Adam HaRishon – the level of “*chaya*,” and Moshiach will merit the level of “*yechida*.” Similarly, on the other hand, every Jew has a spark of the soul of Moshiach, i.e., the level of “*yechida*” in every Jew, the spark of the general “*yechida*.”

(Likkutei Sichos, Vol. 20, pg. 522)

6 MAR-CHESHVAN: MOSHIACH TZIDKEINU – A PROPHET GREATER THAN MOSHE

After “prophecy returns to Israel, which precedes Moshiach,” as is explained in the Rambam's *Igeres Teiman*, Chapter 3, Moshiach Tzidkeinu will have prophecy. Indeed, Moshiach is said to be “a great prophet, close to Moshe Rabbeinu” (Rambam, Hilchos T'shuva, Chapter 9).

We also derive from the Midrash Tanchuma (end of Parshas Toldos) that he is actually a greater prophet than Moshe (see Likkutei Sichos, Vol. 6, p. 254).

(sicha, Parshas Shoftim 5751)

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A REAL EXPERIENCE OF TISHREI WITH THE REBBE

Interview by Avrohom Reinitz

*Being with the Rebbe in Tishrei is an excellent opportunity to become more mekushar to him. * As long as we are in the final moments of galus and do not see the Rebbe, it is like the king in the field, without his royal garments and majestic revelations. We need an isarusa d'l'tata (arousal from below) and our own avoda in order to feel the love and fear of Tishrei with the Rebbe. * At the same time, we need to differentiate between genuine avodas Hashem that comes from a desire to become closer to the Rebbe and an imaginary substitute in which we try to bring the Rebbe close to us. * A fascinating conversation with Rabbi Noam Wagner, head of the Yeshiva G'dola Lubavitch in Johannesburg about Tishrei with the Rebbe.*

Before we get into the current situation, please describe what “Tishrei with the Rebbe” was like when we could see and be seen.

Tishrei with the Rebbe is a month of contrasts, with the seriousness and awe of Rosh HaShana and Yom Kippur and the simcha of Sukkos and Simchas Torah. Above all else, the atmosphere was electrified with an elevation of spirit, an existence that was beyond time.

In Tishrei there was never enough time. We had to rush in order to be in the right place at the right time. We also needed to prepare before davening with the Rebbe or before hearing a sicha from the Rebbe. Everything needed the proper preparation.

Throughout the month, and especially on busy days, there was always a fear lest we miss something. Maybe we wouldn't make it in time for the t'kios or maybe we wouldn't hear the Rebbe davening on 6 Tishrei, or maybe we wouldn't be able to see the Rebbe dance with the Torah.

For example, Erev Rosh HaShana: On that day, even Shacharis, which always begins precisely at ten o'clock, did not begin on time. Rather, it began when the Rebbe returned from the mikva.

The gabbaim did not announce the time for davening but said that it would begin when we would be ready. That could be nine in the morning and it could be, like in 5752, at twelve o'clock.

Right after Slichos of Erev Rosh HaShana, some of the crowd rushed to the Ohel, wanting to be there before the Rebbe arrived and then return for Shacharis. After Shacharis and Hataras Nedarim, the Rebbe said a brief sicha and then he went to his room and accepted panim from all those who arrived on the last day. (Those who arrived earlier had already passed by the Rebbe and given him their panim starting on Motzaei Shabbos of Slichos.)

The Rebbe accepted the general pidyon nefesh near his room and

said a sicha which could be heard over the sound system in the large beis midrash downstairs. Then the Rebbe went to the Ohel and when he returned they davened Mincha.

On Erev Rosh HaShana 5752 the atmosphere was intense with the powerful feeling of anticipating the Rebbe's hisgalus as Moshiach, since the Rebbe had said many times regarding that year, "the year that Melech HaMoshiach is revealed." Everyone understood this to mean the hisgalus of the Rebbe as Moshiach. This expectation intensified throughout the summer of 5751 and climaxed on the last day of the year.

The night of Rosh HaShana in Lubavitch is a very serious time, but in the latter years the Rebbe began encouraging singing when he

entered the beis midrash, even Rosh HaShana night. In 5752, the Rebbe encouraged the singing so strongly that it seemed we were already in the "Time of Our Rejoicing"... At the same time though, that year the Rebbe said that the Rebbeim would daven Maariv at length on the night of Rosh HaShana, and this was a lesson for Chassidim in general to daven Maariv at length that night.

Naturally, the highlight of Rosh HaShana was the shofar blowing. The introduction to the t'kios was the Haftora of Chana, which the Rebbe read in tears. In the large shul there was utter silence and all could hear the Rebbe say with his voice choked by tears, "I prayed for this child." We understood that it wasn't merely a story that took place 3000 years ago but something taking place in our generation and culminating in the final verse of the Haftora, "and He will give strength to His king and raise the glory of His anointed one."

The t'kios themselves are indescribable. If you were there, you know, and if you weren't, you won't understand. Perhaps the utter silence can be described, the hush that prevailed after the Rebbe finished the brachos of the Haftora. The Rebbe stood on the platform used for Krias HaTorah with his face covered by his tallis, and in a quiet voice he sang the Niggun 3 Tenuos. Then, in the silence, the Rebbe's voice suddenly burst forth, pleading, in a tone of d'veikus and incredible sweetness, beginning the psalm, "*La'm'natzaei'ach livnei Korach mizmor.*"

During the t'kios there was an enormous tension in the shul. In stories of Chassidim, as well as in sichos of the Rebbeim, the t'kios are described as a war against the forces of evil which try to disturb the awesome and majestic event of the coronation of Hashem as King over the world.



Most years, one could see a manifestation of this war in the great difficulty in blowing the shofar, to the extent that sometimes it was necessary to change shofaros in the middle of the t'kios. On Rosh HaShana 5752, both on the first and second days, the t'kios went fine without any problems. The Rebbe blew all the t'kios in succession and didn't even stop, as is customary, between each set.

The farbrengen began on the second day, towards evening. The somber mood of Rosh HaShana slowly made way, for a happier mood, and when it was time for kos shel bracha, the atmosphere was completely different.

6 Tishrei stands out in the Aseres Yemei T'shuva for it was when the Rebbe was the chazan on his mother's yahrtzait. In 5752, 6 Tishrei was on Shabbos and whoever wanted to hear the Rebbe daven had to push with all his might.

I remember that that year some people shushed the crowd when the Rebbe sang "Hu Elokeinu" in Musaf, wanting to hear the Rebbe's voice. The Rebbe was not pleased by this and motioned to the crowd to sing. The Rebbe referred to this in the subsequent sicha and said that the custom was that when the chazan repeats the words "Hu Elokeinu," the congregation sings it.

The next special date, perhaps the busiest day of the year, was Erev Yom Kippur. It began the night before, when we bachurim waited all night in the kollel in anticipation of receiving the tickets that would enable us to stand nearby for the blessing of the T'mimim. From 5739, the way it worked was, only the older bachurim, over age 23 stood in the small zal. In the other room stood the talmidim on K'vutza and the bachurim over 22, and outside stood the rest of the bachurim.

Even among those who stood

outside there were rules, and whoever wanted to stand near the window, to be able to see and hear the blessing of the T'mimim (because starting in 5749 the Rebbe stopped using a microphone), had to get one of the first numbers.

We spent the night in the kollel and in the middle of the night we went to do Kaparos. At seven in the morning we went to see the Rebbe go out with a rooster for Kaparos, and then we returned to the kollel, where we waited for the tickets. After a nap we went to the mikva and got ready for Shacharis. After Shacharis we stood on line for lekach and then we rushed off to eat the first meal of the day. Mincha was followed by the Rebbe's general blessing to Anash. At some point we ate the Seuda Mafsekas.

The blessing of the T'mimim was one of the most moving events of the month. The Rebbe came in wearing a kittel and tallis and looked very somber. The Rebbe covered his head with the tallis and in a soft and trembling voice he began with the Birkas Kohanim. Then the Rebbe said that the T'mimim had to learn from the Rebbeim, to act in a way of he who has a good eye is blessed. At certain points the Rebbe choked up.

Right after the blessing the Rebbe went down for Kol Nidrei while we remained to hear chazara of the Rebbe's blessing. When the chazara was over, we barely managed to arrive for the end of Kol Nidrei. After Maariv, the Rebbe remained to recite T'hilim, which, by the way, he introduced in 5712.

Yom Kippur was a relatively calm day, at least until the break after Musaf. People began grabbing spots for Mincha. There were places from which you could hear the Haftora of Yona and places from where you could clearly see the Rebbe singing Napoleon's March. Of course, everybody preferred trying to get a good spot to see the Rebbe

***At a certain point,
you felt that it was
impossible to go
on. Your body
stopped
functioning and
the neshama
danced!***

encouraging the March.

The crowding was indescribable. When we reached those lofty moments in which the Rebbe went up the special steps which were placed especially on the platform where he davened, and enthusiastically encouraged the March, it was the signal that the Yomim Noraim were over and the "Time of Our Rejoicing" had begun.

What was the highlight of the second half of the month, during Sukkos and Simchas Torah?

The enormous simcha was definitely the thread that ran through the days of Sukkos, the nights of Simchas Beis HaShoeiva, Shmini Atzeres, and Simchas Torah. The simcha began right after Maariv on the first night of Sukkos. After Maariv the Rebbe said a sicha in the course of which he spoke strongly about the simcha required during these days. These sichos, which began in Hakhel 5741, were considered by the Chassidim as a Hakhel gathering in which the king strengthens the nation in the service of Hashem, "for the king is the emissary to give over the word of G-d."

Following the Rebbe's talk about simcha, circles of dancers erupted in spontaneous joy that quickly left the shul for the street. After a short break for the Yom Tov meal, we went



to the Simchas Beis HaShoeiva and the simcha on Montgomery Street was a direct continuation of the Rebbe's sicha.

The Rebbe was always serious on Hoshana Raba. It was reminiscent, to a certain extent, of Motzaei Shabbos Slichos, when the entire crowd was upbeat but the Rebbe was

somber. In 5752, the Rebbe himself spoke in unusual terms of the need for enormous simcha and said that there was no need to wait for Simchas Torah; they could begin now to go out of all limitations with great simcha.

This all led up to Shmini Atzeres and Simchas Torah. When the

Rebbe came in for hakafos the crowd simply levitated a few inches off the floor. The simcha was tremendous and as much as they tried to rejoice, they didn't manage to keep up with the Rebbe himself. The Rebbe's simcha on those days rent the heavens. Those who knew that the Rebbe hadn't slept for a week knew that his simcha was completely supernatural.

The culmination was the Rebbe's hakafos, when the Rebbe went up on the bima and danced with the Torah. The Rebbe danced with an unbelievable fervor, turning to face all directions so that everybody could see him. The entire crowd danced with a holy enthusiasm, but when the Rebbe turned in a particular direction, you could see all the Chassidim in that area uplifted to even greater heights. Then the Rebbe turned in another direction and all the people in that area began to jump up and down.

At a certain point, you felt that it was impossible to go on. Your body stopped functioning and the neshama danced!

On the two nights of Shmini Atzeres and Simchas Torah, during the first hakafa of the Rebbe, there was tremendous simcha. Afterwards, during the five middle hakafos, there was ordinary simcha, nothing unusual. Then, at the seventh hakafa, the Rebbe went up again with the Torah and raised the level of simcha to new heights.

In hindsight, we saw a hint to our times when at first it was very joyous, then there is concealment, but the simcha after the concealment, during the seventh hakafa, was far greater than the earlier hakafos, even greater than the first hakafa.

After all you describe, is it possible for us to feel even a drop of those giluyim?

The Rebbe said a maamer in which he explains the difference

between Elul when the king is in the field and the rest of the year in which the king is in his palace. When the king is in his palace, he is majestic, with all the great revelations of his majesty and greatness. At this time, whoever is close to the king feels a strong yearning to be with him, along with natural fear and awe, the awe of his majesty and the feeling of shame.

In Elul, when the king goes out to the field, he is dressed like the average person and these clothes conceal his majesty. At this time, you can be standing close to the king but not feel a yearning to cleave to him, nor feel any fear of him, because he is not fully manifest.

However, one who succeeds in arousing a yearning for the king in the field is received graciously and is able to connect to the essence of the king, beyond the external trappings.

In recent years, the Rebbe is in the field in Tishrei too. The clothing conceals all the lofty revelations that we merited for decades and suddenly we don't see the majestic scenes that we remember from Tishreis of yesteryear.

At this time of concealment, we need to learn the Rebbe's sichos and recognize the true reality that the king is here, that the Rebbe is here in 770, and with an "arousal from below" and inner avoda, get ourselves to feel the closeness of the king. When we succeed, we attain a far greater level, for we reach the king's essence and not merely his giluyim.

It is important to stress though, that the month of Elul is a precursor for the king's palace. As great as Elul is, when we can access the very essence of the king, nobody wants to remain in Elul. We all yearn for the moment when the king returns to his palace and we can see the Rebbe MH"M in his glory.

Hashem decided that before the ultimate Tishrei we need to

Why does it matter? Because we believe that the Rebbe is really in 770! When people do things that come from the world of fantasy, things that they invent themselves, without a source in the sichos or the Rebbe's conduct – this interferes with genuine emuna that the Rebbe is really with us, and not in our fantasies.

experience Elul in which we don't see or sense the Rebbe and the avoda is to arouse the feeling within ourselves that although we don't see and don't perceive, we know with certainty that the king is here, that the Rebbe is here. When we know it in a way of daas, when we bind our daas with a very strong and powerful bond and we focus our minds on this strongly and constantly, then we succeed in truly feeling the Rebbe's presence, including the feeling of awe and love that beats in the heart of anybody who ever experienced Tishrei with the Rebbe.

We all hope for the moment when we get to see the Rebbe again, but in these final moments of galus, when we are spending Tishrei in Beis Chayeinu and do not see the Rebbe, we must be devoted to the core essence of the Rebbe even if there are no giluyim.

From this perspective, we have an advantage nowadays over previous years, because back then, Chassidim came to the Rebbe in order to uplift their own inner selves. They wanted to receive giluyim and that's why

they went to the Rebbe. Today, Chassidim who go to the Rebbe do not see any giluyim and they have to work very hard in order to attain the same feeling of being with the Rebbe for Tishrei.

Most of the bachurim who come for Tishrei nowadays never experienced a Tishrei with the Rebbe and they don't know what it was like. What can they do to feel the Rebbe's presence?

First of all, they need to know and internalize that the Rebbe is here, in 770. That is the foundation. Then you have to read and know what the Rebbe did in Tishrei in the years when we saw the Rebbe. The main thing is to use every free moment to thoroughly learn the Rebbe's sichos and maamarim, maamarim and sichos of Tishrei as well as sichos that deal with the eternal life of the Nasi HaDor and the special quality of Beis Rabbeinu Sh'B'Bavel.

A bachur who comes to 770 for the first time should not expect that as soon as he walks into 770 he will experience lofty feelings. Today,



when there are no giluyim, everybody must work on himself with a true inner inspiration.

We have to internalize that the true reality is that the Rebbe is here, in 770, even if we don't see him, since this is the truth according to the Rebbe's sichos. In order to feel it, we have to learn more and more, until this knowledge penetrates and influences our emotions.

Obviously, at the same time, we need to demand from the depths of our heart that we merit to see the Rebbe immediately, in his palace.

Aside from learning Chassidus and studying the Rebbe's sichos, are there other things that can be done to concretize the fact that the Rebbe is with us?

If you daven in the Rebbe's minyan, you feel the Rebbe's presence. Even when you don't see the Rebbe, just knowing that you are davening in the Rebbe's minyan and seeing his *shtender* (lectern) and chair, strengthen the feeling that you are with the Rebbe.

The Alter Rebbe once asked the Mittlerer Rebbe with what intentions

he davened. After the Mittlerer Rebbe enumerated the levels of Chassidus that he thought about during davening, he asked the Alter Rebbe what he davened with. The Alter Rebbe answered: with the chair and *shtender* [i.e., the awareness of G-d within the physical]. In one of the sichos, the Rebbe explains that the Rebbe's chair and *shtender* themselves can lead to a special inspiration.

After Simchas Torah 5738, although the Rebbe did not come out for davening, he davened in his room at the time the minyan davened. Mincha was at 3:15 and Maariv at 6:45. In general, over the years, the Rebbe did not always join the minyan, but he always wanted the minyan to take place on time because it is the Rebbe's minyan. Even if the Rebbe does not come out for a t'filla, the Rebbe wants people to daven in his minyan.

Aside from this, there are the big farbrengens on Motzaei the Yom Tov, after Rosh HaShana and after Simchas Torah. The Rebbe's presence at the Simchas Torah

farbrengen is particularly significant in light of what happened on Simchas Torah 5738. After having had a heart attack, the Rebbe said the Chassidim should be told to have the farbrengen and to know that "you will be remembered" specifically when "your seat is empty." In other words, although they don't see the Rebbe sitting there, they should know he is there. Indeed, Chassidim prepared the Rebbe's chair for the farbrengen and farbrenged, with the knowledge and faith that the Rebbe was farbrenging with them.

In 5738, they did not prepare for farbrengens on the following Shabbasos since in those years the Rebbe did not farbreng every Shabbos. In addition, a new order began in which the Rebbe farbrenged from his room over a loudspeaker every Motzaei Shabbos.

The fact is that what the Rebbe said was in connection with the special farbrengen at the end of Yom Tov and it's interesting to see how these farbrengens were accepted by all Chabad Chassidim, with their differing views. All of them come to 770 at the end of Yom Tov and participate in the farbrengen that is held with the feeling that the Rebbe is here.

It was always said that you can rely on the Chassidim's sense of smell, and this sense has not failed whether it's the Rebbe's minyanim or the big farbrengens at the end of each Yom Tov. Both are based on what the Rebbe said and did.

Since we do not see the Rebbe, how do we know that the Rebbe is actually with us at the davening and farbrengens? Did the Rebbe say anything about this?

We are living in a difficult time in which we don't see the Rebbe and we need to do hard work in order to feel the Rebbe's presence. The question that arises is: Are we making all this up and living a

fantasy?

The answer is: No. This is not a fantasy. We are living in the reality of Torah. When we learn in Chassidus that in every generation there must be the Moshe Rabbeinu in a physical body, it is clear to us that the Nasi HaDor, the Rebbe MH”M, is *chai v’kayam* in a physical body and continues to be the source of Divine energy to all the members of the generation.

When we learn in his sichos that the place of the Nasi HaDor is 770, and from there he influences all members of the generation “*ad olam*” (forever), and in this place the Rebbe MH”M will be revealed first, and 770 is where the Beis HaMikdash will come down first and from there it will return to Yerushalayim – it is clear to us that according to Torah, the Rebbe is in 770.

As Chassidim, we believe in the truth of the Rebbe’s sichos, and we know that this is the reality according to Torah, even if we don’t see it. This point has been discussed at length in various forums, including *Beis Moshiach*, and I won’t elaborate here.

So when we know that the reality is that the Rebbe is in 770, and we also know that throughout the years the Rebbe was particular about davening in a certain minyan, and even when he personally did not participate in the minyan he davened along with the minyan in his room, it is clear that it is still the Rebbe’s minyan. If you daven in that minyan you have the privilege of being in the same minyan as the Rebbe.

Since we don’t see the Rebbe, we cannot know whether the Rebbe is actually in the minyan or not, but that’s another matter, a matter of personal feeling. We don’t have to know everything, and as it says, “train your tongue to say, ‘I don’t know.’” All we know is that, generally speaking, the Rebbe is here

and this is the Rebbe’s minyan. We know that this is a time to sense the Rebbe and to be connected to him including via the physical items (shtender and chair) belonging to the Rebbe, which we can see.

The Rebbe said in a sicha of Nissan 5747 that the Rebbe’s eternal life **physically** is also expressed in that you can see his physical belongings in the same place they stood when you could see the Rebbe. Hiskashrus to the Rebbe is also through connecting to his physical belongings.

Another important point. We have to be ready for the Rebbe to appear at any moment. Everything has to be ready, including and especially us. I am referring primarily to spiritual preparedness that we should have the feeling that any minute now we will see the Rebbe sitting and farbrenging or standing and davening. We have to be ready for this.

After 27 Adar 5752, when the Shabbos farbrengens stopped, it pained us bachurim to see men leaving shul before 1:30, the time when farbrengens generally began. We felt you had to be ready for the possibility that the Rebbe would come back and farbreng. We don’t know whether the Rebbe will come down to farbreng or not, but we can make sure we will be there!

However, at this time, specifically, we need to differentiate between the need to get close to the Rebbe and the imaginary substitute in which we attempt to bring the Rebbe close to us. The way we can know the difference is simple. If we come to a t’filla or a farbrengen of the Rebbe, we are coming and preparing to receive the Rebbe’s light. Whether or not the Rebbe comes, depends entirely on him.

If someone thinks that he is the one who decides when the Rebbe comes and goes, when the Rebbe gives out *kos shel bracha* or dollars –



he is living in fantasyland. He is cobbling together his own version of a Rebbe in the world of the imagination.

Why does it matter? Because we believe that the Rebbe is really in 770! When people do things that come from the world of fantasy, things that they invent themselves, without a source in the sichos or the Rebbe’s conduct – this interferes with genuine emuna that the Rebbe is really with us, and not in our fantasies.

That is why I emphasized regarding t’fillos too, that we know only in a general sense, because this is based on what the Rebbe said and did. We need to minimize our involvement in such matters and to know that what the Rebbe said – that the Nasi Ha’dor is *chai v’kayam* and his place is in 770 until the coming of Moshiach – is the reality. More than that, we don’t know.

When we make this distinction, between things the Rebbe said or did and things which we invent, it diminishes the blurring of boundaries. For if someone decides that he too can decide the reality without seeing it, he places the Rebbe on the same level as his own ideas, G-d forbid.

The same goes for the Dalet

Whoever saw the Rebbe's face that Shabbos knew that this was a matter of playing with fire. The rest of the story is not important here. What's important is the lesson: We are not the ones who tell the Rebbe what to do!

minim prepared for the Rebbe. Some Chassidim were inspired to prepare Dalet minim for the Rebbe. This was endorsed from a halachic perspective by Rabbi Marlow a"h, who came himself to say the bracha on these Dalet minim to show that there was no halachic problem in preparing the minim for the Rebbe, as well as enabling people to say the bracha on them.

That's all well and good, but since we cannot be the ones to establish the reality, we cannot categorize these minim as the Rebbe's minim. Nobody saw the Rebbe accept them and there is no sicha or conduct on the Rebbe's part from which we can derive anything of the sort.

Therefore, it must be clear that although it is wonderful that these Dalet minim were prepared for the Rebbe, and thousands of people said the bracha on them, and as the saying goes, "there is nothing more *hadar* (beautiful) than thousands of people saying the bracha on the esrog" – we cannot blur the lines and say these are the Rebbe's Dalet minim!

To say that these are the Rebbe's minim is just like saying that if I take the Rebbe's chair from here to there, then the Rebbe must be there

because the chair is there! My moving the chair doesn't compel the Rebbe to move along with it!

Even when things were done in an orderly way, by an organizing committee, the Rebbe did not always agree to new arrangements. For example, on Sukkos 5752, the committee decided that due to the large crowd it would be better for the Rebbe's sicha after Maariv to be said from the farbrengen dais. They prepared a path for the Rebbe over the benches between the platform in front and the farbrengen dais on the side of the shul and the plan was that the Rebbe would sit on his chair and say the sicha just as at a farbrengen.

Everything was prepared but the Rebbe thought otherwise and when he arrived at his place at the front, he stood and said the sicha. The next day, of course, they brought a shtender. This shows us that even when the committee that was endorsed by the Rebbe decided that things should be a certain way, it didn't mean the Rebbe necessarily agreed.

When the committee makes new arrangements, you can say that this is part of their job, but when a bachur decides to make new arrangements in 770, this is serious, as the following story illustrates.

After 5725 it was customary, when the Rebbe farbrenged on Shabbos, that the Rebbe would announce, through the secretaries, which Rashi he would be discussing so people could prepare. One Shabbos, one of the bachurim decided to have some fun and said to the gabbai in the name of one of the Rebbe's secretaries that the Rebbe would speak about a certain Rashi. The unsuspecting gabbai announced this after the davening.

The Rebbe's face turned pale and he said to the gabbai, "Who told you that?" Whoever saw the Rebbe's face that Shabbos knew that this was a matter of playing with fire. The rest of the story is not important here. What's important is the lesson: We are not the ones who tell the Rebbe what to do!

This is so obvious that it's odd that we have to talk about it!

Where do you think this approach comes from?

When the Rebbe decided to stop receiving Chassidim for private audiences, there were Chassidim who couldn't accept this. They wrote to the Rebbe repeatedly that they had to have private audiences. At a certain point the Rebbe responded that apparently the person hadn't heard that now, yechiduyos take place within farbrengens or at the general yechidus.

Where did that stubbornness on the part of Chassidim come from, to demand private audiences? To these Chassidim, the Rebbe was defined in several ways. One way was that he is a tzaddik who receives his Chassidim for yechidus. That's the way it always was, with all the Rebbeim, and so to them, this was part and parcel of being a Rebbe. When the Rebbe stopped private audiences, they felt they had less of a Rebbe, r"l.

The same thing is happening today. There are people to whom the Rebbe is a tzaddik that gives out

dollars. Since the Rebbe is not giving out dollars now, it's hard for them to accept this. They find this lacking in the Rebbe; they feel the Rebbe must give out dollars, so they feel their Rebbe is complete.

What do they do when the Rebbe decided that there was to be no more distribution of dollars? They make believe that the Rebbe is giving out dollars! The problem is that our Rebbe is a genuine Rebbe, a real person, and they have turned him into something unreal that changes according to any individual's fancy, r"l.

Some maintain that the Rebbe trained us to behave in extreme fashion and each year there was something new. Therefore, they say, we cannot be left with things

celebrate extremism. That is definitely not the Rebbe's way.

We must stick to the one and only truth which is within the Rebbe's sichos. Period. And do precisely what the Rebbe said. No more and no less.

If a Chassid has a hergesh about something that is not said in the sichos, as long as it fits with halacha and he consulted with his mashpia, he can act accordingly. Chassidim always had certain things they did that came from personal feelings.

However, you need to differentiate between personal feelings and things that are based on the Rebbe's sichos, like you differentiate between the holy and the mundane.

In addition, Chassidim made sure

We have to constantly move from level to level.

This doesn't mean, though, that every year we invent new horaos in the Rebbe's name! If we examine the Rebbe's horaos of the last years and try and see how many we do, we will quickly discover that we can make progress – not every year but every day – from the sichos themselves.

Let each of us ask ourselves: What percentage of the Rebbe's horaos do we do? And the horaos that we do – what percentage of your soul powers do we invest in them?

When the Rebbe said, "do all that you can to actually bring Moshiach Tzidkeinu immediately," and the Rebbe said that if they cried out in truth, "certainly, certainly, Moshiach would have already come," then as long as Moshiach has not come, obviously we haven't cried in truth, and each of us knows how much he can advance, every day, until he achieves a genuine cry from the heart.

Instead of inventing new horaos or sanctifying personal hergeshim, we need to simply sit down and learn the sichos of 5751-5752 in which the Rebbe agitated a great deal about the avoda necessary to bring the Geula and to examine ourselves. How much more do we need to do in order to completely fulfill what the Rebbe said in these sichos that were said 16 years ago?

When each of us advances in fulfilling and internalizing the Rebbe's sichos, with genuine Ahavas Yisroel among us even if there are differences of opinion or differences of hergeshim, we will certainly immediately merit the hisgalus of the Rebbe MH"m and we will all proclaim the proclamation that the Rebbe himself encouraged for over a year: *Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*

Today they invented something new – the communal hergesh. There is no such thing! It is true, though, that we have to constantly progress...

as they were in previous years; we have to constantly think of how to progress.

First of all, the Rebbe is not an extremist and the Rebbe did not train us to extremism. The Rebbe is a man of truth and that is how he trained us – to go in the way of truth of Torah, till the end. The truth is sometimes gentle and sometimes extreme, but it does not seek to establish extreme positions.

This truth is established in the Rebbe's sichos and so, when we heard the Rebbe's sichos, we were able to hear new things each year and we progressed accordingly. Today, when we don't hear new sichos, G-d forbid that we should invent things of our own just to

that their hergeshim did not stand out. They kept far away from showiness, like from fire, to the point that when a Chassid did a certain hiddur for personal reasons, and he saw that people had noticed, he was liable to stop doing it for a while, just so that he wouldn't be guilty of calling attention to himself when they would notice his hergeshim!

Today they invented something new – the communal hergesh. There is no such thing! What is correct in what you told me is that we have to constantly progress. No doubt about that. Chassidim explains the difference between a person and an angel is that angels are called *omdim* (those who stand) while people are called *mehalchim* (those who move).

THE WORLD'S GREATEST PROVIDERS OF HOSPITALITY

By Yisrael Yehuda

*In addition to Eshel-Hachnosas Orchim, which provides meals for the thousands of bachurim and other guests who come to Crown Heights for Tishrei, the residents of Crown Heights are amazing in their hospitality! They open their hearts, their homes, and their pockets for people who are not related to them, for people they may have never met before. * A look at the incredible hospitality in the Rebbe's sh'chuna.*

"It is forbidden for a person to travel on Erev Shabbos more than three parsaos from the beginning of the day, so that he arrives home with much of the day remaining and prepares a meal for Shabbos, for his household does not know that he is arriving that day in order to prepare it for him. Even more so, if he

will be a guest by others, for he will cause them embarrassment because they did not prepare something appropriate for guests."

(Rambam, Hilchos Shabbos, chapter 30, halacha 11)

The Rambam teaches us proper

behavior and manners as dictated by halacha. A guest should not appear suddenly without prior notice "for he will cause them embarrassment," because they certainly did not prepare properly for unexpected guests. What would the Rambam say if he heard the following story?

R' Chaim Hillel Springer relates:

"A year ago, before Sukkos, a woman in Crown Heights called Hachnosas Orchim and said that every Shabbos she hosts ten girls in her home. She figures that the girls will eat inside on Sukkos, so she will be able to have ten bachurim in her sukkah. Could they send her ten bachurim? Before hanging up she said, please don't forget!

"If you've visited Hachnosas Orchim around Sukkos time, you know how incredibly busy the organizers are, so I forgot the woman's request and remembered it only Erev Sukkos afternoon. At that point I could only remember the family's name but not their address, but her request was so touching that I decided to make the



The entrance to 770 piled up with suitcases

woman had originally intended...

What would the Rambam say about the dozens of balabatim who walk around after the davening and invite bachurim to eat with them? One bachur joins another and the balabatim go home surrounded by several if not a dozen bachurim!

* * *

Hospitality in Crown Heights is something you see year-round, but it is really outstanding during Tishrei. Starting from the beginning of Elul, the organization Eshel-Hachnosas Orchim gets to work. Dozens of T'mimim, who just finished their year on K'vutza, take their positions. All the sections and departments of the organization are set to work: unpacking all the necessary equipment, planning, programming, preparing, checking, making improvements and so on, in order to properly host the guests.

About a week before Rosh HaShana, there is a shift from preparation to action. Those responsible for dealing with the T'mimim – physically and spiritually – have nearly finished

effort to locate her. I opened a Crown Heights directory and called all the people with that name.

"At one home, the husband answered the phone and when I asked whether his wife had requested bachurim, he said he didn't know and that his wife was not home so he couldn't ask her.

He asked me to wait a moment and put down the phone. Then he came back and said, 'I don't know if my wife is the one who called you but the fridge is full of food and there is enough for the bachurim, so you can send them here.'"

That Sukkos, many more people ate at that family's house than the



The guests arrive

That's what anyone would feel when his daily routine has been completely changed. The familiar spots, his chevra, his timetable – they have all changed. Nevertheless, the residents of Crown Heights welcome the guests graciously and with open arms as we will go on to describe.

their preparations and have begun greeting the waves of T'mimim who start to arrive at this time.

Crown Heights looks different with T'mimim, T'mimim everywhere. The suitcases at the entrance to 770 pile up and the neighborhood turns into a mini-Israel with Ivrit being spoken wherever you turn. The streets are busy with traffic moving nearly 24 hours a day.

The department that is responsible for arranging places for families gets to work right after Rosh HaShana. The number of people arriving continues to grow as Sukkos approaches.

It's hard to describe Tishrei without Hachnosas Orchim, just as

it difficult to describe the amazing work this organization does. Thousands of T'mimim, families, and girls are cared for by Eshel, and each person finds his or her place. However, behind the fine-tuned logistical machine, which is funded by generous donors, Eshel relies on an incredible phenomenon that takes places in Crown Heights in which all residents, without arguments and assistance, without a budget and donors, hosts the Rebbe's guests year in and year out.

The ones who are fully aware of the scope of this phenomenon are mainly the organizers of Hachnosas Orchim who are witness to the devotion and love with which Anash of Crown Heights welcome guests. In order to prepare this article, which expresses the thanks of all guests past and future, I spoke with two young men who have taken on the responsibility, in recent years, of finding places for guests: Rabbi Chaim Hillel Springer and Rabbi Yisroel Aviyov. From their descriptions and stories we can get a sense of the most amazing hospitality in the world!

TAKING OVER THE NEIGHBORHOOD

The changes start with the small, seemingly insignificant things, but they can definitely become major annoyances, at least for certain people.

Imagine a young man, father of two children, who lives on Union Street. Every morning he wakes up to the quiet of his little street. Before going to kollel he stops in at Kahan's, fills up his basket with some needed items and then picks some fresh bagels for the children and some breakfast for himself. Later on he davens in 770, meets a friend or two, finishes talking to the insurance agent whom he met at the minyan, and then he heads for kollel with a cup of coffee.

Comes Elul and with the sounding of the shofar, which makes the heart tremble every morning, it seems as though the entire community is on wheels. His sleep at night is disturbed by people coming and going. When he leaves his house in the morning, his street looks like Eastern Parkway with dozens of T'mimim to be seen everywhere. His quiet street is quiet no longer and Ivrit is heard wherever he turns. The shul is crowded almost like 770.

What happened to the mikva with soap available in abundance every morning? Now, there is no soap and the mikva is packed with bachurim chattering away.

The line at the bagel store starts on the corner of President and Kingston and when our young man reaches the head of the line the bagels are no longer fresh, not to mention that the readymade breakfast has been sold out.

In order to get to the zal of 770 you need to jump over piles of suitcases. A minyan for Shacharis? How can you find a quiet minyan in this noise and crowding? Wherever our young man looks he sees unfamiliar faces. This is what Crown Heights looks like in Elul to the Crown Heights family. That's what anyone would feel when his daily routine has been completely changed. The familiar spots, his chevra, his timetable – they have all changed.

Nevertheless, the residents of Crown Heights welcome the guests graciously and with open arms as we will go on to describe.

GUESTS IN THE HOUSE

As Elul ends, the guests begin to pour in. A large percentage of the talmidim and families are placed by Hachnosas Orchim in various apartments. The rest of them, and they are a large number, are hosted by Crown Heights families and



One of dozens of sukkos with “kol dichfin” signs



T'mimim farbrenging in a sukka of a local resident

usually receive full room and board from them. Whoever has a relative or acquaintance in Crown Heights is happily invited to be a guest. If you think that a relative means a

grandparent, uncle, brother-in-law or brother, you are mistaken. A “relative” for Crown Heights hospitality purposes includes second or third cousins and

beyond. If you were making a simcha it is unlikely that you would send an invitation to this relative, but in Crown Heights, this relationship is sufficient to receive a warm invitation to come for the entire Tishrei. These relatives will give you the feeling that you are indeed a brother or at least an uncle or brother-in-law.

Make no mistake, we are not talking about the wealthy of Crown Heights. We are referring to people who work hard for a living, whose homes are not that large. The family usually has to be crowded together in order to make space for guests.

You also need to remember that it is traditional for Jews to visit family on Yom Tov, but when there are six mattresses spread out in your living room, it's hard to host. It's hard to visit others because they have the same situation... So the residents of Crown Heights forego their comfort in order to host the Rebbe's guests.

In addition, often these (distant) relatives bring along their friends. Sometimes, it suddenly becomes necessary to host another person, another relative who decided to show up in the middle of Tishrei, as has been customary in Chabad for generations, and the American family makes do with more crowding and welcomes the additional and unexpected guest, with genuine warmth.

Generally speaking, **every family** in Crown Heights has guests throughout Tishrei. Think of the bother, the crowding, the unpleasantness, the different cultural mentalities and the financial expenditure for each hosting family. The residents of the sh'chuna don't pay attention to these “trivial” details, and they fulfill the mitzva of hospitality with genuine joy.

When I was on K'vutza, a friend

related the following “Chad Gadya.” His father had a good friend from yeshiva in Lud who lives in Crown Heights. Naturally, my friend was regularly invited to this family and he felt like a member of the household. This bachur also had an uncle who lived in Crown Heights at that time. That uncle had a brother-in-law who is a shliach, and who wanted to attend the Kinus HaShluchim in Kislev. The uncle had no room and so he asked his nephew to ask his father’s friend whether he could host his brother-in-law for the Kinus HaShluchim.

My friend was daunted by this request since what connection was there between the brother-in-law of the uncle of my friend and his father’s friend. But after some pressure, he hesitantly asked whether they could host...

To his amazement, the balabus said he’d be happy to, as though it was his own relative. The shliach enjoyed his stay with this family, and the following year he was personally invited to come back. That’s what Crown Heights is like.

WHERE ARE MOST PEOPLE STAYING?

Until now, I described the independent hosting done by residents of Crown Heights, but you should know that all those who are placed by the Hachnosas Orchim organization are helped by the generosity of Anash in Crown Heights.

In order to put up the thousands of people, Eshel needs apartments, basements, stores – any place that can become a mini-dormitory. The organization either donates these sleeping quarters or rents them from the locals in Crown Heights. Nearly every person living in Crown Heights who has place is willing to let Hachnosas Orchim use it.

Remember, those who have a

basement can rent it out for Tishrei and make nice money (like paying for a bed for a night in Miron Lag B’Omer time), but most Anash forego the income and convenience and enable the organization to put up the guests.

The residents of Crown Heights do more than provide places to sleep; they also look out for the bachurim. Hachnosas Orchim will sometimes get a phone call from a local person informing them that they passed by an apartment of bachurim and saw that they don’t have blankets or a light or the door is broken.

and it has to be made ready for them.

Families that come for Tishrei are usually placed with local families or in apartments belonging to families. A special branch of Eshel works on obtaining as many of these places as possible.

Here is where we see even more, the Ahavas Yisroel of the people in Crown Heights. According to the department in charge of this task, 98% of residents are willing, at some point, to host a family or two. Even those who can’t, somehow manage to squeeze and reorganize and then happily announce that



Nachum Markowitz with boxes of food

Some people set up a hot water urn, sugar, etc., in the apartments. Other families as well as various businessmen bring food to the bachurim’s apartments.

HOSTING FAMILIES

Now we will focus on another angle of Crown Heights hospitality. As you know, many Lubavitcher families from Eretz Yisroel and other places go to 770 for Yom Tov. They come with all or some of their family and naturally, it’s much harder to place them. An appropriate place needs to be found

they can host people for Tishrei.

A typical answer to phone calls about hosting families is, “We’re sorry, we are full up with guests already, but we will try to arrange something.” Another common answer is, “We have two couples already, but if you can’t find any other place, send us another couple and we’ll manage somehow.”

One time, a woman called the department of Eshel that sets up families and said she had room to host and she wanted someone from Eshel to come down to assess what she had available. When they

arrived at her house they found it to be tiny and crowded. As they wondered where on earth she could put a family, the woman said, “We will take out the table. We won’t use it until the end of Tishrei. We’ll put one couch on top of another, and in that space you can put down mattresses or beds.”

In a two bedroom apartment on Union Street, the parents put their four children in their room to free up the children’s bedroom and that’s how they lived all Tishrei. Many hosts even build a little sukka for their guests so they will be more comfortable.

One of the people in charge of the placement of couples says that at least twice it happened that couples arrived at 770 late at night and despite all the efforts, no apartment had been found for them. He left the offices of Hachnosas Orchim for Eastern Parkway and stopped the first Jew he met and asked, “We have a couple here without a place to stay. Can you take them for tonight?”

Both times he was accommodated. The person he asked didn’t even need to consult with his wife. He took the guests with him and happily hosted them.

For guests who expect the unexpected, it’s not a big deal, but for the American who suddenly has guests landing on him, it is! Nevertheless, they do it, happily too. (Hachnosas Orchim advises couples not to take flights that land in the evening and nighttime because it is harder to find them a suitable place.)

HOSPITALITY LIKE IN TOWNS LONG AGO

If you know a bit of the history of our people, you know that once upon a time, when someone came to town, the balabatim competed with each other as to who would host him for Shabbos. In towns

where guests were few and far between, they even held a lottery among families with the lucky winner seemingly as happy as though he won a cash prize.

In Crown Heights it’s not much different. Those who are “lucky” to have visiting relatives, encourage them to bring bachurim to their table to celebrate the Yom Tov with great joy. Those who host families though, or who don’t know bachurim, stand in 770 after the davening and look out for bachurim who want a place to eat.

It’s common in Tishrei to see a Chassid walking with eight or ten bachurim trailing behind him that he has just met. Despite the language barrier, the American hosts provide a comfortable atmosphere.

While bachurim have a dining room that operates on Shabbos and Yomim Tovim, the girls and couples do not, and they are hosted by families. Balabatim who do not get a group of girls or couples for a Shabbos meal, bring bachurim home with them.

It would not be an exaggeration to say that every Crown Heights family hosts at least five guests at every meal on Shabbos and Yom Tov! That means that they are buying about ten thousand chickens and more, in order to host guests. Again, most of the hosts are not wealthy.

Americans know that the Israeli culture is different and wanting to make their guests feel at home they call Hachnosas Orchim and ask, “What do Israelis like?” One of the most oft-bought items is chumus, “because Israelis like chumus.”

One of the women in the community said that every woman in her building prepares more food than they need for the people they are expecting since their husbands usually bring more bachurim than they anticipated. It has happened

It would not be an exaggeration to say that every Crown Heights family hosts at least five guests at every meal on Shabbos and Yom Tov! That means that they are buying about ten thousand chickens and more, in order to host guests.

that a few minutes before Shabbos or Yom Tov, a car drives up to the kitchen of Hachnosas Orchim and someone jumps out, huffing and puffing, “Emergency! I need more rolls for *lechem mishna*, I don’t have enough for the guests.”

This phenomenon of hosting for meals is one of the remarkable aspects of hosting. You don’t need to be related or to know the person; all are welcome. All residents of Crown Heights host people for meals and the neighborhood shines with the precious light of the thousands of mitzvos that are done in this way.

Many people host ten or fifteen guests per meal. Then there are people who host a hundred people! Families like Strasbourg, Scharf, Kotlarsky, Gansburg and others, host many dozens of bachurim and families at every meal. Again, these are not wealthy people, but what they have in abundance is the midda of Avrohom Avinu.

One of the people in charge at Hachnosas Orchim visited one of these families the night before Yom Tov and was astounded by the sight that met his eyes. The kitchen and living room had been turned into a huge work station. The husband and sons were working late at night to prepare about eighty chickens for Yom Tov! In a box on the side another forty chickens waited their turn.

Sights like these, of people who work for nothing in exchange, in order to prepare dozens of chickens; or American women who are used to ready-made food; or men who can't figure out how many bachurim will be going home with them for a meal; and the families who forego meals with their own families and split up with the men in the sukka and the women in the house, all in order to have as many guests as possible – about them it is said, “fortunate are we that we are Chassidim.”

OTHER FORMS OF HOSPITALITY

A seat for the Yomim Noraim in 770 costs \$300. Obviously, whoever paid this price for a place in 770 wants to sit comfortably in his seat, but sometimes it doesn't work out that way. Most of the people who bought seats share them with bachurim, as though they bought them in partnership, whether by allowing a bachur to sit for a while when he's been standing since eight in the morning, or by allowing them to lean on them or on their place. Some allow their backs to be used as *shtenders*. Even seats in 770 are used as a form of hospitality.

Sukkos. Crown Heights is full of sukkos and the street is festive with Simchas Beis HaShoeiva taking place nightly. Every night, Eshel arranges about a dozen farbrengens around the neighborhood which are hosted by Anash in their sukkos. The atmosphere in the community is

such that one can enter any sukka in order to eat or drink something. This is important for the guests who don't have a sukka of their own. It often happens that when someone realizes that people are in their sukka, they bring out additional food and drink as though these were invited guests.

There are also sukkos that have “*Kol Dichfin*” signs on them, informing the passerby that these sukkos are available 24 hours a day and are stocked with food and drink. Aside from the cost of maintaining a sukka like this, it is also a commitment on the part of the owner to having guests in his sukka at all hours of the day.

I couldn't end this article without mentioning Nachum Markowitz's trucks which distribute unbelievable quantities of food on Motzaei Yom Kippur to break the fast and for Kiddush on Shmini Atzeres and Simchas Torah.

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A SUCCA IN STOCKHOLM

By Menachem Ziegelboim

It was the second year that Rabbi Chaim Greisman was living on shlichus in Stockholm, Sweden. Some time before Sukkos, he presented a request to the chairman of the building committee in order to get permission to build a sukka in the huge yard adjacent to the building he lived in.

The year before, his first year on shlichus, he lived in a small building and he built his sukka in a small structure on the roof. The chairman of the building committee did not exactly comprehend why he wanted to leave his apartment and live in that hut on the roof, but he agreed to it for a week's time.

During the course of the year that followed, the Greismans moved to an apartment in a complex of 160 apartments surrounded by an enormous green yard. The yard was hardly used since most of the tenants were elderly. Rabbi Greisman did not think he would have a problem using a small part of the yard for one week. The chairman heard his request and said he would have an answer in two weeks.

Two weeks later, Rabbi Greisman received a letter from the committee, apologizing that they could not approve his request to use the yard. They did not give a reason. Rabbi Greisman tried to discuss it with the members of the committee but got nowhere. With typical Swedish formality they said it was a communal yard and therefore, not even a small part of it could be given for the

personal use of one tenant. "What would happen if, that week, one of the tenants would want to use that specific part of the yard and would be unable to do so," they said.

Rabbi Greisman had a solution to that question and he said he had no problem leaving the door to his sukka open so that anybody could come in. That didn't help. The members of the committee said categorically that there was to be no sukka in the yard.

Since they realized this was a request that would be made annually, they suggested that he submit the request for a special discussion to be raised at the annual meeting that would take place half a year later. At that meeting a full forum of the committee would gather and discuss all requests that had accumulated. They said the request should be submitted about a month before the meeting.

In the meantime, Rabbi Greisman did not have a sukka. His creative Jewish head worked overtime and he came up with a great idea. He would have a sukka on a flatbed truck. The truck would be parked near his building and could be used by him and his mekuravim.

It turned out that his sukka was a big hit and the number of Jews who came to see it was greater than the previous year. About 150 Jews visited the sukka over the eight days. They got on the truck, took the arba minim and said the bracha "leisheiv ba'sukka." Even the Israeli ambassador came to see the unusual

sukka built by the Chabadnikim.

Rabbi Greisman drove around with his sukka to schools, hospitals, and senior centers, and enabled other Jews to do the mitzvos of Sukkos.

About a month before the annual meeting of the building committee, Rabbi Greisman submitted a request to be allowed to use the yard for a sukka. He was even invited to attend the meeting so he could explain his request to the other tenants. Although there were several anti-Semitic seniors who opposed the sukka, he was ultimately able to get a majority to approve the building of a sukka, every year, for a week's time.

During the meeting, one of the tenants asked for the floor. She was a Jew and until that day none of her neighbors knew that she was Jewish since she didn't publicize this fact and was even married to a non-Jew. When she heard that the rabbi had submitted a request to build a sukka, she decided to join the fray and said that the rabbi was not the only one who wanted a sukka. Other Jews who lived in the building, including herself, wanted it and the request should be treated accordingly. As mentioned earlier, the request was granted.

Since then, Rabbi Greisman builds a spacious sukka every year in the yard of his building. This attracts many Jews from the community as well as tourists who visit the city. In this instance, Chassidic warmth managed to melt the Swedish cold.



MIVTZA ARBA MINIM

By Shneur Zalman Levin

Mivtza Dalet Minim is one of the Rebbe's first mivtzaim. The mivtza took off and within a few years, thousands of Jews had recited the bracha on the four minim thanks to Lubavitcher Chassidim who flooded the streets of Eretz Yisroel, New York, and around the world. * The power of a mitzva.

Many people don't know that Mivtza Arba Minim is one of the first mivtzaim that the Rebbe initiated. An esrog, lulav, hadasim, and aravos – four plant species that are bound together – have been shaken and have shaken up thousands of Jews, spurring them on to lives of Torah and mitzvos.

The primary goal was to enable Jews to do the mitzva of Sukkos, but the Rebbe, faithful to his approach that one mitzva leads to another, knew that this mitzva would bring other mitzvos in its wake, until, sometimes, people changed their entire way of life.

It is interesting to read a detailed description about this in a *reshima* that the Chassid, R' Shmuel Shaulson, former member of the Jerusalem City Council, wrote, published in *Hamodia* back in 5715, about the ramifications of Mivtza Lulav:

Chag Sameiach Yehudi!

This polite greeting that was expressed by a young boy dressed in

festive-Chassidic garb stopped a husky, broad-shouldered man with a head-full of curls on his bare head on the street. The pale but charming boy bravely continued his pitch: Listen, you are a Jew, a Jewish soul sustains you. Today is Sukkos and the mitzva of the day is "and you shall take for yourselves on the first day the fruit of a goodly tree, a palm branch, the myrtle branch, and the willow of the brook." Did you do the mitzva yet today?

The Jew is quiet and is hesitant to respond. He had not fulfilled the mitzva but it's as though he is ashamed to reveal this to the young boy who dared, with holy audacity, to offer him the opportunity to do a mitzva, and with open mouth he stood there to hear what else the bachur would say.

If you did not fulfill it yet, for whatever reason, you have everything ready here. Here is the esrog and here are the lulav with hadasim and aravos, as "a gift on condition that you return it," so

that another Jew can do the mitzva after you.

The Jew no longer hesitates. He heard him clearly, and what he did not hear, his Jewish neshama heard. And without shame "before those who mock," he took out – in the midst of a busy street – a handkerchief and covered his head, took the four minim from the bachur as well as a siddur, and with tears in his eyes he said: "asher kidshanu b'mitzvosav v'tzivanu al netilas lulav" as well as the SheHechyanu blessing.

He returned it all to the bachur and thanked him and continued on his way without anyone knowing what was aroused in his heart at that time, an arousal that is capable of making an enormous spiritual revolution in this man's life. The boy remained at his post and repeated his greeting indiscriminately to passersby. There is no checking when it comes to mitzvos. The few who respond rudely and yell at him do not weaken his resolve in his holy task.

This is not taken from the days of the Baal Shem Tov, when Chassidus began with its revelation that descended to the masses to arouse them to t'shuva, raising up from the dust those impoverished in Torah and picking up from the garbage heaps those poor in mitzvos – "making souls" in Torah and mitzvos. This is merely a continuation of that approach and derech in avodas Hashem. The avoda characterizes the continuation of the path of Chassidus from days gone by and

is taken from our day and age.

This took place on the first day of Sukkos of this year, 5715 in Kikar Tziyon in Yerushalayim.

The mitvza began in 5714, only three years after the Rebbe formally accepted the nesius. The following was published in *Hiskashrus* from a journal written by one of the T'mimim:

"In the days before Rosh HaShana (5714) Rabbi Chadakov called us and said: During the upcoming Sukkos, go out to the street with lulav and esrog to enable Jews to say the bracha on them. It would be fitting for you to invite children to come into the sukka, where they can recite the bracha. The reason that this is being conveyed to you now is in order for you to have enough time to convey this to those who are going home, out-of-town [for Yom Tov]."

Indeed, that very year, Anash and the T'mimim went on Mivtza Arba Minim as was described in a journal at that time:

"On Sukkos, the first and second days, all of Anash and the T'mimim said the bracha on the Rebbe's minim. After davening, they announced that after the meal, all the talmidim should go out to the street with esrog and lulav to say the bracha with Jews who did not do so yet."

In a letter that the Rebbe wrote at the beginning of Cheshvan 5716 (*Igros Kodesh* vol. 12, p. 54), the Rebbe refers to the mitvza directly:

It's surprising that you don't mention the Arba Minim activity. I refer to what they have previously instituted, and I think also by Tzach in Eretz Yisroel – to invite passersby on the street and the like to say the bracha on the four minim. This year they mainly added visiting hospitals and the like and it was very

successful. Perhaps you will make up for this at the next opportunity.

That year, on Chol HaMoed, talmidim from the yeshiva in Lud went to various places with the four minim, and they inspired many Jews to say the bracha. "The campaign of blessing the lulav made a big impression and elicited many positive responses," is what it said in a Chabad publication that was published at the time.

A year later, in a description in *Mi'Beis Rabbeinu*, R' Uriel Tzimmer wrote, "It has already become Lubavitch custom that during Yom Tov the bachurim and men go about the city [of New York] and ask Jewish passersby to say the bracha *al netilas lulav*."

In the article in *Hamodia*, Rabbi Shaulson vividly described the Mivtza Arba Minim that took place in the streets of Yerushalayim that year, 5715:

The talmidim of Toras Emes divided up for this mitvza in pairs and shifts. About thirty pairs were divided over two shifts. One shift went out right after davening and the other shift relieved them after the Yom Tov meal. The pairs covered all the streets of the center of city, where there was a lot of traffic, from the eastern border of Yerushalayim all along the length of Rechov Yaffo until Rechavia, and every street corner, every juncture – a pair of T'mimim with arba minim, a siddur, and a kippa.

One pair visited police stations and IDF soldiers at the Mandelbaum Gate, and all the policemen and soldiers said the bracha "Al Netilas Lulav" and "SheHechiyanu" and thanked them heartily.

Mivtza Lulav continued throughout that first day until evening. This activity made a big impact and was received with

public acclaim. Furthermore, it impacted people's hearts and we can confidently assume that aside from the actual fulfillment of the mitvza by hundreds and thousands who would not have done so if not for this opportunity, it helped inspire many hearts for days to come.

The responses were diverse, with many happy for the opportunity to do the mitvza and doing so with great emotion. Many fulfilled the mitvza after some hesitation, but most, except for a few tough customers, did it and appreciated the opportunity and thanked those who made it possible.

It is estimated that in 5719, thousands of Jews around the country fulfilled the mitvza of the arba minim through the Rebbe's emissaries, and the mitvza became





a large-scale affair.

Those who regularly do mitvtzaim will tell you that Mivtza Arba Minim is more readily accepted than other mitvtzaim, for it doesn't require any effort aside from saying the bracha and shaking the minim. In addition, the mitzva is not one done routinely and it is accompanied with good feelings about the holiday.

Apparently just the shaking of the minim arouses a Jew's neshama to avodas Hashem. It's amazing to see what the Rebbe Rashab wrote in explaining this fact:

"The advice given for those souls that are not drawn to any avoda of birurim at all, not to mention the birur of Torah, which they certainly are not connected to, and they are not even up to the birur of t'filla, because of their situation and standing they are not yet ready for avoda ... the advice for these souls is the avoda of practical mitzvos, and this is also by way of a segula. When

properly putting on t'fillin, it is a segula for [refining] the animal soul, **so too when shaking the lulav and the minim, they are a segula, for by doing these avodos and the like, it (the neshama) becomes a vessel that is ready for avoda to some degree.** Likewise with regard to one whose animal soul casts doubts on his faith and the like, Heaven forbid."

(Seifer HaSichos-Toras Sholom)

The actual performance of a mitzva, says the Rebbe Rashab, involves not only physical action and external influence, but penetrates all dimensions of the soul, until the innermost point.

It is fascinating to read Rabbi Shaulson's first person accounts about the impact this mitzva makes:

Repercussions of the operation have already filtered back from another city to Yerushalayim. A friend told me that his brother-in-law who lives near Cholon told him that one of his neighbors, who is married to a gentile, excitedly

told him that when he was in Yerushalayim on the first day of Sukkos, he fulfilled the mitzva of lulav right there in the street. The man said: Although my wife isn't Jewish, I am a Jew.

Could it be otherwise when you tell a Jew that his ancestors stood at Har Sinai, and here is an esrog and a lulav, here is a kippa and a siddur – would he not fulfill the mitzva? ...

This tells us the power of a mitzva and the power of a Jew – that even though he sins, he is a Jew. Who can delve and find the depth of the holiness of Jewish souls, the secret of their greatness and elevation. "Who is like Your people Israel, one nation in the land..."

The Rebbe himself related a story illustrating the tremendous inspiration that Jews felt as a result of this mitvza. The Rebbe told this story at a farbrengen in the winter of 5741, when he demanded more work in founding a network of kollelim for the elderly, Tiferes Z'keinim Levi



Yitzchok. At the time, some people said that some of the elderly men were not “all there,” and the Rebbe referred to this point:

“When the bachur went in with lulav and esrog to an old man who was considered ‘not all there,’ the old man was aroused from his mental fog and was immediately aware of what was going on around him. He said the bracha himself from beginning to end, without any help. For as soon as the bachur came in with the lulav and esrog, the memories of his youth

were awakened and this caused him to overcome his mental confusion.

“The doctors standing there were amazed, for this old man had not known what was going on around him for months, and everything that had been tried was unsuccessful. And a bachur just walked in with an esrog and lulav and didn’t even say anything, and this caused the old man to become

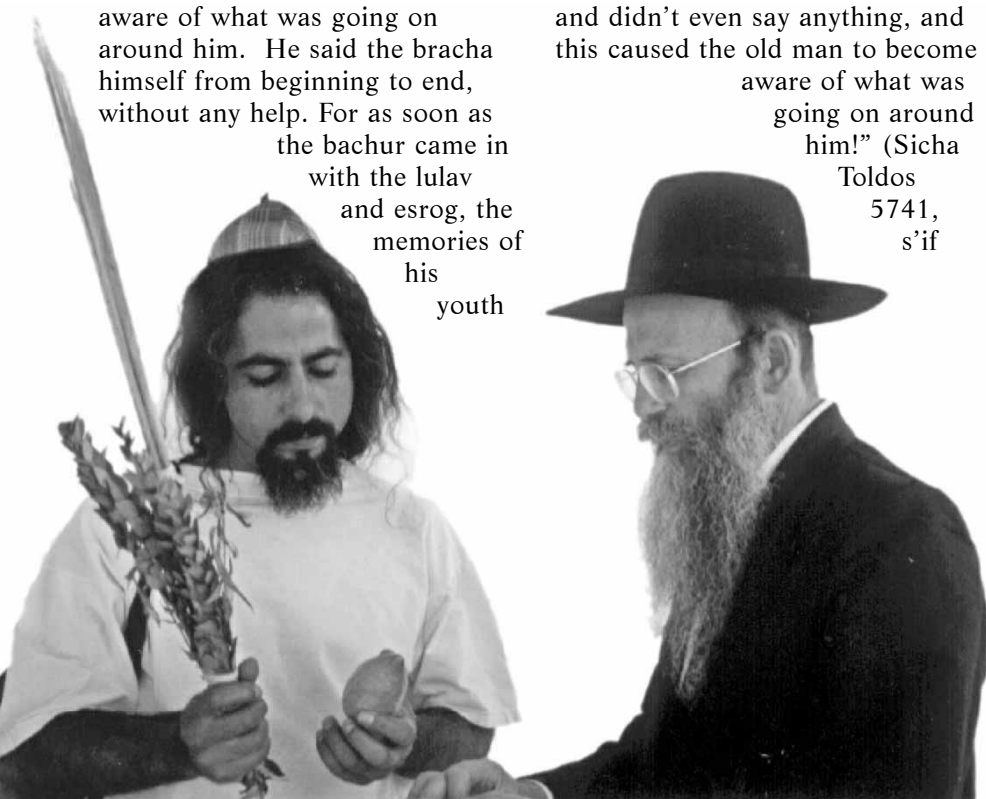
aware of what was going on around him!” (Sicha Toldos 5741, s’if

49).

In *Bitaon Chabad* (#13) there is an interesting description about a visit that took place on Sukkos 5717, where a similar thing took place:

“They went to the French hospital. Upon entering the first room they met a patient who was in serious condition and they thought they should leave the room, but when the patient saw them and the arba minim, he shuddered and motioned to them to come over. He said half the bracha himself and needed help with the rest. He was very moved and received much encouragement and satisfaction from this. In another room lay a patient who was critically ill, and when he saw the arba minim he asked the nurse to give him a damp towel and he wiped his hands and said the bracha.”

Over the years the mivtza grew to include Mivtza Sukka, with shluchim and activists setting up mobile sukkos that are driven around town. Many Jews are



invited to enter the sukka and eat something, say l'chaim and the bracha "leishev ba'sukka." This mitvza, of course, was added to the previous mitvza of arba minim.

In one of the sichos the Rebbe said that the advantage of a mitvza tank is that it's mobile. The same is true for the mobile sukka, a

Chabad innovation. Hundreds of them, around the world, enable Jews to perform the mitzvos of the arba minim and sitting in a sukka. In many places, they are also able to join a local Simchas Beis HaShoeiva.

Over the years, the principals of the Reshet Oholei Yosef

Yitzchok schools would set up mobile sukkos in their cities, as per a direct order from the Rebbe. During Chol HaMoed, people would go to the children and their families and enable them to bless the arba minim and sit in a sukka. The Rebbe said that the students cannot be forgotten during the holiday vacation.

The mobile sukkos perfectly met the needs of Anash who made the rounds of army posts and bases where there were no sukkos. They were able to reach the most distant points with their mobile sukka, prepared with food, the arba minim, and mashke, and of course, plenty of Chassidische simcha.

The approach was that if you don't come to do mitzvos, we will come to you. Many Jews who lived on kibbutzim and moshavim, as well as distant cities, and did not have the opportunity to enter a sukka, would encounter a mobile sukka on the street. It was hard to refuse a request made with a smile to get into the sukka, have some cake, and say l'chaim. They were also offered the arba minim.

As with all the Rebbe's holy campaigns, this one too was opposed by certain people for various reasons. As the Rebbe put it about another mitvza: it was only after he heard opposition to it that he knew that it was definitely an idea that came from the side of k'dusha.

In a letter that the Rebbe wrote on 3 Cheshvan 5717, he defended this mitvza from those who "sought a pretext" to oppose it:

In response to your letter ... in which you ask about the good custom that many Jews have, to bring merit to the many with the mitvza of the four minim, which, as our Sages expound in VaYikra Raba, parsha 30, is a sign that we were victorious for a good

USE YOUR OWN

People use their own arba minim for Mivtza Arba Minim. In other words, they take the minim that they picked themselves and use them to enable others Jews to perform the mitvza. In Cheshvan 5718, the Rebbe wrote to the administration of Tzach:

It's surprising that you write regarding the discussion about where to obtain the arba minim that are needed for this campaign, when surely, all those who were involved in this, have their own arba minim, or their father's or relative's. It is known that the

practice of the Rebbe, my father-in-law was that he gave his own esrog to several others to say the blessing. It is told about a tzaddik (I think in Poland) that he did this regularly, and when they asked him that by using it, they diminish from the esrog's beauty, he answered that there is nothing more beautiful than having Jews use it to fulfill this exalted mitvza.

(Since the Rebbe did not say who that tzaddik from Poland was, we cannot know for sure who he meant. However, it is known that this was the practice of the Minchas Elozor of Munkach, described in *Darkei Chaim V'Sholom* (Chag HaSukkos 5675): "And the custom was that many people

came to his sukka to say the bracha (especially on the first day) on his arba minim, which were exceedingly beautiful. They lay on the table near him so he could watch over them ... Although he was fearful and very careful that nothing should ruin his esrog, still it was dear to him that many made the blessing over it and he said that its beauty would not be ruined by the blessings of Jews.)

What we see is that the custom of our Rebbeim to give their arba minim to others for them to recite the bracha is the impetus and empowerment to the mitvza that Anash has subsequently taken on.

When they asked him that by using it, they diminish from the esrog's beauty, he answered that there is nothing more beautiful than having Jews use it to fulfill this exalted mitvza.

“When the bachur went in with lulav and esrog to an old man who was considered ‘not all there,’ the old man was aroused from his mental fog and was immediately aware of what was going on around him.”

and sweet year in all matters.

You ask that on the street, among many passersby, one needs to be concerned that certainly there would be within sight a woman’s hair uncovered or leg, etc., which would mean one is transgressing a Biblical prohibition when reciting the bracha, and the bracha and the taking [of lulav and esrog] is only a rabbinic mitzva on the other days.

I am extremely surprised by this question – that one should cancel a definite rabbinic mitzva because it is possible that the one saying the blessing might see the aforementioned... This is not the place to expound on the details of the laws which, in a number of instances it is permissible even by closing one’s eyes, all the more so if one turns one’s face away, etc. (*Igros Kodesh*, vol. 14, p. 52).

On 4 Tishrei 5738, Aguch in

Eretz Yisroel publicized a proclamation to centers of Anash which said:

We hereby announce an instruction from the Rebbe’s secretaries connected with the upcoming holiday of Sukkos: When doing mivtzaim on Sukkos, keep in mind that you need to arrange putting up sukkos at kibbutzim where, thank G-d, it is apparent that there is a change for the better regarding an arousal to matters of Judaism, or try and work with the secretaries of the kibbutz themselves that they should put up a sukka, and enable the people there to say the bracha of the arba minim and the bracha for sitting in a sukka. The mitzva of sukka leads to another mitzva, etc., and certainly there are older people everywhere who can teach the young ones about this.

The announcement ended with the following postscript:

Another instruction via

telephone was just received. In addition to working among people on kibbutzim, do Mivtza Sukka also among the military, and with a big commotion so as to make things actually happen.

A week later, at the farbrengen of 13 Tishrei 5738, the Rebbe expanded the scope of the mivtza and said visits should be made to jails and hospitals to bring the simcha of Yom Tov to the people there. The Rebbe also said to recite the bracha on the arba minim with them on the first day and during Chol HaMoed, etc. The Rebbe directed his request to every person, even those at the ends of the world. He even called it, “a personal request.”

About two years later, an “important announcement to Anash and the talmidim” from 26 Elul 5739 said:

From the Rebbe’s secretaries we were asked to publicize the following:

Regarding the upcoming Sukkos holiday: rouse the public about bringing merit to the many by putting up sukkos and to enable those who do not have a sukka to say a bracha in a sukka along with the bracha “leishev ba’sukka” and netilas lulav, etc. This should be publicized and done also by rabbanim and those with influence in every location.

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THEY'RE LOOKING AT YOU

By Rabbi Levi Pariz

Prepared for publication by Shneur Zalman Levin

There's no two ways about it. We must be role models. Even without saying a word, our actions speak for themselves. This is true for adults and all the more so for children, who observe their parents' behavior.

We are waiting each day for the Rebbe to come. Then we can take our children, our students and grandchildren, all of them, to greet him. He will come together with our Rebbeim, the Chabad leaders, and will say, "See the offshoots I have raised." That is what we are preparing for.

When we speak about these things to Anash, sometimes it's hard because we have, baruch Hashem, a wealth of sichos from the Rebbe, maamarim, letters, etc., about how to educate children, how to have shalom bayis between a man and wife, between a Jew and G-d, between us and the Rebbe, between ourselves. Since we have this wealth at our fingertips, sometimes we don't pay attention...

One time, a Chassid of the Tzemach Tzedek had a big problem and he had to see the Rebbe. He came on one of those days when the Tzemach Tzedek did not

receive people and the attendant refused to let him enter. The Chassid pleaded with him, saying he had an urgent problem. The attendant finally told him that at midnight, the Rebbe's door was open. "You can enter and tell the Rebbe your problem, but I won't be able to bring you in."

The Chassid showed up at midnight and saw the Tzemach Tzedek standing near the wall with his face aflame. With great enthusiasm, with his hands held aloft, the Rebbe said from his T'hillim, "even a bird finds a home," and translated it into Yiddish, "but you Hashem, still did not find a home..."

The attendant stood and waited for him. The Chassid went over to him and said, "Look, look! The Rebbe is in supernal worlds now!"

The attendant replied simply, "What are you getting so excited about? This happens nearly every

night!"

That's the way it is when we are accustomed to such spiritual wealth, but it is for this very reason that we don't appreciate it enough.

Here is another story that illustrates the fact that when you are up close, you don't appreciate the bounty you are given:

My uncle, the chozer R' Yoel Kahn, traveled a lot to give shiurim in *Tanya* and Chassidus. One time, when I was a bachur, he told me that he had invited one of the bachurim, who had begun to learn *Tanya* and get close to Lubavitch, to attend the Rebbe's Chai Elul farbrengen.

The bachur came but R' Yoel met him again only a while later. The bachur told him that he had been at the farbrengen and "You have no idea what an Elul I had ... what a Rosh HaShana ... what a Yom Kippur..."

When R' Yoel asked him to explain, the bachur said, "The Rebbe spoke, but I didn't understand everything. What I did understand was that the Rebbe said that from Chai Elul until Rosh HaShana there are twelve days, each day corresponding to a month of the year. On each day you can make up for the corresponding month of the previous year.

"When I heard this, I began to say the daily brachos and davening properly, knowing that this makes



up for an entire month of brachos and mitzvos. I did everything with ahava and yira. You can just imagine that with preparations like that for Rosh HaShana, how amazing Rosh HaShana was, and the Aseres Yemei T'shuva and Yom Kippur. The entire Tishrei was different."

I was there at the time and R' Yoel turned to me and asked me whether I had heard that sicha from the Rebbe too. I said that I had. "Were you also inspired?" he asked.

I felt uncomfortable. Then R' Yoel asked me, "Why aren't we that amazed by what the Rebbe says, as others are?"

I said that since we always heard these ideas, it had less of an effect on us than someone hearing it for the first time. R' Yoel said, "It's just the opposite. It's *we* who should be much more amazed by everything the Rebbe says since we absorb it far deeper and much stronger. The fact that we don't see this is our problem."

It is similar to giving a poor man and a rich man a fine meal and taking it away from them before they eat it. The poor man will be disappointed but will go back to eating regular food, while the rich man will be much more annoyed. Similarly, the Rebbe's inyanim are more pertinent to us but sometimes we have to talk about it and remind

each other so that we realize it.

ONLY THE LUBAVITCHER REBBE COULD TRAIN YOU THIS WAY

Today, there are compilations that contain all the Rebbe's instructions and sichos on chinuch and the work is easier.

There are two principles in conveying a proper chinuch. The first is in speech, literally – to speak to the person you are educating. The second is being a personal example. When a mechanech acts a certain way, this makes the greatest impact.

I would like to expand on this latter point. What does it mean to be a role model?

When a person is passionate about a particular thing, that message is transmitted to the children. When a person is busy with something that is important to him, the children observe this.

In the school that I work in, the children stopped coming to say T'hillim before davening on Shabbos Mevarchim. We spoke with the teachers and decided that each of us would speak to our students one Thursday night about the importance of saying T'hillim. The time set for the gathering was not during regular hours. Almost no students of one my colleagues showed up while almost all of my students did come.

When he complained to me, I told him, "I know what your problem is. You have various reasons for not showing up to shul on Shabbos Mevarchim to say T'hillim the past several months. The reasons may be good ones but the fact that on Shabbos Mevarchim you are not there in shul, tells your students that it's really not that important. What's the use in all your talk about it

when you yourself don't do it?"

We say "action is the main thing." That means, simply, that you have to act as you believe.

A few years ago, we went on Mivtza Shofar on Rosh HaShana after the davening and the Yom Tov meal. I went with a friend to a hospital and it was a forty-five minute walk each way, passing a river and beautiful fields. We went from ward to ward and found some Jews in each one and all agreed to have us blow the shofar.

In one ward I found a frum man whom I knew to have a large extended family. It was before sunset and I was sure they had already blown shofar for him. I was just going to wish him a "gut yom tov" and a "refua shleima," but added, "I'm sure you heard the shofar already today..."

When he heard that I had a shofar with me, he began to cry. He asked for water and washed his

My father was a big crier; the one who blew the shofar had more tears than shofar blowing. Opposite him sat R' Aharon Gopin who also began to cry. This one cried and that one cried... We knew it was the Yom HaDin. We felt it.

WHAT IT SAYS IN TORAH IS THE REALITY

As Chassidim we have to know that what the Rebbe says, goes. Rabbi Yosef Wineberg once came to our community and he spoke about the chiddushim that the Rebbe introduced to the world. For example, the inyan of mezuzah. We all know that a mezuzah protects us, but whoever thought that if something goes wrong that the mezuzos ought to be checked, and that there is a connection between them? The Rebbe is the one who brought this concept to our awareness, that what it says in the Torah is, in fact, the reality.

Many years ago, there were two friends, one was a Lubavitcher and the other was Litvish. They were very close, having learned together in school, and then they went their separate ways, one to a Chassidish yeshiva and one to a Litvishe yeshiva.

One day, the son of the Litvishe fellow became very sick. The Lubavitcher friend wrote a letter to the Rebbe and asked for a bracha for his friend's son. The Rebbe wrote back that they should check the mezuzah on the child's room.

In those days, it took some time until a letter arrived and until you got a hold of a phone. He finally called his friend and told him to check the mezuzah, "If the Rebbe says to do it, the child will get better!" But the Litvishe friend asked one of his "g'dolim" whether to check the mezuzah and the person said, "What for? Go to a better doctor. What does a mezuzah have to do with anything?" The Litvishe fellow said that the Lubavitcher Rebbe had said to check it and the gadol said there was no connection between his son's illness and the mezuzah.

Two weeks went by and the child died. The Lubavitcher friend heard the news and went to console his friend. He asked him whether he had checked the mezuzah. The boy's father said he had not, and with tears in his eyes he explained, "I asked a rav and he said there was no reason to check it and that we should go to a better doctor."

The Lubavitcher felt terrible that he hadn't pursued the matter. He asked where the child's room was and he removed the mezuzah and saw that in the words, "so that your days increase," the letter Yud was missing in "days." The mezuzah was not kosher. Whoever was there at the time was shocked by this discovery. The Lubavitcher cried. He felt it was his fault that he didn't check it himself.

After a day or two, the rosh yeshiva who had been consulted came to console the father. The father showed him the mezuzah. The rosh yeshiva said, "What does one thing have to do with the other? Did the child die because a Yud is missing in a mezuzah? He was sick!"

Rabbi Wineberg explained that the rosh yeshiva was seemingly right, because what connection was there between the mezuzah and the child? If you don't learn Chassidus, you really don't understand the connection. The Rebbe is the one who instilled this idea that spirituality is real and present in our material world.

hands. He said all the p'sukim and brachos as he cried nonstop. We blew all the t'kios and then left, trying to get to as many Jews as we could before sunset.

On Sukkos we went back to him. He had already said the bracha on the lulav. One of his sons-in-law had brought the minim, but the esrog was not a Calabrian esrog. Since he had the custom of saying the bracha on a Calabrian esrog, I brought him mine and he was very happy. The next day, he passed away.

After Sukkos, I went to console the family. They asked me to tell them what happened on Rosh HaShana with the blowing of the shofar. I told them how he excited he was and how he cried. I gently added that when I got to his ward I was sure he had already heard the shofar. The family began to apologize and each one said he was sure that someone else had gone with a shofar.

On my way home I walked with my neighbor, R' Moshe Halperin, the son of the mara d'asra of Golders Green in London. I said, "Moshe, what happened here? Brothers, sons, an extended family, and nobody thought their father had to hear the shofar?!"

He said, "People don't think like you. Only the Lubavitcher Rebbe succeeded in educating people this way."

The main thing is action and when a person does the right thing, he broadcasts this to his family – not just to the young ones but to the older ones too.

About twenty years ago I went with my brother-in-law to the Rebbe on a flight from London to New York. It was an El-Al flight and we took lulav and esrog with us since we knew that we'd need it on the flight. After seat belts could be removed, we began to make the rounds of the plane and people

were cooperative. It was a great kiddush Hashem and nearly all the passengers were interested in doing the mitzva.

When they served the meal, we refused it and learned Rambam and Chitas. Then we learned a sicha. At a certain point I got up to walk around the plane a bit. I saw that a few rows behind me were Satmar Chassidim. Of course they didn't wash for bread out of the sukka but they certainly ate.

One of them offered me his portion of meat since he thought I had refused my portion because of kashrus. I politely declined. "Maybe an apple? Some water?" he offered. I told him we don't eat outside the sukka.

"What?! You're ignoramuses! Don't you know that when on a trip you are exempt from eating in a sukka?"

I told him I was aware of that halacha, but our custom is not to eat anything outside of the sukka, even though it is permissible. "And since we're talking about halacha, look in *Shulchan Aruch* and see that if you eat a lot of mezonos with meat, there is a serious question about whether you need to wash."

Another Chassid, who sat near him, was more refined. He said, "My grandfather came from Hungary and he did not eat out of the sukka. We would travel for hours and everybody ate but him, just like you."

When I went back to my seat, a Skverer Chassid came over to me and said, "I'm jealous of you. I saw you busy with the four minim, you didn't eat the food despite it being halachically permissible, you learned Rambam and a sicha – what a kiddush Hashem! That's Lubavitcher Chassidim!"

That's what it means to be a role model. Without saying a word, without proving anything, just our

actions serve as examples to adults who know how to appreciate a Chassid's behavior. All the more so a child who sees his father acting properly, in a Chassidishe way. He internalizes this as a way of life.

HOW DO YOU EDUCATE CHILDREN WITHOUT SAYING A WORD?

My father a"h, Rabbi Boruch Pariz, was a role model of how to educate children without saying a word. I remember I was a young bachur after my bar mitzva. It was during the summer break and I slept in late. My father had taught me about the importance of saying the morning Shma on time. He came back from davening and saw me still in bed even though it was after the time for saying the Shma.

Actually, I had gotten up earlier, washed my hands to say the Shma and went back to sleep, but he didn't know that. I suddenly opened my eyes and saw my father standing and crying. He didn't yell and didn't say a thing, just stood there and cried.

I asked him why he was crying and he said, "You missed saying Shma. Even if you say the Shma for the rest of your life you cannot make up for the Shma you missed today."

What can I tell you... When you see something like that, not another word needs to be said.

When I was a boy, we went to Beis Menachem for Rosh HaShana. It had only two rooms and was called "the old shul." On Rosh HaShana it wasn't necessary to say it was the Day of Judgment. When we began U'Nesaneh Tokef there were tears. My father was a big crier; the one who blew the shofar had more tears than shofar blowing. Opposite him sat R' Aharon Gopin who also began to cry. This one cried and that one cried... We knew

R' Yoel turned to me and asked me whether I had heard that sicha from the Rebbe too. I said that I had. "Were you also inspired?" he asked. I felt uncomfortable. Then R' Yoel asked me, "Why aren't we that amazed by what the Rebbe says, as others are?"

it was the Yom HaDin. We felt it.

The same was true in 770. We saw the fear of the Day of Judgment when the Rebbe came in for Slichos or when the Rebbe came in for Shacharis of Rosh HaShana and brought with him the shofaros and siddurim, and the gabbaim helped carry the bags of panim. We saw the Rebbe place the tallis on his head and we saw the tremendous seriousness on his face. Just thinking about this is awesome.

I had a friend who, when he came to 770, slept with me in a room in the dormitory. Erev Rosh HaShana he came from Eretz Yisroel and he wanted to see his son whom he hadn't seen for a year, but his son was sleeping. The father asked me, "Where is Yankele?" I said that maybe he was still sleeping because he was very

tired.

We went together to his room and he was still sleeping. As soon as he saw his father he washed his hands and hurriedly got up. They kissed, as Chassidim do, and then I saw what chinuch is. The father didn't chastise him but said a few words I remember till this day. "Yankele, you were sleeping? Even

WHEN A MOTHER TELLS A STORY

I related some stories about my father and I'd like to mention my mother too. The Rebbe Rayatz wrote the *Seifer HaZichronos* (*The Lubavitcher Rabbi's Memoirs*). It is available in several languages now, but when I was a child it was only in Yiddish. In my opinion, whoever doesn't read the *Zichronos* and review a time or two, the following saying of Chazal applies: "What is a fool? One who loses what he is given."

Every Shabbos, my mother would read the *Zichronos* to me until I fell asleep. The *Zichronos* is an incredible book. If you read it, you know, especially if you read it to children, and especially if the mother reads it with all her heart.

When the Rebbe Rayatz wrote something, it was precise, and everything comes to life. When a mother with a mother's love reads a story of the Rebbe to her children, there is no better chinuch than that. You don't have to tell a child anything; it's enough that every Shabbos the mother reads to her children from the *Zichronos*. It is a real-life example and a wonderful way of instilling Chassidishe sensitivities within the soul of a child.

a fish in the water trembles now because of the Day of Judgment..." He didn't yell but spoke as though he was talking to himself. How could you sleep on Erev Rosh HaShana by the Rebbe? I remember it till this day because it was a deep and powerful remark.

We must educate ourselves to act accordingly. If we live as we should, then the way is paved for our children to do the same. The problem begins with us.

I've been teaching and learning with bachurim for 25 years and I've seen a lot. Even if there are reasons that a child goes off the derech, if he got a good chinuch at home, in the end he goes back to it. Sometimes I see the opposite. I see a good bachur from a good home who learns Nigleh and Chassidus and behaves well and davens, but this is not that important to the father. Years go by and the bachur gets married and he follows in his father's footsteps, because that's what he got at home and that's what remains forever.

I heard from my brother, Yosef Yitzchok, who lives in Montreal, that they once sat and farbrenged on Sukkos. Among them was someone who said that 25 years before, he wanted his son to become a gadol in learning and he sent him to a Litvishe yeshiva, where he thought he would be more successful than in a Lubavitcher yeshiva.

During the Pesach break, his son came home and he saw that his son's former Lubavitcher classmates were outside, 15-year-old kids playing ball, while his son sat inside and learned Gemara. He was very proud of his son and thought he had made a good choice of yeshivos.

Years went by and they all got married. "What should I tell you," he sighed. "I have to say that the kochos of the Rebbeim, especially

of our Rebbe, are invested in his yeshivos." He went on to say that his son's entire class had gotten married. Half of them went on shlichus and worked hard to get another Jew to put on t'fillin and get involved in Judaism. Another quarter of the class had become rabbanim and roshei yeshiva and another quarter of the class had gone into business.

"I see those in business too. Today is Sukkos and most of them don't work on Chol HaMoed. After davening they went to a nearby old age home and said the bracha on the Dalet minim with dozens of seniors. Some of them went to the hospital and all of them are enthusiastic about the Rebbe's inyanim. My son, on the other hand, didn't become the gadol I wanted him to become, so he is trying to become a "gadol" in money. All day he sits and thinks about how to make another dollar. He is a Lubavitcher in how he lives, but it's different..."

HOW CAN WE ASK OUR CHILDREN TO GROW UP UNLIKE OURSELVES

Chazal say "Whoever says, 'amen yehei shemen rabba' with all his might, a decree of seventy years is annulled." There are tragedies (it's scary to hear the news) and there is a way of tearing up a decree of seventy years! What do we see, though? In many minyanim, when the chazan gets up to Ashrei and U'va L'Tziyon, most of the minyan is already finished with Rabbeinu Tam t'fillin. They're all running out. What about the Kadeishim? There are some remaining Kadeishim to be said and several, "amen yehei shmei rabbas..."

Once, in my childhood, I was in the old shul in Kfar Chabad and I saw my father standing in the

minyan and answering “amen.” When the minyan was done, he stayed for another minyan and another minyan. I said, “Abba, come home. Why are you lingering?”

He said, “Listen, I just spent a few weeks in the hospital and lost out on so many “amens” and “yehei shmei rabbas,” so I wanted to make up for it.”

A person is allotted a certain

amount of time to live and he wants to live it in good health. So too, everybody wants their son to grow up to be a Chassid, yerei Shamayim, and a lamdan. When he sees his son daven with kavana, he is thrilled. So how can he talk during davening? In the middle of Kaddish?! How can we ask our children to grow up *not* like us? How can we expect them to be yerei Shamayim?

If we are mechanech ourselves then it will be much easier, and the Chassidishe nachas from our children will be something we will enjoy for years to come. Indeed, the Rebbe and all the Rebbeim will come and point at us and our children and proudly say, “See the offshoots I have raised.”

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‘ARISE AND SING, THOSE WHO DWELL IN THE DUST’

By Rabbi Sholom Dovber HaLevi Wolpo
Translated By Michoel Leib Dobry

In response to requests by our readers, we now present the next segment 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.



[Continued from last week]

When we look into the matter carefully, however, we find a much deeper meaning. The Rebbe shlita emphasized every time in connection to the Rebbe Rayatz that he is *chai v’kayam*, and according to what he said on Shabbos Parshas Zachor 5710 (Toras Menachem, pg. 16): “The event that happened...is only from our material point of view, and is only a trial (one of the trials of the birth pangs of Moshiach that must take place prior to the coming of the Righteous Redeemer), the entire purpose of which is to conceal and cover the truth.” He continues to say that by facing the trial, “we repel and

nullify the hiding and concealment of the truth...and we will immediately merit to see the Rebbe with our flesh eyes, and the Rebbe will lead us to the Redemption.” By the same token, in a sicha from the 10th of Adar 5710 (ibid., pg. 17): “There is no difference between the state and position of the Rebbe before this [incident] and [his] state and position now. **Even now, the Rebbe is with us in the physical sense.**” In another sicha from Acharon Shel Pesach 5710 (ibid., pg. 26): “The Rebbe is found with us as in the past; he is in his room listening to us farbrenging here.”

In a sicha from Shabbos Parshas Chukas, the 9th of Tammuz 5710

(ibid., pg. 119): “In a sicha from Yud-Gimmel Tammuz last year, my revered father-in-law, the Rebbe, spoke in relation to the concept of life, long life, true life, life without interruption (eternal life)... The words of my revered father-in-law, the Rebbe, on the concept of eternal life were said **specifically** on Yud-Beis-Yud-Gimmel Tammuz 5709...before his passing on Yud Shvat 5710 – certainly a case of Divine Providence...to clarify and state that matters of holiness are eternal...**in order that we shouldn’t perceive things as we see them with our flesh eyes ch”v.**”

In a sicha from the night of Simchas Torah 5711 before Hakafos

(Toras Menachem, Vol. 2, pgs. 35-36): “The truth is that ‘Moshe did not die’ (Sota 13b, Zohar I 37b), and ‘just as in the case below he stands and serves in Heaven, even here he stands and serves in Heaven’ (Sota ibid.). And not just in Heaven, but **also down here**...and with this strength, we can go to shuls and explain to the Jews we meet there that Moshe really didn’t die and there is no change...If they accept it, that’s all well and good, and if there are questions and doubts – when a child ask the melamed a question, and the melamed doesn’t know what to reply, he slaps [the child] on the cheek and tells him, ‘You’ll understand when you grow up!’...Similarly, we can also tell this Jew asking questions: ‘This is the reality, even if you don’t understand.’”

In a sicha from the 15th of Tammuz 5745 (quoted from the recording): “**The Rebbe lives physically in this physical and material world** for thirty-five years (i.e., since Yud Shvat 5710), and at every moment, he becomes stronger and is made healthier, fresher, and livelier (“gezunter, frischer, un lebediker”). No rabbi, no attorney, no one can alter the simple and clear fact **that he is alive**.” You will find that anyone who says that the Rebbe is in the World of Truth is “someone who has no concept except in physicality and materialism, and everything is measured with him in terms of what his eyes see and his physical senses grasp.” Similarly, in a sicha from Shabbos Parshas Tetzaveh 5710 (Toras Menachem, Vol. 1, pg. 18): “Those who say that the ‘histalkus’ means that the Rebbe has departed from us are boors who don’t know what they’re talking about.”

It is thus understood that when the Rebbe spoke about his faith that the Rebbe Rayatz is Moshiach, it does not specifically require all the

aforementioned sources – that Moshiach can be revealed from Gan Eden, etc. – rather, it is because **the Rebbe is alive and living with us in the physical sense, and the histalkus and the hiding and concealment is only from our vantage point**.

Furthermore, while the Rebbe himself brings some of the sources, even though he said that the Rebbe Rayatz is chai v’kayam, this is since it appeared so, at least from this world’s point of view, and therefore, there is a question and we have to talk about resurrection, etc. (According to what the Ramban writes at the end of Parshas VaYechi on the pasuk, “And Yosef’s brothers

generation that existed at that time”). However, in an inner sense, “Moshe Rabbeinu did not die” and the question is essentially irrelevant.

Therefore, we too “have only the words of the son of Amram,” and we must surely say regarding the hiding and concealment of Gimmel Tammuz that “even now, the Rebbe is with us in the physical sense,” and he will reveal himself very soon and lead us to the Complete Redemption, as will be explained further at length.

This is what our Sages, of blessed memory, have said in Midrash Rabba (BaMidbar 11:3, among other places) that Moshiach will be “revealed and then hidden...and we find this at the Redemption from

When the Rebbe spoke about his faith that the Rebbe Rayatz is Moshiach, it does not specifically require all the aforementioned sources – that Moshiach can be revealed from Gan Eden, etc. – rather, it is because the Rebbe is alive and living with us in the physical sense.

saw that their father had died,” this is no contradiction to the statement of our Sages, of blessed memory, that “Yaakov Avinu did not die,” because the intention is only that “he is dead to them,” since they don’t see him with their flesh eyes. In addition, according to what is explained in Yalkut Shimoni, Parshas VaYechi, Remez 156: “When the time drew near for Yisroel to die, G-d said to him, ‘By your life, you are hidden, and you are not dead.’ It is further explained in *Haflaa* (K’subos 104a): “It appears in his interpretation that he is hidden and concealed from the generation...**hidden from the**

Egypt, when Moshe was revealed to them and then was hidden from them.” The Chasam Sofer explains (“Toras Moshe,” Shmos 5:22): “This was a great trial that the Redeemer (Moshe Rabbeinu) was hidden for six months, **and so it will be in the days of Moshiach Tzidkeinu, who will be hidden after the hisgalus**,” as will be explained further at length.

(It has already been noted that “*nigleh v’chozer v’nische*” (revealed and then hidden) is the same numerical value as “**Gimmel Tammuz**” and also “**Od Moshiach Chai**,” however, we are not dealing now with allusions.)

A SIMCHAS TORAH OF JOY AND TEARS

By Menachem Ziegelboim

Simchas Torah 5681/1920, the first Simchas Torah with the Rebbe Rayatz as Nasi.

It was the first Simchas Torah after the passing of the Rebbe Rashab, Simchas Torah 5681. Throughout that year, the Rebbe Rayatz, having succeeded his father, acted with great *merirus* (bitterness). For many months he refused to say maamarim in public. His t'fillos on weekdays were accompanied by copious tears and his entire demeanor was one of great pain.

On Shabbos and Yom Tov, his yearning intensified, yearning for Simchas Torah with the Rebbe Rashab, for hakafos, farbrengens ...

* * *

It was a very difficult time as the communists had taken over the government after a protracted civil war. A trip to the Rebbe entailed great danger, not to mention great expense, and money was hard to come by in a time when poverty, starvation, and disease were rampant. Few Chassidim were able to make it to Rostov to be with the Rebbe.

Despite the hardship, a group of T'mimim made the effort and arrived in Rostov to spend Yom Tov with the Rebbe. The t'fillos

took place in the Rebbe's house on Brotzky Street.

"We remember Simchas Torah 5681 as a most unusual time," said the Chassid, R' Nachum Gorolnik a"h.

After Hakafos and Musaf, they davened Mincha and then sat down to a farbrengen, which took place in the large hall, the place where the Rebbe Rashab had passed away.

It seemed that this farbrengen was dedicated to the Rebbe's yearning for his father. The Rebbe often repeated the verse (Mishlei 31:6) "Give strong drink to the anguished and wine to those of embittered soul," and cried.

Throughout this farbrengen, the Rebbe spoke in terms of his lowliness. In order to demonstrate this, he took two little boys and sat them on his knees, one on the right and one on the left, as *balabatim* do. This was for the purpose of minimizing his honor.

Nevertheless, Anash and the T'mimim gave the Rebbe the honor due him, as one behaves towards a Rebbe and Nasi.

The Rebbe pointed at his arm and said, "Only this do I not

forgo. This is father's." In other words, regardless, he was the son, flesh of the flesh of his father.

During the farbrengen, the Rebbe drank a lot of mashke, to the point that people were afraid for his health. One of the Chassidim told the Rebbe's mother, Rebbetzin Shterna Sarah about this. She entered the large room and as soon as the Rebbe saw her, he stood up.

"Please, my son, don't drink so much."

"Fine, Mother, fine."

After she left, the Rebbe continued to speak and cry and drank more mashke than before.

Seeing this, they informed the Rebbetzin again. The same scene repeated itself. She entered, the Rebbe stood up, and he responded positively to her request that he not drink any more. Then the Rebbe continued to drink.

At a certain point, the people noticed that the Rebbe's speech was becoming slurred and they were finding it harder and harder to understand him. The Chassidim knew that under the circumstances, there was no way that the Rebbe could say a maamer Chassidus as the Rebbeim were accustomed.

Since they were all tired by a day busy with t'fillos, hakafos, and dancing that lasted nearly till dawn, which was followed by more davening and hakafos, each of

them found a spot in the room to put down their head for a nap. It was eight in the evening when the Rebbe suddenly asked for his hat. The Chassidim knew this meant that the Rebbe was getting ready to say a maamer Chassidus.

They quickly woke the chozrim, R' Alter Simchovitz and R' Yehuda Eber (may Hashem avenge his blood), while the rest of the Chassidim stood around the

Rebbe's table.

There was silence as all waited for the beginning of the maamer, words of the Living G-d. The Rebbe began. His voice was very weak. His lips moved but it was nearly impossible to hear him. The Chassidim sensed it was difficult for him. Another few moments passed and the Rebbe stopped talking.

A tense silence prevailed in the

room. Nobody knew how the Rebbe could continue in his condition. Then the Rebbe suddenly began the maamer again, repeating the part he already said and continuing further. His voice slowly grew stronger and the words became more and more clear until it could be heard loudly and clearly as always, as though he had had nothing to drink.

"His voice began to get louder and the words flowed, as though of their own accord, with no interference, and in his usual manner of speaking," wrote R' Nachum in his memoirs. "The maamer was deep *haskala*, each thing in its proper place, wondrously organized, and it gave us, the listeners, great pleasure. Our exhaustion disappeared. We were all mesmerized by our hearing and seeing this amazing display of spiritual self-mastery in this wondrous way; it was completely supernatural."

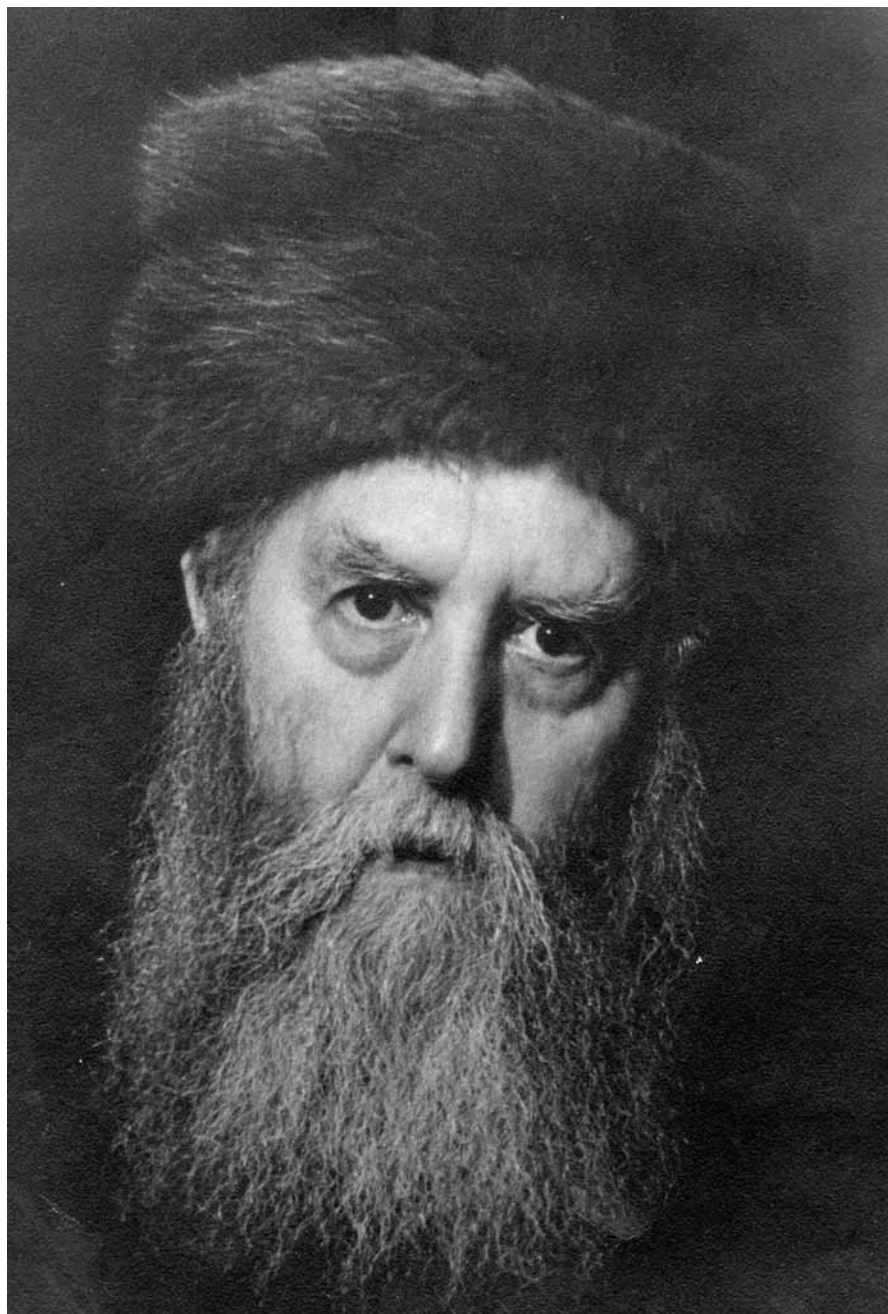
The Rebbe said the maamer for a few hours until he suddenly stopped and he asked, "What time is it?"

"Five minutes before midnight," said one Chassid.

"Nu," said the Rebbe, "we need to daven Maariv."

Although throughout the saying of the maamer it was not apparent that he had taken so much mashke, and his voice was clear, the Rebbe wanted to make sure before davening that he wasn't under the influence of alcohol. He asked the Chassidim to stand in two straight rows on either side of one of the floorboards and the Rebbe walked straight down the middle. Only then did the Rebbe lead the Maariv davening of Motzaei the Yom Tov, because he was a *chiyuv*.

These were the great giluyim that the Chassidim experienced that first Simchas Torah of the Rebbe Rayatz's leadership.



R' MEIR ITKIN A"H

The world of Lubavitch was saddened to hear of the passing of the Chassid, R' Meir Itkin on Friday, 17 Elul. R' Meir was born on 20 Tamuz 96 years ago in the Chassidishe town of Nevel in Russia. His father was R' Chaim Shneur Zalman Itkin, one of the Chassidim of the Rebbe Rashab.

As a young boy, his grandfather, R' Wolf, who became a teacher, as per the Rebbe Rashab's instructions, oversaw his Chassidic education. When he grew older, he went to underground yeshivos Tomchei T'mimim, in the years that they moved from town to town in Polotzk, Kremenchug, and Yekaterinaslav. He met the Rebbe's father, Rabbi Levi Yitzchok Schneerson, and in later years he would relate the Chassidishe thoughts he had heard from him.

Since his father died at a young age, R' Meir had to return to his family in Nevel to help support them. The Chassidim R' Zalman

Moshe HaYitzchaki and R' Meir Simcha Chein were in Nevel, and R' Meir was greatly influenced by them.

He later moved to Leningrad, where he was a member of Tiferes Bachurim, an organization founded for working boys. It provided shiurim in Nigleh and Chassidus for them at night.

On Tuesday, 14 Elul 1939, he was arrested. The police put him in a car and scared the members of the household from accompanying him. However, seven-year-old Zalman Morosov went out and noticed that R' Meir had thrown a paper from the window of the car. He picked it up and saw that R' Meir had written the date that he was arrested and a few words about trust in Hashem and not to despair of mercy. R' Zalman kept this note for decades and eventually gave it to one of R' Meir's sons.

In Adar 1941, R' Meir married Sima, the daughter of Yitzchok Raskin, who had been killed by that

point, by the KGB.

When World War II began, R' Meir fled with his wife to Samarkand, where he managed a knitting factory. He did well, and gave much tz'daka to support Tomchei T'mimim in Samarkand. He also endangered himself by registering many bachurim as employees of his factory, and he forged ration cards for them, thus saving them from starvation.

After the war, R' Meir left Russia with his family via Lemberg. After spending time in refugee camps he arrived in Paris.

R' Meir owned several items that had belonged to the talmidim of the Baal Shem Tov and the Maggid, as well as part of the *paroches* (the curtain of the ark from the synagogue) of the Alter Rebbe. When the Rebbe went to France to greet his mother, Rebbetzin Chana, R' Meir gave these items to the Rebbe for him to give them to the Rebbe Rayatz. The Rebbe did not want to touch the items except through a handkerchief.

At the parting farbrengen that the Rebbe led in Paris before returning to New York, R' Meir told the Rebbe that he had met the Rebbe's father, who would often explain *gematriyos* (numerical values of Hebrew words), particularly regarding the names of the participants, at his farbrengens. The Rebbe then began explaining the names of the people at the farbrengen.

R' Meir arrived in the US in 1953. He first lived in Philadelphia. When people suggested that he learn English, he asked the Rebbe, who negated the idea. When he wanted to learn sh'chita, the Rebbe negated



R. Chitrik a" (right) learning with long time 'Chavrusa' R. Itkin a" (left)
(Photo: Osher Litzman)



R' Meir Itkin

seven-year-old Zalman Morosov went out and noticed that R' Meir had thrown a paper from the window of the car. He picked it up and saw that R' Meir had written the date that he was arrested and a few words about trust in Hashem and not to despair of mercy.

that idea too, because of kashrus problems in the US at the time.

In 1957, R' Meir moved to Crown Heights near 770 and opened a clothing factory. He didn't make a move without the Rebbe's consent and blessing. For example, when he wanted to rent a home on a certain street, he asked the Rebbe and the Rebbe said he should check whether there was a dog in the building. It turned out that the person in charge of the building had a dog.

When he bought a house near 770, he received a special bracha from the Rebbe that he should merit to live many years in this house. R' Meir attributed his longevity to this bracha. For a number of years, the Rebbe and his Rebbetzin spent Shabbasos and Yomim Tovim in the library building and R' Meir and his family had the privilege of being their neighbors.

R' Meir was a businessman as well as a genuine Chassid. Before

davening he learned Chassidus for an hour and his wife would go and open the factory. There were also certain days that he would fast. On Fridays he went on Mivtza T'fillin and was involved in the Rebbe's other campaigns. He did chesed with others and gave much tz'daka to the Rebbe's mosdos.

R' Meir's home was open to all throughout the year. He hosted guests who came for P'gishos and bachurim from Hadar HaTorah. Although he did not know English, his Chassidic conduct made a great impression on them. Many guests who came from overseas for Yomim Tovim were hosted by him.

R' Meir would farbreng very often. According to his custom, every Shabbos he made Kiddush on *zechts un naintziger* (96% alcohol). He would reminisce about the Chassidim and farbrengens in Nevel, and he would demand that the participants follow in the ways of

Chassidus and brotherly love.

Even in later years, when he was weak, he kept up his shiurim and farbrengens. Every day, he learned in 770 with R' Yehuda Chitrik a"h, (who passed away at the age of 106 in February 2006).

A few weeks ago, R' Meir's health took a turn for the worse. His funeral on Friday passed by 770 and was attended by hundreds of residents of Crown Heights. He was buried in the cemetery of Agudas Chabad in New York near his son, R' Chaim Shneur Zalman a"h, who died a few months ago.

R' Meir is survived by his wife and his children: Yosef Yitzchok – shliach in Pittsburgh, Menachem Mendel in Sydney, Yehuda Leib – shliach in Scranton, Faige Rappaport – shlucha in Wisconsin, Shaindel Teichtel – principal in Beis Rivka, Chana – shlucha in Queens, and many grandchildren and great-grandchildren.

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THE DOLLAR THAT WAITED 20 YEARS

By Nosson Avrohom

The sister's initial reaction was shock. Had her sister also taken leave of her senses? "Do you lack rabbis and rebbes to go to in Boro Park that you're going to the Lubavitcher Rebbe? If you could see him, then I would understand, because he's definitely a big tzaddik who did miracles. But now?"

When the Rebbe gave out dollars for tz'daka on Sunday, all sorts of people came: Litvish and Chassidish, Admurim and Rabbanim, Kibbutznikim and Neturei Karta. Amongst the crowds one could even spot world renowned figures. All came for counsel and/or a bracha. For some of them, their encounter with the Rebbe changed their lives dramatically.

The following story took place 25 years ago when the Rebbe gave out lekach and a dollar Erev Hoshana Rabba, and ended on a summer day in New York, three years ago in an amazing way.

* * *

"The R. family lives in Boro Park

and they are Alexander Chassidim," begins Rebbetzin Rochel Hendel from Tzfas. "The father learned in yeshivas Chabad in Montreal and he has a warm spot for Chabad Chassidus and the Rebbe. It is a family known for its hospitality and its unusually fine character. Whenever we go to 770 we try to visit them too. Over the years we have become good friends.

"Two years ago, as we spoke about the Rebbe's greatness, the mother told us the following story."

They had run a successful electronics store for many years in Boro Park. Many Lubavitchers bought their electronic gadgets from them, especially during Tishrei, when

Chassidim come from all over the world to 770. The R's are known as very generous people who give a lot of their money to tz'daka.

Then, three years ago, a business deal failed and this led to many losses. The store continued operating, but the big financial blow caused the father to fall into a depression. The atmosphere in the home was heavy and all attempts to cheer him up were to no avail. He took the loss personally and it affected him severely.

Both family and friends were shocked. All knew him as a cheerful person, ready to help no matter the cause. He had always smiled, but since the financial disaster everything changed.

His wife, who saw the deterioration, decided to go to the Lubavitcher Rebbe, even though we cannot see him now, to ask for his bracha and to daven that just as in the past his blessings had helped, so too now, certainly the Rebbe would intercede on her behalf.

Just as she used to do when dollars were distributed, now too, she went to the Rebbe every Sunday. She stood in the lobby of 770, where dollars were given out, and said T'hillim and asked the Rebbe to arouse mercy on her husband. She started doing this in the middle of the winter.

A few months went by and although the situation did not change, she continued to pray.

THE WOMAN ASKED: REBBE, GIVE ME A SIGN!

One summer day, her sister noticed that she made trips on Sundays without people knowing where she was going. One Sunday, the sister asked her where she went every Sunday morning. At first she declined to answer but her evasiveness only increased her sister's curiosity. After her sister pestered her, she told her about going to the



Lubavitcher Rebbe.

The sister's initial reaction was shock. Had her sister also taken leave of her senses? "Do you lack rabbis and rebbes to go to in Boro

Park that you're going to the Lubavitcher Rebbe? If you could see him, then I would understand, because he's definitely a big tzaddik who did miracles. But now? Ten

years later you're still going to ask him for brachos? What got into you? That's all I need now, that everybody should know that my sister has also fallen into a depression."

She was offended by her sister's outburst. She was very close to her sister and to talk to her that way! She had seen the fulfillment of the Rebbe's brachos and did not agree with her sister. The Lubavitcher Rebbe wasn't just another tzaddik and not just another Admur, but how could she explain that?

The following Sunday she went to the Rebbe once again and this time she said: Rebbe, I know that this is impudent, but my sister is laughing at me. How can I explain to her what I am doing? Please give me a sign that my prayers are accepted.

THE REBBE SENDS A DOLLAR

New York in the summer: Many Brooklynites leave for the mountains, where the women and children remain and their husbands join them for weekends. That Sunday, after she finished davening, she hurried home to Boro Park. Her sister, who now knew where she went, sighed and thought that in the weeks to come she would have ample time in the country with her sister to be able to understand and help her. They packed their belongings and a few hours later they unpacked them in their summer home.

On various occasions her sister told her that nothing had changed since she began davening in 770. She had also prepared a list of miracle-working rabbis to whom she could turn for a bracha.

"Many were helped by their brachos," she said, "and at least you can see them and there's someone to talk to."

She merely closed her eyes and recalled the days when she had passed by the majestic looking Rebbe and had asked for his blessing. She had received a dollar, heard his blessing, and nodded.

Their husbands came up for the weekend and her husband brought a pile of mail that had accumulated that

week in Boro Park. She went through the letters, most of which were from various companies, bills, advertisements, etc. She decided to work on them another time.

One letter that looked different than the rest caught her eye. The name and return address on the envelope was that of a family in Crown Heights. Not an organization or tz'daka, but a name she did not recognize. She curiously opened the letter.

To her surprise, a single dollar bill fell out. After she read the letter that accompanied the dollar, she sat down heavily in a nearby chair in astonishment. Her hands shook and she felt she was going to faint. Her sister and other family members tried to calm her down. It took some time before the color returned to her cheeks. She read the letter out loud for all to hear.

The letter brought her back twenty years. "What hashgacha pratis! What an amazing sign from the Rebbe!" she stammered.

"It was Hoshana Rabba over twenty years ago. We were going to host many people and I prepared a lot of food. Despite the time pressure, I wanted to go to Crown Heights and get lekach from the Lubavitcher Rebbe. I asked someone to watch the pots and I rushed to Crown Heights. The line was very long with thousands of women standing and waiting.

"After I stood there for almost an hour in a line that barely moved, I realized that I would have to stand there a lot longer before I got to the Rebbe. When I saw the hour growing late, I knew I could not wait any longer. Before me in line stood a woman who looked reliable. I decided to depend on her and without thinking much about it I told her I was expecting many guests for Yom Tov and had a lot to do. I asked her to request lekach and a dollar for me and I gave her my name and my

mother's name. I also wrote my address down on a paper.

"The woman promised to do this for me and I went home to continue getting ready for Yom Tov. A few days later I had forgotten all about it. I was reminded of it once or twice but I didn't have her address or any information about the woman in line. She didn't send anything and I thought she had forgotten to ask. After that, I went to the Rebbe another few times and received dollars and brachos.

"Now, when I got this letter, I see that the woman did indeed do as she said and she received lekach and a dollar for me. She did not want to send it in the mail because it didn't seem respectful to do so. She figured she would go to Boro Park and bring it to me in person.

"But she procrastinated and while cleaning for Pesach she came across it. She promised herself that the next time she went to Boro Park she would take the dollar with her (she gave the lekach to her family so as not to sell it to a goy before Pesach), but she forgot again. The dollar stayed put, in her house. Whenever she remembered about it, she promised herself she wouldn't forget, but the matter was postponed for over two decades!

"Sunday morning, wrote the woman, she saw the dollar yet again and she decided she could wait no longer. If she was not going to Boro Park, she had to mail it. She just had to send it! And that's what she did. This is the dollar she received from the Rebbe for me."

She looked at her sister and asked, "Nu, is the Lubavitcher Rebbe just another Admur or Rav?"

Now it was the sister's turn to be shocked.

The husband's business improved and even though he did not make up his loss entirely, his mental state improved greatly and he became himself once again.

A CHILD BLOWING SHOFAR, PICTURES OF FISH HEADS, AND TRIPS TO THE REBBE

By Rabbi Yaakov Shmuelewitz
Director of the Chabad house of Beit Shaan

There's the famous story about the ignorant boy who did not even know how to daven. He called out cock-a-doodle-doo in the Baal Shem Tov's beis midrash in the middle of the Yom Kippur davening. The Baal Shem Tov, who had exerted himself to the utmost in order to annul Heavenly accusations, said that the boy's crowing, which came from the depths of his heart, is what cancelled the accusations.

Every shliach of the Rebbe, as

well as any Jew who comes in contact with other Jews, needs to know how to assess each situation and know how to react with sensitivity.

A few years ago, in the course of my outreach work at schools, during one of the days of the Aseres Yemei T'shuva, I met a teacher. She wanted to tell me a story and to ask me a halachic question.

The previous Rosh HaShana, she had davened at the shul on her

moshav. Baruch Hashem there was a minyan, but when it came time to blow the shofar, nobody knew how to do it. All the men urged one another to blow the shofar but nobody could do it. In the end, they gave the shofar to a minor (under the age of bar mitzva) and he blew. Had they fulfilled the mitzva?

I gently told the teacher that they had not fulfilled their obligation, at least they should know for next time. I resolved that every time I would visit children during Elul, I would teach as many of them as possible how to blow the shofar so that when they grew up, there wouldn't be a situation in which a shul had no one who knew how to blow shofar.

Since that time, whenever I visit a school during Elul, I ask who never blew a shofar before. Half the class raises their hands and I pick some children and teach them how to do it. This is in addition to explaining the types of blasts and the significance of shofar-blowing according to halacha and Chassidus.

I have another sad story about a shliach in South America. The shliach has a large congregation and on the Yomim Noraim he gets 700 people. Unfortunately, last Rosh HaShana, out of 700 people,



only 20 came on foot. This did not stop the shliach from standing in the doorway of the shul, as usual, to warmly welcome everyone. Many of the people later said that they go to shul only because of the nice rabbi, and this is their connection to Judaism.

These two incidents illustrate a shliach's ongoing struggle and the complicated job he has in preserving authentic halachic practice and Chassidische behavior on the one hand, and dealing with the ignorance of a Jew who expresses his longing to come close to the Alm-ghty his own way (cock-a-doodle-doo) on the other hand.

Before Rosh HaShana, every Jew, especially every Chassid,

hospitals, Magen Dovid Adom stations, police stations, prisons, etc.

The shliach has to remember to look around him in shul and see to it that the mekuravim are turned to the right page in their machzorim. He has to remind them to listen to the brachos and the blowing of the shofar.

During the meals on Rosh HaShana, along with explanations to the children about the holiday, the shliach explains the customs and special foods to the guests.

I once stayed at the Chabad house in Yakne'am for Rosh HaShana. I was one of dozens of people around Rabbi Noam Dekel's table. One of the guests, an older Russian Jew, was so

there were two sisters from the G. family, who attended the school although they were not Lubavitch. They preferred this school because of its high standards of education. Their father made sure to repeatedly remind them: Remember, we are not Chabad! You are just learning in this school and that's all.

The month of Tishrei was approaching and the school was buzzing. Many girls were planning on flying to the Rebbe for Yom Tov, but these two girls were obviously not interested.

Then there was an unexpected phone call from the US. The G. grandfather didn't feel well and he was sending two plane tickets for his two granddaughters so they could stay with him for Tishrei. The G. father just wanted to make sure that his daughters wouldn't visit 770. However, they were curious and wanted to see 770.

"All our friends are going there," they said. They finally compromised. Their father agreed to one visit to 770. The girls had to decide when they wanted to be there, whether on Rosh HaShana, Yom Kippur, the first days of Sukkos, or Simchas Torah, but just one Yom Tov.

Mr. G. asked his father-in-law, the girls' other grandfather, to fly with them to New York and accompany the girls to 770 that one time and to supervise them so they wouldn't get too excited. His job was to ensure that after Yom Tov they would immediately leave 770 and go back to their grandfather's house.

The girls couldn't decide which Yom Tov they should pick to be with the Rebbe. They knew, from the stories, that every moment in 770 is a whole "world," which made it impossible to choose. They asked their principal, Rabbi Blau, who was known as an

I'm telling you what I heard from the Yerushalmi grandfather who returned to our neighborhood after Tishrei and said, "I became a Lubavitcher!"

prepares for the awesome day. He anticipates the moments of the shofar blowing in which he will cover his face with his tallis and picture the shofar blowing in the Rebbe's presence, and accept the yoke of the majesty of Hashem upon himself and the entire world.

What does a shliach do at that time? First of all, before Rosh HaShana, he has to check a map and find out which kibbutzim are within the *t'chum Shabbos* and which kibbutzim he can go to with the help of *eiruvei t'chumin*, so that he can do Mivtza Shofar. He also needs to get bachurim (those who remained in Eretz Yisroel, and they're not easy to find in Tishrei) to visit senior centers,

excited by the goings-on that as Rav Dekel lifted the plate and showed everybody the fish, he took out his camera and took a picture!

Of course, Rav Dekel gently whispered to him that we don't do this on Yom Tov and the guest immediately understood and stopped taking pictures.

FAMILY DRAMA IN THE REBBE'S COURT

Let's move on to the main story of Rosh HaShana: being with the Rebbe!

About 25 years ago, when I was still living with my parents in Yerushalayim, my sisters attended Beis Chana, which was run by Rabbi Tuvia Blau. At that time,

outstanding mashpia and wise person, what they should do.

He told them: Rosh HaShana is the most special day with the coronation of the king, *kabbalas ol malchus Shamayim* for the entire year, t'kios with the Rebbe, Tashlich, the farbrengen. They couldn't forgo that. Then, of course, there is Yom Kippur, "once a year," the five t'fillos with the Rebbe, Napoleon's March, forgiveness and atonement for the entire year. They couldn't possibly be anywhere else on that day.

Let's not forget Sukkos, reciting the blessing on the Rebbe's lulav, the sichos at night, Hallel, Hoshanos with the Rebbe. They certainly couldn't forgo that. Simchas Torah – obviously you have to be with the Rebbe. Hakafo! Farbrengens! The simcha that is found only in 770. However, their father only allowed one holiday! What should they do?

Rav Blau suggested as follows. "If I were faced with that dilemma, I would look at the calendar to see what is the first holiday I would be celebrating in New York. And without hesitation, I would spend that first holiday with the Rebbe. After that, Hashem will help. Since the first Yom Tov for you in the US will be Rosh HaShana, go to the Rebbe for Rosh HaShana.

So the two sisters went to their grandfather a few days before Rosh HaShana and on Erev Rosh HaShana they took a cab, along with their grandfather the chaperone, and went to 770. Remember, their Yerushalmi grandfather went along to ensure that the girls did not get too enthusiastic and remain in 770.

Then the unbelievable happened. They had a fantastic Rosh HaShana with the Rebbe, at the end of which, the grandfather said to his granddaughters, "If you want, go back to your other

grandfather. I'm staying here!"

What happened? I'm telling you what I heard from the Yerushalmi grandfather who returned to our neighborhood after Tishrei and said, "I became a Lubavitcher!"

He started davening Nusach Arizal and began learning Chabad Chassidus. Why?

Before that Tishrei, this grandfather suffered from severe vision problems. I remember seeing him daven from a very large Siddur, the type chazanim use, with very thick glasses and a magnifying glass. That was the only way he could read from the Siddur.

On Motzaei Rosh HaShana he saw a line for kos shel bracha and when it was his turn he asked the Rebbe for a bracha for good vision. The Rebbe said whatever he said and miraculously, the man began to read like anybody else. I can testify that after Tishrei he davened from a regular T'hillas Hashem Siddur, without a magnifying glass.

USING A STORY FOR AN EDUCATIONAL PURPOSE

Last week, I used this story when my two daughters, who attend Beis Chaya in Kiryot, sadly said that the school's administration did not allow them to go to the Rebbe for the entire Tishrei. They were only permitted to go for two weeks.

I won't get into how upset we all were over this terrible decree. These are girls who learned and were tested on dozens of maamarim and chapters of *Tanya* in order to earn a scholarship to pay for the flight. They ran camps and saved their money for the purpose of going to the Rebbe.

I made phone calls but nothing

changed. The girls indicated that they could travel without permission from the hanhala but I immediately set them straight.

Then came the Friday night meal. It's an opportunity to farbreng with the family and to discuss various issues. I took some cups of l'chaim and said: On the one hand, it's inconceivable that it won't work out. On the other hand, it's out of the question, even to dream, to go without permission from the school.

Then I told some famous stories, about obeying and kabbalas ol as well as the previous story about the sisters from Yerushalayim who listened to Rav Blau. I told them of bigger challenges we faced back then, when we wanted to travel to the Rebbe every year, and how in the end it always worked out.

The Shabbos farbrengen went on and on and it was clear that the decree would be nullified, but how? How could they be with the Rebbe for all the Yomim Tovim and listen to the hanhala?

The miracle occurred on Monday. A friend called and said she heard from a teacher who heard from the principal that they had permission. Girls who made all the proper preparations, who guaranteed that they would be part of the program in 770 with the shiurim, t'fillos, and farbrengens, could have the hanhala's permission to go for the entire Tishrei. We thank the hanhala for that.

I wish all readers of Beis Moshiah, especially the loyal readers of this column, and all the Jewish people, a blessed new year. May we all merit to travel to the Rebbe MH"M, immediately, to Yerushalayim, with the true and complete Redemption, and with simcha u'v'tuv leivav.

MY T'SHUVUVA

By D. Rotem

UNCOMPROMISING TRUTH

I was born into a Mizrahi-Yemenite family. I attended state-religious schools and when I was bas-mitzva I decided I wanted to be *chareidi* (ultra-Orthodox). I began being careful about washing my hands and I wanted to go to a chareidi school but was not accepted since there was an unwritten rule, agreed upon by the principal of the chareidi school and state-religious school, that each student would learn in her own city. So I continued at the state-religious school and my enthusiasm waned.

I always felt connected to religion and prayed with great intensity. But I was in a co-ed environment and I wore pants. At age 22, I was about to marry someone but I left him since I saw that our home would not be based on Torah and mitzvos. I was seeking Judaism and my thirst was tremendous. I heard an inner voice say to me: Nurit, this is not enough; become stronger.

In the Mizrahi world I was in I had many questions, since compromises were made and I didn't know who set the standards. I was bothered by the fact that everybody made their own rules. When you go out into the world there are things to deal with and you ask yourself what the rules are. Are pants permitted or forbidden? The teachers in school wore skirts but after school they changed into pants. What was I to understand from this? Nothing.

I felt I had no framework, no boundaries. As far as I was concerned, this approach did not

answer my questions and I felt that authenticity was lacking.

JEWISH PRIDE

My first leap was when an nonreligious man asked me if I was religious and commented that I didn't look it. I was completely shaken up by this, as Judaism was an integral part of who I was. I loved being religious. I decided that from then on, everybody would know I was religious.

I made an enormous change. I changed my wardrobe and became a real fanatic. I began to seek out shiurim and I found an organization for baalei t'shuva which I went to, with mesirus nefesh, for three years.

I regularly attended shiurim, listened and understood, but it had no effect on me whatsoever. I did not add a quarter of a mitzva throughout those years. It was all mathematical, scientific proofs about the existence of a G-d. They dealt a great deal with darkness, in debunking theories that I didn't even know about, and my head hurt.

One time, after attending a Chabad event, I went to the shiur. I felt that they were giving me hostile looks. They angrily said: We heard negative things about you!

I was shocked. I was really bothered by the hatred of one group for another. If that wasn't enough, that day the shiur was worse than usual. I felt that someone was splitting my head open. Although I am practical and love math, I couldn't take it anymore. It really turned me off. I was putting in great effort to attend these classes and they did not answer my

questions.

I asked them about a shidduch. They said I had to leave my job, become a fulltime student of their school for baalos t'shuva and live in the dormitory. Then, they would work on it. I said I was from a religious home and I did not need a fulltime school program, in addition to which, at my place of work I had a positive influence on others in Torah and mitzvos.

They said, "You are still a small candle and you cannot give light. They will extinguish you. It's only when you will become a great flame that you will be able to illuminate..." I got up and left.

PERSONAL GEULA

That night I felt lost. If this was not the place, where should I go? I felt the earth shaking under my feet. I walked down the street and cried. I said to Hashem: Help me! Show me the way. Don't let me go lost. It was just me and Hashem.

Suddenly I heard someone call my name. I turned around and saw my Lubavitcher neighbor. She said, "Nurit, a *Tanya* shiur is starting in my house tomorrow. Do you want to come?"

This was it! I had just asked and then and there I had been given an answer. The next day I went to the *Tanya* shiur and felt immensely uplifted, as though someone had picked me up high. It was the antithesis to what I had experienced earlier, three years with no spiritual progress.

The most amazing thing was when I got up from my seat at the end of the shiur. I felt I was hovering. I had never felt that way before and it was extremely intense. It frightened me. I felt I was disconnected and I asked the other ladies whether they felt the same way. They said they did not.

With all my trepidation I realized this was my place and Hashem had heard my prayer and had shown me

the way. The next day I went to my Lubavitcher neighbor and demanded that she teach me everything a Jew has to do from the moment she gets up in the morning. I learned about Modeh Ani, etc. Whatever she taught me, I did, with great joy, really *b'hiddur*. For example, I bought a copper washing cup, not a plain plastic one.

GOING TO THE REBBE!

At the second *Tanya* shiur I didn't feel that same elevated feeling. I realized that I had to find a *Tanya* shiur on a deeper level. This shiur was meant primarily for older women and it didn't suit me. I was living in Kiryat-Yam at the time and nearly every day I traveled to another town for a different *Tanya* class. I learned with Rabbis Frumer, Dunin, Pizem and others.

One day I told Rabbi Pizem that I had to go to the Rebbe. I just had to. It was pikuach nefesh. A real cry from the heart. I felt that my life depended on it.

He leafed through his daily planner calmly and said, "Fine, you'll go on Monday." (This was on a Thursday). And that's what I did. In three days I arranged a visa and ticket. I took my sixteen-year-old sister along with me because I wanted to help strengthen her commitment.

We arrived in Crown Heights without having arranged a place to stay. I had completely forgotten about that. Nothing interested me aside from the Rebbe. I was exhausted. I hadn't slept for over 24 hours. It was during the Shloshim for the Rebbetzin and they told me to go to Machon Chana to get a place to stay. The women there discussed where to place me and suddenly an angel came, who saw that I couldn't stand on my feet any longer, and took me home with her to rest in the meantime.

When I woke up, I heard a siren

and saw everybody running. They explained that the Rebbe was saying a sicha in his house now. I was very excited and ran too. After the sicha the Rebbe distributed dollars and I passed by to get one. My sister told me that the Rebbe looked at me even after I walked to the exit.

Even before the trip I had said to myself and to everybody else that I

traveled without preparing solely because I felt powerfully drawn there from Above.

The Rebbe answered amen and I left with a good feeling. The three weeks of my visit had ended and I returned home like a new person; without klipos; with a feeling of lofty lights. I felt that I could bring all the Jewish people to t'shuva. I wanted only spirituality.

I was asked to speak at the Rosh Chodesh event and I, shy Nurit, mustered the courage to address the audience. I spoke about the Rebbe and Hashem and my t'shuva. Everybody listened, amazed by the change in me.

After a month went by, I felt that I had to make an effort to achieve something. I had returned to Eretz Yisroel a few days before Pesach and before Shavuot a shidduch came up. When I met Nechemia I felt he was my match. He wasn't a Lubavitcher and he still isn't a Lubavitcher. He was learning in a Litvishe yeshiva and it wasn't easy because as I progressed in my Lubavitch ways, difficulties arose and still exist. However, now, thanks to the Rebbe's answers in the *Igros Kodesh* that are so clear, he becomes convinced to go along in every area from moving to chinuch of the children.

After we married I would walk down the street and look at the children and feel a strong urge to teach them. I recalled that in my youth I had written two letters to the Rebbe and had even received a response. In one letter I promised the Rebbe that if he helped me, I would teach children and would make a Tzivos Hashem. Over the years I had forgotten about this completely and now that I remembered it, I began working on it and continue to do so.

My children are Lubavitchers and boruch Hashem I have a son in Tomchei T'mimim and daughters in Beis Rivka. Ashreinu!



Chassidishe nachas – Nurit's son before going to Yeshivas Tomchei T'mimim

wouldn't open my mouth to the Rebbe. This was despite the fact that my older sister pressured me to ask for a bracha for a shidduch. The third time I passed by the Rebbe, I asked, with lowered eyes, "*bracha l'zivug*." I felt terribly ashamed and wanted to bury myself. It was then that I felt my lack of preparation for this trip. I had