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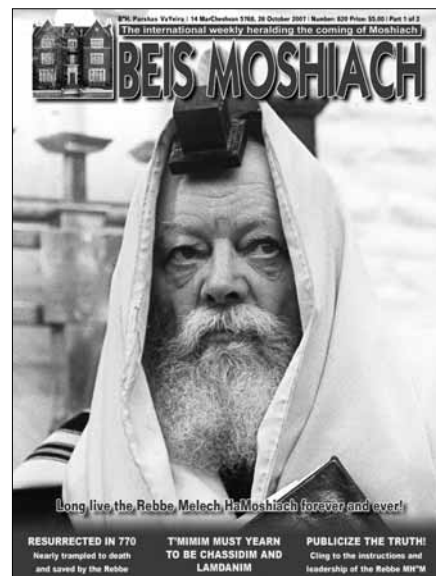
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WHY THE RIGHTEOUS HAVE NO REST

Likkutei Sichos Vol. 15, pg. 137-144
Translated by Boruch Merkur

1. There are two versions of the saying of the Sages that appears at the end of Tractate Brachos (as well as at the conclusion of Tractate Moed Katan¹): a) “**Torah scholars** have no rest – not in this world and not in the World to Come, etc.” b) “**The righteous** have no rest, etc.” (The latter version² is cited in several places.³)

We may assert that this difference in wording underscores a difference in meaning. Namely, the version that reads, “**Torah scholars** have no rest, etc.,” speaks of a virtue that is unique to Torah study (“**Torah scholars**”), as will be discussed, whereas the version that reads, “**The righteous** have no rest, etc.,” does not speak about the distinctive virtue of Torah study’s per se, insofar as the term “righteous” includes⁴ “masters of good deeds”⁵ who are **not Torah scholars**.

We must understand the reason for the difference between the two approaches.

2. In *Likkutei HaShas*, the Arizal explains the notion that “Torah scholars have no rest, etc.” as follows: “for in the world that follows death, Torah scholars are involved in Torah study, ascending from level to level and from academy to academy...for just as G-d, may He be blessed, has no end, likewise His Torah has no end.”

According to this quotation from the Arizal, the reason for the version that reads, “**Torah scholars** have no rest, etc.,” is understood, as follows. It is specifically Torah (in the familiar manner of speech, the *cheftza* (object) of the Mitzva of Torah study) that is at the level of “it has no end.”⁶ Thus, there is, similarly, no rest (no end) to the ascent of **Torah scholars** (the *gavra* (subject) of the Mitzva of Torah study), who delve in the study of Torah. However, with regard to the [other] Mitzvos, although they too are the Commandments of G-d (Who is infinite), they themselves (in terms of their being an object) are limited.⁷ In fact, they must be limited. That is, both with regard to the Mitzvos in general – of which it is said, “Do not add and do not detract”⁸ (Torah study, however, is different: it **must** be done in a manner of an increase in understanding and etc., as it is said in the Laws of Torah Study⁹) – as well as with regard to each Mitzva individually. [For example] t’fillin must be

specifically four passages, not five, and etc.¹⁰

Thus, also with regard to “masters of good deeds” (the *gavra* of the other Mitzvos) there is an end and there is rest.

That is, the two alternatives (rest or no rest) correspond to the two levels: finite and infinite.

3. The same principle accounts for the difference between them (Torah and Mitzvos) with regard to the degree of obligation incumbent upon the person (*gavra*): The obligation to study Torah has no limitations, as Rambam puts it¹¹: “**Every** Jewish man is obligated in Torah study, whether he is poor or rich, whether he is complete in his body [i.e., healthy] or whether he is one who suffers, etc.” Also (with regard to time), the obligation upon the person is **constant**.¹² This is not so, however, with regard to the [other] Mitzvos; every Mitzva has its prescribed limitations (a designated time or place, and the like).

4. However, in applying this teaching of the Arizal, it is difficult to understand the logic underlying the version (approach) that reads, “**The righteous** have no

others is not on account of a virtue associated with the **Mitzvos**, but on account of the fact that neglecting to fulfill the Mitzvos results in a lack in the study of **Torah**, as will be explained.

6. The Alter Rebbe says¹⁵ (with regard to the reason for the aforementioned law): “He should interrupt his Torah study and do the Mitzva...for this is the entirety of man. As the Sages said,¹⁶ ‘The purpose of wisdom is repentance and good deeds.’ And if one does not do so, it comes out that he has **learned** not for the sake of doing, and ‘it would be better for him [had he not been created].’”¹⁷

The Alter Rebbe states¹⁸ the reason (for “He should interrupt his Torah study and do the Mitzva”) in positive terms: “for this is the entirety of man,” [namely] to fulfill Mitzvos. Then [in negative terms] he adds, “And if one does not do so, it comes out that he has learned not for the sake of doing.” (That is, without the fulfillment of the Mitzvos, Torah study is not as it must be.) The implication of this addition is that the reason, “for this is the entirety of man,” is insufficient; this reason alone does not account for the fact that [the fulfillment of] a Mitzva can supplant Torah study. It is indeed true that the fulfillment of the Mitzvos is “the entirety of man,” nevertheless, since it is something that is limited, it cannot supplant something that is infinite (Torah). Thus, the Alter Rebbe adds: “And if one does not do so, it comes out that he has **learned not for the sake**

How is it possible to attain the level of “they have no rest,” which signifies a notion of limitlessness, through the service of good deeds, which is, at first glance, inherently limited?

rest, etc.,” which, as stated above, includes within it also “masters of good deeds” (the service of [the fulfillment of] the Mitzvos). For how is it possible to attain “they have no rest,” signifying limitlessness, (also) through this service (which is limited, as stated above)?

We must, therefore, say that also with regard to Mitzvos there is indeed a sense of (and the virtue of) limitlessness, in light of which the logic of the version, “**The righteous** have no rest, etc.,” is also understood. [In what sense then are Mitzvos infinite?]

5. At first glance it is logical to say that the law¹³ of forsaking Torah study for [the fulfillment of] a Mitzva that cannot be done by others compels the notion that Mitzvos also possess the aspect of limitlessness. For if Mitzvos exist solely at the level of limitation, how can they supplant Torah study, which is limitless?¹⁴

But in truth this does not prove that also Mitzvos are infinite, for the fact that Torah study is forsaken for [the fulfillment of] a Mitzva that cannot be done by

of doing.”

That is, the fulfillment of the Mitzvos is “the **entirety** of man”¹⁹ (the person in his entirety – i.e., including his intellect, and) as the Sages said, “The purpose (“*tachlis*,” which also means “completeness”) of **wisdom** is repentance and good deeds. And (on account of the fact that the fulfillment of the Mitzvos is the purpose and completeness of wisdom (i.e., Torah), then) if one does not do so, it comes out that he has **learned** (in an inappropriate manner, for it was done) not for the sake of doing.”

7. [Returning now to the discussion of the apparent infinite quality of Mitzvos] we may assert the following explanation. Mitzvos^{19*} are composed of two aspects²⁰: a) Every Mitzva has a distinct definition, differentiating it from the other Mitzvos. With respect to these defining attributes, Mitzvos are at the level of limitation. b) There is a common denominator to all Mitzvos in virtue of which they are all beyond limitation. In fact, these two aspects are apparent in

the liturgy of the blessings recited over Mitzvos. The part (and the) common (denominator) to them all is, “Who has **sanctified us with His Mitzvos**,” and the part that is unique (and specific) is, “and commanded us the Mitzva of such and such.”

The various **details** that define the performance of every Mitzva, which distinguish one Mitzva from another, express the **limitation** of Mitzvos. Whereas, by virtue of the idea common to all the Mitzvos, namely, that they are all commandments – “*mitzva*,” meaning “commandment,” i.e., a manifestation of the blessed Supernal Will, which is found **equally in every Mitzva** – the Mitzvos are **without limitation**. That is, on account of the fact that G-d’s Will, which is in the Mitzvos, transcends their limitations and distinctiveness, as reflected in the saying of the Sages,²¹ “One should not sit and compare the relative weight [i.e., stringency] of the Mitzvos of the Torah, etc., [rendering some as] the lightest of the light, etc., [and others as] the most stringent of the stringent, etc.”

Moreover, [the preeminence of the Supernal Will in the Mitzvos, in virtue of which all Mitzvos are equal, is expressed in practical Torah law. Namely, in the principle that] “[one who is] involved in a Mitzva is exempt from the performance of another Mitzva.”²² It is known²³ that the reason [underlying this principle] is that all the Mitzvos are actually integrated one with the others, to the extent that when one fulfills one Mitzva it is a semblance of the fulfillment of all the other Mitzvos. This effect is by virtue of the (essential) Will [of G-d] that is [reflected equally] in [all] Mitzvos, which transcends [their] distinctiveness.²⁴

It comes out that although one may be involved with a particular Mitzva (notwithstanding the fact that with respect to its details it is separate and distinct from the other Mitzvos, nevertheless) he is connected through it to the Mitzvos in general, to the limitlessness within them.

8. Just as this is so with regard to the Mitzvos themselves (*cheftza*), so it is also with regard to the **fulfillment** of the Mitzvos by Jews (*gavra*): Although the specific obligation of each individual Mitzva is indeed limited in the context of time and space (as mentioned above, Section 2), there is, however, a **constant** obligation incumbent upon Jews with regard to (the service of [G-d through the performance of]) the Mitzvos collectively. As our Sages say in the Mishna,²⁵ “I was **created** [in order] **to serve** my Master.” In other words, every moment during which one is “created” – that is, every moment of a person’s existence – is for the sake (of the duty and purpose) of serving his Master, as was said above, “for this is the

entirety of man.” In fact, there is a ruling in the *Shulchan Aruch*, “**All** your deeds should be for the sake of Heaven,”²⁶ and, “In **all** your ways, know Him.”²⁷

9. According to all the above, the difference – in approach – between the two versions is understood: With respect to the limited details in the Mitzvos, it is only “**Torah scholars** [who] have no rest, etc.” But with respect to the Mitzvos in general, [a level] which is limitless, all “**the righteous** (including “masters of good deeds”) have no rest, etc.”

10. Additional explanation, however, is required with regard to the following. It is explained (elsewhere²⁸) that the reason why (specifically) “**Torah scholars** have no rest – not in this world and not in the World to Come, etc.,” is as the Arizal says in *Likkutei HaShas*: “This is the esoteric principle of ‘Man goes out to his work.’²⁹ That is, [Man goes out] to the pursuit of Torah study on that which he worked on in this world. For when a man goes out from this world, he goes first to his ‘work,’ meaning to the pursuit of the Torah study which he worked on in this world, etc.” Thus, it is only “**Torah scholars** [who] have no rest, etc., in the World to Come,” since the only aspect that is relevant in the Garden of Eden, the destination to which “Man goes out” from this world, is “his work” in the pursuit of Torah study,³⁰ not the work (of the pursuit) of the fulfillment of the Mitzvos.³¹

Accordingly, the version that reads, “The righteous and etc.,” is not understood. It is true that the concept of infinite ascent is also associated with Mitzvos, for they also possess the level of limitlessness. However, how can we say that “**The righteous** have no rest, etc., **in the World to Come**”? The “work” of the fulfillment of the Mitzvos does not exist in the Garden of Eden!

The explanation: It is known that there are two meanings for “World to Come”: a) Garden of Eden (referred to as the “World to Come” because “it comes to a person after the life in this world,”³² b) the World of Resurrection.³³

In light of this [dual meaning] one may assert that the meaning of “World to Come” in **this** saying of the Sages depends upon the [context in which it appears] in the two respective versions: In the version that reads, “**Torah scholars** have no rest, etc.,” which is on account of the virtue of **Torah**, the term “World to Come” means (also) the Garden of Eden (for there, only the “work” of Torah study is relevant, not Mitzvos), whereas in the version that reads, “**The righteous** have no rest, etc.,” which includes the service of Mitzvos, “World to Come” means the “World of Resurrection,” for then there will once again

be a time of “work” in Mitzvos as well.

11. At first glance, the following two questions arise: a) Our Sages say³⁴ that “Mitzvos will be nullified in the World to Come.” The Alter Rebbe elaborates, “that is, during the Era of the Resurrection of the Dead.”³⁵ [How then is this reconciled with the notion that during the Era of the Resurrection it will once again be a time of “work” in Mitzvos?] b) It is elucidated in several places in the works of Chassidus³⁶ that the saying of our Sages, “The righteous have no rest, etc.” (rather, they continually ascend from level to level) refers to ascending in the Garden of Eden. However, **the Future to Come** will be a sabbatical and a time of rest – also from ascending.³⁷ Now, how is this understood in light of what was explained above – that the version that reads, “**The righteous** have no rest, etc., in the World to Come,” is speaking (not about the Garden of Eden, but) about the World of Resurrection?

No one puts forth the notion that, according to the opinion that it is a decree that at the age of 13 years one becomes obligated in the fulfillment of Mitzvos, a minor, when he arises in the Resurrection of the Dead, will be obligated in Mitzvos immediately if 13 years had since past since he was born.

The explanation: The Era of the World of Resurrection itself is composed of two stages,³⁸ the first of which is said with respect to **every** Jew,³⁹ “And there it will be done before You, etc., according to the Mitzvos of Your Will.” [That is, in this first stage] there will then be the fulfillment of Mitzvos, and of consequence, also the ascent derived from them. Whereas, the next stage, the second stage will be a time when “Mitzvos will be nullified.”

Among the proofs for [the first stage, a time when there will be the performance of Mitzvos, etc.] is the following. There is a familiar saying of our Sages⁴⁰ – that in the Future to Come, “Moshe and Aharon will be among us,” and they will offer sacrifices, indicating the fulfillment of Mitzvos. (This is particularly [relevant in our case, considering] that the general concept of offering sacrifices is the concept of ascending, the elevation of the life-force of the animals, from below

upwards, as it is explained in several places.) We see from this that also during the Era of the Resurrection of the Dead there will be the concept of Mitzvos and ascent, etc.

12. However, it is still not entirely explained: “Have no rest” means here that the ascent of the righteous proceeds without any interruption. But according to the latter explanation – that “The righteous have no rest...in the World to Come” means (a stage of) the World of Resurrection – they experience a “restful” intermission in the Garden of Eden (where there is no “work” of Mitzvos), between this world and the World of Resurrection.

The explanation: It was previously established that the performance of Mitzvos is only possible in this world, where the soul is invested in a body. When the soul is in the Garden of Eden, however, without a body, the service of Mitzvos is impossible.

Therefore, with regard to the classification of (and in connection with) the service of “masters of good deeds” (the righteous), whose service is only possible when the soul is **together** with the body, the time when the soul is without the body, when it is in the Garden of Eden, is not considered existence. To be precise: The fulfillment (*kiyum*) of Mitzvos is connected with – and thus, requires – the sustenance (*kiyum*) of the body. And when the body is not sustained (in a manner that is adequate for the expression of a soul [i.e., when it is alive]), it is likewise not possible to say

regarding the soul that it exists in the context of time.⁴¹ Thus, the fact that the souls of the “masters of good deeds” experience no ascent throughout the duration of their being in the Garden of Eden does not comprise an **interruption** in their ascent.

To illustrate: The Rogatchover says⁴² that the passage of time is not possible when the soul is Above. That is, at the time when the joining of the soul with the body is severed and the soul rises to the Garden of Eden, there in its “world” there is entirely no concept of time with respect to the **laws** of Torah. (Although it does experience the **reward** for the performance of Mitzvos, involvement in Torah study, and etc., as is known with regard to the concept of midnight in the Garden of Eden and etc.)

13. We may further postulate: The Rebbe Rashab, whose soul is in heaven, whose birthday is celebrated on the twentieth of MarCheshvan, writes (in his will⁴³)

as follows: “To discuss this topic in greater depth, we may further propose, in a speculative manner – according to what I heard in the name of my father, the Rebbe, of blessed memory – that the Infinite Light that Transcends all Worlds⁴⁴ illuminates for them [i.e., the souls] also in the Garden of Eden ... Accordingly, we may presume that it is possible that [in the Garden of Eden] there is a semblance of the performance of Mitzvos, in a manner resembling and exemplary of the Mitzvos that will be [performed] in the World to Come [i.e., the World of Resurrection] ... This is the concept of honoring one’s father and mother: Just as He brings the Patriarchs (Avos, Fathers) to the Garden of Eden, etc.”

14. (We may suggest that this is the inner meaning of the writing of the Rambam,⁴⁵ as he puts it: “Thus the Early Sages said,⁴⁶ ‘In the World to Come there is no body or corporality...rather, the righteous sit with their crowns on their heads and they derive benefit from the ray of the Divine Presence.’ Thus, it is clear to you that there is no [concept] of body there...” – for the Rambam interprets “the World to Come” in this saying of our Sages to mean “the Garden of Eden”⁴⁷ – “Likewise, that which they said, ‘their crowns on their heads,’ refers to the knowledge they will possess ... This is their crown, along the lines of what Shlomo said,⁴⁸ ‘In the crown crowned upon him by his mother’ ... Likewise the meaning of the term ‘crown,’ as used by the Sages, is ‘knowledge.’ And what is the meaning of their saying, ‘they derive benefit from the ray of the Divine Presence’? That they possess knowledge and comprehension of the truth of the Holy One Blessed Be He, that which they knew not when they were in a dark and lowly body.”

(We may propose that the intent derived from the above is that in the Garden of Eden there are two concepts: a) “Their crowns on their heads” – for a crown rests **upon** (and above) the head and surrounds it, referring to the knowledge that corresponds to the Light that Transcends the Worlds, which is said to surround/transcend them⁴⁹; b) “they **derive benefit** from the ray of the Divine Presence ... That they possess knowledge and **comprehension**,⁵⁰ etc.” – this refers to the fact that they ascend from level to level in their **comprehension** of the Torah, [an increase] in knowledge and the degree to which it is internalized.⁵¹)

Since that also in the Garden of Eden it is (at least) possible for there to be “a semblance of the performance of Mitzvos,” therefore, even in the Garden of Eden, at least “one who is great in righteousness (*tzaddik gadol*)”⁵² has no rest, also with respect to the “work” of **Mitzvos**.

(From the address of Chaf Menachem-Av 5735)

NOTES:

¹ The reason for the differences between Tractate Brachos and Moed Katan is discussed in *Likkutei Sichos* Vol. 14, pg. 173 ff.

² Preface to *Sh’la* (17a); *Eimek HaMelech* Shaar HaDikna Ch. 8 (61c), **among others**.

³ *Ohr HaTorah*, VaEschanan pg. 67; *Hemshech* 5666, pg. 12.

⁴ See Tractate Nida 16b, among many other places; Rambam’s Laws of Repentance Ch. 3, beg.

⁵ For “the principle meaning of ‘righteous’ is in reference to one who fulfills the Mitzvos” (*Likkutei Torah* Massei 91a, Shir HaShirim 16c), etc. – see Footnote 5 in the original.

⁶ As is said (Iyov 11:9), “Longer than the earth is its measure, etc.”

⁷ *Igeres HaKodesh* Section 10; discourse beginning with the words, “*Hashkifa*,” of 5689 Ch. 2 ff (published in *Seifer HaMaamarim* 5710 pg. 272 ff), among others.

⁸ R’ei 13:1, VaEs’chanan 4:2; Rambam’s Laws of the Foundations of the Torah Ch. 9, beg., Mamrim 2:9; Rambam’s *Seifer HaMitzvos* Prohibitions 313, 314, etc. – see Footnote 8 in the original.

⁹ Of the Alter Rebbe 2:2, etc. – see Footnote 8 in the original.

¹⁰ See Sifri and the commentary of Rashi there; commentary of Rashi on VaEs’chanan *ibid*.

¹¹ Laws of Torah Study 1:8 – see Footnote 11 in the original.

¹² As is stated (Yehoshua 1:8), “This book of the Torah shall not leave your mouth; you shall meditate therein day and night.” Indeed, the punishment is very strict for “all those who are able to be involved in Torah study, etc.” (Sanhedrin 99a, end, etc. – see Footnote 12 in the original.)

¹³ Moed Katan 9a, end ff.; Rambam Laws of Torah Study 3:4; Laws of Torah Study of the Alter Rebbe 4:3.

¹⁴ See Footnote 14 in the original.

¹⁵ Laws of Torah study, *ibid*.

¹⁶ Brachos 17a

¹⁷ Talmud Yerushalmi Tractate Brachos 1:2, Talmud Bavli Tractate Brachos Ch. 2, end.

¹⁸ As in *Tanya*, mentioned above in Footnote 14.

¹⁹ See Footnote 19 in the original.

^{19*} See Footnote 19* in the original.

²⁰ See Footnote 20 in the original.

²¹ Tanchuma Eikev 2, B’Reishis Rabba 6:2, Yalkut Shimoni

Yisro remez 298, among others.

22 Sukka 25a.

23 Hemshech 5666 – see Footnote 22 in the original.

24 See Footnote 24 in the original.

25 Conclusion of Meseches Kiddushin.

26 Avos 2:12.

27 Mishlei 3:6; Rambam's Hilchos Deios Ch. , end.; *Tur Shulchan Aruch* Orach Chaim siman 231.

28 See *Likkutei Sichos*, Vol. 14, end of pg. 174ff, **where it is discussed**.

29 T'hillim 104:23.

30 See Footnote 30 in the original.

31 See Footnote 31 in the original.

32 Rambam, Laws of Repentance, conclusion of Chapter 8 – see Footnote 32 in the original.

33 Sanhedrin, Perek Cheilek, beg., etc.

– see Footnote 33 in the original.

34 Nida 61b, etc. – see Footnote 33 in the original.

35 *Igeres HaKodesh* siman 26 (145a, end).

36 *Or HaTorah* and *Hemshech* 5666, cited in Footnote 3.

37 See Footnote 37 in the original.

38 See Footnote 38 in the original.

39 Musaf Prayer.

40 Tosafos, P'sachim (114b, section beginning with the word "One").

41 This sheds light on the fact that no one puts forth the notion that, according to the opinion that it is a law given to Moshe at Sinai (i.e., a decree) that at the age of thirteen years one becomes obligated in the fulfillment of Mitzvos, a minor [i.e., someone under thirteen], when he arises in the Resurrection of the Dead, will be obligated in Mitzvos

immediately if thirteen years had since past since he was born.

42 *Tzafnas Paneiach* on Rambam's Laws of Repentance 8:4, etc. – see Footnote 42 in the original.

43 Printed in *Kuntres Chanoch LaNaar* pg. 31, end ff.

44 See Footnote 44 in the original.

45 Laws of Repentance 8:2.

46 Brachos 17a.

47 Unlike the opinion of the Ramban (in his work *Shaar HaGomel*) – that it refers to the Resurrection of the Dead.

48 Shir HaShirim 3:11, etc. – see Footnote 48 in the original.

49 See Footnote 49 in the original.

50 See Footnote 50 in the original.

51 See Footnote 51 in the original.

52 See Footnote 52 in the original.

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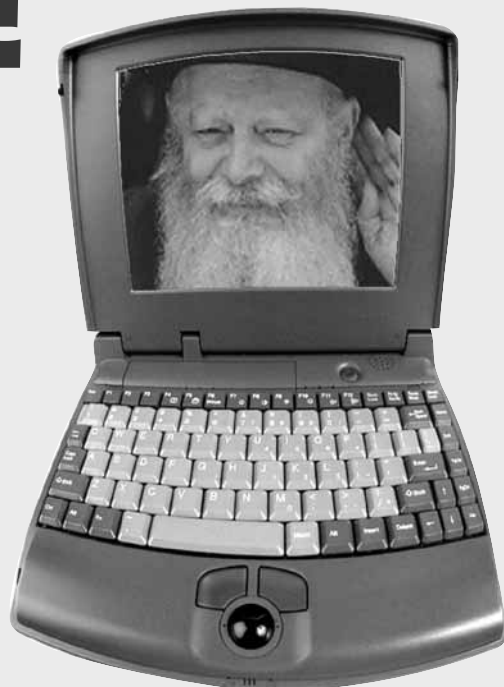
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ב"ה

A DAILY DOSE OF MOSHIACH & GEULA:

14-20 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 Michael Leib Dobry

14 MARCHESHVAN: HOW IS IT POSSIBLE THAT SPECIFICALLY THIS ORPHANED GENERATION WILL MERIT REDEMPTION? (B)

Another reason how specifically our generation will merit the Redemption:

In certain respects, there is a specific quality to this generation, and particularly in the matter of the strength of self-sacrifice and acceptance of the yoke of Heaven.

Furthermore, chassidus explains (maamer ‘Ani Y’sheina’ 5709) on the pasuk, “Now, the man Moshe was exceedingly humble, more so than any person on the face of the earth” (BaMidbar 12:3), that the main aspect to Moshe Rabbeinu’s humility was in relation to recent generations, particularly the generation of the heels of Moshiach, which despite the darkness in the world, nevertheless deals with Torah and mitzvos, and out of self-sacrifice and acceptance of the yoke of Heaven.

(sicha, Purim 5747)

15 MARCHESHVAN: HOW IS IT POSSIBLE THAT SPECIFICALLY THIS ORPHANED GENERATION WILL MERIT

REDEMPTION? (C)

Another reason how specifically our generation will merit the Redemption:

Specifically in our generation, there exists all the good accumulated from the actions of all the previous generations, and there is no need to ask the question: if so, there is also all the bad that has accumulated.

When a Jew fulfills a mitzva, this is forever, “And this union is eternal in the higher realms” (*Tanya*, Chapter 25) – in contrast to evil, which has no existence, but is only hiding and concealment.

After the person has already received the scouring punishment or after he has done t’shuva, the evil has surely been nullified. In fact, it has been transformed into good, as repentance out of love “converts intentional sins into merits” (Yoma 86b).

(Likkutei Sichos, Vol. 1, pg. 247)

16 MARCHESHVAN: MOSHIACH WILL ANSWER SUCH QUESTIONS

“In those days, when ten men of all the languages

of the nations shall take hold of the edge of the garment of a Jewish man, etc.” (Zecharia 8:23).

(Ten men from the seventy nations, equaling seven hundred for each corner, for the four corners of the tallis there will be two thousand and eight hundred – Rashi’s commentary).

And if someone should ask you: What will every Jew do with thousands of servants? This question will be among the questions that they will ask Moshiach Tzidkeinu – and he will answer it.

(sicha, Shabbos Parshas Shlach 5742)

17 MARCHESHVAN: EATING AND DRINKING IN THE FUTURE TO COME (A)

There are three eras in the appointed destinies and promises stated in Tanach and in the sayings of our Rabbis, of blessed memory: a) the days of Moshiach; b) Gan Eden; c) the world after the Resurrection of the

After the person has already received the scouring punishment or after he has done t’shuva, the evil has surely been nullified. In fact, it has been transformed into good, as repentance out of love “converts intentional sins into merits.”

Dead.

In the days of Moshiach: There are two Talmudic opinions on how things will be conducted (Brachos 34b) – either it will be completely miraculous or “there will be no difference between this world and the days of Moshiach except the subjugation of the gentile kingdoms.”

Yet, it is clear that according to each of the aforementioned opinions, there will be eating and drinking, etc., in the days of Moshiach, and this is made obligatory in several writings and sayings of our Sages, of blessed memory, and stated explicitly in Rambam.

(Igros Kodesh, Vol. 2, pg. 92)

18 MARCHESHVAN: EATING AND DRINKING IN THE FUTURE TO COME (B)

In Gan Eden: Gan Eden is the abode of souls

without bodies (Rambam, Hilchos T’shuva, Chapter 8, Torah Ohr, Parshas Yisro 73b). This is clearly not a place for eating and drinking, which has no relevance except for a body.

In the World of T’chiya (Revival): Souls will be specifically within bodies (see T’shuvos U’Biurim 11). Our Sages, of blessed memory, have said (Brachos 17a), “The World to Come has neither eating nor drinking, etc.,” and therefore, this statement speaking about the ultimate reward refers to the World of Revival.

(Igros Kodesh, Vol. 2, pg. 92)

19 MARCHESHVAN: THE EXISTENCE OF GENTILES IN THE FUTURE TO COME

“For the nation and the kingdom that shall not serve you shall perish” (Yeshayahu 60:12).

In the Future to Come, the true existence of every creation will be revealed, when it will be shown how the whole world, including the gentile nations, was created only for the Jewish People. “In the beginning (B’Reishis) G-d created the heavens and the earth” – for the sake of Israel called “Reishis” (Rashi’s commentary, beginning of Parshas B’Reishis).

It is thus understood that “the nation and the kingdom that shall not serve you” – that will not realize the purpose of their creation – “shall perish” – their existence will be subsequently nullified.

(Igros Kodesh, Vol. 24, pg. 161)

20 MARCHESHVAN – BIRTHDAY OF THE REBBE RASHAB: G-DLINESS WILL BE SEEN WITHIN THE LIMBS OF THE BODY IN THE FUTURE TO COME

The Rebbe Rashab writes in one of his discourses:

It is known that there are 248 positive mitzvos, and it is brought in s’farim that these 248 mitzvos correspond to the 248 limbs of the body.

The vitality of the human body in general and the limbs of the body in particular comes (is drawn) from G-dliness. Every limb, through the fulfillment of a mitzva or through the mitzva itself (which is G-dliness) comes (is drawn) to a state of vitality from that which is living.

When Moshiach will come, there will be seen in a revealed sense how the vitality of the limbs of the body is from G-dliness.

(sicha, Shabbos Parshas Shmini 5713)

RESURRECTED IN 770

By Avrohom Reinitz

R' Mendy Hendel HaKohen, director of Beis Moshiach Magazine and Chabad World Center to Greet Moshiach, tells of when he was nearly trampled to death at an unexpected farbrengen with the Rebbe, how he was miraculously saved, and how he devoted himself to inyanei Moshiach and Geula.



R' Mendy Hendel in a picture taken around that time

Seven months had passed since 27 Adar 5752 and the Chassidim did not see the Rebbe. All the *oros* and *giluyim* they had gotten used to, the distribution of dollars, the farbrengens that were held in an atmosphere of the *hechste tzait*, davening with the Rebbe three times a day and an abundance of spiritual revelations were instantly cut off with the Rebbe's stroke at the Ohel.

The Chassidim were bereft. The first floor of 770 was closed and only the secretaries and doctors went in and out. Nobody knew what was going on inside. Every so often the secretaries or the doctors came out and announced an "improvement" and "progress." However, as the days passed and turned into weeks and months, the situation became more intolerable. Chassidim waited impatiently for the moment

when the situation would change and the Rebbe would appear.

The Rebbe made his first public appearance the night of Shavuot 5752, when he went to the entrance of 770 in order to greet those coming back from Tahalucha. It was only a few minutes and since it was not announced ahead of time, only a few hundred people were standing there and saw the Rebbe. After that, the Rebbe was concealed from his Chassidim throughout the long summer months.

Then came the Yomim Noraim and the Rebbe went out on the special porch built for him on the western wall of the beis midrash, but he was behind dark, translucent glass and one could only see shadows. By Erev Yom Kippur and Motzaei Yom Kippur, it was possible to see more of the Rebbe, as the blinds behind the

glass were opened.

A new routine began to be established in which the Rebbe went out for t'fillos with the Chassidim, sitting in the special room built for him. The Chassidim around the world, who heard that you could see the Rebbe when he came out for t'fillos, appeared en masse for Tishrei.

On the first days of Sukkos the Rebbe came out for Shacharis. The crowd was very excited, for this was the tenth time so far that year that they could see the Rebbe.

* * *

Shortly after the Rebbe returned to his room at the end of Musaf on Tuesday afternoon, 16 Tishrei, the second day of Sukkos, the crowd dispersed. Even the stragglers had gone home for the Yom Tov meal in joy, for two reasons, the "Time of Our Rejoicing," and because the Rebbe

had davened with them. In 770 only about 200 people remained. These were late risers or those who were not rushing anywhere.

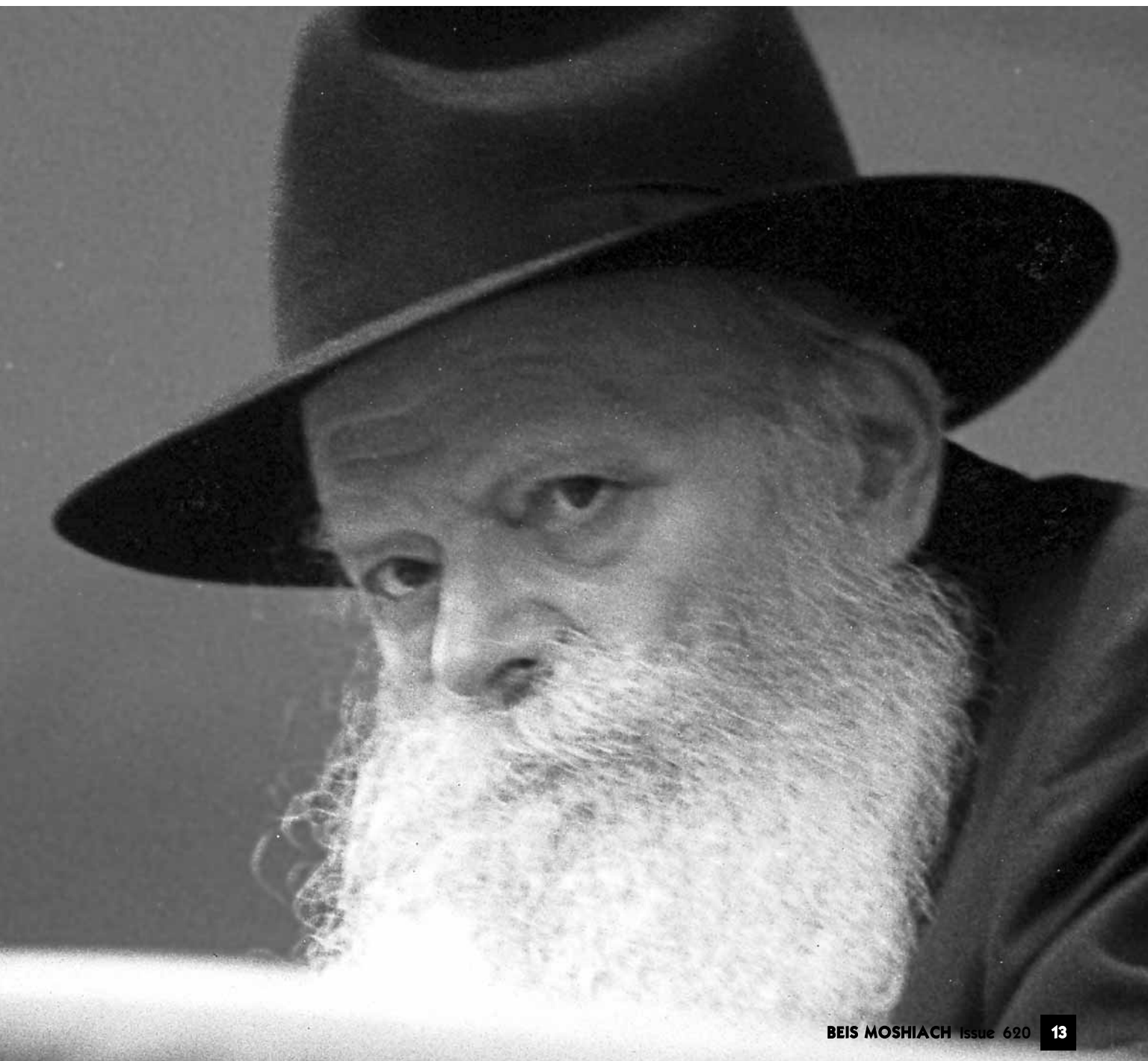
Hundreds of bachurim had gone to eat the Yom Tov meal at the yeshiva's sukkah at 1414. Suddenly, a bachur appeared in the sukkah and called out that the Rebbe had come out for Mincha and when it was over, he had encouraged the singing of his

father's hakafos niggun eighteen times. The punch line was, "The Rebbe is coming down in another few minutes for a farbrengen."

The bachurim looked at him as though he was crazy. "Surely he's a guest who doesn't know what's going on," they thought. Nevertheless, the bachurim quickly said the Birkas HaMazon and dashed off to 770. On Kingston you could see plenty of people

streaming towards 770. Rumors abounded and nobody had accurate information. They only knew that something was happening or about to happen.

Rabbi Mendy Hendel, then a talmid in yeshiva, also rushed to 770 in order to find out what was going on. He entered the shul from the side entrance on Union St. and proceeded straight towards the farbrengen platform.



The Rebbe was about to come down for the first time since 27 Adar! “We realized that this was a momentous occasion,” recalls R’ Hendel. “There was a feeling that something extraordinary was about to happen, probably the long-awaited hisgalus...”

At this time, the usual farbrengen tables and the Rebbe’s table were not there; they had been removed because of the changes that had been made. The gabbaim decided to turn the platform into bleachers for the benefit of the Chassidim who wanted to see the Rebbe come out on the porch. So there were no tables and the usual protective siding was removed, and the bleachers were not yet erected.

The crowd was in an uproar of confusion when R’ Ben-Tzion Stock came out of Gan Eden HaTachton and shouted, “Farbrengen, farbrengen!” The crowd was stunned. They quickly realized that in those confusing times, anything could happen at any moment. Nobody guessed where or when. Some pushed

towards the special room that had been built on the western wall of the shul, but Rabbi Leibel Groner announced, through the window of that room, that if they didn’t calm down the Rebbe would not come down.

The Rebbe was about to come down for the first time since 27 Adar! “We realized that this was a momentous occasion,” recalls R’ Hendel. “There was a feeling that something extraordinary was about to happen, probably the long-awaited hisgalus...”

The crowd began to rush to grab good spots opposite the farbrengen platform so they could see the Rebbe. Some bachurim dragged the Rebbe’s heavy farbrengen table inside. The crowding intensified from minute to minute. The Rebbe was about to come down, yet the table still wasn’t ready. People were crushed as they tried to find a good place to stand. Perhaps this was the moment for which the Jewish people had waited thousands of years.

In the midst of the commotion, they announced that the Rebbe had already left his room and was on his way down. A quick calculation led to the conclusion that the Rebbe would be down below in thirty seconds. The room was like a pressure cooker.

“I stood on the platform in the front row,” says R’ Hendel. “In order to withstand the pushing from behind me, I leaned on the benches near me so I wouldn’t be pushed off.”

Then, within the frenzied crowd, the Rebbe appeared, right there, among the people. He entered the large zal with Hatzala members supporting his chair. You didn’t see them, just the Rebbe, lifted above the crowd a bit higher than head level. Utter shock. The Rebbe was here! Right here! After

months of not seeing him, after days and weeks of tears and T’hillim, he was here! Not in his room up on top and not on the porch, but right here!

For a moment there was silence, but the crowd was apparently still not ready for this hisgalus. Seconds later, there was a terrible racket caused by the confusion of emotions, pushing, surprise, in a situation that was out of control. Some recited the SheHechyanu blessing. Someone yelled, “Moshiach is here!” and the Rebbe smiled towards him.

“Apparently, the crowd was still not a ‘keili,’” said R’ Hendel. “It wasn’t a time for thinking, for stopping for a moment and organizing things so that the Rebbe could pass through easily, or for the crowd to get organized so people could see without pushing. The crowd wasn’t that big, but people were hysterical. Nobody knew what to do. Nobody knew what would happen next. Some said afterwards that they were sure that the Rebbe would get out of his chair and begin to encourage the crowd to sing, and would take us out of galus. That was what we all felt. No, it wasn’t a feeling but a certainty!”

This is what those who kept diaries wrote of this time:

“His holy face was royal and especially luminous. The Rebbe went to the place that they had prepared for him and he remained in his seat. On the table were three bottles of mashke with the Rebbe’s cup (turned over on the plate). The scene was indescribable ...

“Throughout his stay, the Rebbe motioned with his left hand, every so often, that they should get down and not block one another. He quieted the crowd several times. At first, the crowd began singing and R’ Groner, at the Rebbe’s instruction, quieted

them. The Rebbe did not speak and nobody knew what he wanted.

"The secretaries tried asking different questions so they could figure out what the Rebbe wanted, but they were unsuccessful. The only thing the Rebbe responded to positively was his desire to look at the crowd. When R' Groner began to give out the mashke, the Rebbe motioned to him to take it back."

There were people in the crowd who understood that the Rebbe was motioning to them to get down from the benches, and in order to spur people on to get down, they turned the benches over. Whoever was leaning on a bench slid right off. One of them was R' Hendel, who stood on the end, crushed from all sides.

"Then I fell. In front of the Rebbe's table were the pyramids of benches, and since people kept coming who wanted to see the Rebbe, they pushed into the pyramids, causing people to fall.

Opposite the Rebbe's table was a kind of 'pit,' a space into which people fell. I was the first to fall in and more and more people fell. What made my falling worse was that I fell headfirst.

"One of the people standing next to me felt his strength ebbing and he cried out Shma Yisroel. Deep in the hole I said to myself: 'Do something! Why are you saying Shma? Nothing will happen to you in the presence of the Rebbe.' But he continued saying Shma and I could not get up or move. People didn't realize I was there and they stepped on me and stood on my legs. I was in terrible pain. At a certain point I didn't know what to think anymore. Although it seemed hopeless, I was sure I would get out all right.

"Then I stopped breathing. There was no more oxygen and I couldn't breathe. I was deep in the dark pit, but my mind was clear and I knew exactly what was going

on. I waited for a miracle. The noise and commotion was enormous."

The Rebbe was sitting on the platform and looking towards the sides, not below. Twelve minutes passed in which the Rebbe waited until the crowd began to understand that they had to calm down and let the Rebbe lead them.

You were unconscious for twelve minutes?

"Yes. It's a simple calculation. From when the Rebbe entered, I fell about thirty seconds later and then another minute passed until I stopped breathing. The Rebbe left the moment I began breathing. The Rebbe stayed in the room about fifteen minutes, so for twelve or thirteen minutes I was not conscious and did not breathe!"

Aside from R' Hendel, there were other bachurim who had difficulty breathing, but nobody noticed. Everybody was trying to



There were people in the crowd who understood that the Rebbe was motioning to them to get down from the benches, and in order to spur people on to get down, they turned the benches over. Whoever was leaning on a bench slid right off. One of them was R' Hendel, who stood on the end, crushed from all sides...

see the Rebbe. At some point they calmed down and realized something terrible had happened and they began to shout.

Aharon Gitchel, a resident of Crown Heights and a strong man, jumped into the melee and grabbed people. He pulled them out, emptying the pit. Then he noticed a dark-skinned man lying on the floor.

"I was standing about ten meters away from the pyramid of bachurim," recalled Gitchel not long ago, "when I noticed a commotion. Someone yelled, 'Gitchel, save us!' I leaped

forward and dragged him out and then he said in great fright, 'There is someone here below.' I began to take out more people and then I saw Mendy, entirely black!"

People screamed for Hatzala, and some members of Hatzala who were there came forward to treat the bachur on the floor who was Mendy Hendel, unconscious and not breathing. "Whoever saw him was sure he was no longer alive," says Gitchel, fourteen years later.

"Someone should ask for the Rebbe's bracha," people yelled.

Experienced Hatzala members, including Yingy Bistrizky and Moshe Klein, who were at the Rebbe's side as part of the medical staff, jumped up to help.

"I was near the Rebbe and I didn't think I would leave him to go and help, but when I saw that the situation was serious, I jumped over the Rebbe's table and immediately began artificial respiration," says R' Klein.

"It was a situation of pikuach nefesh. I saw that he wasn't breathing but he still had a pulse. If a person is left like this, within a minute or two the heart stops. I began to resuscitate him. Ten or fifteen times, but it didn't help. I knew that within three, three and a half minutes, irreversible damage occurs to the brain as brain cells begin to die."

Hatzala gave up at some point and people were horrified. Someone cried out, "Rebbe, he is dead!" It was Moshe Garelik, who stood not far from the Rebbe and saw R' Hendel from his place. Garelik, who had made *taharos* before, knew what the situation was. "I never thought I would open my mouth in front of the Rebbe, but I wasn't thinking. It just came from my heart," he said

afterwards.

The Rebbe turned to the scene of the attempted resuscitation and gazed upon it for a while. R' Hendel gave his first sign of life. Bistrizky saw there was still hope and he immediately began resuscitation attempts again. After Mendy's breathing stabilized somewhat, other Hatzala members took over and Bistrizky returned to the Rebbe's side.

"Suddenly he began breathing on his own," remembers R' Klein. "When I saw that, I stopped the artificial respiration, put him on a stretcher, and rushed him to the hospital."

At that moment, the Rebbe indicated he wanted to return to his room. "You can say that the Rebbe waited another few seconds until Bistrizky and Klein had control of the situation. Bistrizky returned to his place to help the Rebbe leave while other people continued the resuscitation attempts," said a bystander.

Moshe Klein quickly rushed to the ambulance and the paramedics put R' Hendel in, and with sirens blasting they headed for the hospital. R' Hendel was still unconscious. He had begun breathing a little but it was far from being regular, stable breathing.

"On the way he stopped breathing again," says R' Klein, "and I gave him artificial respiration six times."

R' Hendel, "I opened my eyes the moment we entered the iron gates of the hospital. That was the first thing I saw. I began to speak, but I noticed that people did not hear me. Until this day I don't know how to explain it. It was a feeling of panic, that something terrible had taken place. Maybe it was a kind of crossed frequency when you think you are speaking

but you aren't..."

A minute later he noticed that they were listening to him. "What am I doing here?" R' Hendel asked R' Klein, and he asked to be taken back to 770.

"I suddenly remembered where I had come from and what I was doing in the ambulance."

"Not to worry. You'll have to spend plenty more time here," said R' Klein to the man who had come back to life.

"I am fine," said R' Hendel, and he called R' Klein by name and enumerated his address and various activities. The people present were amazed. They were sure that after being deprived of oxygen for so long, there would be brain damage. R' Hendel's outward appearance was awful. Blood had burst under his skin, darkening all of his skin. R' Hendel's eyes were also swollen and bloody. Even a week later people could not bear to look at his frightening face. His skin was completely bruised and blackened.

The doctors rushed him for an MRI and a CT scan while R' Hendel repeatedly asked to return

to 770. "You must remain here at least 24 hours, so we can make sure that you are fine," they patiently explained.

One of the doctors told the Hatzala members that just a few days before a similar thing had taken place when a crowd of soccer fans had burst through a gate leading to the field and had trampled people. In that instance though, people had been killed.

After many tests were taken, that took hours, the doctors concluded that no damage had been done and the next day, R' Hendel was released!

"When I returned to 770, someone came over to me and kissed me. He said, 'I am so happy to see you alive. I was pushed into the crowd and suddenly noticed that I was standing on your head. I couldn't get out or even move. I don't know how I would have survived if you...'

"I remember that when I saw him return from the hospital, I was absolutely stunned," remembers Gitchel, the man who

extricated him from the pit.

On Simchas Torah, R' Hendel, who was still weak, was given the honor of sitting with the elder Chassidim and honored guests. "I attended everything and was so close. I saw the Rebbe during hakafo. Those were the hakafo when the Rebbe encouraged the singing of 'Yechi' in an outstanding way, after which it became practically the only song that was sung for the Rebbe."

Did you write to the Rebbe about what happened?

"Of course. After I returned from the hospital I wrote to the Rebbe that every Chassid feels that the Rebbe gives him life, but I had experienced *t'chiyas ha'meisim* (resurrection). I thanked the Rebbe and took it upon myself to be devoted to inyanei Moshiach in order to hasten the hisgalus and give the Rebbe nachas.

"Over the years I have been involved in spreading the Besuras HaGeula, primarily through publishing this magazine, *Beis Moshiach*, every week. Throughout this time I have seen supernatural success."

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T'MIMIM MUST YEARN TO BE CHASSIDIM AND LAMDANIM!

By Rabbi Sholom Yaakov Chazan

*In honor of Chaf Cheshvan, the birthday of the founder of Yeshivas Tomchei T'mimim, the Rebbe Rashab, I spoke with Rabbi Yechiel Menachem Mendel Kalmanson, author of the series of s'farim Mei Tal and Afikei Mayim, who heads the Lubavitch yeshiva in Brunoy, France. * What is the secret of the success of the yeshiva in Brunoy? What would the legendary mashpia of the yeshiva, Rabbi Nissan Nemenov, have to say about today's bachurim? Why do T'mimim need to yearn to be lamdanim and why isn't this a contradiction to Chassidishe bittul?*

The Lubavitch yeshiva in Brunoy is considered one of the most successful Chabad yeshivos. Bachurim from around the world want to learn there. What is the secret of its success?

The yeshiva in Brunoy, which the Rebbe described in 5752 as being "like Lubavitch in Lubavitch," has a number of special qualities, which apparently, are what cause the T'mimim to want to fulfill the maamer in the Mishna, "exile yourself to a place of Torah" and come here.

The first advantage is the fact that the yeshiva is far from the city, in a small town. All of Brunoy is the yeshiva. Outside the yeshiva there are only goyim, so there's nothing for the boys outside the yeshiva. A bachur who comes to this yeshiva knows that aside from a few hours on Friday, when they go to Paris for mitzvaim, there is nowhere to go.

The bachurim have everything they need in yeshiva, a dining room, a dormitory and even a mikva and throughout the week they are within

the four cubits of the yeshiva. I think this is of major importance, for when a bachur wants to learn, he looks for a yeshiva where he can learn without distractions. Here, throughout the z'man, there is hardly a reason to be distracted and consequently it's easier to concentrate on learning.

The utter isolation from the city also unites the talmidim, since all they have are their friends in yeshiva. It creates tremendous achdus.

This disconnection from the world is not just physical. Today, when the world has become a global village thanks to modern technology, especially the Internet, one can feel in the thick of things even when isolated. So in yeshiva there is no Internet access, which leaves us out of touch not only with Paris but with all the "d'varim b'teilim" of the

world of Chabad.

Since the talmidim don't know what's going on in the world of Lubavitch, they don't talk about it, not even in the sense of "Chassidishe d'varim b'teilim." Because when you don't know, you can't talk. It's a terrific thing because a bachur who comes to learn has to be completely removed from the world.

Another advantage is that the staff lives near the yeshiva. The maggidai shiurim, the mashpiim, and the rest of the staff, are always with the talmidim. They don't come from the city for six or seven hours of work. They spend 24 hours a day with the talmidim. Since they live nearby, even outside of official learning times they meet with students and are constantly involved in yeshiva life.

Above all else, there is the spirit

of Lubavitch here. The holy fire ignited by the unforgettable mashpia of the yeshiva, R' Nissan Nemenov, still burns. R' Shabtai Slavaticki once told me that when he comes to farbreng with the bachurim, he feels the presence of R' Nissan. I don't know exactly what he feels, but in the four cubits of Chassidim, in the four cubits in which they invested all their strength with devotion and effort, four cubits in which all those outstanding mashpiim and Chassidim davened, there is a real impact on the atmosphere.

Have you managed to preserve that special atmosphere of R' Nissan's time?

To a great extent, Yes. This success can be attributed largely to the mashpia and menahel ruchni of our yeshiva, R' Nissan's son, R' Yitzchok. "Like father, like son." R' Yitzchok runs the yeshiva with amazing discipline and kabbalas ol, just like in Lubavitch. Kabbalas ol without *chochmos*, without *dreidlach*, as the Chassidic saying goes, "like this, and no different."

For example, the recent generation has many reasons to farbreng. In the latter years, the Rebbe said we should farbreng on nearly every date that some Chabad event took place.

If the bachurim would farbreng without limits, it would destroy all the s'darim, especially Chassidus in the morning. Therefore, R' Yitzchok said all farbrengens must end at a time that enables the bachurim to get up for morning Chassidus. Of course, there are special occasions, big farbrengens, but most of the farbrengens are in line with this rule.

I once heard an interesting aphorism that one of the Gerrer Rebbes said to a Chassid who complained that it was hard for him to get up in the morning. The Rebbe said: In the morning brachos we say, "And early attendance at the beis ha'midrash in the morning and the



evening.” I understand early attendance in the morning, but what is early attendance in the evening? This refers to those who go to bed at a time that enables them to get up early in the morning.

The following incident will illustrate the success of the old school approach of kabbalas ol. In honor of the third day of Slichos, bachurim asked R’ Yitzchok for permission to farbreng later than the usual time, in accordance with what the Rebbe said about the uniqueness of this day. R’ Yitzchok said that if they really wanted to farbreng, he would allow them to get up earlier, at five-thirty, so they could farbreng an hour and a half before Slichos. When I heard this from the bachurim, I was sure that it was a joke, but the next morning, when I asked the bachurim what had happened, I was told that most of the bachurim got up early, and together with some mashpiim, they farbrenged until Slichos. I was very impressed.

R’ Yitzchok Nemenov’s supervision is known throughout Chabad yeshivos as very strict and uncompromising. Is this approach acceptable to all members of the hanhala?

Chazal said that “their views are not equal,” but when you want to be successful in running a yeshiva, all members of the hanhala have to present a united front. Here in yeshiva, baruch Hashem, there is one front which is led by R’ Yitzchok, and every maggid shiur or mashpia who joins the staff, knows that this is the approach. Even if he doesn’t agree with a certain detail, he doesn’t express this to the talmidim. When a question is up for discussion, we have a meeting of the hanhala in which everyone can express his view. Then a decision is made which we all stand behind.

When there are differences of opinion among the members of the

hanhala, and the talmidim hear about it, whether indirectly, or Heaven forbid, directly, it causes enormous harm to the talmidim. When they know that each one is inclined in a different direction, the talmidim know how to take advantage of the disagreement.

I heard about a farbrengen which was attended by two mashpiim. As usual in such situations, each one expressed his view on issues in the world of Chabad, and the two of them were not in agreement. The two mashpiim spoke amongst themselves in the sharp style that was reminiscent of the farbrengens of R’ Zalman Moshe HaYitzchaki and R’ Avrohom Maiyor in Nevel. I don’t have to tell you what educational damage this caused to those who attended the farbrengen.

When I hear about yeshivos in which the talmidim hear about debates that take place among the staff on various topics, I am saddened by the harm it causes the yeshiva and the talmidim. This is something that must be corrected immediately because the damage is far-reaching and sometimes irreparable.

Your yeshiva is known as one where you live with inyanei Moshiach and Geula. How do you do that?

The rule we follow is that the yeshiva is run without any changes. It’s just like it was before 3 Tamuz. As long as we haven’t received any new instructions from the Rebbe, we live with the most recent instructions we were given in the amazing sichos of 5751 and 5752. In these sichos, the Rebbe said that the only shlichus is to prepare the world to greet Moshiach, and later, in 5753 and 5754 the Rebbe encouraged the singing of “Yechi.” This is our guiding light in yeshiva.

Parenthetically, just as we are particular not to change or diminish from what the Rebbe told us, we are

also particular not to add, and we do not allow new behaviors or things that were not done before 3 Tamuz. It’s not that we have a problem with certain hergeshim. Sometimes these hergeshim are very positive and Chassidish. It’s that we decided that in yeshiva it is a good idea to differentiate between that which is based on the Rebbe’s sichos, which is “holy and pure,” and that which is based on the feelings of one Chassid or another. So we try to see to it that the Chassidishe life in yeshiva is run precisely as it was before 3 Tamuz, in adherence to the Rebbe’s horaos and hanhagos.

Near the yeshiva is a shul of balabatim, where certain things are done that have to do with strengthening the belief in the Rebbe’s hisgalus, which we don’t have in yeshiva. These are acceptable to us too, when we daven in that shul, but it doesn’t enter the yeshiva’s zal, since in Tomchei T’mimim we don’t bring in new things that aren’t based on horaos or hanhagos of the Rebbe. Everything is just as it was before 3 Tamuz.

Despite the special *koch* in inyanei Moshiach and Geula in yeshiva, if a bachur comes from a family that doesn’t agree with this approach, he can, for example, daven from the amud and someone else will say “Yechi,” without making a big deal about it.

There is a lot of talk about yeridas ha’doros (decline of the generations) among the talmidim. It is said that the bachurim today learn with less diligence, and that in general there are not many lamdanim in yeshivos. Do you agree?

Not exactly. The T’mimim of today sit and learn no less than T’mimim of the previous generation, and maybe even more. I look at the bachurim and see that they are all careful about the times for s’darim. It’s really amazing. Even on Fridays



there are regular s'darim until they go on mivtzaim.

The T'mimim are particular about "early attendance in the evening" Thursday night and they show up for "early attendance in the morning" on Friday. It's a pleasure to go to zal Friday morning and to see it full of T'mimim sitting and learning Chassidus.

In yeshiva you cannot go to sleep in the middle of the day since the dormitory is closed. When a bachur is awake all day and you cannot talk during s'darim, there is no other choice but to learn.

What amazes me more is the learning between s'darim. The zal is always full of bachurim sitting and learning Chitas, three chapters of Rambam, or a shiur in inyanei Moshiach and Geula.

A bachur's day today is much fuller than it was a generation ago. How many sichos did we have to learn? Today there are so many sichos that the bachurim want to learn. You would need 48 hours in a day in order to have enough time to learn what the average bachur wants to learn every day.

Every so often, when I stand and watch the T'mimim fill the zal

between s'darim and learn, I remember that thirty years ago R' Nissan called me over and pointed at one of the talmidim-shluchim and said, "That bachur could have been a *tziyur* (an outstanding 'form') in Lubavitch too." R' Nissan wasn't the type to say this idly. He was simply amazed by that bachur.

I will tell you the truth. When I see the bachurim of today, I see dozens of them that are comparable to that talmid that R' Nissan pointed to in amazement. I am sure that if R' Nissan were alive today, he would be very amazed by the devotion of the T'mimim and would say about dozens of them that they could have been *tziyurim* in Lubavitch.

If the situation is so good, how come hundreds of lamdanim aren't produced every year? Why is the general feeling that in recent years there are fewer lamdanim?

There are many lamdanim today too in the world of yeshivos. The general feeling you refer to comes from the fact that in the past there were fewer bachurim and the lamdanim stood out.

In the past it was accepted practice that only bachurim who were smart and loved to learn went

to yeshivos and therefore there was a higher percentage of lamdanim and their presence was felt in yeshiva.

Today, every bachur is sent to yeshiva, whether he is capable or not. Add to that the fact that the world of Lubavitch has grown tremendously and the number of talmidim in every yeshiva g'dola is far greater than in the past, and you will understand why we see a smaller percentage of lamdanim. They exist to the same extent as before but because of the large numbers of talmidim, their presence is not as pronounced. Chazal say that "one out of a thousand comes out (of Beis Midrash) worthy of halachic ruling," so you need to look at it with the right perspective.

If you really want to know how many lamdanim are coming out of the yeshivos, make a simple calculation. How many Chabad yeshivos are there today? Nearly 100 yeshivos! In each yeshiva there is a rosh yeshiva and a number of maggidei shiurim, all of whom graduated from Chabad yeshivos. That means there are several hundred Chassidim who are lamdanim on a level that enables them to be roshei yeshiva or maggidei shiurim.

If you take into consideration that not every lamdan goes on to work in a yeshiva and there are many lamdanim who go on shlichus, you will conclude that today too, we have many lamdanim emerging from Chabad yeshivos.

In the Rebbe's sichos to bachurim, he demands that they not only learn diligently but that they also "toil" in Torah study. We can assume that the lamdanim put effort into their learning, but what about the rest of the bachurim who sit all day in zal and learn diligently. Are they also toiling in their Torah study? Do they love to learn?

That's an important point, a

For many years, bachurim who couldn't learn went to regular yeshivos and it was a rachmanus on them. They may have been talented in other areas, but not in learning. However, today's yeshivos have other ways for a bachur to shine, aside from learning – such as organizing mivtzaim.

problematic one. One of the general reasons for the lack of investment into the quality of one's learning is the large quantity of material that the bachurim learn. This costs them in quality. A bachur who learns the shiurim in yeshiva of Nigleh and Chassidus, and between s'darim learns three chapters of Rambam, Chitas, and inyanei Moshiaich and Geula, and has another shiur in *Likkutei Sichos*, has a hard time developing the quality of his learning.

Another reason, which is more fundamental, is the general approach of the talmidim to their learning, which is that of a "per diem" worker

and not a "contractor."

A per diem worker does his work during working hours but doesn't go beyond that. His goal is to fill those hours and he does this faithfully. The contractor has a completely different goal. He wants to reach a destination and he works to reach this destination without considerations of time or anything else.

As I said earlier, the bachurim of today are particular about their s'darim and they even learn between s'darim, but it's like a per diem worker. While they learn it's hard to see it, but when it comes bein ha'zmanim you can see who treats learning like a contractor and who treats it like an employee.

In Tishrei a bachur came over to me who wanted to learn and he said he did not know what to learn. What was the problem? He gets up in the morning during bein ha'zmanim and looks at the bookcase and sees an entire Shas, a set of *Likkutei Sichos*, and hundreds of other s'farim. He doesn't know where to begin. When he's in yeshiva he is told what to learn and he learns diligently, but the minute he is on his own, he doesn't know what to learn.

A bachur like this is like a driver who drives on the highway. As long as there are signs, he knows where to go, but when there are no signs, he doesn't have a sense of direction and he gets lost.

When a Tamim is born, he is blessed by the Rebbe to be a "chayal," which stands for: *Chassid, Yerei Shamayim, Lamdan*. The Rebbe's bracha is a horaa as well as a conferring of ability. The Rebbe wants them to be Chassidim and yerei Shamayim and lamdanim. You cannot focus on the Chassid and yerei Shamayim and forget the lamdan.

When a bachur decides to do what the Rebbe wants and he makes

a goal – to be a lamdan – he has to have a plan in order to become a lamdan. In order to be a lamdan you need to love to learn, so that you simply find it *geshmak* (pleasurable) to learn. Then you need to learn a lot of Shas and Poskim, more than is what required in yeshiva, and you need to learn many lomdishe s'farim to accustom your head to seek the reasoning and depth within a sugya.

It is in this area that we are lacking. The bachurim have to know that aside from being per diem workers, they also need to be contractors. They need to have the desire to fulfill the letter *lamed* of the word "chayal," to become lamdanim.

The same problem exists with the concept "Chassidim." How many bachurim today want to be real Chassidim? How many of them have a goal of being a Chassid like R' Nissan Nemenov, for example? How many bachurim want to be maskilim in Chassidus or real ovdim?

In Chabad yeshivos much is said disparagingly about yeshus, and utter bittul is demanded of the bachurim. How does this fit with the idea that the bachurim should want to be lamdanim? Isn't it contradictory?

First of all, if you've learned Chassidus you know that you can be a great lamdan and still have bittul. You can be a great Chassid and have bittul. In Chassidus it explains that Moshe Rabbeinu, the most humble of men, knew precisely what high level he was on, and despite this knowledge he did not feel haughty, since he thought that another person who received all the G-dly gifts he was given could reach higher levels still.

Since this is brought in Torah, it's a lesson for us and it pertains to every one of us. You can be a great lamdan and have genuine bittul, and not become trapped in yeshus,

Heaven forbid.

Furthermore, when this desire comes from wanting to fulfill the Rebbe's wish that every Chassid be a lamdan, this is not a personal ambition that could have personal feelings of arrogance mixed in. Every Chassid wants to do what the Rebbe wants of him, but not everybody knows or pays attention to the fact that the Rebbe wants the bachurim to become lamdanim!

The problem is that we expect the bachurim to be batul, and the bachurim think that they must strive to feel that they are nothing, or have no ambitions at all. That's wrong, because the Torah demands true and genuine desire – the desire to be a Chassid, the desire to be a yerei Shamayim, and the desire to be a lamdan.

In Chassidus it's brought that even a real tzaddik is in the category of "one who loves." He takes pleasure in cleaving to Hashem, and he serves Hashem because this is his pleasure. He also has ambitions. He loves Hashem and wants to express

his love. When you serve Hashem in order to get Gan Eden – that is not for the sake of Heaven. Serving Hashem in order to cleave to Him, to love Hashem and to desire to fulfill His wishes – that is definitely service of Hashem for its own sake.

Even regarding perfect tzaddikim, *b'nei aliya* like Rashbi, it says in chapter 9 of *Tanya* that "their avoda is for the benefit of Above ... and not **only** to cleave to Him, to slake their soul's thirst which thirsts for Hashem." In other words, even their avoda is done in order to slake their soul's thirst for Hashem. However, in addition to this they have the element of serving to fulfill the Divine plan.

When the Rebbe writes to each of us that we need to be a lamdan, obviously, the Divine Will is that we be lamdanim. So there is no reason that the chinuch to bittul should contradict the ambition to become a lamdan. Rashbi was allowed to want to slake his soul's thirst for Hashem but a bachur cannot strive to fulfill

the Divine Will?!

A bachur needs to know that if he wants to be mekushar to the Rebbe, he has to be a lamdan, and in order to be a lamdan, there has to be the requisite ambition to be one. That is not yeshus, because when you actualize that ambition and begin to become a lamdan, and you know that this is not due to your own inherent abilities but the ko'ach of the Rebbe – no yeshus can come of this, as explained at length in Chassidus.

To reiterate, today we have quality bachurim, and when it comes to quantity they are learning even more than bachurim of previous years. They have all the kochos and we just need to guide them properly. They need guidance and that is our job.

You mentioned that in recent years there are bachurim who are not cut out to learn who go to yeshiva. These bachurim have a hard time with the intensive learning program of Tomchei T'mimim. Can the program be



modified to make it easier for them?

There are two categories of talmidim who experience difficulties in their learning. One category consists of those talmidim who by nature have a limited capacity for learning. The other category consists of talmidim who are more capable of learning but need more personal attention.

In earlier generations, only very smart boys went to yeshiva and if you couldn't learn, you stayed home and worked until you married. In Tomchei T'mimim in Lubavitch, they accepted only a small number of special bachurim. The rest were sent home. In those days, a Jewish boy could continue growing up in a town and absorb yiras Shamayim from simple Jews who were loyal to Hashem and His Torah.

More recently, things have changed. The Chassidische town has turned into the bustling city, where it is almost impossible to raise a child to yiras Shamayim without a yeshiva framework. Parents want and need to send all of their children to yeshiva, if only to enable them to grow up in an atmosphere of Torah so that they can eventually start a Jewish home, a home of yiras Shamayim. Consequently, the Rebbe told the hanhalos of yeshivos to accept any bachur who wants to be accepted. When he is a Chassidische bachur, a yerei Shamayim, we cannot refuse to take him just because he isn't able to learn.

For many years, bachurim who couldn't learn went to regular yeshivos and it was a rachmanus on them. They may have been talented in other areas, but not in learning. However, today's yeshivos have other ways for a bachur to shine, aside from learning – such as organizing mitzvaim. If someone cannot succeed in this either, he is doomed to six years of suffering, six years in which he is considered a

weak talmid and a problem. It's truly a pity on such a bachur whose memories of yeshiva are anything but positive.

In order to deal with the problem, there's a need for yeshivos with a special curriculum so that someone who doesn't have a head for learning can be in an atmosphere of Torah nonetheless. For some reason, there were a few decades in which this type of yeshiva was neglected and only lately do we once again see mosdos that are run in the spirit of Achei T'mimim. We need to say a big yasher ko'ach and to encourage all those mechanchim who start these yeshivos and rescue many bachurim.

As for those bachurim who can learn but need lots of personal attention in order to advance, they need to stay within the regular framework of Tomchei T'mimim, since, after all, there is no substitute for the special atmosphere of the yeshiva. At the same time, we have to make more of an effort and give them the personal attention they need.

In today's yeshivos, the staff needs to be both the father and the mother of the bachurim, as well as the grandfather and grandmother. It's not enough to just give shiurim; you have to understand the bachurim.

The reason why bachurim today need more personal attention is because the world today is much more open and the young bachurim are exposed to more problems and more conflicts, and they need guidance.

When I was a talmid in yeshiva, we barely knew what was going on in the world and it didn't confuse us. I can count the hours I spent talking with R' Nissan privately, and they weren't many. We didn't feel we lacked these conversations, just as a healthy person doesn't feel he needs to go to a doctor. A healthy person

needs to eat well, not go to a doctor.

Even mashpiim like R' Shlomo Chaim Kesselman, who would invite bachurim to his room to talk to them for hours, would not talk to them about their personal lives but about how they were progressing in their learning of Chassidus and how to be ovdim.

Today we need to talk to bachurim about the most elemental things. Fortunately, today's bachurim are not ashamed to speak about their problems so when a mashpia initiates a talk with a talmid, he can discover what is troubling him and help him out.

As for your question, whether to change our approach and make it easier – in Tomchei T'mimim there is no reason to do so, and we cannot change the s'darim that were instituted by the Rebbeim, the menahalim of the yeshiva.

When it's a boy in the first category, who cannot learn, the hanhala needs to recommend the proper setting for him, for his benefit. When it's a boy in the second category, one who needs personal attention, when he gets what he needs from the staff, he will do very well. So there is no reason to change the s'darim in Tomchei T'mimim.

What do you think about bachurim who go to a different yeshiva every year?

I once heard a story about someone who went to R' Velvel of Brisk and asked to consult with him about where to send his son to yeshiva, to Mir or Slobodka. R' Velvel said that if he wants to learn, then it makes no difference. The difference will only be in the food, and he was no maven in that.

A bachur who goes to a different yeshiva every year, does so for one of two reasons. If he has a problem, the problem goes with him. In most cases, the move to another yeshiva does not solve the problem. If he



accept a bachur from another yeshiva without first speaking to the hanhala of the previous yeshiva. This rule should be practiced by all the yeshivos and then this phenomenon will stop.

The Kinus HaShluchim is coming up and we all remember the final sicha to the Kinus HaShluchim in which the Rebbe said that the only shlichus today is “Kabbalas p’nei Moshiach Tzidkeinu b’poel mamash.” How is this shlichus carried out in yeshivos?

Firstly, we must create an environment of energetic involvement in all matters of Moshiach and Geula. Starting with shiurim in inyanei Geula and Moshiach and learning contests on this subject, and then publicizing the Besuras HaGeula during mitvzaim on Fridays.

In the spirit of what we were talking about earlier, we need to remember that the Rebbe explained how to prepare ourselves to greet Moshiach – by living right now as in the time of Geula. Since one of the main goals in the time of Geula will be “the occupation of the entire world will be nothing but knowledge of Hashem alone,” the T’mimim who want to live Geula need to immerse themselves in their learning. This will hasten the hisgalus of the Rebbe MH”M, now!

doesn’t have a problem, that’s a problem in itself because it takes time for a talmid to acclimate to a new place and it’s a pity that when he finally succeeds in connecting with one place and absorbing the atmosphere, he begins to feel that he needs to move on and he runs away. It’s really the work of the Satan.

Jews are wanderers by nature. In the past, parents didn’t have money and children didn’t dream of doing this. Today, a bachur just starts to cry to his parents and they simply ask him where he wants to go.

This is something that must be uprooted from its source and the source is the desire to see the world, to mark off another area on the map. Naturally, afterwards they

present it in terms of holiness, such as that they wanted to check out another derech in avodas Hashem, but that’s just a front.

If you read the Rebbe’s letters in response to bachurim who wanted to switch yeshivos, you see that the Rebbe tells them to ask the hanhala. The Rebbe didn’t even want to be asked about this. When a bachur consults with the hanhala, they evaluate each situation individually and in those rare instances when it is really better for the bachur to change yeshivos, they’ll recommend that he do so, and will even ask the other yeshiva to accept him.

How do you handle it?

As is known, the Rebbe said explicitly that a yeshiva should not

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PUBLICIZE THE TRUTH!

By Rabbi Shloma Majeski, Director, Machon Chana Institute, New York
Translated By Michoel Leib Dobry

Regarding the holy proclamation of “Yechi Adoneinu,” which the Rebbe encouraged for over a year – G-d forbid if we should be embarrassed to publicize it! We must publicize this truth and make certain that it is also accepted in the minds of those around us.

There’s a story about the tzaddik of Rozhin, who was approached by one of his chassidim shortly before his histalkus in request of an instruction in Avodas Hashem that he could live with for the rest of his life. The tzaddik agreed and said, “Every time you feel that you’re tending a bit towards the right or the left, immediately straighten yourselves towards the center. **Don’t wait until you veer off too much, rather, as soon as you feel yourself straying from the correct path, immediately turn towards the center.**”

The root of the problem is when people begin to divert from the main point, and these are some of the claims and justifications:

*Of course, the holy proclamation of “Yechi Adoneinu” is a very great matter, the bedrock of our faith, the apple of our eye.

The Rebbe encouraged this proclamation for more than a year and we should say it among Anash and educate our children according to this approach. But among “outsiders,” those who are not counted as Lubavitchers and don’t understand the depth and inner nature of the concept – perhaps it would be more appropriate not to say it in their presence.

*Of course, “Yechi Adoneinu” is a holy proclamation that we must live by, internalize, and even say on auspicious occasions – but to say it every day?

*Of course, the announcement of the Redemption is the whole point of the shlichus, the axis around which our lives revolve – but this also must be “in an acceptable manner,” but in our community: What can you do? It

isn’t all that accepted.

*Of course, the Rebbe requested that we publicize that there is a prophet in our generation – but if we don’t get carried away and study the sicha properly, we can come to the conclusion that the Rebbe was not referring to himself. He was merely asking that we publicize the Rebbe Rayatz’s prophecy of “Immediate Repentance, Immediate Redemption”... (maybe **this is the conclusion** that we have to publicize in order that people shouldn’t make a mistake...)

*Of course, the Rebbe’s holy mitzva campaigns must be at the center of our lives, and we must devote everything for them – but when we must give consideration to a continual budget for all the mitzvaim in exchange for a reduction in scope (not cancellation *r”l*!) of another mitzva campaign, I am certain that the Rebbe would agree with me that it would be reasonable to accept such an enticing offer (for holy reasons, of course!).

And so it goes. There is no lack of such examples bringing all the aforementioned points!

It starts with problems of quality, and eventually leads to problems of quantity, rolling like a snowball until the holy mitzva campaigns are cancelled and greater focus is given to more humanitarian programs for the purpose of adding greater honor to Lubavitch.

For anyone interested in remaining firm even when the stormy winds threaten to shake him *r”l* off the rope of hiskashrus to the Rebbe MH”M shlita, there is only one suggestion: Cling uncompromisingly to the instructions and leadership of the Rebbe MH”M, who encouraged the holy proclamation after **every** davening, and there were even

television networks there broadcasting the event to millions of viewers throughout the world – and not all of them were Lubavitchers.

Anyone who peruses the Rebbe's letters from the period after the Rebbe Rayatz's histalkus will notice a clear approach connecting all the correspondences, farbrengens, and other statements: No change!

The shluchim, the Rebbe says, must move forward in all their activities: Anyone who was sent on shlichus is a shliach even today; all the tasks that the Rebbe placed upon us; all the spiritual influences that the Rebbe bestowed upon us continue with greater strength and greater fortitude; all the brachos that the Rebbe promised will be kept and fulfilled, and so on in countless other examples.

Why? Why was it so important to focus upon a massive information campaign when there has been no change?

Because the source of the spiritual descent is altering and deviating from the words and conduct of the son of Amram, and when this happens, there arouses a serious concern regarding the continuance of the correct path.

Thus, if there is no change, this represents the surest remedy for tremendous success along the way, until the desired objective has been achieved.

Recently, my mind took me on an historical reminiscence back to 5751, during the days leading up to the first Persian Gulf War. As I recall, New York radio stations broadcast each hour a one-minute announcement by Rabbi Shmuel Butman, in which he brought the calming words of the Rebbe MH"M that Eretz Yisroel is the safest place, there is no reason to fear or to frighten others, and anyone who was planning to travel

to Eretz Yisroel should do so.

During this time, I happened to have a conversation with one of my friends, a Satmar chassid.

"Tell me," my friend asked me, "is it true that the Rebbe instructed people to travel to Eretz Yisroel?"

"Indeed, it is," I replied.

"How can that be?" my friend queried. "Isn't it dangerous there?"

"The Rebbe said that Eretz Yisroel is the safest place, and as the **Torah** states: 'A land Hashem, your G-d, looks after; the eyes of Hashem your G-d are always upon



it, from the beginning of the year to the end of the year' – so there's no reason to be worried about traveling to Eretz Yisroel," I replied with the utmost calm.

"You know yourself that I have no doubts in the truth of the Torah, including the pasuk you just mentioned," my friend told me, "*ahber farvahs darf men dahs m'farsem zain* (but why do we have to publicize it)?"

Let's be true chassidim of the Rebbe. **We** have been educated to publicize the truth, and particularly, the truth that **we were**

commanded to publicize. We will not be ashamed to publicize the Rebbe's prophetic words, none of which were said for naught.

Similarly, we find regarding the holy proclamation of "Yechi Adoneinu," which the Rebbe encouraged for over a year – G-d forbid, if we should be embarrassed to publicize it! We must publicize this truth and make certain that it is also accepted in the minds of those around us – because **we are publicizing** the truth.

There's a popular joke that goes as follows: We sat in the sukka and conducted the Pesach seider. Suddenly, the *baal tokeia* burst in and blew the shofar. The sound of the shofar startled the Kaparos chickens and they began to flap their wings. The resulting gust of wind blew out the Chanuka candles, and we had to say Kinos in the dark.

Eating matza on the seider night is a most lofty matter. The Chabad Rebbeim devoted whole maamarim to the great quality of the matza on the first night of Pesach, "the food of faith," and the second night, "the food of healing." The Rebbe MH"M came out with the Matza Campaign, and called upon all chassidim to do everything in their ability to make certain that every Jew has at least a k'zayis of shmura matza to eat for the Pesach s'darim. However, all these marvelous qualities exist only when the matza is eaten at the proper time, but if we eat the matza during Sukkos – what great qualities have we attained? Neither faith nor healing.

Today, after the Rebbe has informed us that the Redemption has arrived and we are already well into its era, we are compared to that family sitting and eating at the Pesach seider, celebrating the Holiday of Freedom, when

suddenly the neighbors come in, one with his lulav, one with his shofar, another with his Kinos, and yet another with his Kaparos chickens...

When the Rebbe came out with the Moshiach Campaign, he ordered that all aspects of avoda should be instilled with this central point: "How will this lead to the greeting of Moshiach Tzidkeinu?" (Shabbos Parshas Chayei Sara 5752) From this moment on, all good things (including the really good things!) that are done without instilling this point – are the equivalent of eating matza on Sukkos.

Furthermore, when we find

Machon Chana, one of the students approached me once and asked for permission to go home for a week, including Pesach. When I asked her why she had to go home a week before Pesach, she replied that her presently non-observant family customarily celebrates the "seider night" on the Sunday closest to the first day of Pesach, since then all members of the immediate and extended family could come on their day off from work – and they also asked her to participate in this ridiculous "seider.")

Ever since the Rebbe said that the world is ready for the Redemption, I have been

it will be difficult for them to consider leaving this glorious place..."

Since I'm only human, his proposal influenced me a little. Thus, I spoke about the Redemption and the coming of Moshiach, but I refrained from mentioning the concept of "the ingathering of the exiles."

After the lecture, as is customary, the floor was opened for questions. Due to G-d's great kindnesses, the matter was not long in coming...and the first question came from a woman, a local resident.

"Rabbi," she asked, "I have heard that it is written in Agada that at the time of the Redemption, Eretz Yisroel will spread forth to all the lands, and all the Jews will go to Eretz Yisroel. Is this true?"

I still hesitated to give a clear-cut answer, and I gave greater emphasis to the first part – Eretz Yisroel will spread forth in all the lands. However, the woman persisted, trying, as it were, to squeeze the answer out of me:

"Yes, but will we physically go to Eretz Yisroel?"

When I saw that I had no choice, I replied that indeed all Jews throughout the world will emigrate to Eretz Yisroel, leaving none behind, etc.

The woman heaved a sigh of relief as she said, "It has always been hard for me to bear the possibility that I'll be stuck in 'this hole' for the rest of my life."

This taught me a simple lesson: The people want to hear the unvarnished truth. They don't want us to hide anything from them. They want to know about Moshiach. They want to know what will be at the time of the Redemption. They want to know that the Rebbe is Melech HaMoshiach!

For anyone interested in remaining firm even when the stormy winds threaten to shake him r"l off the rope of hiskashrus to the Rebbe MH"M shlita, there is only one suggestion: Cling uncompromisingly to the instructions and leadership of the Rebbe MH"M.

ourselves in the significant time of the beginning of the activities of the Rebbe MH"M, etc., it is painful to see how people constantly find "convenient devices" to try and divert us away from the main point: first it's a shofar, then it's Kinos, and soon it's Kaparos chickens. The common link between them is straying from the Rebbe's clear words regarding the task that stands before us here and now!

(The prevalent need today to clarify such obviously simple facts remind me of a story that would be rather amusing if it weren't true. As part of my work at

privileged (thank G-d) to appear at dozens of events where I gave lectures before various sectors in the Jewish community about the Redemption and the coming of Moshiach. Before one such lecture on Long Island, one of the most highbrow regions in the world, where every home stretches over a vast piece of property with additional area for ponds and streams, I met a friend who came up with "a good suggestion": "Since you're going to an area where people live rather comfortably, don't mention anything about the concept of 'the ingathering of the exiles,' as

OUT OF THE CITY OF ASHRAMS AND INTO THE LIGHT OF CHABAD

*Among the most popular cities for tourists seeking spirituality, Rishikesh is enormously attractive, especially given the quality of the air, the famous Ganges River that cuts through the city, and the numerous classes on meditation. * Rabbi Yisroel Nasarti, a teacher in Tomchei T'mimim in Ramat Aviv and his wife Chani, went to Rishikesh for Tishrei. Along with them were Elad Shalev and Sarit Moyever of Midreshet Pnimiyyut, who wrote up their experience.*

Even fifty years ago, Rishikesh, India was the so-called meditation capitol of the world. In recent years, India has been inundated with thousands of Israelis who are seeking the path to serenity, truth,

and simplicity. The Israeli Jew, who recently left Eretz Yisroel, discovers upon landing in Delhi, capitol of India, that Israelis have a route they take. His friends tell him about the "Chabad route in

India." He hesitantly listens to the details that the T'mimim at the Chabad house in Delhi tell him, or the old time tourists who already went that route. After an hour or two, he begins to plan his own tour via the Chabad houses.

Among the popular cities for tourists seeking spirituality, Rishikesh stands out. The air, the famous Ganges River that runs straight through the center of the city, and the numerous classes on meditation, account for its title "the world capitol of meditation."

The job of setting up a Chabad house as an authentic Jewish alternative within the sea of enticing offers out in the street was undertaken by Rabbi Zohar Dovid and his wife Shali. The Chabad house in Rishikesh has been operating for seven years. From year to year their activities expand and they have recently begun building a mikva.

R' Zohar Dovid sent Rabbi Yisroel Nasarti, teacher in Tomchei T'mimim in Ramat Aviv, and his wife Chani to Rishikesh, for the Tishrei season. Along with them



were Elad Shalev from the yeshiva and Sarit Moyever of Midreshet Primiyyut, who wrote up their experiences.

* * *

It was Motzaei Shabbos Slichos

and the mission was to get a minyan together. We were afraid that people wouldn't come.

Yoni discovered Judaism suddenly, in midlife, through the Chabad house in Rishikesh. He

was so excited that he said he would organize a minyan for Slichos that night by himself.

We told him, "What will we do about Slichos? We have to get people. Who will come on Motzaei

NESHAMOS GATHERED IN THE SUKKA

The Indians insisted that we spread something over the s'chach. It truly bothered them that we did not agree to do so. I explained that a sukkah is a religious matter and that it has rules. "I will pray and G-d will do what is best for Him." And that's how it was. * Experiences at the Chabad house of Arambol in Goa.

Dear Father,

I know You have already been told numerous times, and it's clear to me that You always watch us from Above and see everything, but these people are so terrific that I decided to write You anyway, and tell You good things about Your children. Especially, considering that You are constantly doing for us, every moment.

I wanted to tell You about the amazing Sukkos we are having here in Arambol, Goa. I am with dozens of wonderful tourists. In Goa itself the outreach is done under the shliach, Rabbi Gai Efraim, and I help in Arambol.

I came here by motorboat a week ago. I made the trip from Angona after the very special Yom Kippur we had there. I somehow passed the entrance to Arambol and continued another five kilometers in the direction of a lake. When I got there, I realized I had to go back. I was a bit disappointed but I knew that all is by divine providence from You. In my heart I knew that salvation would come from this error.

After three kilometers, I saw a fellow named Kuti coming towards me. I waved at him and he stopped and motioned to me to come over. When I explained that I was from the Chabad house and about the idea of building a large sukkah for all the tourists in Arambol, he loved the idea. Kuti was the first angel You sent me, the first in a series of angels, without whom we would not have been able to celebrate Sukkos with all the tourists on the coast.

Along with Kuti I went to Arambol and we began to look for a good place for our sukkah. It took an hour to find the roof of Francis's guesthouse. He agreed to let us build a sukkah there in exchange for a nice sum, of course. Two days later I went back to Arambol and we began to get ready for Yom Tov.

Everybody came to help. These tourists are so terrific. These young people, who are searching after their army duty,

searching for the essence of their confused and lost soul, are the best people I know. They agreed to give up an entire day of tanning at the beach to help deal with difficult Indians in order to ensure that the sukkah, and the rest of the stuff, would be in place and run like clockwork. They came and dragged tables and chairs up three flights, and together we stood for hours on the roof in order to get the sukkah up along with the Indian crew.

Erev Sukkos all seemed fine. The truck unloaded about 150 chairs and ten large tables that were taken up to the roof. In the kitchen, the small room we rented on the first floor, girls prepared food in huge pots in the awful heat: chicken, challa, rice, vegetables, fried eggplant and salads.

Two tourists volunteered to hang up signs in restaurants and local hangouts and to tell the tourists about the holiday meals. Drora and her friends made pretty decorations for the sukkah. The only thing we feared was the storm that all of Arambol was talking about, but I knew that we could rely on You and that You would accept our sukkah with love.

The Indians insisted that we spread something over the sukkah. It really bothered them when I refused. I explained that a sukkah is a religious thing and there are rules to follow. "I will pray and G-d will do what is best for Him," I told them.

At seven o'clock the tourists from all around the village began to gather. At first there were only a handful of them and then slowly the sukkah filled up until there was no more room and we had to fetch chairs from other rooms in the guesthouse so everyone could sit. Everybody came and all were amazed. Nobody realized there were so many tourists in the village because some of them had been in their guesthouses for days without emerging.

When we ran out of space, I began the program with davening, Kiddush, washing hands, and the meal. Then we sang, had divrei Torah, and the atmosphere warmed up. It was really moving to see the tourists sitting together in this holiday setting, around laden tables, singing familiar songs Israeli songs and old piyutim. The words took on deeper significance.

The group of Yemenites were particularly moved when we sang "Lecha Keili" that you could feel the warmth in their hearts for this piyut. Others were moved by other songs. Nir came over to me bashfully after the meal and said, "Thanks, this was the first time that I heard an explanation for why we celebrate Sukkot."

I can tell You, dear Father, plenty more about all these neshamos wandering around here in physical bodies. I don't have to tell You since You see what kind of souls they have

inside; You know them better than I do.

Surely You remember Tzafrir who dropped Judaism when he was 13 and suddenly his heart opened up at a meditation course he took in Banglor. He told me, "I'm definitely going to do t'shuva, I just don't know when." I first met him near Shimon's falafel and he told me that he was getting ready to go to Pushkar to take an introductory course in kabbala with Shimi [Goldstein] at the Chabad house there.

"I want to simply sit with Shimi and hear his truth, to try and ignore his big black kippa and beard and to listen to him, man to man. To try and understand his message without biases and preconceived ideas."

I've met many tourists who have Pushkar on the agenda as a place for spiritual searching at the Chabad house. Many of them call him, "Shimi HaMachzir," not necessarily in the most positive sense, but apparently he is successful at this.

What else can I tell You? You know them all. Yotam and Anat, Yochi and Razi and Michal and Oren and Ariel and Alon and all the tourists sitting here, searching for peace in their souls. They know that the neshama calls out to them and cries quietly, somewhere in the hidden recesses of their beings.

Last night I had a talk with Yisroel and Ronen, a pair of characters. As soon as I saw Yisroel I said to him, "We need to talk." I don't know how to explain it but I could see in his eyes that he's looking for something. This morning, when they left, we exchanged email addresses and agreed that they would come to Ascent in Tzfas for Shabbos. They are ready to go all the way if they are only convinced that it's the truth. In the meantime, they said they would commit to begin keeping basic Shabbos and kashrus.

That's all. I just wanted to thank You from the depths of my heart and in two words: Thanks Father!

Yours forever,

Berele

Goa, Arambol



Shabbos?"

"You know what?" Yoni said. "I'll get people for you. Let's meet at midnight and I'll find ten guys, you'll see!"

At midnight we met at the Chabad house. We didn't waste a minute. Yoni schlepped us from one guesthouse to another in order to find people. We went from room to room. People opened the door in pajamas, taken aback to see two nuts trying convince them to get out of bed in order to say Slichos.

"Do you know what time it is? Are you crazy? We're sleeping. See you in the morning."

"There's no Slichos in the morning," insisted Yoni. "Come on, you'll be at the Chabad house in ten minutes. Believe me, I'm no *dos* (derogatory term for religious Jew). I'm no dos, I promise you. But Slichos is spiritual and Yom Kippur is coming up and we need a minyan, now..."

Within half an hour we had more than a minyan for Slichos. Sounds exciting? That's the way it is here. You come on an innocent tour and you find here what you thought you would find there.

"Where is 'there'?"

In an ashram...

Among green hills, dozens of monkeys, a river, and scores of guesthouses, is the Chabad house of Rishikesh. Hundreds of tourists make the trip to these green hills in order to check out the scene. "We never felt so at ease before," "There is endless giving here," "A pity we have to leave" – are some of the things people say to the staff of shluchim every day.

The Chabad house in Rishikesh is run by Rabbi Dovid Zohar. For this season we went out there to run the show for Tishrei. The amount of surprises and the level of Indian-Israeli adrenaline here are very high. There is hardly anybody who comes to the "world capitol of meditation" without stopping at the Chabad house to get information, find out the price of buses, where to sleep, and find companions for the next trip. At least at first, that is why they come in.

Erev Yom Kippur someone showed wanting to do Kaparos. Then he asked where we had rented a place for the davening on Yom Kippur. When he saw on our faces the telltale signs that we had no idea how to pay for such a thing, he insisted on paying the entire amount so we could rent the lobby of the hotel he was staying in.

* * *

Tourists, who say they have come to Rishikesh by mistake, are not disappointed. Why? This is because in the Chabad House, it's pleasant and exciting and Jewish.

A large picture of the Rebbe hangs in the entrance

“I came here and nobody said a word to me, not about whether I was fasting or not, not about how I was dressed. Everything is fine, it’s all with a smile, it’s all open.”

and everybody knows that if not for him, none of this would be here. Every night there is a shiur for women, which is followed by another shiur for everybody, plus supper. We knew we had to operate on two, inter-related planes – that of making people feel

at home with a hot meal and a listening ear, as well as providing classes on Chassidus and awakening people’s hearts.

Most of the tourists don’t stay long and it’s important to inspire them as much as possible, in a gentle way, because it can influence their entire outlook on religion afterwards. Some of them are meeting Chabadniks up close for the first time and are impressed. Some come with an attitude and are opposed to Chassidus. We touch all kinds with the help of love and learning and without any criticism whatsoever.

Someone told me after the fast, “I came here and nobody said a word to me, not about whether I was fasting or not, not about how I was dressed. Everything is fine, it’s all with a smile, it’s all open.”

There are people who suddenly discover Torah and have decided to learn every day with a rabbi. We had a young man who nearly took off his kippa before coming here. After he became familiar with the Chabad house and after some long conversations and learning, he decided to keep wearing his kippa and to even start putting t’fillin on again every day! It’s very moving.

We had a group of guys here who, every time we spoke about the Rebbe, got up and left. Slowly the ice broke and they agreed to come and learn a sicha of the Rebbe’s. Then there are tourists who need a smile and a hug. They get it.

* * *

In the middle of preparing for Rosh HaShana, the Vespa motor scooter of the Chabad House, which is vital to get us around from place to place, broke. Erev Rosh HaShana no less, in the middle of getting ready, running around arranging things from morning to night. The worst possible time. We were afraid that we wouldn’t be able to get everything done in time and we prayed for help.

That night someone named Tiran came into the Chabad house and asked, “Where is Rav Yisroel?” He had some good news for him. R’ Yisroel showed up and Tiran told him that he had terrible back pain and the doctor forbade him from riding his motorcycle. He decided to give it to R’ Yisroel because he saw him on mivtzaim and thought it wasn’t right that he went about in the heat without a motorcycle.

Twenty years ago, he had been to the Rebbe for yechidus and the Rebbe’s bracha, said Tiran, accompanied him throughout his life. He decided that the time had come to express his gratitude and so he had walked into the Chabad house to give his expensive motorcycle to us as a gift. We just couldn’t believe it.

Here’s the sequel to the story. We told two tourists the story of the motorcycle and two days later they came and said they wanted to donate two helmets. The new motorcycle became our two-wheeled mitzva tank that goes out to facilitate our work and to enable people to put t’fillin on Erev Shabbos.

Apropos of t’fillin, on Erev Rosh HaShana R’ Yisroel and another two men went out to put t’fillin on people in the area where most of the Israelis congregate. We made a list of who was coming for Yom Tov and asked for a fee. An

MIVTZA SHOFAR

On Rosh HaShana, R’ Yisroel decided that there wouldn’t be a Jew in Rishikesh who did not hear the shofar! He went down to the tourist area with three fellows that he managed to schlep with him. He stood in the center of the most famous bridge in Rishikesh, which was bustling with people, and called out, “Any Jew here who didn’t hear the shofar yet?”

Among all the surprised Indians a distant voice called out, “Yes, us! Look down!” He looked toward the sound of the voice and saw a huge rubber dinghy with a family of six people on it who waved at him.

“Repeat after me,” he shouted from the bridge, “Baruch ... ata ...” And then the shofar sounded on the bridge in Rishikesh.

That family showed up at the Chabad house a few days later and they didn’t leave until they departed the city for their next destination.



Only in India. The Dalet minim in the streets of Rishikesh



Tourists helping prepare the Yom Tov meals

Indian came over and asked R' Yisroel, "Tell me, what profession is that in which you put that thing on people's arms and they pay you 200 rupee within two minutes? Can I learn how to do it?" R' Yisroel told him he was sorry, but it was a profession exclusive to Jews.

A policeman was called to stop three Israelis who were doing bizarre things to other Israelis on their arms. He took them to the police station in the hopes of finding out what they were doing and asking them to leave the area and not come back. He asked R' Yisroel in broken English and in pantomime, "Who sent you here?"

R' Yisroel took out a picture of the Rebbe and said, "The Lubavitcher Rebbe sent me. He is

Here, in Rishikesh, I learned what “If you don’t do it, it won’t get done!” means! What a great responsibility is placed on every one of us. This is a battle for every soul!

the leader of all the Jews.”

The policeman recoiled upon seeing the picture and the t’fillin on the table and they were given permission to continue doing their work.

We decided that at the *seuda HaMafsekes* (the final meal before Yom Kippur) we would “spoil” the chevra with Israeli food. We prepared grilled chicken wings and chips on a makeshift grill made of organic baskets in a makeshift oven of red bricks that were thrown on the side of the road. The Indians are not familiar with the idea of a grill.

About 200 people came to the Chabad house and the number grew for the davening. On Motzaei Yom Kippur we broke the fast on cakes we had prepared for the tourists. People didn’t stop praising and thanking us for organizing it and for providing it for them.

Sukkos was next on our agenda. How would we make a sukka Indian-style? Go explain to Indians, in pantomime, all the requirements of a kosher sukka! We needed mats that weren’t used for idol worship and boards that were not made to be “keilim” of any kind. In the end we managed. The sukka even withstood torrential downpours.

After Yom Tov we (the staff) sat and reminisced about Simchas Beis HaShoeiva the previous year in Crown Heights and we were homesick! We unanimously agreed that even if we weren’t going to

770 this year, “*mach duh 770!*”

The next day we went out, ordered a rickshaw (a three-wheeled Indian vehicle with the noisy motor of a Vespa scooter) and we went to the market. By the end of the day we had a powerful amplifier and loudspeakers that could make all of Rishikesh shake, cordless microphones that you wear around your neck, mattresses and local musical instruments.

Whoever did not see the Simchas Beis HaShoeiva in Rishikesh did not see simcha in his life!

On Hoshana Raba, R’ Yisroel took a lulav and together with Elad went to the “other side of the bridge,” where most of the foreign tourists are since that is where most of the courses are offered. That is where most of the interesting stories take place.

An Israeli tourist went over to them in order to do the mitzva of the lulav and he told them excitedly that he had just arrived in the city a few days before and had rented a room on this side of the bridge, but he hadn’t gotten used to the ringing from the houses of idol worship. The previous night had been the worst in his life. He had terrible dreams and he finally fled his room.

Elad gave him some news: “Last night was the night of Hoshana Raba. We have the custom of not sleeping all night and you participated in this custom without knowing why...”

The Yomim Tovim went by

quickly. True, we slept fewer hours and we ran around, prepared, listened, and worried but we also enjoyed it very much. I will remember this Tishrei forever. Although the season is not yet over, the main part is over. Here, in Rishikesh, I learned what “If you don’t do it, it won’t get done!” means! What a great responsibility is placed on every one of us. This is a battle for every soul! Either we, the shluchim of the Rebbe, set the tone, or some guru will attract these precious Jews who are really only seeking love and fulfillment.

I would like to express much thanks to R’ Zohar for giving us this opportunity to be a part of this, and of course to the Rebbe who gave us the green light. Next Tishrei – in Yerushalayim!

BIDDING FOR ALIYOS

At the Torah reading on Simchas Torah, R’ Yisroel decided to sell aliyos in an interesting way. He explained to the tourists that this time, they weren’t going up a difficult trail; the challenge was to go up to the Torah.

The tourists immediately took up the challenge and the public sale got underway as he announced the starting price of 180 rupees. He wasn’t sure anybody would agree to pay but to his surprise, the price went up. Among the bidders were the Tamim Elad, a young lawyer from the women’s section, Ushik, and Aviad the mystical musician.

To the amazement of all, those who outbid the rest gave their privilege to go up to the Torah to two of their competitors! That was a beautiful act of Ahavas Yisroel!

NACHAS MOMENTS

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

In the life of a shliach it happens that he undergoes difficult times, challenges and disappointments, but in the end, most of the time, there is that moment of nachas. Then the shliach says, “It was worth going through all the difficulties.” That’s what we will all say about galus.

METAMORPHOSIS

Try to imagine the pastoral peacefulness among the fields and lawns at Kibbutz S’dei Eliyahu, a religious kibbutz in Emek Beit Shaan. The serenity at the kibbutz is not just visual but extends to family life, education, their financial state, etc. At least it was that way before the privatization of the kibbutzim. The kibbutz cooked, the kibbutz did laundry, it raised the children in the



R' Shmuel Reinitz dancing with soldiers stationed at Beit Shaan

children's house, there were no electric or water bills, the pool was free, and it was all neat and clean.

Orly Lifschitz felt that she had it all. She had graduated school, went on to study education, and had even begun working as a Gemara teacher. That's when she suddenly felt an inner emptiness. "What do I have from all this knowledge?" The neshama needs something!" Like many young men and women her age, she began to search.

She searched for herself at home, at the kibbutz, in religion, out of religion, and didn't find what she was looking for. She went to Australia for half a year, worked, and continued looking.

This searching is no joke. It is a sign that the person doesn't find meaning in life. Most people make their peace with it but there are still some people of integrity who don't make their peace and continue looking.

Usually, emuna and mitzvos supply a deep meaning to life, but not for Orly. She thought religion was a burden and so she tried to remove the yoke of religion, the t'fillos, etc., but this didn't help her find herself either.

Then she went to India, where she hoped she would find what she was looking for. Orly toured for several weeks. It was really interesting but nothing changed. Then she saw an advertisement for the Chabad house in Pushkar. Rabbi Shimi Goldstein was giving a course in Kabbala.

This course, which was nothing but Chassidus, lasted three days, but Orly could only spend one day because the following day, the entire group was moving on. At the end of the first day Orly left with the group but she had resolved to return to the Chabad house. The members



R' Roi Tor with the children of Beit Shaan

of the group couldn't believe it but she did it. She left them and returned to Pushkar, to the Chabad house.

One intensive week of learning Chassidus did it. Orly discovered a new world, a Judaism she did not know before. She had discovered the light of Chassidus. She returned to Eretz Yisroel and spent a year at Machon Alte in Tzfas and then she married Nadav Cohen, who, not coincidentally, was on shlichus in India.

The following year I was invited to a bris at kibbutz S'dei Eliyahu and the baby was named Menachem Mendel ben Nadav HaKohen. Truly, a nachas-moment.

THE SHLICHUS DOUBLED AND TRIPLED

A certain shliach, after some years on shlichus, consulted with an older shliach and asked whether he should bring another family to his city on shlichus. The younger shliach explained his

dilemma: Who knows whether I will get along with the new shliach? How do I know we won't get into a fight? Maybe it pays to remain the only shliach in town?

The old-time shliach said, "There are people who don't get married because of these fears. They continue living their lives 'happily and without fights' until they grow old. But if you want your family to grow, you have to get married and learn to get along. The same is true for shlichus. If a shliach wants his work to grow – and surely he does, because the Rebbe wants – he must bring in other shluchim and know how to handle the challenge."

Why do I tell this story? Because I want to tell you how the shlichus in Beit Shaan expanded with the arrival of two shluchim families, that of R' Shmuel Reinitz and R' Roi Tor.

For 17 years we were the only family of shluchim in Beit Shaan. Imagine, 17 years alone on shlichus! Every Shabbos, every Yom Tov, every farbrengen, you

are the only shliach and shlucha. I remember that when guests came, Lubavitchers, one morning for breakfast, we happily recited "Shir HaMaalos."

Then came the stage when we began looking for another couple to help our shlichus grow. There were several candidates and research was done. We ended up getting "two for the price of one." Hashem saw our efforts and just as we made an agreement with the Reinitz family, the Tor family showed up. He is from a kibbutz near Beit Shaan and they too joined the Rebbe's army in Beit Shaan.

It wasn't easy guiding the two couples as they started out on shlichus. It was like marrying off two children and guiding them at every stage they go through in the new city, in their new role. I don't want to sound like I'm complaining, G-d forbid. On the contrary, it was a joy and a great privilege, but it took a lot of effort. We had many joint meals, activities for the men and women, finding the golden mean so everyone would be happy – it's no simple matter.

The truth is they warned me ahead of time. Rabbi Yisroel Brod, who heads the branch offices of Tzach, told me that to take on just one couple requires lots of energy; all the more so taking on two couples at once. But it came my way by Divine providence and we decided not to prevent Hashem's blessing from reaching us.

The effort paid off and baruch Hashem, the couples adapted, and how! Today, their hands are full with work and shlichus. R' Reinitz is responsible for all activities at the Chabad house that was founded and opened only after he came to town: t'fillos, shiurim for nice-size crowds (we're already talking about building another

building) and outreach around the city, at the municipal offices, the industrial area, stores, etc.

R' Tor organizes all activities at the nearby kibbutzim and moshavim. He has already started an independent branch – a Chabad house for kibbutzim, and baruch Hashem he is successful. In all the activities that are done in kindergartens, senior centers, and ongoing and special Evenings With Chabad for young people in natural settings, with dozens of them sitting an entire night listening to Chassidic songs with guitars and divrei Torah, we see great blessing.

The community has developed tremendously with 40-50 people coming to Shacharis on an ordinary weekday, sitting and standing wherever there is room.

Then I remember how just two years ago we stood outside the Chabad house and looked for a tenth man for a minyan (and sometimes for a sixth and seventh). Today, baruch Hashem, it's full. It's definitely a feeling of nachas.

Another moment of nachas is felt when the families of the new shluchim make a family event, a bris, a haircut, or a chanukas ha'bayis and I see dozens of friends and mekuravim of the Chabad house participating in a Chassidishe farbrengen. It's a true moment of nachas. Events that in the past, I had to work days and nights to get moving, now I just have to respond to the invitation, help out a bit, and then show up and farbreng with a growing k'hilla.

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YOU ARE A TANKIST

Twenty-one years ago, on 22 Cheshvan 5747, R' Yosef Yitzchok Tiefenbrun passed away at the age of 27. He had exceptional middos tovos and was a genuine Tamim and mekushar to the Rebbeim.

Yossi, as he was known, was outstanding in simcha. He had two goals in life: to be mekarev people to the Rebbe and to cheer up lonely people or anybody who was feeling down, giving them moral support and consoling them. Those who knew him can't help but smile when they remember how he cheered people up and how he just had to show up and immediately, the atmosphere changed to one of simcha.

Yossi lived with the Rebbe's inyanim with all his heart. When he was a boy and he received a package of the Rebbe's "general letter" before Yomim Tovim, he would go to the newspaper stand and tell the man that he had just been sent to all stores since there was a "supplement" that had to be put in every paper. That's how the Rebbe's letter was publicized in all the Jewish papers.

When the Rebbe announced a new campaign, Yossi's young age did not stop him from being one of the leading activists. With his sense of humor and Ahavas Yisroel, he melted the hearts of the Jews he met and influenced them to do the Rebbe's mitvtzaim.

He had a small diary in which he wrote every day how many people he put t'fillin on and how many were for the first time, as well as his other activities. He would write down the names of people he met, their addresses and birthdays, and he would often send letters or postcards



to mekuravim. In a few warm lines he urged them to keep mitzvot. These postcards made a deep impression on his mekuravim who were touched to see that someone remembered them.

One year, after a sicha on 10 Teives, the Rebbe distributed dollars for tz'daka through the Tankistin

while Yossi stood on a bench and watched. Suddenly the Rebbe turned in his direction, motioned with his hand, and said, "*Du bist doch a Tankist*" ("you are a Tankist," i.e., go up and get dollars).

When Yossi was quite young, he was asked by Camp Gan Yisroel to be head counselor. With his special talents he was able to run a camp of hundreds of boys, many of whom were not religious. After the summer he kept in touch with the parents of these children and convinced many of them to send their children to Jewish schools. Thanks to him, many became religious.

Yossi spent one year of shlichus in the yeshiva in New Haven and another year in Lubavitcher yeshiva on Ocean Parkway. When he was in New Haven, he founded a Kollel Tiferes Z'keinim as per the Rebbe's instruction in those years. R' Levi Yitzchok Garelik, his good friend, once wrote about this shlichus:

"The famous Yale University is in New Haven. One of the things it is famous for is its coldness to



Judaism, yet Yossi would go to the mail building, a good place to find students, and would talk to them

about Judaism. He even danced with them..."

After he married Freida Rochel

THE TORAH IS THE FIND

Here are notes that Yossi wrote after one of his first yechiduyos when he was a young bachur. It is from Erev Shabbos 8 Sivan, the Rebbe's 70th year.

The Rebbe asked: How old are you?

I answered: 13 and a half.

The Rebbe: Can you say a halacha from the Mishna or a piece of Gemara?

(I didn't know which piece to say and I waited a moment to think of what to say.)

The Rebbe: If you can't say it in Yiddish, say it in English.

I said over a piece of Gemara that talks about *kav b'arba amos*, that when it's sesame, it belongs to him since it's a big bother to pick them up and even when sesame was very expensive, since it entails a big bother, you leave them there.

The Rebbe: What about the obligation to announce it?

I answered about "and you should do that which is right and good in the eyes of Hashem," and about "going beyond the letter of the law."

The Rebbe: And someone who has a lost item – how can he know to whom to return it?

I answered: You announce – who lost an item, and you give it to the one who gives identifying signs.

The Rebbe asked another question that I did not understand and I said something and the Rebbe said that this was not his question. The Rebbe asked the question again and I answered it.

The Rebbe looked up with a big smile and then looked serious and he said: Just as it says "These are the found objects that belong to him (the finder)," in this case the Torah is the "find" and may your Torah learning be in a way of "entirely for him." And may you grow up to be a Chassid, yerei Shamayim, and a lamdan whose parents will have nachas from you.

When the Rebbe finished speaking to me, he spoke to my father and responded to all the things he had mentioned in his pidyon nefesh, and then he wished us good Shabbos.

We knew the yechidus was over but since I hadn't submitted my pidyon nefesh, I gave it to the Rebbe before we left.

In my pidyon nefesh I had asked for a bracha in my learning and that I should fulfill all the mitzvos b'hiddur, and that I shouldn't, Heaven forbid, transgress anything forbidden, and that I should grow up to be a Chassid, yerei Shamayim, and a lamdan.

The Rebbe took my note, took his glasses, and looked at the note. He read what I wrote and said, "That you should not transgress, and as I said before, that you should grow up to be a Chassid, yerei Shamayim, and a lamdan."

The Rebbe said "good Shabbos" once again, and "probably you will have a good Shabbos."

My father said: a yasher ko'ach.

The Rebbe said: there's nothing to thank me for.

Wineberg, he took on a position in Yeshivas Tomchei T'mimim-770. He traveled a lot on behalf of the yeshiva and was very successful. Wherever he went, he sowed ruchnius and harvested gashmius.

The first thing he would do when he met a Jew was put t'fillin on him and talk to him about Judaism. He received many responses from the Rebbe regarding his trips and wherever he went he left people with positive feelings towards Lubavitch in general and the yeshiva in particular.

Shabbos morning, 20 Cheshvan 5747, Yossi didn't feel well. Hatzala checked him and wanted to rush him to a hospital in Manhattan. However, since the Rebbe was supposed to farbreng that Shabbos, Yossi asked to be taken to the nearest hospital so that he could walk back for the farbreng.

Tragically, he was not given the proper treatment and his condition deteriorated. On Sunday, after the Rebbe returned from the Ohel, R' Wineberg asked the Rebbe for a bracha. The Rebbe did not give a bracha and only said that he had already mentioned him at the Ohel and there should be good news.

R' Wineberg did not give up and again asked, "Perhaps the Rebbe can bless him with a refua shleima v'krova?" The Rebbe said, "I already said that I mentioned him at the Ohel and there should be good news." R' Wineberg asked, "Should we add a name?" The Rebbe replied in astonishment, "He is named after the *shver!* (my father-in-law)."

Yossi passed away Monday night. He is survived by his daughter Shaindel, wife of Avrohom Shapiro, who is now on shlichus in Milwaukee and his son, Yitzchok Menachem Zev, who was born two weeks after he passed away.

In his short life Yossi made a deep impression on many people. What a terrible loss this was.

NEW BEITAR KOLLEL, PUBLISHES ITS 1ST VOLUME OF TORAH SCHOLARSHIP

The Beis Moshiah 770 Institute for Rabbinics, *Dayanus*, and Training of Yeshiva Educators in Beitar, Israel, a new Kollel established early this summer, has astonished the Torah world by publishing its first volume of Torah scholarship.

Entitled "*Shomrei Mishpat*," this collection's hundreds of pages feature fruits of the scholastic labors of the Institute's students on subjects they have studied in depth over the summer, primarily on aspects of the laws of *Nida*. It is special because, until now, few published works of Chiddushim follow the Alter Rebbe's unique rulings on these subjects.

The volume opens with a *sicha* of the Rebbe, *Melech HaMoshiach, shlita*, on the obligation to study practical *Halacha*, and another which explains a subject of the laws of *Nida*. The "Section by *Rabbanim*" includes insights by Rabbi Asher Lemel Cohen of Beitar Illiet, and by Rabbi Rafael Tchikvashvili of Yerushalayim.

The central section of the volume includes explanations of laws of *Nida* by the *Rosh HaKollel*, Rabbi Yisroel Schwartz, Av Beis Din of Tel Tziyon, based on his weekly *shiurim* at the Institute. It is followed by insights, scholarly discussions, and Halachic explanations on these subjects composed by the students, and by the Mayshiv of the Kollel, Rabbi Yosef Yitzchak Silverman, Chabad *shliach* and Rav in Elad. Other students'

insights in this volume deal with subjects of Rambam's *Mishneh Torah* code of laws, and of Chassidus, which is studied every morning at the *Kollel*, among others.

Concluding the volume is an overview of the Institute's establishment and development, together with a group picture of the students.

Rabbi Schwartz expressed his satisfaction at how the Torah labors of the Kollel's students, combined as they are with the holiness of *Chassidus* and special emphasis on study of subjects of *Moshiach* and *Geula*, have together produced these Torah insights and clarified the Halachic subjects in their practical ramifications.

The Institute's executive director, Reb D'niel HaLevi Goldberg, tells how gratified he is at the *Kollel's* great accomplishments within just a few months, especially its success in introducing real innovations in the study of practical *Halacha* and the training of Yeshiva educators. In particular, this volume's publication – following the directive of the Rebbe, *Melech HaMoshiach, shlita* – creates a powerful

momentum for the Institute's further development. The volume will be disseminated throughout the Holy Land and other lands, thereby creating a *kiddush Hashem* for Chabad and the Rebbe, *Melech HaMoshiach, shlita*.

For further details or to order the new volume:

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