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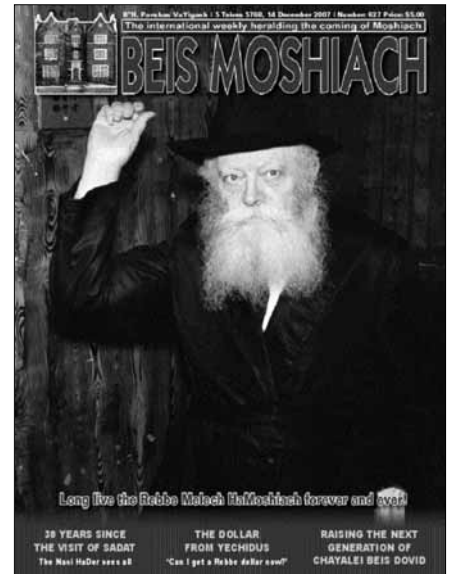
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THE ETERNAL HOUSE OF YAAKOV

Likkutei Sichos Vol. 15, pg. 231-242
Translated by Boruch Merkur

The Divine service of Yaakov, “the select of the Patriarchs,”⁸⁸ was the middle path, the quality of beauty/harmony, which includes the two other paths, the service of Avrohom (the path of benevolence and love) and the service of Yitzchok (the path of severity/discipline and fear).⁸⁹ Thus, it corresponds to the Third Temple,⁹⁰ which will include both virtues – the ultimate perfection of the revelation of G-dliness (more so than in the First Temple), the level of “Tziyon” and “Torah,” and at the same time, the ultimate perfection of self-nullification, “the word of G-d from Yerushalayim.”⁹¹

[To be continued, be”H]

[Continued from last issue]

11. In light of the above we can understand the connection of the three Holy Temples to Avrohom, Yitzchok, and Yaakov⁷⁶:

The Divine service of Avrohom is the approach of benevolence, the quality of love,⁷⁷ [as G-d says], “Avrohom, who loved Me.”⁷⁸ Thus, his service was (primarily) to publicize and reveal G-dliness, drawing from above to below. This approach is exemplified in the Divine service of the First Temple,⁷⁹ as discussed above.

To that extent, this quality has a(n especial) connection with the level of “Tziyon” and “Torah.”⁸⁰ Avrohom was a sign or symbol of the Divine Attribute of Benevolence as it is manifest in [the highest world] the World of Emanation (*Atzilus*).⁸¹ Indeed, Avrohom’s trait of benevolence brought him to a [profound] love of and G-d and to experience pleasure in [his pursuit of] G-dliness. However, love of G-d, even at the highest level, is [still limited, insofar as] “there is [still] one [i.e., a created being who in some sense perceives its separation from G-d] who loves.”⁸²

The Divine service of Yitzchok is the approach of severity/discipline, the quality of fear and self-effacement,⁸³ as it is written,⁸⁴ “and the Fear of Yitzchok has been for me.” This quality is exemplified by the Divine service associated with the Second Temple,⁸⁵ which expresses the connection to “the word of G-d from Yerushalayim,” for fear and self-effacement was more complete in Yitzchok⁸⁶ than in Avrohom.⁸⁷

NOTES:

⁷⁶ See also *Likkutei Sichos* Vol. 9, pg. 27 ff regarding the connection of the three Holy Temples to the Patriarchs, stated in a slightly different manner. Here the text takes an approach that is similar to the explanation of the Alshich on Parshas VaYeitzei.

⁷⁷ *Igeres HaKodesh* Ch. 15, end; *Torah Ohr* and *Toras Chayim* Parshas Toldos, beg., among other places.

⁷⁸ Yeshayahu 41:8.

⁷⁹ For which reason “he called it a mountain” (not only because it was destined to be destroyed and reduced to just a mountain [with no building standing upon it], as Alshich comments here and in his commentary on T’hillim, *Iyun Yaakov*, commentary of the Rif on Ein Yaakov P’sachim ibid), “for regarding Avrohom it is written (Lech Lecha 12:9), ‘And Avram traveled, continually traveling southward,’ indicating the aspect of love. He is called a mountain, insofar as a mountain protrudes, etc.” (*Likkutei Torah* Rosh HaShana 60b, see there).

⁸⁰ To note what is written in Zohar II 258a and in Tosafos, entry beginning with the word “Har,” in Taanis ibid: “Avrohom, regarding whom it is written [that he called the place a] ‘mountain,’ etc., and the mountain is called, etc., as it is written, ‘for out of Tziyon shall the Torah come forth,’” etc. – see Footnote 80 in the original.

⁸¹ To note from Seifer HaBahir, etc. – see Footnote 81 in the original.

⁸² *Torah Ohr* 114d, *Biurei HaZohar* 81a (regarding Avrohom), among several other places (see notation in *Seifer HaErchim-Chabad* Vol. 1, pg. 279 ff).

The Third Temple will include both virtues – the ultimate perfection of the revelation of G-dliness (more so than in the First Temple), the level of “Tziyon” and “Torah,” and at the same time, the ultimate perfection of self-nullification, “the word of G-d from Yerushalayim.

⁸³ *Igeres HaKodesh* Section 13, *Torah Ohr* and *Toras Chayim* Parshas Toldos beg., among several other places.

⁸⁴ VaYeitzei 31:42.

⁸⁵ See Footnote 85 in the original.

⁸⁶ Even the fact that Avrohom called it “fear” (B'Reishis

Rabba ibid) was on account of the fact that it was the **Binding of Yitzchok**.

⁸⁷ See Footnote 86 in the original.

⁸⁸ *Shaar HaP'sukim* Parshas Toldos 27:25. Also see B'Reishis Rabba 76:1, Zohar I 119b and 147b.

⁸⁹ *Torah Ohr* 17c, *Likkutei Torah* Parshas VaEschanan 5b ff, where it is discussed.

⁹⁰ See *Likkutei Torah* Parshas Matos 83c ff.

⁹¹ Accordingly we may assert that the manner whereby the Holy One Blessed Be He showed Avrohom and Yitzchok the Temple fully assembled in the **Future to**

Come was each according to his level. Namely, Avrohom was shown the level of Tziyon etc. in the Third Temple and Yitzchok was shown the level of Yerushalayim in the Third Temple, etc. – see Footnote 91 in the original.

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A DAILY DOSE OF MOSHIACH & GEULA:

6-14 TEIVES

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

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

6 TEIVES: WE MUST OFFER THANKS UPON LEAVING THE PRISON OF THE EXILES

During the time of the exile, the Jewish People are compared to wayfarers on the sea, wanderers in the desert, prisoners, and the sick – the four cases where coming out of the situation obligates bringing a thanksgiving offering (*Shulchan Aruch*, Orach Chaim 219:1).

The sea – the “many waters” of troubles over making a livelihood. The desert – a place of “snakes, vipers and scorpions, and drought, where there was no water” (D’varim 8:15), alluding to the spiritual desolation of the darkness of the exile. Prison – the Jewish People are “imprisoned” and locked up in the exile, similar to someone in jail. The sick – the darkness of the exile arouses within the Jewish People a feeling of love and intense longing for G-d, on the level of “lovesickness.”

When Moshiach Tzidkeinu will come, we will then offer thanks to G-d for taking us out of these situations.

(sicha, Shabbos Parshas Tzav 5740 – unedited)

7 TEIVES: THE T’SHUVA OF THE JEWISH PEOPLE IS NOT A CONDITION FOR ENDING THE DELAYS TO THE REDEMPTION (A)

Our Sages, of blessed memory, have said, “The matter depends only upon t’shuva” (Sanhedrin 97b), and “Israel does t’shuva and they are immediately redeemed” (Rambam, Hilchos T’shuva 7:5). However, this condition does not represent a delay in the Future Redemption, for the following two reasons:

The first reason is that there is no Jew who has not considered t’shuva several times during his lifetime, and one thought of t’shuva turns even someone who is completely wicked into a complete tzaddik. “Someone who marries a woman on the condition that he is righteous, even if he is completely wicked, we regard the woman as married, for perhaps he repented in his heart” (Kiddushin 49b)...

(sicha, Shabbos Parshas VaYechi 5751)

8 TEIVES: THE T’SHUVA OF THE JEWISH PEOPLE IS NOT A CONDITION FOR ENDING THE DELAYS TO THE REDEMPTION (B)

Another reason that “Israel does t’shuva and they are immediately redeemed” is not a condition for a delay in the Redemption:

The members of our generation who presently do not fulfill Torah and mitzvos are merely “captive infants” who are on the level of the compelled – “and one who is compelled, Torah exempts him [from punishment].”

On the other hand, when these “captive infants” fulfill even just one mitzva – this is most precious and important to G-d, and specifically in our generation, we see how tens of thousands of “captive infants” have returned and are returning to the path of Torah.

(sicha, Shabbos Parshas VaYechi 5751)

9 TEIVES: THERE IS NEITHER INTERPRETATION NOR EXPLANATION FOR THE DELAY IN THE REDEMPTION

Even when every person knows in his soul where he is holding and what is the state of his affairs – i.e., knowing that he has matters that have to be fixed – this is not a contradiction *ch”v* to the testimony of the leader of the generation that the avoda has already been completed and we are ready to greet Moshiach Tzidkeinu, for the avoda

of the entire Jewish People...has concluded and been completed, and there is no explanation for the delay in the Redemption.

(sicha, Shabbos Parshas Noach 5752)

10 TEIVES (ASARA B'TEIVES): THE FAST DAYS WILL BE NULLIFIED AND TRANSFORMED INTO HOLIDAYS IN THE FUTURE TO COME

In a deeper sense, a fast day is described as being “a desirable day to G-d,” for on this day, there is the revelation of the inner good of the undesirable event for which we fast (the revelation of the inner level of love of G-d towards the Jewish People, comparable to a king who personally cleans the filth off his only son out of his great love for him), and as will be revealed at the True and Complete Redemption, according to the Rambam’s halachic ruling:

“Not only will all these fasts in the future be nullified during the days of Moshiach, but they will be holidays and days of joy and happiness, as is said, ‘So said the Lord of

When these “captive infants” fulfill even just one mitzva – this is most precious and important to G-d, and specifically in our generation, we see how tens of thousands of “captive infants” have returned and are returning to the path of Torah.

Hosts: The fast of the fourth [month], the fast of the fifth [month], the fast of the seventh [month], and the fast of the tenth [month] shall be for the house of Yehuda for joy and happiness and for happy holidays-but love truth and peace.”

(sicha, Shabbos Parshas Balak 5751)

11 TEIVES: THE FAST DAYS THAT WILL BE TRANSFORMED INTO HOLIDAYS WILL BE LOFTIER THAN ALL THE HOLIDAYS IN THESE TIMES

The quality of the fast days that will be transformed to days of happiness and joy and auspicious holidays will be greater than the holidays in these times, for the holidays in these times will be nullified in the Future to Come “as a candle in the sunlight” in relation to the quality of the revelations in the days of Moshiach, and surely in relation to the holidays that will begin anew in the days of Moshiach.

(sicha, Shabbos Parshas Balak 5751)

12 TEIVES: THE FAST DAYS THAT WILL BE TRANSFORMED INTO HOLIDAYS WILL BE LOFTIER THAN PURIM (WHICH WILL NOT BE NULLIFIED)

Furthermore, it can be said that the fast days that will be transformed into holidays will be loftier even than the days of Purim, which will not be nullified in the Future to Come, as is written, “And these days of Purim shall not be revoked from amidst the Jews, and their memory shall not cease from their seed.” The innovation of the days of Purim not being nullified is that even compared to the revelations of the days of Moshiach, which will be higher than the days of Purim [during exile], the quality of the days of Purim will be recognized, and the holidays, which will undergo a renewal in the days of Moshiach, will surely be loftier than the days of Purim [during exile].

(sicha, Shabbos Parshas Balak 5751)

13 TEIVES: THE RESURRECTION OF THE DEAD – HOW WILL THE BODY BE REBUILT?

There is one bone in the body, called “Luz,” that remains complete (even after death) eternally. There are those who say that it is in the spine, other say that it is the place for the knot in the t’fillin [shel rosh], and others say that it’s the lower bone in the spine.

At the time of the Resurrection [of the Dead], G-d will soften this bone with “dew of revival,” and it will turn into “leaven for dough,” from which the entire body will be rebuilt.

Why did specifically the “Luz” bone merit to exist forever?

One of the reasons is because this bone does not require any nourishment, and thus it also does not derive any benefit from “the fruit of the Tree of Knowledge” – the sin that brought death to the world.

(Igros Kodesh, Vol. 2, pg. 65)

14 TEIVES: LAW AND JUDGMENT IN THE WORLD OF T’CHIYA

There are those who say that after the Resurrection [of the Dead], there will be the great Day of Judgment, when every person is judged according to his actions.

There are those who say that each person is judged immediately upon his death with no reason for an additional judgment, and “the Day of Judgment” in the Future to Come refers to the day of punishment and retribution, and there are those who say that “the Day of Judgment” applies only to the nations of the world, and not to the Jewish People.

(T’shuvos U’Biurim 11)

30 YEARS SINCE SADAT VISITED ISRAEL

By Menachem Ziegelboim

*Nobody understood why the Rebbe asked that they quickly settle all parts of Eretz Yisroel, citing the nuclear weapons program, a taboo subject in Israel, as support for his position. * The Rebbe pressured and pleaded, despite his poor health. * President Anwar Sadat's dramatic announcement and his surprising visit to Israel, clarified matters and demonstrated, yet again, that the Nasi HaDor sees what others do not see. * Part 1 of 2*

9 Kislev, 5738 - November 19, 1977. 8 p.m. Motzaei Shabbos

Ben Gurion Airport was abuzz. Suddenly, twelve floodlights were lit and illuminated the main runway. At the side of the runway, a red and white jet that said

Egyptian One on its wings shut down its engines. Senior officials stood at the ready not far from the runway. Six minutes later, Anwar El-Sadat, the man who was perceived by the Israeli public as a monstrous combination of wiliness,

The dramatic moment when President Sadat exited his plane on his historic visit to Israel

malice and mockery, appeared at the doorway of the plane.

"The tension was enormous," said Dovid HaKohen, one of the senior leaders of the Labor party later on. "Until the last minute there was fear that the door of the plane would open and commandos would race out and try to kill the people waiting to greet Sadat. Even when Sadat began coming down from the plane and he met with Prime Minister Begin, he didn't believe his eyes and thought he was hallucinating or dreaming."

"The experts in royal protocol did not think an event like this could take place, according to natural means," is how the Rebbe described the tremendous surprise.

Sadat received an official welcome although Egypt and Israel





were formally at war. He was greeted by the blare of trumpets and a 21-gun salute in a formal airport welcome by Begin, Israeli President Ephraim Katzir and many past and present Israeli leaders. He stayed in Israel for three days, addressed the Knesset, and met privately with Begin.

The night of 29 Elul 5737, the last day of the year, a day of summing up of prayers and hopes. At the Rebbe's farbrengen, the Rebbe conveyed his wishes that the upcoming year would be a year of standing up firmly to the goy, explaining that this is the only way to succeed in the battle against the nations of the world.

At the farbrengen that took place two weeks later, on 13

Tishrei 5738, the Rebbe dropped a bomb that shocked the Chassidim and through them the nation living in Israel, including the government. He said that all parts of Eretz Yisroel should be settled in a secret and quick campaign, in order to establish the facts on the ground.

The Rebbe even addressed how to handle the diplomatic issues involved:

Until now, they have settled some territories over a period of time. As long as they kept quiet and didn't make noise about it, even when that individual went to Washington who opposed it, they made as though they knew nothing about it. They said they would investigate and have meetings, but the result of those meetings was only a decision to

have another meeting, and at that meeting they will decide to hold yet another meeting, and so it will go, until the coming of Moshiach...

Since they did it without any antagonism, it all went quietly, but the moment they began writing about it the newspaper, making declarations and antagonizing, all the tzaros came from that!

Why the sudden need to establish facts on the ground? What happened all of a sudden?

Nobody understood it. It was seen as another step in the battle that the Rebbe was waging for shleimus ha'Aretz, a war he waged openly since the Six Day War, but what had happened now? Why should they make this hurried and

The Rebbe conveyed his wishes that the upcoming year would be a year of standing up firmly to the goy, explaining that this is the only way to succeed in the battle against the nations of the world.

hush-hush campaign to settle the land?

Apparently, the Rebbe was starting a new battle front – settling all of Eretz Yisroel.

About ten days later, the night of Shmini Atzeres 5738, the Rebbe did not feel well. He did not appear in public for many weeks to come. Nevertheless, the Rebbe continued to receive people for yechidus and took care of his correspondence, but the Rebbe's absence was unbearable for the Chassidim.

The Rebbe, as the commander who guides his soldiers while personally endangering himself, continued waging war for the sake of the peace and security of those living in Eretz Yisroel. He did so even as this subject affected him to the depths of his heart and was bad for his health.

Although the Rebbe did not come down and farbreng, he delivered sichos from his room on Motzaei Shabbasos. The Chassidim heard him downstairs in 770 as

well as around the world, in a live broadcast.

In a sicha that the Rebbe said from his room on Motzaei Shabbos Parshas Lech Lecha 5738, the Rebbe spoke about the quick and quiet settling of all parts of Eretz Yisroel:

To settle all parts of Eretz Yisroel, especially the areas that are contested ... In all these places, they should build a place of Torah, t'filla, and a mikva ... Even if for a short time the nations will make a fuss, the truth is that they themselves know that they did so just for appearances' sake. In order to openly show that even the nations of the world know that it is all for naught, the Jews have to demonstrate that when they say that all of Israel belongs to them, they mean it. Obviously, they should not invite pressure from the nations by exhibiting strange behavior and settling only a few points. If they do this, they show that they reckon with those who contest them.

There is no logical reason to set aside those points from the rest since the fuss the nations make is identical whether they settle a few points or settle the length of the border and all the territories ... They should not announce this loudly; the settling needs to be done without noise and commotion. What is important is actually carrying out the settlement...

Therefore there is no need for noise and certainly no need for boasting, "my strength and the power of my arm made me this wealth." On the contrary, the boasting of "my strength and the power of my arm" can cause harm, in addition to it not being the truth ... When they go in this way, not only won't the goyim contest them in the end ... but to

the contrary, it will lead to them helping the Jews (not only the help they already promised but) all the help (money, etc.) that Jews need from them now, since they are still in galus.

After this sicha, the Rebbe dropped another bomb. It was the night he said the sicha, at four in the morning, when the Rebbe asked R' Groner to call R' Berke Wolf, who was the Chabad spokesman in Israel at the time, and to ask him to hold off publicizing the sicha that the Rebbe said on Motzaei Shabbos because there was a paragraph that the Rebbe wished to omit from the sicha proper but include as a footnote. It would be sent to him shortly so he could give it to the newspapers along with the sicha. The Rebbe also said to urge the editors of the sicha to give it in to the Rebbe for editing as soon as possible.

A few hours later, after the Rebbe davened Shacharis, he wrote two notes in which he added the supporting argument from the development of the nuclear weapons program and the fact that according to law, the prime minister and the minister of settlements could decide on settlements, after which there wouldn't be a problem resisting the pressure that would possibly be exerted by the government and the Knesset with its various committees.

This is what the Rebbe added:

It is known to all (including Washington, Moscow, and the Arab capitols) the matter of manufacturing nuclear weapons in Eretz Yisroel and that they already have such weapons and increasing from time to time, over many years. At first, they wanted to prevent and terminate all this and they exerted pressure, etc., but when they responded immediately and decisively that

they would continue all this, those that pressured them sufficed with an official denial that no such program exists and the pressure stopped.

Not only that, but some of the countries that exerted pressure are helping in its creation in several ways, and this has been going on for several years.

This rare "atomic" revelation from the Rebbe, who was considered a reliable authority regarding Israel's security, was shocking. Not only that, but the Rebbe asked that all efforts be made so that the Israeli newspapers would publicize this, despite severe censorship limitations.

It is apparent that the Rebbe was making great efforts to establish the facts on the ground quickly. Why was this so urgent? Why was there suddenly something to fear?

The Chassidim understood the urgency afterwards, with the dramatic and surprising announcement of Egyptian president Anwar El-Sadat. It was during a speech he gave before the People's Assembly, the Egyptian parliament on November 9, 1977 that he said, "I am ready to go to the ends of the world if that will prevent the wounding of one of the soldiers or one of the officers, who are my children. Israel would certainly be astonished to hear me say this. But I say it. I am ready to go even to their home ... to the Knesset and discuss peace with them if need be. I don't have time to waste."

Begin was at home when he was made aware of what Sadat had said, and he thought it over for a long time. One could argue that his gesture was only symbolic as it was made within a lengthy speech in which he reviewed their gripes against Israel. But Begin thought that it wasn't by chance that Sadat had

uttered those surprising words. He came to the conclusion that this radical change announced in such a public forum, was meant seriously.

However, Begin didn't know – what was later revealed by Sadat's senior aide, Ismail Fehami – that at the end of his speech, Sadat told him and some of the Egyptian high staff to censor that paragraph. Fehami saw to it immediately but the news leaked and was spread around the world through the international media that were present at the speech, and thus it became a political reality.

Begin, in his spinelessness, jumped at the opportunity and he told his assistants that Israel had to convince Sadat to come to Yerushalayim and be their guest. The next day he took up Sadat's offer and extended an invitation to the Egyptian leader in a message broadcast directly to the Egyptian people. Begin said, "Let us say to one another, and let it be a silent oath by the peoples of Egypt and Israel, no more wars, no more bloodshed and no more threats."

Begin believed Sadat, but Israeli Intelligence was very skeptical. They didn't think that the speech made in Cairo matched what they saw going on at that very same time, in the Egyptian army. The Egyptian army had called up their reserves and had concentrated their forces in the area of the Suez Canal, carrying out large scale maneuvers designed to test their command structure and

communications.

The directors of Israel's Intelligence agency were united in their belief that they had to prepare for the possibility that Sadat's declaration of his readiness to come to the Knesset was a tactic designed to lower their guard. The Chief of Staff, Motta Gur, warned

Newspaper articles in Maariv, Yediot and She'arim that reported the Rebbe's instruction to speedily settle the entire country

Begin about what he interpreted as Sadat's evil designs, and recommended increasing their military forces in the Sinai Peninsula.

But the political leaders were caught up in the euphoria of peace and were unwilling to listen to the military experts. Begin told his general office manager, Eliyahu Ben-Alishar that the welcoming ceremony for the Egyptian president would be identical to the reception of any head of a state they were friendly with, who came on an official visit to Israel.

Arab countries were furious,

As usual, despite his enormous pain, the Rebbe did not throw up his hands in defeat. On the contrary, he dismissed the existing situation and instructed the Israeli leadership to learn a lesson from Sadat's nerve and courage. The Rebbe said people should contemplate what he did and learn a lesson in avodas Hashem.

seeing Sadat's willingness to go to Israel as a betrayal and act of madness. They attacked him with a nonstop flow of condemnations and entreaties. Even on his home turf, Sadat experienced tremendous opposition and his Foreign Minister resigned. Sadat was impressed by the intensity and clamor of the opposition. He conveyed a message through the American ambassador in Israel that he wanted to move up the visit since he was afraid of his standing in light of the negative response in the Arab world. This is why the visit took place a mere ten days later, amidst fears of Arab retaliation.

A few hours after the conclusion of the ceremony at the airport in Lud, Shabbos was over in New York and the Rebbe said a sicha about the new political developments. As usual, despite his enormous pain, the Rebbe did not throw up his hands in defeat. On the contrary, he dismissed the existing situation and instructed the Israeli leadership to learn a lesson from Sadat's nerve and courage. The Rebbe said people should contemplate what he did and learn a lesson in avodas Hashem.

The Rebbe emphasized Sadat's courage. Although he was dependent on Washington and other Arab nations, he decided to "show the world that he was doing as he saw fit." Although over the years he had run like a pauper knocking on doors to different countries so they would provide him with money and weapons, his proud stance against everybody brought him to a place where, "Everyone is coming to his door ... to the point that not only Arab nations reckon with his opinion but also the US and the Soviet Union, which are the superpowers."

When the Rebbe spoke about the political goings-on, he knew

precisely what he was talking about. In a powerful speech given by Ismail Fehami, the Deputy Prime Minister and senior aide to Sadat, he said, "All the agreements that were agreed upon by the superpowers merely reflect their views since they were achieved on a foundation of their own interests and views. We have our own interests and views. As important and weighty the two superpowers are on the international front, they cannot decide our fate and influence our rights."

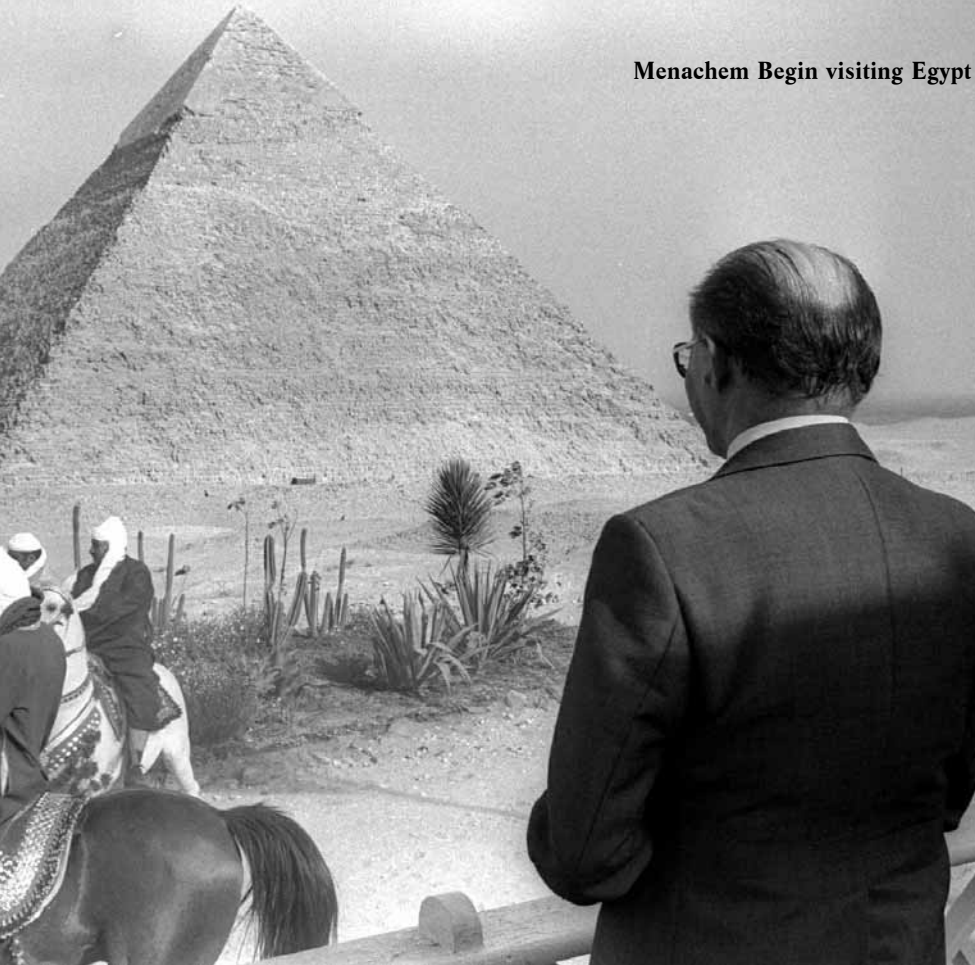
Sadat expressed his strong position to a contingent of the Democratic majority in Congress, "I must say that I am not afraid of the Soviet Union, and the truth is that I do not fear any superpower, for I feel that justice is on my side."

Jimmy Carter later wrote about Sadat's national pride and strength of spirit, "Along with the Israelis, the Egyptians and most of the Western world, I was amazed by this mighty symbolic step."

In that sicha, the Rebbe taught a lesson in negotiations:

There's nothing to be fazed about if at the beginning of the discussion he will make big demands, for that is the way, that at first you demand a lot more than you think you will really get, so that there will be what to negotiate over. Furthermore, all the demands that he will make regarding the other Arab countries (aside from his own country) are only window dressing. He only cares about his own country. It is only because, prior to visiting the Holy Land, he was pressured (by other countries) not to go, and he went anyway, that he was compelled to say that he would seek the benefit of all (not just his own country).

The Rebbe revealed his psychological understanding of



Sadat when he said:

The truth is that he doesn't care about them at all. On the contrary, he does not want the [Arab] countries to become stronger. For if they do, his image as a leader would falter.

We can see the truth of what the Rebbe said from what was later publicized about the visit between Sadat and his Syrian neighbor President Assad. This was shortly after Sadat's announcement at the beginning of the session of the Egyptian parliament that he was ready to visit Israel to pave the way for peace. Assad was shocked and he asked, "Do you really intend on going to Jerusalem?"

Sadat said, "Of course I will go. I never say anything I don't mean."

"But how? How can you do that?" asked Assad.

At the end of a long conversation, Sadat said, "Hafez, even if it turns out to be the last thing I do as president, I will still

do it and then I will return and present my resignation. I am convinced that this is the way."

This conversation teaches us that the Egyptian president was concerned for himself, for his image as a leader, and for his country. As the Rebbe put it, Sadat was unwilling to cave in to the dictates of the Arab nations.

Syria cut off its diplomatic ties with Egypt and the governments of Syria, Libya, and Iraq said he should be assassinated.

After Sadat's visit to Israel, he was accompanied home by Israeli fighter pilots, who flew in an honor escort until the border. The truth is they were protecting him because they feared an attempt by Syria to shoot down his plane.

Israeli leaders were skeptical throughout the visit. The Defense Minister, Ezer Weizman, wrote in his memoirs how he felt as Sadat addressed the Knesset. "I had no illusions about him. Sadat was

never counted among the seekers of Zion. Yet, I had no more doubts: There he stood at the speaker's podium in the Knesset, a man of unusual character, a man of courage and rare political strength. He endangered his life and his step sowed disunity within the Arab world ... his speech surprised me because of its harshness. There was an element of threat that I didn't like. Sadat repeated Egypt's hard-line position since 1967. I heard this hundreds of times and I always deflected them. Now, for the first time, I saw the most authoritative voice in the Arab world and he was repeating his harsh demands without batting an eye. I was given the impression that he did not try to approach or try to understand the problems and positions of Israel.

"It was hot, choking. I looked at my colleagues in the government. I looked at the members of the Knesset. I knew that nearly all of them were united in their opposition to his demands. I slowly began to sink into worry and despair. I saw no way of bridging the gap. The smell of war rose into my nostrils.

"As Sadat approached the end of his speech, I realized that he had prepared a Yom Kippur-political surprise for us. He had moved the war from the Sinai to Yerushalayim and had initiated this process as a shocking power grab. He had pushed us into a corner before the eyes of the entire world.

"We need to prepare for war," I wrote in a note that I passed to the prime minister. Begin nodded."

After Anwar Sadat's dramatic visit, direct peace talks began between Israel and Egypt.

The next article, G-d willing, will be about the negotiations, the Camp David Accords, and the Rebbe's outcry about the dangerous proceedings.

RAISING THE NEXT GENERATION OF CHAYALEI BEIS DOVID

By Avrohom Reinitz

The following is an interview with Rabbi Yosef Yitzchok Wilschansky, Rosh Yeshiva of the largest Chabad yeshiva in the world, Yeshivas Chassidei Chabad-Lubavitch in Tzfas. Beis Moshiach posed a wide range of questions regarding the role of the T'mimim in this generation and the ways and means to educating them to fill this role.

THE REBBE IN YECHIDUS TO R' NISSAN – THREE ERAS

Since the founding of Yeshivas Tomchei T'mimim by the Rebbe Rashab, the world has undergone many upheavals, and so has the world of the yeshivos. What are the general traits that characterized a Tamim in Lubavitch and which still characterize the T'mimim in our generation?

Our mashpia in Brunoy, Rabbi Nissan Nemanov, told us that in one of his yechiduyos with the Rebbe, this topic came up,

comparing the T'mimim of today with the T'mimim in Lubavitch. The Rebbe told him as follows:

The yeshivos Tomchei T'mimim went through three eras. In the first era, in Lubavitch, it was mainly the study of Chassidus and avodas ha't'filla that strengthened the T'mimim. That was the backbone of the T'mimim of that time.

In the second era, in the time of the Rebbe Rayatz, the key was mesirus nefesh. Today as well, in the third era, the T'mimim manage to maintain the spirit of Tomchei T'mimim thanks to their mesirus nefesh.

The Rebbe went on to explain that despite the fact that today we don't need actual mesirus nefesh due to persecution and arrest, when a bachur walks on Eastern Parkway and doesn't look at what he doesn't need to look at – that is mesirus nefesh!

When you examine the state of yeshivos and the T'mimim today, in light of what the Rebbe said, you can say that the bachurim today have more mesirus nefesh than ever. On a basic level, since that yechidus, the enticements in the world have grown, and they are more accessible than ever. T'mimim display great levels of mesirus nefesh when they are able to ignore all these temptations and maintain their t'mimus.

Where do they get the strength from, not to be swayed by the changes in the world? The answer is found in *Likkutei Sichos*, vol. 30, in the sicha on Parshas Lech Lecha, where the Rebbe explains the title "Tamim," a term used to describe Avrohom Avinu. After bringing two well-known explanations of the word – "not deficient" and "additional perfection" – the Rebbe gives a third explanation: Tamim, as in *emuna t'mima* (simple faith). When a person acts with t'mimus,

with wholehearted faith, he is not fazed by the changes in the world.

The Rebbe quoted the Rebbe Rashab, saying: “A man who is a Tamim and yashar...turns away from evil and does good in actual practice, in a manner of t’mimus that is unchanging forever, and he is unaffected by time and place. This is because of the force of the matter and the t’mimus in his soul – that this is what must be done, and any other way is out of the question. Therefore, in every time and place, he acts without any change.”

This is the characteristic of T’mimim in our generation: bachurim who, with wondrous t’mimus and genuine mesirus nefesh, fulfill all the Rebbe’s horaos, without being fazed by the changes of the world. They are not fazed by what the world has to offer, nor are they fazed by the test of the concealment we are in since

3 Tamuz. In the words of the Rebbe in that same sicha, “To the point that he doesn’t even consider it a test since the alternative is completely unacceptable.”

On a deeper level, the Rebbe explains, this t’mimus comes from a bittul and *hanachas atzmuso* (the total putting aside of self). Sometimes, when talmidim come over to consult with me, I am amazed by their bittul and hanachas atzmuso, expressed in every word they say. These are bachurim who live with no will of their own. Their only desire is to know what the Rebbe wants of them.

Sometimes I try to find out what they desire. I asked the bachur, “What do **you** want?” but he doesn’t understand the question. “What difference does it make what **I** want?” I want to know **what the Rebbe wants from me**,” he answers with genuine t’mimus.

ONLY A TAMIM CAN BE A SOLDIER

The Rebbe Rashab wanted T’mimim to sit and learn all day on weekdays, a third of the day Chassidus and two-thirds Nigleh. In the past several decades, bachurim have been involved in the Rebbe’s holy mitzva campaigns, and in recent years, they have been particularly involved with inyanei Moshiach and Geula. As a rosh yeshiva of a Chabad yeshiva, the largest Chabad yeshiva in the world, how do you view the world of yeshivos today in light of the Rebbe Rashab’s vision?

The Rebbe Rashab did not merely have a desire and a vision; he also had a prophecy. When he addressed his talmidim, and this was later printed in the kuntres, “Kol HaYotzei L’Milchemes Beis Dovid” (all who go out to the war of the house of Dovid), Simchas Torah 5661 (1900) (the beginning of the fourth year after the founding of the Yeshiva), he said that the mission of the T’mimim in the first fifty years was to fight the Haskala movement, “Your enemies, Hashem, who have ridiculed and mocked.” In the second fifty year period, the T’mimim have another mission, which is to fight those who “have ridiculed the footsteps of Your anointed one,” referring to religious people, even chareidim, who fight the belief in Moshiach.

This sicha of the Rebbe Rashab was called “open prophecy” by the Rebbe because at the time this sicha was said, nobody could imagine that a day would come when from people who punctiliously observe mitzvos would not believe in the coming of Moshiach and would even fight against those who do believe!

So when we talk about the Rebbe Rashab’s vision and how he viewed the T’mimim in our generation, we have to learn that sicha well, along



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with kuntres “Eitz HaChayim,” which the Rebbe Rashab wrote for the talmidim of Tomchei T’mimim, in which he explains how they should conduct themselves.

These two kuntreisim clearly delineate the vision of the founder of the yeshiva, a yeshiva in which they will learn Nigleh and Chassidus, two-thirds Nigleh and one third Chassidus. The years of learning in yeshiva are meant to prepare them to be leaders in the battle to strengthen Judaism. During the first fifty years, the T’mimim fought to support the foundations of Judaism (in the time of the Rebbe Rashab they did so only after they were married, while in the time of the Rebbe Rayatz, they did so while learning in yeshiva). During the second fifty year period, and we are a continuation of that, the T’mimim are involved in strengthening the belief in the coming of Moshiach.

In order to arrive at a precise definition of the role of the T’mimim in our generation, we have to learn the kuntres “Eitz HaChayim” of our generation, and I am referring to the sicha of Acharon shel Pesach 5736, which is printed in the hosafos to *Likkutei Sichos*, vol. 14, p. 314. In this sicha, that the elder Chassidim called the “Eitz HaChayim” of the seventh generation, the Rebbe

defined the role of the T’mimim in detail. He said that T’mimim of our generation have to work on: 1) learning Nigleh, 2) learning Chassidus, 3) and spreading the wellsprings and the holy mitzva campaigns.

In that sicha, the Rebbe clarified the importance of being involved in mitvzaim, while clearly establishing what the main role of the T’mimim is:

On the one hand, the Rebbe said that our Rebbeim “established the custom that the talmidim dedicate several weeks a year to spreading Torah and Judaism and that they should continue to do so to a certain extent, during the times outside the yeshiva’s schedule during the year too.” Not only that, but the Rebbe said that the T’mimim’s work in spreading the wellsprings, as well as learning Chassidus and the avodas ha’t’filla, have to be the main thing, not secondary.

On the other hand, the Rebbe said that the main role of the T’mimim is to learn Torah, as the meaning of the word “yeshiva” is a place dedicated to Torah study. A yeshiva is not a “house of prayer” or a “Beis Chabad.” A yeshiva is a “beis talmud,” and therefore, the involvement in davening and spreading the wellsprings cannot diminish the Torah study that is necessary of a talmid in yeshiva, for Torah study is the main focus.

As the Rebbe put it, “Even though all types of avoda are the responsibility of the talmidim of Tomchei T’mimim – including the avodas ha’t’filla, hafatzas ha’maayanos, etc. – each one being an important avoda in its own right, nevertheless, the “complete avoda” of a talmid in yeshiva is learning Torah, and all the other avodos are, relative to that primary avoda, a preparation for the ultimate purpose.”

In light of all this, let’s go back

to your question about today’s talmidim. The yeshivos today are definitely following the path set forth by the founder of Tomchei T’mimim and illuminated by the Rebbe. The talmidim combine the three main things – Torah study, avodas ha’t’filla, and hafatza – with great success, while emphasizing Torah study, which is their main job.

Of course, in recent years, when the Rebbe told us that the main shlichus is kabbalas p’nei Moshiach Tzidkeinu, the T’mimim infuse all three things with this focus. They live with Moshiach constantly, whether in their Torah study, in their avodas ha’t’filla, or hafatza. This point gives chayus to everything they do.

You mentioned the Rebbe Rashab’s prophecy about the role of T’mimim in our generation, to be active in the war against those who mock the footsteps of Moshiach. In light of the Rebbe’s sichos about the importance of preparing the world to greet Moshiach, and that this is the only thing left to do in the avodas ha’shlichus, should the T’mimim be dedicating more time to spreading the Besuras HaGeula?

If you mean that they should increase the quantity and quality during the time that they have for mitvzaim like Fridays, and every day after s’darim – certainly they can increase their involvement in spreading the Besuras HaGeula, for this is the main shlichus today.

If you mean they should take away time from their learning in order to spread the Besuras HaGeula, absolutely not, just as the Rebbe negated the idea of doing mitvzaim at the expense of learning. Even when the Rebbe promoted a certain mitvza, he would not allow it to be at the expense of their learning.

Not only that but in order for the T’mimim to be good “soldiers of the

house of Dovid,” and give the Rebbe nachas, they have to emphasize their learning and davening. Adding to their Torah study, while keeping the s’darim in yeshiva, raises up the talmidim in yeshiva from “T’mimim” to “soldiers of the house of Dovid.”

The Rebbe stressed this in recent years. At the time that the Rebbe spoke again and again about the importance of the avoda of kabbalas p’nei Moshiach, he clearly defined the role of the T’mimim as follows (Ki Seitzei 5751):

Talmidim of the yeshiva are called “T’mimim” because they learn “Toras Hashem t’mima – Nigleh and Chassidus t’mima,” and the learning of p’nimius ha’Torah is with understanding and grasp “like learning a sugya in Nigleh of Torah” ... and they are also (therefore) called “soldiers of the house of Dovid,” who vanquish the position of “they who ridicule the footsteps of Your anointed one and bring about the hisgalus and coming of Moshiach Ben Dovid.”

We see an amazing thing here. Not only does the Rebbe preface their role as T’mimim to their role as chayeilei beis Dovid, but the Rebbe adds the word “therefore” in parentheses, clarifying that these two roles – learning Torah and kabbalas p’nei Moshiach – aren’t separate, but are two parts of one role. Only those who learn Toras Hashem t’mima can be chayeilei beis Dovid.

As I quoted earlier, a yeshiva is a place of diligent learning of Nigleh and Chassidus and **therefore**, the T’mimim can also be chayeilei beis Dovid. A Tamim’s Torah learning is primary. On this foundation lies the second role – that of chayeilei beis Dovid. Bachurim must get the message that learning in yeshiva is the foundation. Their years of learning in yeshiva are the foundation for their entire lives.

The Rebbe doesn’t take just

anybody and enlist them as soldiers of the house of Dovid. Those who are educated as T’mimim, who diligently learn all the s’darim in yeshiva, are the ones the Rebbe takes and promotes to the position of chayeilei beis Dovid.

The Rebbe emphasized this in 5751. It’s accepted today to consider the sichos of 5751-5752 as the “Shulchan Aruch” of inyanei Moshiach and Geula. Perhaps that is why it is in these sichos that the



Rebbe saw fit to dispel a possible error. A person might think that bachurim have two roles, as T’mimim and as chayeilei beis Dovid.

In the time of the Rebbe Rashab, the emphasis was on being T’mimim, which meant diligently learning Torah t’mima. That fit the times of the Rebbe Rashab when it was necessary to build the command structure, the manufacturing plant

of a special breed of T’mimim.

However, in our generation, especially in recent years, when the battle to bring the Geula has reached the final stages, we are in a different era, when we need to fight on the frontlines. Someone one might think that we need to place the emphasis on the role of the talmidim as chayeilei beis Dovid, even if it’s at the expense of their role as T’mimim. That is why the Rebbe clarifies in the sicha of Acharon shel Pesach 5736 and the sicha of Ki Seitzei 5751 that the main role of talmidim in yeshiva is to be T’mimim, and only on this foundation can they also become chayeilei beis Dovid.

What you’re saying is, in addition to the importance of learning Torah for its own sake, it also enables the T’mimim to become better chayeilei beis Dovid. Where do you see this?

In order to know what the Rebbe wants of us, what the Rebbe wants us to publicize and how to go about it, we have to learn the Rebbe’s sichos. When a bachur learns Torah, he understands the Rebbe’s sichos better. He can pay attention to the subtleties and differentiate between the essential things and those things which aren’t essential. The yeshiva curriculum of Gemara, Rishonim and Acharonim, sharpens the brain and enables a talmid to learn the Rebbe’s sichos with greater depth and understanding.

One of the roshei yeshiva related that when he had yechidus with the Rebbe, the Rebbe defined what learning *lo lishma* is for a talmid of Tomchei T’mimim: learning a *Shaagas Aryeh* in order to better understand a maamar Chassidus! Similarly, we can say that when a bachur learns Gemara in depth, he can better understand the Rebbe’s sichos.

This is especially pertinent when we talk about the shlichus to prepare

the world to greet Moshiach. The Rebbe said that the “straight path” to bring Geula is learning inyanei Moshiach and Geula. In order for a bachur to be able to learn and teach the Rebbe’s sichos on Geula and Moshiach, he has to fill his head with Torah study and the proper approach to learning, and only then can he really understand the Rebbe’s sichos on Moshiach.

Then there is the main thing, that learning Torah uplifts and refines the one who learns it, and prepares him to be a soldier of the house of Dovid. As the Rebbe explains at length regarding learning inyanei Moshiach and Geula, it’s not just as a segula, but it affects a person so that he lives with inyanei Geula. Torah has the power to change a person’s very being. Additionally, when a person’s mind is full of divrei torah on inyanei Moshiach it naturally affects his entire being.

“BAALEI ESEK” AMONG THE “YOSHVEI OHEL”

In the early years of the Rebbe’s nesius the Rebbe established the organization ATA (Igud Talmidei HaYeshivos), in which the talmidim run an array of mitvzaim and Besuras HaGeula. How are they supposed to combine learning Torah diligently with being involved with mitvzaim?

I had a yechidus in 5730, after Simchas Torah, along with a group of bachurim from France and Montreal. These were bachurim who wanted to remain and learn in 770, and since the Rebbe wanted them to go on shlichus to learn in various yeshivos, all of us were called for this special yechidus. My brother and I were at this yechidus even though we had gotten permission from the Rebbe to remain in 770.

During the yechidus, the Rebbe defined the role of the T’mimim, saying that all of them, without

exception, have to be “yoshvei ohel,” those who sit in learn. Within this category of “yoshvei ohel,” there are two types: “yoshvei ohel within yoshvei ohel” and “baalei eisek within yoshvei ohel.” “Baalei eisek” in this case, refers to being involved in spreading the wellsprings and the mitvzaim.

The Rebbe told the talmidim-shluchim they should divide the roles amongst them: some are more suited to being yoshvei ohel; some are more suited to being baalei eisek. But even the baalei eisek have to know that they are baalei eisek that are yoshvei ohel. Therefore, all their activities have to be approved by the yeshiva’s hanhala and more

Torah study. This became the motto of my life, especially after we had a yechidus before we went on shlichus to the yeshiva in Australia and the Rebbe repeated that lashon and said that our role is to “conquer Australia through Torah study.”

The Rebbe put an emphasis on Torah study, more than on t’filla. On various occasions and in various contexts the Rebbe said that Torah study, piskei halacha, and piskei rabbanim can change the world, conquer the world. And then later, the Rebbe said that the “straight path” to bring the Geula is through learning about Geula.

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SHLUCHIM HAVE TO BE LAMDANIM

In recent years, nearly every other bachur goes on shlichus after he gets married. Most of the good bachurim go on shlichus after they get married and only a few take positions in yeshivos. How do you explain to a bachur who sees his future in shlichus that he also needs to learn Gemara b’iyun with Rishonim and Acharonim?

First things first: A bachur has to know that the Rebbe wants all the T’mimim, with no exceptions, to be completely immersed in Torah study. The Rebbe did not say there are exceptions. Future plans for married

importantly, they have to learn during the s’darim.

That means that all the T’mimim have to keep the s’darim, learning diligently, and all have to go on mitvzaim. All the T’mimim have to be members of ATA and participate in ATA’s activities. However, those who are more suited to being activists should be the ones in charge of ATA. Yet they should remember that their foundation is to be yoshvei ohel and only then can they also be chayelei beis Dovid.

I remember a farbrengen of Chamisha-Asar B’Svat 5731 in which the Rebbe announced that we have to conquer the world through

life have nothing to do with this.

Second, shlichus is another stage in the process, and the foundation for the entire process is Torah study, Torah t'mima. After a bachur learns diligently, he is fit to become a soldier of the house of Dovid, and then he is fit to be a shliach.

Although in recent years the Rebbe said that everybody can and should be a shliach, even those who did not learn in Tomchei T'mimim, surely someone who is a Tamim is expected to go through the system. That means to be a Tamim in the full sense of the world and by being one, becoming a soldier of the house of Dovid. This enables him to be a shliach in the most complete sense.

Shlichus is not a separate thing unconnected to the learning in yeshiva. On the contrary. In order to be a real shliach, you need to go through the entire system of Tomchei T'mimim as the Rebbe wants, including serious learning with a chayus, and then you reach the next stage, being a shliach.

Third, in recent years we see an enormous interest in deep shiurim. People want to hear a deep shiur in Gemara, halacha and Chassidus. When a bachur learns well in yeshiva, he can do far better in his shlichus later on. Nowadays, when senior shluchim often bring out younger shluchim to give shiurim, a bachur who sees his future in shlichus has to use his time now, when he can learn diligently, so he will be prepared to give good shiurim later on.

Furthermore, when a shliach who is a lamdan comes to town, people have more derech erez for him. In many places, a shliach-lamdan can get a position as a rav and then people respect what he has to say and what he does.

If there are learned Jews in that city, the shliach's Torah knowledge is his ticket into these circles. In the sicha of 24 Teives 5712, the Rebbe

told how the Alter Rebbe spread the wellsprings. He would say an inyan in Nigleh and after he had a captive audience, he would begin telling them Chassidus. The Rebbe says this is a lesson for us – that when we meet someone who is frum but not a Chassid, we need to get through to them through Nigleh, and that will make them receptive to Chassidus.

THE T'MIMIM NOWADAYS

In the yechidus for T'mimim on Rosh Chodesh Cheshvan 5752 the Rebbe said that the Torah study of the talmidim in yeshivos ought to be “above set amounts and above measure and limitation, so that the first thought that falls into their minds as soon as they wake up is in Torah. Not only that, but even while sleeping, he dreams about an inyan in Torah and a pilpul Torah.” Are there bachurim like that today?

I can't tell you whether there are bachurim who dream in learning, but I can tell you that there are hundreds of bachurim today in Chabad yeshivos who are completely immersed in their learning, in quantity and quality. As the Rebbe put it in that yechidus, “when you look at a genuine yeshiva bachur, you need to see his genuine being –

that his entire being, his entire world and his entire life is an inyan in Torah.” Yes, there are definitely bachurim like this.

In our yeshiva, as well as in other Chabad yeshivos, you can find bachurim who finish Shas. This phenomenon of bachurim finishing Shas while they are still in yeshiva is growing. That's still rare, but bachurim learning by heart the entire tractate that is studied that year, in addition to dozens of sichos and maamarim of the Rebbe, has become routine in the yeshiva in Tzfas.

We have three tracks in our learning campaign, which entitles the participants to a scholarship. If you learn the entire tractate, you get \$100. If you learn the entire tractate in depth with Tosafos and Rishonim, you get \$300, and if you learn the additional material of the sichos and maamarim, you get \$360. Many bachurim participate in this every year and the money helps them pay for their trip to the Rebbe in Tishrei.

Plus, in recent years, most of the bachurim participate in various contests sponsored by ATA and Dor Dei'a, and they acquire enormous amounts of knowledge in all areas of Torah. The T'mimim who score high points in these contests are definitely T'mimim who devote every minute to Torah study.

[To be continued, G-d willing]

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THE DOLLAR FROM YECHIDUS

By Avrohom Ber

We saw that it's easier to get people to make a donation of many dollars than to extract one dollar from the Rebbe from them.

Tamim Yosef Yitzchok Rosenfeld relates a special story that took place last summer with his friend Shmulik Lerner:

On our weekly rounds for Mivtza T'fillin every Friday, we visit with someone by the name of Dudu, an Israeli who lives in New York and has a moving business. Baruch Hashem, he has made much progress in his religious observance. He started saying Chitas every day and we wish many of us had the same positive feeling as Dudu has for Chitas.

A few months ago, Dudu told us that he wanted a dollar from the Rebbe. We tried to explain to him how hard it is to get one, but he insisted he wanted one since he had a business-related problem. Seeing that he wanted it so badly, we decided to try and get him one.

Shmulik was the one who approached Anash in Crown Heights, asking for a dollar for our mekurav. We assumed it would be a

difficult task but we didn't dream how difficult it would be. He spoke to plenty of people and all had plenty of excuses. One said the Rebbe had given him the dollar as a personal bracha and he couldn't give it away, another said he didn't have enough, and yet another said he had given away too many already.

A few months went by in which we tried to convince people to part with a dollar from the Rebbe to be given to Dudu, with the understanding that this would help him progress in his religious observance. We saw that it's easier to get people to make a donation of many dollars than to extract one dollar from the Rebbe from them. It was heartwarming, but it didn't help us in our cause.

The interesting development began on Friday of Parshas B'Haalos'cha 5767. That Friday, we went to Dudu's office and he told us his birthday would be the following Friday. We looked at one another

and felt we just had to get him a dollar for his birthday!

That week we asked many more people in Crown Heights for a dollar from the Rebbe. Sunday passed with no luck, as did the rest of the days of the week. On Thursday, at twelve in the afternoon, Shmulik noted that time had run out, because besides getting a dollar, he wanted to put it into a nice frame. He kept asking but at seven that evening, when he still hadn't gotten one, I decided to call my grandfather, R' Leibel Posner, and ask for a dollar.

As I was about to make the call, Shmulik came over and pointed to R' Zev Cadaner who had just entered 770. Shmulik, who knew that I was going to speak with R' Zev about something, wanted me to mention our need for a dollar from the Rebbe. I decided that if nobody answered at my grandfather's house, I would ask R' Zev.

I have to tell you that I call my grandfather at least twice a week. It has never happened that nobody answered the phone in the evening, when my grandparents are home, but this time, nobody answered. For the first time since I was on K'vutza, I heard my grandfather's answering machine.

I took this as a sign from Heaven and I went to R' Zev Cadaner and after speaking to him about the other issue, I brought up the matter of the dollar. I stammered as I told him about Dudu who began putting on t'fillin and really wanted a dollar from the Rebbe. I asked him whether he had one to spare, for it could help Dudu in his advancement in avodas Hashem and would be mekasher him to the Rebbe.

I stopped talking when it looked as though R' Zev wasn't listening to me. He looked a bit dreamy as he gazed at a spot behind me. Then he smiled, took out a wad of papers and began looking through them. He finally removed an old dollar and



handed it to me. "You don't know what hashgacha pratis there is here," he said excitedly.

Then he went on to say, "This morning, at work, I went to buy a drink from the machine which is located nearby. I took out a dollar from my pocket and prepared to insert it in the machine when something stopped me. I don't know why but I felt that I couldn't put this dollar into the machine.

"I glanced at the dollar and immediately understood. The dollar was printed in 1974. Today you can't get such an old dollar, as they are out of circulation. The dollars you see now are from the year 2000 and more recent years. The other side of the dollar had a few words written on it in pen. After much effort I managed to figure out the first word: 'yechidus.' I couldn't read the rest of it.

"Why did the Rebbe send me this dollar? I had no answer. I put the dollar into my pocket and waited to see what would happen. And now, you came over to me."

The next day, when we brought the dollar to the birthday boy, we found out how wondrous the hashgacha pratis was. Dudu thanked us profusely and then told us that just recently he had learned in Chitas about "*echad*" and "*va'ed*" (*yichuda ilaa* and *yichuda tataa*), where the Alter Rebbe explains that true reality is G-dliness. Dudu mistakenly understood this to mean that all of reality including our actions, are merely imaginary compared to true reality. That led him to wonder why he needed to bother saying Chitas.

Just then, along came the dollar from the Rebbe, reconnecting him to the horaos of the Rebbe.

Fortunate are we to be Chassidim and mekusharim of the Nasi HaDor, who cares for each one of us individually!

MOSHIACH, ALIVE IN GAN EDEN, READY FOR THE REDEMPTION

By Rabbi Sholom Dovber HaLevi Wolpo
Translated By Michoel Leib Dobry

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



According to the above, the only claim that can be made against Lubavitcher chassidim is that they consider their Rebbe, in terms of his eternal life, to be comparable to Yaakov Avinu and Moshe Rabbeinu. However, chassidus has already explained in the name of the seifer *K'hillas Yaakov* (*Baal M'lo HaRo'im*) that “nasi” is an acronym for “*nitzutzo shel Yaakov Avinu*” (a spark [of the soul] of Yaakov Avinu). Thus, it applies to all the leaders of the Jewish People in every generation, and the leader of the generation is also “the emanation of Moshe” that is within every generation.

The Gemara states (Taanis 5b)

that when they asked, “Was it for naught that he was mourned, embalmed, and buried?” Rabbi Yochanan replied, “My statements are based on a pasuk,” and he brings proof from Yirmiyahu (30:10): “And you, fear not, My servant Yaakov, says Hashem, and do not be dismayed, Israel, for behold I save you from afar and your seed from the land of their captivity,” and its interpretation: “As his seed is alive, so too he is alive.” Rashi comments: “As his seed is alive – when He gathers the Jewish People from the land of their captivity, he gathers the living, who are in captivity, for the dead are not in captivity. So too he

is alive – that he brought us into exile in order to redeem his children before his eyes.”

Thus, it is explained that the reason that Yaakov Avinu remained alive is because he has a connection to the Redemption. Therefore, the leader of the generation, who is a spark of Yaakov Avinu and is the Moshiach of the generation, remains alive, as Yaakov Avinu does, in order that he will be ready to come into the exile and redeem the Jewish People.

Furthermore, as mentioned previously, the Rebbe said in reference to his father-in-law, the Rebbe Rayatz, that what happened is only a matter of hiding and

concealment, and in fact, he connected this with the concept of “Yaakov Avinu did not die.” In addition, at the end of the first maamer from Yud Shvat 5711, the Rebbe said, “And we should merit to see and be together with the Rebbe, down here in a physical body,” noting the aforementioned Gemara in Tractate K’subos in connection with Rabbi Yehuda HaNasi.

We also find that our Rebbeim have appeared after their passing as a soul within a body. Indeed, there is the well-known story of how the Baal Shem Tov and the Mezritcher Maggid came to visit the Alter Rebbe when he was in prison, and

regarding other Rebbeim (see also *Seifer HaSichos*, “Toras Shalom” Lashon HaKodesh, Vol. 2, pgs. 659-660, etc.)

Therefore, after we have already been privileged to hear the Rebbe’s announcement that Moshiach is the leader of the generation and his name is Menachem, to the point that “Moshiach Tzidkeinu is already here in reality and in a revealed state,” it is thereby understood that even what happened now is merely an elevation and concealment leading up to his hisgalus before all as Melech HaMoshiach. See also *Sfas Emes* on the Gemara (Rosh HaShana 11b), which brings the

woman, and he will grow in his righteousness...and as we have found in Moshe Rabbeinu, of blessed memory, **who rose to Heaven in body and soul** and was there for forty days...**so the Moshiach will conceal himself in body and soul** in that pillar...and afterwards, the Moshiach will reveal himself completely.”

In the seifer *Ohr HaChama*, Rabbi Avraham Azulai writes in his commentary on the Zohar (Shmos 7b), in the name of Rabbi Chaim Vital, that the revelation of Moshiach will be in a manner “as if he was sleeping at first, and when there comes to him a soul of a soul, **he will awaken**...and afterwards, Moshiach will completely reveal himself and the entire Jewish People will recognize him and they will gather to him.” He writes further in his commentary on the Zohar (VaYikra 212a) in the name of the *Pardes* of Rabbi Moshe Cordovero: “For **Moshiach is not dead, rather he lives in the lower Gan Eden, ready for the salvation of the Jewish People**, etc., and he has no permission to rise to the higher Gan Eden, the abode of the soul, and not to descend to abode of the bodies.” By the same token, Rabbi Chaim Vital writes in his seifer *Arba Meios Shekel Kesef*, pg. 68 (and in *Zohar HaRakia* 7b), that Moshiach “conceals himself in body and soul and is sent away to Heaven,” and afterwards, he will reveal himself before all and bring the Complete Redemption.

Similarly, the Ben Ish Chai writes in his seifer *Ben Yehoyada* on the Gemara in Sanhedrin (96b).

It should be noted that the Zohar explains (Shmos 8) that the revelation of Moshiach from his hiding is after the great fire that is shown throughout the entire world and takes hold in many towers and many palaces in the great city of

The Zohar explains that the revelation of Moshiach from his hiding is after the great fire that is shown throughout the entire world and takes hold in many towers and many palaces in the great city of Rome, and “many towers and many palaces will fall.”

the Rebbe MH”M states in a sicha from Yud-Tes Kislev 5711 (Toras Menachem, Vol. 2, pg. 113) that they visited him when they were as souls within bodies, and proves this from the Rebbe Rashab’s inquiry as to whether there was room in the Alter Rebbe’s prison cell for three people. (See also the sicha from Motzaei Shabbos Mikeitz 5746, from pg. 205, where he proves this from the story itself and writes further that this is the reason that they could make a halachic ruling for the Alter Rebbe when they visited him, even though “it [i.e., Torah] is not in Heaven.”) Similarly, we find numerous stories

of the aforementioned Midrash that Moshiach will **conceal himself** after his hisgalus, comparing this to the concealment of Moshe Rabbeinu after he proclaimed “I have surely remembered you.” Similarly, there are the commentaries of the Ramban and Rabbeinu Bachai at the end of Parshas Shmos, and Rashi on Daniel (12:12): “In the future, our Moshiach will conceal himself after he is revealed, and he will return and reveal himself.”

It is further stated in *Seifer HaGilgulim* (Chapter 13): “Moshiach will be a righteous person born of a man and a

Rome, and **“many towers and many palaces will fall.”** (The Rebbe explains further that “Rome” mentioned regarding the end of days is the great kingdom of the gentiles, i.e., the United States, and thus, the great city of Rome is New York.) It is also explained in Pirkei D’Rabi Eliezer, Chapter 29 (and Yalkut Shimoni, Yeshayahu, Remez 421), that after the greatest of all wars, which the children of Yishmoel will make **“in the great city,”** then **“from there the son of Dovid will blossom,** and he will see the destruction inflicted on both sides, and **from there he will come to Eretz Yisroel.”**

19. GIMMEL TAMMUZ IS COMPARABLE TO MOSHE RABBEINU’S ASCENT TO HAR NEVO

The Rebbe explains in a sicha (Seifer HaSichos 5752, pg. 23) about the concept of the acronym of that year – **“T’hei Shnas Niflaos Bina”** (it will be a year of miracles of understanding), and how this is comparable to the revelation of the fiftieth gate of understanding that Moshe Rabbeinu merited on Zayin Adar, when he ascended to “Har Nevo” – **“Nun (50) bo”** (Seifer HaLikkutim L’HaAriZal, Parshas VaEschanan 3:26, et. al.) Similarly, he explains in a sicha from Shabbos Parshas Chayei Sara (Sichos Kodesh 5752, pg. 320) that **“in Shnas HaTzaddik** (the ninetieth year)...we also merit the revelation of the concept of **“Nun P’laos”** (fifty wonders), the fiftieth gate...There are also the feelings of

longing for the fiftieth gate, and by going in a totally incomparable manner...of ‘And [Moshe] ascended.’ In addition, ‘there were many levels, but Moshe covered them with one step’ (Rashi’s commentary, D’varim 34:1), such that through the ‘And Moshe ascended, etc., to Har Nevo,’ we also merit the [revelation of] the fiftieth gate.”

Furthermore, in the last edited maamer that the Rebbe issued and distributed personally with his holy hand (shortly before he fell at the Ohel on Chaf Zayin Adar Rishon 5752), the maamer **“V’Ata Tetzaveh”** (Seifer HaMaamarim Meluket, pg. 135), he writes: “Simply from the fact that the revelation of G-d’s Infinite Essence does not shine within him, he is broken, depressed, and crushed. Furthermore, from the fact that **“choleh”** (sick) has the numerical value of 49, it is known that even when he attains forty-nine gates of understanding, he is ‘sick’ because he is lacking the fiftieth gate” (Taamei HaMitzvos L’HaAriZal, Parshas VaYeira). It is thereby understood that what happened in 5752 is the sickness from the longing for the fiftieth gate, and the culmination of the ascent to **“Nun (50) bo”** occurred on Gimmel Tammuz 5754.

(For the Rebbe’s entire being is one complete volume of tremendous cleaving to the Creator, and a wondrous longing for an infinite ascent. Yet, even

though there is no one who can possibly fathom even a fraction of the Rebbe’s ways in matters of holiness, even the simplest person can get a slight idea when he listens to a farbrengen and hears the emotional and heart-rendering sobs that we heard over a period of decades, whenever the Rebbe mentioned the words of the Alter Rebbe, **“Ich vill nisht dain Gan Eden, ich vill nisht dain Olam HaBa, ich vill mer nisht az dich alein”** [I want nothing at all! I don’t want Your Gan Eden, I don’t want Your Olam HaBa... I want nothing but You alone!] or when he reviewed through tears the explanation of “A prayer for a poor man when he enwraps himself and pours out his speech before G-d” (T’hillim 102:1), i.e., the very prayer of a poor man is that he wants to pours out his speech **“before G-d.”**

This longing is the sickness of Moshiach, and it leads to his concealment. Furthermore, this is in accordance with what is explained frequently in the Zohar (and in the writings of the Arizal mentioned previously on the concept of Moshiach’s concealment) that prior to the revelation of Moshiach as king of the Jewish People, he ascends to receive the soul of Moshiach, found in a “bird’s nest,” and then he reveals himself in all his glory and splendor to exact vengeance upon the gentiles and bring salvation to the Jewish People.

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THE REBBE IS LOOKING AT YOU

By Nosson Avrohom

He was born over 60 years ago in Kulashi, Georgia. He encountered Chabad but did not become a Chassid. Then, the first Tishrei he spent with the Rebbe, he knew that Lubavitch is where he belongs. * R' Avishai Batashvili.

People like Avishai Batashvili of Nachalat Har Chabad are called Baalshemske Yidden. These are people of simple, wholehearted faith.

He has a long, white beard and is always holding a T'hilim. I am not a rav, he corrected me, every time I used the title.

Avishai has been working for over 25 years in a textile plant owned by the Zeiler family of Kiryat Malachi. This is with the Rebbe's blessing, as all other decisions in his life are made.

Baruch Hashem, I received an answer to every letter that I wrote to the Rebbe, he said matter-of-factly. He told me about his childhood in Georgia, about living in Nachalat Har Chabad, about his first meeting with the Rebbe that changed his life, and when and why he grew a beard.

* * *

I was born over sixty years ago in Kulashi, Georgia. When I was older, my family moved to Tbilisi. Although Georgia was one of the countries in the Soviet Union, we always felt proud to be Jewish and connected to our heritage. Even in the hardest years, we kept mitzvos openly. We kept Shabbos and prayed with almost no interference. Georgia of those days raised a generation of Torah scholars. I remember that every Shabbos the rav would speak in shul for hours.

Especially in the final period of communism, Jews did well financially and some of them had very influential positions. The Jewish community flourished spiritually as well. Georgia was always proud of its Jewishness. Stalin once asked that the shuls in Georgia be closed but the Jews guarded them and miraculously, his plan failed.

Shuls were full, with 500 people and more. The gentiles respected this very much and when they would come to a Jewish event, they would wear a kippa as a gesture of respect. People were very particular about tznius and Shabbos. I remember Jews who had no choice but to go to work on Shabbos and they would walk for hours each way so as not to desecrate the Shabbos. Others would bribe the gentile factory owners so they would look away from their absence on Shabbos.

Women covered their heads, as did the men. In Georgia, people were ashamed to go about with a bare head. I'll never forget how shocked I was when I arrived in Eretz Yisroel and saw bareheaded Jews.

I encountered Chabad in Georgia. I remember Rabbi Yehuda (Kulasher) Butrashvili, a Lubavitcher Chassid who was deeply mekushar to the Rebbe and even met the Rebbe Rayatz before the outbreak of World War II. My grandfather a"h, who went to Rostov, met the Rebbe Rayatz there. We, and the Jews in Georgia in general, always felt respect and admiration for Chabad and its leaders, but our family did not become Chassidim.

In 5731/1971, after I got married, we were able to leave Georgia. We arrived in Eretz



Yisroel, with the entire extended family, via Austria. My father asked the person in charge of assigning housing to immigrants to put us in a place of tznius, since even prior to our arrival we had heard that not all places were tzanua.

Our uncle, who arrived in Eretz Yisroel before we did and lived in Nachalat Har Chabad, recommended that we live near him. He told my father that the Lubavitcher Rebbe referred to the neighborhood as *kan tziva Hashem es ha'bracha*.

We quickly became part of the Chabad atmosphere in the neighborhood. Although in those days I did not have a beard, the Chassidim – some of whom had just arrived from the Soviet Union – greatly welcomed us. We felt like one, big, extended family. You could feel the great love the Chassidim had for every Jew.

Whenever the need arose, they were there to help, even while they themselves were poor. The farbrengens, the closeness, the warmth and the sincerity, connected us to them.

Despite the friendships with the Chassidim and learning from them, I didn't change until I went to the Rebbe for the first time in Elul 5740/1980. The one who brought me to 770 that year was Rabbi Moshe Yaroslavsky, who was in charge of Hachnosas Orchim and wanted me to work with him. If not for that, I would not have been able to pay for the trip. I owe him a great debt of gratitude. It is thanks to him that I became close to the great light, the Rebbe MH M, and Toras Chassidus Chabad.

I arrived in 770 the evening of 18 Elul. I stood at the entrance, where the Rebbe came down to daven. Rabbi Groner announced

that the Rebbe was coming. When the Rebbe came down, a path opened up just where I was standing. The Rebbe walked with quick steps. I was filled with great awe and excitement. It was a feeling that was indescribable. It all happened very quickly; the Rebbe passed right by me and gave me a penetrating look.

During the davening, the Rebbe looked at me another few times, and I felt ashamed since I did not have a beard. Then and there I resolved to grow my beard. It wasn't an easy decision. The Chassidim had tried to convince me to do this but it just did not happen, yet with a look from the Rebbe I was given the strength to stick to my commitment.

I had another special kiruv from the Rebbe at one of the farbrengens that month. The Rebbe had said sichos in Yiddish for seven hours and more. I didn't

The Rebbe asked me to say l'chaim a second and a third time. I was confused and stunned. I felt that the Rebbe had sensed the sadness that filled my heart.



HE REDEEMED MY SOUL IN PEACE

The Batashvili couple experienced an incredible miracle one day of Chol HaMoed Pesach 2006, a miracle that was reported in all the media. Mr. Batashvili was injured in the suicide bombing on Tel Aviv's Neve Shaanan Street:

My wife Leah and I arrived at Tel Aviv's Central Bus Station in order to go shopping for a Yom Tov gift for her. This is something that the Rebbe mentions in several letters, and it was especially important since she had worked so hard before Pesach.

We left the bus station and I saw a pushka in a store and I put some coins into it and then continued walking. When we crossed the street we heard a deafening explosion and I fell to the ground. I felt a strong blow in the area of my heart.

I saw people falling and collapsing all around me. In the first seconds I thought, that's that, this is the end, but a few minutes later I saw that I was

I saw that I was still alive. I felt around the chest area and took out the T'hillim. I was shocked by what I saw. A piece of shrapnel got stuck in it, and if it weren't for this T'hillim it would have entered my heart.

still alive. I felt around the chest area and took out the T'hillim. I was shocked by what I saw. A piece of shrapnel got stuck in it, and if it weren't for this T'hillim it would have entered my heart.

I always carry a T'hillim with me because I read from it whenever I have time, but I don't usually carry it in my pocket. That morning for some reason I put it into my jacket pocket. My wife told me to put it in my briefcase, where I usually put it, but I insisted, mysteriously, on leaving it in my pocket even though it tore the pocket a little bit.

I was also holding my briefcase, inside which there were pamphlets about family purity. I had taken them with me to give out to other people. When my son asked me about my injuries afterwards, I told him that the briefcase was full of shrapnel. ... It was a real miracle. Hashem saved me. Many people around me were killed or serious

injured. I was taken to the hospital, where I underwent treatment and there I saw other revealed miracles.

know that there were earphones that you could use to hear a simultaneous translation of what the Rebbe was saying. I just stood there and watched.

I wanted to ask some Chassidim what the Rebbe was saying, whether there was any special instruction or particular topic the Rebbe was talking about. I asked one, then another, and a third, but nobody paid attention to me. All were riveted on the Rebbe and were detached from the world around them. I felt embarrassed for not being on the spiritual level to be able to partake of these lofty revelations.

A few minutes went by and then the Rebbe finished the sicha and motioned to me. It took me time to realize that the Rebbe was actually motioning to me. The Rebbe is looking at you, I heard people around me say. The Rebbe told me to say l'chaim. I took a small cup and the Rebbe motioned that they give me a large cup.

I picked up the cup for l'chaim and the Rebbe asked me to say l'chaim a second and a third time. I was confused and stunned. I felt that the Rebbe had sensed the sadness that filled my heart.

From that day on I tried to be part of the Rebbe's minyanim. One of the Shabbasos I went up on the platform in order to see the Rebbe at the end of the

davening, and the Rebbe passed by and wished a gut Shabbos. Then he looked up, glanced at me, and said his blessing two times.

That was a year of Hakhel and the Rebbe received people for yechidus. I was overcome at the thought that I would be in the same room as the Rebbe. I consulted with R' Mendel Futerfas about what to write on the note that I brought in with me. I didn't know anything about it.

R' Mendel told me, Write whatever is in your heart for which you want a bracha: health, parnasa, chinuch for your children. I wrote and added that I wanted to become a Lubavitcher Chassid. I asked that my children be Chassidim too. My daughter was of marriageable age and I asked for a good shidduch for her.

I had yechidus on the Sunday after Shabbos B'Reishis. I was the first on the list. The Rebbe got up as I entered. I trembled and couldn't open my mouth. The Rebbe took the letter from me and smiled a broad smile that melted me. Every Motzaei Shabbos, when I watch the video *Lirot et Malkein*, they have a segment in which the Rebbe smiles and it always reminds me of the yechidus I was privileged to have.

I don't know where I got the

nerve from but I said the bracha of SheHechyanu and the Rebbe answered amen. The Rebbe asked me how old my daughter was and I replied. Then the Rebbe blessed me that she merit to choose a Chassid, yerei Shamayim, and a gadol ba'Torah.

I was moved by the bracha, which of course, came true. My son-in-law is Rabbi Avrohom Alashvili from Shikun Chabad in Lud. He has published several s'farim and is known as a Chassid and a great lamdan.

After Tishrei, whenever I wrote to the Rebbe, I received a response. I felt that the Rebbe knew me personally and took me under his wings with great love.

I got a job with Bank Leumi. A few days before I began working at the bank, I met Rabbi Dovid Deitsch a"h, a Chassid who was a big businessman, who merited many kiruvim from the Rebbe. He told me that he had written to the Rebbe about managing a warehouse at his factory and had presented some names to the Rebbe but the Rebbe did not reply. Then, when he sent in my name, he immediately got a response of blessing and success. Thanks to the Rebbe's answer, I am still working in that factory, which is now run by R' Deitsch's son-in-law, Meir Zeiler.

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LIGHTING UP THE WORLD FOR THE REBBE

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

20 empty 5-kilo cans (you can ask the manager of a catering hall to hold it for you for up to two weeks), 80 kilo of wax (or paraffin, which you can get from a candle manufacturer), 40 metal sticks 10 millimeters in length by 80 centimeters, a roll of cord for the wicks, a large hall, gas balloons and burners, 10 pails of water – all this is what you need in order to manufacture candles with 1000 children over a week's time. Every class gets one hour.

You can also have an oil pressing workshop. You need a grinder (from Italy, 800 shekels), 2 centrifuges, 40 kilos of olives (not pickled) and some olive oil (because not much comes out of the olives...).

These details were discussed at length among the shluchim over the past month. Each shliach does his best to invite as many children as possible during the week or two weeks before Chanuka, for holiday-related activities. This is an opportunity to teach the

children about the Yom Tov so they keep it at home. They enjoy a short quiz and receive a brochure, and of course there is their connection to the Rebbe.

CHANUKA ACTIVITIES WORLDWIDE

It is difficult to convey, in one article, the abundance of activities that shluchim do during the eight days of Chanuka as well as in the weeks preceding it. I think the average shliach (in Israel), who has been working in his city for several years, will invite or be invited to between 40-60 parties and public events during a single Chanuka. It starts with a d'var Torah at parties in kindergartens, continues with menorah lightings, a meal in a corporate office, a municipality meeting, a ceremony at a school, a party for new immigrants, B'nei Akiva, HaTzofim, at the mall, at the opening of a soccer game.

At all these events, the shliach

and the Rebbe are thanked and praised, and the Rebbe is acknowledged as the greatest disseminator of light ever. With the light of Torah and mitzvos, he conquers and prepares the world for the light of Geula.

The average shliach will also organize a procession of cars with menoros on top to light up and conquer the city, will give out doughnuts in the nearby jail, and will visit hospitals and army camps in the area. The average shliach will also organize a Chanuka party for children in a hall, will have several large public menoros around town and will light them every night. Bachurim will visit the stores, restaurants, and businesses and light a menorah on the counter to publicize the miracle.

In short, there's plenty to do.

In 5746 (during the court case for the sefarim-Didan Natzach) it was claimed that Chabad is not active. The Rebbe referred to this claim and asked that an album of pictures be published that showed the work of Chabad around the world over the course of a single month, including the days of Chanuka.

Let There Be Light was published with beautiful pictures. There are only three pictures from Beit Shaan in it. That year, in our little town, I made 20 events during Chanuka, but only three pictures made it into the book. If we take all the pictures in the album and multiply it by 20, that would be an enormous number of mitzva activities.

Remember, this was 5746, and since then, the army of shluchim has increased ten-fold! Go and calculate how many menoros are lit because of shluchim on a single Chanuka! The entire world has become illuminated with the light of holiness and is ready for Geula.

THE VICTORY OF THE MACCABIM IN ROSH PINA

Rabbi Shlomo Berkowitz, shliach in Rosh Pina for twenty years, relates:

When we came on shlichus, we looked for the best place for a public menorah. We set our sights on the municipal center of the moshava near the post office. For many years, a menorah stood there and every year we had public menorah lightings with dozens, and sometimes hundreds, of people from the moshava crowding around.

One year, renovations were made in the municipal center, the floors were ripped up and holes were dug, and it wasn't possible to put a menorah up there. So we took a van and planned on taking the menorah away, temporarily, to

another location.

As we were loading the menorah, an older man from the moshava came over to us and asked in surprise, "What's going on? Where are you taking the menorah?" He insisted that we don't take it away, that it had to remain where it was.

We asked him why he cared and he said that he lived nearby and over the years he watched us from a distance. He didn't actually join the lighting ceremony but he didn't miss a night and he didn't want the menorah to be moved somewhere else.

The end of the story was that that year, the menorah was put somewhere else but our outreach has grown and today there are menorah lightings in several places, including the municipal center near the post office.

THE DIRECTOR OF THE SPORTS CENTER VS. THE MACCABIM

Rabbi Berkowitz relates:

On our first year on shlichus in Rosh Pina, we approached the director of the youth cultural and sports center a few days before Chanuka and asked whether we could have a children's rally at the center. He was adamantly opposed to the idea and he explained why. "I know just what you plan on doing. That's obvious. You are perpetuating the approach of the Maccabim and we, the *chilonim* (secular Jews) represent the *Misyavnim* (Hellenizers). What do you think – that we misyavnim are going to allow you to work against us? No way!"

We sadly held the event somewhere else and it seemed that the Misyavnim had won, but that was only temporary. That same year, the manager was fired and since the new manager (not a Misyaven) was hired, we use the sports center every year. On the official map of the moshava Rosh Pina, the central menorah is marked in its precise location, the center of the moshava, near the post office, so even tourists know where it is.

YOU SEE THIS DOUGHNUT?

Back to Beit Shaan:

Over the years we held a special party for policemen and their children. The party took place at the police station and it included lighting the menorah, a quiz, doughnuts, and dancing. We also invited auxiliary police and their families.

One time, while giving out doughnuts, a senior volunteer policeman, a man who was



Children making menorah at the Chabad house in Beit Shaan

wounded during the Yom Kippur War, got up. He stood in the center of the room, lifted the doughnut up high, quieted everybody and said in loud voice with tears in his eyes, "You see this doughnut? This is not merely a doughnut! I am recalling the Yom Kippur War. I was wounded near the Suez Canal and taken for a long period of rehabilitation at Tel HaShomer hospital. Chabadnikim visited us on Chanuka.

"All of the wounded sat together and we didn't feel any joy of the holiday, but then suddenly in came the Chabad Chassidim who told us that they were taking us to a party in Kfar Chabad. They took us in wheelchairs and stretchers to Kfar Chabad and the joy was enormous. We even danced. Then they gave out doughnuts. What can I tell you? The sweet taste and the enormous joy are with me till this day. There's nobody like Chabad Chassidim and no one like the Lubavitcher Rebbe. This is the doughnut and this is the ko'ach of the Rebbe, which accompanies us in every situation, around the world."

All the participants applauded for the wounded soldier, the doughnut, and the Lubavitcher Rebbe. That's when I got a glimmer of an understanding of the power of even a single act of Ahavas Yisroel.



Rabbi Shmuelewitz with a policeman at a menora lighting

CHANUKA GELT – A NEW CAR

One of the senior shluchim related (I know his name and country):

A few years ago I found out that a wealthy person in my city was sick and in the hospital. I went to visit him. We spoke for half an hour and I left.

Two weeks went by and it was Chanuka. I was sitting at home with my children, near the menora when there was a knock at the door. I opened the door and saw a non-Jew standing there. He handed me a bunch of keys and told me that my new nine-seater mini-van was parked near the house and it was gift from so-

and-so, the wealthy man I had visited in the hospital.

I called him up and the wealthy man told me that when he was in the hospital he was so depressed and nobody had come to visit him. "Then you appeared, and you were so nice, and you even wished me a refuah shleima. That's when I decided that if I left the hospital, I knew how I would express my thanks to you. I found out that you have eight children and I bought this mini-van so you wouldn't be crowded." (Some advice for wealthy readers of this column: It's much better to make a donation without being hospitalized.)

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A MINYAN, A TORAH, AND AN ESROG

Prepared for publication by Avrohom Reinitz

*These were the great concerns for the Chabad Chassidim in Samarkand as the Yomim Tovim approached. Rabbi Hillel Saltzman tells of the underground minyan, the one esrog that served the Jews of Samarkand and its environs, and about farbrengens filled with Chassidic warmth. * Part 1 of 2*

SHABBASOS AND YOMIM TOVIM WITHOUT A MINYAN

During World War II, material circumstances in Samarkand were very difficult. Thousands of refugees filled the streets and people starved, literally dying of starvation. Every morning you could find in the streets the bodies of Jews who had died the night before. R' Aharon Yosef Blinitzky identified bodies in the streets and brought Jews to Jewish burial.

The very fact that the economic situation was bleak and that they were at war, kept the government busy and they did not have the

manpower to keep track of all religious activity. Thousands of Jewish émigrés from Europe, especially from Poland, spent the war years in Samarkand. Among them were many rabbanim and Chassidishe Admurim.

Many Lubavitchers fled the Nazi invasion and traveled far away from the battle fronts in the center of Russia and found asylum in Central Asia, especially in Samarkand and Tashkent. The refugees lived all over the city, especially in the old city, where the local Bucharian community lived.

Bucharian Jews, especially those whom R' Simcha Gorodetzky was mekarev, some of whom he sent to

learn in Tomchei T'mimim, did all they could to take care of the Jewish refugees. I heard that one of the Bucharian Chassidim went on Shabbos from house to house and yelled: Can it be that we are sitting and eating the Shabbos meal while other Jews have no bread? It is not chilul Shabbos to take challa and give it to them; it is literally pikuach nefesh!

At that time, in nearly all locations the minyanim were full of worshippers. Chadarim and yeshivos were also opened with relative ease. The situation changed completely when the war ended. Thousands of refugees from Europe were permitted to return home. Hundreds of Lubavitchers grabbed this golden opportunity to escape, pretending to be Polish refugees. Within a short time, Samarkand had emptied out of thousands of Jews who had filled its streets. At the same time, the government cracked down on those who remained, following them and persecuting them for religious observance.

The situation grew far worse after dozens of Lubavitchers were caught trying to cross the border. Many were arrested and imprisoned and sent to labor camps in Siberia. Many of them died in exile and did not merit Jewish burial. The Chassidim who remained in the border city of Lvov fled and returned to their cities broken men. Many of them tried to conceal their Jewish identity and their connection to Chabad in fear of arrest.

We were little children at the time, but till this day I remember how R' Dovid Mishulavin and his younger brother R' Elya, returned from Lvov in great fright. The fear was so great that when R' Elya went out to the street he held one of the communist newspapers, *Pravda* or *Izvestia*. He spoke only Russian and when he met Jews who were not

***Can it be that we
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Lubavitchers he refrained from speaking in Yiddish. It was all to avoid suspicion and being associated with Chabad Chassidim.

Under the circumstances it was impossible to have a school or yeshiva and even a steady minyan was out of the question. We were afraid to enter the main shul in Samarkand. Only old men davened there.

Ironically, it was the minyan in the main shul that prevented us from having a secret minyan for young people. According to Soviet law, there was freedom of speech and freedom of religion, but only after age 18. Until 18 you were considered a minor and it was forbidden to engage minors in religious activity. Officially they could not punish children but parents were accused of promoting religious propaganda and the danger was that their children would be sent to government orphanages.

All the shuls had informers who worked for the KGB. Everybody knew this and the informers didn't

even try to hide this. All the shuls were officially run by the cultural department and the informers sometimes proudly said that thanks to them the government allowed them to open the shuls.

Since we could not go to shul, our parents and the older bachurim wanted to organize a secret minyan which could be attended by young people. The problem was that since we were young children, not yet bar mitzva, our parents had to daven with us to make the minyan. If our parents were not in the main shul, this would be clear proof that they had formed a secret minyan.

On the other hand, they really wanted to organize a minyan in which we children could daven, so we could see what a minyan is and we could hear chazaras ha'shatz and answer amen, etc. I remember that when I was six or seven, my father would wake me up for the *vasikin* (sunrise) minyan, saying that the informers were still sleeping. They would come later. In that early minyan simple people, laborers davened; those who really wanted to daven with a minyan. But

that was during the war. In general, we had no choice and we davened at home alone.

A MINYAN WITHOUT A TORAH SCROLL

With the approach of the Yomim Noraim, the adults knew they had to come up with a plan to have a minyan despite the danger. Aside from the importance of having a minyan for us, the children, it was necessary to have a minyan for the young bachurim who were over bar mitzva, like my brother Berel, Dovid Mishulavin, and his brother Elya.

With great difficulty they managed to organize a secret minyan for Yom Tov. Sometimes we had to start the davening very early and finish before the davening began at the main shul. Other times our minyan began only after the minyan in the main shul was over, the goal being not to announce the fact that we had a minyan. In addition, at that time there were not enough bachurim in Samarkand to have a minyan that consisted solely of young people. They needed the



Refael Chudaitov



Moshiach Chudaitov

adults to participate.

The main problem was in obtaining a Torah scroll. We did not have one and we had no way of obtaining one. To ask the gabbai of the shul was out of the question since the authorities would immediately find out. To take one without permission was risky since sooner or later this would be discovered and a commotion would ensue over the “robbery” from the shul. That would certainly put the government on our trail. We had to suffice with reading the parsha from a Chumash so as not to change from the custom and to preserve the form of the davening. That was the best we could do.

One time we managed to borrow a Torah scroll from the shul. We told the gabbaim about an old Jew who could not walk to shul, who asked that we organize a minyan in his home. Naturally we were very careful not to let this be known to the informers who davened in the shul.

You can imagine our fear when we heard that they had used this excuse in the past to be able to borrow a Torah, and one of the informers found out and said: They are trying to fool us and are actually making a minyan for the young boys.

SHIVA THAT TURNED INTO SHLOSHIM AND TWELVE MONTHS

R' Eliyahu Shusterman died on Chai Elul 1951. He was an older and distinguished man, one of the regulars at the shul. A minyan had to be organized in his home for the Shiva. We, the children, were forbidden from participating in this minyan since members of the shul davened there, including informers. After a few days the informers got tired of going to this special minyan and they went back to davening at the main shul.

When the Shiva days were over, some people suggested that the minyanim continue in R' Eliyahu Shusterman's home because he was a distinguished

man. Everybody agreed to this idea and the Torah scroll was left in his house for the minyan until the end of the Shloshim. Their real intention was to enable there to be a minyan for the young boys for the Yomim Noraim.

After a month had gone by and the people attending the minyan, who were all Lubavitchers, saw that nobody was bothering them and even the informers were no longer showing up, they decided to continue davening there every Shabbos. They did not want to daven there every day because that was too dangerous, and they did not want to jeopardize the existence of the minyan.

Amazingly, the gabbaim forgot about the seifer Torah that remained in R' Eliyahu Shusterman's house. We were finally able to daven with a minyan on Shabbos and Yomim Tovim with a Torah scroll.

When we saw that a year had gone by and the gabbaim at the shul weren't saying anything, we decided to keep the Torah for secret minyanim that were sure to continue following the minyan in R' Eliyahu's house.

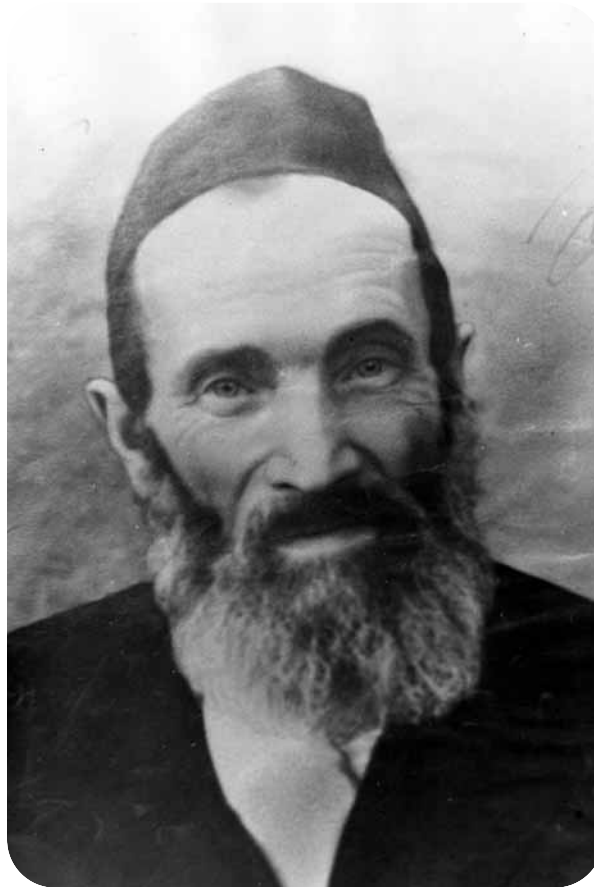
A SEIFER TORAH DISGUISED AS A DEAD CHILD

We had a serious problem with moving the Torah scroll. First, it was a big, heavy Torah and every time we moved it from place to place, we were afraid that people would see us and tattle. In addition, according

to halacha you are not allowed to move a Torah from place to place without reading from it at least three times. We managed, with great difficulty, to hold a minyan in one house two Shabbasos in a row.

In order to make it easier to transfer the Torah, we shortened the wooden rollers so they wouldn't stick out as much, and this made the Torah a bit smaller. We also wrapped the Torah in a blanket so it looked like a child.

Once, we arranged to hold a minyan in the home of



R' Eliyahu Shusterman

We were little children at the time, but till this day I remember how R' Dovid Mishulavin and his younger brother R' Elya, returned from Lvov in great fright...

R' Refael Chudaitov. He went to the place where the Torah was, wrapped it in a blanket and took a taxi home. When he got out of the taxi a gentile neighbor on the street noticed the package he was carrying and since the Torah was wrapped in a way to make people think it was a child, she thought it was a child. But the wooden rollers, that stuck out a little bit from the

blanket, made her suspicious and she decided that this was a murdered child, and his chopped off feet were sticking out.

This was before Pesach and the woman had heard that Jews use the blood of Christian children in their matzos for the holiday. She immediately made this association and called the police to arrest the Jew who had killed a gentile child.

R' Refael did not know about this. He went into his house and put the Torah in the cabinet. A few minutes later two men dressed in civilian clothes came to the house with the woman who reported that she saw a Jew holding "the body of a dead Christian baby." In the courtyard they met R' Refael's son, Moshiach, and they asked him where the old man who had just entered the courtyard had gone. Moshiach, who realized they had come to arrest his father, rushed home to warn his father to flee.

The two undercover policemen and the woman entered the house where Refael was. The woman immediately recognized him and said: That's the man!

They began to search the house. You cannot imagine the fear

that Refael and his family felt. Refael asked the uninvited guests what they were looking for, but the men did not answer and continued to turn the house over.

Suddenly, the woman noticed the familiar package in the cupboard. She pointed it out to the policemen opened the blanket and discovered the Torah scroll!

The tension dissipated as they asked Refael what the scroll was for. Refael explained that since it was his father's yahrtzait, it was customary for Jews to read from the Torah. Since he was an older man, the policemen decided not to bother with him and they left.

When Moshiach saw their sheepishness he began to yell: Why did you make this fuss? Why did you scare my father so much? I am going to call the mayor, whom I know, and they will fire you from your jobs!

One of the policemen began to justify himself, saying that he did not know anything and had only come because the woman had called. He asked the family's pardon and left immediately.

[To be continued, G-d willing]



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THIS IS MORE IMPORTANT!

By C. Katz

“Tell them no!” insisted Mrs. H. “This (getting the sheitel) is more important. Let them find someone else to handle the problem!”

It was a seemingly little mosquito bite, but that was only the beginning.

Perhaps as the winter winds blow, it would be nice to put up a pot of tea, maybe vanilla and cinnamon, and warm up the body, while this beautiful story — shared by Mrs. Daniella H. — warms up the soul...

It began two summers ago during the Second Lebanon War, when Mrs. H and her family had left their home in northern Israel and were staying in Jerusalem. Her one-year-old daughter, Moriah, was bitten by a mosquito. That in itself isn't significant, but in this case, it really was, because it turned into an infection that just wouldn't go away.

After visiting several doctors in Jerusalem and not getting the proper help, Mrs. H felt compelled to travel to Netanya to visit a doctor she was familiar with. By this time, the mosquito-bite had swelled into an infected lump the size of a tennis ball. Her doctor in Netanya told her to immediately take her baby to the emergency room in the children's hospital in

Petah Tikva.

It was the middle of a war with rockets raining down in her neighborhood up north, and now she found herself in Petah Tikvah. And her immediate thought was — All this from a little mosquito bite?! No, there must be a reason why I was brought here!”

It didn't take long to find the answer.

* * *

Her daughter underwent a surgery to release the poisons that had swelled her leg to incredible proportions and the tired mother and daughter were settled into a hospital room for what doctors estimated would be a two-week stay. Around three in the morning, she heard another patient being brought into the room, but quickly drifted back to sleep.

In the morning, she awoke as usual with the ritual hand-washing and said the morning blessings. Suddenly, she noticed the mother of the baby who was a patient in the bed next to her daughter. The woman had a large smile on her face and she introduced herself to

Mrs. H, saying, ‘Are you Chabad? I've been interested in getting closer to Chabad!’

Now, if a mosquito bite usually doesn't lead to such an extreme case requiring hospitalization, so was the case with the patient in the next bed, also a child about a year-old, who had what seemed to be a minor eye infection that suddenly required hospitalization.

As they sat by the bedside of their children, the two women naturally began to develop a relationship. After all, they were kind of captive — not by the hospital room but by the Hashgacha that was about to unfold.

* * *

The young mother, who had her hair half-covered, began to tell the following story to Mrs. H.

Not too long ago, she opened a nursery school in the city of El Ad and everything was going horribly wrong. The parents were complaining about the school and were threatening to pull out their children. Also, they had acquired a mortgage to purchase a home in El Ad, but the mortgage had fallen through. Having already left the place they were living in Petah Tikvah, they found themselves in El Ad, with the mortgage now fallen through and no place to live, except for one tiny room inside the nursery school. Her husband's job hadn't been going well either and they were simply living an almost-unbearable lifestyle. To top it off, her baby had just come down with an eye infection that seemed to worsen out of nowhere.

In the middle of this, her husband had been giving a mashpia from Kfar Chabad, a Rav Ginsburgh, a ride to his weekly class in El Ad and the couple started to have a feel for Chabad.

But with all their problems piling upon them, there didn't seem to be any time to do anything but try to survive daily. Their aspirations to get to know more about Chabad were put way on hold, and now here she was, sharing a room with a Chabadnik!

* * *

What happened next, surprised even Mrs. H.

To tell it in her words: "At some point, I turned to her. She had a hair-covering that the whole front of her hair was sticking out. Then I did something not typical of me. I said if you're serious about becoming Chabad you have to put on a sheitel because that's how you'll be recognized as Chabad."

Well, the woman — Liat — said she really did want to put a sheitel on. But on second thought, she didn't know how her husband would react and in any case, with their financial problems as they were, she simply didn't have money to purchase a sheitel.

Mrs. H's heart and soul opened with chesed and she told the woman not to worry, that she would raise the money for her. Then, in a much shorter time than the doctors initially had predicted, Mrs. H's daughter Moriah got well quickly and was discharged more than a week earlier than thought! The women exchanged phone numbers and parted.

* * *

The war came to an end, and Mrs. H returned to her home in northern Israel, and Liat went back to her troubled life in El Ad. The next time the women talked, Liat told Mrs. H that someone had given her a "half-sheitel" with a bare spot on top for a hat. Even though it still wasn't a full sheitel, Liat had worn it to her in-laws and got a startling negative reaction. So much so, that she had left the table during a meal in tears. Mrs.

H. told her to ignore the negative remarks and stand strong.

Meanwhile, the Rav whom Liat's husband had given rides from Kfar Chabad to El Ad, made a comment that sometimes when things seem so difficult, there is much k'dusha behind the difficulties waiting to be revealed. And Mrs. H had some news for Liat as well — she had come up with \$650 and wanted to meet her in B'nei Brak to look for a sheitel!

The two women made arrangements to travel to B'nei Brak, but when the day came for the meeting, a problem arose at Liat's nursery school and she was asked to immediately return to the school to take care of it.

"Tell them no!" insisted Mrs. H. "This (getting the sheitel) is more important. Let them find someone else to handle the problem!"

So the meeting went as planned, except that when the two women finally met in B'nei Brak, they found the sheitel shop they intended to visit was closed that day. Of all things!!

So they looked around as much as time allowed, but — nothing. What they did see was either too expensive, not right, or something or the other. Both women had to call it quits and return to their families and other duties.

A few weeks passed, and Mrs. H. insisted, "Let's try again!" So again they both made the lengthy trips to B'nei Brak and met and looked, and looked and looked and looked some more. Sorry to say, they found nothing.

* * *

Mrs. H. tried another approach. "Come to Tzfat," she told Liat. "I live here, I know the different places we can go . . . " and to make a long story short, Liat was willing to give it another try. She and her husband made the several hour

drive north.

But they didn't get off as planned. A parent from Liat's school had a problem, and detained her, so that instead of arriving in Tzfat at 9:30 a.m. as planned, they arrived at 11:30 — missing all the appointments Mrs. H had scheduled!

As soon as Mrs. H knew Liat was almost in Tzfat, she started to call all the hairdressers, wanting to tell them to keep a place open.

Except.....

The first didn't answer...

The second didn't answer....

The third didn't answer....

and the fourth.... the phone was busy, busy, busy.

By the time Liat and her husband arrived, Mrs. H. was literally in tears and it was Liat who tried to comfort her. They had a car, so they would just drive to the homes of the sheitl machers. Except.....

The first wasn't home and still didn't answer the door, her cell or house phone...

So with the second...

And the third....

Mrs. H. was really crying by now, and just as the two women were about ready to part ways again, the phone rang. It was the first sheitl macher. She apologized for not being home and for forgetting her cell, but invited the women over. Then the phone rang again...the second sheitl macher had just gotten their messages and yes, they could come over....

Well, things seemed to be looking up. They arrived at the first and tried on all kinds of beautiful sheitls, but this wasn't the right color, that was too expensive and the others, well, Liat's husband's faces indicated he wasn't really happy with any of them.

All of a sudden, the sheitl macher took out a sheitl, placed it

on Liat's head, and all of a sudden Liat and her husband were both smiling. But the price. Ah, the price, it was simply more than any of them had. And the sheitl macher apologized and said that the price she paid for it was already more than their combined budget. Combined, that is, because Liat's husband had surprised her and come up with another \$50 and so did Mrs. H.

So they went to the other sheitl macher, who usually had a large selection but for some reason only had three. One of them was kind of-kind of, but they agreed to take it as the sheitl macher had offered it at a discount. Liat's husband's face was still sour.

Just then, Liat was playing back

home and she gave Liat the money and sent Liat and her husband alone to the first sheitl macher again.

A few hours later, at the parents meeting in school, Mrs. H got a call. Liat and her husband were leaving Tzfat and wanted to say goodbye before they traveled back to El Ad.

Mrs. H. stood outside the school and waited for Liat. A woman walked right up to her, but at first she didn't notice as she was waiting for Liat with her half-head-covering. But Liat had her new sheitl on, and Mrs. H. realized that this very attractive, happy woman was Liat.

Liat told her that while they were buying the sheitl, the sheitel

In short, things were going very well, baruch Hashem.

But although things were going well at the Sephardic nursery school with its nine pupils, Liat still felt it was too burdensome, and wanted to close it. At the same time, she had become closer with the shlucha at El Ad and wrote the Rebbe several letters about the matter. The Rebbe told her to work in Taharot Chinuch and open a Chabad school.

Meanwhile, the two women lost touch. Mrs. H had a baby and so did Liat and the two women drifted back to their own very busy lives. Mrs. H felt confident that she had placed Liat in good hands with the shlucha in El Ad.

* * *

The first didn't answer...
The second didn't answer....
The third didn't answer....
and the fourth....
the phone was busy, busy, busy.

her phone messages and turned to Mrs. H. "Here's an interesting one! The first sheitl macher just called me back and said she'd give me the sheitl we liked for a reduced price, taking the money out of her own maaser."

They took the money back from the second sheitl macher, who was very good-natured about the whole event, and just then an incredible burst of thunder and lightning crackled, catching them all by surprise. After all, the first rains of the season had not yet fallen, and suddenly the blue skies gave burst to an incredible downpour.

"It was very Baal Shem Tovish" said Mrs. H,

But Mrs. H. had to return

macher had turned to her husband and asked in a good-natured way: "So when are you going to put on a black hat and gartel?!" No, no, no, the man insisted, it's absolutely not for me. Absolutely not at all. And by the way, as soon as they got to the sheitl macher's house, the downpour had stopped as suddenly as it started.

The two women parted with hugs and kisses.

* * *

Time went on and Liat called Mrs. H. Things were looking up. A new mortgage from another bank came through and they now had their own home. The parents suddenly stopped complaining about the nursery and were happy.

A year passed. About one month ago, Mrs. H traveled to Petah Tikva to pay a condolence call to a dear friend in Anash. During that time, she inquired about her friend's two-year-old. How was the child adjusting to his new school in El Ad?

Very well, Mrs. H's friend told her. In fact, the school has been so wonderful to him. The teacher took him home to her home after school and fed him and took care of him and his siblings so that we could sit Shiva here.

"That reminds me," said Mrs. H, suddenly. "I have a friend in El Ad who is becoming close to Chabad — her name is Liat..."

"Liat?!" exclaimed Mrs. H's friend. "She's the one who opened up the Chabad school (with some 30 students now!) and was so kind to my son. But what do you mean they only recently came close to Chabad?! How can that be?! We thought they were always Chabad. Her husband dressed with a black hat and a kapata and when he answers the phone he doesn't say hello — he says 'Yechi HaMelech HaMoshiach!'"

40 DAYS OF PRAYER:

KOTEL SEGULA MAKES A GLOBAL IMPACT

By N. Elbinger

There are many *segulos* that you hear about. You can tie your name to a pomegranate tree, wear a ruby, drink from a certain spring, put a particular *sefer* under your pillow, repeat a *pasuk*, eat an *esrog*, fold your *tallis* before *Havdala*...

We all need *yeshuos* from time to time, and whatever your problem, there is a corresponding *segula* that is said to ensure your heart's desire will be fulfilled. Jewish tradition is rich in these "treasures" (which is the literal translation of the word).

Though some *segulos* are based firmly in Torah sources, many are mysterious in their origin. Some seem like *bubba-maises*, at least at first glance. Indeed, the Rebbe encouraged us to clothe our lives in simple garments of Torah and good deeds. Yet in times of need, *lo aleinu*, we sometimes require new images and symbols to awaken our power of *t'shuva* and *t'filla*. As a result, we often become more open to trying *segulos* at such times.

But there are only a few *segulos* that seem to be almost universally known and accepted and are even prescribed by the *G'dolim* to Jews in distress. One of these is the *segula* of praying at the Kotel for 40 consecutive days for a particular *yeshua*. The Jews of Yerushalayim have long held this practice dear, and natives of the Holy City resort to it time and again with cries to Hashem for *refua*, children, *zivug*, *parnasa*, or to overcome every sort of *nisayon* that life can present.

No one can question the power of a sincere prayer uttered in such proximity to the Sh'china, which our Sages tell us will never depart from the Kotel HaMaaravi of the Beis HaMikdash. During his famous visit of 1929, the Rebbe Rayatz made sure to *daven* there and placed a note between the ancient stones. He allocated funds to the Kollel Chabad so that *T'hillim* would be said at the Wall every day. The Rebbe himself sent groups and individuals to pray for *yeshuos* at the Kotel and say *T'hillim* there on many notable occasions.

But local tradition maintains that there is a special power to the 40-day process. Hundreds, if not thousands, of *Yerushalmiim* have seen their miracles after praying 40 days at the Kotel.

Here's one story: In early 2003, a *bachur* named Gershon Burd, who learned in one of the local yeshivos and had been searching for his *zivug* for over five years, decided that he was ready to try this *segula*. Every day for 40 days, rain or shine, weekdays, Shabbos and Yom Tov, he made his way to the Kotel to utter his single heartfelt prayer: *Ribbono Shel Olam*, send me my wife!

During that period, across the city, a young woman named Batya, who had not even been dating, suddenly felt that she was ready for marriage. Simultaneously, an acquaintance had the idea to introduce them, and they became engaged two weeks later.

In gratitude to Hashem and with the hope of helping more people find their *yeshuos*, Gershon and Batya Burd conceived of an idea that would bring the 40 days at the Kotel *segula* to the world. They started Western Wall Prayers (www.westernwallprayers.org), an online service that matches individuals with a frum Jew in Jerusalem who will act as their *shliach* and pray their prayer for them at the Kotel for 40 consecutive days. The purpose of the donation (minimum \$90) is to support needy kollel families in Jerusalem.

Launched in mid-2004, Western Wall Prayers has attracted international media interest, which has led to increasing prayer requests from around the world, including from religious and non-religious Jews and non-Jews. Over 25 men and women beat their daily path the Kotel to pray on their behalf.

The service has struck a chord, with Jews from across the spectrum, including many Chabad Chassidim, who proudly report that their prayers have indeed been answered after participating in this program.

After doctors suspected that Eli P., of Chicago, had colon cancer, his family rallied for a major prayer effort. As the surgery loomed, his son contacted Western Wall Prayers and asked them to pray 40 days for a complete recovery.

"On the 36th day, the doctors operated and were astounded to find nothing but a small infection," says

Eli. "I was also surprised until I found out that my son had sponsored a prayer agent for me. I knew that there had to be something really special behind this miracle."

Ella Sanders, of Brooklyn, had been on the *shidduch* scene for five years when she heard about Western Wall Prayers. She immediately signed up (the forms are available online at www.westernwallprayers.org). She asked that her *shliach* pray that she marry the man that she was then dating seriously. However, Mrs. Burd wrote back advising that she make her prayer for marriage more general, rather than focusing on a specific person. She took their advice.

"Well, that *shidduch* didn't work out!" says Sanders two years on. "Instead I met another man with incredible *middot* and we got married a few months later. It was amazing. We now have a baby boy. I still stay in touch with the people at Western Wall Prayers. I really feel that their prayers played a big role."

The Chabad connection extends to several of the prayer agents who identify as Chabad Chassidim. They relish this chance to help Jews from all over the world, many of whom come closer to *Yiddishkait* as a result of the *Kiddush Hashem* of Western Wall Prayers.

"In Chabad, we've always been encouraged by the Rebbeim to turn

to them even for our material concerns," explains Hanan Berger, a HR consultant and Old City resident who goes to the Kotel daily to act as an agent. "So when a Jew, or even l'havdil a non-Jew, turns to Hashem in their time of need and, furthermore, gives a significant amount of money to what is essentially charity, and also takes on to try to change themselves, for sure it has an impact in *Shamayim*."

Rivky Stein, a young mother who is a member of the Chabad community of the Old City, has found her role as a prayer agent highly rewarding. "As a Jew, I naturally feel pain for another Jew in need, especially for the basic needs, like marriage, children and parnasa. I want to pray for them to have their need fulfilled.

"When I go to the Kotel for this program, I remind myself that I am a *shliach*. I am going in place of that person, and it is almost like it is not me praying but them instead," says South African-born Stein. "I am helping them do their *hishtadlus* in *davening*. In this way, I hope that the full benefits of prayer and personal growth that come from the 40-day *segula* will flow towards them.

"This *segula* is very powerful, but you have to be committed. It is not easy to go to the Kotel every day, even for someone who lives in the Old City. The person I'm praying

for also has to be committed, they also have to be praying and giving *tz'daka*. Then I believe that they will, *b'ezras Hashem*, see real changes. Every day I go there, I feel a little bit of change."

Obviously Western Wall Prayers offers no guarantees that the prayers will answered in the way that the individual hopes, but it does list over 100 "success stories" on its site.

"The Rebbe taught us that an agent or a go-between realizes that they themselves are not responsible for the success or failure of their mission," says Berger, who grew up in California and moved to Israel 6 years ago. "The *shliach* is sent to perform the actions necessary and the success is always in the hands of Hashem."

Sarah, a single mother from Florida, reports that she became closely involved with her local Chabad House after she saw the success of the prayers to restore a troubled family relationship, which she ordered through Western Wall Prayers. It was the start of a process that led her to become a *baalas t'shuva* and enroll her daughter in nearby Chabad day school.

"It is my deep, heartfelt belief that my life has changed 180 degrees because of the 40-days' prayer," says Sarah. "Our spiritual prosperity is more than I could have ever hoped for."



JOYOUS MELAVEH MALKA CLOSES EUROPEAN MOSHIACH CONGRESS

On Motzaei Shabbos Parshas VaYeishev, many of Anash, old and young, together with many supporters and well wishers assembled at the hall of the Ohel David Synagogue, Lincoln Institute in Golders Green, for an evening not to be soon forgotten. The Concert started with a Melaveh Malka table set and Yoni Shlomo, accompanied by Yisroel Cyprys (Shir Chadash) and the Negin Brothers greeted the crowd with inspirational Chabad music. The emcee was Rabbi Avromi Groner who expertly explained the deeper meanings to the various

Niggunim.

The evening started off with slower music and gradually increasing the tempo pulling the crowd in with it, the air in the hall was filled with excitement, the crowd got up at times to dance with the music, and Yoni Shlomo came down to dance with the crowd at times. Overall the evening scored a massive success.

There was hushed silence whilst the guests listened intently to speeches by Rabbi Avraham Gabbay, Chief Rabbi of the Iraqi Jewish Community in London and a Talmid of Tomchei T'mimim. He

was followed by Rabbi Shneur Zalman Gafne and Rabbi Shlomo Kalish. The keynote speaker, Rabbi Sholem Ber Kalmanson, did not disappoint the guests by delivering a most eloquent most inspirational speech which was followed by a Questions and Answer session.

The Melaveh Malka brought to a close the proceedings of the 8th European Moshiach Congress and the event was an overall tremendous success and demonstration of Achdus and eager anticipation of the imminent revelation of the Rebbe Melech HaMoshiach Shlita.

