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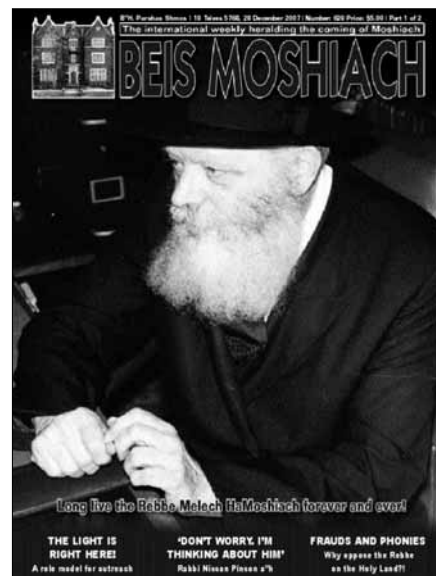
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# REVEALING THE PERFECTION PRESENT IN THE WORLD

Likkutei Sichos, Vol. 6, pg. 81-85  
Translated by Boruch Merkur

1. It is known that at the time of one's passing there is the gathering together of “**all** of one's deeds and Torah study and service which he worked on throughout all the days of his life” [*Igeres HaKodesh* Ch. 27, end]. Thus, it is understood that the discourse (*maamer*) entitled “Basi L’Gani” (“I Have Come to My Garden”), which the Rebbe [Rayatz], whose anniversary of his passing we are marking, had given out for the day of his passing, serves as an expression of a central theme of all the service to which he devoted himself throughout the course of his life in this world. (This is especially apparent in the opening and conclusion of the discourse, for the meaning of every concept is more overtly apparent in its beginning and end [since the beginning – the head – **includes** the entire concept, and “everything follows the [concluding] seal” (Brachos 12a) – see Footnote 2 and 3 in the original].)

The following [two examples] are among the central themes of the service of the Rebbe, which he also demanded of all those who go in the ways of his teachings:

a) To disseminate Torah and Mitzvos – including the

luminary (*maor*) of the Torah – **to every single place**, including such places which (ostensibly) have no appreciation (*keilim*) for Torah and Mitzvos in general, and certainly not for the teachings of Chassidus.

b) That the work of disseminating Torah and Mitzvos and etc. should be done with the utmost alacrity.

In fact, these two themes are alluded to in the opening and conclusion of this discourse [“Basi L’Gani”].

2. In the beginning of the discourse, the Rebbe cites the saying of the Midrash [Shir HaShirim Rabba Ch. 5, beg.] on the verse, “I have come to My garden, My sister, My bride”: “Here it does not say, ‘to the garden’ (*la’gan*) but ‘to My garden’ (*l’gani*), meaning to my private [bridal] chamber (*l’ganuni*), to the place that was My main [place] in the beginning. For the principal manifestation of the Divine Presence was in the lower realms.” That is, the indwelling of the Divine Presence in the lower realms, which occurred at the time of the erection of the Sanctuary

(regarding which G-d says, “I have come to My garden”), already happened at the beginning of Creation (and not as the opinion of the one who says [in BaMidbar Rabba 12:6] that “it [i.e., the Divine revelation precipitated by the erection of the Sanctuary] was a novelty”). However, on account of the sin of the Tree of Knowledge, along with the sins done thereafter, “it ceased.” But afterwards, at the time of the erection of the Sanctuary, “it returned to its former state.”

In the conclusion of the discourse, the Rebbe cites the Midrash [D’varim Rabba 9:3], “One is not in a position of authority to say, ‘Wait for me until I may make my assessments and until I command my household, etc.’” Since this is so, we may not defer the work incumbent upon us, for “Who is it who knows his moment and his time [of passing]?”

By bringing in the opening and the conclusion of the discourse these two particular passages of the Midrash, the Rebbe is expressing these two themes mentioned above: With the Midrash brought at the conclusion of the discourse he is indicating that the work must be done with alacrity, and with the Midrash quoted in the



beginning of the discourse he defines what comprises the work itself: disseminating Torah and Mitzvos **in every single place**, as will be discussed.

3. [In discussing the present state of the world, the teachings of Chassidus describe that] the world is (as the Alter Rebbe says [in *Tanya* Ch. 36]) “**full of klippos** [“husks” that conceal G-dliness] and the Other Side [which opposes the Side of Holiness],” meaning that every aspect of this world is full with *klippos*, to the extent that the very name of this world – since the name of every thing expresses its essence [see Footnotes 8 and 9 of *Likkutei Sichos* Vol. 6, pg. 35] – is “the World of Klippos and the Other Side” [*Tanya* Ch. 6, end of pg. 10b]. Of course, when a Jew considers the [negative] state of the world, he may reason as follows:

Since G-d has **created** the world in such a manner that it should be “the World of Klippos,” it is not conceivable that **I** should be able to change it. Therefore, I should separate myself from the world and

dwelling place in the lower realms” [Tanchuma, Naso 16], and the Divine intent will surely be fulfilled.

(Since Creation is (something that occurs continually, **every single moment** [*Shaar HaYichud V’HaEmuna*, beginning]) for the sake of this Divine intent, it is not possible that matters pertaining to the created beings – the deeds of man (the sin of the Tree of Knowledge and etc.) – should have the capacity to oppose and not permit, G-d forbid, the fulfillment of this Divine intent.)

Ultimately, the world will in fact **become** a dwelling place for Him, may He be blessed. It comes out then, that the present change in the world – the fact that it is now “the World of Klippos” – is “a change that reverts to its former state” (since ultimately there will come a time when, “I will cause the spirit of impurity to pass away from the land” [Z’charya 13:2], as it was before the sin), and “a change that reverts to its former state is **not** deemed to be a change” [Sukka 30a, Bava Kama 96b]. Thus, in an inner sense, also

presently the world is a “dwelling place for Him, may He be blessed,” especially since the change (is not only one that **may** revert to its former state, but it) will certainly return to its former state, as mentioned above.

Since the revelation of the future will be in a manner of, “The land will be **full** of the knowledge of G-d as the waters cover the sea” [Yeshayahu

***The fact that it is now “the World of Klippos” – is “a change that reverts to its former state,” and “a change that reverts to its former state is not deemed to be a change.”***

close myself off within the four cubits of Torah and prayer, so as not to be involved with the world!

Regarding this [faulty reasoning], the Rebbe explains right away in the beginning of the discourse: On the contrary. The fact that the world is a world of *klippos* is (not something that defines the **essential nature** of this world, that it is necessarily that way, but) a peripheral matter, a notion that was **added (after Creation)**, through the sin of the Tree of Knowledge and etc. In fact, with respect to its essential nature, there certainly is an advantage of this world over the supernal worlds, since the **principal** manifestation of the Divine Presence **was** specifically in the lower realms.

One could, however, continue to argue: It is indeed true that in the beginning of Creation it was different, but now the world is “full” of *klippos* and “the wicked dominate in it” [*Tanya* Ch. 6, end of pg. 10b]!

The response to this comes later in the discourse. Namely, the explanation that the ultimate intent of the creation and genesis of the worlds is because “The Holy One Blessed Be He desired that He should have a

11:9], and “May **everything** that has been made come to know that You have made it” [T’fillas Amida of Rosh HaShana], consequently, also now it is so (in an inner sense) in **every** aspect of the world, even in a place where it appears as if there is an opposition to G-dliness, to there being a dwelling place for Him, may He be blessed. Therefore, we must disseminate Judaism **in every single place** in order to **reveal** the goodness that is **present** in every place.

4. The Rebbe had arranged for the discourse to be given out on the day of his passing. Likewise, the lesson mentioned above, brought in the beginning of the discourse, is also connected with the concept of a person’s passing, as follows: [The same is true with regard to the lesson taught at the conclusion of the discourse, “One is not in a position of authority, etc.” – see FN 20.]

After the soul ascends from the body, the body decomposes, begging the question: What is the purpose of all the Jew’s service, toiling throughout the duration of all the days of his life to refine his body, if it decomposes upon his passing?



In fact, the question is even stronger: The decomposition of the body (upon the soul's departure from the body) is (**not** something that is **novel** to it, but), as it is written, "You are dust, and to dust you shall return" (that with respect to the notion that also presently, "You are dust," **therefore**, "and to dust you shall **return**"). And being that "a change that reverts to its former state is not deemed to be a change," it is thus not a true existent even prior to its return to its original state of being dust. Since this is so, it follows, at first glance, that the service of Torah and Mitzvos is connected, G-d forbid, with a concept that is (even at the time of the service) not a true existence!

(There is, however, an apparent counterexample to the latter reasoning. Namely, the fact that] the Luz Bone [i.e., a small bone, located in the spine] (which remains over from the body) never decomposes [B'Reishis Rabba Ch. 28, etc. – see FN 24]. Also, with regard to the resurrection of the body **in its entirety**, it says [Yeshayahu 26:19], "Your dead will be **enlivened**" (and not, "[re]created"), for the manner of resurrection

*Shalom*, pg. 120], therefore, the body is actually a true existent, utterly impervious to decomposition. The change it underwent, through (the sin of the Tree of Knowledge and its outcome), "and to dust you shall return," is only with respect to its superficiality, not its essential nature, for (as discussed above in Section 3) the deeds of man cannot change, G-d forbid, the choice of the [Divine] **Essence** (*HaAtzmus*), Which chose the Jewish body.

This itself explains the fact that the Luz Bone, the *Etzem Luz* (did not receive nourishment from the Tree of Knowledge and) is not subject to decomposition. Namely, it is the essence (*atzmizus*) of the body, and the essence (of the body) has no connection with (sin and) decomposition.

And since, "It is us that You have chosen," also applies with regard to the body **in its entirety**, it is thus understood that in an inner sense, also the body in its entirety has no connection with decomposition. The fact that in the Future to Come it will be [re]**constructed** from the Luz Bone is on account of

this very notion – that it is the choice of the Essence. Accordingly, it comes out that, on the contrary, in light of the fact that "a change that reverts to its former state is not deemed to be a change," even now it is a true existent.

6. The Evil Inclination, however, is a "craftsman in its work" [see Shabbos 105b]. After we have defused his argument – that we may not, "Heaven forefend," be involved

with the body and the world – by reasoning that in an inner sense, they are entirely good and holy, and the service [of being involved with the body and the world] is only for the sake of outwardly revealing the goodness contained within them, the Evil Inclination begins arguing with people from the opposite perspective:

**In an inner sense**, the body and this world are good even prior to the service [of refining them]. Even with regard to revealing this fact, it is a sure thing (as mentioned above) that ultimately, through this Jew or through another Jew, they will become "a dwelling place for Him, may He be blessed." Why then must you be so enthusiastic in your service of Torah and Mitzvos in order to refine and purify the body and your portion in the world. In particular, what is the big deal if you put it off for later?

Regarding this [faulty reasoning], the Rebbe explains in the conclusion of the discourse: a) There is the concept of, "Wait for me until I may make my assessments," "I may command my household," and as

## ***The Evil Inclination argues: Why must you be so enthusiastic in your service of Torah and Mitzvos in order to refine the world. What is the big deal if you put it off for later?***

will be (not that a new body will be created, but) that the body will be [re]**constructed** from the Luz Bone [Zohar II 28b].

(Nevertheless, since the body in itself is "dust," and that which is obligatory in **its** regard is, "and to dust you shall return," it follows perforce that the very fact that (the resurrection [of the body] will not be in a manner of a new creation, but that) it will be [re]constructed from the Luz Bone is an instance of a new "creation," for the nature of the body itself is "dust." [Thus, the question returns: What is the lasting benefit of the service of Torah and Mitzvos when it is accomplished through the transient physical body, something that is not a true existent?])

5. The answer to this is: On the contrary! Since "the principal manifestation of the Divine Presence was **in the lower realms**," which indicates that [the phrase said in the morning blessing before Krias Shma], "It is us that You have chosen," refers specifically to the physical body [*Tanya*, Ch. 49, pg. 70a, beg.; *Toras*



is known regarding the response of the Alter Rebbe [Seifer HaMaamarim 5708, pg. 191]: "You always convey what you need. Regarding **what you are needed for**, however, you say nothing!" b) "Who is it who knows his moment and his time [of passing]?"

It has already been predetermined, regarding every thing in the world, through whom the thing will be refined [FN 36: See *Likkutei Dibburim* Volume 4, pg. 596b; *HaYom Yom*, pg. 84]. It has also been predetermined when the refinement shall be done. It thus follows that by deferring [this service of refining aspects of the world], one would, G-d forbid, lose his "assessments" and his "household" and etc. [Like the example of the Exodus from Egypt, which had to be "in the blink of an eye," for were they to delay, G-d forbid, they would not have been able to be redeemed, etc. (Alshich on Parshas Bo 12:37 (forward) in the name of the Zohar) – see FN 37.]

Thus, the service must be done with alacrity, not wasting a single moment that could be used for the service of disseminating Torah and Mitzvos in general, and especially the dissemination of the wellsprings of Chassidus, to every single place. And this must be done with joy and **desire** and etc. (which naturally gives rise to alacrity [see *Igeres HaKodesh*, end of Section 21]), as the Rambam puts it (regarding the Days of Moshiach), "they **longed for** [that era]" [Laws of Repentance 9:2; see also Laws of Kings 12:4 – see FN 39].

In this manner we shall prepare the entire world for the fulfillment of the promise, "The land will be full of the knowledge of G-d as the waters cover the sea," which will happen soon, in the literal sense.

(From the addresses of Yud Shvat and Shabbos Parshas B'Shalach 5729)

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# TAKING PERSONAL RESPONSIBILITY FOR BRINGING MOSHIACH

Interview by Menachem Ziegelboim

***In his address to the shluchim in 5752, the Rebbe defined a new approach in shlichus. \* The Rebbe wants every one of us to take responsibility for bringing Moshiach. \* An interview with Rabbi Yossi Ginsburgh.***

**In the sicha that was said at the Kinus HaShluchim 5752, the Rebbe announced the end of shlichus as we knew it up until then, and the beginning of a new era. The avoda is to prepare the world to greet Moshiach, and this is the only shlichus. Did those hearing this at the time understand the significance of what the Rebbe was saying?**

I was a bachur on shlichus in Australia when the Rebbe said that sicha. Every Shabbos the Rebbe raised the level of anticipation for Moshiach a notch, and alluded to the identity of Moshiach. Every week there were new revelations. I don't

remember what people felt at the time. You're better off asking someone who was present at the Kinus as a shliach at that time.

**What did the Rebbe innovate with that sicha?**

When you study this sicha that was said to the shluchim, you definitely see an official declaration of Chabad's new position. Aside from the other *giluyim* (revelations) that we had nearly every week at the farbrengens that were directed at the Chassidim or specific situations, this sicha to the shluchim indicates a change in posture.

During the sicha, the Rebbe announced that shlichus, as we knew

it until then, had ended. The Rebbe said, They started the avoda some time ago, and passed the midpoint and have already completed it, and now the entire avoda is focused on kabbalas p'nei Moshiach Tzidkeinu.

This was a turning point even more significant than the sicha of 28 Nissan, when the Rebbe cried out for us to do all we can. In the 28 Nissan sicha it was more of an anguished cry about the situation, and less of a new approach. In the sicha to the shluchim, the Rebbe establishes a new order of business for Lubavitch, characterizing the targets and the means.

**When the Rebbe spoke about the conclusion of shlichus and the focus now on preparing the world to greet Moshiach, did it mean that we have finished with Mivtza T'fillin, Mivtza Mezuza, and the other mivtzaim, and now we need to stop Jews in the street and urge them to prepare for Moshiach?**

The Rebbe says explicitly in that sicha that all aspects of shlichus must be focused on how it will lead towards greeting Moshiach. This





doesn't mean we should stop the various mitzvaim, but the putting on of t'fillin, putting up mezuzos, and every mitzva that is done needs to be done with the intention to hasten the Geula.

Let's try to understand that. Obviously, every mitzva that was done until then refined the world and moved it a step closer towards creating the dira ba'tachtonim. That is the basic purpose in doing mitzvos – to refine the world for Moshiach. So what changed when we say that now a mitzva needs to be done with the purpose to hasten the Geula?

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There are two changes here. The first change pertains to *kavana* (intent). Until then, the kavana when doing a mitzva was general, to do Hashem's will, out of fear of Heaven, without getting into Hashem's plan for the world, and without understanding what stage we were up to and what we were accomplishing by doing a mitzva.

The focus was on doing a mitzva and its specific kavana. Yes, the mitzva refined the world and brought the Geula closer, but that was not the intention a person had in doing the mitzva.

The second change is in **taking responsibility**. The Rebbe doesn't want us to suffice with the intention of hastening the Geula but that we should live with the feeling of responsibility for bringing the Geula.

For example, a shliach can say that everything he does, in his city, strengthens Lubavitch in that city. That is the general intention. In addition, the shliach takes on specific tasks, such as making sure every house has mezuzos and every man puts on t'fillin. When this is his goal, he takes responsibility for the results and then the way he does his work is different.

When a shliach gets up in the morning and thinks that what he does that day is helping bring the Geula, that's a good thought but that is not what the Rebbe is talking about. The Rebbe wants every one of us to take personal responsibility for the outcome, to bring about the actual hisgalus of Moshiach! As long as this result has not been achieved, the shliach needs to feel that he did not achieve his goal.

This is demonstrated not only when approaching another Jew but first and foremost in doing mitzvos in a better way, with that intention. We need to do more than what we have become accustomed to doing, striving to accomplish the task we have personally taken upon ourselves.

**You are talking about a change in one's intention when doing a mitzva. What difference does the kavana really make, whether the mitzva is done to fulfill Hashem's will, or to hasten the Geula? Isn't it enough to be happy that another Jew has put on t'fillin and has put up a mezuzah?**

In *Tanya*, chapter 38, it says that





just as Hashem wants the actual performance of mitzvos, He wants the kavana of the mitzva. Kavana plays a very significant role in furthering our aims. Just as actions further our goals, so do kavanos, and as it says in *Tanya*, kavana draws more light into the world.

There's no doubt that kavana is an important part of avodas Hashem. This is actually a big chiddush, for in Chabad Chassidus the emphasis is on "action is the main thing," something the Rebbe stressed over and over again. Yet here, in the sicha to the shluchim, the Rebbe says that although action is paramount, kavana now has a practical goal and function. Kavana itself is expressed in an increased beautification of the mitzva and increased action in every detail.

And as I said, there is also the personal taking of responsibility.

**When the Rebbe gives a new job or revamps existing tasks is this a directive to the shluchim or to every Jew who does a mitzva?**

To the best of my understanding, the Rebbe is saying that the one who can bring the Geula is the shliach, and the shluchim are supposed to show every Jew how he too is a shliach of the Rebbe.

**Why can only a shliach hasten the Geula with the kavana to hasten the Geula? Why can't any Jew do**

**the same thing?**

The Rebbe explains at length that only someone who has internalized the goal of shlichus can successfully bring it down into the world. The goal of shlichus is to unite Upper and Lower, Holiness and the world as we know it, spirituality and physicality. This ability to unite opposites is something only a shliach has. Within himself, he unites his individual existence with the role of a shliach. This is also how he carries out his task. On the one hand, he is battul to the Rebbe and does precisely as the Rebbe tells him; on the other hand, he carries out his shlichus to the best of his knowledge and according to his abilities.

**You have explained that according to your understanding of what the Rebbe said, a Jew needs to be a shliach as a pre-condition for his mitzvos and kavana hastening the Geula. What about the mitzvos and t'fillos of all the Jews in the world who are not Lubavitchers and are unaware about shlichus and the kavana to hasten the Geula? Do their Torah and mitzvos not prepare the world for Moshiach?**

The Rebbe addresses this question. Of course all mitzvos that were done throughout the generations refined the world for the coming of Moshiach. However, we see that since the Nasi Doreinu appointed all the



*The fact is that most Jews who became mekuravim of the Rebbe over the years did not necessarily become mekuravim because they had been to see the Rebbe. Their journey began because they were in contact with the Rebbe's shluchim and a person's emissary is like himself.*



people of the generation to be his shluchim, it is easier to explain to everybody, to one's household, friends and acquaintances that they have a shlichus which they need to carry out. Today, shlichus is for everyone. When you explain this, people more readily join in, because every Jew was already appointed by the Rebbe to be a shliach.

**Right now, every talmid in yeshiva and kollel, backpackers, soldiers, every Jew no matter where he is, is suddenly a shliach in the Rebbe's army?**

Hashem sent down each neshama to this world in order to bring the Geula, and that is the first tier of shlichus. When a person understands this, it is easier to move on to the next step. The Rebbe emphasized that some people were chosen to be his shluchim and this is a special privilege, but even in this elite category the doors are open for whoever wants to join.

But this is not the main thing. The main thing is, if you are a mashpia, you have to tell your mushpaim what their role as Hashem's shluchim is: to make a transformation in this world with the intention of speeding up its preparedness for the Geula. This transformation must be accomplished through the bonding of holiness with this physical world, and directing that energy to practical action aimed at hastening the Geula.

**And if the person wasn't told about his role of being a shliach, what then?**

Subconsciously, he is doing it anyway, thanks to the fact that the Rebbe is the Nasi HaDor, but the more revealed it is, the greater the impact.

**And the job of a shliach is...?**

Firstly, do not veer from the horaos of the Rebbe. That is the obligation of a shliach and it is also his great privilege.

**Not to veer from the horaos – what are the horaos?**

That all the avoda has to focus on bringing the Geula, taking responsibility and the initiative with himself and with others, in all aspects of avodas Hashem; to increase in quality and quantity in Torah, avoda, and g'milus chassadim, with the specific goal to bring about the hisgalus of the Rebbe.

**Many things are done to prepare the world for Moshiach. What is the best way?**

The Rebbe says that the most direct and easiest way is to learn inyanei Moshiach and Geula, especially as it's explained in Chassidus Chabad. In the sicha to the shluchim, the Rebbe said that inyanei Moshiach must be learned and then explained in a way that people can understand, especially as it is explained with chochma, bina, and daas. Just sit down and learn inyanei Geula in Chabad Chassidus!

**So how do you explain all the billboards and**





**stickers that are just the opposite approach, one of superficiality?**

In the sicha that was said to the shluchim, the Rebbe said that every person must prepare the people of his city to greet Moshiach, and that is done through publicity. Similarly, in other sichos, the Rebbe said that Moshiach needs to be publicized just as anything else is publicized.

**On the one hand you're saying we should learn and on the other hand, you're saying we should advertise. How do the two go together?**

Think for a moment how Lubavitch was perceived throughout the world, over the years, long before Mitzva Moshiach got underway. Lubavitch was perceived as a friendly movement, one with ahavas Yisroel for all. Yet we know that Lubavitch is the most demanding when it comes to avodas Hashem. Lubavitch always consisted

of these two extremes.

**So what is the best way?**

Everybody needs to work on his weak point.

**Some claim that the topic of Moshiach turns people off.**

We certainly don't want to turn anybody off. When the Rebbe tells us what to do, well, then we know what to do and only after that should we deal with the problems that arise, just as we deal with other genuine problems that crop up. But the starting point has to be what the Rebbe said to do.

Then how do you handle it – it's an individual thing and depends on your abilities and nature, as the Rebbe wrote, it depends on the understanding of Chabad in each location. That means we need to weigh the words and approach that we use in accordance with the people we meet and talk to, but the message doesn't change.

I know there are arguments about the right approach and the problem is that many of these arguments fail to focus on the core message. If people focused on the core message, they would see that it's possible to reach the goal with nearly all the approaches.

**Why do people find this so difficult?**

I think that it is because the subject of Moshiach is so lofty that there is greater spiritual opposition and the Satan drags us into debates about side issues. I am convinced that if we looked at that which unites all those who truly want to do what the Rebbe wants from us, we would see that there is a place for everyone.

**What is it then that unites us all?**

The common denominator is the desire to do the Rebbe's horaos!

**But everybody understands them differently and that's where the problem comes in...**

If we keep the Rebbe's horaos in the forefront of our minds, specifically preparing the world to greet Moshiach, then each of us will be able to find the right approach to further this goal. We won't all do the identical thing, but each of us will do something to further the achievement of our goal.

**In your experience, how do you think the message should be conveyed – in a way of emuna that is above logic or in a rational way?**

Sometimes a rational approach is useful and sometimes it helps if you use an emotional or mystical or straightforward approach. There are different ways of going about it and everybody has to find their own way. A shliach has to give it thought to see to it that he is going about it in the best way with maximum effect.

**When you give lectures in Ramat Aviv to intellectuals and professionals, do you find it hard to convey the message of Moshiach?**



***He suddenly realized what hiskashrus of Chassidim to the Rebbe is. He himself stood there, facing the Rebbe's chair, and said l'chaim with such enthusiasm that he inspired those standing around him.***

Sure it's hard. The Rebbe himself said that we see that it challenging, and until the Rebbe is nisgaleh, we'll continue to experience this difficulty.

Sometimes I talk with intelligent people who truly want to understand; they don't accept everything automatically. We often get into conversations that last for hours. Every one of the friends and mekuravim of the yeshiva, who identifies with the yeshiva and contributes towards it, wants answers, sooner or later.

**Do they accept what you say?**

I can tell you about an old-time, staunch supporter of the yeshiva who found the chai v'kayam part too much to swallow. We sometimes got into heated debates about it. He finally traveled to Crown Heights and the main thing he got from there was at a farbrengen that took place on Shabbos. He didn't see the Rebbe there but he saw the Chassidim and

how serious they are and how they yearn to see the Rebbe. He suddenly realized what hiskashrus of Chassidim to the Rebbe is. He himself stood there, facing the Rebbe's chair, and said l'chaim with such enthusiasm that he inspired those standing around him.

**Many shluchim say there's a broad trend of people drawing closer to the Rebbe, to the Rebbe's inyanim, to the Rebbe's teachings. They also say the work is easier now. Do you see this in your own work?**

Definitely.

**You would think it would be harder now, when we don't see the Rebbe...**

The fact is that most Jews who became mekuravim of the Rebbe over the years did not necessarily become mekuravim because they had been to see the Rebbe. Their journey began because they were in contact with the Rebbe's shluchim and a person's emissary is like himself. The shluchim conveyed the Rebbe's messages. This continues today, more than ever.

Furthermore, it's not about the tools that we have to be mekarev Jews to the Rebbe on an individual level. It's more about a revolution the Rebbe started. The Rebbe has brought the world to a point where it thinks differently. People today are seeking more spirituality; the world is looking for goodness and righteousness. The world seeks p'nimius ha'Torah, the study of kabbala, self-refinement.

All the things the Rebbe spoke about for decades, that he saw happening (while nobody else did) are taking place today, before our very eyes. What we need in order to reap the benefits is for a shliach to convey the message.

**Yet there's the other side too in that the world today is darker, more complicated; it's such a deep galus.**

Of course everything in the world has two sides; the question is what side we choose to focus on. When we're talking about being mekarev people, obviously we're talking about being mekarev people from the lowest point that people can be. But the awareness that exists today is something we didn't have twenty years ago and certainly not forty years ago.

**You have said that the world has undergone a positive revolution and as the Rebbe put it, the avoda of shlichus has ended. Yet people are finding life harder than ever. There are so many tzaros, so many problems; people are having a hard time keeping their heads above water.**

When you learn what the Rebbe teaches, you see to whom to turn with all your problems. There is no way to prevail without internalizing the Rebbe's messages. What the Rebbe says is a way of life, not a luxury but the foundation of life. It's because people are in a perpetual war to survive, because they are faced with serious life challenges, that the only place to turn to is the Rebbe's teachings. There are no shortcuts. It's not that the Rebbe is talking about some lofty level and we are wondering how to get there.

When you learn the Rebbe's teachings and read the *Igros Kodesh*, you can see the light. This is the foundation from which you acquire a healthy direction towards a healthy life.

**What is meant by breathing the air of Moshiach?**

When I was boy in school, the topic of Moshiach and Geula took up 1% of our awareness. Today, it's a way of life. A child knows that he is living in the era of Geula and he waits to see the Rebbe. This is the atmosphere they are breathing and this is the atmosphere which we also need to live in.



# THE MAKING OF A CHASSID

By Nosson Avrohom

*In 5736 I spent the year on K'vutza. The first time I saw the Rebbe, I was stricken with fear. Whenever the Rebbe looked at me, I felt he knew everything about me and nothing was hidden from him. During that amazing year I became a Lubavitcher Chassid through and through.*



Rabbi Moshe Ladaiov is a good-natured man who lives in Shikun Chabad in Lud. His unique personality blends nicely with his good heart, along with the heartfelt warmth with which he greets every Jew.

Not surprisingly, Reb Moshe spends his free time running a gemach that he founded. The Rebbe regularly inquired about the development of the gemach and even contributed towards it several times, sometimes \$18 and sometimes \$36.

R' Ladaiov is not a PR man, one of those who seek out opportunities to be interviewed. He does his work well and doesn't want his g'milus chesed to become public. His discomfort with interviews was apparent as we spoke, yet he found it hard to hide his yearning for the Rebbe and his plea that we all unite as Chassidim in order to bring about the hisgalus.

"What difference does it make what everybody's opinion is? We all need to unite around the Rebbe's leadership and ask for his hisgalus," he said with tears in his eyes.

\* \* \*

I was born in 5714 in Samarkand, under communist rule. The government did all in its power to prevent chinuch and undermine Jewish identity. I remember learning Torah in hiding. On Shabbos and Yom Tov we claimed we were sick or had some other plan to justify our absence from public school, which all children had to attend. My older brother was already more into things and he would take me to the Chassidim. They taught me Chumash and Rashi, Mishnayos, and general concepts in Judaism. Rabbi Moshe Nisselevitz, Rabbi Hillel Saltzman, and Rabbi Betzael Schiff were some of my teachers.

**The Ladaiov brothers on a visit to Samarkand, where they went to distribute *tashmishei k'dusha***





My grandfather, Rabbi Avrohom Chaim Ladaiov, was the leader of the community and a big talmid Chacham. He was the shochet for Kaparos. The entire Bucharian community would go to visit him at every opportunity, including many who sought refuge in Samarkand, displaced because of World War II. He would help them all, spiritually and materially. My grandfather instilled in us a loyalty to the ways of our fathers. This was after he left jail, after serving his 25-year sentence. He was punished because a melamed was caught in his house and he had built a mikva in his home.

As young children we heard

about the Rebbe and about Chabad Chassidus through the work of the Lubavitcher Chassidim who lived in Samarkand. Later on, when I was 16, we gained a greater understanding of the significance of a Rebbe when we received a letter from the Rebbe through his shluchim, Rabbi Moshe Friedman and Simcha Gorodetzky.

By that time, we had begun living as Chassidim and my brother Yosef would convince Jewish students to switch from the communist school to the chadarim that the Lubavitchers had started. Many talmidim learned in our house throughout the week; each group had a different time slot.

I emigrated to Eretz Yisroel when I was 20. When my family asked the Rebbe whether to settle in Eretz Yisroel or go to America, the Rebbe said to remain in Eretz Yisroel. At first, I went to the yeshiva in Kfar Chabad. Later on, those who emigrated with us, including Rabbi Moshe Nisselevitz, opened a yeshiva in Ashdod, where we went to learn. Before our trip to the Rebbe, we went to learn in Yeshivas Achei HaT'mimim in Rishon L'Tziyon.

In 5736 I had the privilege of spending the year with the Rebbe, as I was on K'vutza. The first time I saw the Rebbe, I was stricken with fear. Each time the Rebbe looked at me, I felt that he knew everything





**Moshe Ladaiov (second from the right) with his brothers on a visit to Samarkand**

and that nothing was hidden from him. Before that amazing year ended I had become a Lubavitcher Chassid through and through.

At my first yechidus, the Rebbe blessed me before my return to Eretz Yisroel and gave me a bracha for a shidduch. Shortly thereafter I got married.

Three years after I married, my wife and I went to the Rebbe for Tishrei. At the end of the month we had a yechidus and we asked for a bracha for children. The Rebbe blessed us and asked me to start a gemach to help Chassidim. The Rebbe gave me a check to start off the gemach. The entire thing was surprising to me but of course, as soon as I returned home, I started the gemach. Periodically I would send the Rebbe a report about expenditures and income.

When another year had gone by and we still did not have children, I went to the Rebbe again and asked for a bracha. On one occasion, the Rebbe told us to be particular about Family Purity and we did not know what the Rebbe meant. When we consulted with Rabbi Ashkenazi in Kfar Chabad, he interrogated us

about every detail. He concluded that since we lived in Ashdod, and that city did not have a mikva according to the shita of Chabad, we should use a Chabad mikva.

When six years went by and we still did not have children, we were quite perturbed. We went to the Rebbe for Tishrei again. As the Rebbe distributed lekach, my wife spoke to the Rebbe in Russian and asked that all obstacles be removed so we would have children.

The Rebbe said we were presently before Simchas Torah when we are commanded to be happy, and the simcha should begin to prevail in our home. We were excited by this bracha. All the times we had written to the Rebbe or had yechidus, the Rebbe had blessed us and given us jobs to do, and this time, the Rebbe blessed us explicitly.

At the end of Tishrei we had another yechidus. We presented a list of doctors to the Rebbe and thought the Rebbe would recommend one of them. How surprised we were to see that the Rebbe ignored it and instead, told us to return to Eretz Yisroel via France. This was very surprising for what we

were supposed to do there?

I have a brother in France and we decided to visit him. When we arrived there, we were told that his wife had given birth to a boy and that the following Shabbos there would be a bris in shul.

We had had no idea that our nephew had been born but we realized that the Rebbe knew this and wanted us to be present at the bris. My brother gave me the honor of being the sandek. It was very exciting and then after Shabbos, we returned to Eretz Yisroel.

The Rebbe's bracha was fulfilled and a short while later we informed the Rebbe of the good news. That year, our son Menachem was born.

\* \* \*

R' Moshe related an interesting thing that happened during his yechidus in Tishrei 5740:

We lived in Netivot at the time. My wife worked as a house-mother in a girls dormitory of a school run by Rabbi Yissocher Meir, a well-known person in the area who is also a rosh yeshiva in Yeshivas HaNegev. I was learning in a kollel which was one of his mosdos.

That year, we had yechidus and my wife had a dilemma at work that she asked the Rebbe about. My wife had spoken to the students about the importance of lighting Shabbos candles and even helped them do it, but when the rosh yeshiva heard about it, he strongly opposed it.

I'll never forget the Rebbe's reaction. He read the note that we gave in before the yechidus and said, "How surprising. How can he say this to you when just two years ago he wrote me a letter ... Tell him that you were here and give him regards in my name."

We had never heard the Rebbe express himself in this way before. When we returned to Eretz Yisroel, my wife repeated what the Rebbe said and not only did Rav Meir not interfere; he even helped.



# THE BIRTH OF THE NEW MOON IN THE INNERMOST STATE OF CONCEALMENT

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.*



We find here that the P’nei Yehoshua explains the reason why the witnesses were threatened so they would say that they saw the new moon when they really didn’t: “In other words, after it would be possible to see the moon according to the calculations, since the mitzva to sanctify the moon via witnesses **does not prevent its establishment**; (it is only) a mitzva [i.e., something ideal, but not necessary], and you can do so [sanctify the moon

through calculation] when the need prevails. Indeed, it is not a lie (that they said “We saw”), for **“knowledge is as seeing.”**

Furthermore, it is known that the true birth of the new moon is specifically at the time when it is in a concealed and hidden state. For specifically at a time of concealment, there is created the **“union of the sun and the moon.”** Chassidus also explains how the concealment and hiding of the moon is what causes it

to receive a new illumination from the sun. Even in the material sense, it is known that specifically at the time of its concealment, the moon is at the closest possible proximity to the sun. However, this new moon had not been seen, for “the moon is concealed at the end of the month for a period of twenty-four hours,” at least. (See *Torah Ohr*, Parshas Yisro 67:3, *Ohr HaTorah*, *ibid.*, pg. 786, 870-871, Parshas B’Reishis 9b.) It is further written in the



Rebbe Maharash's hemshech "V'Hechrim," from pg. 63, and the maamer "VaYomer Lo Yehonasan" (5658), that it is exactly so with the kingdom of Dovid, i.e., specifically through "for your seat **will be vacant**," the **nullification and concealment** becomes **revelation and birth** – "and you will be remembered." Similarly, we find in the Rebbe shlita's maamer "VaYomer Lo Yehonasan" (5728), that the nullification of the moon comes through the spiritual level of Kesser, which is higher than the spiritual descent of the worlds, thereby

physically seeing it, because the moon still **cannot be seen**, the Torah then gives permission to the Beis Din to sanctify the month through the "seeing" of knowledge, and as in the words of the P'nei Yehoshua, "**knowledge is as seeing**."

Although the fact is that the new moon had not yet been seen down in this world through physical eyes, nevertheless, there is no question that the birth of the new moon is already here, within the concealment. This is for two reasons:

First, when the night came, more

the moon, for how can **such a small** light be noticed [in broad daylight]? Therefore, Rashi means that that they saw it on the twenty-ninth before dawn, i.e., not necessarily "**the entire** twenty-ninth day.")

Secondly, and most important, since **the essence of the concealment carries the birth of the new moon within it, for the concealment is the nullification that brings about the aforementioned lunar conjunction**, therefore, Rabbi Yehuda HaNasi sent Rabbi Chiya to "**Ain Tav**," i.e., a place where there are good eyes and sharp sight, which "**open the eyes**" and see matters **in their most inner sense**. He "threatened" the witnesses so they should contemplate upon the concealment of the moon, and they will reveal within the concealment the new illumination from the sun and the birth of the new moon. As a result, the witnesses listened to him and offered **true testimony**: "**We have seen!**" For the knowledge is as seeing, and the rabbinical court sanctified the month on the basis of this testimony.

Rabbi Chiya then sent a message to Rabbi Yehuda HaNasi that in fact "**the seeing** of the moon was fulfilled in the **world**," for through the **testimony** of the witnesses (the purpose of which is to reveal the hidden, as is explained is chassidus), it is revealed in this physical world that the new month had indeed begun, even though the moon had not yet appeared in the physical sense.

***Although the fact is that the new moon had not yet been seen down in this world through physical eyes, nevertheless, there is no question that the birth of the new moon is already here, within the concealment.***

drawing forth the aspect of remembrance. The Rebbe also says in a sicha from Shabbos Parshas Shmini 5751 that this is "**the remembrance of the revelation of the sovereignty of the House of Dovid, to the point of the resulting culmination of Dovid Malka M'shicha at the True and Complete Redemption**."

Thus, when there is a need to sanctify the month "for a purpose" – as it was at the time of the aforementioned story – and it is impossible to sanctify through

than twelve hours had surely passed since the old moon had been seen, and thus it was certain that the time of the lunar conjunction had already passed (see Tosafos Yom Tov, Rosh HaShana 2:6. Note Rashi's commentary, *ibid.*, "As they saw the old [moon] **the entire twenty-ninth day**." At first glance, how is it possible to see the new moon "in the daytime"? Without question, what Rabbi Chiya saw "in the morning" means only before dawn, but after daylight breaks, **on the twenty-ninth of the month, it is impossible** to see

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# THE LIGHT IS RIGHT HERE!

By C. Katz

*For some, the woman at the entrance was a stop on the way to the pool, but for Mrs. Schwei – the pool was the stop on the way to the neshama!*

It's humbling and exciting to spend a few hours with the "Mivtzaim Lady," Mrs. Rivky Schwei. Because it teaches that mivtzaim is not just something that you "go out on," but something that you live and breathe every second of the day.

Humbling, because it teaches how many lamps are simply waiting to be lit, but could get passed by, and exciting because it sheds a great light on the words of the Rebbe MH"M that the world is ready – and waiting – to greet Moshiach.

The bottom line is the mivtzaim bag – to have it packed and ready and not to leave home without it.

\* \* \*

5:30 p.m. A stop at the gas station might have been just for gas and....finished. But while the driver is getting air put into the tires, Mrs. Schwei is out of the car talking to the attendant, a young Jewish woman wearing workman's overalls. One tire down and Mrs. Schwei has her signed up for a letter in the Seifer Torah. The second tire on its way to being filled, and Mrs. Schwei asks if she also wants to sign up any

family members for letters – which she very much did want to do. By the time the car is ready to drive, Mrs. S has left her with something from her bag – either a traveler's prayer with the Rebbe's picture or a package designed just for women, with a miniature T'hilim and comment from the Rebbe about the women's role in bringing Moshiach.

5:45 p.m. Mrs. Schwei and her mivtzaim bag – with the tambourine tied around it, for perhaps she will be on the road when Moshiach arrives – are back in the car and the children in the backseat are complaining that it's too late and too cold to go to the indoor swimming pool as planned. Mrs. Schwei quietly says to keep driving to the pool as planned.

6 p.m. All the children are in the water, but there's no sign of Mrs. Schwei. When she finally does make an appearance, we asked her where she had disappeared – after all, you had to pay to get into the pool yet there was less than a half hour left!!!

For some, the woman at the entrance was a stop on the way to the pool, but for Mrs. Schwei – the pool was the stop on the way to the

neshama!

"She signed up for a letter in the Seifer Torah and told me that her father had just put on T'fillin that morning," exclaimed Mrs. Schwei

6:25 p.m. Five minutes left to swim and Mrs. Schwei's daughter and her friends are taking their last splash. Someone points out to Mrs. Schwei that the woman lifeguard is Jewish, yet she is married to an Arab, r"l, and living and raising her children in an Arab village. The lifeguard's mother is also Jewish and she too married an Arab and raised her children – including this lifeguard – in the Arab village.

And yet no one approached this woman about matters other than the temperature of the water, the levels of chlorine in the pool, and the timetable of the Jacuzzi renovations.

6:50 p.m. The pool is emptying out from women as the men are lining up to enter in another ten minutes. Where is Mrs. S?!

In a few seconds we got our answer. She had stayed to talk with the lifeguard, who very enthusiastically signed up all her children in a seifer Torah for children as well as another Seifer Torah for Jewish unity. She offered Mrs. Schwei 20 shekel for tz'daka. Mrs. Schwei gave her a mivtzaim card which said "One Mitzva leads to another Mitzva." Their meeting concluded with the lifeguard's acceptance of Kabbalas HaMalchut. She said "Yechi..." and wrote her name and her mother's name to the Rebbe!"

7:30 pm Shefa Shuk supermarket. Mrs. Schwei signs the checkout cashier up for a letter in the seifer Torah, and seeing that she is expecting, offers her a Shir HaMaalos prayer card to take with her to the delivery room.

The time spent with Mrs. Schwei was short but priceless, but one story she shared with *Beis Moshiach* gives a little insight on why she



***“And where do you see light?” the Rebbe asked. She looked outside of the Rebbe’s room and, pointing, said, “There.” The Rebbe shook his head – no! ...***

doesn’t look for mitzvaim opportunities but rather finds them right in front of her wherever she turns.

\* \* \*

As a young girl of about six, in a family yechidus, the Rebbe turned to

Rivky and asked her questions about her school, her teachers, which subjects she liked – and then, the Rebbe asked her what Hashem did on the first day of Creation. Her first thought was that Hashem created the Heavens and Earth, but then she

remembered a picture she had drawn of Light and Darkness.

“*Lichtekait!*” she answered the Rebbe.

“And where do you see light?” the Rebbe asked.

She looked outside of the Rebbe’s room and, pointing, said, “There.”

The Rebbe shook his head – no!

She tried again and pointing to another light outside of the Rebbe’s room but still a little closer, and said, “There!”

“No.”

The Rebbe then pointed to the light that was right above their heads.

There was the light – right there!

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ב"ה



# FACING THE TOUGH TIMES

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

***There are times that the shliach is at a loss. He's in debt, his projects are not getting off the ground, he's feeling at the end of his rope; things are just not working out. What then?***

There are times when a shliach reaches the end of his rope, whether psychologically, physically or financially. You might wonder just how common this is and be surprised to know that just about every shliach experiences all of the above.

At times like these, the shliach raises his eyes Heavenward and turns to the Rebbe, the prophet of the generation, just as the widow of the prophet Ovadia turned to Elisha in her time of need, when her debtor wanted to take her children as slaves for outstanding debts that she couldn't pay.

In the Chassidic explanation of that story, the soul is crying out to Hashem that it has lost all feelings of love and fear of G-d, and the evil inclination is the debtor coming to take those emotions and enslave them to worldly cares and concerns. The prophet Elisha tells her to borrow as many empty vessels as she can and pour into them from the little jar of oil, the only thing that she has left in the house. Spiritually, the little drop of oil refers to the

innermost point of the soul and the empty vessels are mitzvos done without the proper love and fear of Heaven. The widow in the story follows the instructions of the prophet and becomes very wealthy. Similarly, by adding in mitzvos, one can achieve great spiritual wealth.

The above story should serve as a guide for a shliach confronted with the feeling of having nothing left to give, as well as a blueprint for offering guidance to others in need.

## THE POWER OF EMPTY VESSELS

A few years ago, an unfortunate woman came to consult with me at the Chabad house about how she could go on living when life was so bad. Her husband had died, her children quarreled with her and were not in touch, parnasa was difficult, and her health was precarious. If that wasn't enough, her neighbors were making problems for her. "I have no reason to go on living," she said sadly.

The first thing we did was write a

letter to the Rebbe through the *Igros Kodesh*. I also tried to encourage her to look at the cup as half full. She said she had only a broken cup and that was the truth. I didn't know what else to tell her, but then I had an idea. I said, find someone that is more unfortunate than you and help her.

She thought about it and remembered an older woman who had nobody to care for her. We agreed that she would go and visit her and cheer her up occasionally. She liked the idea and said she would look for other opportunities to bring joy to those who had less than her.

Three months later the woman came back to me like a new person. She was involved in good work and was truly happy! Her relationships with her children and neighbors had improved tremendously. The conflicts had diminished and her livelihood had improved too.

This is a real-life example of a situation in which someone felt helpless and joyless but with the help of good deeds, had their kocho restored and even strengthened. When a person is happy, there's the strength and will to begin improving the situation, and you can achieve things that you never expected.

## THE DANCING HELPED

A friend, who is a shliach in a city in northern Israel told me:

One day, in the middle of Chanuka, I was driving down the street with a menorah on the roof and joyous music playing. Those who heard the music joined by dancing and clapping and were happy to accept flyers about Chanuka events at the Chabad house.

Everybody was happy except for me. I was going through a rough time. I was in a terrible financial situation and I hadn't gotten the permits to open mosdos; there were problems with the municipality. I



thought, “Fortunately, the people who are dancing here don’t know how down the person providing the music feels.” But then I got out of my car and joined the dancing. So what if the situation is difficult? We have to be happy and simcha sweetens judgment!

In hindsight, I see how the situation continued to improve. The dancing helped me truly be happy and continue with my shlichus.

## KOL HA’KAVOD TO CHABAD!

Another shliach tells this story:

Twenty years ago, Erev Purim, I was feeling very down for a number of reasons. It was after we had supported Agudas Israel in the elections, as the Rebbe had told us to do. Many people in the yishuv were angry at Chabad. In addition, competing organizations (Misnagdim) had organized a Purim event for 800 people and it looked as though we were in their shadow.

I wrote a long letter to the Rebbe and poured out my heart. Only a few hours later I received an answer, **“It was received and thank you; I will mention it at the gravesite for much success, and the time is auspicious.”**

I decided I had to ignore my feelings, ignore the success of the competition, and do what I had to do. I prepared the mishloach manos for mekuravim and I invited friends from Kfar Chabad to help distribute them, and got the show on the road.

At the end of the day, all the volunteers convened to report on the day’s activities. The volunteers from Kfar Chabad asked what huge event the Chabad house had held the night before because at every house they went to they were told, “Kol ha’kavod to Chabad for the amazing event last night.”

## EVEN IN EXTREME DESPAIR

One of the most amazing examples which illustrates the success of this approach, even in extreme situations, happened lately with someone from Beit Shaan who was hospitalized in a psychiatric ward. He was a mekurav of the shliach in the Beit Shaan Valley, R’ Roi Tor. He would call R’ Tor at least once a day for encouragement.

This mekurav met a woman who was hospitalized in the same ward. She was from one of the kibbutzim in the area. One day, the woman

when the doctors operated they didn’t find a tumor in her stomach. Later on her friend told everyone on the kibbutz about the doctors’ failure and how they operated for nothing.

It goes to show us that even a man hospitalized in a psych ward, can rise above his difficulties to help not only himself but to bring bracha and salvation and the Rebbe’s bracha to others. Surely, every one of us, even if we are in challenging circumstances, can do what it takes to bring salvation to ourselves and those around us.

## IN DAY-TO-DAY LIFE

We shluchim use this approach consciously or subconsciously, every single day. For example, when a shliach goes out fundraising, even though he would rather not, he does so because he has no choice. With the power of the Rebbe, he eventually experiences great miracles and ultimately even joy and enthusiasm.

I heard about a shliach who serves as the unofficial rav of the shul in his city. On the first day of Sukkos this year, some people insulted the shliach and his children for davening too loudly. The shliach was very upset and

wanted to spend the last day of Yom Tov (Simchas Torah) somewhere else. On second thought, he decided that he would not abandon the place of his shlichus because of hurtful people.

After Simchas Torah, this shliach told me, “You can’t imagine how much simcha I brought to the shul. Everybody came and admitted that it was only thanks to me that they had a proper Simchas Torah.” This goes to show that even when you don’t feel like it, and davka then, you have to stay and do what you have to do, and then you have a miraculous salvation.



*Painting by Zalman Kleinman*

told him that she was suffering from stomach pains for days and the doctors had discovered a tumor which they had to remove. He immediately told her that there is a Rebbe and he would call R’ Tor in order to get a bracha for her.

The answer he opened to in the *Igros Kodesh* was that Hashem can help in even a supernatural manner – one just needs to pray.

The man knew that the woman was from a nonreligious kibbutz, but in his simple faith he told her that everything would be all right, and she just needed to pray. I don’t know what or how she prayed, but



# FRAUDS, FAKES, AND PHONIES

By Rabbi Sholom Dovber HaLevi Wolpo

*If you look at the sicha you see that the Rebbe wasn't talking about shleimus ha'Aretz! \* Why did Kfar Chabad Magazine support shleimus ha'Aretz activities in the past but oppose them now? \* Why are shluchim posing for pictures with President Bush and Secretary of State Rice but they don't protest their undermining of Israel's security?*



Around the time of the Annapolis Summit, the shliach in Maryland told the media that the summit was about politics, and Chabad doesn't get involved in politics. Naturally, this created a furor among those to whom the Rebbe's words are dear. My friend, Rabbi Dovid Meir Drukman, protested in a radio interview and in an article that he wrote, saying: How he could call danger to millions of Jews politics?! This is something the Rebbe cried out about dozens of times!

I saw a copy of *Chadashot Chabad* #1260, and on page 14 under the title, "Shliach, Beware of the Clever One," Mr. A.B. Chermesh (penname) quotes the

sicha of the Rebbe from 24 Teives 5749. In this sicha, the Rebbe instructs the shluchim, "There is no place for involvement in inyanei Eretz HaKodesh by someone who is presently outside of Eretz Yisroel." You can't get any clearer than that and what can one say in the face of the clear truth?

When you look at the sicha though, you see that the Rebbe was not talking about matters pertaining shleimus ha'Aretz, but as it says explicitly in that sicha, "to be involved **in the dispute that developed recently** between various organizations among the Jewish people" regarding the relationship there ought to be

towards "the Holy Land and the laws and behavior there."

If you look at *Kfar Chabad* magazines from the period of time that the sicha was said, you will see that the dispute referred to was apparently connected with the composition of the Shamir government after the elections of 5749, and the promises that Shamir made to Agudas Israel and the fight with Degel Ha'Torah about what to demand in the Coalition agreements. It is obviously **not about shleimus ha'Aretz**, which is a halacha in *Shulchan Aruch* that talks about not opening the entire country before the enemy, and it is not a "dispute that developed recently."

In that same sicha it says that



the Rebbe's request should be spread "to all the shluchim, including those **shluchim in Eretz Yisroel itself**, because most of them are not involved in **this argument** that they want to drag them into." In other words, this is not a horaa just to shluchim outside Eretz Yisroel, but to all those in Eretz Yisroel too.

What did *Kfar Chabad Magazine* do, together with all the shluchim of Tzeirei Agudas Chabad a few years after this sicha? They agitated about "Eretz Yisroel is in danger." And why did they demonstrate in New York and Moscow and Yerushalayim against Rabin

with great chutzpa sent letters to all the shluchim, throughout the world," to prevent them from helping elect the man they thought was good for the Jews as prime minister.

Can the difference be that that back then, the financial backing of *Kfar Chabad* came from Australia and now it comes from Philadelphia?

How could any shliach be exempt from saving millions of Jews from danger? Is that why the Rebbe shouted during farbrengens, so that his shluchim wouldn't be involved in this, particularly when the Rebbe said that he knew that his protests harmed the spreading of the

group of rabbis from the organization Pikuach Nefesh, headed by Rabbi Gerlitzky, went to Washington to protest the terrible things that the Congress and Senate were doing, the same shliach who had his picture taken with Rice went to all the offices and told them not to receive this "extremist" delegation. In their opinion, even the Rebbe's shluchim in Eretz Yisroel are not allowed to be involved in protesting, and they believe such protests should be thwarted and derided.

Not that long ago, *Kfar Chabad* went on the offensive and interviewed rabbanim, etc., opposing the participation in the protest gathering in Yerushalayim against the Disengagement. These were not shluchim from outside Eretz Yisroel but Anash in Eretz Yisroel!

The truth is that if all the shluchim united in support of shleimus ha'Aretz, which is so dear to the Rebbe's heart, the expulsion from Gush Katif would have been cancelled and we would prevent the expulsion from Yehuda-Shomron, and would cancel the establishment of a Palestinian state. Sadly though, they don't realize that it was for this that they attained their position, and relief and salvation will have to come from somewhere else, and they are losing the privilege of working on such an important shlichus.

If only one or two or three were inspired to make a revolution among the shluchim in Eretz Yisroel and outside it so that all the soldiers of the house of Dovid help the king from the house of Dovid in his wars for Hashem, and together with them he will be victorious with the true and complete Redemption.

## ***How could any shliach be exempt from saving millions of Jews from danger? Is that why the Rebbe shouted during farbrengens, so that his shluchim wouldn't be involved in this.***

during the period of the Oslo Accords? It was based on the explicit instruction from the Rebbe to Tzeirei Agudas Chabad.

How did they dare to get all the shluchim in Eretz Yisroel and the world involved, in 5756, in support of the candidate who was supposedly, "Good for the Jews?" When the shliach in Washington tried to oppose this campaign, the response was an interview in *Kfar Chabad* with R' Y.Y. Gutnick, issue #716, arguing that everybody had to be involved in this since, in their opinion, it was pikuach nefesh. There they yelled at him and against Aguch HaOlamis, "who

wellsprings **but he conceded on spreading the wellsprings in order to prevent danger to life?**

A group of shluchim recently met with President Bush and took pictures with him in various poses, and one of them even had his picture taken with Condoleezza Rice (and publicized the picture all over). Did any of them bang on the table and plead for the millions of Jews now in danger of extermination, Heaven forbid, because of Bush's and Rice's actions? Or are they copying what the Reform rabbis did during the Holocaust?

We still remember how when a



# PERFECT TIMING

By Rabbi Yitzchok Gershowitz, Shliach in Tenafly, New Jersey

*Fifteen years after it was sent, the Rebbe's letter reached its second destination at just the right moment in time. \* A recent miracle that shows how the Rebbe MH" M continues to lead us until the true and complete Redemption.*



Rabbi Yitzchok Gershowitz with Yitzchok-Tzachi

I first met Tzachi, a nice young Israeli, one week after I arrived on shlichus, with my wife, in Tenafly, New Jersey. The shliach, Rabbi Mordechai Shain, asked us to work with Israelis and to provide programming for women and men.

Tzachi called me two days before Rosh HaShana 5768 and said he was interested in having a connection with the Chabad house. I invited him for Rosh HaShana and he came. He enjoyed the atmosphere and decided to come again. Tzachi became a regular guest at the Shabbos meals in our house.

Our meals always last a long time and I spoke to Tzachi a lot. I found him to be a sharp fellow while also being very good-natured and willing to help. He worked for Intel in Israel and came to New Jersey in order to advance in the field of high-tech.

From one Shabbos meal to the next, Tzachi learned more and more about Judaism. He began keeping Shabbos and came every day to the Chabad house to put on t'fillin and daven Shacharis. He also helped out with Chabad house activities.

In one of our conversations, Tzachi became aware of the importance of having a Jewish name. I thought that his Jewish name was Yitzchok since Tzachi is often a nickname for Yitzchok. I asked him to ask his parents what they had named him at his bris. It turned out that his parents had named him Tzachi.

Since Tzachi had learned that a Jewish name is a channel of life for the neshama and body, he wanted to add the original form of his name, Yitzchok, to his name. "Even though Tzachi is not a non-Jewish name, it's not an authentic Jewish name either. I'd like to be called by the original name 'Yitzchok.'"

He asked me whether this was possible and I explained that the poskim say that a person is in charge of his name and can change or add



***Suddenly I stopped short. A familiar envelope peeked out of one of the books, the kind of envelope that the Rebbe's letters arrived in. The Rebbe's name and the address, "770 Eastern Parkway" printed on the left side of the envelope, clinched it. This was a letter from the Rebbe!***

to it by being called up to the Torah with the new name. In addition, he should try and see to it that people, especially those close to him, call him by his new name.

I also told him that since this was a serious move that affected one spiritually, he should ask the Rebbe before doing it.

This topic came up several times lately but I kept pushing Tzachi off. Two weeks ago, on Wednesday, 11 Kislev, I was talking to Tzachi about various Jewish topics. Before we parted, he brought up the addition of a name and asked me to look into it since he wanted to do it.

I suggested that he come the next morning to the Chabad house, where we would write a letter to the Rebbe and ask him. Tzachi agreed.

I told him that if we opened to a

positive answer from the Rebbe, we would change his name the following Shabbos, which was a special Shabbos, 14 Kislev, the Rebbe's anniversary.

Tzachi showed up the next morning, as usual. We planned on writing to the Rebbe right after davening, but the Rebbe had other plans, as right after the davening, one of the regulars at the Chabad house, Yechiel Cohen came over to me and before he said anything, I knew what it was going to be about.

Yechiel owns a large tire company. He had called me two weeks earlier and said that near his factory there was an abandoned trailer home. His employees had begun working on making the place livable. In the course of their work, they discovered a crate of Jewish books. The gentile workers brought it to him.

Yechiel called me and asked whether I wanted to see the books. "Despite the rain that dripped into the trailer over the years, they're in good condition. They look like Chabad s'farim to me and maybe you'll make use of them."

We said that he would bring the s'farim to the Chabad house. Since then, two weeks had gone by and that Thursday, moments before we sat down to write to the Rebbe, Yechiel came over to me and asked me to go out to his car to look at the s'farim.

We went down to the Chabad house's parking lot, where Yechiel removed the crate from the trunk of his car and I began looking through the s'farim. They were books that had been published 17 years ago at the beginning of the 90's and were about the Rebbe and Geula. I was happy with the books, which were useful to me.

Suddenly I stopped short. A familiar envelope peeked out of one of the books, the kind of envelope that the Rebbe's letters arrived in. The Rebbe's name and the address,

"770 Eastern Parkway" printed on the left side of the envelope, clinched it. This was a letter from the Rebbe!

Tzachi was waiting upstairs to write a letter to the Rebbe, and here I had a letter from the Rebbe. I felt strongly that the letter was for me.

Yechiel was surprised by my sudden excitement. I explained what I had found and then he understood that this was something highly unusual.

I thanked Yechiel for the crate of books and especially for the envelope from the Rebbe and hurried upstairs, where I washed my hands, put on my gartel and opened the envelope. This is what it said:

**B"H  
14 Kislev 5753  
Brooklyn, NY  
Pitaro family  
Shalom u'vracha!**

**In response to your letter about the matter of names, etc., the Rebbe said to choose one yourselves.**

**With blessings for all the best  
S.M. Simpson  
Secretary**

I was stunned. Before I had sat down with Tzachi to write to the Rebbe, we received a clear answer from him that looked as though it was sent especially to us.

Another glance at the envelope made it all the more amazing since the Pitaro family did not live in Tenaflly at the time that they received the letter. The address on the envelope was Jackson Heights in New York. I don't know how it ended up in the box in Tenaflly. I was reminded of what the Rebbe said in the sicha of 12 Tamuz 5711:

**There are those who are taken aback by this talk, but the truth is that we find in Tanach, "and a letter came to him from Eliyahu HaNavi" a few years after he went up in a storm-wind to the heavens! So why be amazed that also now, the Rebbe will continue to send responses? ... How he will**





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נ.י. ס.י.  
מזכיר

**respond, the Rebbe has his ways, and we don't have to worry how the Rebbe will inform us. We can rely on him!**

Look at how things worked out so that the letter arrived at just the right time. Tzachi had been speaking to me for a number of weeks about changing his name and just the day before we had decided to write to the Rebbe. Yechiel had called me two weeks before about the books, but

remembered to bring it only that day, a few minutes before we sat down to write a letter to the Rebbe. Amazing!

Tzachi was very excited to receive this answer from the Rebbe and immediately decided to add the name Yitzchok to his name the following Shabbos which was 14 Kislev, the date on the Rebbe's letter.

Yitzchok-Tzachi had his aliya

**The letter that arrived 15 years later**

la'Torah and at the Kiddush after the davening we told the incredible story and showed people the Rebbe's letter. Everybody was excited and at the farbrengen we spoke about the Rebbe's prophecy about the imminent Geula. After this amazing story, the Besuras HaGeula was accepted with much more enthusiasm.



# ‘I LOVE MY LAND’: A RESPONSE TO HATE

By Aliza Karp

The only reason I remember the date of my unusual encounter as being November 27th is because it was the same day as the Annapolis meeting of high brow personalities, where Olmert was slopsucker – claiming for his country only what was leftover after the others had their fill.

The next evening was Yud-Tes Kislev, when the daily portion of *Tanya* would include the approbation by Rabbi Meshulum Zusil of Anipoli, commonly known as Reb Zushe. The following Shabbos I was privileged to be at

the table of Sara and Boruch Nachshon in Kiryat Arba. Boruch gave over two stories of Reb Zushe. I am not sure what the connection is, but I am confident that Chabadnikim around the world reading the name Anipoli in the *Tanya*, and stories about Anipoli being told at the Shabbos table, created some positive force to combat the negativity coming from the modern day Anipoli, i.e., Annapolis.

The Rebbe often stressed the importance of teaching even one Jew about Torah. That is what I did

on that Tuesday. While Olmert was in Annapolis denying the Torah, I was confirming it by sharing the Rebbe’s wisdom with a single Jew, a young man with a troubled Neshama.

It was a chance meeting. I do not usually converse with young men who have their heads completely shaved and have rings in their ears, nose and lips, and who knows where else. And it turns out that this young man – his name was Shai – had never had a meaningful conversation with someone who was familiar with the Rebbe’s teachings about Eretz Yisroel.

Shai asked me what I was doing in Eretz Yisroel. I always have good excuses why I visit – Mivtzaim, research, business – but I told him the bare truth. I was in Eretz Yisroel because I love to be in Eretz Yisroel. His response was a shock to me. He started to say how much he hated the country, hate, hate, hate. There were too many problems for a person to live. Life was too difficult. He kept using the word hate. His father is from New York and he wants to go to New York and forget about his country.

My first response was sympathy. I really felt sorry for him. I told him that religious people have a connection to the land that defies logic, so that even when things are rough, we still have a satisfying connection to our



Baal HaTanya Shul in Yerushalayim is located less than a mile from the 1948 border – where Olmert wants to retreat to



land on some level. I told him I sensed that being distant from religion increased the difficulties and frustrations of life in Eretz Yisroel.

His response: hate, hate, hate.

I asked him if he wanted to share with me the specifics of what was bothering him so much. He told me he completed his army duty not long ago. He was in a combat unit and was stationed not far from Jenin. He saw his commander fall. Then he lost another friend. And now – as we were speaking – Olmert was partying in America, offering the land soaked with his friends' blood, on a platter of party favors, to our

enemies. Shai said that he and his friends just want to get drunk, and that he wants to leave.

I had heard that soldiers who have defended the land are tormented when politicians think they can give that land away in the form of concessions to our enemies, but I never heard such disillusionment first hand. It was painful. Tears came to my eyes. I told him he was a victim, that he had been used by an evil regime. He said he did not want to be thought of as a victim. He did not want sympathy.

I started to explain to him that the Rebbe taught us to relate to Eretz Yisroel as being different

from the state. I tried to help him distinguish between, on one hand, the Jewish connection to the land, from the other hand, the state which denies that connection.

At first I thought my words did not hold meaning for Shai. But just before our meeting ended, he told me that he had never encountered this idea before. Before we parted, he told me, "I love my land."

When the state was established in 1948 its founders heralded it as a Jewish state. Some religious Jews rejected the state outright because it was not religious. Other religious Jews whitewashed the fact that the state did not recognize G-d and embraced it as being holy, to the



Chabad Kindergarten in the vicinity of the holy city of Sh'chem in the Shomron – which Olmert wants to abdicate



***Years ago the  
Rebbe's  
prohibition against  
"HaTikva" may  
have seemed  
uncalled for. Today  
we know it is  
praying for our  
enemies, praying  
for a regime which  
uses the army for  
war against  
religious Jews –  
first in Gush Katif  
and the Northern  
Shomron, now  
threatening to  
attack the three  
Holy cities which  
were purchased by  
our forefathers:  
Sh'chem,  
Yerushalayim and  
Chevron.***

point of saying that reinstatement of Jewish sovereignty was to be considered the beginning stages of Geula, albeit without Moshiach.

Only the Rebbe immediately initiated a policy of making a clear distinction between Eretz Yisroel and the state. As absurd as it must

have seen back then, the wisdom of the Rebbe's clarity can now be understood. The Rebbe accepted whatever good the state was doing – i.e., providing a place for Jews to live – but did not embrace the state as being an embodiment of Jewish fulfillment. When the state was young, this attitude seemed harsh to some. Jews so needed a place to feel they could control their own destiny, they did not want to look at the threatening fact that the leaders of the state excluded G-d from their agenda of a so-called Jewish state. They did not want to find fault with the foundation of the state by founders who would apply their own interpretation of who is a Jew and what his values are – interpretations that would contradict the Torah.

Flying the blue and white flag was a source of pride, a symbol of Jewish victory, yet the Rebbe did not want us flying it. Singing "HaTikva." No. Celebrating Yom Atzmaut/Independence Day – for sure not. Chabad cantors have lost opportunities for well paying positions because they do not sing "HaTikva." One could argue that the good they will do in their position would outweigh the wrongness of singing "HaTikva," and that they could make changes in the congregation from the inside. But no. Where "HaTikva" is sung, there is no Chabad cantor. And the prayer for the state? If only we could convince others to refrain from saying that prayer. Years ago the Rebbe's prohibition against this prayer may have seemed uncalled for. Today we know it is praying for our enemies, praying for a regime which uses the army for war against religious Jews – first in Gush Katif and the Northern Shomron, now threatening to attack the three Holy cities which were purchased by our forefathers: Sh'chem, Yerushalayim

and Chevron.

The facts are surfacing, whether people want to recognize them or not. The very government elected to administer the Jewish state is now separating the Jewishness from the state. Recently Prime Minister Olmert told leaders of American Jewish organizations that "the matter of Jerusalem is an Israeli issue and not a 'Jewish issue.'" When this statement caused a ruckus, he clarified it, made excuses and pretended to have a different attitude. But the truth remains that in his unguarded statement he revealed that he sees the state as being Israeli, not Jewish.

A challenge more difficult than teaching someone like Shai is to teach religious Zionists that there has to be a separation. The soldiers who deported the residents of Gush Katif were wearing flags on their hats, shirt sleeves, and vests. Their victims were perplexed. They were loyal to that flag and they prided themselves in being law abiding people. They were not comfortable going against the very army they serve in. It was psychological warfare. The government planners knew that using the flag would weaken their victims. Many of the people of Gush Katif still have a problem separating the land, Eretz Yisroel, from the state. Many of them still celebrate Yom Atzmaut. They refuse to see the government as their enemy who set out to destroy their magnificent quality of life, with its unique balance of material wellbeing and spiritual fulfillment. Disengagement planners preferred the land be given to Arab terrorists than allow a society of religious Jews to prosper, but many religious Zionists cannot bear to see it that way.

The Disengagement aspired to make sure the younger generation



in Gush Katif, that had been nurtured so carefully, would not blossom. Post Disengagement, many of the youth from Gush Katif are confused and distraught. The country which they held in high esteem robbed them of their homes, their communities, the very fabric of their lives. It is one thing if a Nazi or Cossack throws you from your home, but your own brother? The youth have every right to hate the government, but they have always combined their loyalty to the land, and the Torah, with the loyalty to the state. Now, with their justified rejection of the state they are combining rejection of the land and the Torah.

Distinguishing between Eretz Yisroel and the state is the basis for a clear perspective of the reality in Eretz Yisroel. Along with the above safeguards such as not singing the anthem and not flying the flag, the Rebbe did not even use the name the state gave to itself. The following is a translation of part of a letter the Rebbe wrote to former MK Mrs. Geula Cohen in 5729/1969 explaining his

reasoning:

“It is somewhat confusing that you have questions regarding the fact that in several circles, including myself, they have not accepted and do not accept and do not use the term ‘Medinat Israel.’

“The reason for this is understood and simple. The land of K’naan was given as an inheritance to the Jewish people beginning from the Bris Ben HaB’sarim, with Avraham Avinu. And instead of the name Eretz K’naan the name Eretz Yisroel was established. An establishment which has lasted many thousands of years. This is an establishment in Torah which extends also to the language of the common expression of people of all sectors, from the humble to the powerful. Matters such as these were not given for discussion, for decision of majority vote, for such decisions can change from time to time. And it is impossible to know what form they will take.

“Just like there is no place for discussion about how the Jewish people are called Am Yisroel. It is the same thing with regard to Eretz

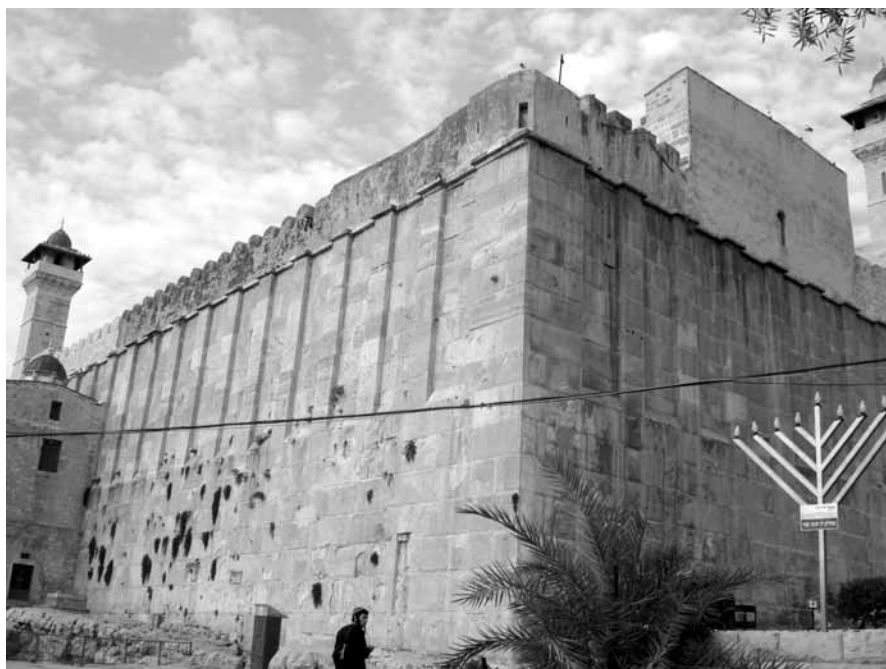
Yisroel.

“You should know that the change in this name weakens the claim and the ownership of Am Yisroel to Eretz Yisroel. Even including the limited portion that was freed in 1948, Tav-Shin-Ches. A new name is given to the entire situation which came about in 1948 and therefore automatically the claim and the ownership of Eretz Yisroel begins then, if you use that name.”

I was once told that the Rebbe would use the names Eretz Yisroel and Israel interchangeably depending on whom he was communicating with – *ofen ha’miskabel*. I checked this point with Rabbi Yekusiel Rapp, Rabbi Yossi Jacobson, and Rabbi Leibel Groner. All three told me the Rebbe did not use the name Israel.

In the letter above the Rebbe explains that the name Eretz Yisroel is not something to be decided by a vote and that any new name will weaken our claim to the land. Not only does the new name result in the nations of the world seeing our claim on the land to be flimsy, but our own nation, B’nei Yisroel, feel distant from the deep-rooted connection we have to the land. Our very own Jewish souls are weakened when they are distracted by the name of the state, instead of relating to the land as Eretz Yisroel.

Shai’s attitude that all the elements composing a state are united is a natural perspective. How was he to know the Jews are above nature? Our relationship to the land predates the state and, should it be necessary, our relationship to the land will remain even if the evil concessions made at Annapolis come to be, G-d forbid. Once Shai was able to separate the land from the state, Eretz Yisroel from Israel, he felt better. He was free to love his land.

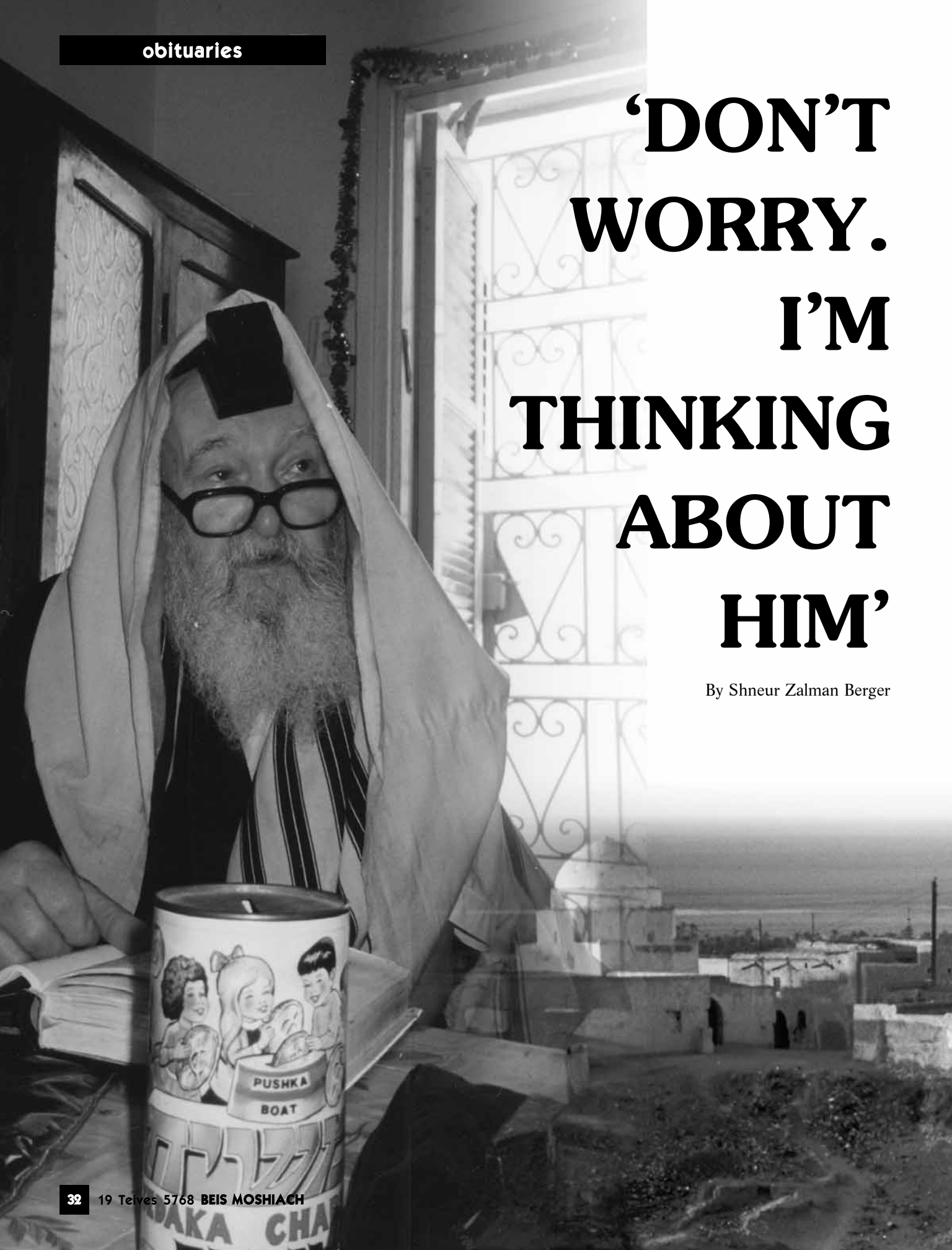


**M'aras HaMachpella with Chabad Menora – forever part of Eretz Yisroel!**



# **‘DON’T WORRY. I’M THINKING ABOUT HIM’**

By Shneur Zalman Berger





***He was born and raised in Soviet Russia at a time when Jewish life was synonymous with mesirus nefesh. He devoted himself to spreading Torah in Morocco and Tunisia with enormous self-sacrifice, living among thousands of Moslems. \* One of the Rebbe's first shluchim, Rabbi Nissan Pinson a"h.***

#### **RAISED TO MESIRUS NEFESH**

The Chassid and shliach Rabbi Nissan Pinson a"h was born in 5678/1917, in Stardov, Ukraine, the year of the Communist Revolution. He was raised by his father, Rav Nachum Yitzchok (may Hashem avenge his blood) to a life of self-sacrifice.

In his youth, his family moved to Charkov, as his father was persecuted in Stardov for refusing to work on Shabbos. Once a year a secret meeting was held in the Pinson home to discuss raising money for *maamud* (money to support the Rebbe's household), which was considered a serious crime.

R' Pinson learned in underground yeshivos Tomchei T'mimim in Berdichev, Zhitomir, Karlevitz,

Kursk, Voronezh, and Samarkand. The yeshivos and talmidim suffered from nonstop persecution, which is why they had to conceal their location. When they were discovered, despite their precautions, they moved somewhere else, sometimes to a different city.

In the spring of 1936, R' Nissan was learning in Zhitomir. The yeshiva had been founded just that year. At first, only four boys learned there: R' Nissan, R' Sholom Ber Friedman, R' Moshe Morosov, and R' Yeshaya Gopin. The maggid shiur was Rabbi Eliezer Pinsky. He taught them in a shul on the edge of town. The shul had a number of exits, which was a great advantage in those days.

One day, while the T'mimim were learning, R' Nissan noticed a policeman approaching. He quickly informed everybody so that the maggid shiur and three of the talmidim were able to escape, but R' Yeshaya Gopin did not. He was interrogated and then ordered to leave the city immediately. The three remaining talmidim did not stop learning but moved to a shul in another part of the city, where more talmidim joined them.

R' Nissan was only 21 when his father died. The tragedy took place when a *moser* (informer) dressed as a Chassid came to town in Tishrei 5699 (1938). He visited the Pinson home, the home of Rabbi Meir Gurkov and Rabbi Avrohom Boruch Pevsner. He met Rabbi Tzemach Gurewitz in the morning at the mikva.

R' Tzemach was immediately arrested by the secret police, and the other three Chassidim began taking extreme precautions. R' Nachum Yitzchok and his son R' Yehoshua left their homes every night and slept elsewhere. One night they decided to sleep at home and it was that night that the police came knocking. It was Motzaei Shushan Purim 1939. The NKVD also





***There were periods of time when they closed the shutters and were terrified of their Moslem neighbors. But the Rebbe promised them several times that there was nothing to fear and they experienced great miracles.***

knocked that night at the doors of the Gurkov, Pevsner, and the homes of other families.

R' Nachum Yitzchok was sentenced and sent to a labor camp for five years in the Urals. He was unable to survive and within a short time his family was informed of his death.

## SHLIACH OF THE REBBE IN MOROCCO

During World War II, R' Nissan fled to Samarkand, where he learned in Tomchei T'mimim there. At the end of the war he left the Soviet Union via Lvov along with many others. After staying in refugee camps in Peking, Germany he arrived in Paris.

He married his wife Rochel Raskin, daughter of R' Yitzchok (may Hashem avenge his blood), who was taken out and killed by the communists in Leningrad in 1938. This was a couple whose

fathers had both died al kiddush Hashem.

While living in France, R' Pinson was the mashgiach in Yeshivas Tomchei T'mimim in Brunoy, as well as a shochet. At this time, the Chassidim wanted to emigrate to the US in order to meet the Rebbe Rayatz. R' Nissan Pinson wanted to move to London and work as a shochet there, but in Cheshvan 1952 his plans changed when the Rebbe told him to go to Morocco, specifically Casablanca:

**Regarding your question about your future work, especially when you were told that presently, in London, there is no demand for shoachim – in my opinion you should make great efforts to obtain a visa to enter Morocco, especially Casablanca, and you should take part in the work of chinuch in the vineyard of the Rebbe, my father-in-law, may his memory be for a blessing (Igros Kodesh, vol. 7, #1909).**

R' Nissan and his wife had barely digested this major change when R' Binyamin Gorodetzky, the Rebbe's representative in Europe

and North Africa, approached them and made a practical offer to enable them to go on shlichus to Morocco. Mrs. Pinson wondered how they would live in Morocco. The Rebbe wrote her a long letter explaining the directive by outlining the privilege and obligation to travel on shlichus to Morocco and to strengthen Judaism there.

Perhaps her fears did not all dissipate, but the Pinsons left on shlichus. Upon their arrival in Casablanca, Morocco in Shvat 5713, they received greetings from the Rebbe:

**Surely Hashem will give you success in the general matters and as a matter of course, will also increase blessing and success in your personal matters for you and your entire household (Igros Kodesh vol. 7, #2018).**

R' Pinson and his wife began working in chinuch in Casablanca and the villages around it. At the same time, he worked on building and supporting mikvaos while emphasizing the Rebbe Rashab's *shita* of *bor al gabbei bor*.

Three years passed since they



**Yeshivas Oholei Yosef Yitzchok in Casablanca, Morocco.**

In the center of the photograph are Rabbi Shlomo Matusof on the right and Rabbi Nissan Pinson on the left (both of them were from the first shlichim to Morocco and they both passed away last month)





**Rabbi Pinson with the Rebbe**

had arrived in Morocco and R' Pinson went to the Rebbe for the first time, for Tishrei 5716. That is when, in the Rebbe's presence, he taught the niggun, "Ozreini Keil Chai" as well as the niggun, "Yetzir Mi'yado," which was sung by the Jews of Morocco.

## **THE REBBE TOLD THEM TO MOVE TO TUNISIA**

R' Pinson and his wife were on shlichus in Morocco for six years and then they moved to Tunis, the capitol of Tunisia. Rebbetzin Rochel Pinson relates:

"After six years in Morocco, R' Binyamin Gorodetzky told us that there was a community of 25,000 Jews in Tunisia and he suggested that we go there. We told him that we would do as the Rebbe told us. Within a short time we received a letter from the Rebbe with an explicit instruction to move to Tunis. Rabbi Yehuda Leib Raskin

replaced us in Morocco."

It was a difficult beginning. Chalav Yisroel milk could not be obtained for decades and it was only in later years that they were able to get a milk delivery from France. There was no kosher meat and R' Pinson could only occasionally shecht chickens. Obviously, processed kosher products were unavailable. R' Pinson's children did not drink milk throughout their childhood and their diet consisted mainly of vegetables and fish. After a while, R' Pinson arranged a stringent sh'chita system in Tunis.

The Tunisian authorities were constantly suspicious and made life difficult for them. Although the Pinsons' official purpose in being there was to spread Torah and Judaism, they were suspected of collaborating with the "Zionist enemy," as Rebbetzin Pinson relates:

"The government constantly

tapped our phones and there was even a period of time when someone was assigned to watch whoever entered or left our house. When this scrutiny made normal life difficult for us, I once told the Rebbe in yechidus, 'I've already gotten used to the phone-tapping, but they are even listening in to face-to-face conversations in our house.' The Rebbe commented, 'It's worse than in Russia.'"

## **HE ESTABLISHED THOUSANDS OF TALMIDIM**

The Pinsons experienced numerous difficulties. When they first started out, they also had financial problems, as R' Gorodetzky, one who greatly helped develop the mosdos, relates, "At first, the Joint did not want to recognize all the work being done by Chabad in Tunis, but they finally gave us full recognition and fully supported us."

Working with R' Gorodetzky, the Pinsons founded the mosdos Oholei Yosef Yitzchok Lubavitch, Beis Rivkah, and Otzar HaTorah, in which children of all ages learned and still learn. There were also kollelim for the elderly.

In Yeshivas Oholei Yosef Yitzchok Lubavitch the atmosphere is completely Chassidish and only limudei kodesh are studied there. The first rosh yeshiva was Rabbi Matzliach Mazuz (may Hashem avenge his blood). His son, Rabbi Meir, succeeded him. R' Pinson founded Yeshivas Otzar HaTorah on the island of Djerba, where hundreds of talmidim learned in its heyday. Today, when there are fewer Jews living there, the school has about a hundred students.

R' Pinson's children attended the schools he ran in Tunis, as per the Rebbe's instructions. When he expressed his concerns about his



children's chinuch, the Rebbe told him: **I take the chinuch of your children on my shoulders.**

Indeed, the Pinson children followed in the ways of their parents with all of them establishing Chassidishe families, and many of them serving on shlichus around the world.

## STONES AND EPITHETS

Tunisia is a hostile Moslem country and the Pinsons felt it daily. There was always fear of a possible attack. There were periods of time when they closed the shutters and were terrified of their Moslem neighbors. But the Rebbe promised them several times that there was nothing to fear and they experienced great miracles.

The Rebbe's brachos are what gave R' Pinson the ability to work in such a dangerous place, surrounded by enemies of the Jewish people. He was not afraid to walk in the street on Shabbos wrapped in his tallis. Although they sometimes threw stones at him or cursed him, he continued walking fearlessly.

One time, a gentile policeman was killed on Djerba by a Jew. This was publicized throughout Tunisia and the Jews feared reprisals. R' Pinson was by the Rebbe at the time and when the Rebbe gave out lekach, he gave R' Pinson an extra piece and said: **For all of Tunis, they should not be afraid, they should stay there.**

On another occasion, when it was very tense, some of the Chassidim told the Rebbe that they were afraid for R' Pinson. The Rebbe said: **Don't worry. I'm thinking about him.**

During the Six Day War, the Tunisian Arabs planned pogroms against the Jews. As a first step, they burned the big shul, which held 100 sifrei Torah. This terrified all the Jews. R' Pinson asked the

Rebbe for a bracha and the Rebbe said all would be well. When the hooligans went to the yeshiva, they gathered for the purpose of attacking those inside, but miraculously they suddenly dispersed.

One year there was an especially tense situation and it was feared that the government would close down all the mosdos in Tunisia and the Pinson family would be permanently expelled. The Rebbe asked the Jewish community to send him a Torah scroll and in this

merit the decree would be averted. In those days, R' Pinson was not allowed to leave the country and for this reason, his wife and son, Yosef Yitzchok, left with the Torah.

When they arrived in New York, they went to the Rebbe with their uncle, R' Yehoshua Pinson, one of the gabbaim in 770. The Rebbe said the seifer Torah should be checked and then placed in the aron kodesh in 770. After it was checked, it was brought to the Rebbe's room. On Erev Shabbos after Mincha, the Rebbe came out



The Chabad house building in Tunisia



Nachas from his talmidim



of his room with the Torah, went down to 770, and put it in the aron kodesh.

The next day, the Rebbe said a maamer connected to this topic, as well as a sicha about the Midrash quoted in Rashi that “one will be exiled to Barbaria and one will be exiled to Sumatria,” and it is known that Tunis is the Barbaria of the Midrash.

After these spiritual steps were taken, the decree was averted!

## ARMED TERRORISTS IN THE STREET

Because of the Peace in Galilee war, the PLO terrorists left Lebanon in fear of the IDF and set up camp in Tunis (where they remained until Arafat returned to Gaza). The Jews of Tunisia were terrified, as Rebbetzin Pinson describes:

“People were petrified at the sight of armed PLO terrorists in the street. The Jews closed themselves up at home and refrained from going out. As Rosh HaShana 5743/1982 approached, we were told by the government not to have communal t’fillos on Rosh HaShana. Most of the Jews made their peace with the situation, but my husband resolved not to cancel the communal t’fillos on Yom Tov since the Rebbe had told him in the past, not to be afraid. We told all our acquaintances and we had t’fillos as usual on the two days of Rosh HaShana.

“The atmosphere grew increasingly tense as Yom Kippur approached and the government’s prohibitions increased. My husband wrote to the Rebbe and the Rebbe made efforts to enlist the American Secretary of State, Henry Kissinger, for him to use his influence on the Tunisian government to get them to allow us to daven in shul on this holy day.

“Erev Yom Kippur, in the afternoon, a delegation from the Interior Minister of Tunisia came and said that we were permitted to daven in the shul in the yeshiva building, and overseers from the Interior Ministry were appointed to stand at the entrance of the yeshiva.

“Police and people from the municipality arrived who had not heard of the order from the Minister, and they told us to disperse. On the other side of the street stood the overseers of the Interior Minister and they announced that there was a special order that allowed us to pray. In the middle stood hundreds of Jews who were nervous and wanted to go home. Then my husband announced, ‘Don’t worry! I don’t speak in my own right but in the name of the Rebbe. The Rebbe said we should not be afraid and everything will be all right.’

“The davening continued and in the middle of the night, representatives from the police went to the heads of the Jewish community and to the rabbanim and told them that it was permissible to daven in all the

shuls. Interestingly, all the Jewish residents realized that it was the Rebbe who made this happen. They spoke about the fact that the Chabadnikim had davened in shul already at night.”

When R’ Pinson’s daughter got married in New York and his son got married a week later, he was not given an exit visa. The government knew that he wanted to travel to the wedding and they deliberately delayed giving him permission to leave. More correctly put, they confused him when they said they let him leave the country but would not allow him to return.

He was finally allowed to travel on the day after the wedding and on 12 Tamuz he arrived in Crown Heights. By way of compensation, the Rebbe said that a Sheva Brachos should be held in his honor in the middle of the 12 Tamuz farbrengen.

R’ Pinson said that the encouraging brachos he received from the Rebbe were important not only to him, “I can say with certainty that the fact that the members of the Jewish community remained in Tunisia for the past decades is thanks to the Rebbe’s



Lag B'Omer parade in TunisLag B'Omer parade in Tunis



brachos, for he always promised that nothing would happen to them.”

## WITH THE RABBIS FROM THE MAZUZ FAMILY

Rabbi Matzliach Mazuz greatly esteemed the work of the Rebbe’s shlichim in his country and he collaborated with them with love and respect. With his father’s guidance, Rabbi Meir Mazuz was in close contact with Chabad and the Rebbe. When he was 17 he began to teach in the Lubavitch yeshiva in Tunis and continued doing so for nine years. He was very close with R’ Nissan Pinson who founded the yeshiva there.

This is what R’ Mazuz wrote in an article that was publicized a few years ago:

“I remember Rabbi Nissan Pinson, the Rebbe’s shliach in Tunis, who would gather ten-year-old children from Djerba and bring them to shul and teach them how to pray. He always loved them all. They learned *Tanya* from him and greatly respected every instruction from the Rebbe. The Rebbe essentially revived Judaism in Tunis. He established mikvaos and shuls. Some of the talmidim whom I taught in the Chabad mosdos in Tunis are now disseminators of Torah.”

Indeed, the Jews of Tunisia greatly esteemed R’ Pinson and his work. In an article written about the gabbai of the shul in Tunis, R’ Avrohom Panesh, one of his sons wrote:

“One time, my brother Daniel went from Israel to Tunis to spend Pesach with our father after not visiting for several years. He came home but my father was davening Mincha in shul. My brother went to shul and went over to our father to say hello, but our father asked him



Rabbi Pinson with his three sons

to go over to R’ Pinson first saying, ‘First say shalom to your rav.’

“I think he did this to express his thanks for the great work of Rav Pinson in the area of chinuch for his own children’s benefit in particular, and the Jews of Tunis in general. They said that our father cried a lot when he went to visit Rav Pinson when he was sick and had a stroke.”

\* \* \*

In recent years R’ Pinson was seriously ill and Erev Chanuka he passed away. He is survived by his wife Rochel and his children: Yosef Yitzchok – shliach in Nice, France; Feige Tzivya Hecht – shlucha in Nice, France; Shterna Matusof – shlucha in Cannes, France; Nachum – mashpia in the yeshiva in Brunoy, France; Shmuel – shliach and head of a Machon Smicha for Rabbanus in Brussels, Belgium.

His funeral left Kfar Chabad from the Nachum Yitzchok Shul that was named for his father and continued to Har HaZeisim, where he was buried. He was eulogized by Rabbi Mordechai Ashkenazi the rav of Kfar Chabad and Rabbi Meir Mazuz. Rabbi Mazuz described the mesirus nefesh of R’ Pinson who remained in Tunis despite the hardships, how although many Tunisian Jews used *chalav akum*, he made sure that his children drank only chalav Yisroel.

“When many rabbis left for France and Israel, R’ Pinson kept Judaism going there. He built mikvaos and started a yeshiva and Talmud Torah.”

Rabbi Pinson is a symbol of mesirus nefesh in our generation, genuine mesirus nefesh on the Rebbe’s shlichus, to prepare the world for the true and complete Redemption.



# RABBI YEHOShUA KORF A”H

By Shneur Zalman Berger



Rabbi Yehoshua Korf a”h  
in a picture taken in recent years

## MENAHIEL OF TOMCHEI T’MIMIM IN CHARKOV

Rabbi Yehoshua Korf a”h, was born in Kremenchug in the Ukraine in Adar 5665/1905. His father was Rabbi Gedalia Korf. Coming of age after the Communist revolution, he learned in underground yeshivos Tomchei T’mimim in Kremenchug, Rostov, Poltava, and Charkov.

In 1929, when he was only 24, he ran Yeshivas Tomchei T’mimim in Charkov. It was his responsibility to find secret places to learn and to provide food and

clothing for the talmidim. Despite his many involvements he also found time to teach the T’mimim Nigleh and Chassidus. He was considered a *baal kishron* (gifted student) and excelled particularly in the study of Chassidus.

R’ Korf married Chaya Rivka Robinson, the daughter of Rabbi Ben-Tzion Rubinson, from Karlevitz. Before World War II, R’ Korf lived in Charkov, where his sons and a daughter were born. During the war, the Germans invaded the Soviet Union and he fled with his family to Samarkand, where many Jewish refugees sought refuge.

In his home in Samarkand he hosted farbrengens and he taught in the underground yeshivos Tomchei T’mimim along with his brothers-in-law, the mashpia R’ Mendel Futerfas and R’ Moshe Rubinson.

At the end of the war R’ Korf went to Lvov, and when he arrived in the DP camp in Poking, Germany he continued working in the field of chinuch, being on the staff of Yeshivas Tomchei T’mimim there. From there he went to France and in 1953 he and his family arrived in New York and settled in Crown Heights.

## THE MATZO BAKERY

R’ Korf was a genuine Chassid who learned and taught Nigleh and

Chassidus to young and old throughout the years, while running a business, a matza bakery that he founded on the East Side about a year after he arrived in NY. The Rebbe wrote to him:

**In response to your informing me that on 29 Adar I, when we increase in joy, which is Erev Rosh Chodesh Adar II, when we increase in joy – I understand that you are beginning to bake matzos.**

**May it be Hashem’s will that it be fulfilled in you and you shall guard the matzos, as in the drasha of Chazal, so that there will also be drawn down material success in the form of ample parnasa. Just as with ruchnius, we draw down from this (matzo) for the entire year, this should also be a good beginning for sufficient parnasa for the entire year (*Igros Kodesh*, vol. 8, #2498).**

The Rebbe’s matzos were baked in his bakery, i.e., the matzos that were placed on the Rebbe’s table as well as the matzos that the Rebbe sent around the world.

R’ Korf worked to support his family but his main interest was the study of Chassidus. He authored an explanation of *Tanya* called, *Likkutei Biurim B’Seifer HaTanya*, which he published with the Rebbe’s encouragement. The Rebbe himself added dozens of handwritten explanations.

When he submitted the drafts of



the book to the Rebbe, he received a letter dated 24 Teives 5728:

**I received your letter and the editor's galleys of the compilation of elucidations in *Tanya*. May your strength be true [note: an expression of thanks said as a blessing], and the merit of the many depends on you...with blessings for success in your publishing of this book, which will certainly also help in spreading the wellsprings and bringing good news (*Igros Kodesh*, vol. 25, p. 79).**

The book wasn't published right away and the Rebbe wanted to add to R' Korf's explanations. This is what was written in a diary that contains some quotes from the Rebbe that were said in private:  
"Sunday, 10 Adar 5728 [the

Rebbe said:] "I heard that more can be added to Korf's book..."

Since the book was published it is must-reading for anyone teaching *Tanya* in depth. The Rebbe referred people to learn this book.

## MASHPIA AND SHADAR

As a result of the Rebbe's urging people to appoint mashpiim for every community, three mashpiim were chosen for Crown Heights: Rabbi Korf, Rabbi Avrohom Drizin, and Rabbi Peretz Mochkin.

From time to time, R' Korf traveled to cities in the US in order to raise *maamud* money (money to support the Rebbe's household). Upon his return, he would have

yeichidus and tell the Rebbe about his work to raise maamud and to inspire Jews to strengthen their observance of Torah and mitzvos.

In 5750, with the Rebbe's agreement, R' Korf was appointed as a member of the Vaad Agudas Chassidei Chabad in the US.

R' Korf passed away on 29 Kislev at the age of 102. He is survived by his sons R' Gedalia Korf of Crown Heights, R' Avrohom Korf, shliach in Miami, the mashpia R' Pinchus (Pinye) Korf of Crown Heights, Mrs. Bas-Sheva Shemtov, shlucha in Detroit, grandchildren and great-grandchildren and a fifth generation who go in the way of their grandfather, the path of Torah and Chassidus.



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# A DAILY DOSE OF MOSHIACH & GEULA: 22-28 TEIVES

Collected and arranged by Rabbi Pinchas Maman; Translated by Michael Leib Dobry

## 22 TEIVES: LEARN AND COMPLETE TORAH OHR AND LIKKUTEI TORAH

(In order to take action to bring about the days of Moshiach, we must accept good resolutions)...

This is particularly so when we also accept the good resolution of learning the entire seifer *Torah Ohr* and *Likkutei Torah*, all of its parts until their conclusion.

For through the Torah study in such matters, we further hasten the spiritual process of channeling down in actual deed.

*(Shabbos Parshas Chayei Sara 5752)*

## 23 TEIVES: THE SHMONEH ESREI TO BE RECITED OUT LOUD IN THE FUTURE TO COME (A) – A CONTRADICTION TO THE ESSENCE OF T'FILLA?

“Furthermore, it will also be understood that the matter of the silent *Shmoneh Esrei* is only in these times, when *nukva* (the female spiritual aspect) is on the level of *mekabel* and not *mashpia*, whereas in the Future, when it will be elevated to the level of *mashpia*, as the masculine aspect itself, the *Shmoneh Esrei* will then be recited with a loud voice. Indeed, there will then be “the voice of a bride.” This should suffice to understand the matter.

*(Torah Ohr, concl. Parshas VaYigash)*

At first glance, this requires some deliberation, since according to the inner teachings of Torah (the opinion of the Zohar), the matter of silent t'filla derives from the very essence of prayer, which is the ultimate level of *bittul b'metzius* in davening, the true quality of the *Amida* prayer (corresponding to the world of Atzilus).

If so, how can it be that in the Future to Come, t'filla will be with a loud voice – a contradiction to bittul? ...

## 24 TEIVES: THE ALTER REBBE'S YAHRTZAIT THE SHMONEH ESREI TO BE RECITED OUT LOUD IN THE FUTURE TO COME (B) – REVELATION OF THE QUALITY OF BITTUL

The explanation is that in the Future to Come, bittul will be at the ultimate level of perfection, to the point of “and the glory of G-d will be revealed and all flesh will see it together,” i.e., flesh in and of itself will “see” G-dliness; it will be revealed in every being that there is nothing else, no other existence [besides G-dliness]. Furthermore, within Israel there will be revealed that Israel and the Holy One Blessed Be He are completely “one,” in a way that their very being is the Essence, as it were, in a manner of “Who are the kings? The rabbanim,” i.e., their very being is the King. Then, the quality of complete bittul in davening will be revealed. Thus, t'filla will be in a loud voice – the concept of the revelation of the quality of bittul.

*(Likkutei Sichos, Parshas VaYigash 5752)*

## 25 TEIVES: INFLUENCING THE NATIONS OF THE WORLD TO FULFILL THE SEVEN NOACHIDE LAWS

Since our generation is the last generation of Exile and the first generation of Redemption, it has a special emphasis on the work of the Jewish People to influence the nations of the world in all matters of goodness, justice, and honesty – through their

fulfillment of the Seven Noachide Laws. This is a preparation that closely precedes the fulfillment of the destiny of “Then I shall turn to the nations in clear language, etc., to serve Him as one,” until “the whole world will have no involvement except to know G-d alone...as is written, ‘For the earth will be filled with the knowledge of G-d as the waters cover the sea’” (as the Rambam writes in the concluding words of his seifer).

*(Shabbos Parshas Naso 5751)*

## 26 TEIVES: GETTING B'NEI NOACH TO BE INVOLVED IN TZ'DAKA – TZ'DAKA MAKES ATONEMENT FOR B'NEI NOACH

...(and the instruction) to have an effect upon the nations of the world to be involved in tz'daka, as we see that it is much easier to carry out tz'daka activities, both in relation to the nations of the world and the Jewish People.

Furthermore, we should note the Talmudic debate on the obligation of the children of Noach with regard to tz'daka, and the explicit section in Gemara on the pasuk, “The kindness of the nations is a sin (*chatas*),” which concludes with the interpretation of Rabbi Yochanan ben Zakai: “Just as a sin offering (*chatas*) atones for Jews, similarly, tz'daka atones for the nations of the world.”

*(Shabbos Parshas Mishpatim 5752)*

## 27 TEIVES: THE SOUL OF MOSHIACH IS FROM THE HIGHER WORLD

It is written, “Tzion bears her sons,” and the birth of a son alludes to the strength and fortitude (male) of the True and Complete Redemption, an eternal redemption through our Righteous Moshiach, not to be followed by exile. That is, the bearing of a son alludes to the birth (revelation) of the soul of Moshiach, which is on the most supernal level, from the higher world.

*(Parshas Tazria-Metzora 5751)*

## 28 TEIVES: MELECH HA'MOSHIACH IN S'DOM – THE LIGHTS OF TOHU IN THE VESSELS OF TIKKUN

Chassidus explains that the reason S'dom was punished to be utterly destroyed is because the conduct of S'dom – the opposite of peace and unity – is the path of the world of Tohu (Chaos), as Tohu is “each one on its own, branching out separately”... Furthermore, this is the concept of the ruin of S'dom and Amora, etc., in the manner of “breaking” the world of Tohu...with the objective of “destroying in order to build,” for the creation of the world of Tikkun, the concept of inclusion and unity, etc.

This is also what is said in the Midrash [on the pasuk], “I have found Dovid, My servant” – Where did I find him? In S'dom.” At first glance, this is astonishing. How can it be possible for Dovid Malka M'shichei to be in S'dom of all places? However, this is said with respect to its inner quality, the revelation of the lights of Tohu. Therefore, “I have found him in S'dom” specifically, for this is the concept of Dovid Malka M'shichei, through whom there will be the revelation of the lights of Tohu (higher than measure and limitation), except that they are drawn specifically into the vessels of Tikkun.

*(Likkutei Sichos, Parshas VaYeira 5752)*