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# A TRUE PERSONAL REDEMPTION: ATTAINING WHAT IS BEYOND OUR REACH

Likkutei Sichos, Vol. 31, pg. 23-27  
Translated by Boruch Merkur

The Torah portion VaEira begins by relating G-d's words to Moshe (in response to his complaint (at the end of Shmos<sup>1</sup>), "Why have You harmed this nation? etc."): "G-d spoke to Moshe, and He said to him, 'I am G-d. I appeared to Avrohom, to Yitzchok, and to Yaakov with [the name] Keil Sha-dai, but My name Havaya, I did not make known to them. Also, I established My covenant with them, etc., and I remembered My covenant. Therefore, say to the children of Yisroel, 'I am G-d, and I will take you out from under the burdens of the Egyptians, and I will save you, etc., and I will redeem you, etc., and I will take you, etc., and you will know that I am G-d, etc.'"<sup>2</sup>

Understood on a literal level,<sup>3</sup> the inference is that Moshe should not worry that "You have not saved Your people,"<sup>4</sup> for the time has now come for the fulfillment of G-d's promises to the Patriarchs to redeem the children of Yisroel from the land of Egypt.

However, an explanation is needed as to the significance of (apparently) minimizing the promise to the Patriarchs – that "I appeared to Avrohom, etc., with [the name] Keil Sha-dai, but My name Havaya, I **did not** make known to them."

Rashi explains in his commentary<sup>5</sup> that the intent of Scripture here is that in the times of the Patriarchs, G-d had still not fulfilled his promise. To that end, Rashi comments that the meaning of, "but My name Havaya, I did not make known to them," is that "I was not recognized by them with My attribute of **being true** [to my word]" (insofar as He had not yet fulfilled His promises), but now the time has come to fulfill the promise. The main thrust of the difficulty, however, remains intact. Namely, how is it significant **here** that in the time of the **Patriarchs** the promise of the Holy One Blessed Be He had not been fulfilled?

Moreover, all words of Torah provide eternal **lessons** ("Torah" is a term that means "instruction"<sup>6</sup>) for every single

Jew, throughout all generations. What then is the lesson we derive from this information – that "My name Havaya, I did not make known to them"?<sup>7</sup>

We must also understand the precise wording of the text, "I appeared to Avrohom, to Yitzchok, and to Yaakov." For, at first glance, it should have been stated more concisely,<sup>8</sup> "I appeared to your Fathers"<sup>9</sup> (or the like). Even if there is a reason why it is preferred to mention the names of the three Patriarchs, it should have said,<sup>10</sup> "I appeared to Avrohom, Yitzchok, and Yaakov." Why is the enumeration of their names interrupted with the word "el" ("**el** Yitzchok, **v'el** Yaakov")?<sup>11</sup>

2. On the verse, “G-d spoke to Moshe, and He said to him, ‘I am G-d,’” the Alter Rebbe explains<sup>12</sup> that this entails (not only consolation and a promise, but also) a response and answer to Moshe’s complaint, “Why have You harmed this nation?” for this emphasizes that the redemption from Egypt is comprised of the revelation of the name **Havaya**, “I am G-d,” as explicitly mentioned in the continuation of the Scripture: “Therefore, say to the children of Yisroel, ‘**I am G-d**,’ etc., and you will know that **I am G-d**, etc.” And in order to merit the revelation of the name Havaya, an extremely lofty revelation, there must first be an extremely harsh exile (“harmed”).

Scripture adds that for this reason this revelation did not take place in the times of the Patriarchs, [rather] “I appeared to Avrohom, to Yitzchok, and to Yaakov with [the name] Keil Sha-dai, but My name Havaya, I did **not** make known to them,” for the wondrous quality of this revelation, even the Patriarchs did not merit, “My name Havaya, I did not make known to them.” (The revelation of G-d that

<sup>5</sup> On the verse.

<sup>6</sup> See Zohar III 53b; Gur Aryei B’Reishis, beg., in the name of the Radak.

<sup>7</sup> Elsewhere (*Likkutei Sichos* Vol. 3, pg. 855, end, ff.; Vol. 16, pg. 52 ff.; see also *Likkutei Sichos* Vol. 6, pg. 38 ff) the lesson is explained according to the commentary of our Sages, of blessed memory (also cited in Rashi here 6:9), that here Scripture intends to describe the virtuous quality of the Patriarchs in comparison to Moshe Rabbeinu, for they did not question the character of the Holy One Blessed Be He [notwithstanding the fact that He did not fulfill His promise to them in their lifetimes].

However, the question inside the text here is according to the **literal** meaning of Scripture, which is that it comes to inform us only that “My name Havaya, I did not make known to them.”

<sup>8</sup> As **Rashi** comments on the verse, “To the Patriarchs.” Indeed, there is a well known debate among the commentaries on Rashi regarding what Rashi is adding to the explicit wording of the text. See *Likkutei Sichos* Vol. 3, pg. 860; Vol. 16 *ibid*.

<sup>9</sup> As in Shmos 3:13; Bo 13:5; *ibid* 11, among several other places.

<sup>10</sup> As it does immediately thereafter (6:8), “to give it to Avrohom, to Yitzchok, and to Yaakov.” [That is, here the text uses the prefix Lamed instead of the word “*el*.”] See Shmos *ibid* 15:16, and similarly in several other places.

<sup>11</sup> To note what our Sages, of blessed memory, relate (Moed Katan 26a),

“The occurrence of the words ‘*al*,’ ‘*al*’ indicates an interruption of the matter.”

<sup>12</sup> *Torah Ohr* VaEira 56a, end ff. (*Maamarei Admur HaZaken: Parshios* VaEira, pg., 226 ff). See at length *Toras Chaim* VaEira (91b ff), *Ohr HaTorah* *ibid* (Vol. 7, pg. 2549 ff), among others.

<sup>13</sup> Chagiga (12a), cited in *Torah Ohr* *ibid* (56c).

<sup>14</sup> Especially as explained (see *Ohr HaTorah* VaEira, pg. 126 ff, Vol. 7 *ibid*, among several other places) that the revelation of the name Havaya here is of the **Supernal** Name Havaya (whereas the Patriarchs, although in several occasions the name Havaya is mentioned in their regard, only the Lower Name Havaya was revealed). Indeed, this is the intent of Rashi on the verse, “I was not recognized by them with My **attribute of truth**.”

<sup>15</sup> See *Tanya Shaar HaYichud V’HaEmuna* Ch. 7 (82a), according to Raaya Mehemna Parshas Pinchas (257b, end).

## ***In order to merit the revelation of the name Havaya, an extremely lofty revelation, there must first be an extremely harsh exile.***

the Patriarchs experienced was only at the level of “Keil Sha-dai,” which is a manifestation of the Holy One Blessed Be He that is limited in order to accommodate the worlds (as in the meaning of the name Sha-dai, “for I said to My world: enough (*dai*)!”<sup>13</sup>), whereas the name **Havaya** is G-d’s Essential Name,<sup>14</sup> as it transcends the boundaries of the world – “He was, is, and will be in the same instant.”<sup>15</sup>) This great revelation [the revelation of the name Havaya], therefore, requires the special preparation of the descent into exile, etc.

[To be continued be”H.]

### NOTES:

<sup>1</sup> 5:22.

<sup>2</sup> 6:2-7.

<sup>3</sup> According to Rashi’s commentary on the Torah portion.

<sup>4</sup> Shmos 5:23.

# WHY SHLITA?

By Rabbi Zalman Hertzel

Translated By Michoel Leib Dobry

*Beis Moshiach Magazine is pleased to present the preface and first installment from the seifer Shlita by Rabbi Zalman Hertzel, discussing the faith of Lubavitcher chassidim in the seventh generation.*

## FAITH OF CHASSIDIM IN THE SEVENTH GENERATION

In recent years, there have been many discussions concentrating on the main issue of these times – the significance of the announcement of the Redemption and the nature of the eternal life of the leader of the generation.

There are those who have related to this important subject with the utmost seriousness by opening the Torah sources and learning them in the appropriate manner. These people want to know, without any preconceptions or the like, what the Rebbe really says.

However, there are also those who have not managed to correct their external outlook, relating to this subject in an inappropriate and undesirable manner (to say the least). To our great regret, the manner of their approach represents a new method of ridiculing and disgracing faith in the Rebbe's words, while using all available means of cooling Jews off

from their burning faith and hiskashrus to the leader of the generation.

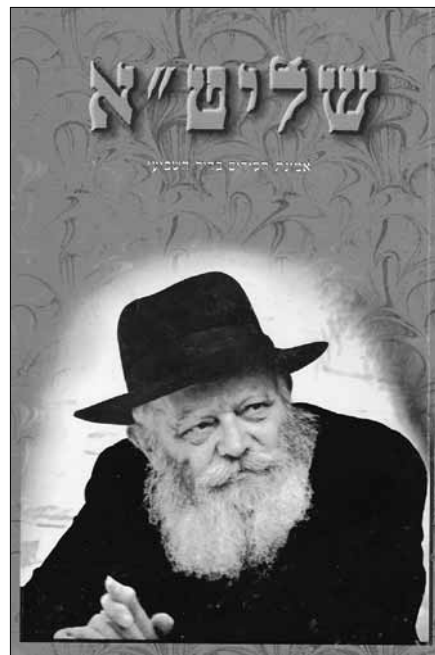
This approach has obfuscated a true and serious discussion, which would be appropriate for such a lofty subject, an in-depth consideration of the sources, available to any chassid trying with all his strength to grasp the “kliamke,” the words of the Rebbe himself.

The series of writings we now present are the declared property only of those who consider themselves among the first type. To those who, for whatever reason, consider themselves in the second classification, we say in advance:

What's written here is not meant for you. The purpose of this series now before us is an honest and in-depth discussion of the Rebbe's statements and conduct, on the basis of which we can determine the correct conduct for today.

Here are some examples of questions that will be explained in the coming chapters of this series:

If the Rebbe himself was



accustomed to write titles in reference to the Rebbe Rayatz that apply to someone no longer among the living, such as “in holy and righteous memory for life in the World to Come,” and as loyal chassidim commanded to copy the Rebbe's conduct, why don't we act accordingly instead of constantly preaching a mode of conduct in contrast to what the Rebbe himself did?

Can anyone just take the Rebbe's sichos and interpret them as he wishes, in the manner of the Mishna in Brachos: “**Everyone** who wants to take on the Name may take it on?”

What is the absolute measure against which it can be determined who is right in this seemingly never ending argument that has continued over the past several years?

Have all boundaries been broken, and is everyone allowed to spread and publicize the Rebbe's holy teachings and opinions whenever and wherever he wants?

Why are there chassidim who deliberately ignore all the more

moderate answers the Rebbe revealed regarding publicizing the identity of Moshiach?

What is the “formula” by which we can properly understand all those sichos that the Rebbe delivered in recent years, particularly from 5750-5752?

## WHY SHLITA?

To begin our discussion, we first must clarify something that the more that it is emphasized, the better: Many of the questions generally stem from a lack of basic knowledge on the subject. The subject of Moshiach in general, and particularly the Rebbe’s

different from those that preceded it, starting literally in the most recent years, and the connection to the announcement of the Redemption.

This lack of knowledge, as expressed in questions and perplexity not relevant to the subject, regrettably lead to conclusions and actual consequences in matters that carry immense responsibility.

## WHERE DOES THIS LACK OF KNOWLEDGE TAKE US?

As a means of illustrating how much damage the lack of

***These are extremely fundamental concepts that pass like a scarlet thread through everything connected with the modern-day relevance of the announcement of the Redemption. But more than that, they are based upon the solid foundations of faith and hiskashrus to the Rebbe.***

announcement of the Redemption, is not merely summed up in the prophecy of “Hinei Hinei Moshiach Ba” or the proclamation of “Yechi Adoneinu” alone. These are extremely fundamental concepts that pass like a scarlet thread through everything connected with the modern-day relevance of the announcement of the Redemption. But more than that, they are based upon the solid foundations of faith and hiskashrus to the Rebbe, built on the complete infrastructure of the teachings of the Redemption in general and a new era completely

knowledge can cause, we will bring an example, and as is usually the case with such illustrations, the example is a bit extreme:

In the early days of the chassidic movement, misnagdim came out and made a great tumult in protest to the conduct of the chassidim, who spent an unusually long time involved in the avoda of davening. One of their complaints was that chassidim who followed this custom were guilty of bittul Torah, as the study of Torah is a Biblical commandment, “you shall meditate therein day and night,”

constantly obligating a Jew at every moment, with no limitations on time, whereas prayer is only a Rabbinic commandment. Furthermore, when they are involved in prayer at length, even adding time through preparation for davening – immersing in a mikveh, contemplation upon the greatness of G-d, etc. – they waste valuable time better used for Torah study. All those hours not allotted to the in-depth discussion of Torah are deemed as bittul Torah. Indeed, it is true that prayer is a great and most important mitzva, but why the need to invest and toil so many hours in preparation? “What shall become of Torah?” the misnagdim complained.

This difficult “question” is what succeeded in inciting the masses who didn’t know about the importance of prayer. However, the Chassidic movement was naturally unaffected by this question, just as it was not affected by other such questions. In fact, the Alter Rebbe wrote a reply to this question in a special letter (*Igros Kodesh* Admur HaZakein, Vol. 1, pg. 33):

**“Those who say that prayer is [a] Rabbinic [command] never saw illumination in their lives, for even though the prayer liturgy and [its recitation] three times a day were established by the Rabbis, its main concept and essence is the foundation of the whole Torah to know G-d and to recognize His greatness and His glory...”**

Indeed, it is explained at length in numerous places throughout the teachings of chassidus (see *Likkutei Torah*, Parshas Balak, “Lo Hibit Aven”) about the essence of prayer and its role in Avodas Hashem, for davening is the backbone that keeps the whole body erect, upon which the complete functioning of the human body depends.

***Without a sharp  
and compre-  
hensive look at  
this subject,  
questions arise  
that can lead to  
grievous  
consequences.***

So, we have a question that stems from a lack of knowledge about the very essence of the avoda of t'filla – and the answer is rather clear-cut.

**BODY AND SOUL**

How exactly does this question disappear?

It is rather simple: If we take everything in an external and superficial manner, it naturally arouses and raises all types of questions about “the time of davening,” “bittul Torah,” and the like. However, when we stop and contemplate upon the essence of prayer: What is prayer? What should a person be doing when he davens? Why did the Sages place limits upon the time for prayer? Why did they set a liturgy for davening? As a result, all the other questions fall by the wayside.

Everything has a body and a soul. There is the simple external understanding and there is the deeper understanding, hidden behind the plain perception. From the very outset, chassidus has dealt with the search for the soul of the matter and not settling merely for the body.

When we deal with the body, i.e., the dry halacha, there are many things that don't seem to work out, as it were. However,

when we are also aware of the inner essence of davening, we understand that not only are these things not in contradiction to halacha *ch"v*, but more than that, it reveals that they are essentially one entity – as body and soul – complementing one another.

Despite the fact that this concise answer (as explained at length in chassidic teachings, as mentioned above) was not readily accepted then as an established fact, with the passage of time, the flood of opposition and inquiry over this conduct has diminished. Today, such complaints are hardly voiced, and the current situation proves what the involvement in the avoda of t'filla has brought, as opposed to those who don't emphasize it as much.

Another example:

Among other things, our teacher, the Baal Shem Tov, is known for bringing a new component to our serving G-d – the avoda of simcha.

In his time, the misnagdim simply couldn't grasp this mode of conduct, claiming: In the time of the exile, when the Beis HaMikdash remains destroyed, how can someone be happy? Haven't our Sages, of blessed memory, already said that “it is forbidden for a person to fill his mouth with laughter in this world”? We never saw such conduct among our fathers, so what's the purpose to all this simcha?

In our times, however, we no longer have a need to explain this chassidic conduct, as it has been transformed into the inheritance of all. Torah scholars constantly teach about the great importance of simcha, mixing in concepts to be found only in chassidic texts. Nowadays, there is the newer technique of holding “concerts” with vocalists and the like, geared

for the “Torah observant” crowd. So what happened to the aforementioned saying of our Sages? What songs are played at misnagdishe weddings and celebrations other than chassidic songs? (Of course, this really isn't “their fault,” since their Torah leaders never passed songs and niggunim on to them, so for lack of an alternative, they adopted the niggunim sung in chassidic circles...)

**COMPETING ON  
THE ISSUES**

These complaints, which seemed to be quite justified on the surface, based on the pillars of halacha with clear sharp proofs, uttered by leading Torah giants such as the gaonim of Shklov(!), quickly gave birth to the absolute hatred and exclusion of the chassidic community. The powers of evil had succeeded, and like a “well-oiled machine,” the misnagdim spread false and baseless rumors about the chassidim.

They testified to their leaders that they saw a chassid engaged in mixed dancing, and eating meat and drinking wine on Tisha B'Av – some very serious charges indeed. However, what they neglected to point out was that the chassid was dancing with his infant daughter, and the drinking of the wine and the eating of the meat was on the ninth of Av that fell on Shabbos. Why did they go to such great lengths? Because at the time, they couldn't restrain their hatred and control their venom against the chassidim.

There's no need to go back that far, as such things happened on more than one occasion during the previous generation. At a farbrengen on Shabbos Parshas Ki Sisa 5745, the Rebbe spoke about his father, the holy rav, R. Levi

Yitzchak, of blessed memory  
(*Hisvaaduyos B'Lashon HaKodesh*  
5745, Vol. 3, pg. 1482):

**"When my revered father and teacher, of blessed memory, assumed the position of rabbinical authority...there were those who couldn't stand the fact that they had chosen a chassidic rav, and particularly 'a Lubavitcher rav,' and they looked for ways how to get rid of him. They didn't have to look very far, because as he was a 'Lubavitcher,' they already had a surefire method: slander!... There was a slanderous report that he was not fit to be the rav of this important city, since they saw him drinking brandy, holding the arm of the 'shoemaker' and dancing with him..."**

**"And in fact, this report was 'baseless'... This was no ordinary shoemaker, rather he was a great chassid in his knowledge and understanding of chassidus, and especially matters of avoda, but for the purpose of making a living, he had to be a shoemaker.**

**"...At farbrengens, they would naturally take a little mashke....and as the farbrengen continued, those present would break out in chassidic dance, such that my revered father and teacher actually danced a little with the shoemaker after a little mashke, and this was 'the**

**foundation' of the slander..."**

And according to the chassidic saying on the pasuk (Parshas VaYishlach) "When he saw that he could not prevail against him, he touched the socket of his hip" – when the misnaged sees that he can't compete on the issues against views based on the teachings of chassidus, he is then left with no alternative other than to attack them with smears and libel, to the point of causing actual physical harm.

In fact, there are whole chapters in history about the persecution suffered by chassidim at the hands of their misnagdishe brothers, who set as an ultimate objective the uprooting of the chassidic approach from the world forever. They did everything within their power, **and more than that**, in order to extinguish *r"l* the chassidic communities.

Why have we spent so much time on this matter? To illustrate what was stated at the outset on the importance of studying in-depth about the Redemption in general and the announcement of the Redemption in particular, for without a sharp and comprehensive look at this subject, questions arise that can lead to grievous consequences as it pertains to "the misnaged with you."

These narratives also strengthen what we specified at the outset

regarding the purpose of this series. They are designed only for an honest and straightforward deliberation, devoid of any possibility of using the subject for personal interests, hatred of one's fellow Jew, and harming the cause of unity among chassidim.

\* \* \*

To receive a clear answer to all those questions posed above, we must focus upon the one issue confronting us today.

There are those who object to the custom among chassidim to write the titles "Our holy and revered Master, Teacher, and Rebbe, Melech HaMoshiach Shlita" in connection with their spiritual leader. Some complain about all the titles, others only complain about some of them. On this occasion, we will relate primarily to the title "Shlita," since the other titles seem to bother people far less. From a certain point of view, the explanation of the title "Shlita" can also put questions to rest regarding the other titles, on the level of "included within two hundred maneh."

First, we will analyze the questions raised by this conduct, and afterwards we will use the measuring stick necessary to determine how to respond to these questions. In other words, we will look for the point of origin that will enable us to get out of the

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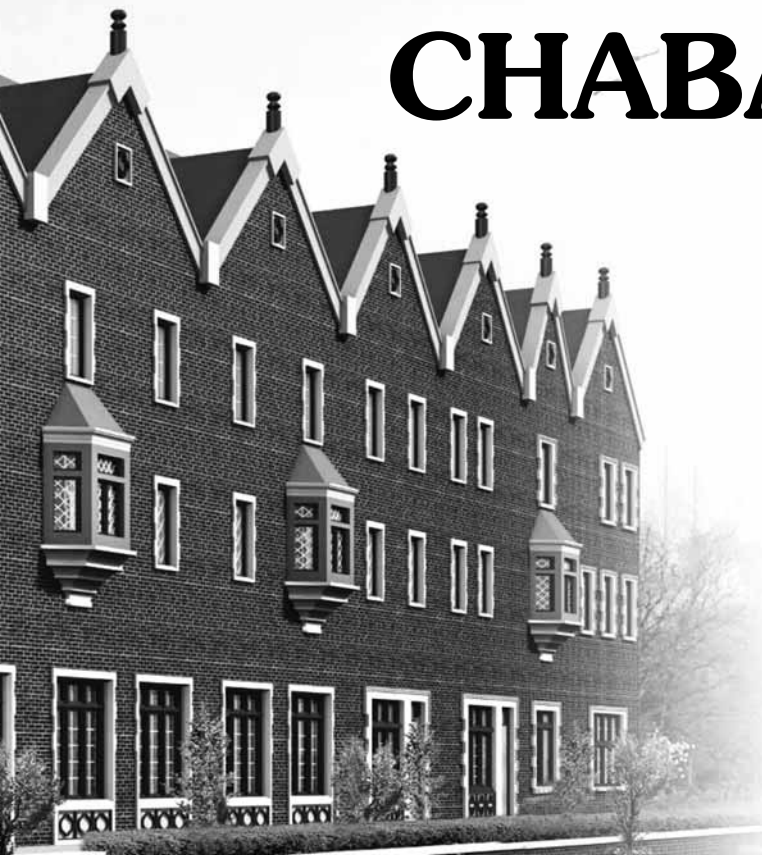


*Rabbi Yosef Tzvi Carlebach has marked 30 years on shlichus in central New Jersey. The empire he has built at Rutgers University and in the surrounding cities, are a model for other shluchim. \* What is the secret to his success? Where did he get the resources to build this empire and sustain it? How do his supporters react when they see the B'suras HaGeula and "Yechi" on his advertising materials? \* An interview with a shliach who gets results.*



# HOW TO BUILD A CHABAD EMPIRE

By Rabbi Sholom Yaakov Chazan



four-and-a-half-storey building that looks like 770. It was the biggest Chabad house in the US and R' Carlebach thought he had arrived.

Another decade went by and the new building became too small for the hundreds of students who visited every day. On Shabbos, more than 500 students show up. Once again, miraculously, R' Carlebach was able to buy a lot adjacent to the Chabad house where he could expand. This makes it the largest Chabad house in the world!

In addition to his work at the university, R' Carlebach is the rabbi of the community of Wayside, and he oversees an empire of shlichim: R' Boruch Goodman who is the shliach at Rutgers and a rabbi in the religious community of Highland Park; his son, R' Menachem Mendel who is a shliach in south and north Brunswick; his son-in-law, R' Leibel Shapiro who is a shliach in Deal, where wealthy Syrian Jews from New York and New Jersey congregate; R' Yehuda Spritzer who is shliach in Monroe and its environs; R' Aryeh Goodman who is shliach in east Brunswick where the largest Jewish community in the area is; R' Shraga Crombie who is responsible for the publications and internet sites of the Chabad houses in the area.

In a conversation I had with R' Carlebach in his spacious office on the second floor of the Chabad house, I asked:

**What do you feel thirty years after you started out on shlichus?**

"At the Kinus HaShluchim 5748 the Rebbe said that the young shluchim should look around them at the shluchim who were on shlichus for ten years, twenty years, thirty years, and see how they managed materially. I was in my tenth year of shlichus at the time and when I looked at how I was doing materially, I thought it couldn't be better. I had just been officially appointed as rav of the shul in my neighborhood and had begun receiving a regular salary. After a decade on shlichus I could finally focus on shlichus with students without

**R**abbi Yosef Carlebach started out on shlichus in 5738/1978 in Room 401, a small room that the administration at Rutgers agreed to give him for outreach to the 7000 Jewish students (out of 52,000 students) on campus. Four years later, when a building was bought for the Chabad house a few streets away from the university, R' Carlebach thought he had arrived.

Ten years went by and the large building became too small to contain the hundreds of students that came by. Miraculously, R' Carlebach was able to buy a building on the main street of the university and there he built a four-and-a-half-storey building that looks like 770. It was the biggest Chabad house in the US and R' Carlebach thought he had arrived.

Ten years went by and the large building became too small to contain the hundreds of students that came by. Miraculously, R' Carlebach was able to buy a building on the main street of the university and there he built a

***“When I have the Rebbe’s brachos, I am positive that I will raise all the money in time and the construction will take place without a problem.”***

worrying about my personal income and I thought that this was the best possible situation a shliach could be in.

“However, when you are on the Rebbe’s shlichus, within a few years the work doubles and triples, to the point that looking back, the work of the previous decade looks minor in comparison. I wondered how I could have thought that I had reached the ultimate in achievement.

“One thing I can tell you for sure – most of our breakthroughs during our thirty years of shlichus were absolutely against nature. According to the normal way of things, we didn’t have a chance to buy land within the campus and to build a huge building designed like 770, and certainly not to expand it. But we wrote to the Rebbe at every stage and asked for his bracha, and saw miracles.”

**Can you be more specific?**

“Rutgers University is in the city of New Brunswick, but it actually operates as a city within a city. One of their strictest laws is that the university does not sell buildings or plots of land within their campus. Four campuses were built on land that belongs exclusively to the university. As for the central campus, which is built on land

belonging to the municipality of New Brunswick which has a few privately owned lots left, the university plans on buying every inch. The importance the university accords the main campus area is comparable to the importance that Mid-Manhattan has to New York City.

“They are quite zealous about this and I learned about this personally when I heard about a building in the university area that was up for sale by bid. I presented a bid and within a few hours the vice president of the university called me and firmly asked me to retract my bid. I said: What do you mean? We want to buy the building! His answer was brief and to the point: Rabbi Carlebach, you might make them rich with your bid, but you will not get the building.

“From his tone I gathered that it wasn’t worth dealing with them and having no choice, I removed my bid. I knew that if I tried to fight them, Chabad’s work would be seriously compromised and obviously, I preferred that our work carry on.

“A few years later, at the beginning of the 90’s, I heard about another building that was up for sale. The building had been used a students’ club but after illegal activities had taken place there, the administrators of the place were not allowed to use it and the building had been empty for four years. The owners decided to put it on the open market and when I found out about this, I wrote to the Rebbe and asked for his bracha that I succeed in buying the building.

“I also met with the vice president of the university, with whom I had formed an excellent relationship over the years, and I asked him to allow me to buy the building. He said he couldn’t promise, but he would try. In the end, the university didn’t even present a bid and I got the building.

“After my engineer examined the building, I was told that the existing structure was terrible and it needed to be destroyed down to the foundation and replaced with a new building. A new problem arose in that in the Land Registry Office from 1920 it said that any change in the building had to be approved first by the administration of the university. With the Rebbe’s bracha, they approved all my plans.

“Another problem cropped up during construction. According to local building codes, a building as large as ours had to have 200 parking spaces. In our plans there was room for only 19 places. The truth is that aside from isolated events in which guests came from outside the university, we didn’t need that many parking places because the hundreds of students who came did not drive. But the law is the law. The end of the story was that my good connections with the university administration stood me in good stead here too, and they gave me a letter which stated that I could use the university’s huge parking lot whenever I needed it.

“One time, the vice president of the university said to me: Rabbi, you have no idea what a revolution you’ve made here. Not at your Chabad house but here, at the university offices. I remember how people used to behave decently and then, as the years went by, it all deteriorated, until you came, and slowly, you are restoring the moral atmosphere that we once had. Thank you!”

\* \* \*

When I toured the building I couldn’t help but be impressed by its magnificence, both externally in the façade that resembles 770 and inside, where the building is beautifully appointed.

In the entrance to the building I was greeted with a sign which says, “Boruch HaBa Melech

HaMoshiach” and the Rebbe’s prophecy, “The Time of Your Redemption has Arrived.”

Additionally, in the sign there is embedded a brick that was taken from (the original) 770 and is the cornerstone of the Chabad house.

The first floor has a shul with seating for 400 people, as well as a dining room and two separate kitchens, for meat and milk. As in the original 770, this building has “the Rebbe’s room.” There is also a library of Jewish books. In accordance with the Rebbe saying that a Chabad house ought to be open round the clock, the main entrance to the Chabad house is open 24 hours a day.

On the second floor, in addition to beautiful offices, there are classrooms where local children learn. The school, as well as the many activities that take place throughout the building, is run by R’ Boruch Goodman, the rabbi of the university.

The third floor is where the girls dormitory is located. R’ Carlebach explained: “The idea is based on what our Rebbeim have taught us - that material aid will lead to spiritual aid. We provide beautiful dormitory rooms for dozens of girls, including all necessary services, and the girls

attend the shiurim that take place here.

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“We provide three meals a day and basically, the Chabad house is a Jewish environment within this alien atmosphere. We have acquired a wonderful reputation and many Jewish families send their daughters to this university so they can be in this dorm. The dorm is full to capacity and many more students want to live here.”

On the fourth floor, sixty large Chanuka menorahs are stored. They are placed on inter-city highways throughout the state of New Jersey. The fourth floor also contains dozens of other items that the Chabad house uses throughout the year. The basement contains a beautiful, marble mikva.

**How were you able to buy additional land, next to your building, no less?!**

“If buying the original property

was miraculous, then buying the adjacent property which enabled us to triple our space and become the largest Chabad house in the world, was even more miraculous.

“For quite some time, the building was too small for all our work. Every Friday night, for example, over 400 students packed into the dining room and they were very crowded. Sometimes there are 500 and even 600 students and you just can’t move. We had to expand and build a huge hall for events that could contain 700-800 students comfortably.

“The problem was that these plans were nice on paper but on university property it wasn’t realistic. We wrote to the Rebbe, asked for a bracha, and waited for a miracle, which took place shortly and from a completely unexpected direction.

“At our dinner I was surprised to meet the vice president of the university, a woman and a non-Jew who had never had anything to do with our work. She was supposed to attend a different dinner and came to our dinner in error. She heard the speakers praising the work of the Chabad house and she found it interesting, and so she decided to remain at our dinner. I took the opportunity to ask her to speak.

“After the dinner we arranged to meet and that is when I told her about our lack of space. After hearing all the details, she said she had an idea. On the street where the Chabad house is located, there was a house that belonged to a lawyer and the university was very interested in buying it from him. She said, ‘He’s a man with strange principles and despite all our efforts, he refuses to sell the house. We gave up on it already but if you manage to convince him to sell the house, I will make sure that the university gives you a lot adjacent to the Chabad house, in exchange for which you will give us the lawyer’s



In the center are the governor of New Jersey, Jon Corzine, and Rabbi Carlebach; on the right and left are the shlichim to nearby cities and towns



house.’ She emphasized that this should remain confidential so that nobody would ruin the plan.

“I immediately wrote to the Rebbe about this miraculous opportunity and asked for a bracha. After receiving the Rebbe’s bracha in the *Igros Kodesh*, I tried my luck with the lawyer. The first time, he didn’t even want to hear about the idea, but after several meetings he softened up and said that since his entire life was devoted to his six-year-old daughter, he agreed to sell the house on condition that his little girl would agree wholeheartedly.

, I tried my luck with the lawyer. The first time, he didn’t even want to hear about the idea, but after several meetings he softened up and said that since his entire life was devoted to his six-year-old daughter, he agreed to sell the house on condition that his little girl would agree wholeheartedly.

“I had to be patient and sit down for a long talk with the little girl and listen to her requests and reassure her (for example, she didn’t want

the tree in the yard to be cut down because it was so pleasant in the summer). She finally told her father that she agreed that he could sell the house.

“After we bought it, we moved on to stage two in our plan, but that’s when it looked as though everything would fall through. Some anti-Semitic professors had somehow found out about the plan and they had written a letter to the university administration saying that the Jews had enough land on the main street and they did not want the university to allow further Jewish expansion on that street. As a result of this, the administration did not want to stand by their oral commitment to us.

“We wrote all the details to the Rebbe and after receiving a bracha, one of our supporters invited the administration to a meeting at one of his hotels and after exerting a lot of pressure on them, they decided on a compromise: Instead of the lot adjacent to the front of the Chabad house, which was on the main street, I would get the lot behind the

Chabad house which was parallel to the side street. I agreed to this compromise but asked for a larger lot by way of compensation. We ended up getting a lot that was 50% bigger than the first one!”

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The miracles that Rabbi Carlebach experiences are not limited to the university. He has also had a series of miracles at his shul which culminated in a seven to zero vote in favor of his building a shul. This is what happened:

“Our shul is within the Syrian community’s school and for 11 years we wanted to build a spacious shul but were unable to get the permits. According to the building code in New Jersey, in order to build a shul, the area around the shul has to be 8 acres! Since in my area it’s not possible to buy a lot that big, we were unable to go through with our plans.

“The mayor, who is a good friend of ours, promised to do all he could to get a piece of property for us. After looking around, he

***A few days before the dinner, the organizing committee was meeting when the lawyer stormed in, in a fury. He asked me, ‘Are you associated with the people with the Messiah?’***

discovered land right under our noses in the yard of the community school. It turned out that part of the land in the yard could not be used by the school because of a law that stated that a school had to set aside land for a parking lot, if and when the city asked for it. The city had never made this request but the school was prevented from using the land for anything else. The mayor

suggested doing away with this obligation on the part of the school, thus enabling the land to be used for building.

“All was fine but before beginning there was another hurdle to overcome. We needed the approval of the school’s administration. Well, the Rebbe’s brachos we had asked for enabled this detail to be worked out in an amazing way.

“There was a bachelor who davened at our shul who had amassed the sum of \$750,000 over his lifetime. He became sick a few years ago and one of his friends convinced him to write in his will that all his money should go towards the new shul upon his death. ‘But,’ said the friend, ‘if you just give the money, you won’t be sure the shul will be built. You have to write explicitly in the will that the money will be given only if, at the time of your passing, the shul is in the midst of construction.’ The man accepted his friend’s advice.

“The man did not inform me of this will but by Divine providence, I found out about the will and the condition. Since I was familiar with the difficulties in obtaining building permits, and I was afraid lest I would not comply with the condition and the money would be given to the

government by default, I asked a mutual friend to speak with the bachelor. I wanted him to convince the man to write in his will that in the instance that the shul did not receive the money, the money would be given to the local Jewish school. At least the money would remain in Jewish hands, is what I thought. The man agreed.

“In the meantime, the bachelor’s friend who was the executor of the will, suddenly died. Shortly afterwards, the bachelor’s health took a turn for the worse and he was hospitalized. One of my friends, who visited him in the hospital, spoke to him about his will and convinced him to change the condition and to write that if the shul was not built within three years of his death, the shul would lose its rights to the money.

“This was a Wednesday and the man asked his friend to come with a lawyer to sign to the new will. He died on Friday, before signing the new will.

“Throughout this time, I wrote to the Rebbe several times. I did as the Rebbe said and consulted with knowledgeable friends from the Syrian community. Based on their advice, I did not get involved in a legal fight over the money but approached the dean of the school, who did not know about the will, and I told him about it so he could exercise his right to obtain the money. I asked him, by way of appreciation to me for getting this large sum of money, to enable me to build a shul on the school’s property.

“They agreed and signed a contract with me to lease me the land for 90 years for a token fee of a dollar a year. Now I need to fundraise two million dollars in order to build the shul, in addition to ten million dollars that we need to expand the Chabad house.”

**You’re not afraid to get involved in such large expenses?**



**Rabbi Boruch Goodman (fourth from the right) with religious students at the Chabad house shul**

“When I have the Rebbe’s brachos, I am positive that I will raise all the money in time and the construction will take place without a problem. After thirty years on shlichus, this is not just a matter of faith, but knowledge that is based on hundreds of factual occurrences. The Rebbe’s brachos open up all the doors.

“In recent years, the Rebbe has purified the world even more, so that now it is even easier to explain to people that it is worth their while to be partners in Chabad’s holy work. They are willing to part with very large sums of money.

“The shluchim today operate with lots of *breitkait* (expansiveness) and they think big. It used to be that when a shliach got a donation that was more than a thousand dollars, he would run and tell his family. If he got fifty thousand dollars, it was a reason to celebrate. I remember standing next to the secretaries many years ago and hearing Rabbi Yitzchok Dovid Groner, shliach in Australia, saying that he had to hurry back to Australia because someone had made a fifty thousand dollar donation and he had to personally thank him for it.

“Today, a donation of fifty thousand dollars is a very respectable donation but not overly exciting, though of course the donor is thanked and his donation duly appreciated. I look at the shluchim who work with me and find it incredible how quickly they are building their Chabad houses. I remember how many years it took me to get my first building and how many years it took until I got a building permit. Now I see shluchim who went on shlichus a year ago who have bought a building and have doubled their work.

“So when I think about the large sums of money that I need to complete the Chabad house and the

shul, I take the Rebbe’s advice and think about the first ten years of shlichus, twenty years, thirty years, and realize it’s all one big miracle and that is how it will continue to be.”

**Most of the people you approach for donations are people who need kiruv to Torah and mitzvos. How do you combine fundraising with your main task, kiruv and preparing people to greet Moshiach?**

“I’ll tell you a story. There was once a shliach who earned such a

and to donate towards the work of Chabad. This is precisely what I see. When people give large amounts of money, they get more involved with Chabad and doing mitzvos. The more they give, the more they feel a part of the mosdos.”

**Can you tell us about your donors?**

“Sixteen years ago I arranged a meeting with a millionaire for the purpose of getting him interested in our work. After he heard the purpose of my visit, he called his



**Rabbi Carlebach showing the governor a picture of the Rebbe MH”M**

large sum of money that he wrote to the Rebbe that he no longer needed to fundraise since the money he had was enough for both a salary for him as well as his programs. The Rebbe told him that the purpose was to get people involved by getting them to make donations, and the more money they gave, the more they got involved.

“Just as you are supposed to put t’fillin on with them, you are supposed to get them to give tz’daka

security people who quickly escorted me out of the building.

“I didn’t give up but asked a mutual friend to approach the man and ask for a donation to the Chabad house. The man agreed to give a donation of \$5000, \$1000 a year for five years, on condition that I not show my face in his office during those five years.

“I agreed to the condition and received \$1000 every year. Two years went by and as we started

building the Chabad house, I asked our mutual friend to ask the man for a donation towards the building. The man still refused to meet with me but raised his contribution to \$25,000, divided over five years.

"I insisted that my friend arrange a meeting for me with the millionaire. He agreed to see me on one condition, that the meeting be instead of the \$25,000! Despite my reservations, I decided to meet with him, in the hopes that in speaking to him directly I would be able to convince him to increase his donation.

"The day of our meeting was in the middle of the Kinus HaShluchim and I was in Crown Heights. After asking for the Rebbe's bracha, I drove to New Jersey.

"The meeting, which began tensely, changed tone within minutes. After twenty minutes, the man said that since he liked me very much, he was willing to give me the promised \$25,000 despite his condition. When I did not look satisfied, he asked me what I wanted and I said that I wanted him to come to our dinner in two months and that only if he attended the dinner would I accept his money.

"The man was taken aback by my nerve in stating my condition but he agreed. Between our meeting and the dinner the man's life changed completely. As a result of our relationship, he became involved in Judaism and began putting on t'fillin daily. Upon the suggestion of R' Groner, I bought him t'fillin as a gift and gave his wife silver candlesticks. That is how his donation came along with progress in their observance of Judaism.

"This guest of honor was motivated to make the dinner a success and he was instrumental in bringing 750 Jews to the dinner, among the wealthiest in the area. They were in addition to distinguished public figures,

including the governor of New Jersey, who came thanks to this man's invitation.

"As the date of the dinner approached, the man increased his donation and said he planned on donating \$750,000 at the dinner towards the Building Fund.

"His involvement drew some of his friends in too. About two weeks before the dinner, we had a meeting in the man's house in order to discuss details of the event. The man's personal lawyer was at our meeting. This very distinguished person suddenly burst into tears. When he calmed down, he told us that he was very moved by the work of Chabad at the university. 'I personally attended the university and my father is a graduate of the university, but in my time, I felt as though I was alone. I had no support and my family was unable to help me. Now, with the opening of the Chabad house, there's a place where every student can turn to whenever they have the need.' He said he would contribute \$10,000 to the Chabad house.

"The millionaire, who was riveted by what his lawyer had to say, asked him to speak at the dinner, but the lawyer refused. The man persisted and told him that if he agreed to speak, he would raise his contribution to **one million dollars**. The lawyer was taken aback and said he would think about it.

"I rushed to ask the Rebbe for a bracha and the next day, I got a phone call from the lawyer in which he said he agreed to speak at the dinner. That wasn't the end of the story. A few days before the dinner, the organizing committee was meeting when the lawyer stormed in, in a fury. He asked me, 'Are you associated with the people with the Messiah?'

"I was taken aback by his behavior and asked him to calm down and explain what was

bothering him. He settled down and said, 'On my way to the meeting, I was listening to the local radio station and I heard a commercial about the Lubavitcher Rebbe being the Messiah! I want to know whether you belong with those people.'

"I told him that I didn't know what commercial he was referring to but if he wanted to know whether I believed that the Rebbe is Moshiach, the answer was Yes. The lawyer told me that if I mentioned even one word about the Rebbe or Moshiach at the dinner, he would get up and walk out.

"That evening I reported to the Rebbe about what was going on and wrote that since I would speak about the Rebbe and about Moshiach at the dinner, I was asking that it wouldn't prevent the lawyer from filling his role, to inspire the guests to contribute to the Chabad house.

"In my speech at the conclusion of the dinner, I mentioned the Rebbe many times as well as the Besuras Ha'Geula, and I noted that it was only thanks to the Rebbe's brachos that we had achieved what we had achieved. At the end of my speech, the lawyer and his wife came over to me and said they wanted to speak to me privately.

"We moved to the side and he said, 'We heard what you said about the Rebbe and I decided, along with my wife, to write a letter to the Rebbe and ask for a blessing for our daughter who is married for six years without children.'

"We sat down to write to the Rebbe and within a year, the lawyer had a grandson."

**You had a happy ending to your story, but there are shluchim who say that publicizing the Besuras Ha'Geula and the identity of Moshiach, turns Jews off to Chabad.**

"From my personal experience, I can say: there is no such thing.

Moshiach does not turn Jews off to Chabad. What can turn them off is a lack of explanation. And this applies not only to Moshiach but to other things in which Chabad goes against the prevailing view such as with shleimus ha'Aretz and MiHu Yehudi. When Jews ask questions and the shliach doesn't have the answers, they can come to the wrong conclusions and be turned off from Chabad. When a shliach knows his stuff and shows how everything is sourced in the Gemara and poskim, how can Jews be turned off when they discover this is Judaism?

"The shluchim who have worked to spread the Besuras Ha'Geula and show people the sources, don't report about Jews who are turned off from Chabad because it doesn't happen. It's not Moshiach that turns people off but the shliach, who doesn't explain it well.

"My suggestion, for all the shluchim who think that Moshiach distances people is to spend a Shabbos with Rabbi Majeski or Rabbi Heschel Greenberg or those who have the answers to all the questions, with sources. After the shliach knows all the information and can properly answer people's questions, he will discover that nobody is turned off."

**Are all your supporters in agreement with you about the Geula?**

"Our mekuravim know the Rebbe's Besuras Ha'Geula. It's obvious in all the work we do and it's written on every flyer that we produce. I wouldn't say that everybody agrees with it. My supporters don't agree with me on many things, such as providing the students with shmura matza, Lubavitcher sh'chita, and other Lubavitcher 'craziness.' But just as the donor won't cut off from me because he doesn't understand why I insist on feeding the students

shmura matza on Pesach, in the same way he won't cut off ties if and when he doesn't understand a detail about the Geula.

"After the Kinus HaShluchim 5752 in which the Rebbe said that shlichus today is to prepare the world to greet Moshiach through all activities being permeated with this point, there is no justification for refraining from publicizing the Besuras Ha'Geula and including Moshiach in every aspect of shlichus.

"When people say this is hard, well, all the campaigns are hard. If the Rebbe told us to get involved with curing sick children, it would be much easier – both the work with the children as well as getting donations. People would readily identify with this cause. But the Rebbe chose the hard stuff for us, or more correctly put – the challenges.

"In the years when we saw the Rebbe, nobody considered not fulfilling the Rebbe's wishes. Chassidim learned how to respond whether it was about Mivtza T'fillin or Neshek or MiHu Yehudi, and they were successful!"

**Some say that maybe with nonobservant Jews it's easier since all religious matters are the same to them, but when you speak to religious Jews it's much harder to explain inyanei Geula to them.**

"In recent years, many religious students have been coming to Rutgers and I can tell you that there is no difference between the religious and not yet religious on this topic. When you explain it, even the religious ones understand you. If you don't explain it, then even the nonreligious will not understand you.

"Some years ago, a distinguished rabbi in New Jersey spoke against the belief that the Rebbe is Moshiach. In his speech he said that you are not allowed to enter a Chabad house where it says 'Yechi.'

"Some years ago, a distinguished rabbi in New Jersey spoke against the belief that the Rebbe is Moshiach. In his speech he said that you are not allowed to enter a Chabad house where it says 'Yechi.'

"A short while later, some girls from the school in our community began attending Rutgers and of course they wanted to stay in our dormitory. Since we had heard the rabbi's harsh attack against our belief in Moshiach, we wanted to be sure there wouldn't be negative repercussions if we accepted them. We invited the principal of the school to come visit us.

"During her visit she couldn't help but notice the enthusiasm we have for the topic of Moshiach. After the tour we sat down and discussed things and then I asked her whether she had any more questions. She said No. I asked her directly whether she had seen the Rebbe's room in the entrance to the building which is called 'Beis Moshiach,' and she said she had seen it and didn't understand what it was about.

"I explained it and she said that she had no problem with it. I don't know whether she agreed with me but regardless, she sends her girls to us and if a girl is not registered with us, she is not allowed to attend university.

"I got to know the rabbi and we spoke several times about various things. He even visited us at the Chabad house. He has become a friend of our Chabad house and even brought his supporters to our dinner. It goes to show you that it all depends on the shliach and when the shliach publicizes Moshiach, he is successful in all ways – materially, with large donations that keep coming in, and spiritually, with dozens and hundreds of mekuravim who prepare themselves to greet the Rebbe Melech HaMoshiach.



# WHEN THE REBBE SAYS 'B'SUROS TOVOS'

By Libby

*They tried to review the moment when they had handed the Rebbe their pidyon nefesh and had simultaneously received a dollar and heard something from the Rebbe. What had he said? They didn't quite remember, only that it ended with the words, "b'suros tovos."*

## EFRAT JOINS U'FARATZTA

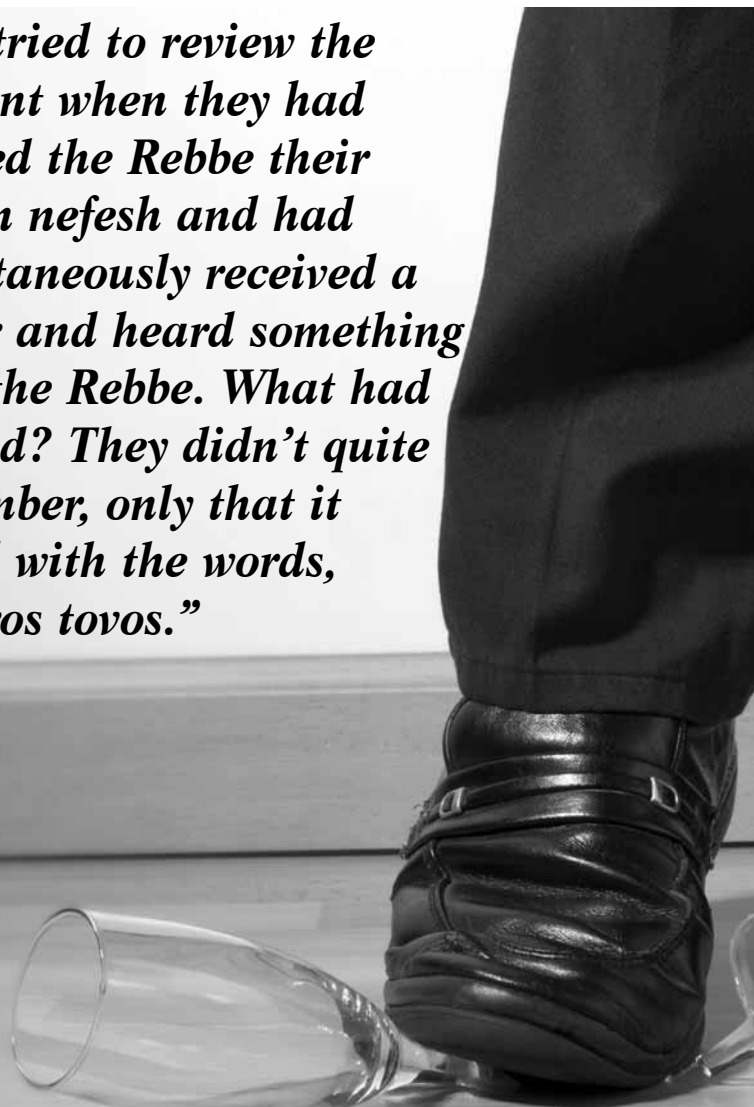
This story took place 25 years ago. The work being done by the shluchim and Chassidim under the slogan of "U'faratzta" was going full steam ahead. Coins for bracha were distributed to those women who participated in Mivtza Neshek. There were Hebrew School programs in every city and town, t'fillin stands, *Tanya* classes all over, including underground shiurim in Litvishe yeshivos and high schools. The t'shuva movement was growing and many people were becoming Lubavitch, from the national-religious movement too.

Many discovered the light of Chabad Chassidus and became mekushar to the Rebbe. Pictures of the Rebbe could be seen all over, and so too the Rebbe's horaos and sichos were distributed everywhere and made inroads into hearts and minds.

Efrat, a young girl from a modern, religious home, got involved in Chassidus thanks to many people, like her chavrusa, friends who took her along with them on mivtzaim, an influential brother, an aunt, and others. She reached a crossroads where it was up to her to take a step in this new direction.

Efrat finished twelfth grade in the national-religious school she attended and decided to drop her original plan of doing National Service in one of the places preferred by people of her background. She also gave up on her plan of studying science in an exclusive university where she was already registered and had been accepted after a tough entrance exam.

Instead, she decided to go to Beis Rivkah Seminary. It was one thing to give up on her career ambitions. She could make her peace with that so she could fill in



the gaps in her knowledge of Chassidus and could study in a Chassidishe atmosphere with mashpiim and Chabad role models. But what about her childhood dream?

Like her idealistic friends in the movement, she saw herself married at a young age to a Hesder yeshiva boy and settling somewhere in Yehuda-Shomron, maybe even in Chevron. This didn't exactly fit with Chabad's approach. True, the Rebbe fought for shleimus ha'Aretz, but he didn't especially encourage Chabad settlements.

At this point, she knew that she wanted her future home to look somewhat different, with values that would be "foundations of the Torah and mitzvos as they are illuminated by Chassidic teaching." The mitzva of settling the land would remain

***They had to think things through and answer the questions: What did we receive? What are we taking with us? How can we convey this to others?***

dear to her heart but not at the price of compromising on other halachos and on the path of Chabad.

In her search for a match, the boy's military history in an elite unit wouldn't be the determining factor (though respect and appreciation are due to those who selflessly defend our people). His past

experiences in U'faratzta and his future plans in this regard, would be the determining factors.

Despite her relatively young age, she hoped to soon build a Jewish home based on the path she had chosen.

## **GOING FOR A BRACHA**

At first, Efrat didn't feel any pressure regarding shidduchim and didn't make particular efforts in that direction since she was waiting for her older sister to get married first, but the latter, a bright and talented girl, was still dating. Was it because she was too intellectual or was it her personality? Some said she was too picky.

Whatever the case, at 26, Efrat was more than ready to get married. There's no need to describe the expectations, the hopes, the stress, or the disappointments of their parents. No need to tell about the numerous heartfelt prayers that were said and tears that were shed.

The older sister accepted the possibility that Efrat would marry before her. This was even before they had heard about the Rebbe's view on similar situations. The Rebbe says that wholehearted forgiveness to allow a younger sister to get married before the older one could remove that which is blocking the older sister from getting married.

Neta, the older sister, said it was fine for Efrat to consider shidduchim prospects and marry before her and that nobody had to exert pressure on her to hurry up and enable her sister to get married. She happily gave Efrat the green light and was even willing to help her. Nevertheless, the situation had not yet arisen in which Neta had to face the challenge of her younger sister marrying before her since Efrat hadn't found her shidduch either.

Their parents came up with the idea that the girls should travel together to the Rebbe and ask for his bracha. The truth is that Efrat had wanted to go to the Rebbe for some time, while Neta was convinced that the idea wasn't a bad one and anyway, she would enjoy a trip abroad.

In the meantime, a bachur was suggested for Efrat whom she could meet when she got there. Other people recommended various well-known shadchanits.

The sisters excitedly prepared for their trip with a genuine feeling of wanting to help one another and imagining their parents' joy if one or both of them returned as kallos. They were confident about the bracha they would receive and expected that their dreams would come true and that all the expenses and bother were worthwhile.

They traveled to the Rebbe in Kislev. The weather was cold and unwelcoming with heavy rains and snowstorms. The nasty weather spurred them on to hurry over to the women's section of 770 for a warm davening in a holy place, from where warmth emanates to the world. Efrat and Neta tried to use their stay to the utmost in order to be "vessels" for blessing and to return with renewed strength and with the bounty they had absorbed in Beis Chayeinu.

## **THE YECHIDUS**

The highlight was the "individual-general yechidus" that the girls participated in. Although Neta was not a Chassida and she even had some differences of opinion on certain subjects, she also believed that the Rebbe is a holy man and that many were helped with his blessings.

After each one wrote her heart's desires, they added a list of names of their relatives and friends who were in need of brachos. They each



held their folded pieces of paper and waited in line with the guests who had come for Yud-Tes Kislev.

Neta and Efrat tried to follow what the Rebbe said in Yiddish as it also contained phrases and verses in Hebrew. They didn't quite understand it all but gleaned something here and there. Their time with the Rebbe was short and intense. They stood in line to see the Rebbe. Some people handed their pidyanei nefesh over quietly while others had the courage to speak up. All tried to concentrate on what the Rebbe said to them as he handed them a dollar for tz'daka and a bracha.

The sisters also tried to concentrate, listen, understand, and remember, but had a hard time digesting it all. Then they were outside, grasping their dollars. They tried to review the moment when they had handed the Rebbe their pidyon nefesh and had simultaneously received a dollar and heard something from the Rebbe. What had he said? They didn't

quite remember, only that it ended with the words, "**besuros tovos.**"

They asked one another what the Rebbe had said as they wanted confirmation that they had heard correctly. It had happened so quickly that they wondered whether they had heard it at the end of the encounter with the older sister or at the beginning of the encounter with the younger sister. For that matter, had they heard those words at all? They felt confident, though, that with all the general brachos they had heard, as well as what the Rebbe had said to them personally, their hearts' desires would be fulfilled.

### **MAKING THE MOST OF THEIR STAY**

Many people hoped and many people tried, but nothing moved. At first they were disappointed to find out that the only suggestion that had come up for Efrat, while they were still in Eretz Yisroel, had fizzled before it got off the ground.

They simply hadn't informed her of this fact before she left for America. In a way, Efrat didn't mind since this enabled her to focus on 770 without the distraction of a shidduch. It also spurred them to greater efforts on her sister's behalf.

When they looked for the renowned shadchan, they discovered that she had gone to her daughter, in another country, because her daughter had given birth. Another shadchan (whom they had a hard time locating because of the inaccurate address they had been given) was at home but had no practical ideas since the names she mentioned were names they had negated previously. In any case, how could they possibly do all the investigative work in two weeks, some of which had already gone by? They left it that they would be in touch if anything seemed feasible.

As Efrat's mashpia said, "If nothing comes of the efforts as far as shidduchim is concerned, then you have at least profited by seeing the Rebbe." This was in reference to the fact that originally it had seemed that there was no money for her to make the trip and certainly not for her sister too. In the end, they were both able to go. So as far as the spiritual end of things was concerned, they took advantage of every minute. They were in 770 for every Mincha, Maariv, and menora lighting. The light and the enormous warmth that they felt there were in complete opposition to the darkness and cold that prevailed outside.

They gazed upon the Rebbe and the menora, listened to the joyous singing, and quietly said the words of the HaNeiros Halalu. They watched the Rebbe lead the singing and indicate, with his hand, that they should repeat the final words, "for Your miracles and Your

wonders and Your salvation.”

In the morning they tried to wait in the lobby near the secretaries' room, standing crowded together with the other guests so they would have a glimpse of the Rebbe walking from his room to the minyan in the small zal or as he returned to his room, when he distributed coins for tz'daka to the children.

They didn't miss the farbrengen on Shabbos Chanuka and Zos Chanuka. At the children's rally, one of them was a madricha who received dimes from the Rebbe to give out to the children.

Time flew by. They did a little shopping but their budget was extremely limited. It all passed like a dream. It went so quickly. They had to think things through and answer the questions: What did we receive? What are we taking with us? How can we convey this to others?

There were many thoughts as well as apprehension. How would their parents react? What about the tzaddik's bracha? They hadn't experienced any amazing situations

of overt Divine providence and had not received any clear instruction or promise from the Rebbe regarding a shidduch. The words they had heard, “besuros tovos,” could be understood as a bracha, a promise, and maybe just a wish.

Efrat felt that the Rebbe's words were significant and would come true, but what did her sister think? How long could you wait to see the bracha fulfilled?

## BACK HOME

The sisters returned to Eretz Yisroel and described their experiences but felt somewhat frustrated. After all the effort and expenses, what did they have to show for it?

That's human nature. People are impatient and their faith is not complete, but we are not judging them; they did not have an easy test. They slowly got back into their routines and the winter passed, as did the spring and summer. It was autumn and winter once again, but there was no news. People tried to gently inquire without asking

unnecessary questions, not wanting to hurt anyone. They were encouraging but it was very hard. What happened to the Rebbe's bracha?

Nearly a year passed since their trip when Neta announced that good news was imminent. She wasn't engaged yet but it looked as though she soon would be. That's what she told Efrat in a phone conversation. Efrat was happy to hear about a man who, although he did not identify as a Lubavitcher, kept many customs that demonstrated a strong connection to the Rebbe and Chassidus in general.

Neta was engaged and a wedding date was set. As for Efrat, her time came too. While meeting a bachur who was suggested for her, she was surprised to discover that he had been at the **very same** “individual-general yechidus” that she had been at, in a way that was completely unexpected. The bracha she was waiting for had been a few steps away from her. It was a matter of timing.

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# THE ETERNAL COVENANT

By Avrohom Reinitz

*After forty years of performing brissin on babies and adults, Rabbi Eliyahu Shain shares some special stories with us about brissin in out of the way places, miracle brissin, and miraculous flights to and from brissin.*

## MORE THAN PRINTING THE TANYA

In the middle of the 80's, Rabbi Leibel Zajac of Brazil called me and asked whether I could go to S. Paulo to perform a bris on an adult. He stressed that the bris had to be done before Shabbos and said that when I would come, he would explain the urgency.

Since the flight to S. Paulo is 13 hours, we arranged that I would leave New York on Wednesday night so that I could perform the bris Thursday morning and have enough time to return home to Crown Heights for Shabbos. R' Zajac sent his son to take my passport to the Brazilian consulate in order to arrange a visa for me. Within a few hours I had a visa and a ticket.

Usually, when I travel to perform a bris on an adult, I go prepared with a heavy bag that contains a number of special kits and medical tools, including anesthetic kits, material for stitches, etc. Since I

didn't want to schlep unnecessary items on the flight, I prepared a small bag with one item from each kit, which would be all I needed for one bris.

As planned, I arrived Thursday morning and after mikva and Shacharis I went with R' Zajac to the man's house. On the way, R' Zajac told me the man's story. He was born during the Holocaust and his parents had not given him a bris both because of the difficulty in getting a mohel and because they thought it would be easier to save him if he was uncircumcised.

After the war, when his parents wanted to give him a bris, they were not able to find a mohel willing to perform a bris on a four-five year old, and so he remained uncircumcised. He eventually moved to Brazil and was appointed the chairman of the Jewish Agency in Brazil.

Two years ago, this man was badly injured in a car accident. The doctors gave up on him and told the



family that he had only another week or two left to live. When R' Zajac heard about this, he went to see him in the hospital. The man told him his story including the fact that he was uncircumcised. R' Zajac told him about the Rebbe and suggested that he ask the Rebbe for a bracha for him, but in order to make a vessel for the blessing, he should commit to having a bris when he recovered.

The man agreed and R' Zajac called the Rebbe's house and asked Rebbetzin Chaya Mushka a"h to convey the message to the Rebbe. Within a short time they received the Rebbe's bracha and a great miracle happened. A few days later the man



had improved to the point that he was told that he would be able to leave the hospital in two weeks.

R' Zajac met with him to arrange a time for the bris but to his great disappointment, the man said that when he was sick he truly wanted the bris but now that he was well, he had a lot of work and was too busy for a bris.

Two years went by and a few days before R' Zajac contacted me he had received an invitation from the man to the bar mitzva celebration of his son. R' Zajac figured this was a wonderful opportunity and met with the man and said: How could you make a bar

mitzva for your son when you are still walking around uncircumcised like a goy?

This shook the man up and he said: If you arrange a bris for me before the bar mitzva, I'm willing to do it.

That Shabbos was the day they would be celebrating the bar mitzva and that is why R' Zajac called me to come quickly, before Shabbos, so as not to miss out on this opportunity.

We arrived at the man's home, a penthouse apartment from which you could see a panoramic view of S. Paulo. I asked him where he preferred doing the bris and he said in his bedroom. I asked him to leave

the bedroom until I set everything up for the bris. (Sometimes, when people see my instruments, they have second thoughts about going ahead with the bris.)

I began arranging my things and suddenly, my heart sank. The bottle of anesthetic was nearly empty. Since the anesthetic is clear like water, and the bottle is also transparent, it's hard to see the difference between a full and empty bottle. I had mistakenly packed the nearly empty bottle, which had only a few drops left, over from the previous time I had used it.

I was beside myself. I had not brought along additional kits and

there was no way I could obtain this anesthetic in Brazil. No doctor or pharmacist would be willing to sell an anesthetic to someone they did not know. My mind raced. Flying back and forth to New York was not an option since I wouldn't make it back before Shabbos. What should I do?

I remembered the story in the Gemara about Rabbi Chanina ben Dosa who told his daughter: The One Who said oil should ignite will tell vinegar to ignite. I decided to put my trust in Hashem and the One Who enabled a full bottle to anesthetize would tell the few drops to anesthetize.

I told the man that I had completed my preparations. I didn't say a word to him about the problem and just injected him with the few drops in the bottle. I waited a few minutes and checked to see whether the area was numb and it was! I performed the bris with all the stitches and he didn't feel any pain!

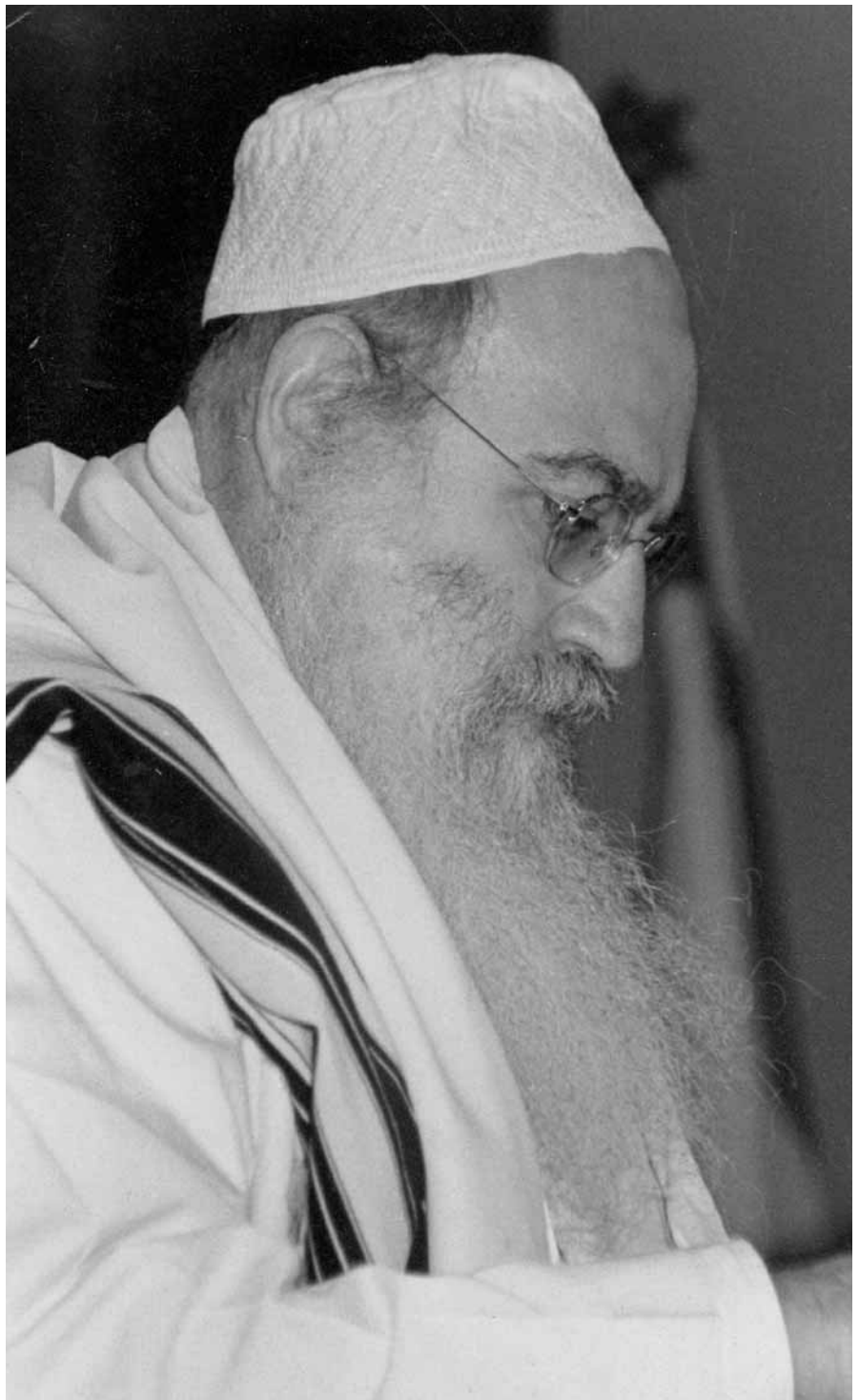
When I finished the bris, I told the man and R' Zajac about the open miracle that took place. The man was stunned. He really had not felt a thing.

R' Zajac was flabbergasted by the story and told Rebbetzin Chaya Mushka. Afterwards, he told me that when the Rebbetzin told the Rebbe about it, the Rebbe said this was

more than the printing of *Tanya*. I don't know exactly what the Rebbe meant by this, but if you knew how much nachas the Rebbe had from the printing of *Tanya* that R' Zajac did, then you would understand the significance of this statement.

## BRISSIN IN OUT-OF-THE-WAY PLACES

Over the years I have performed brissin all over the world, including out of the way places. Rabbi Yosef Carlebach, shliach in New Jersey, once called me with a story about a family that had so distanced itself



from Judaism that they had joined an Indian cult. They lived faraway in a remote part of Canada. No planes flew there and only a light plane could get to a small airstrip that was a four-hour drive from their house.

an Indian cult. They lived faraway in a remote part of Canada. No planes flew there and only a light plane could get to a small airstrip that was a four-hour drive from their house.

The grandfather of the family

***I was beside myself. I had not brought along additional kits and there was no way I could obtain this anesthetic in Brazil. No doctor or pharmacist would be willing to sell an anesthetic to someone they did not know. My mind raced. Flying back and forth to New York was not an option since I wouldn't make it back before Shabbos. What should I do?***

was a member of the Jewish community in New Jersey, and when his grandson was born, he managed to convince the baby's parents to give him a bris. Since he knew R' Carlebach, he asked for his help in arranging a bris. He was ready to

arrange for a private airplane to take the mohel to the baby but he didn't know a mohel who was willing to go.

I agreed to go and within a short time the family had arranged a flight for me to the border of Canada, where a private plane waited for me. It was a tiny plane, a two-seater for just the pilot and me. During the flight the pilot gave me a private flying lesson...

\* \* \*

An interesting story happened in Maine. Someone called me who said he was a Jewish farmer living in Maine and he wanted a bris for his five-year-old son. I asked whether the child's mother was Jewish and when he said she was I asked why the bris hadn't been done earlier. He said that the obstetrician had been a Jew, though not religious, and when they had spoken to him about a bris he told them that it was an old Jewish custom to do a bris on babies but in recent years it was no longer performed. The father had no Jewish background and he believed the doctor.

When the child was four, the grandfather, a traditional Jew who lived in Baltimore, found out that he had not had a bris. He explained to his son the importance of a bris mila and his son was willing to bring his child to Baltimore for a bris.

This farmer lived his life like the Amish and did not use modern technology. His built his house from logs he cut in the forest and he used a horse and wagon for transportation. Of course he did not own a car but for the sake of the mitzva he agreed to compromise and travel by car, which the grandfather provided, along with a driver.

When they arrived in Baltimore, the mohel said he would only do the bris in a hospital. At the hospital, the anesthesiologist insisted on general anesthesia. For the father, who refrained from using modern

technology, this was too much and he refused, and so the bris was not done and he and his son returned to Maine.

The farmer's day began at four in the morning. After drinking a cup of coffee he lay in bed and read and then traveled by horse and wagon to the highway, where he had a vegetable stand. He would put vegetables in boxes, write the price on each box, and leave a container for people to put in their money. People would take vegetables and leave money in exchange. Once every day or two he would go and take the money and refill the boxes of vegetables.

One morning, he read a book that his brother sent him from Baltimore. In this book, written by Dr. Romberg of Cleveland, it said that when Russian Jewry began emigrating in the 70's, many adults asked him to perform a bris on them. Since he did not know how to perform a bris on adults, he learned how from the expert mohel, Rabbi Shain, in New York.

The farmer decided to try contacting me, hoping that I would agree to circumcise his son, though not in a hospital and without general anesthesia. He called the operator and asked for the phone number of Rabbi Shain in New York. By Divine providence, although there are several people in New York by that name, the operator gave him my number and he called me.

He asked whether I was a mohel and after I said that I was, he told me his story and asked whether I would be willing to go to his house and do the bris. He asked whether I could do a bris at home without general anesthesia and stitches. I told him that if the boy was calm and quiet then I could do it without much in the way of modern technology.

I flew to Maine, where his brother from Baltimore, a religious



Jew, waited for me. He drove with me for four hours to the farmer's house. When we got there, the boy said in his childish innocence and purity: Rabbi, I am a little boy and I might cry during the bris. Please don't pay attention to my crying and do what you have to do.

I began doing the bris and the boy lay there quietly throughout the whole procedure. I was amazed by his strength. When I was finished, we rushed back to the airport so I could make the one flight that left for New York. When we got to the airport we called them and asked how the boy was doing. The father said that as soon as we left, the boy began to sob. The child said that as long as we were there in the house, he had refrained from crying, so I could do my job, but after I left he felt the need to cry.

I met the boy fifteen years ago. Over the years he had gotten involved with Judaism and had studied in the Chabad yeshiva in Morristown. After he married, he invited me to perform his son's bris.

## HE FELT A SPIRITUAL LIGHT

The bris mila is a covenant between the person and Hashem. At this time, the one being circumcised merits to be infused with a very high level of spirituality. Babies cannot tell us about the spiritual experience and with adults, the physical usually conceals the spiritual. But some people are exceptions to the rule.

I was once invited to perform a bris for a Russian child, aged 6-7. Since the boy did not know English, he came with an interpreter. When I perform a bris for a child this age, which takes about half an hour, I have to keep the child occupied. In order to do so, I give them an electronic game and I gave one to this Russian boy too.

When I stopped hearing the beeps of the game I asked the boy,

through the interpreter, why he had stopped playing with it. The boy answered that he did not need it. I asked why he had needed it at first, but then no longer needed it. To my surprise, the boy answered: I feel the *Sh'china* here now, and I don't need a game!

This was a nonobservant child who had certainly never heard about the *Sh'china*. I asked him how he felt when the *Sh'china* was present. He said he had no words to describe it but he felt a very powerful spiritual light that made him completely relaxed, which is why he had no need for the game.

A few weeks later I had a similar story, this time with a thirty-year-old. I did the bris in the basement of my shul in Crown Heights and when I was finished I told him that he could go upstairs where I would announce his new name. In the meantime, I would clean my instruments.

A few weeks later I had a similar story, this time with a thirty-year-old. I did the bris in the basement of my shul in Crown Heights and when I was finished I told him that he could go upstairs, where I would announce his new name. In the meantime, I would clean my instruments.

I began cleaning up but he was still lying there. I asked him whether his head hurt, and said that if he felt dizzy he could continue lying there and I was in no rush.

He looked at me dazedly and said: Another little while...

I finished cleaning my instruments and he was still lying there. I asked him if everything was all right and he continued to look at me with that dazed look and said: Another little while...

He recovered twenty minutes later and came over and hugged me and said: My father, my father...

I began feeling nervous, wondering whether something had

happened to him, but then he explained:

I am not religious and I know nothing about religion, but when I had the bris I felt that I was flying up to very high spiritual heights. I don't know what that was exactly and I know that I have no connection to these things, but it felt good.

After the bris was completed, the spiritual experience continued. When you asked me to get ready, I wanted to wait. It was only twenty minutes later that I suddenly felt that I was coming down from that state and getting back to myself. I immediately went over to hug you because I think you are my spiritual father and it is through you that I had that mystical experience.

I explained to him that during the bris he was making an eternal covenant with G-d, and since, during the making of a covenant both sides need to be present, his neshama had encountered G-d. Apparently, he had merited to feel this.

Once in a while I hear stories like this from people who have been circumcised and each time I am moved. Two weeks ago I circumcised a forty-Year-old from Russia. After the bris he told me that throughout the bris he saw the image of the Rebbe standing near him.

## THE REBBE: HE IS A GOOD MOHEL

I began performing brissin in 1969. A short while later, the mass emigration from Russia began and there was a need for mohelim who knew how to circumcise adults. I learned how to do this and began circumcising thousands of Russian Jews.

In the early years there were many problems. We did the brissin in hospitals and since the doctors were used to working along with the

mohelim, there were often arguments. The doctors interfered with the bris while I explained that this was a religious ritual and they should stay out of it. I don't think the walls of the operating room ever heard such shouting before.

Things reached the point that I nearly gave up. Although I usually did not want to disturb the Rebbe with things like this, I went for yechidus and asked for a bracha. The Rebbe encouraged me to continue and not to let it get to me.

*l'banim* (having a daughter first is a good sign for sons). As he said this, the Rebbe counted the words on his fingers, indicating that after having four daughters he would have a son.

When he had a son, the Rebbe asked him who the mohel would be and he said, Rabbi Shain. The Rebbe said: He is a good mohel. Use him.

## MIRACLES IN THE SKIES

As international flights have become routine in recent years, I am

Prague and I had to stop over in another city in Europe and take an hour-and-a-half-flight from there to Prague.

One of the most exciting stories that happened to me over the years was my trip to Prague. There was no direct flight from New York to Prague and I had to stop over in another city in Europe and take an hour-and-a-half-flight from there to Prague.

I arrived in Europe on time and the flight to Prague left on time too. The problem began when I noticed that an hour and a half had gone by and the plane was showing no signs of landing. When two hours had gone by I began to worry. I asked a steward why we hadn't landed yet and he explained that the weather in Prague did not enable us to land, which is why we were circling. If we could not land shortly in Prague, they would land in another city, a six-hour drive from Prague.

It was one in the afternoon and even if we landed then and there, I still wouldn't make it to Prague before sunset. I asked that a message be given to the pilot that he should do his utmost to land in Prague since a large crowd was waiting for me to perform a religious ceremony that could only be done by day, before sunset. I added that if I did not land on time, it would cause me a great financial loss.

The pilot said that as long as he still had fuel, he would circle Prague and if the weather allowed him to land, he would do so immediately. He circled for twenty minutes and visibility improved so he was able to land the plane.

I arrived at the bris at two o'clock and after performing the bris I went to the gravesite and shul of the Maharal. (I am a descendent of his. I am also a descendent of the Alter Rebbe, who is known to be a descendent of the Maharal.) You usually have to arrange an appointment to visit there but the



From the time the Rebbe gave me a bracha, the arguments diminished until, within a short time, the relationship changed completely and the doctors even referred young medical students to me, saying: Do just as the rabbi does. He does it the best!

Rabbi Sholom Ber Shapiro, Rabbi Nissan Mindel's son-in-law, once told me that after having four daughters he asked the Rebbe for a bracha for a son. The Rebbe said: Chazal say *bas t'chila, siman yafa*

often invited to perform brissin in countries around the world. Since I am also asked to perform brissin locally, I sometimes have to race the clock when I have to circumcise the son of a shliach out there somewhere and then return the next morning to do two brissin in Crown Heights.

One of the most exciting stories that happened to me over the years was my trip to Prague. There was no direct flight from New York to

shliach had arranged my visit without an appointment, so I was quickly off to the airport for my return flight at four.

It was still very foggy, to the point that when we arrived at the airport, the driver stopped somewhere and said: We've arrived. I asked him: Where have we arrived? I don't see anything! The driver laughed and said: Get out of the taxi, go straight, and you will see the terminal. I was standing a few feet from the entrance and I hadn't even seen it.

It was late and I rushed to the counter, where I was told that due to the weather, the flights had been cancelled. The clerk said that the plane I was supposed to fly on had still not landed due to the fog and even if it managed to land, it would not be able to take off. He suggested that I arrange a ticket for the next morning but I refused and explained that I had to perform two circumcisions the next morning in New York.

He understood my problem but said he could not change the weather and if I did not arrange a ticket for the next day, it was possible that tomorrow would be too late to do so. I saw I had no choice, so I said I would postpone my flight.

I tried calling the shliach in Prague or my family in New York to inform them of the change in my schedule but the local phones did not enable me to even get to an operator without using local currency, which I did not have.

I began saying T'hillim. I pictured the Rebbe and asked him to arouse mercy on my behalf. I had flown to Prague to help the shliach of the Rebbe and I had to return to New York to perform two brissin.

As I said T'hillim, I suddenly noticed an announcement on the screen. Among the list of all the cancelled flights, one line stood out. It announced that my flight was going through the final pre-flight

check prior to takeoff.

I ran to the counter and the clerk said to me: Quick, take the ticket and run to the plane. I ran to the exit which was still open and entered the plane and sat down, exhausted, near the window. Out the window I could see only fog. I couldn't even see the runway. I was still overwrought and so worn out that I fell asleep.

I woke up for the stopover in Europe. My watch showed me that the flight to New York would be leaving in a few minutes and I was still on the flight from Prague!

I left the plane thinking that I had missed the connecting flight to New York. At least from here I would be able to call my family and tell them about the delay. Suddenly I heard my name being called over the sound system: Rabbi Shain, please go to the gate for the flight leaving for New York.

Once again I ran for the gate and as soon as I got there, the staff announced over their two-way radios that Rabbi Shain had arrived and they quickly closed the exit gate behind me. That is how I miraculously arrived in New York the next morning and did the two brissin.

Afterwards, I began thinking about the events that had taken place and I realized that I had experienced open miracles. I had seen the fog in Prague and had seen how dozens of flights had been cancelled. How was my plane able to land and then take off again from an airport shrouded in fog?

When I arrived home I thought that since I am a descendent of the Maharal I should look at his s'farim. I opened one of his s'farim and read the introduction. To my surprise I saw an amazing explanation to the events I had experienced on my trip to and from Prague.

The Maharal asks: Since the world was created by the name Elokim, which is numerically

equivalent to the word "*ha'teva*" (nature), when a miracle occurs, which is a revelation of the name of Y-H-V-H (which signifies the supernatural) - at that moment is the name Elokim not fully functional?

The Maharal explains that even when a miracle occurs, the world continues to be run by Elokim. The miracle is only for those who need it but everybody else continues to be led by nature. As an example, he brings the Plague of Darkness. From the aspect of the name of Y-H-V-H there was a change in nature for the Egyptians, but the world continued to operate as usual and therefore the Jews had light. So there is no contradiction between nature which is ruled by the name Elokim and a miracle which happens through the name Y-H-V-H.

I understood from the Maharal that it is possible for an airport to be shrouded in fog with dozens of planes grounded and only one plane, that has to take a mohel back to New York to do mitzvos, can fly!

## MIRACLES ON NEW YORK HIGHWAYS

The son of a shliach in Eretz Yisroel suffered from a rare illness that did not enable him to have a bris before having medical treatment for his problem. Since there were top doctors in New York who were experts in this problem, the shliach brought his son here. This was at the end of the 80's after the Rebbe had started giving out dollars for tz'daka. Whenever the shliach passed by the Rebbe the Rebbe inquired about his son.

After a few months of treatment, the doctor said the bris could be done. That day the Rebbe gave out dollars, and the shliach rushed to tell the Rebbe the news that the treatment had finally finished and that day, after Mincha, the bris would be done in my house. The Rebbe gave him an extra dollar and



blessed him that it should be successful.

Since I had been asked to perform another bris that day, in Queens, I told the shliach we would daven together in the Rebbe's minyan at 3:15 and right after Mincha we would go to my house, where I would circumcise his son. My plan was to leave at 4:30 for Queens, where I had to do a bris at 6:00.

After Mincha the Rebbe began saying a sicha. I stood in 770 and listened but since I was under pressure to do two brissin, I repeatedly glanced at my watch. The time kept passing and the Rebbe continued speaking. Every time the Rebbe said the words, "v'yehi ratzon..." I thought the Rebbe was finishing, but each time, the Rebbe continued. The Rebbe finally finished the sicha at 4:30.

In those years, the main highway between Brooklyn and Queens, the Interboro (now named the Jackie Robinson highway), was closed for repairs and the trip to Queens was a nightmare that took forty minutes at night but two hours during the day. Since an eight-day-old baby waited for me in Queens, while the shliach's

son was not having a bris on the eighth day, I preferred setting out for Queens first. On the note that I left on my door, I wrote to the shliach that since I had to attend to a bris in Queens, he should try and call me before sunset and perhaps we could still do the bris on his son that day.

I drove off and after an hour and a half, at 6:00, I arrived in Queens. I figured that if I did the bris immediately, perhaps I would make it back to Crown Heights before sunset. When I finished arranging my instruments, I asked where the baby was. They told me they were waiting for someone to buy film. I asked why they hadn't done that earlier! I impatiently waited a few minutes and when I saw they had no plans on starting the bris until that person came back, I told them that I had another bris to do that day and if they did not bring me the baby, I would leave.

When they saw me start packing up my things, they realized I was serious and they brought me the baby. I did the bris and after I had finished I saw, to my dismay, that my watch said 7:05.

That day, sunset was 7:40, and

as I said, at that time, even at night, when the roads were empty, it was hard to make the trip in less than forty minutes. And this was 7 in the evening, when there is plenty of traffic.

When I got on the highway and saw hundreds of cars crawling along, I nearly despaired. I thought there was no reason to rush since I wouldn't make it anyhow but then I remembered that the shliach had told the Rebbe that the bris would take place that day and the Rebbe had given him a bracha that it should be with success.

I thought: The Rebbe gave his bracha that the bris should take place today. The Rebbe also knew that I was standing there in 770 waiting to leave for a bris, and yet the Rebbe said a sicha until 4:30. The Rebbe surely knew that I had to travel to Queens to do a bris. If despite all that the Rebbe gave his bracha that the bris take place that day, I had to do what I could to make it happen.

I decided to ignore the time and just drive, as though I had a chance of arriving before sunset. I traveled the entire winding road that went from Queens to Brooklyn, via Atlantic Avenue and then drove down Eastern Parkway. All the highways had heavy traffic. I sweated the entire way and it seemed to me that the trip took two hours. I arrived in Crown Heights and my watch said 7:20!

I could not believe my eyes. It just wasn't possible to have made it from Queens to Brooklyn in 15 minutes but that's what time it was and the sun had not yet set. I rushed to park my car near my house and just as I walked into my house the phone rang with the shliach on the line. I told him to come immediately and we would make it before sunset.

That's what happened. The shliach ran over with his son and the bris was done five minutes before sunset.

# FAITH IN MOSHIACH: THE EMPOWERING CHALLENGE OF OUR GENERATION

*Excerpted from a speech given by Rabbi Asaf Chanoch Frumer, mashpia in yeshivas Chabad in Chaifa, at a Kinus Chinuch in Kfar Chabad on Motzaei Shabbos Chanuka organized by the Vaadat HaChinuch HaChabadi.*

## AVINU MALKEINU

There was a Chassid in Kfar Chabad by the name of R' Yisroel Yehuda Levin. I attended several farbrengens of his and heard him tell some stories. The following story is written in his memoirs, in which he describes his travails in communist Russia.

It was 1934 and he was a bachur, nearly of draft age. He was on the run from city to city to save his life. The problem was that wherever he went, he needed a residency permit. If he was caught without one, he could be jailed. He didn't know where to sleep each night and what would become of him. His friends were also

persecuted and some of them were already under arrest.

One night he hid in the courtyard of the Marina Roscha Shul and thought, "Master of the universe, what will become of me? I am in such a difficult situation, constantly on the run. I don't know what will happen from minute to minute ... Spiritually, things aren't simple either. Many of my good friends, the strongest ones, fell into the communists' net and went to university."

If that wasn't bad enough, his brothers also pestered him for sitting in yeshiva and not helping with parnasa. He was an orphan and his mother was alone.

Then he remembered the Chassidishe farbrengen he had attended. One of the mashpiim had said, "When a Chassid is aroused with love for his Rebbe, this causes the Rebbe to be aroused with love for him." R' Yisroel thought about the Rebbe Rayatz and decided to write him a letter. He later received a short response, despite the censorship. The Rebbe included seven dollars, three for him and four for his mother. In Russia, they exchanged dollars for coupons and he bought various food items that they hadn't seen in years. This food sufficed for a number of months.

Later, during the holiday of Purim, 1935, he attended a farbrengen with R' Chonye Morosov. R' Yona Cohen was there too. He drank some mashke and sang. All the young bachurim of the underground yeshivos were there. R' Chonye said to R' Yisroel, "Whose Chassid are you?"

R' Yisroel was too bashful to answer. He did not want to speak in front of the mashpiim. R' Chonye turned to another bachur, R' Shlomo Matusof, and asked him, "Whose

Chassid are you?” R’ Shlomo answered, “The Rebbe’s!”

“Have you ever seen the Rebbe?” asked R’ Chonye. The answer was No, and R’ Chonye exclaimed, “That’s the power of the Rebbe – that even Chassidim who did not see him, are mekusharim to him heart and soul!”

R’ Chonye began the niggun, “Avinu Malkeinu Ein Lanu Melech Ela Ata,” and then explained that “Avinu Malkeinu” is the Rebbe. “Just as the Alter Rebbe was the ultimate expression of G-d’s essence within a body, so too the Rebbe. But in our generation it is much more so, because Chassidim saw and heard the Alter Rebbe, while we, Chassidim of the Rebbe Rayatz, do not see the Rebbe and nevertheless we are ready to follow the Rebbe with mesirus nefesh.”

That is how the young R’ Yisroel Levin hung on. He was in extremely difficult circumstances, materially and spiritually, but he remembered that he had been told that he had to think about the Rebbe, love the Rebbe, and write to him, and that is what kept him going in those crazy times. This was all despite the fact that he did not see the Rebbe.

Our situation is one in which an entire generation has not seen or heard the Rebbe, yet we see that hiskashrus to the Rebbe is not a bonus, some sort of extra, but the foundation. This is the only way to be mechanech children to Torah, yiras Shamayim, diligence in learning, and respect for parents.

The story about R’ Yisroel illustrates the idea expressed in the title of this lecture, “Hiskashrus and Emuna in the Rebbe MH”M as the Path to Discipline.” The story shows how vital hiskashrus to the Rebbe is as a **foundation** of chinuch. That is what builds and preserves Chassidishkait, continuing to grasp the doorknob to the Rebbe’s room.

## AN ANSWER TO THREE QUESTIONS

Why are emuna and hiskashrus to the Rebbe so important, especially now? What does it give us? Why is hiskashrus such a vital component in chinuch?

One of the big problems in chinuch today is the lack of discipline, the precariousness of parental authority. The Gemara relates that Yeshaya cursed the Jewish people with eighteen curses and he wasn’t calmed until he said, “youth will disdain the old.” That’s



Rabbi Asaf Chanoch Frumer

the worst thing.

In days gone by, natural discipline was the way to raise children. There was a clear hierarchy with everyone knowing their place as far as parents, teachers, and rabbanim were concerned, and these adults used their positions of authority to educate. If there was discipline, obviously there was obedience. People told children what they needed to hear. Today, it’s the opposite. You have to give children a challenge and a framework of

thought in order for them to acquire discipline. It doesn’t come naturally anymore. Today, chinuch comes before discipline.

Hiskashrus to the Rebbe strengthens discipline in three ways. First, hiskashrus to the Rebbe and emuna in the Rebbe that we have **now** (not only in the Rebbe we once had, so to speak) gives a child a challenge and presents him or her with a goal to strive for. He knows he has something to anticipate, something that strengthens him. Second, he sees that his parent or teacher has kabbalas ol towards someone. It’s chinuch towards kabbalas ol. Third, from the D’var Malchus in recent weeks we learn that hiskashrus to the Rebbe gives us the ability for *is’hafcha* – to transform all youthful rebellion, to harness it for the service of holiness and for all the good things they need to do.

Let us break down these three points and discuss them.

## THE FIRST POINT – A CHALLENGE

At the farbrengen of Yud-Tes Kislev 5726, from which the kuntres, “Inyana shel Toras HaChassidus” was taken, the Rebbe spoke about Hashem sending the neshama of the Baal Shem Tov to the world in order to arouse it from its faint. That is why his name was Yisroel (the name of the Jewish people), as we call the name of the person who has fainted in order to arouse him.

At that time, the Jewish people were in despair. It was after the massacres of 1648-9 and people were downcast. It wasn’t a situation of rebellion, but people were disheartened after their leaders let them down. The Baal Shem Tov showed them that there was a reason to live, there was reason to hope.

In more recent generations there was the Enlightenment movement,

Reform, Communism. How was the persecuted young man in Russia able to prevail? He had hope, he had a dream. He wanted to go to the Rebbe, to be connected to the Rebbe. He did not attend university and he ate only kosher food and did not join his friends. When there is a challenge, when there's something to aim for, when there's a Rebbe, it's worthwhile to make the effort and get up for Chassidus, not to go to the army or to university. There's a reason to live!

We have a letter from the Rebbe to the chairman of the first Knesset, Mr. Kadish Luz, in which the Rebbe refers in detail to the book that Luz sent him about the kibbutz movement. The Rebbe dissects life on the kibbutz from an ideological as well as a practical perspective, enumerating the pros and cons and what problems could arise. (I heard from a shliach in Eretz Yisroel that he showed the letter to some kibbutznikim who served in senior positions and they were amazed. The Rebbe really wrote that? Over two pages he analyzed all the inner workings of the kibbutz. Only someone born on a kibbutz or one of the ideological leaders of the kibbutz movement could do that, they said).

The Rebbe wrote that the kibbutz, which tried to create absolute equality among people, went against human nature, which is competitive and is inclined towards developing its unique character. In the generation of the founders, the kibbutz was a substitute for a different life they had been compelled to live in other countries, and founding the kibbutz was the realization of a dream.

It's not the same for those who are born to this egalitarian society, which they did not ask for. When you're born to it, it's different than founding it. Then the Rebbe asks his final question: What are they giving

the children who are raised on a kibbutz by way of a challenge for which they would be ready to live a kibbutz lifestyle?

We face a similar question today. We tell our children what is forbidden and what is not worthwhile; that they have to learn Gemara a certain number of hours a day; they need negel vasser near their bed; they can't go here and you only go there for mitzvaim; you have to be mashpiim and not mushpaim; mp3 and Internet are off-limits – but what are we offering our youth as a challenge today for which they will be prepared to make an effort?

The Rambam writes about Moshiach that it's not enough to believe in him; you have to anticipate

they strongly desire to go on K'vutza, it is worthwhile helping them because otherwise...

When you read this letter it's rather shocking since it sounds like the Rebbe is threatening Begin. What's going on here? Is the Rebbe admitting to a weakness in the Chabad chinuch system? The bachurim must be allowed to go or else they'll explode? No! The Rebbe is simply saying **youth needs a challenge**. A bachur needs to have an **ambition**, to be with the Rebbe.

It can be Tishrei, it could be K'vutza. The fact that I am a Chassid of the Rebbe, a Chassid of Melech HaMoshiach, a Chassid of this powerful persona, connected to this G-dly being – for this it is worth

***The fact that there is a Rebbe in the world, that we yearn for the Rebbe, that we travel to the Rebbe, is what we can give our youth so that they will listen to all the things that we tell them to do and not to do.***

his coming. The Rambam says that without this, the foundation of Torah and mitzvot is lacking! The fact that there is a Rebbe in the world, that we yearn for the Rebbe, that we travel to the Rebbe, is what we can give our youth so that they will listen to all the things that we tell them to do and not to do.

In a letter that the Rebbe wrote to Menachem Begin for the purpose of enabling bachurim to leave Eretz Yisroel for a year on K'vutza in 770, the Rebbe gives various reasons to allow it. The final reason is: bachurim of this age have strong desires and if they are not given what they want, it could cause them to rebel against the system. Since

forgoing some things. Without it, we are missing the main thing.

## **THE SECOND POINT – THERE'S SOMEONE IN CHARGE**

When a talmid sees that his father or teacher has kabbalas ol to the Rebbe, they set a personal example for kabbalas ol which is so necessary in our times. When our children see that there is the "word of the Rebbe" and everybody, young and old, follows unquestioningly, he realizes what the foundation is. When a boy sees that when it comes to something important in life that his father does as the Rebbe wants;

when a child sees that his father wants to do something but he doesn't do it until he asks the Rebbe and in the meantime he waits, this teaches discipline, self-restraint.

Aside from it serving as a personal example that makes a very deep impression, it also serves to clarify a much broader value system:

In *Likkutei Sichos*, Vol. 32, there's a letter from the Rebbe about the emigration of Jews from North Africa. The Rebbe said they were not to shake up the worldview of the youth, not to give them mixed messages, because that could ruin their chinuch. Obedience to the Rebbe broadcasts the message that **there is an absolute value system in this world.** These are things that are a step above those things which leave room for flexibility and compromise. There is something real and someone that you need to be submissive to; I can't do just as I please but I ask the Rebbe and find out what he thinks. The child absorbs this.

The mashpia Reuven Dunin fought a lot with himself until he acceded to his father's request to go to yeshiva. Years later he went to the Rebbe and his feeling as he saw the Rebbe for the first time was, in his unique colorful way of putting it, "For a man like this I am ready to do anything."

There is an amazing answer from the Rebbe to someone in which the Rebbe advises him to consult with local rabbanim "that belong to 770," in other words, rabbanim who consult with the Rebbe. That's what characterizes them; they belong; they ask the Rebbe. This point is the touchstone for every Chassid – does he do what the Rebbe says and not justify his own inclinations.

When there was a possibility that the Rebbe would have to appear in court over the s'farim, he negated this and said, "What will the T'mimim say?" It would dispel their

idea that the Rebbe is above everything. That was the reason the Rebbe gave for doing everything possible so that he would not have to appear in court.

Hiskashrus and emuna in the Rebbe are pillars in our lives which do not allow us to wander in confusion. The concepts of "Rebbe" and "bittul to the Rebbe" express the idea that there is Truth which we turn to with kabbalas ol – yes, including parents. It shows our youth, more than anything else, that there are values we hold dear.

### THE THIRD POINT – FROM REBELLION TO TRANSFORMATION

This third point is the hardest one, but it's the Rebbe's enormous chiddush.

In the time of the Alter Rebbe, France was the epitome of licentiousness and heresy to the point that the Alter Rebbe opposed France in its conquest of Russia, recognizing that it would bring about a spiritual downfall to the Jewish people.

In the years that followed, thanks to the avoda of the Rebbeim, France was refined and now, says the Rebbe, it has reached the ultimate level of refinement, which is when you take the characteristics of a place and harness it to promote Judaism. This means taking all of the wildness and rebelliousness and turning it into a turbo engine of holiness. The Rebbe transforms darkness into light; he takes the ultimate klipa, rebellion and throwing off the yoke, and says, "Use this to rebel against worldliness."

In several letters and sichos, the Rebbe says that today's youth have a tendency not to reckon with what they are told. They are ready to do unpopular things, socially unacceptable things, and this ought

to be used for good, for t'shuva.

As an example, the Rebbe refers to the hippie movement of the 60's and 70's. They declared: there is no authority, no father and mother, just me and my guitar. How does a Jew from Boro Park, Williamsburg, or Meah Shearim look at this? He hides out at home. But the Rebbe sees it differently.

To the Rebbe, this hippie stands a chance. Someone who is used to a framework is locked in. If he has a strong desire for something, it's doubtful whether he can avoid giving in to it. Someone who steps out of the box, one who rebels, is a person who can turn his back on the world and its entertainment and do genuine t'shuva.

In another letter to the hanhala of a school that had problems with discipline, the Rebbe advised them to take the biggest troublemakers and put them in charge of discipline! The Rebbe says that this is how they made a revolution in France, by taking their characteristics and harnessing them for holy purposes. This method succeeded even in a place where the Alter Rebbe did not agree to step foot. It's a method that works!

This idea is also the foundation of "returning the hearts of the fathers through the children," which the Rebbe spoke about so much. The Rebbe said in 5748 about Hakhel that talmidim ought to arouse the roshei yeshivos and principals about making Hakhel gatherings, but to do so in a respectful manner and with kabbalas ol. The Rebbe knows that there are things, especially new things, that only the youth can do, and through them, the adults. Yet, while telling the youth to do so, he says it needs to be done properly, with discipline.

The Rebbe wrote a letter to President Shazar when he was still involved in aliya and absorption. In those days, the official approach was



***The Rebbe transforms darkness into light; he takes the ultimate klipa, rebellion and throwing off the yoke, and says, "Use this to rebel against worldliness."***

to get established people to make aliya, people with money in their pocket, so they would found settlements with a high socio-economic standing. The Rebbe wrote that there was no point in bringing in older people who would live orderly, peaceful lives with a

night's sleep and an afternoon's nap, who would go take a walk with the children in the afternoon.

The Rebbe wrote, "My interest in this is very little." The Rebbe urged Shazar to bring youthful pioneers who want to build and develop the land, who would be willing to give up their sleep. These are the kind of people I want to see, said the Rebbe.

It's ironic, added the Rebbe, because you [Shazar] should want a generation of revolutionaries who will announce new initiatives every day, while I, as Rebbe of Chassidim, would be expected to want settled people, like in other Chassidic groups. But one of the wonders of our era is that our demands are opposite in nature. You want to bring balabatim to Eretz Yisroel and I want energetic people who will constantly want to break the limits.

This is the tool that the Rebbe gives us and we need to know how to use it properly. In order to rise to the challenges of our times, we need an inner fire. We need to teach the young generation that all their rebelliousness and inner disquiet

should be diverted towards mitzvaim, towards turning the world over; towards conquering another street, another neighborhood, another city.

If we can prevail over the **world**, we can prevail over **ourselves**. If I can convince someone to put on t'fillin, I will also **be convinced** to put on Rabbeinu Tam and I will **want** to go to the mikva every day and learn Chassidus and dress like a Chassid, and not do things by rote.

\* \* \*

It all begins when we adults know there is a Rebbe, not that we just say it as a cliché. We need to learn the D'var Malchus, learn Chassidus before davening, attend farbrengens and not run away after half an hour. Everything in the house needs to be based on a foundation of hiskashrus, what does the Rebbe want, how would the Rebbe react. Then we will merit, with Hashem's help, to raise a generation that knows that "with the greatest commander in chief of all – we will overtake the world."

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# BETTER THAN GOLD AND SILVER

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

*It gives you the feeling that Lubavitch is alive and well! You usually don't see scenes like it in your town of shlichus and it really strengthens the neshama and makes the heart rejoice.*

Rashi tells us that Yitzchok Avinu was so highly regarded that people said, “Better the dung from Yitzchok’s mules than the silver and gold of Avimelech.” We shluchim and all Chabad Chassidim put it somewhat differently: Better to be connected to the Rebbe, the Rosh B’nei Yisroel of our generation, Moshiach of the generation. We are ready to go on the Rebbe’s shlichus wherever we are needed, even if we have to “eat grass.” That’s preferable to getting silver and gold – i.e., living the easy life – from Avimelech, i.e., the other side, which is not mekushar to the Rebbe.

This has many angles to it and applies in so many ways.

## WORKING ON YITZCHOK’S SHLICHUS

Every one of the shluchim,

before going out on shlichus, had to decide, usually along with his wife, the future shlucha, whether he was willing to forego living in a Chassidishe community, Chassidishe chinuch close to home for his children, a Chassidishe shul, etc. Every shliach is well aware of the hardships of life on shlichus, but when he makes the decision to go, he does so decisively and happily, thankful for the enormous privilege of being a shliach of the Rebbe.

Better to be on shlichus and connected to the Rebbe, even without the conveniences of a Chassidishe community. Sometimes a shliach has to daven (and speak) in a Yemenite or Romanian shul; at farbrengens there are likely to be songs like “Dovid Melech Yisroel” and “Shabchi Yerushalayim.” The content of the farbrengens won’t exactly be stories from R’ Nissan

Nemenov and R’ Shlomo Chaim Kesselman. Sometimes, one of the people will decide to say a few words about Rabin’s legacy or Jabotinsky, and the shliach has to take it.

We are shluchim of the Rebbe and in the end we see that the shlichus is all profit and it is possible to raise a strong, happy, Chassidishe family even far away. It’s the truth – better the dung of Yitzchok’s mules than the silver and gold of Avimelech. It’s a greater challenge, but much more worthwhile.

## RESOLVING A DILEMMA

We had a dilemma recently. Every Yom Tov we visit the many army camps in the Beit Shaan area. We give out mishloach manos, doughnuts, or have them say the bracha on the Dalet minim. Recently, a new commander was appointed to a number of camps in the area and he decided not to allow Chabad to enter the camps under his jurisdiction.

Meanwhile, we were made an offer by a certain group that works on behalf of the soldiers that we could work under them and they would get all the permits that would enable us to enter and work in the army camps. Was it worthwhile?

We said no way! If it belongs to Yitzchok, if it’s the Rebbe’s shlichus, then even if they offer us all the silver and gold, we won’t sell out. Better the dung of Yitzchok’s mules than the silver and gold of Avimelech. In the meantime, we are working on the problem. We hope to meet with the new commander and explain to him that for the good of the soldiers there is no reason for opposition.

Another example – a Chabad Chassid has a sum of money that he wants to give to tz’daka. There is a Chabad house in his town that is not that big but it’s the Rebbe’s. On

the other hand, there are many big and famous tz'daka organizations, though not the Rebbe's. Which should he give to?

The answer is obvious: better to invest in the Rebbe's mosad than in other mosdos, even if they seem more attractive!

## AMONG THE BACHURIM

One of the nicest parks of

about the idea that also among the bachurim there are those who are considered "silver and gold" and others less so ... Some are busy with Nigleh or Chassidus. Some are baalei avoda and some are baalei haskala. There are bachurim who incline towards activism. Then there are bachurim who don't fit in any category, but they are there, and they live with the Rebbe. The

himself how much he is investing in his avoda to be mekushar to the Rebbe (to belong to Yitzchok).

In order for a bachur/Chassid to be able to say that he belongs to Yitzchok, he needs to work on it so that everything he does is in order to be connected to the Rebbe: learning his Torah, fulfilling his horaos, keeping s'darim, etc.

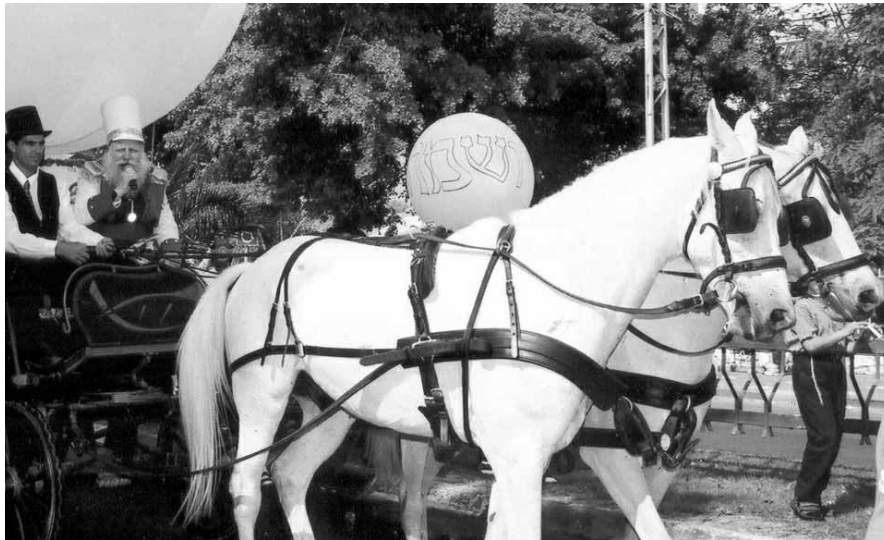
## HAPPY TO SWEEP THE STREETS

A veteran shliach from the north of Israel told me:

In our city we have a beautiful park around the municipal swimming pool. The city does not allow events to take place there, whether private or public. The area is exceptionally nice and they don't want it ruined.

This year, however, in their admiration for Chabad, the city let us hold our Lag B'Omer event in the pool area. Among the attractions we had for the children (inflatable rides, bows and arrows, etc.) we brought two horses so the children get a short ride. Needless to say, after the event, there was waste to clean up.

The bachurim from Migdal HaEmek who came to help with the event, couldn't believe their eyes when they saw the shliach take a big bag and a broom and sweep up the grounds. They asked me why I did it myself and I told them that I was happy to do it since it was the "dung of Yitzchok's mules."



visiting 770 is being able to see hundreds of bachurim sitting and learning, with a chayus, out loud. It gives you the feeling that Lubavitch is alive and well! You usually don't see scenes like it in your town of shlichus and it really strengthens the neshama and makes the heart rejoice.

I once sat down to farbreng with the T'mimim in 770. We spoke

question has to be: Do you belong to Yitzchok or, Heaven forbid, to Avimelech. Are you mekushar to the Rebbe or not, ch"v. Better our worst bachur than the best bachur of the Misnagdim.

Of course, a bachur ought to ask himself every day what he is doing to be more of the "silver and gold" than "dung of the mules," but even more than that, he needs to ask

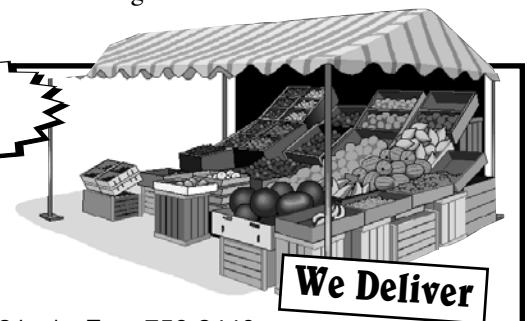
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# JEWES LIVING IN THE DIASPORA SHOULD GIVE THEIR OPINION

*Support for Rabbi Wolpo's Article "Frauds, Fakes, and Phonies"*

By Aliza Karp

***"Jews in the Diaspora should negate from now and into the future, the claim which is heard in certain circles, that a Jew living outside of Eretz Yisroel should not give his opinion regarding matters in the Holy Land"***

"Warm yourself by the fire of the Sages, but beware of their glowing embers lest you be burnt... all their words are like fiery coals." Pirkei Avos 2:10

Years ago when I was living in Yerushalayim, in the late seventies - early eighties, I remember hearing that someone had taken a tape of the Rebbe speaking, rearranged it to make the Rebbe sound like a fool and then put it on a loudspeaker and went around B'nei Brak broadcasting this disgrace in an effort to make the Rebbe appear foolish.

Not long after this absurd and cruel incident, a terrorist set a bus on fire. While others were rescued, a woman and her small

children were trapped. They perished in the blaze. The grieving husband and father was none other than the one who had manipulated the Rebbe's holy words.

When people spoke about the tragedy, they also spoke about the above quoted lesson in Pirkei Avos.

In Issue 629 of *Beis Moshiaich*, Rabbi Dovber HaLevi Wolpo writes that he saw a copy of a publication called *Chadashot Chabad* (Chabad News.) The publication had an article by an author using the pen name A.B. Chermesh. Mr. A.B.C. quoted a Sichra of the Rebbe which says, "There is no place for involvement

in Inyanei Eretz HaKodesh by someone who is presently outside of Eretz Yisroel."

Rabbi Wolpo reports that this sichra was saying not to get involved in a specific dispute between two Jewish organizations in Eretz Yisroel, who were determining their policies concerning Eretz Yisroel. The sichra was not referring to concerns Shleimus HaAretz.

Mr. A.B.C. took the Rebbe's words out of context and applied them to Shleimus HaAretz. We know the Rebbe spoke – he screamed – about Shleimus HaAretz and he was doing it from outside Eretz Yisroel. Why would he say not to do what he himself did on many occasions in the public eye? Mr. A.B.C.'s application of the above sichra to Inyanei of Shleimus HaAretz is totally wrong!

There is a letter published in *Igros Kodesh* dated the 4th of Teives, 1959 which speaks very strongly about the importance of raising your voice in protest when things are not being done according to Torah. The letter was

referring to a very specific topic, emphasizing, that even in cases of adversity, it is incumbent upon us to advocate the true Torah viewpoint and thereby ensuring future benefits and avoiding detrimental consequences.

Then the Rebbe left his original topic and said that his argument, of making the voice of Torah heard, also applies to Shleimus HaAretz. To follow is what he said:

“There is no place for the opinion which you mention in your letter that perhaps it would have been better to refrain from answering at all.... My general opinion is that to sit and do nothing in cases such as this, leads to the possibility of

consequences most undesirable. If only it was the case that those who fear the words of Hashem would take a clear, open position of all matters... because then, several undesirable matters could absolutely be prevented.

“And in addition to this there is one essential point connected to the above... **that Jews in the Diaspora should negate from now and into the future, the claim which is heard in certain circles, that a Jew living outside of Eretz Yisroel should not give his opinion regarding matters in the Holy Land, may it be rebuilt and established.**”

It is not easy to do t’shuva on Lashon Hara. To correct such a wrong has been compared to

chasing feathers in the wind. Publishing Lashon Hara is not a small matter. I once saw a letter from the Rebbe acknowledging receipt of the explanations of what his correspondent had previously written in error. The Rebbe said that explanations separate and apart from the original printed document could not undo the damage. The printed page will last for a long time and will be read by people who do not have access to the qualifications and explanations.

Mr. A.B.C. has made a serious mistake. I pray he will make every effort to do t’shuva, if not for himself, for his wife and children.



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# A DAILY DOSE OF MOSHIACH & GEULA

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

## 29 TEIVES: THE REDEMPTION AND T'SHUVA

The Redemption will come even before the Jewish People do t'shuva, as is written (T'hilim 130:8), "And He will redeem Israel from all its transgressions," and the commentaries (Metzudas Dovid) explain: "Even sin will not delay the Redemption, for He will redeem Israel from sins."

It is written (Micha 7:18): "Who is a G-d like You, Who forgives iniquity and passes over the transgression of the remnant of His heritage? He does not maintain His anger forever, for He desires loving-kindness." The commentaries explain: "The remnant of His heritage – those who remain from the birth-pangs of Moshiach (the brand rescued from the fire of this generation), He does not stand upon the crime to watch over it as payment, rather He passes over the crime and goes further, as if He doesn't see it" (Metzudas Dovid). "Those who remain at the coming of the Redeemer...even though they are subject to the punishment of not going out from the Exile on account of their evil doings, 'He will not turn forever towards their deeds, because He desires kindness...and His kindness will overcome their transgressions when the time of the Redemption will arrive'" (Radak).

(Shabbos Parshas VaYechi 5751)

## 1 SHVAT (THE DAY MOSHE RABBEINU BEGAN TO EXPOUND THE TORAH IN SEVENTY LANGUAGES): TEACHING THE TORAH IN EVERY LANGUAGE

The concept of "Moshe began to expound the Torah," "in seventy languages," is relevant to the avoda of every Jew on account of the aspect of Moshe Rabbeinu within him. In other words, on Rosh Chodesh Shvat, there is a special bestowing of strength in the avoda of every Jew to spread Torah and Yiddishkait in the language of all nations, "in seventy languages" – both in relation to Jews in the necessity to teach them Torah in the language of every nation, since they don't yet know *Lashon HaKodesh*, and (*l'havdil*) in relation to the influence upon the nations of the world "to fulfill the mitzvos commanded to the children of Noah."

(Seifer Hisvaaduyos 5746, p. 345)

## 2 SHVAT: THERE WILL BE NO NEED FOR THE WRITTEN LETTERS IN THE TIME OF THE REDEMPTION

Then (in the time of the Redemption), they won't even need the written letters, since all the Jewish People will hear Torah from the Essence and Being, as is written, "a new Torah will come forth from Me." This will happen through the true expert student, Moshiach Tzidkeinu, who will teach the new Torah to the entire nation from the Essence and Being, with added explanation and interpretation, etc., learning specifically from the aspect of seeing [G-dliness], in a manner that there will be no need for written letters.

This is further understood from the pasuk, "And no longer will one teach his fellow, for everyone will know Me, from their small to their great."

(Shabbos Parshas Eikev 5751)

## 3 SHVAT: P'SAK DIN OF THE LEADER OF THE GENERATION – THE TIME OF THE REDEMPTION HAS ARRIVED

The beginning of the fulfillment of the destiny of "And they

will beat their swords into plowshares" is the ruling and proclamation of "the kings, the rabbanim" that "Here comes (Melech HaMoshiach)," beginning with the ruling of my revered father-in-law, the Rebbe, leader of the generation, that our work and avoda has already been completed during the time of the exile, and we are already prepared to greet Moshiach Tzidkeinu.

Similarly, there is the ruling of rabbinical authorities among the Jewish People that the time of the Redemption has arrived, "a king will arise from the House of Dovid, etc., presumed to be Moshiach," until the state and situation of "this is definitely Moshiach" – a ruling "from Sinai" that has been drawn down and instilled even within the limitations of the world.

(Shabbos Parshas Mishpatim 5752)

## 4 SHVAT: LITERALLY IN THE STAGE OF THE REDEMPTION

In our generation and in our times, according to the signs of the sayings of our Sages, of blessed memory (Tractate Sanhedrin, Midrashim, etc.), we are already literally at the stage of the Redemption.

Furthermore, as has been discussed many times recently, after the sizable amount of our deeds and avoda throughout all the generations, particularly after the avoda of our Rebbeim...up to the avoda of my revered father-in-law, the Rebbe, leader of the generation – all of the birurim have already been completed.

(Shabbos Parshas VaYitzei 5752)

## 5 SHVAT: THE TIME AND SIGNS OF THE REDEMPTION – MIRACLES AND WONDERS IN THE CHANGE OF REGIMES

Large and strong countries continue to change the order of their regime and government for the better – goodness, justice, and honesty (including in relation to the Jewish People, granting freedom in everything connected with matters of Yiddishkait, Torah, and mitzvos).

This phenomenon serves as a resemblance and preparation to the repair and completion of the world in the days of Moshiach.

...This is one of the miracles and wonders occurring throughout the world, revealed for all to see, which resemble the miracles and wonders of the Future Redemption, regarding which it is said (Micha 7:15), "As the days of your going out from the land of Egypt, I will show you wonders."

(Shabbos Parshas B'Reishis 5751)

## 6 SHVAT: THE TIME AND SIGNS OF THE REDEMPTION – THE FULFILLMENT OF THE CONCEPT OF T'SHUVA

Thus, at the conclusion of this era, without the slightest possible doubt, the time of the Redemption has surely already arrived...and in the words of our Sages, of blessed memory (Sanhedrin 97b), "All the appointed times have been completed."

Furthermore, even the concept of t'shuva (as in the saying "The matter [the Redemption] depends only upon t'shuva") has been fulfilled, including the realization of "Moshiach comes to bring the tzaddikim to repentance" (Zohar III 153b), from the vantage point of the spark of Moshiach within every Jew."

(Shabbos Parshas Balak 5751)