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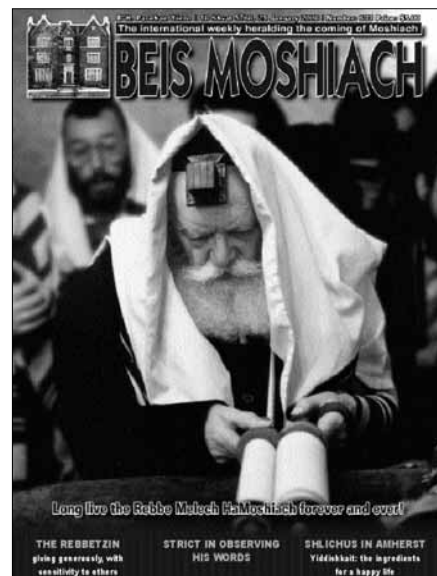
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TO KNOW G-D: IT'S NOT ENOUGH TO BELIEVE

Likkutei Sichos, Vol. 26, pg. 114-123
Translated by Boruch Merkur

1. In the beginning of the book *Mishneh Torah*, in the [prefatory section entitled] “The Enumeration of the Mitzvos,” the Rambam says: “The first Mitzva of the Positive Commandments is to know that there is a Deity (*sh'yesh sham Eloka*), as it is said, ‘I am the L-rd, your G-d.’” With this Mitzva, the Rambam also begins the laws of his book *Mishneh Torah* [Laws of the Foundations of the Torah]: “The foundation of the foundations and the pillar of wisdoms is to know that there is a primordial Being (*sh'yesh sham Matzui rishon*) and etc.”

However, in the first law, the Rambam does not say that this knowledge (“that there is a primordial Being”) constitutes a **Positive Commandment**. Rather, he first discusses at length (throughout the course of five laws) **several** details regarding the “primordial Being” before he concludes (in Law 6): “The knowledge of this matter is a Positive Commandment, as it is said, ‘I am the L-rd, Your G-d.’”

It is thus understood that according to the opinion of the Rambam, the Positive Commandment of, “I am the L-rd, Your G-d,” is not only [the imperative to acquire] the general knowledge “that there is a Deity,” “that there is a primordial Being,” but it also includes [knowledge of] details pertaining to G-d (which he enumerates in the laws).

The Abarbanel explains (in his book *Rosh Amana*) – quoted in *Seifer HaMitzvos* of the Tzemach Tzedek [“The Mitzva of Belief in the Divine,” Ch. 1] – that according to the opinion of the Rambam, the Positive Commandment

of Belief in the Divine is not simply [to believe] that the Deity exists, “that there is a Divine Being,” but that “the Deity, blessed be He, of Whom we **already** know that He exists – His existence is more primordial and more complete than that of all the [created] existents and etc.” (as he elaborates on the topic).

([Of course, were the Positive Commandment of Belief in G-d no more than to believe in the notion that He exists] this would beg the question: How is it possible to count Belief in G-d as a **Mitzva** (a Commandment)? The entire concept of a Mitzva is only possible if there is a Being Who commands the fulfillment of the Mitzva. Thus, it doesn't make sense to say that it is Mitzva to believe that there is a Being Who commands the fulfillment of Mitzvos.)

Thus, the Rambam prefaces the five laws concerning the existence of G-d [to his mentioning in Law 6 that “The knowledge of this matter is a Positive Commandment”], because the Mitzva of Belief in ([or] Knowledge of) the Divine requires that we know (at least) **these** details concerning [the nature of] G-d's existence, [describing] how it is that He, may He be blessed, [exists in a way that] is “more complete than that of all the [created] existents and etc.”

2. Furthermore, the precise wording of the Rambam has been noted [see *Rosh Amana*, Ch. 17; *Seifer HaMitzvos* of the Tzemach Tzedek *ibid*, Ch. 2, end; and more – see FN 12], “**to know** that there is a Deity,” “**to know** that there is a primordial Being,” indicating that the Mitzva is **to know** with an intellectual knowledge, etc. (Similarly, the Rambam concludes – both in the Mitzva of the Knowledge of G-d [Foundations of the Torah 1:6] and the Mitzva of the Unity of G-d [*ibid* 1:7, end] – “The **knowledge** of this matter is a Positive Commandment” (not “the belief in this matter”).)

And on this basis, the Abarbanel addresses the question: How can we be **commanded** regarding a matter of **beliefs**, “which are not acquired through will and choice”? He answers that the Rambam “did not count the nature of the belief and its truth as a Positive Commandment, but the **knowledge** of these matters and the **study** of them, which brings to the acquisition of beliefs.” Indeed, “this pursuit of knowledge, philosophical analysis, and the application of scrutiny, and this study...which give rise to beliefs...they formulate the will

and the choice.”

Accordingly we can understand why the Rambam did not suffice with mention of the details concerning the existence of G-d (in Laws 1-7), which a Jew must know in order to fulfill the Mitzvos of Knowledge of G-d and the Unity of G-d, but he goes on to elucidate (in the later laws, until the end of the chapter) several matters concerning the Knowledge of G-d.

(Namely, the Scriptural proofs that “the Holy One Blessed Be He is not corporeal”; that the physical descriptions regarding G-d “written in the Torah” are “in accordance with the minds of mortals...it is all metaphor”; regarding the request of Moshe, “Please show me Your glory” [Sisa 33:18] and the manner by which his comprehension was “of the truth of existence,” **and etc.**)

For at first glance, how is it relevant to bring this **dialectic** in his book *HaYad* [i.e., *Mishneh Torah*], a book of “**halachos halachos**” [FN 18: the expression Rambam uses in the conclusion of his preface to his work *HaYad* [to strictly define its objective of encoding laws] – see the lengthy discussion in *Rosh Amana*, Ch. 19]?

According to the aforementioned we may assert that

Specifically when we know the terms of the dialectics regarding these laws, then the knowledge of G-d is in a manner of “to know” – not simply having faith, but an intellectual knowledge.

this is relevant to the obligation “to know,” for specifically when we know the terms of the dialectics regarding these laws, then the knowledge of G-d is in a manner of “**to know**” – not simply having faith, but an intellectual knowledge, etc.

Put differently: In order to fulfill the Mitzva of **Knowing** G-d, we must at least know the **foundational** “pursuit of knowledge, philosophical analysis, and the application of scrutiny” concerning the existence of G-d, which Rambam elucidates in this chapter.

3. We may assert that it is the Zohar that is Rambam’s source (that the Mitzva of Belief in the Divine entails: a) not only the general knowledge that “the Deity exists,” but also the details regarding the completeness of G-d’s existence; and b) that this itself must be in a manner of “**to know**” – notwithstanding the fact that the verse states only, “I am the L-rd, your G-d”).

[FN 20: Indeed, it is known that Rambam derives many laws from the Zohar. See *The Rambam and the*

Zohar (Sinai, Vol. 32-34) by Rabbi Margalios for elaboration on this topic.] This is the text of the Zohar [from which the Rambam derives the above laws]: “You shall know that I am the L-rd, your G-d, etc.” [VaEira 6:7]. This Commandment precedes all other Commandments...to know Him, the Holy One Blessed Be He...that there is a Supernal Ruler Who is the Master of the world, Who created all the worlds, heaven, earth, and all their hosts” [Zohar II (Raaya Mehemna) 25a].

The wording of Rambam in his first law, in terms of content, is the [same as that] of the Zohar: “The foundation of the foundations and the pillar of wisdoms (“This Commandment precedes all other Commandments”) is **to know** that there is a primordial Being (“**to know Him**, the Holy One Blessed Be He”) and that He is the cause of the existence of **all** that exists, and all the existents **of the heaven and the earth and that which is between them**, etc.” (“Who created **all** the worlds, **heaven, earth, and all their hosts**”). The same is true regarding the wording of the Rambam (in Law 5): “This Being is the G-d of the world, Master of all the earth” parallels the wording of the Zohar, “that there is a Supernal Ruler Who is the Master of the world.”

From this passage in the Zohar, the Rambam derives that “This Commandment” is connected with knowledge, “**You shall know...to know**,” and that it is not sufficient to have a general knowledge “that the Deity exists,” but we must know details regarding His existence, may He be blessed (from which we understand that “His existence is

more primordial and more complete, etc.”). [FN 24: However, with respect to the knowledge that “Havaya is HaElokim” (the Mitzva of the **Unity** of G-d), this knowledge is “in general...in a general manner (Zohar *ibid*).]

Although the Zohar brings the verse, “You shall know that I am the L-rd, your G-d” [VaEira 6:7], as support (and not the verse, “I am the L-rd, your G-d” [Yisro 20:2, which Rambam brings, thereby seemingly detracting from this parallelism]), that is simply [explained on the basis of the particular context in which the passage appears in the Zohar]. Namely, the Zohar speaks about how Moshe Rabbeinu taught the Jewish people about the knowledge of G-d before the exodus from Egypt (in order that the Jewish people would believe “in all those miracles and acts of might that He wrought on Egypt” [see *Nitzuztei Oros LaZohar*, *ibid*]). Thus, the verse, “You shall know that I am the L-rd, your G-d,” was stated in the context of [events that were transpiring] **then**:

However, **our** obligation to fulfill the Mitzva is (according to the well known words of the Rambam [*Perush HaMishnayos*, Chulin Ch. 7, End]) in virtue of “the Mitzvos of the Holy One Blessed Be He through Moshe Rabbeinu, peace unto him (on Mount Sinai).” Thus, the **Commandant** regarding Belief in the Divine is derived from the verse, “I am the L-rd, your G-d.” Indeed, we find in the **Zohar itself** (in another place [*Zohar III* (Raaya Mehemna) 256b]): “**The first Commandment is ‘I am.’**”

(Of course, the fact that we learn the details regarding the **manner** by which the Mitzva is fulfilled from the verse, “You shall know that I am the L-rd, your G-d” (stated **before** the Giving of the Torah) is not a quandary, because in several places [see FN 30] we find that the concept of “the revelation of a matter” or details of a Mitzva are also derived from before the Giving of the Torah. [FN 31: See, for example, **Rambam**, end of Laws of Circumcision: Circumcision is greater than all the Mitzvos of the Torah, for thirteen covenants were made in its regard (all of which were said **before** the Giving of the Torah), whereas [only] three covenants were made [regarding the other Mitzvos] (all of which were made **after** the Giving of the Torah).]

4. According to all the above we can resolve a seemingly puzzling matter in the Rambam:

In the second chapter of Laws of the Foundations of the Torah, Rambam begins to speak about the Mitzvos of Love of G-d and Fear of Him, and he continues as follows: “What is the path to love Him and fear Him? That one should contemplate His great and wondrous deeds and creations and see in them His incomparable and infinite wisdom. Immediately he loves, etc., to know the great G-d, etc., and he will fear, etc. In accordance with these matters, I elucidate great principles of the acts of the Master of the Worlds, in order that they should be an entranceway for the understanding individual to love G-d.”

Thereafter, throughout the course of **three chapters**, Rambam expounds on, “His great and wondrous deeds and creations”: one chapter [Chapter 2, Laws 3, end, through 8] about angels (which is a portion of the discussion of the Supernal Chariot), and the two subsequent chapters about “the Act of Creation.” He then concludes: “At the time when a person contemplates these matters and he recognizes all the creations...it increases love for the Omnipresent, etc., and he will be in awe and fear, etc.”

At first glance, it is not understood: It is true that “the path to love Him and fear Him” occurs “At the time when a person contemplates, etc.,” but the Rambam is a book of “*halachos halachos*” [i.e., it is strictly a legal work]. How is it appropriate, in *Seifer Mishneh Torah*, [to

include] a lengthy discussion of details concerning “His great and wondrous deeds and creations”?

Irrespective of the fact that Rambam’s choice of words in *Seifer HaMitzvos* [Positive Commandant 3] suggests that the concept of, “one should contemplate His great and wondrous deeds, etc.,” defines (not only a means to prepare for the fulfillment of a Mitzva, but it is) the **act** of the Mitzva of love [of G-d] – that is, the commandment incumbent upon the person, *gavra* (subject), whereas the *cheftza* (object) is “that one should engage in thinking and contemplating His Mitzvos and His Utterances and His Deeds, etc.,” following which, “love will result **performance**” –

Nevertheless, this explanation is not sufficient, at first glance, to justify Rambam’s inclusion of it – a discussion of **matters** pertaining to the kind of contemplation that may arouse in a person the *cheftza*, “Love of G-d and Fear of Him” – in his work *Mishneh Torah* (*halachos halachos*). It belongs, rather, in philosophical texts and etc. The **law** is that one must contemplate “His great and wondrous deeds” and the like. However, the **description** of “His great and wondrous deeds” does not pertain, at first glance, to the **law** of the Mitzva of Love [of G-d], and hence, not to *Seifer Mishneh Torah*.

5. The explanation of the matter:

The topics the Rambam speaks about in these three chapters – the (conclusion of the) discussion of the Supernal Chariot and the Act of Creation – are not only matters of contemplation for the sake of **thereafter attaining** Love of G-d and Fear of Him per se; they are connected to the Mitzva of **Knowledge of G-d**, or more so, they constitute a veritable portion of this Mitzva.

As it is explained in the *Perush* on the Rambam [Laws of the Foundations of the Torah, beg.]: “Included in these two Mitzvos (to know that there is a Deity and that there is no other god with Him) is the concept of the Act of Creation and the Supernal Chariot, for from this knowledge they will come to know the proofs for the existence of the Creator and that He alone is the first and the foundation of all” [FN 44: though he does add later that it also leads to Love of G-d and Fear of Him].

And as it is also emphasized (that the matters discussed in these three chapters are a continuation to the discussion of **Knowledge of G-d** in the first chapter) in the very wording of the Rambam [Ch. 2, Laws 9-10]: a) In the second chapter, after the lengthy discussion about angels, Rambam changes course to explain at length how **G-d** “knows Himself...knows everything...recognizes His truth, knowing it as it is, etc. He is the One Who knows, etc.” b) At the conclusion of the chapter [Law 11], he says: “These words that we have said **regarding this matter**, in these **two** chapters, etc., all the principles

mentioned in these **two** chapters are referred to as the Supernal Chariot.” Both chapters together constitute **a single** concept: the Supernal Chariot. c) In the conclusion of Chapter 4 [Law 13], the Rambam says, “The subject matter of these **four** chapters...is what the Early Sages called ‘**Pardes**.’” All four chapters together constitute **a single** concept: Pardes.

(The reason Rambam connects the “great principles” with matters concerning (contemplation which brings to) Love of G-d and Fear of Him [ibid Ch. 2, Laws 1-2] but not with the Mitzva of Knowing G-d (which is discussed in the **previous** chapter) is because Rambam arranges the topic of Knowledge of G-d in the context of the Mitzvos that are relevant to it. And since the “great principles” pertain (also) to the Mitzvos of Love of G-d and Fear of Him, Rambam, therefore, arranges them in a manner that they constitute (not only a continuation to the previous chapter, as mentioned, but also) a detail of the Mitzvos of Love of G-d and Fear of Him.)

Accordingly, we may say that for this reason Rambam

The law is that one must contemplate “His great and wondrous deeds” and the like. However, the description of “His great and wondrous deeds” does not pertain, at first glance, to the law of the Mitzva of Love of G-d, and hence, not to Seifer Mishneh Torah.

brings in his work the “great principles of the acts of the Master of the Worlds.” That is, in order to fulfill the Mitzva of Knowledge of G-d, which means (as mentioned above in Section 3) that one has (intellectual) **knowledge** of the **manner** of G-d’s existence (“His existence is more... complete”), it is **necessary** to (at least) know also **these** “great principles,” for (as brought above) “from this knowledge they will come to know the proofs for the existence of the Creator and that He alone is the first and the foundation of all.”

6. According to the above – that the discussion of the Supernal Chariot and the Act of Creation (which Rambam brings in his work) is necessary for the Mitzva of Knowledge of G-d, or more so, they comprise a portion of it – we can also explain the final law, the conclusion and seal of the book *Mishneh Torah* [end of Laws of Kings], which reads as follows:

“In that time...the sole occupation of the entire world will be to know G-d alone. Therefore, the Jewish people

will be great sages, knowing esoteric matters and grasping knowledge of their Creator according to the capacity of man, as it is said [Yeshayahu 11:9], ‘for the earth shall be full with the knowledge of G-d as water covers the ocean.’”

We must understand:

a) What are these two concepts – “knowing esoteric matters and grasping knowledge of their Creator”? From the fact that Rambam precedes the latter with, “the sole occupation of the entire world will be to know G-d **alone**,” it follows necessarily that the “esoteric matters” are connected with, “**to know** G-d.” What then entails the distinction between “esoteric matters” and “knowledge of their Creator”?

b) The syntax of the Rambam suggests that the qualification, “according to the capacity of man,” refers specifically to “grasping knowledge of their Creator” but not to “knowing esoteric matters.” What is the reason for this?

c) How is the (addition of the) conclusion of the verse, “as water covers the ocean,” relevant here? From the words, “**the earth shall be full** with the knowledge of G-d,” we know that “the sole occupation of the entire world will be to know G-d alone” [so quoting the conclusion of the verse appears to be extraneous here].

Moreover, Rambam also describes the Days of Moshiach in Laws of Repentance [9:2], saying “that in those days, knowledge, wisdom, and truth will become abundant, as it is said, ‘for the earth shall be full with the knowledge of G-d,’” but there he does **not** quote the conclusion [of the verse], “as water covers the ocean.”

7. According to what is explained above – that in order to fulfill the Mitzva of Knowledge of G-d we must know the concepts of the Supernal Chariot and the Act of Creation – it may be asserted that the two terms mentioned above correspond to these two matters – the Supernal Chariot and the Act of Creation – as follows:

The meaning of the term “esoteric matters” (without the explanation and supplementation that this is in reference to the Creator) means matters regarding the “Act of Creation.” Although they are things “that are composite of matter and form” [FN 56: “the terminology of the Rambam, Laws of Foundations of the Torah 2:3, regarding celestial bodies, etc., which comprise a portion of the Act of Creation (which is not so of angels; they pertain, rather, to the Supernal Chariot).], they are, nevertheless, “**deep** matters” [ibid 4:10], requiring an

“expansive mind to get a clear grasp of the meaning and explanation of all the matters” [ibid 4:11]. Therefore, Rambam refers to them as “esoteric matters.”

On the other hand, since this is the “Act of **Creation**” [and not the Creator Himself], we may indeed come to an understanding of the matter.

Thereafter, a loftier concept will be attained – namely, “grasping knowledge of their Creator,” matters pertaining to the Supernal Chariot. Even with regard to angels, since they are “form without any matter” [ibid 2:3, end], a person, a being comprised of “matter and form,” cannot have a true comprehension of them. How much more so is this the case regarding “knowledge of their **Creator**”; it is **certain** (as Rambam explains [ibid 1:10 – and see FN 63]) that it is not possible that “a living man, who is composed of body and soul,” should comprehend “the truth of existence as it is.”

Thus, Rambam is compelled to add, “**grasping knowledge of their Creator according to the capacity of man.**”

8. Accordingly we will also understand why Rambam quotes the end of the verse, “as water covers the ocean” – with the following preface:

The difference between the Supernal Chariot and the Act of Creation is (as Rambam says [ibid 4:10]) that the matters covered in the Act of Creation do not possess the depth ascribed to those matters discussed in the Supernal Chariot (a point which is the determining factor with respect to the **law** (a significant legal distinction) regarding the proper approach to teaching about the Supernal Chariot or the Act of Creation, as explained in Rambam [ibid 4:11].)

In fact, this [difference regarding the relative depth of the subject matter] is not only a distinction with regard to the “quantity” of comprehension – that the matters discussed in the Supernal Chariot are more profound than the matters discussed in the Act of Creation – it is different in “quality” and the manner of comprehension, as follows.

The Act of Creation, since it involves matters regarding the Creation itself [i.e., something finite], can be understood in a manner of **affirmation** (“the comprehension of the affirmative”). This is not so, however, regarding the discussion of the Supernal Chariot, matters which are connected with the classification of the Creator (“grasping knowledge of their Creator”) [FN 65: See Rambam’s *Elucidation of the Mishna* on Meseches Chagiga (2:1) and his Preface to *A Guide to the Perplexed*, where it describes how the Act of Creation is considered to be wisdom of nature, whereas the Supernal Chariot is considered to be wisdom of the **Divine**. (The fact that this includes a discussion of angels is understood according to the explanation in *A Guide to*

the Perplexed Vol. 3, Ch. 45.)]. It is not possible to comprehend the latter in a manner of affirmation, but only by way of negation (“knowledge of that which is negated”).

As the Rambam explains at length in his book *A Guide to the Perplexed* [Vol. 1, Ch. 58 ff], it is not possible to apply any affirming descriptions to G-d; only negating descriptions.

(For example, the fact that it is said that G-d is “wise” means only that we negate all that is the **opposite** of wisdom from applying to Him. Similarly with regard to other descriptions.)

Thus, we cannot understand G-d with an affirming comprehension, but only in a manner of grasping that which is negated.

Of course, knowledge of that which is negated is nonetheless **knowledge**. In fact, Rambam explains [FN 67: ibid, Ch. 59-60; quoted in *Likkutei Torah* on Parshas P’kudei 6c] that through [contemplating] numerous negations “you will approach comprehension and you will become closer to Him”; “Negating descriptions will bring you close to the knowledge and comprehension of G-d, may He be blessed.”

Nevertheless [as it is explained in *A Guide to the Perplexed*, ibid], even the highest manner of comprehension of that which is negated does not amount to grasping the **essence** of the Creator; “the truth of existence” remains beyond comprehension.

9. With this preface we will understand the difference in the terminology Rambam employs in referring to the Supernal Chariot and the Act of Creation:

With regard to the Supernal Chariot, Rambam says: “These words that we have said regarding this matter, in these two chapters, are like a **drop from the ocean** (*tippa min ha’yam*) of that which needs to be elucidated on this topic” [Laws of the Foundations of the Torah 2:11]. Whereas, when he speaks about the Act of Creation, he says: “All these matters that we have spoken about regarding this topic are like a **drop from a bucket** (*k’mar mi’dli*)” [ibid 4:10].

According to the aforementioned it is understood simply: Matters concerning the Act of Creation are limited, as they are matters pertaining to Creation [something finite]. Therefore, despite the fact that Rambam only mentions principles and outlines of the various chapters in the discussion, etc., for which reason it is considered as only “a drop” (*k’mar*), it is only as the measure of a drop compared to a **bucketful**. Indeed, the quantity of water held by a bucket is [itself] greatly restricted, **extremely** limited.

Whereas, with respect to the Supernal Chariot, the Rambam says, “like a drop from the **ocean**,” for “ocean” signifies something unlimited, to the extent that in the

realm of **Torah law**, an “ocean” is (called) “water that has no end.” [FN 70: This topic is elucidated in Yevamos 121a; Rambam Laws of Divorce 13:16.]

Notwithstanding the fact that the water of an ocean has limitations (as the Gemara says, “they know how to measure how many drops are in the ocean”), nevertheless, the very fact that it is called “water that has no end” is proof that the water of the ocean is such an extremely great quantity that, **according to Torah**, we can (at least figuratively) describe it as having “no end.”

10. We may further assert that Scripture explicitly supports this notion with the verse, “All rivers flow to the sea, but the sea does not fill up” [Koheles 1:7], meaning that the sea can never reach it’s capacity. Accordingly we may say regarding the water of the ocean that the reason why it is called “water that has no end” is because (since the ocean **does not reach capacity**, it can absorb and) **in potential** it can contain a limitless quantity of water. That is, the water of the ocean in actuality is limited in quantity and “they **know** how to measure how many drops are in

of Creation:

Rambam writes in the Preface to his work (in “The Enumeration of the Mitzvos According to Rambam’s Order of the Laws”) that in *Seifer HaMada* he includes “all the Mitzvos that compose the main thrust of the law of Moshe Rabbeinu, peace unto him. **The person must know them first, before everything [else].**” From this it is understood regarding *Seifer HaMada* itself that the topics that Rambam arranged in **the beginning** of *Seifer HaMada* and which are called “Laws of **the Foundations of the Torah**” must be studied before learning the other topics in *Seifer HaMada* (how much more so regarding topics from the later thirteen books of *HaYad*).

And in Laws of the Foundations of the Torah itself, we must first of all know the “**foundation** of the foundations and the **pillar** of wisdoms.” Since that all “The subject matter of these four chapters regarding these five Mitzvos...which the Early Sages called ‘Pardes’” is necessary in order to fulfill the “foundation of the foundations, etc., to know that there is a primordial Being, etc.” (as discussed above at length), it comes out that, in addition to the **obligation** to study these matters in general, we must **preface** the study of **these** matters to the study of other Torah matters. [FN 75: Also see the Rambam’s *Letter Regarding the Resurrection of the Dead*, end of Ch. 1 and Ch. 2, beg. And see *Rosh Amana*, Ch. 19. Above pg. 34.]

In order to fulfill the Mitzva of Knowledge of G-d, it is necessary to know these “great principles,” for “from this knowledge they will come to know the proofs for the existence of the Creator and that He alone is the first and the foundation of all.”

the ocean,” however, **in potential**, the ocean is not filled [to capacity] with all the drops; it is a body of water that has no end.

And since the matters discussed in the Supernal Chariot surpass the boundaries and limitations of Creation, they are considered as an “ocean,” water that has no end.

Accordingly it is also understood why the Rambam adds in the end of his work the conclusion of the verse, “as water covers the ocean.” Namely, he thereby suggests that – notwithstanding the fact that in those days there will be, “grasping knowledge of their Creator according to the capacity of man,” nevertheless – since this is “knowledge of their **Creator**,” it is always (also) **beyond** the created being, “as water **covers** the ocean” (it can be grasped only through knowledge of the negated, as mentioned above).

11. From all the above we also derive an instruction relevant to the **study** of the Supernal Chariot and the Act

12. Based on the above, at first glance, an in-depth look into the following words of Rambam is

required: “I say that it is not fitting for one to stroll in the Orchard (*Pardes*) unless his belly is **full** with bread and meat ... [i.e.] to [first] know the [laws of the] prohibited and the permitted, etc.” [Laws of the Foundations of the Torah 4:13]. That is, the topic of Pardes (discussed in these four chapters) may be studied only after we know many laws of the Torah (bread and meat).

Moreover, the Rambam writes in the Preface to his work: “A person reads from the Written Torah first and thereafter he reads from **this**. From this he will know the entire Oral Torah; he will not have to read another book **among them**.” After [study of] the Written Torah, one need not study other books of the Oral Torah (and obviously not “the [legal] investigations of Abaye and Rava” nor filling one’s belly with bread and meat). But the **first thing** the Rambam begins teaching is [none other than] the Supernal Chariot and the Act of Creation!

Furthermore, **Rambam** arranged these four chapters in his work, regarding which he says in his Preface – that

it is “for [both] the small and the great.” Obviously, the “small” person’s belly is not **full of bread and meat**.

13. The explanation of the matter is that Rambam actually forewarns of this [confusion] with his precise choice of words: “it is not fitting for one **to stroll** in Pardes” (**departing** from the terminology of the Sages, “they **entered** Pardes” [Chagiga 14b], which he himself cites). “To stroll” does not at all mean to enter, but rather, being in Pardes **at length** and in a manner of strolling, **having pleasure** [see Chagiga ibid], delving into these topics with a deep and expansive contemplation, to the extent that one **takes pleasure** in the matter. **This manner**

...delving into these topics with a deep and expansive contemplation, to the extent that one takes pleasure in the matter (“strolling” in Pardes). It is this manner of the study of Pardes that must be only after one’s “belly is full with bread and meat.”

of the study of Pardes must be only after one’s “belly is full with bread and meat.” Also, as Rambam rules [in Laws of the Foundations of Torah 4:10-11; 2:12], “The Early Sages commanded that we may not teach these matters in public.” [FN 84: And see Rambam’s introduction to *A Guide to the Perplexed*. Therefore, (since we do not teach the Supernal Chariot nor the Act of Creation in public) he writes (in *A Guide to the Perplexed*) only outlines of the various chapters in the discussion, and this too, only by way of **allusion**, etc. Look there.]

This is not so, however, with regard to the matters discussed in the four chapters in Rambam; they are without lengthy explanation **and etc.** [Thus, their study cannot be considered as “strolling.”] The Rambam himself **emphasizes** that it is merely “like a drop from the ocean of that which needs to be elucidated on this topic” (similarly with regard to the Act of Creation, it is “like a drop from a bucket”), as explained above. In fact, they are not even classified as “outlines of the chapters” (for even the outlines of the chapters regarding the Supernal Chariot may not be taught in **public**; how much more so is it not “for the small and the great [alike]”), but only as general information (albeit **foundational**). Thus, it is not at all classified as “to **stroll** in Pardes.”

14. On the other hand, concerning the study of these matters in **this manner** (general information), as the Rambam arranges them in his work – **on the contrary**: This must be studied “**first of all**,” for the “foundation of the foundations and the pillar of wisdoms” is that we should have **knowledge** of G-d. Indeed, the other laws of the Torah stand on this **pillar** and are founded on this **foundation**.

And from being involved now in the matter of knowledge of G-d, we will soon merit “the Days of Moshiach,” when (in the wording of Rambam, mentioned above) “the sole occupation of the entire world will be to know G-d alone...‘for the earth shall be full with the knowledge of G-d as water covers the ocean.’”

(From the addresses of Yud-Alef Nissan, Acharon Shel Pesach, and Shabbos Parshas Emor 5744, Shabbos Parshas VaEira 5745)

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THE REBBETZIN

*A compilation of stories about Rebbetzin Chaya Mushka a”h. * Presented for her yahrtzait on 22 Shvat.*

THE REBBE’S CHILDREN

A boy from a family that was close to the Rebbetzin once visited the Rebbetzin and innocently asked, “Why do the Rebbe and Rebbetzin need such a big house where there are no children?” Without waiting for an answer he said, “Ah, probably there used to be children here and they grew up and got married and now the house is just for you...”

Without showing the least sign of being offended, the Rebbetzin smiled and said, “Right, right. All the Chassidim are the Rebbe’s children.”

SHE GAVE IT UP FOR FORTY YEARS ALREADY!

Rabbi Shmuel Lew from England related:

My father-in-law, Zalman Jaffe a”h was born in Manchester. He was a descendent of Chabad Chassidim. He and his wife, my mother-in-law, enjoyed a very close relationship with the Rebbe.

On Shavuos 5728, nearly forty years ago, my father-in-law was invited to the Yom Tov meal with the Rebbe in the home of Rebbetzin Nechama Dina, the wife of the Rebbe Rayatz.

After Yom Tov, they had a yechidus and the Rebbe asked my mother-in-law, “Mrs. Jaffe, did you permit your husband to have the meal with me rather than eat with you?” She answered Yes.

The Rebbe asked again, “You

didn’t mind?”

She said, “When I saw the Rebbetzin forgo it [i.e., having a meal with the Rebbe], I also gave it up – and with simcha.

The Rebbe responded, “The Rebbetzin gave it up for forty years already!”

A TALENT FOR GIVING, GENEROUSLY AND KINDLY

Rabbi Shmuel Lew also related: When my oldest daughter was learning in Beis Rivka in New York, my in-laws visited the Rebbetzin in Tishrei along with other relatives including my daughter, their granddaughter. My mother-in-law told the Rebbetzin that her granddaughter remained in Crown Heights even though she didn’t have a single relative there, but she was happy to be there and to learn in the Rebbe’s mosad.

The Rebbetzin replied, “I will try to remain in touch with her.” We thought the Rebbetzin said this to make us feel good and didn’t mean it literally. A few weeks later, my father-in-law called the Rebbetzin as he did, every year, to wish her a happy anniversary. The Rebbetzin took the opportunity to tell him, “I have tried to be in touch with your granddaughter but without success.”

He asked the Rebbetzin how she tried and she said, “I called Beis Rivka and asked for Chaya Lew.”

The Rebbetzin did not say who she was and whoever answered the phone said that they did not call girls to the phone. “So I don’t know how to contact her.”

When I heard this, I went to the principal of Beis Rivka and told him what happened. As a result, they changed the rule.

In the meantime, my father-in-law gave the Rebbetzin the telephone number of the apartment where my daughter stayed with two roommates. The Rebbetzin called and asked for my daughter, but she wasn’t in at the time; one of her roommates answered the phone. She said that Chaya was out shopping and she offered to take a message. The Rebbetzin said that it was “Mrs. Schneersohn from President Street” calling and asked that Chaya return the call. That is how the connection was established between them and from then on, my daughter began to visit the Rebbetzin.

On Purim she brought the Rebbetzin mishloach manos. The Rebbetzin invited her in and offered her something to eat but she said she had already eaten.

The Rebbetzin asked her, “Are you going to the Rebbe’s farbrengen?” She said she was and the Rebbetzin said that at the Rebbe’s farbrengen you need a lot of strength to contend with the crowds, “So eat something...”

One time, the whole family visited the Rebbetzin and my daughter was there too. The Rebbetzin said that since she was local, she should cut the cake. My daughter took the knife and cut a thin slice. The Rebbetzin took her hand and showed her how to cut a thicker piece and said, “I will teach

you how to be a balabusta.”

When my daughter told me this, I thought how the Rebbetzin had a special knack for giving, generously, kindly and with sensitivity to others.

PLEASE, IF IT'S NOT TOO DIFFICULT FOR YOU

Over the years there were times that the Rebbetzin prepared a thermos of tea for the Rebbe and one of the bachurim was sent to the Rebbe's house to get the thermos.

When my daughter told me this, I thought how the Rebbetzin had a special knack for giving, generously, kindly and with sensitivity to others.

The thermos was usually ready between the two doors so they did not have to ring the bell and bother the Rebbetzin.

In the early years of the nesius, the payphone in 770, which was located near the small zal, rang. Rabbi Gershon Mendel Garelik, who was a Tamim in yeshiva at the time, answered the phone.

“Who is speaking?” said a woman.

“Who is *this*?” responded Rabbi Garelik in return.

They repeated this exchange until Rabbi Garelik realized it was the Rebbetzin.

“If it is not too difficult for you, could you please come to the house and take a thermos for the Rebbe?”

Of course, Rabbi Garelik said he could and he ran to the Rebbe's house, took the thermos which was ready for him, and when he returned to 770 he put it near the Rebbe's room.

That was the Rebbetzin's way of doing things, in a refined manner and hesitantly asking whether it wasn't too difficult.

SCHNEERSOHN WAS ALWAYS A POWERFUL NAME

One of the Chassidim who visited the Rebbetzin with his family wanted to give her nachas and he told her how the world hears about and admires the Rebbe's work and is aware of how great he is. The Rebbetzin replied in her characteristic royal, Lubavitcher manner, “I know! Lubavitch was always strong and Schneersohn was always a powerful name!”

She was well aware of what was going on with Chabad around the

world and she didn't need us to inform her.

SENSITIVITY

Mrs. Esther Sternberg, daughter of the Chassid, R' Shneur Zalman Gurary, a mekurav of Beis Rebbe related that when her father was in the hospital, the Rebbetzin called to find out how he was. She asked who was watching over him.

Mrs. Sternberg said that since she taught during the day, she went to her father after work. The Rebbetzin asked her, “Do you eat before you go?”

“No, I don't have time, but I eat when I come home.”

The next day, early in the morning, before she left the house, the Rebbetzin called her and said, “I found out that there is a little store near the hospital where you can buy juice that is kosher as well as nutritious. Please, before you go up to the hospital, drink something so you will have strength.”

PEOPLE RELY ON HIM

Mrs. Fruma Junik relates:

When the Rebbe and Rebbetzin lived on New York Avenue, my husband went to their apartment. As he passed the dining room he glanced at the table and saw many s'farim and open letters.

The Rebbetzin noticed him looking and she said, “I don't look. I know that people rely on him.”

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MOSHIACH 101

By Eliyohu Soble

In 1951 the Rebbe began leading Lubavitch by delivering a discourse called “Basi L’Gani.” Among the ideas spoken about then was the Rebbe’s critical statement that our generation will experience the full and complete Redemption for which we have waited thousands of years!

This radical forecast was not mentioned only then, but could be heard throughout the thousands of speeches and seen in print in the hundreds of books which the Rebbe authored in the past 50 years plus.

At the same time, the Rebbe taught, that this event, the ultimate spiritual revolution, requires our involvement for it to materialize.

This can be puzzling. Is Moshiach’s imminent arrival dependant on us or is it absolutely going to happen?

You may have heard the Lubavitch song “We want Moshiach now.” In the same vein one might ask, if Moshiach were coming so soon why would I need to demand his arrival?

Actually, the coming of Moshiach

and the worldwide Redemption are events that must be accomplished by the actions of the Jewish people. They will not just happen at some appointed time, but rather we, the Jewish people will cause them to unfold.

The Rebbe’s absolute forecast is that this is the generation that is going to do what it takes to make the coming of Moshiach a reality and change the world for good.

In other words, these events will come in our time because, with the Rebbe’s guidance, we are going to do what is specifically required to make them happen.

If this is the case, what exactly do we have to do to make Moshiach and the Redemption a reality?

Let us take a step back for a moment and look at the Chassidic perspective on the meaning of Moshiach and Redemption.

The midrash describes the reason that G-d created the world. Namely, G-d wanted a dwelling place in the “lowest” of realms.

Our reality, where the existence

of G-d is not clear and evident to all, where materialism reigns, is in steep contrast to the many spiritual worlds that exist beyond our human perception.

However, it is specifically in our realm, the midrash teaches, that G-d wanted his essential presence to be revealed. This ultimate revelation, that all of reality is visibly permeated by the essence of G-d, is the Redemption we speak of, and it is Judaism’s goal to accomplish it!

The meaning of the midrash is even more profound, the Rebbe explained. The ultimate revelation of G-d will not negate our realm’s identity, but mankind’s own value system will change *on its own* to create the conditions for the revelation of G-d in all things.

Very profound you might say, but realistically how is this supposed to actually be accomplished?

The study of Torah and observance of Mitzvos are the fundamental keys to the unfolding of the process of Redemption. It is no coincidence that Judaism’s mitzvos and Torah laws cover the full stratum of our physical experience.

Chassidus explains our fulfillment of mitzvos is G-d’s essential will. By observing the mitzvos we infuse the material world with the essence of G-d.

Through fulfilling the commandments we transform objects, which have no obvious spiritual value unto themselves, into items essentially connected to G-d, the creator of all things. The leather of T’fillin, the cotton of Tzitzis, the parchment of the Torah, the candles of Shabbos all fundamentally change. Once used for a Mitzva,



these objects become holy.

Chassidus explains that this ability we have to transform the physical into that which is holy was given to the Jewish nation during our experience at Mt. Sinai.

As part of the category of Torah, the study and dissemination of chassidus is an additional key component in the process of Redemption. In a famous letter, the Baal Shem Tov related that in a spiritual state beyond the material world, Moshiach told him that his coming was dependant on the spreading of Chassidus to the outside world. The Rebbe explains this story. Chassidus reveals the essential secrets of our Creator and is a foretaste of the secrets that will be revealed when the Redemption arrives. Thus, chassidus prepares and brings the world closer to the state of Redemption, as described in Yeshaya, "The world will be filled with the knowledge of G-d like the waters cover the sea."

With each good deed, with each minute spent studying the Torah, we are transforming the world and bringing closer a worldwide recognition that G-d is the constant creator of existence. Essentially changing the spiritual fabric of mankind.

However, there is an inherent challenge. We will only fully perceive the radical change we effect within the objects and the world once Moshiach arrives. Only when G-d will be revealed in all of Creation, which is the full Redemption, will we be able to perceive how our Torah and Mitzvos transformed the world and brought it to its redeemed state.

What gives us the power to transform the world in such a fundamental way?

The Rebbe explains how this unique Jewish ability to transform mundane objects into G-dly objects works.

G-d's essential power to create ex nihilo was, in a sense, given to

each Jewish soul. It is utilizing this soul power that we create from the materialistic, seemingly independent reality, a world that is G-dly. This is an act of Creation!

At the same time when we occupy ourselves with Mitzvos or the study of Torah this allows our good inclination or G-dly soul to permeate our identity. Thus we turn ourselves (our bodies and distinct existence) into beings that reflect the unity of G-d's creation.

In light of the above our national task during our long period of exile has been to transform the material world through the means of Torah and Mitzvos. The quota required to effect this change had to be accomplished under many conditions and locations. Each Jewish experience across our long history, individually and collectively, were progressive points on the trail, covering the full gamut of human experience, infusing each stop with the essence of G-d.

Once we reach the quota, the world becomes ready for Moshiach to come and expose the great transformation that has occurred throughout history.

Some of us may have gotten distracted along the way, but we have definitely accomplished this global mission and the world is now ready for the final revelation!

Why am I so sure?

In 1991 the Rebbe announced that our Jewish mission has been accomplished! Individuals may still have issues or setbacks they need to work on, but the collective spiritual task of the Jewish people has been achieved! The transformation of the world has been completed; all that is left is for it to be seen! The world is now a ready and waiting vessel for the revelations of Moshiach and Redemption.

Until our national spiritual task was done, the world was not ready on *its own terms* for the revelation of Moshiach. It could have happened,

of course, but it would have been "shock therapy." Now, on the other hand, the people of the world, Jews and non-Jews alike are ready to embrace the essential truths of existence and behave according to their essential spiritual identities. This is due to our efforts throughout exile of learning Torah, fulfilling Mitzvos and spreading Chassidus. We have succeeded in fundamentally transforming the spiritual makeup of the world! All that remains is to reveal it! To take the bold step of living with the reality of Moshiach and communicating to the world regarding the Redemption and unity of G-d.

In addition, the Rebbe said we have to be aware that we have the presence of Moshiach; he too only needs to be revealed!

What does all this really mean? How can it be done?

The Rebbe clarified this further. Since the *drawing down* of the essence has been completed, we now can and must *reveal* the essence. We are in a time, the Rebbe said, where now every Jew can reveal their true essence to themselves and the world at large.

What might that be?

Our true essence is that our Jewish souls are one with G-d. Our essential Jewish identity, represented by the first moment of consciousness upon awakening, is that our distinct existence is completely G-dly, and not independent.

In addition, our bodies were essentially chosen by G-d to be Jewish bodies. Hence, the Rebbe explains the body is really what is referenced by the term "the chosen people" (for our bodies deserve the term choice, but the Jewish soul is qualitatively special and on a revealed level would not deserve the description of being freely "chosen," even though essentially it is, as well).

This essential Jewish identity within each one of us is what

chassidus calls the spark of Moshiach. Because we have completed all the spiritual missions required of the Jewish people we now have the power to reveal, and live our lives according to our inner spark of Moshiach, our essence!

This may explain how the Jewish people change, but what about the other 6 billion people on the planet?

This new state of being is not just reserved for our own internal development but is especially relevant to how we deal with the world at large.

As a result of the fact that we are in this new phase of Jewish life the Rebbe has called on us to spread the concept of one G-d and the Noachide laws to the non-Jewish nations. The caveat is that we are to explain that these laws need to be obeyed not because they are logical,

What about Moshiach himself?

In every generation there is one great Jew who becomes Moshiach if the generation is worthy. Chassidus explains the leader of each generation is the potential Moshiach of each generation. This leader is explained to have a collective soul, which is spiritually connected to each Jew of his generation. This aspect of connection is also defined as the spark of Moshiach within each Jew.

Chassidus clarifies, one of the jobs Moshiach has is to reveal the spark of Moshiach or essential identity in each Jew. This enables the Jewish nation to reveal their essential selves and the identity of Moshiach to the world at large.

When enough of us turn on to what is happening here this will then domino into the ultimate revelation

Moshiach actually comes there will still be the negative, but if we really look we can see the good of the Redemption is already starting to percolate. By looking for every opportunity to talk, think and act about Moshiach we actually put ourselves in the right frame of mind to speed up his arrival. We have the opportunity and guidance from the Rebbe that our lives can now be completely permeated with Moshiach.

The Baal Shem tov explains that G-d creates the world anew every moment. The Rebbe says the reason for this, is to give us the opportunity, each moment, to connect with our creator and move toward our spiritual goal. Each moment in time is of significance, each moment we are created anew and are connected to the essence of G-d, each moment is an opportunity no matter what happened in the previous ones, to start anew and live with the consciousness of our essence and bring Moshiach!

Specifically through the analogy of technology in today's age we can understand the above idea of always being connected and productive.

Here is a final thought.

When Moshiach comes, the Torah says the Jews will be compared to a new moon. Why not a full moon?

A new moon is a tiny sliver. The coming of Moshiach is about revealing our essential Jewish identity, which will demand the revealing of Moshiach's essence and identity who is the catalyst for the revelation of the essence of G-d; the fabric of all things. Once we begin, even with the smallest sliver, the rest will come automatically.

The Rebbe has told us clearly, even describing the message as prophecy, that we are at the end of our spiritual exile, because of that, we only need to essentially begin to see the full spiritual Redemption.

Moshiach Now!

When enough of us turn on to what is happening here this will then domino into the ultimate revelation of Moshiach.

but because they are G-d-given through Moshe. As daunting as this may seem, the Rebbe asserts the world will listen and change! We only need make the effort to live according to our essential Jewish identity and along those lines communicate with the world at large. It is now time for the essential Jew to reach out to the world and finally be a true spiritual light unto the nations. They are ready and waiting for it!

The Rebbe is telling us the Jewish nation can now expose our essential selves and beliefs on a worldwide scale (T.V., radio, billboards, books) as part of the coming of Moshiach. Most importantly, mankind will respond to this in a positive and accepting fashion, and this will bring the full Redemption!

of Moshiach. Moshiach, who exists at all times, is only waiting for the green light to be the catalyst for the full revelation of the essence of everything, G-d.

It is truly in our grasp, we just need to open our eyes to the reality of Moshiach and act!

Is this state of being really attainable?

We can realize that the Redemption is at hand by contemplating how the world has already started to change in anticipation of it. The radical and even miraculous political changes since 1990, the wars, the advancing of Jewish freedoms almost everywhere in the globe, the wealth and comforts that are available today, unimagined technological and scientific advances and so on. Until

STRICT IN OBSERVING HIS WORDS

By Rabbi Zalman Hertzel

Translated By Michoel Leib Dobry

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

[Continued from last issue]

Thus, if such things can be said regarding the Rebbe's teachings in general, there are portions that the Rebbe demanded extra precision. For example, regarding the sichos given in the latter period before Yud Shvat 5710, the Rebbe wrote (*Igros Kodesh*, Vol. 4, pg. 24):

If only Anash, particularly the T'mimim, would be strict in observing the words of my revered father-in-law, the Rebbe, especially the sichos from 5710 and the year before.

In fact, responding in this letter to a certain chassid, the Rebbe refers him to a sicha delivered in the last year before Yud Shvat 5710:

See in the sicha from Yud-Gimmel Tammuz 5709 that was printed in the Kuntres Yud-Beis

Tammuz 5710, where he can draw vitality, encouragement, and strength in his avoda in his present location...and if only they would be strict.

Similarly, we find in the sicha from Shabbos Parshas Chukas, the 9th of Tammuz 5710 (*Hisvaaduyos B'Lashon HaKodesh* 5710, pg. 119):

The words of my revered teacher and father-in-law, the Rebbe, on the matter of eternal life said specifically on Yud-Beis-Yud-Gimmel Tammuz 5709 (and not in the preceding years, 5708 or 5707) – prior to his passing on Yud Shvat 5710 – are surely by Divine Providence...on the final Holiday of Redemption during his lifetime in this physical world, my revered teacher and father-in-law, the

Rebbe, had to clarify (“bavarenen”) and say that matters of holiness are eternal...in order that we won't think according to what we see with our eyes of flesh *ch*”v.

We find equally amazing words in a sicha from Shabbos Parshas Haazinu 5724 (*Sichos Kodesh* 5724, pg. 2):

In the maamarim of my revered teacher and father-in-law, the Rebbe...there are marvelous and remarkable concepts, particularly in the maamarim before the histalkus, and no one notices...but when we give proper reflection, and in the language of my revered teacher and father-in-law, the Rebbe, “a powerful look,” we notice several amazing concepts. This matter relates not only to the hemshech of “Basi L’Gani,” with its allusion to many amazing concepts, such as bringing the concept of “no man knows his time and season,” but even the maamarim throughout the year 5710, starting with the maamer of Rosh HaShana...In the maamer of Rosh HaShana 5710, the Rebbe ruled how the order of things must be on all the Rosh HaShanas to follow until the coming of Moshiach.

(Note: See a more lengthy explanation in other sichos on the amazing subject raised in this maamer, regarding which the Rebbe says, “I have not seen this matter discussed in chassidus except in this maamer of Rosh HaShana 5710.” After elaborating on the matter, he concludes, “And this is the halachic ruling that the Rebbe issued this Rosh HaShana of the year of the histalkus regarding all the years to follow.”)

(Similarly, we find in connection with the Rebbe Rayatz's imprisonment in 5687, and as this matter appears in numerous places

(see *Likkutei Sichos*, Vol. 23, from pg. 157), and surprisingly also in the above sicha from Shabbos Parshas Chukas, the 9th of Tammuz 5710. After the Rebbe amazes everyone with what the Rebbe Rayatz said regarding eternal life, specifically in 5709, he continues, “My revered teacher and father-in-law, the Rebbe, said that with the saying of the maamer on Rosh HaShana 5687, prior to the imprisonment, ‘haht zich im geredt’ (it speaks for itself) about the teachings of the Baal Shem Tov...and added that, were it not for this (‘ven er vahlt dahs nisht redn’), he doesn’t know if he could have endured and made it through the imprisonment.”)

Furthermore, what he tells the Jewish People to do, he does himself. A chassid once asked the Rebbe if he should postpone his daughter’s wedding, being just a month after the Rebbe Rayatz’s passing, or to hold it as originally scheduled, **in accordance with the precise statement in the previous Rebbe’s maamer**. The Rebbe’s reply appears in *Igros Kodesh* (Vol. 3, pg. 243):

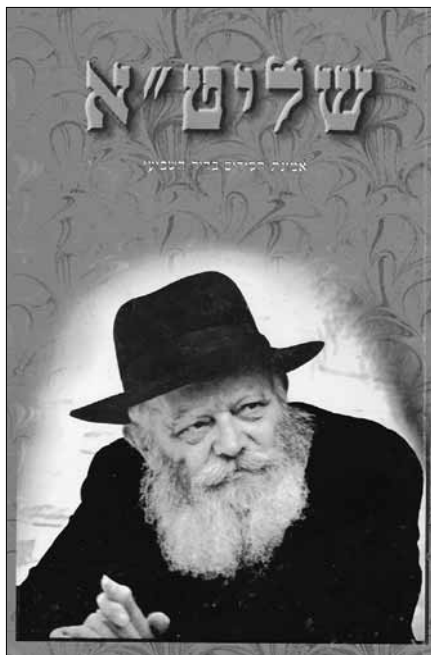
In the maamer of the day of histalkus, there are many *Baal Shem’ske verter* (miraculous words, reminiscent of the Baal Shem Tov), and the solution to his problem, as I wrote earlier, is found in my humble opinion at the beginning of Sec. 5. He will surely internalize (*derhern*) what is written at the beginning of Sec. 5, and he will state it publicly to the chassan and kalla and all those assembled.

Since the Rebbe Rayatz wrote in his maamer “Basi L’Gani,” beginning of sec. 5, about the significance of causing joy to the groom and bride (as he brings the story of Rabbi Yehuda bar Ilai, who twirled a sprig of myrtle and danced before the bride), we find

here that the Rebbe shlita stated clearly that the wedding should be held at the originally scheduled time.

We understand from all this how much chassidim must toil not only in the review of the sichos from 5751-5752, which uplift the spirit and enliven the heart, but in the precision of the various sections.

(NOTE: See the lengthy discussion of this matter by the chassid, Rabbi Yosef Yitzchok Pariz in the Hebrew section of *Beis*



Moshiach, Issues 21-22. It seems that we should bring a number of precise details from these sichos and correspondences: a) the Rebbe expresses a “request,” “wish,” and “hope” that in fact, chassidim will be precise, as he stated in his holy language, “**If only** they would be precise”; b) the Rebbe expects this conduct from “Anash, **and particularly the T’mimim**”; c) to be precise through a proper consideration – “**a powerful look**”; d) precision in the

maamarim in general (and just not the last one – “Basi L’Gani”) and also the sichos; e) the uniqueness of the things said on Rosh HaShana; f) the uniqueness of the things said specifically during the last two years (5709-5710); g) the fact that these statements “draw vitality, encouragement, and strength in [one’s] avoda; h) how specific instructions can be derived even from the more general concepts, as in the example of the practical instruction from what is written in the maamer about causing joy to the groom and bride (and as in the well-known language that the Rebbe will already find the way to reply); i) the Rebbe clarifies everything in his words (and as appears elsewhere – “der Rebbe haht altz bavaharnt” (the Rebbe foretold everything)).

THE SOURCE OF THE “OUTLOOKS”

Here is the appropriate place to note:

Recently, we have been witnesses to an “interesting” phenomenon. Instead of arousing the knowledge of the importance of learning the sichos, the maamarim, etc., out of precision in the various sections, they “arouse” the need for deep contemplation in what the Rebbe **did not** write!

The Rebbe emphasized on numerous occasions that the test to know from where something is derived is its end result. If the result is a positive action, the manner of thought that leads to this is also positive. However, if the result prevents involvement or is even *r”l* negative action, then the concept is flawed by its very nature.

The Rebbe encourages uninterrupted activities, done by each individual in order to bring

Moshiach! Outlooks that encourage, awaken, and lead to vigorous activities on this subject derive from a positive source, and if *ch"v* the opposite, we know with absolute certainty that their source is from a place not for G-d.

In the latter years, the Rebbe invested long hours editing his holy sichos for the purpose of publicizing them. The Rebbe edited his sichos to make them as a set table ready for the seuda. However, instead of turning all our attention to the Rebbe's innovation in a certain sicha and how much it constitutes an innovation in relation to sichos given in years past, a number of smart alecks rack their poor minds looking for writings from the

things about which the Rebbe wrote that they are not ready for print, they too are holy and correct, but not yet for public consumption, for reasons known only to the Rebbe himself.

Naturally, we must also learn from the concept of "mundane conversation of wise scholars." Every erasure or correction the Rebbe makes as he edits is not just some technical matter in the physical sense, such as a printer's error and the like, but it also possesses some holy and spiritual meaning, just as we find in the Rebbe shlita's expressions in such matters regarding the previous Rebbe. However, those things that have been given over to the community of chassidim, not to

in the aforementioned sicha from Shabbos Parshas Korach 5748: "We must be precise and learn something in every single word, **and in a manner of study that leads to action, which is the main thing.**" The Rebbe also said on Shabbos Parshas VaYishlach 5746 (*Hisvaaduyos B'Lashon HaKodesh* 5746, Vol. 1, pg. 686): "According to the saying of our Sages, of blessed memory, 'We have learned from the talk of Rabban Gamliel,' i.e., **even general 'mundane conversation'** (and not a matter of Torah study) **must be in a way that one can learn matters of Torah and holiness from it.**"

Thus, if this is the case regarding His Torah in general, then surely we find this in matters from which **the Rebbe himself** derived practical instructions, and asked the entire people to implement them in actual deed. For example, there is the practical instruction from Shabbos Parshas Shoftim 5751 (*Seifer HaSichos* 5751, Vol. 2, pg. 792):

There is the instruction that we must publicize to all members of the generation that we have merited that G-d has chosen a person endowed with free choice, who is incomparably higher than the members of the generation, to be "your judge," "your counselor," and the prophet of the generation.

Until now, we have discussed the Rebbe's approach to Torah study in general. As we begin to elaborate on this discussion, we should note that when we turn to the subject of the Redemption in the Rebbe's teachings, we then must clarify an additional and most important detail, which the Rebbe himself marked as the one that paves the way to any discussion of the Redemption.

If only Anash, particularly the T'mimim, would be strict in observing the words of my revered father-in-law, the Rebbe, especially the sichos from 5710 and the year before.

Rebbe on things that were never meant to be publicized, and to be precise in them for the purpose of preaching to the chassidic community about what they're **not** supposed to do.

THE REBBE'S WORDS FOR PUBLIC CONSUMPTION

Everything the Rebbe has said is naturally and understandably the ultimate in holiness. Even things that the Rebbe wrote as an initial thought are G-d's Torah (see sicha, Shabbos Parshas VaYigash 5751 – *Seifer HaSichos* 5751, Vol. 1, pg. 207). Even

mention what was submitted for print **to publicize to the entire Jewish People**, most definitely must be learned with great vitality and enthusiasm, together with precision in every letter and every notation.

Furthermore, according to the teaching of the Torah regarding how the manner of study must lead to action – "great is the study that leads to action" and "the deed is the main thing" – the study of the words of Torah of the leader of **our generation** (i.e., with special relevance to this generation of ours) must be with the intention and objective of bringing them to effective action. As the Rebbe said

A DAILY DOSE OF MOSHIACH & GEULA

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

18 SHVAT: OUR GENERATION IS THE FIRST GENERATION OF THE REDEMPTION

It is clear that our generation is the last generation of the Exile and the first generation of the Redemption.

Thus, even in his times, my revered father-in-law, the Rebbe, proclaimed “Immediate T’shuva, Immediate Redemption” (*HaKria V’HaK’dusha* 5701-5702), and “Stand ready, all of you” to greet Moshiach Tzidkeinu (*Igros Kodesh*, Rebbe Rayatz, Vol. 4, p. 279),

and all the more so today, decades after this proclamation was made.

(*Seifer HaSichos* 5748, Vol. 2, p. 584)

19 SHVAT: THE TIME AND SIGNS OF THE REDEMPTION – THE 42 JOURNEYS IN THE WILDERNESS OF THE NATIONS HAVE BEEN COMPLETED

In simple terms – ...all details of the forty-two journeys “in the wilderness of the nations” in the time of the Exile have already concluded,

and we are already standing “by the Jordan River at Yericho,” beyond the Jordan at Yericho, eastward towards the rising sun.”

(*Shabbos Parshas Matos-Massei* 5751)

20 SHVAT: TRUST IN THE COMING OF MOSHIACH—EVEN WHEN WE DON’T SEE A SOURCE FOR IT ACCORDING TO LOGIC AND NATURE

The trust in the coming of Moshiach must be in the manner spoken about regarding Chizkiya, who had totally confidence in G-d, to the point that he said to G-d, “I do not have the strength to kill, to pursue, [and even] to sing, rather I will sleep on my bed and You will do.” That is, without looking upon Sancheriv surrounding Yerushalayim with all his army, promising to make peace on special conditions, he had complete confidence in G-d, to the point that he went to sleep on his bed, and his sleep was sweet due to this trust (not as one who worries so much that it is impossible for him to sleep), and G-d goes to war on his behalf, as is written, “And the angel of G-d went out and smote the camp of Ashur, etc.”

By the same token, each person must believe with absolute certainty in the coming of Moshiach, without any doubt and in a manner of “I will await him every day,” even when from the aspect of logical [and natural] “estimations,” he doesn’t see any source for this, and this very trust will hasten and speed up his arrival, speedily *mamash*.

(*Likkutei Sichos*, Vol. 7, p. 527)

21 SHVAT: “ALL THE HONOR OF THE KING’S DAUGHTER WHO IS WITHIN” IN A DIFFERENT MANNER THAN OUR TIMES

“Old men and women shall yet sit in the streets of Yerushalayim.” (*Zecharia* 8:4)

“There shall again be heard in the cities of Yehuda and in the streets of Yerushalayim, etc., the voice of a bride” (*Yirmiyahu* 33:10-11)

Here, this matter seems to be in contradiction to “All honor [awaits] the King’s daughter who is within” (*T’hillim* 45:14).

However, this prophecy was said regarding the time of the Resurrection of the Dead. At that time, the Evil Inclination will be nullified, at the level of, “He will cause even his enemies to make peace with him” (*Mishlei* 16:7).

Therefore, there will then be no need to be careful over “All honor [awaits] the King’s daughter who is within” as we are now.

(*Likkutei Sichos*, Vol. 21, p. 379)

22 SHVAT: THE YAHRTZAIT OF THE REBBETZIN CHAYA MUSHKA, WIFE OF THE REBBE MH”M – THE WOMEN ARE BEGINNING WITH SONG, TIMBRELS, AND DANCE EVEN IN THE TIME OF EXILE

Just as at the Exodus from Egypt, “the righteous women of the generation were certain that G-d would make miracles for them, and they brought timbrels out from Egypt,” so too with the Redemption from this final exile, when the righteous women must be certain, absolutely certain, that immediately *mamash* the True and Complete Redemption is unfolding, to the point that they are immediately beginning (in the final minutes of Exile) with song, timbrels, and dance over the True and Complete Redemption!

(*Shabbos Parshas B’Salach* 5752)

23 SHVAT: MOSHIACH WILL WORK IN THE FUTURE TO COME SO THAT NO NATION RAISES ITS SWORD AGAINST ANOTHER

Among the appointed destinies of the True and Complete Redemption through Moshiach Tzidkeinu in connection with the nations of the world is “And they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore” (*Yeshayahu* 2:4).

This matter will be achieved through the activity of Melech HaMoshiach himself, as is written at the beginning of the verse, “And he shall judge between the nations and reprove many peoples.”

“The judge is Melech HaMoshiach...who will be master over all the nations, and who will reprove them and say to whom there has been found something undesirable: the defect has been corrected ... Therefore, there will be no war among nations because he will make peace between them, and they will have no need for weapons of war, and they shall beat them to make from them tools for working the land” (Radak’s commentary on the verse).

(*Shabbos Parshas Mishpatim* 5752)

24 SHVAT: TOTAL G-DLY REVELATION IN THE FUTURE TO COME

The Midrash states that in the time of the Redemption, if a person goes to pick off a fig on Shabbos, the fig tree will scream out: “Today is Shabbos!”

The reason for this is that in the time of the Redemption, there will be a total G-dly revelation, and the entire Creation will feel the absolute reality of G-d.

The world itself – even the inanimate and vegetative – will feel that there is nothing in the world except G-d.

(*Likkutei Sichos*, Vol. 11)

GATHERING SOULS IN AMHERST

By Nosson Avrohom



As you exit the highway and approach Amherst in Western Massachusetts you are struck with a picturesque view with trees and meadows on either side. The wooden houses are painted different colors and lakes are

apparent wherever you turn. Ducks and geese paddle about peacefully and here and there local youth can be seen on boats. The locals, like the scenery, are peaceful, and they smile a lot. When we asked a policeman to

help us find the Chabad house, he stopped traffic and went out of his way to help us.

No wonder then that the shliach in Amherst, Rabbi Chaim Adelman, came up with the idea to found a Chassidic farming

*Amherst is a small, charming town in Massachusetts. Most of the population is comprised of students who attend the three universities there. People are liberal in outlook, though they aren't particularly tolerant of religion and faith. * Rabbi Chaim Adelman came to the Chabad House about twenty years ago and now, a number of his mekuravim are themselves shluchim.*



community there. “The plan hasn’t been realized,” R’ Adelman admits, “but it is a dream that has begun to come true and with Hashem’s help, will happen.”

THE ALTERNATIVE THAT JUDAISM OFFERS

R’ Adelman divides his time between the university, where he gives shiurim and has Shabbatons, and the community. Before we sat

down to the interview, we toured the Chabad house, which is located near the biggest university in the town. Rabbi Shachna Gottlieb, R’ Adelman’s assistant, lives on the first floor. The first floor is also where the shul is. The shul’s

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membership consists of community members, some of whom have become full-fledged Chassidim.

R' Adelman's office is located on the bottom floor. There is also a room on that floor that is used for classes. This room is also slated to become the space for the preschool, which Mrs. Adelman runs.

R' Adelman gives many shiurim throughout the week on many topics. At the beginning of our talk, he apologized for not being able to speak at length since he had to give a shiur in Chassidus to students in two hours.

R' Adelman is a big believer in Torah being the way to forge Chassidim: “If you want to make a real change in someone, you have to instill Judaism, and you can only do that through Torah study.”

Over the years of his shlichus, some students have become baalei t'shuva, including some who have opened Chabad Houses of their own. When I express my amazement, R' Adelman tries to tone it down. He is a thoughtful shliach who puts an emphasis on p'nimius and shies away from anything that smells of chitzonius.

I asked R' Adelman what is the secret of his success with his students, many of whom have changed inside and out and have become Chassidim. He answered:

“Yiddishkait contains the ingredients for a happy life, and it is this that gets a student involved in Torah, and Chassidus.”

**RABBI ADELMAN'S
STORY**

My mother's family goes back to the Spanish Inquisition. They eventually made it to Eretz Yisroel, and have been there for about six generations. She met my father in Eretz Yisroel and emigrated around the time of the War of Independence to Canada, where they got married.

Although they left Eretz Yisroel, my father, Zev Yona a”h, was very involved in Israeli politics and a staunch supporter of Prime Minister Menachem Begin and the Cherut party. He was an ardent Zionist. He later visited Eretz Yisroel many times and dedicated himself to support the building up of Yehuda and Shomron. He was very involved in the settlement of Kfar Tapuach and with the individuals who settled there.

I was born and raised in Montreal. Later we moved to Toronto. Though my parents were not generally observant, I did attend the Adat Yisroel Jewish Day School in Montreal, and I did celebrate some holidays. My father a”h had some background in Judaism, but I had very little contact with him in my early years since my parents separated when I was very young. When we moved to Toronto, I attended public school. In those years I had very little to do with Jewish traditions and was basically like anybody else, with non-Jewish friends and culture.

I have a good friend to this day by the name of Simcha Frankel, whom I met in 7th grade. He is now on shlichus in Los Angeles. Like many kids our age, we decided to have an adventure and

take a bike trip from Toronto to Montreal. A trip like that takes a long time, and we decided to take two weeks, and do some sightseeing. We loaded up our equipment and were on our way.

When we finished our trip in Montreal, I had to return to Toronto to be a counselor in a summer camp, while Simcha continued on by himself to the eastern part of Canada.. Unfortunately, soon after I left, he was in an accident and was hospitalized. We had no cell phones back then and he couldn't be in easy touch with me or his family. Recovering in his hospital room, Simcha began to think more about Hashem.

Eventually Simcha recovered and came home. He realized after the whole ordeal that it was Judaism that he was seeking. His search for meaning took a serious turn. He knew what he was looking for now and that's how he came to Chabad.

We were in high school then, when, one day, I saw him wearing tzitzis! Since we were (and still are) very good friends, I began asking him questions: What changed? What are those strings? At one point he invited me to participate in a Chassidic Song Festival, held in one of the theater halls in Toronto. I went and had a great time, dancing to the music of the young bearded chassidim.

It was at that event where I met the shliach Rabbi Yehoshua Laufer, who is now on shlichus in Rhode Island. I had really enjoyed the event and R' Laufer took advantage of my enthusiasm and said he would contact me to invite me for Shabbos. A short while later I spent Shabbos with the Oster family, some of whom are today, shluchim of the Rebbe. For the first time in my life, I felt something very special, something

I will never forget.

I had never seen such a beautiful family scene! I had no memory of my immediately family ever sitting together like that. It made a huge impression on me. This is also the first time I heard of the Rebbe. When I said to one of the children that I didn't know what a Rebbe was, he showed me a picture.

I became the guest of other Chabad families in Toronto during the course of the next couple of years and I saw the same amazing sight each time, with each family sitting down together at the Shabbos table, singing niggunim, speaking about the previous week, and telling divrei Torah.

ON THE WAY TO LUBAVITCH

Since I spoke and read Hebrew well because of my mother and her family who had settled in Toronto, I didn't have to learn how to daven from a siddur or read Chumash, and was able to easily fit into the shul experience.

After completion of high school, I went to Eretz Yisroel and learned in Ohr Somayach in Yerushalayim, a yeshiva for baalei t'shuva.

I spent the end of 5735 and most of 5736 at this yeshiva while still keeping in contact with Lubavitch, even though Ohr Somayach was a Litvish-style yeshiva. I prayed from a Chabad

siddur given to me by Rabbi Laufer, and learned *Tanya* weekly in Toras Emes with Rabbi Shmuel Rosenstein, then a bachur.

Ohr Somayach's opposition to Chassidus in general and Chabad in particular bothered me. One time, when I spent Shabbos in Kfar Chabad, some of the T'mimim gave me leaflets of Chassidus to bring back to my yeshiva. I felt a little uncomfortable, but I decided to do it anyway.

When I returned to Ohr Somayach, I left the papers on the bima in the beis midrash. When the rosh yeshiva saw the Rebbe's sichos lying there, he was visibly upset. He immediately asked who had put them there.

I went over to the rosh yeshiva and said it was me. He asked me why I had put them there, and I told him that I didn't see a problem with doing so. His answer to me was that it was not their *shita* (approach).

After my return to Canada, I was determined to attend a Chabad yeshiva, and I wanted to go to the regular yeshiva, not for baalei t'shuva. The shluchim gave me two options, either the yeshiva in Miami or in Seattle, Washington. I was accepted to Seattle and studied there for 5736-5737. The year I went was the second year of the first k'vutza of bachurim from 770 to go there. They would switch every two years.

That year, I learned a lot of Chassidus and a lot about the ways of Chassidus. The rebbeim and T'mimim taught me the true meaning of hiskashrus. They got me away from dealing with darkness and opened a window for me that let in the light.

At the end of that year, instead of continuing in yeshiva and waiting for the next group to come



Rabbi Adelman doing Mivtza T'fillin

“Even when I wrote reports to the Rebbe about my activities, I never wrote them in order to get a response. A shliach writes because the Rebbe wants him to write. Whether the Rebbe wants to answer or not is another story.”

from 770, I decided to go to Crown Heights with that group. I experienced difficulty at first in getting accepted into the yeshiva. At that time there were very few baalei t’shuva allowed in. Rabbi Shneur Zalman Labkowski, then the mashgiach in Chovevei Torah, was greatly mekarev me. In him I saw a real Chassid and mekushar to the Rebbe, a tremendous role model. We spent many hours discussing various subjects, mostly about avodas Hashem and personal matters. I convinced Rabbi Labkowski to farbreng for the few baalei t’shuva. The first time, he spoke in broken English, but after that we were able to manage in Yiddish. After a year in Chovevei Torah and Ocean Parkway, I made it to 770.

In 5741, I got married and learned in the kollel in Crown Heights. After a year, I considered studying dayanus, and when I wrote to the Rebbe the answer

was: It is very worthwhile. I learned in kollel for almost two more years and passed the tests for dayanus from Rabbi Piekarski a”h.

In 5743 we went on shlichus with our little daughter to Richmond, Virginia. I was responsible for shiurim and general programming. In 5747 I moved to Rhode Island with Rabbi Laufer, primarily to teach at a day school run by Rabbi Moshe Gurkov, in a nearby town. In 5748 I began working at this Chabad House in Amherst.

WORKING AS A DISCIPLINED SOLDIER

I asked R’ Adelman to tell me a bit more about the two places where he served as a shliach before coming to Amherst. He paused and told me that he would rather share his philosophy of shlichus.

“During one of the farbrengens in 770 the Rebbe explained how Chassidim should conduct themselves when the Rebbe was not answering. If the one with the question is a Tamim, he is supposed to ask the hanhala of his yeshiva. If he is asking about health, he should ask two doctors who are close friends. If they disagree, then a third should be asked to decide, etc. If he is asking about something he wants to do, if it is a good thing, he should take action and not wait for a response. That is how I do things.

“Even when I wrote reports to the Rebbe about my activities, I never wrote them in order to get a response. A shliach writes because the Rebbe wants him to write. Whether the Rebbe wants to answer or not is another story.

“Similarly, when I went past the Rebbe for dollars, I never took the Rebbe’s time with my personal matters. Chassidim never were mekushar to the Rebbe in order to get anything special. That is how I

conduct myself today. I write to the Rebbe about my activities at the Chabad House and address them to the Rebbe in 770. The reports certainly get to where they need to go.

WITH STUDENTS

Most of the work in Amherst is done with hundreds of Jewish students who attend university. Every Friday night, students attend. There is davening and then there is a Shabbos meal. The students listen to divrei Torah at the seuda and just hang out. On Shabbos day, there is a farbrengen after the davening, which is attended by the Lubavitcher families as well.

In-reach to students and community takes place on a daily basis, nearly around the clock. Throughout the week, R’ Adelman gives many shiurim at the Chabad house and on campuses, with the classes on Talmud and *Tanya* part of the curriculum at the university. Likewise, before every holiday, he has a shiur to explain the significance of the day.

Rabbi Yosef Shachna Gottlieb draws my attention to another aspect of the work with students – the popular Shabbatons that take place monthly at the Chabad house. In order to attract new students who haven’t been to shiurim or other events, the draw is a different cultural theme every Shabbaton. “Last week, it was Mexican and the time before it was Hawaiian.” The Chabad house is decorated and the food is planned accordingly.

“A shliach by the name of Adam Stein studied at the university near the Chabad house for several years. He was involved with Hillel at the University. Hillel has many branches at universities around the country, but it is mostly associated with the Reform or Conservative

movements.

“Adam quickly realized that aside from fraternizing with Jewish students, he had not found what he was looking for. After becoming acquainted with him, he began taking part in our activities. After a while, he became our regular

Shabbos guest. He’s a charismatic and wonderful guy, and while his peers made baby steps towards Judaism, Adam got very involved, very quickly.

After he graduated, he decided to go to Eretz Yisroel to yeshiva. “I recommended Ohr Tmimim in

Kfar Chabad. He studied there for a few years. He then married and is now on shlichus at the SUNY campus at Stony Brook, where he has been very successful and has his own baalei t’shuva.

“I’ll tell you another story. There is a woman who lives in Crown Heights who has a fine, Chassidishe family. Not many know why she celebrates her birthday on the second day of Pesach even though that is not the day she was born.

“She was one of the editors university newspaper. A bachur who was working with me at that time invited her to come on Pesach. I can still remember the day we met in the Chabad House.

“She enjoyed the meeting and began coming to us on Shabbos, becoming a regular participant. She later went on to study at Machon Chana. She celebrates the second day of Pesach to thank Hashem for acquainting her with the Rebbe and Chabad.”

“I must mention the Gemara class. This year marks 18 years since the shiur began. Aside from students, members of the community and mekuravim also attend.

“We began with the tractate Brachos, completed tractate Shabbos, and now we are in Eruvin. We aren’t rushing and I want everybody to understand what we’re learning. I always tell them that if they continue to study with me they’ll live a long life until we finish Shas, perhaps another 70 years...”

THE REBBE SUPPORTS US

Afterwards, I went upstairs to meet with R’ Gottlieb, who has been R’ Adelman’s right-hand man for the past six years.

“My connection with



Rabbi Adelman (left) and Rabbi Gottlieb (right) with one of the mekuravim in front of the Chabad house



Rabbi Adelman lighting the public menorah

Massachusetts goes back further than six years,” he said, and he invited me to join his family for supper. “As a bachur I was a shliach in Rabbi Ciment’s yeshiva in Boston. Every year a group of bachurim from 770 went to the yeshiva in Boston and in 5753, I was one of the ten talmidim who went there.”

After he married, he had a

number of possibilities for shlichus. “I do a lot of fundraising for the Chabad house and I feel how the Rebbe is with us and supports us.

“I’ll tell you something, the one who started this Chabad house is Rabbi Yisroel Deren, who relocated to Connecticut, after bringing R’ Adelman here. He told me that when he started out, he

organized a big event on campus and spent a fortune on it. He was heartbroken when, a few days before the event, hardly any tickets had been sold. He was at a loss as to what to do. He didn’t care as much about the money as about the chilul Lubavitch, when everybody would hear that the Chabad event was a failure.

“The event was scheduled for Sunday and the day before, on Shabbos, he stood near his window that overlooked the campus and asked Hashem for a miracle.

“It turned out to be a amazing success, with many people just showing up without buying tickets in advance.

“The Rebbe was aware of Rabbi Deren’s feelings, because after the event, Rabbi Deren’s mother reported to the Rebbe of the great success in Amherst with the program. The Rebbe then said something like, ‘and Yisroel was so worried...’”

FROM STUDENT TO SHLIACH

Rabbi Gottlieb: In our k’hilla there is a Lubavitcher by the name of R’ Aharon Yosef, who even as a child, searched for meaning in his life. He was born in Pennsylvania and although his family had no connection to Judaism, he joined the Reform synagogue there and got very involved.

His involvement in the Reform community did not end his search. When he was college age, he knew where he wanted to go - Hampshire College here in Amherst, a spiritual kind of place. The lecturers and students dress as they did in the sixties. There are no marks on tests because a mark is immoral and doesn’t tell you anything about the student ... They have no rules and no laws. Many of the students are members or organizers of anarchist and leftist organizations. He studied music there.

One day, he came across a flyer from the Chabad house and he decided to come and check it out. That was the beginning of the end. He liked R’ Adelman and the shiurim that he gave and he became a regular attendee. He met his wife at the Chabad house. She is also a musician and she became frum through Mrs. Adelman’s classes. He learned for a long time at Rabbi Lipsker’s yeshiva in Seagate and then he married.

After he married, he did not want to leave Amherst for one of the Chabad communities. He moved to the town near us so he could still take part in our activities. He regularly visits his old college where he gives classes on music but he includes Chassidic explanations on the deep significance of music.

Although he is not an official shliach, he does amazing work with young people and he knows quite well what they are experiencing and what approach to use with them. He has a youthful energy and in addition to his university work he is also a teacher in the Conservative school in Northampton, MA. He has an excellent approach to his work with children and he is considered the best teacher in the school, despite being a Lubavitcher Chassid who looks the part.

Lately, he has been appearing in a musical group. He writes the songs, full of Chassidishe content, and through song he is mekarev many people. At the Chabad house he is always the emcee at children’s rallies and he helps out a lot.

That is the story of one student and baruch Hashem, there are many others like him.

FROM THE SHLUCHA’S PERSPECTIVE

At the end of the shiur, the students went on their way and I spoke with Mrs. Adelman about her shlichus. In addition to the preschool that she runs every morning for the children of the Chabad community as well as other Jewish children, she is busy preparing for Shabbatons, holiday programs, and giving shiurim on an array of topics. She also makes time for conversations with students who want her guidance. During the summer, Mrs. Adelman runs a day camp for young children.

Mrs. Adelman has some special stories to tell but she emphasizes that shlichus is not about miracles.

“A few years ago, I gave a class at the university, which I do every semester. There was a student who wanted to get more involved in

Jewish practice but struggled with kashrus. She couldn't get kosher food on campus and she didn't have the fortitude to go out and get kosher food for herself every day.

"After the class, she was hungry, and she decided to go to a snack machine and buy something she liked even though she knew it had no hechsher. But to her surprise, she discovered that it had a hechsher after all. The company that produces it had apparently decided to get kosher supervision.

"She saw this as Divine providence and that she was being guided to keep kashrus more zealously. She came to the Chabad house every Shabbos and Yom Tov for her meals and kept kosher the rest of the time too. She would take kosher products from us, she kashered her kitchen in her university room, and she enabled other students to eat kosher too. She ended up becoming a baalas t'shuva. She married and she lives here and I am her children's mora.

"I'll tell you another interesting story. There was a student who had a problem with one of her eyes. A doctor told her she had to have an operation. She had begun getting involved at the Chabad house around this time and when she told me about her eye, we decided to write to the Rebbe. The answer in the *Igros Kodesh* was amazing.

"The Rebbe wrote about the operation that would take place at the hospital, saying it should be successful and refua shleima.

"She didn't understand the answer because the operation wasn't going to be in a hospital. A few days later, when the doctor recommended that she have the operation in a hospital, the Rebbe's answer was clear. She later married and lives in Crown Heights."



Rabbi Adelman with a frequent visitor of the Chabad house

The following story took place with the Mrs. Adelman when she took a number of students to the Rebbe for dollars:

After the students had gone by the Rebbe and got dollars, Mrs. Adelman was next in line. She didn't say anything to the Rebbe, but the Rebbe gave her an extra dollar and said, "You should hear

good news from your whole family." Mrs. Adelman was not sure what the Rebbe was referring to, and it was only when they got back to Amherst after the trip to New York that the Rebbe's bracha became clear.

Mrs. Adelman's mother in England had not been feeling well and she had undergone some medical tests. She called her daughter to share her fears, hoping that when the results would come back, it would be good news. Mrs. Adelman then understood why the Rebbe had given her two dollars and immediately reassured her mother that the Rebbe had blessed her that it would indeed be good news and had even given her a dollar! Mrs. Adelman mailed the dollar to England and later they heard that baruch Hashem, the test results were all fine!

Mrs. Adelman is a great believer in being a good role model. "Before we work on getting mekuravim to act with Ahavas Yisroel and do mitzvos, we have to set the example and then the message penetrates that much



Activities with children



deeper.”

GEULA AND MOSHIACH ARE PRIORITIES HERE

At the Chabad house of Amherst, Geula and Moshiach are in the forefront, as the Rebbe told the shluchim at the last Kinus HaShluchim that he addressed – that all aspects of shlichus need to be permeated with kabbalas p’nei Moshiach.

“In all my classes and at all the farbrengens and events, we talk about Moshiach and do things to hasten the hisgalus. ‘Yechi’ is said after davening, and all the advertising we do emphasizes Moshiach.”

“How can we do otherwise?” asks R’ Adelman. “The Rebbe said explicitly that this is what he wants, that everything be permeated with Moshiach and not to stop talking about it. How can a shliach, who is supposed to be battul to the meshaleiach and his horaos, act otherwise? I remember, at the Kinus HaShluchim 5752, when the Rebbe said that “from this kinus a message must be given to the shluchim that we have to prepare ourselves and others to greet Moshiach in actuality.” I wondered why the Rebbe said we have to inform the shluchim if the shluchim were all there at the farbrengen! It seems that the Rebbe can see everything, and indeed nowadays we have to

“WHY IS A MECHITZA NEEDED IN SHUL?”

Rabbi Adelman: There is a prestigious women’s college in Northampton called Smith College, where my wife was giving a class. One of her students eventually came to Chabad House for Shabbos, and was becoming more observant. She loved to study Chassidus, so on many Shabbos afternoons we would study maamarim from *Torah Ohr* and *Likkutei Torah*. She would easily grasp the concepts and always had great questions.

Since she was a feminist, she had questions like why is a mechitza needed in shul and why do women have to dress modestly. Hashem helped me and I had answers for her.

Every question, even the hard ones, has an answer. If you study the Rebbe’s teachings, you can virtually answer any question there is. You just have to keep on learning.

A while after graduation from college, she finally decided to go to Machon Chana. She is now married with a beautiful family. When some of the observant students at Hillel wanted a rabbi, this couple was chosen and they now live here. Because of this connection, we have a very friendly relationship with this group at Hillel.

inform the shluchim of what the Rebbe said. I have heard that there are shluchim today who are unaware of the content of Chayei Sarah 5752. When one was asked about it, he said, “well, there are many sichos said on Chayei Sarah, what’s so special about this particular sicha?”

“Even if not all the people who attend grasp, at first, the full meaning of Moshiach and the Rebbe being Moshiach, over time however, the picture becomes clearer, the same way it took time for me. Even if they come only once, at least they heard about Moshiach and when the Rebbe reveals himself they will know what’s going on. This is one of the

first steps in preparation for Moshiach’s arrival. Just picture the Rebbe showing up and your mekuravim don’t know what’s happening. They will go to the shliach and complain – why didn’t you give us the whole picture?

“Of course, people need to live more with Moshiach and Geula and not suffice with proclamations. You do this, the Rebbe says, by learning inyanei Moshiach and Geula, and also by increasing one’s performance of mitzvos for the specific reason of bringing Moshiach. Our behavior has to be such that those who see us, see people permeated with Moshiach, and will therefore be affected by it.”

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THAT'S NO REASON TO GET EXCITED

By Rabbi Sholom Dovber HaLevi Wolpo
Translated By Michoel Leib Dobry

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

2. THE TZADDIK IS UNIQUE IN THE HIGHER AND LOWER REALMS, AND IS CALLED “ONE,” AS IS THE CREATOR

Rabbi Mazuz further writes: “And then writing about him ‘the one and only in Heaven and on earth and in the four directions of the world’ (ר”ל).”

The distinguished rabbi has clearly been swayed by inaccurate statements taken out of context, publicized by those fighting against chassidus, and he never saw the actual sources. The “quote,” as it were, is from an article I wrote in *Kfar Chabad Magazine*, Issue 322, Shvat 29, 5748 (at the conclusion of the Shiva for the Rebbetzin Chaya Mushka, of blessed memory), where I described the fact that after the Rebbetzin’s passing, the Rebbe shlita remained alone in the world, without anyone with whom he could converse.

I wrote that although the Rebbe is the leader of the whole world, nevertheless, he personally is alone, without anyone with whom he can have a truly personal connection. As a comparison, I brought the explanation in chassidus of the difference between “Echad” and “Yachid.” “Echad” (one) indicates that while there are seven heavens, the earth, and four corners of the world, nevertheless, they are all nullified to G-dliness. Whereas, “Yachid” (alone/unique/singular) represents a level totally higher than the worlds, where G-d is literally alone; at the outset, the worlds have no existence at this level (as is explained in *Tanya, Shaar HaYichud V’HaEmuna*, Chapter 7, on the concept of “Yichuda Ilai (Higher Unity) and “Yichuda Tataa (Lower Unity)). Similarly, while the Rebbe is “the source of millions of activities

in spreading Torah and Yiddishkeit throughout the world,” nevertheless, he is high and exalted beyond everyone else.

I have not the slightest doubt that if Rabbi Mazuz would see the original sources, he wouldn’t have added the words “ר”ל” (Heaven forefend). Furthermore, as a result of the handiwork of these spreaders of falsehoods, he was presented with things in a manner totally different from what had been written.

Getting to the heart of the matter, even given the erroneous quotation cited by Rabbi Mazuz – that they write about the Rebbe that he is “the one and only in Heaven and on earth and in the four directions of the world” – **that is no reason to get excited.** For the Noam Elimelech already wrote in Parshas Chukas on the pasuk (BaMidbar 19:2), “And they shall take for you”: “For the *avodas matana* (the Divine service granted as a gift from On High) was given to the tzaddik to be ruler over ‘Elokim.’ G-d decrees and the tzaddik nullifies. In addition, the tzaddik is granted the power to influence the whole world...and we will be united with true and ultimate unity, **and thus the tzaddik is compared to the Creator, Who is unique in the higher and lower realms...and he attains true unity, and he is also called ‘echad’ (one).**”

These are the words quoted, as it were, in the name of Lubavitch.

HEALING BODY AND SOUL

By Nosson Avrohom

He was only eight years old when he did his first medical procedure. As a soldier, he saw miracles and was saved miraculously. * He has studied Bio-Energy, Naturopathy, nutrition, yoga, homeopathy as well as modern medicine. His life changed when he walked into the yeshiva in Ramat Aviv. * The fascinating story of Dr. Moshe Navaro, who combines various medical modalities while spreading Judaism, Chassidus, and the B'suras HaGeula.

It wasn't easy catching Dr. Moshe Navaro for an interview. He divides his time between his clinic in Tzfas, where he also lives, and another clinic he has in Bat-Yam. Among other things, he gives classes on medicine in Tzfas and on Chassidus to his patients, most of whom are not religious.

Hundreds of people have been his patients and they range from Admurim and famous rabbanim to members of the Lubavitch community in Tzfas and Jews from the center of the country. They seek his help in solving their medical problems, problems that modern

medicine hasn't resolved.

When looking at Dr. Navaro, it's hard to believe that just eight years ago he was on a search for meaning in life. After many failed attempts, he finally found meaning when he discovered the Chabad yeshiva in Ramat Aviv, not far from his clinic. It was only when he began to drink from the wellspring of the teachings of Chassidus, particularly the Rebbe's teachings, that he began to feel the wholeness in his medical work and to realize where the medical approaches that he uses come from. Now Navaro has a full beard and his room is graced with

pictures of the Rebbe alongside pictures of himself with patients.

Dr. Navaro is a man in his fifties who defines his treatment process as diagnosing and integrating the healing of body and soul. Many of his patients are surprised that a diagnosis of the soul reveals the problems of the body, leading to identifying the proper treatment.

"Today, having learned a bit of Chassidus, I understand that this medical approach is sourced in Chassidus, which relates man's physical condition with his spiritual state, the body and the neshama, unlike modern medicine which separates the two."

Navaro treats all kinds of pain: back pain, slipped discs, knee surgery, migraines, tension, insomnia, problems of atrophy, failing vision, high or low blood pressure, diabetes, hormonal problems and more. His medical approach, as he defines it, is a combination of the guidelines of the Rambam and complementary medicine, a combination, not a focus on one type of healing. According to Dr. Navaro, every medical approach has advantages and disadvantages and there is no reason not to use the advantages of each approach. In medical terminology he is called "a multifaceted diagnostician and healer."

His knowledge includes homeopathy, naturopathy, herbal medicine, acupuncture, Bach flower



remedies, healing massage, deep lymphatic massage, Shiatsu, Bio-Energy, proper nutrition, analysis of the palm, nails, tongue, face, and eyes, specializing in personalized diagnoses. He is also expert in identifying latent problems that have yet to manifest in the body. "The Rambam wrote primarily about the principles of treatment and less about how to treat, and that is how I go about healing people."

CHILDHOOD IN TURKEY

Moshe Navaro grew up in Izmir, Turkey. Like his other Jewish friends, he was immersed in the

Beitar movement, which was founded by Menachem Begin.

"I loved to hear stories about the history of the Jewish people, the history of Jews in Turkey and the longing to go to Eretz Yisroel and to settle there. My maternal grandfather was Rabbi Abuhav, a respected figure in Turkey. My grandfather was also someone who sat and learned so in my childhood I absorbed strong values about Jewish faith. Since I can remember, I wasn't satisfied with what I heard or learned but I was always curious to know what lay beyond what I had grasped."

As a member of the Beitar movement in those years, Navaro and his friends were sworn in on a loaded pistol. Stories of the bravery of the underground Etzel movement, as they contended with the defeatism of the Hagana, were daily fare.

"My entire childhood was based on the ideology of Beitar. I regularly went on trips that they organized and attended parties and meetings where we swore to defend Eretz Yisroel at all costs.

"In 5725/1965 my brothers and I made aliya. At that time I read the Tanach a lot. As a boy I read a lot of Tanach and while my friends played, I would fall asleep with a Tanach in my hand."

When Navaro looks back, he recalls an incident from long ago, when he was just eight years old. He believes that this foreshadowed his future medical career:

"The family went on an outing to a secluded island in Turkey. We began to fish and the hook on my brother's fishing rod got caught in his ankle, piercing right through to the other side. He screamed in pain, but there was no doctor around.

"Without thinking about it much, I gently removed the hook with my penknife. After the complicated procedure, my grandmother hugged me and said, 'You will be a doctor.'"

In Turkey, Moshe had a deep feeling for religion, but like many others, once he arrived in Eretz Yisroel he began a significant spiritual descent.

"One time I went to shul and was very disappointed. The chazan swallowed the words and he did not use the *piyutim* (liturgical songs) that I was used to from Turkey. Regarding Judaism as community-centered and associated with a shul, it's no wonder that my disappointment led me to decide not to go to shul anymore."

If that wasn't enough, Navaro was also terribly disillusioned by the

Zionist movement he had so admired. In Eretz Yisroel he realized that everything he had been taught in Turkey was false. “I became a ‘free man’ and spent nearly every day on sports and working out.”

MIRACLES BEFORE MY VERY EYES

When Moshe became of age, he was drafted into the armored corps. His spiritual decline only intensified.



Moshe Navaro in his childhood with his family in Turkey

Whatever remnants of Judaism he had held on to before, disappeared in the army.

The turning point began with the Yom Kippur War. Moshe fought in the war on the front lines and he saw open miracles.

“If you did not actively participate in that war, you will never understand the open miracles we had at that time. When the war broke out, we went to the Suez Canal area with tanks, since there weren’t enough trucks to take us. It took three days to get there. On the front, we quickly grasped the situation. It was we, the few, against the many. We were practically

exposed in our turrets as we faced the vast array of Egyptian artillery.

“Our brigade was under artillery fire all hours of the day and night. Not only were we outnumbered by the large Egyptian forces, but after a long and exhausting day in which we shot endless shells, we began to discover problems with some of the tanks. Some of them even stopped working altogether.

“I’ll never forget those critical hours when we ran from place to

other troops preferred going around us so as not to cross near us on their way to the Sinai Peninsula. It was only later on that we found out that an Egyptian officer had managed to approach us and from a burned out tank near us he directed the Egyptian artillery to our location.

“When I remember the war, I can’t help but be moved by the miracles we saw. Back then, in the heat and chaos of battle, we had no time to think about anything. Senior officers, who later evaluated the performance in our sector, admitted that the fact that our troop had so few losses was an outright miracle.

“One day, a piece of shrapnel fell near me but I wasn’t hurt since it had already lost its momentum.

“In preparation for our push through to the Suez Canal, we were attached to a first thrust armored force. That day there was the biggest air battle the area had ever seen. We were supposed to be part of the penetration team to cross the Canal, but at the last minute the troop deputy commander told us to retreat because it was too dangerous. We saw that this decision was a big miracle because if we had gone through there, we would have walked right into a massive battery of missiles that the Egyptians hid there. In the end, the air force spotted it and demolished it.”

Navaro fought for half a year in the Sinai Peninsula and saw open miracles. Many shells fell near him or exploded but he remained unscathed by the shrapnel or else they miraculously turned out to be duds.

“Two years ago I was a guest of the mashgiach of the Chabad yeshiva in Tzfas, Rabbi Asher Gershowitz, and as we spoke I told him about the open miracles I experienced in the Yom Kippur War. He told me about the spiritual preparations that the Rebbe made before the war, which people did not understand until the war broke out.

“I first encountered Chabad not just eight years ago but well before that, during the Yom Kippur War, when Lubavitcher Chassidim came to us with great mesirus nefesh and enabled us to do mitzvos. I looked at them with open admiration each time I encountered them. One time, I even got a tallis and t’fillin from them and I put them on until the end of the war. A few years ago, my mother passed away and I found the t’fillin in her house. I was very

moved when I opened the bag and found a Chabad siddur.”

WHAT I SAW FROM THE CLINIC WINDOW

After the war, Navaro davened three times a day for a long time. He also began to keep Shabbos. A good friend who had become a baal t’shuva was the catalyst that led him back to his traditions. For a year and a half he attended Gemara and halacha classes given by Rabbi Bar

Sholom in Bat-Yam.

When Rabbi Bar Sholom got up to the portions of the Gemara that speak about foods that are good for your health as well as those that are harmful, he quoted a lot from the Rambam on medical matters. This stuck with Navaro more than other topics they learned.

“I really liked the Rambam’s approach, which is about preventive medicine. I was always interested in medicine but I had never reached the point where I studied it in a systematic way.

“I was called to the Reserves, where I experienced a minor medical problem. When I spoke with our medic, I told him about the Rambam’s approach and he mocked it. His mockery upset me because I knew that conventional medicine had its drawbacks and was far from perfect.

“Today, more and more doctors realize that we have to combine the two approaches, which is called complementary medicine, but at that time, the ignorance about alternative medicine was enormous and big doctors laughed at it.”

Dr. Navaro became more involved in natural and alternative medicine, studying about Bio-Energy, Naturopathy, and nutrition. For over twenty years he threw himself into these studies. He even went to Canada for a year in order to study yoga, which earned him a doctorate. When he returned to Eretz Yisroel he studied homeopathy for three years and in order to round out his expertise, he studied modern medicine in Tel HaShomer for a year.

“The more I delved into medicine, the more my renewed connection to Judaism waned.”

When he finished his studies, he opened a clinic in Tel Aviv. Many people went to him, for these were the early years when people realized that being treated by alternative



medicine was not esoteric but something good and beneficial.

"It's interesting that I just now remember that from the window of my clinic I would see a large picture of the Rebbe on one of the buildings and I often loved to sit there and look at the Rebbe's face."

THE YESHIVA IN RAMAT AVIV

Despite Navaro's spiritual decline, he did not lose his basic Jewish beliefs. Those who know him know that truth is all-important to him. The following episode illustrates this point:

"I am not a mystic but a rational, logical person. Baruch Hashem, with the Rebbe's brachos I almost always diagnose the source of my patients' problems and provide them with the proper treatment. When I discover that it is something minor, I don't rush to provide a diagnosis and treatment.

"The first day we opened the clinic in Ramat Gan, we announced that whoever wanted to, could be diagnosed for free. Lots of people came and they all had assorted medical problems. Among them was a woman whom I examined without finding any problem. I told her that she was healthy. She exclaimed, 'You're a real doctor. I know that I'm healthy and I came here only to see whether you would do as doctors do and give me a prescription, even if I had no problem.'

"I'm a big believer that even when someone needs to take medication, the goal is to become stronger from it and not to become addicted or dependent on it. It's all in the mind. If you fortify yourself spiritually, you will succeed!"

A little less than ten years ago, a friend of Dr. Navaro opened a large clinic in Ramat Aviv. He got Dr. Navaro to join him. Dr. Navaro had no idea that in this elitist

neighborhood, which seemingly represents "progress" and freedom from Judaism, he would once again reconnect with his traditions.

One day he found himself standing in the Chabad yeshiva of Ramat Aviv. Even now, he doesn't know what brought him there. In those few minutes he realized that his long search for meaning had come to an end.

"I quickly realized that this is what I had been looking for all my life. It's hard to explain it but that is what I felt.

"The special atmosphere of the yeshiva as well as the shiurim on Chassidus that I heard later on, spoke to me, and I began to visit the yeshiva every day. I remember that when I was learning *Tanya* with one of the bachurim before Shacharis I cried. My chavrusa did not understand why, but the feeling I had was that of a son meeting his father after many decades.

"Before I walked into the yeshiva I had tried keeping some mitzvos that I remembered from my parents' home and it was difficult, but after I learned Chassidus and understood what a Rebbe is and what he does in this world, I simply had to keep mitzvos!"

After a while, Dr. Navaro left his work in the clinic and, despite his age, he went to yeshiva to learn. Later on, he even went to 770 for a long period of time. When he returned to Eretz Yisroel, he changed his way of dress and became a Chassid all the way. With the Rebbe's bracha he has combined life in the Chabad community and his work in helping people with his medical expertise.

"When I went to learn in the yeshiva in Ramat Aviv, I treated some bachurim, though some made fun of it. I wrote to the Rebbe and asked whether my involvement with natural medicine was in contradiction to Judaism. The

answer I opened to in the *Igros Kodesh* amazed me. The letter was written to a doctor and the Rebbe told him that even though the Rambam, in his time, was not understood, and some people even persecuted him for his views, his faith stood him by. The Rebbe went on to say – you are a doctor of the Chabad family and you should have much success.

"That answer accompanies me constantly in my work."

HEALING THE SOUL AND BODY

Dr. Navaro says that since he became a Chassid and began learning Chassidus and understanding the depths within medicine, he sees more and more *siyata d'Shmaya* (Heavenly assistance).

"I am not a mystic," he reiterates. "Medicine is not mysticism and neither is natural medicine, but you can see that a person who is a believer can emerge from difficult situations more quickly than someone who lacks faith."

Navaro is of the sort of doctor who doesn't go by the book. He diagnoses the patient, asks for Divine assistance, and prescribes the best treatment for the condition from all the approaches he has studied. In the past, he admits, it took him much more time to match solutions to problems. Today, he feels that the Rebbe's bracha is always with him and he sees blessings in his work. The number of people who seek his professional help has only grown.

"When someone comes to me with headaches or digestive problems, I first check to see whether it is a physiological problem. If I find that the body has a problem with toxins, I look to see where they are coming from. It's no big deal to find a symptom and to



Dr. Moshe Navaro in his clinic in Bat Yam

provide a medicine that will suppress it; the trick is to find the source of the problem and treat it at its source so it doesn't return."

When I ask Dr. Navaro to give me an example of the *siyata d'Shmaya* that he has experienced, he tells me this:

"A woman came with a very complicated problem. When she came to me she was already taking close to twenty different kinds of medication that doctors had prescribed for her, and the medications themselves were creating additional problems. The woman was in a negative frame of mind and whatever treatment I suggested, she rejected. I was thinking of giving up when I decided I was going to help her, no matter what.

"I suddenly remembered a type of treatment that I had forgotten about. I had never prescribed it, yet I decided that I would recommend it in her case. I prayed that it would help her. When she left the room, I didn't see any more patients for a while; I spent the time trying to figure out why this particular medication had popped into my

head.

"The bottom line was that it was highly effective and after a while, she stopped taking medicine altogether and her mental and physical health greatly improved. After she recovered, she told me that she had opened to four letters from the Rebbe in the *Igros Kodesh*, and in one of them, the Rebbe wrote that she should go to a doctor who used the Rambam's approach, which draws the connection between physical problems and those of the soul.

"This letter excited me very much. She herself did not know that the focus of my treatment is the approach of the Rambam. The feeling I suddenly felt while seeing her was that I had to help her, as well as the fact that I suddenly remembered the thing that helped her – *siyata d'Shmaya*.

"Often, couples who don't have children come to me and I have suggested a certain treatment that is not medically logical, yet with the Rebbe's *brachos* in the *Igros Kodesh*, I have helped people have children."

Dr. Navaro repeatedly emphasized: "I am far from being a

mystic but at the same time, you can't help but see that the combination of strong faith plus the Rebbe's *brachos* help the patient heal faster. Chassidim who are not involved in healing, don't know how many secrets of healing the Rebbe revealed, things that only today are beginning to be written up in articles on medicine.

"The Rebbe spoke often about positive thinking, about trust and faith as things that help healing. Many medical researchers have written about this lately and that is just one example on a general level. If you study the *Igros Kodesh* you will read hundreds of times how the Rebbe gets into the details of complicated medical problems and provides amazing solutions."

HISKASHRUS TO THE REBBE

Dr. Navaro is very conscious of how the medical field enables him to be *mekarev* Jews to the Rebbe and Judaism. He often suggests to his patients that they write to the Rebbe in order to get proven spiritual help.

"In my work I often see miracles, thanks to the *brachos* that people receive from the Rebbe in the *Igros Kodesh*."

The best part, in Dr. Navaro's view, is that by fulfilling the Rebbe's instructions one cannot lose out. He spent several months in 770 and when he thought about returning to Eretz Yisroel to his patients, the answer he opened to was to stay where he was. For a moment he was afraid that he would lose his patients but he strengthened his trust in Hashem.

In the end, he profited spiritually by being in Beis Chayeinu, and he did not lose out materially. When his many patients heard that he was back in Eretz Yisroel, most of them went back to him and he also gained new patients.

When I asked Dr. Navaro about

patients who had answers of advice or brachos from the Rebbe, he smiled and said: "A few months ago, a young man came to me with a stomach problem that caused him severe mood swings. I examined him and found the source of the problem. He told me that in another three days he was going to fly to South America, where he was going to be appointed a deputy ambassador.

"I didn't find a definite treatment for his problem but I gave him something I thought would help. At the same time, I was convinced that he could not go in his condition. I had a strong feeling that I had to look out for his welfare.

"I called him the next morning and asked him to delay his flight for the meantime. I connected him with Rabbi Schwartz from the yeshiva in Ramat Aviv and asked him to go to the yeshiva and meet with him and write about his problem to the Rebbe. He took me seriously and went that same day to the yeshiva and wrote a letter to the Rebbe.

"In the answer he opened to, the



Rebbe explained the importance of putting on t'fillin. The young man was taken aback and he said that a month before he had gotten t'fillin from a Chabad Chassid but hadn't put them on. Now he saw the Rebbe's answer as a miracle and resolved not to miss a day without t'fillin.

"When he called me, all excited by the Rebbe's letter, I suddenly had

an idea of how to treat his problem. I gave him specific nutritional guidelines and only then felt calmer about his trip.

"Things like this happen often. You have to know that you cannot separate between ruchnius and gashmius, and vice versa. It's all Hashem's world and it's all connected. He recently called me and I was so happy to hear that his problem vanished and he is faithful to his commitment to put t'fillin on every day."

DAYS OF GEULA AND REFUA

Many Jews who are treated by Dr. Navaro learn about the Rebbe and the B'suras HaGeula.

"I feel that we are living in the atmosphere of Geula; it's not merely a hope or goal. If you live with the Rebbe's sichos and open your eyes as the Rebbe said to do, you can see the Geula now. We have to try and think positively and understand that all problems are the last gasps of galus."

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קח את הכרטיס שלך בתוך מספר דקות!

THE SH'CHINA SPEAKS FROM HIS THROAT

Stories that were told during the Shiva after the passing of Rabbi Moshe Ashkenazi a"h, on 23 Teives last year.

CHECK THE YICHUS

There was a bachur in a Litvishe yeshiva who was a serious talmid. He had a Lubavitcher friend. When the Litvishe bachur became engaged, his Lubavitcher friend suggested that he write to the Rebbe and ask him for a bracha for the shidduch.

At first he refused, seeing no point in doing so, but after his friend pressured him, he agreed to have his friend write the letter for him. The Rebbe's answer was: check the *yichus* (ancestry) of the chassan's mother. This was quite a shocking answer.

The Lubavitcher told his friend the Rebbe's answer and of course he laughed, but the Lubavitcher took him to Rabbi Garelik a"h, the rav of Kfar Chabad. The rav asked him what his parents' names were. The names sounded Jewish and everything seemed to be fine, but Rabbi Garelik asked to see his parents.

The bachur said he couldn't because his parents lived in

Ramle. Rabbi Garelik took a taxi to meet the bachur's mother. After a brief conversation, it turned out that although her husband and father were Jewish, her mother was not Jewish!

THE LEV SIMCHA ROSE FROM HIS SEAT

R' Fishel Henna, a Gerrer Chassid, related that he met the Rebbe and after introducing himself, the Rebbe said that he had a book from his father or grandfather. R' Fishel said that it was his grandfather's. Then the Rebbe said he should give regards to the Gerrer Rebbe, the Lev Simcha.

At the farbrengen that followed, as soon as R' Fishel walked in, the Rebbe asked him to say l'chaim.

Afterwards, when he went to the Lev Simcha and gave him the Rebbe's regards, the Lev Simcha rose a little from his seat.

A SCHNEERSOHN BRAIN

The sister of Rabbi R.B.S. Schneersohn, the son-in-law of the Av Beis Din of Tchebin, went to the Rebbe when she was quite elderly. She told the Rebbe that she felt that her mind was impaired. The Rebbe said, "A Schneersohn brain is never impaired."

TREATING FAMILY DIFFERENTLY

A Lubavitcher whose family was Lubavitch back in Russia, who visited the Rebbe for the first time after getting out of Russia, felt badly that the Rebbe did not show him any signs of closeness or personal attention. Others, who were not of Lubavitch stock, were treated as special.

When he returned to Eretz Yisroel, he complained to Rabbi Moshe Ashkenazi. R' Moshe said: When guests arrive, you honor them and go all out for them. Family is not treated like guests.

This made the man feel much better.

HE DEFENDED HIMSELF

The Rebbe demanded from Dovid Yellin to add certain things in his religious observance and Yellin defended himself. The Rebbe

***When guests
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Family is not
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guests.***

said that Rabbi Levi Yitzchok of Berditchev defended everybody but when it came to himself, he only made demands and did not defend himself.

**BUSY WITH
THE YAHRTZAIT**

The Admur, Rabbi Moshe Twersky of Rachmastrivka a”h, went to the United States for the wedding of his son, R’ Nachman Yosef. He went to *Gan Eden HaTachton* with the chassan to get the Rebbe’s Siddur and a bracha before the wedding.

This was 7 Shevat and the Rebbe said that he wasn’t receiving people since he was busy with the yahrtzait.

AT THE RIGHT TIME

R’ Zalman Gurary went to the Rebbe for a yechidus at a time that was not designated for it. He knocked on the door and entered the Rebbe’s room.

The Rebbe told him: When you enter at the wrong time, you don’t meet the person you want to see.

THE SH’CHINA TALKING

Rabbi Moshe Ashkenazi had a yechidus and the Rebbe gave him a long bracha which he did not remember afterwards. He sent in a note to the Rebbe requesting that

since he did not remember the bracha, perhaps the Rebbe could give it to him in writing.

The Rebbe said that during yechidus, the Sh’china speaks, etc., and afterwards, he himself doesn’t know what he said.

**MIND RULING
THE HEART**

Rabbi Dovid Tzvi (Radatz) Chein was a genius. When he heard that his son, R’ Menachem Mendel had been killed al kiddush Hashem, he did not cry because it was Shabbos. One of his daughters, however, did cry. He told her that the mind ought to rule the heart. On Motzaei Shabbos, though, he fainted.

**FROM SANDEK
TO CHUPPA**

A Boyaner Chassid was very close to Rashag (the Rebbe’s brother-in-law) and greatly respected him. At his son’s bris, he gave Rashag *sandakus* (the honor of holding the baby during the bris). Many years later, Rashag was sick and was in a coma for a long time.

This Chassid told the Rebbe that since Rashag had been the sandek for his son and his son was getting married, he wanted Rashag to be at the chuppa. The Rebbe said: of course, of course.

Rashag recovered and attended the chuppa. Afterwards, he became sick again and passed away.

**THE BREITKAIT
OF THE REBBETZIN**

When the Tzemach Tzedek was widowed after Rebbetzin Chaya Mushka passed away, he sent a message to his sister-in-law, Rebbetzin Menucha Rochel, asking whether she would do a shidduch with him.

She was in Eretz Yisroel and she answered that she agreed in principle, but since her father had told her to be in Eretz Yisroel, if he came to Eretz Yisroel she would marry him.

When this was related to the Rebbe, he said that he had not heard this from the Rebbe Rayatz, but if it was true, it was *breitkait* on her part to say that.

HE WILL HAVE SONS

A Chassid who was of the great Chassidim of the Alter Rebbe had a son who died and he was heartbroken over this. Many people tried to console him but were unsuccessful. The Alter Rebbe himself tried to console him but the Chassid refused to be consoled.

Then the Alter Rebbe saw a little girl and asked: Who is she?

They told him that she was the daughter of this Chassid. The Alter Rebbe said that great sons would descend from her, and this greatly comforted the Chassid. Indeed, the Toras Chesed and his brother, who was even greater than him, descended from her.

**THE RAV WHO DID NOT
WANT TO FORGIVE**

The brother of R’ Sholom Ber Barisover, who was not a Chassid, was chosen to be the rav of a Chassidic town. He agreed to teach *Likkutei Torah* to the public.

After some time, he officiated at the marriage of a chassan where the match was somewhat questionable, and one of the town’s residents spoke against the rav. The rav heard about this and was furious and stopped teaching *Likkutei Torah*.

The Chassid who spoke against him went and asked for forgiveness, but the rav refused to grant it. They went to the Tzemach Tzedek who asked the rav to

forgive him, but he did not want to.

The Tzemach Tzedek said that a similar thing had happened with the Alter Rebbe, and then too, the rav did not want to forgive. The Alter Rebbe rebuked him but he did not forgive and he died within a short time.

The rav heard this but still did not forgive and he died a few days later.

SIMPLE FAITH OR A BUSINESS DECISION?

A certain individual who was close to Chabad spent Simchas

Torah with the Rebbe. He heard that they sell the verse, "Ata Horeisa" and give it to the Rebbe. There were those who gave whatever sum the Rebbe told them to give. The man decided to do this.

After Simchas Torah, he asked the Rebbe how much he had to pay and the Rebbe asked for \$30,000. The man was not that wealthy and he was afraid of what his wife would say. To his pleasant surprise, his wife encouraged him to try and obtain the money.

A short while later he had the opportunity to buy a building. He asked the Rebbe and the Rebbe said he should buy it. Then he sold the building to a senior citizen's home and made a profit of \$300,000. He gave a tenth of his earnings, \$30,000, to the Rebbe.

A year later, he bought the same verse on Simchas Torah and asked the Rebbe how much he should pay. The Rebbe told him \$18. He was taken aback by this low number. The Rebbe explained that the first time, he acted out of simple faith, but this time, he had ulterior motives.

WHY DO I NEED THEM TO JUDGE ME?

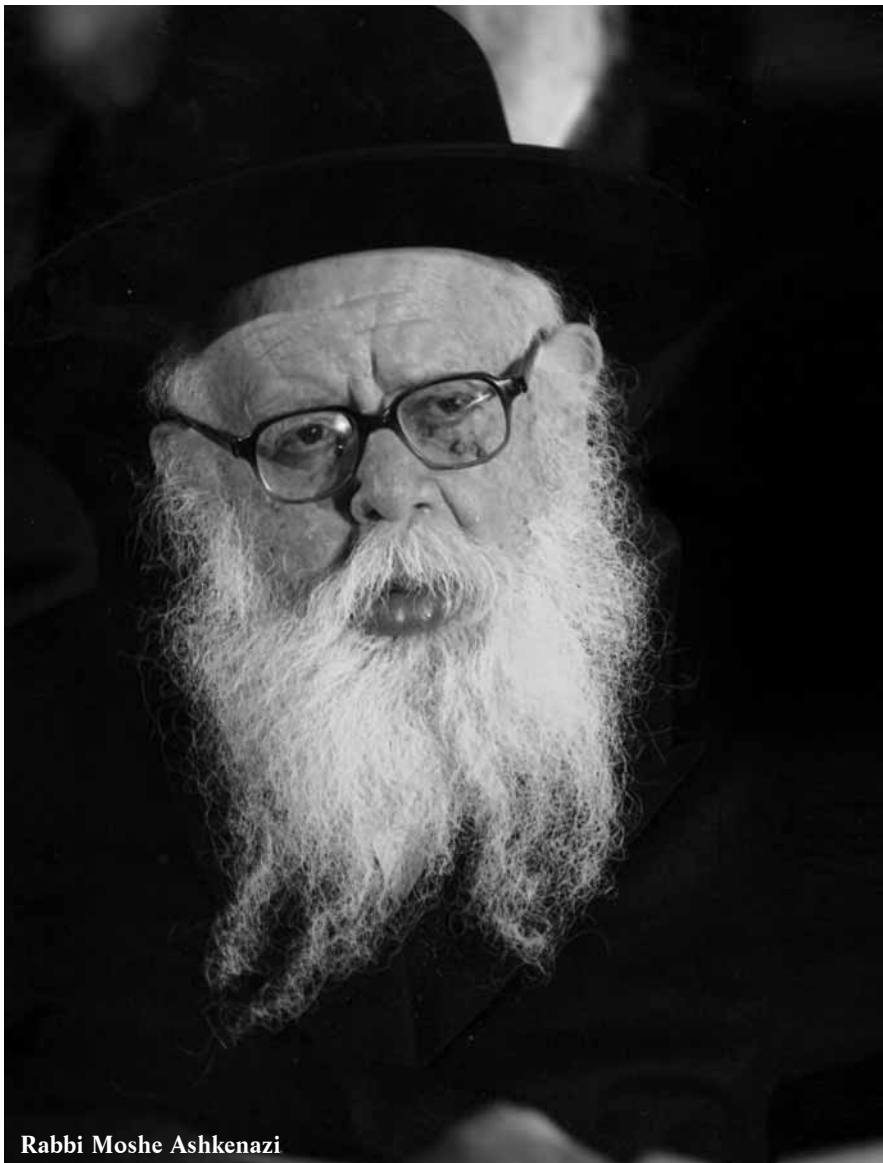
The Chassid, R' Avrohom Zaltsman, one of the T'mimim who learned in Lubavitch, lived out his final years in Eretz Yisroel. He was a mashgiach in the kollel in Kfar Chabad. Rabbi Moshe Ashkenazi, who was a member of the kollel, once noticed that he looked downhearted and he asked him what happened. R' Avrohom said he had yahrtzait for his wife.

R' Ashkenazi asked him: You are an old and Chassidishe Yid. How could you be so downhearted?

The Chassid answered: On a yahrtzait, the neshama is judged and they are now certainly judging my wife. If they are judging my wife, then I am certainly there too. Why do I need to be judged?

TEARS IN PRAYER

When R' Yisroel Noach Blinitzky was a bachur in Tomchei T'mimim in Lubavitch, he went to the Rebbe Rashab and complained that while he davened, he cried a lot and this disturbed his prayers. The Rebbe told him not to pay attention to that disturbance.



Rabbi Moshe Ashkenazi

Another time, a different bachur asked the Rebbe Rashab the same question and the Rebbe told him to go to an eye doctor.

ABSOLUTE TRUTH

When Rabbi Nosson Ashkenazi a”h was a bachur, the Rebbe told him to check his t’fillin. His t’fillin were checked and nothing was found, but he refused to use them.

They suggested that he tell the Rebbe that nothing was found, and he said: Why should I tell the Rebbe when it is clear that if the Rebbe said something, it is absolute truth?

After a number of examinations, and after scraping

her illness and they wanted to call off the shidduch. The girl said that since Rabbi and Rebbetzin Ashkenazi were like her parents, she would do nothing without their consent.

Rabbi Ashkenazi went to the Rebbe Rayatz to ask him about this and about something else. During the war, a lot of money was sent from the US to the talmidim of yeshivos in Shanghai. The money was sent to Switzerland and from there to Shanghai, to Rabbi Ashkenazi. This was dangerous since America was at war with Japan and if they discovered that he was receiving money from the US, they would have killed him.

Rabbi Ashkenazi was told not to

The girl said that since Rabbi and Rebbetzin Ashkenazi were like her parents, she would do nothing without their consent.

the paint from the bayis, they found a hole in the leather.

HACHNASAS KALLA, A DIN TORAH, AND AN AGENT’S FEE

Rabbi Meir Ashkenazi, the rav of Shanghai, hosted refugees in his house including an orphan girl who was engaged to the son of R’ A. Kotler, a great Torah figure from Europe who escaped to America (the son, R’ Shneur Kotler spent the war years in Eretz Yisroel, then Palestine). She became sick when she arrived in Shanghai and Rabbi and Rebbetzin Ashkenazi took care of her until she recovered.

After the war, when she arrived in America, the parents of the chassan told her that her appearance had deteriorated due to

give any of the tz’daka funds to the talmidim of Tomchei T’mimim, but he gave them money anyway, and he was being taken to a din Torah. So he wanted to consult with the Rebbe about what to do about this.

The Rebbe Rayatz sent him to his son-in-law, Ramash (later to be the Rebbe) and he told him – as far as the shidduch, tell them that if they call it off, you will not go to a din Torah with them. As for the din Torah, the Ramash asked him: Did you take a fee as a middleman for transferring the money? When Rabbi Ashkenazi said he had not, the Ramash told him to say that the money that he deserved as the middleman was the money he gave to the T’mimim.

In this way, all ended well.

RUBISHOV

R’ Menachem Porush related that the Brisker Rav told him, that when he pays a visit to the Rebbe Rayatz to ask him to influence Shazar to get the Israeli government to recognize Talmud Torahs and chadarim. The educational establishment did not want to recognize them as legitimate schools and this caused many problems.

R’ Porush told the Rebbe and the Rebbe told him to go to Shazar and tell him that the Rubishov of today should not shame the Rubishov of yesteryear, and he would understand (a reference to Shazar’s grandfather who had been a great Chassid).

R’ Porush told Shazar who exerted pressure on Ben Gurion to recognize the Talmud Torahs and chadarim.

A BLESSING AT AN AUSPICIOUS TIME

When he was a boy, Rabbi Nosson Ashkenazi went with his brother Rabbi Moshe Ashkenazi to buy bread at the grocery. An Egyptian plane flew overhead and began bombing Tel Aviv (this was during the War of Independence). R’ Nosson began to stutter, in fright, until he couldn’t speak.

They consulted with doctors and psychologists who sent him to a special kindergarten with special teachers, but it didn’t help.

R’ Pinyeh Altheus, who was friendly with the father, Rabbi Moshe Ashkenazi, went to the Rebbe for Tishrei and he was asked to ask the Rebbe Rayatz for a bracha. R’ Altheus went to the Rebbe Erev Yom Kippur, in the afternoon, which was a special time for the Rebbe Rayatz when he sat at the table with a T’hillim, reciting it with great tears.

R’ Pinye asked for a bracha for the child Nosson, and within a short time, he stopped stuttering.

DESTRUCTIVE FIRE AT NEFESH CHAYA – TOMCHEI T'MIMIM, KRIYOT

By C. Katz

“Sometimes there is a kitrug (din), sometimes it comes in fire, but afterwards, the midda of rachamim is even higher than the midda of chesed that was in the beginning.”

Just a week before the gala dinner marking 40 years of shlichus of Rav Yigal Pizam and Mosdos “Nefesh Chaya,” a fire completely destroyed the mosdos and several adjoining rooms in Yeshiva Tomchei T'mimim – Kriyot.

Thank G-d no one was in the building when the fire broke out around 3 a.m. this past Motzaei Shabbos in Kiryat Shmuel-Haifa, but the damage was extensive. More than twenty years of records and papers, as well as everything in the office, was turned into a melted, twisted, pile of metal and ash. Several dormitory rooms of the yeshiva were also heavily damaged.

The cause of the fire has not been determined, but fire officials have so far ruled out arson and are looking toward something of an electrical nature as the cause.

The bachurim, who left the yeshiva for a home-Shabbat following the festive Yud Shvat farbrengen, were notified (as this story was going to print) to remain home until environmental officials deem the building safe to reenter.

Despite the financial devastation, for which there was no insurance, the only Chassidic approach to the

situation was to be optimistic that better times are in store. That is the message *Beis Moshiach* received in speaking with HaRav Eitan Pizam, manager at the yeshiva and son of Rosh Yeshiva Yigal Pizam.

The yeshiva is in its 11th year, of which six-and-a-half years have been at this Haifa location. The building also includes a kollel, which was founded by Rav Pizam more than 20 years ago. Yeshiva records, kollel records – all documents and papers – were lost in the fire as well as all the office equipment – computers, photocopier, desks, etc. Two pairs of t'fillin were also destroyed.

“We wrote to the Rebbe and told him what happened and the Rebbe said in one sentence ‘*Harchev picha va'amaleihu* – open your mouth wide [in supplication] and I will fill it.’ We shall overcome this and it's going to be better than before – much better!” said Rav Eitan.

“We know what the Tzemach Tzedek said in the name of the Alter Rebbe – that things come from above in a seider of chesed–din–rachamim, which means when something must come from above, sometimes there is a *kitrug* (din), sometimes it comes in fire,



but afterwards, the midda of rachamim is even higher than the midda of chesed that was in the beginning.”

By Hashgacha Pratis, Rav Pizam continued, a gala dinner event was planned for next Monday, the eve of Chaf-Beis Shvat, which marks the 20th yahrtzait of Rebbetzin Chaya Mushka, z”l. The mosdos was one of the first in the world to name their outreach in honor of the Rebbetzin.

If anything, the fire will not damper the long-planned dinner gala, which organizers said will continue as planned – with even more enthusiasm.

“We call upon all those who feel they can contribute to the success of this evening, to call and reassure that they are coming,” said Rav Pizam. “This is going to be the best way to show solidarity and help us to recover from the damages. And even more important, to help us continue the shlichus here and make it bigger and wider.”

Following the fire, which left the yeshiva with a tremendous amount of monetary damage, the administration is turning to all anash for assistance. Anyone willing to assist should contact the yeshiva: 04-8725771.