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# PRAISED IS ONE WHO FULFILLS THE MITZVOS OF PURIM IN THIS MANNER

Likkutei Sichos Vol 26, pg. 442  
Translated by Boruch Merkur

Our Sages have said regarding the Mitzvos of the days of Purim, “and sending portions [of food], a person to his friend’ – two portions to one person – ‘and gifts to the impoverished’ – two gifts to two people” (Megilla 7a).

We may assert the following explanation of this statement according to Chassidus: It is known that on Purim there was a miracle of the salvation of both the body and the soul (which was not the case regarding Chanuka, for it was a salvation from a spiritual exile alone – *Torah Ohr*, discourse beginning with the words, “The concept of Chanuka”; see also *Lvush* brought in *Taz Orach Chaim* Section 670:3). The Jewish people merited this on account of their self-sacrifice for the sanctification of G-d’s name, for they cleaved to Him, may He be blessed, with the application of simple will, surpassing the intellect and reason. Indeed, had they wanted to change their religion, Haman would not have done anything to them; he had only decreed against the Yehudim [i.e., observant Jews], as it is explained at length in the teachings of Chassidus regarding Purim.

The ultimate expression of self-sacrifice is when it influences one’s day-to-day life. That is to say that only one’s G-dly Soul should rule over his body and Animal Soul [the Animal Soul should never gain control]. The intermediary between the two souls is the Intellectual Soul, as discussed in the discourse (of my honorable father-in-law, the Rebbe shlita, when he was in America for the first time, in the year 5690) beginning with the words, “*Rava Chazya*,” among other places.

It says that there is no poor man accept one who is poor in mind and there is no rich man accept one who is rich in mind. Therefore, the Intellectual Soul (needless to mention the G-dly Soul) should not be called impoverished in absolute truth, which is not so with regard to the body and the Animal Soul [which lack intelligence].

Thus, following their show of self-sacrifice, the Jewish people were then commanded regarding Mitzvos that allude to the fact that self-sacrifice requires the G-dly Soul to be drawn into the Animal Soul and the body. Namely, gifts to the **impoverished**, and specifically two poor people [i.e., the body and the Animal Soul], and sending portions, a person to his friend – i.e., the Intellectual Soul,

which is called a “friend” of the G-dly Soul, for which reason it can be an intermediary, as it is explained in the discourse mentioned above. (Specifically **two** portions [are required], for the intellect is not true intellect unless it comes to a resolution through judging from the outset by considering an approach and its opposite, beneficence and justice, problem and resolution, for this comprises the intellect, as explained in several places.)

The classification of Torah that includes a concept for the sake of the Intellectual Soul, the Animal Soul, and also the body, are the addresses of the Rebbes, which contain: 1) depth of thought, 2) instructions with regard to [attaining] good character traits and feelings of the heart, 3) stories and descriptions of [exemplary] conduct in actual deed.

Praised is the one who merits to fulfill the sending of portions and gifts, in the manner discussed above, to the masses...

(from a letter of Shushan Purim 5706)

# OF PLANES & CLOUDS

By Prof. Shimon Silman, RYAL Institute and Touro College

On the night of July 1, 2002, Bashkirian Airlines Flight 2937 was flying over Germany in the area of Lake Constance near the German-Swiss border, en route from Moscow, Russia, to Barcelona, Spain, carrying 60 passengers, 45 of them schoolchildren, and a crew of 9.

At the same time DHL Flight 611, a cargo jet, was flying from Bergamo, Italy, to Brussels, Belgium with 2 crew members.

The two aircraft were not only flying at the same time, but in the same place. They were on a collision course.

The airspace was controlled from Zurich, Switzerland, by the private Swiss airspace control company Skyguide. The air traffic controller handling the airspace, Peter Nielsen, was working two workstations at the same time and did not realize the danger facing the two aircraft until less than a minute before the accident. At that time he contacted the Russian plane instructing the pilot to descend by a thousand feet to avoid collision with crossing traffic, the DHL plane.

Seconds after the Russian crew initiated the descent, however, their on board computer, the Traffic Collision Avoidance System (TCAS), instructed them to climb, while at about the same time the TCAS on the DHL aircraft instructed the pilots to descend.

The DHL plane followed the

TCAS instructions and began to descend. The Russian pilot, Alexander Gross, on the other hand, disregarded the TCAS instruction to climb and instead began to descend as instructed by the controller. Thus both planes were now descending.

Unaware of the TCAS-issued alerts, Nielsen repeated his instruction to Flight

2937 to descend...Seconds later both planes collided in midair. The Russian plane exploded and broke into several pieces, scattering wreckage over a wide area. The DHL plane struggled for another few miles before crashing into a wooded area. All 69 people on the Russian plane and the 2 on board the DHL plane were killed.

What was the Russian pilot to do when confronted with the choice of following the instruction of his onboard computer to ascend and the repeated instruction of the air traffic controller to descend? Well, there is a famous saying of the Rebbe Maharash – *L'Chatchila Aribor* – when you have a choice of going under an obstacle or going over it, you choose to go over it. Had the Russian pilot made this choice the collision would have been avoided and many lives would have been saved.

(On February 24, 2004, Vitaly Kaloyev, a Russian architect who had lost his wife and both of his children in the accident, confronted

Peter Nielsen, the air traffic controller, in front of his home and stabbed him to death.)

Mid-air collisions are relatively rare, thank G-d. The worst actual midair collision to date occurred in 1996, when a Saudi Arabian Airlines 747 collided with a Kazakh-owned cargo jet near New Delhi, India, killing 349. But Near Mid-Air Collisions (NMAC's) are relatively frequent. The most well known NMAC occurred in 2001, when two Japan Airlines planes flying over central Japan came within 30 feet of each other. Between them they were carrying about 700 passengers and crew.

According to the U.S. Department of Transportation, between 1990 - 1996 there was an average of 32 critical NMAC's per year reported by airline pilots. A critical NMAC is defined as "a situation where collision avoidance was due to chance, rather than an act on the part of the pilot." Less than 100 feet of aircraft separation would be considered critical. During the same time period there was an average of 123 pilot reported potential NMAC's, defined as "an incident that would probably have resulted in a collision if no action had been taken by either pilot." Recent reports say that there have been many more NMAC not reported by the pilots.

In 2002, one aviation consultant predicted that, "In the future we'll be seeing collisions at the rate of one or two per year" (*chas v'shalom*).

## SWORDS INTO PLOWSHARES

On January 31, 1992 the heads of state of the major world powers met at the United Nations in New York City. This was the first ever Security Council Summit. At this meeting the heads of state issued a joint statement announcing their

intention to reduce arms production and to redirect the resources to improve economic conditions throughout the world.

The next day, at the Shabbos farbrengen in 770, the Rebbe Melech HaMoshiach announced that the statement issued by the heads of state at the United Nations was the beginning of the fulfillment of the prophecy of Isaiah, thousands of years ago, that in the Era of Moshiach the nations of the world will “beat their swords into plowshares.” He explained that this declaration of intent by the world leaders was the direct result of the influence of Melech HaMoshiach himself on the nations of the world. He continued by describing the details of this influence over several

decades, especially the promotion of the ideals of goodness, fairness and justice through the observance of the 7 Noachide Commandments, throughout the world. This brought about a refinement of the nations of the world, the climax of which was the collapse of the atheistic Communist regime in Russia and its replacement with a government committed to justice, fairness, and peace based on the belief in G-d.

Air traffic control is based primarily on radar, a World War II era technology. Wouldn't it be nice if there was some recent military technology that could be put to the peaceful use of helping to avoid these tragic mid-air collisions? Well, there is...

## SATELLITES

Just over 50 years ago, on October 4, 1957, the Russians launched Sputnik 1, the world's first Earth-orbiting satellite, sending a wave of panic throughout the United States. The event had a “Pearl Harbor” effect on American public opinion. It created the appearance of a serious technological gap between us and the Russians that had menacing implications. As Senator Lyndon B. Johnson (later to be President Johnson) put it, “I remember the profound shock of realizing that it might be possible for another nation to achieve technological superiority over this great country of ours.” One of his aides spelled it out even clearer. He said, “The simple fact is that we can no longer consider the Russians to be behind us in technology. It took them four years to catch up to our atomic bomb and nine months to catch up to our hydrogen bomb. Now we are trying to catch up to their satellite.” Johnson is also reported to have said that soon the Russians would be dropping bombs on us like kids drop stones on passing cars going under an overpass.

Thus began the “Space Race.” For three and a half decades the U.S. and Russia developed more and more advanced space technology to take control of space for military purposes.

But then came the Swords Into Plowshares declaration and space technology too began to be transformed into peaceful uses.

## ADS-B

The most well known satellite system, the Global Positioning System (GPS), is a 24-satellite constellation that can indicate one's location with a very high degree of accuracy. It was developed by the Department of Defense for military



navigational purposes. It was used heavily in the first Persian Gulf War. Then, following the “Swords Into Plowshares” declaration it was transformed from a military instrument to a peaceful one. While it is still in use by the military, civilian GPS receivers outnumber military receivers by more than 10 to 1.

A new program for air traffic control, currently being developed by the FAA, will change the nation’s air traffic control system from one that relies on radar technology to a system that uses precise location data from the GPS global satellite network. Enabling this development is a proven technology called Automatic Dependent Surveillance-Broadcast (ADS-B). ADS-B is a crucial component of the nation’s “Next-Generation Air Transportation System.”

After years of research and development, and use by general aviation pilots in Alaska and air transport carriers in the Ohio River Valley, the FAA determined in 2005 that ADS-B is ready to be made operational throughout the national airspace system.

With ADS-B, both pilots and controllers will see radar-like displays with highly accurate traffic data from satellites displays that update in real-time and don’t degrade with distance or terrain. The system will also give pilots access to weather services, terrain maps and flight information services. The improved situational awareness will mean that pilots will be able to fly at safe distances from one another with less assistance from air traffic controllers.

The gains in safety, capacity, and efficiency as a result of moving to a satellite-based system will enable the FAA to meet the tremendous growth in air traffic predicted in coming decades. Because ADS-B is a flexible and expandable platform, it

can change and grow with the evolving aviation system.

## ADS-B EXPLAINED

The concept is simple: Aircraft (or other vehicles or obstacles) will broadcast a message on a regular basis, which includes their position (such as latitude, longitude and altitude), velocity, and possibly other information. Other aircraft or systems can receive this information for use in a wide variety of applications. Current surveillance systems must actually measure the vehicle’s position, while ADS-B based systems will simply receive accurate position reports broadcast by the vehicles.

Discussions of the use of ADS-B in the national (or international) airspace often involve the words “epoch” and “paradigm,” which should give some idea of the revolutionary changes to the airspace that are envisioned using this system.

As a simplified example, consider an air traffic control secondary radar. The radar measures the distance and bearing of an aircraft. The bearing is measured by the position of the rotating radar antenna when it receives a reply to its interrogation from the aircraft, and the distance by the time it takes for the radar to receive the reply. The beam of the antenna gets wider as the aircraft get farther from the antenna, thus making the measured position information less accurate. An ADS-B based system, on the other hand, would listen for position reports broadcast by the aircraft. These position reports are based on accurate navigation systems, such as satellite navigation systems (e.g. GPS). The accuracy of the system is now determined by the accuracy of the navigation system, not measurement errors. The accuracy is unaffected by the distance to the aircraft. With the radar, detecting

changes in the aircraft velocity requires tracking the received data. Changes can only be detected over a period of several position updates. With ADS-B, velocity changes are broadcast almost instantaneously as part of the State Vector report. These improvements in surveillance accuracy can be used to support a wide variety of applications and increase airport and airspace capacity while also improving safety.

## ADS-B BENEFITS

- \*Provides air-to-air surveillance capability.
- \*Provides surveillance to remote or inhospitable areas that do not currently have coverage with radar.
- \*Provides real-time traffic and aeronautical information in the cockpit.
- \*Allows for reduced separation and greater predictability in departure and arrival times.
- \*Supports common separation standards, both horizontal and vertical, for all classes of airspace.
- \*Improves ability of airlines to manage traffic and aircraft fleets.
- \*Improves ability of air traffic controllers to plan arrivals and departures far in advance.
- \*Reduces the cost of the infrastructure needed to operate the National Airspace System.

The clouds that take us to Yerushalayim, however, will probably not need the ADS-B system. It should happen now.

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## 'AN IMPORTANT GUEST SUCH AS YOURSELF SHOULD BE RECEIVED IMMEDIATELY...'

In the compilation of stories in issue #633, p. 38, there is a story entitled, "Busy with the Yahrtzait," about when I went with my father to get the Rebbe's siddur before my wedding and how the Rebbe told my father he could not receive him for yechidus "since he was busy with the yahrtzait."

I'd like to make some corrections. My father, the Rachmastrivka Rebbe, and my father-in-law, Rabbi Moshe Ashkenazi, went with me to get the siddur from the Rebbe. The Rebbe came out of his room and after giving me the siddur, he immediately turned to my

father and said: I beg your pardon. An important guest such as yourself should be received immediately, but I am busy now with the yahrtzait.

Then the Rebbe turned to me while continuing to speak to my father: Surely your son will also honor you with this.

Indeed, I arranged a yechidus for my father for after Yud Shvat, a yechidus that lasted twenty minutes.

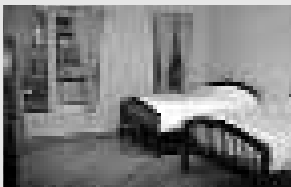
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# EVEN A FIVE-YEAR OLD LEARNING CHUMASH

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.*

## THE REBBE DESCRIBES THE CHARACTER OF A CHILD

At a Tzivos Hashem children's rally during Chol HaMoed Pesach 5746 (*Hisvaaduyos B'Lashon HaKodesh* 5746, Vol. 3, pg. 122), the Rebbe shlita explained the difference between saying "and give dew and rain for a blessing" and saying "and give for a blessing" (the latter of which we begin to request on the first day of Pesach):

When we say "and give dew and rain," we are asking G-d to give "dew and rain," from which there will be a blessing *afterwards*...However, when we say "and give for a blessing," it means that we are asking G-d for the bracha in a *direct manner without any*

*preparations*, and to receive the blessing from G-d Himself in a totally complete and prepared fashion, such that there is no need to wait until the dew and rain will come to the earth, and afterwards, we will have to plow, sow, and do all the labor up to the baking, and only then do we get the bracha.

As a means of illustration, the Rebbe brought an example suitable for youngsters:

These two ways of receiving the "blessing" also exist in your own lives: When you come home, and your mother is pleased with you, there are two ways that she can conduct herself: a) She tells you that she has prepared all the necessary ingredients for the food and drink ...and she is handing you the key to the place

where all the tasty things are to eat and drink. In fact, she even shows you (for example) how to make "tea" out of water, put in sugar to give it taste, etc. b) She prepares all the food and drink as on a "set table," so you can come to the table and eat immediately, without any preparations.

The Rebbe then explains how these two methods exist in the receiving of a reward from G-d for proper conduct. For proper conduct in Torah and mitzvos in the usual sense, we receive a reward from G-d attainable through effort, whereas for conducting oneself **with additional stringency** in Torah and mitzvos, we receive a reward from G-d in a full and immediate manner, without any additional inconvenience to anyone.

## AN ACTUAL ACCOUNT

In the days that followed, one of the shluchim reviewed this sicha with the congregants of his local shul, while illustrating it with the example brought by the Rebbe.

One of those in attendance didn't accept the example. "On the

contrary,” he claimed, “a child prefers to prepare things in the kitchen himself. He loves to add sugar and water on his own and to make the tea by himself, without any assistance from adults.”

“Look,” the shliach calmly replied, “you and I are adults. We can argue about the preferences of a child for hours. But if we want to get to the truth, let’s find a small child and ask him.”

In the presence of all the shul’s congregants, the shliach turned to one of the small children in attendance, and asked, “Please tell me what you prefer – when your mother gives you the chance to prepare the food yourself or when she serves you something ready to eat right away?”

“When she serves me something ready to eat,” came the reply.

This story illustrates what the Rebbe often said regarding the way a child looks at things. A child sees things in a direct and “healthy” manner. He can’t be bribed. He doesn’t mix in any outside considerations in his perception, his understanding, and his conclusions. He is true and honest.

As much as a person strives to be a man of truth, he is limited in other aspects. His truth is according to the way he perceives things.

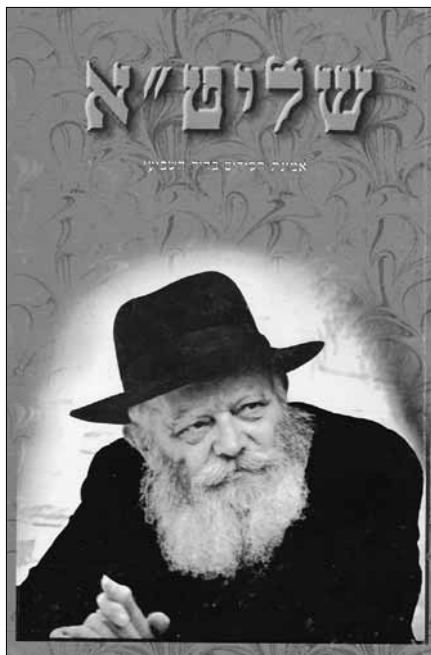
To put it in simple terms, a great person who is trying to be honest, and he comes to express an opinion on some matter, he proceeds to remove all things that tend to conceal the truth. Furthermore, not only does he have to detach himself from any feeling of haughtiness, jealousy, and strife, he also has to detach himself from all types of **positive** things that conceal the truth, such as various ways of thinking and considerations that hide the

absolute truth. In contrast, the child sees things from the very outset as they really are. He sees matters without all the hiding and concealment that the adult has to thrust aside.

## THE PERCEPTION OF A CHILD

Here’s another example:

One of the shluchim once came to 770 together with his small son, who was about seven years old at the time. After the Rebbe’s minyan for Shacharis had concluded, the



shliach approached his son and asked, “What did you see?”

“I saw that the Rebbe davens well,” the boy replied, without adding a word.

If we would pose the same question to an adult, particularly a great chassid who was totally immersed in avoda and chassidus, etc., it’s quite clear that his answer would be completely different. He would already start talking about the total bittul we see in the Rebbe, and he would actually connect this with various

levels in Avodas Hashem, or he would describe the Rebbe’s unique mode of conduct during davening and the like. In contrast, the small child sees things with a simple and clear perspective, perceiving it as it is in essence. He sees that the Rebbe davens well without any debate or reasoning.

## THE PRAYER OF A CHILD

The Rebbe brought on numerous occasions the words of Rabbi Shimshon D’Kinon, which also appears in the Tzemach Tzedek’s seifer *Derech Mitzvosecha* (Shoresch Mitzvas HaT’filla, Ch. 8): “I pray with the mind of a child.”

Why did Rabbi Shimshon long to pray like a child? Because specifically a child prays to G-d Himself. A grownup who already knows about all the levels in G-dliness, the concept of the s’firos, etc., his t’filla (despite that it’s on a high and proper level, befitting his age and status in Avodas Hashem) is “lacking,” lacking the quality of the prayer of a child. Hiskashrus to G-d is revealed within an adult from the level of “revelations,” whereas within a child, hishakshrus to G-d comes from the essence of the soul. (NOTE: See the sichos from the night of Rosh Chodesh Kislev and Shabbos Parshas Toldos 5752 on the quality of a child even regarding a great Torah scholar who davens **with the mind of a child**. See also the unedited sicha from Shabbos Parshas Toldos 5752, printed in *Sichos Kodesh* 5752, Vol. 1, from pg. 367.) This concept is explained in numerous sources (and with different precisions), but in general terms, we come up with a picture describing the perspective of a young child – direct and simple.



# BRINGING THE REBBE TO BOLIVIA

By Chani Nussbaum

***“Our parents began pressuring us and they had a seemingly reasonable position. They asked how we could live this way, with such uncertainty. However, we knew that our shlichus is in Bolivia and we remained firm.”***

Dikla and her husband Yotam Klein are on shlichus in Bolivia with their three children, three-year-old Mushky, two-year-old Mendy, and Shneur, who is two months old. “We’ve been here for a year and five months,” says Dikla in a satisfied tone.

When I heard the names

Dikla and Yotam I realized they weren’t born in Kfar Chabad or Nachala, so I asked, “How did you come to Chabad?” Apparently this was an appropriate question since Dikla launched into her story:

“When I became a baalas t’shuva I was introduced to the *Tanya* thanks to a good friend who also became involved with Chabad.

I began learning in Midreshet HaRav Kook in Tel Aviv and heard a *Tanya* shiur once a week. The teacher who taught *Tanya* referred me to Machon Alte in Tzfat, where I learned for a few years until I got married.

My husband grew up on a kibbutz and had no religious background. When he became bar mitzva, his mother, who has a warm spot for Judaism, quietly took him to her sister, where he had an aliya la’Torah. This soon became known at the kibbutz and members threatened to expel them from the kibbutz. It was only when he was 24 that he had a bris and pidyon ha’ben.

“He did a lot of searching and read a lot, including books on various religions. Among other



Lighting the menorah at the Chabad house in Bolivia



Chassidic dancing



Rejoicing at the Chabad house

places he went to Bolivia, but his encounter with the truth took place on a trip with friends to the United States. It was Yom Kippur and his friends planned on going to shul, but he said, 'I will fast but I won't go to shul.' He remained alone in his room and found a siddur and began reading it from beginning to end, crying and yearning for G-dliness and holiness.

"When his friends returned he told them, 'I promise you that when I go back to Israel, I will go to yeshiva!' They laughed at him, 'You? To yeshiva?' But he did it. Upon his return to Israel he immediately contacted the shliach Rabbi Yaakov Shmuelewitz of Beit Shaan (author of the wonderful column in this magazine) and he directed Yotam to the yeshiva in Ramat Aviv. From there he went to the yeshiva in Tzfat.

"After my two years of learning in Tzfat and his three years of learning, our shidduch was made and we got married. We lived in Tzfat in a loving and supportive community. Our first two children were born there. After two years, we felt that we needed to accomplish more and we wanted to go on shlichus. The truth is that we didn't really know what shlichus entails."

## FROM TZFAT TO BOLIVIA

The couple's decision to go on shlichus soon became focused and practical.

"We began inquiring about shlichus in Eretz Yisroel. We got the phone number of Shmulik Caplin, a bachur who had attended the yeshiva in Tzfat and was temporarily on shlichus in Bolivia. [See issue #558 for an article about this shlichus.] He and his friend started a Chabad house and opened a restaurant, and they were looking for a couple to live there and expand their work. When my

***It was Erev Rosh HaShana and we didn't have a cent. If that wasn't enough, we got a phone call from shluchim in Kosco, Peru that we had to get ready for 250 Israeli tourists. We didn't know how we would manage but we believed in miracles since we were there with the kochos of the Rebbe.***

husband raised this possibility I was a bit taken aback, to say the least!"

For those who don't understand what the big deal was, Dikla gave a brief description of life in Bolivia:

"Bolivia is a poor and crowded country with a population of four million. Most of them are Indians who don't like white people, and certainly not Jews. There is a lot of anti-Semitism, kidnappings, and robberies. The average monthly wage is less than \$100 a month.

"Despite this bleak picture, our mashpiim and friends urged us to go on this special shlichus. When we asked the Rebbe in the *Igros Kodesh*, the answer was, 'you and your family should have success on

shlichus.'

"There was no more room for doubts that our shlichus is in Bolivia. I remember that my mashpia said, 'That's it, Dikla, you are going on shlichus to Bolivia.' We rented out our apartment in Tzfat and with lots of faith in the Rebbe and simcha over this opportunity, we prepared to go. We saw many miracles along the way.

My husband immediately flew off to get donations. Our financial state was bad but we just thought about the shlichus. He returned with a sum of money that just barely sufficed to feed us, so how could we go? We decided to act l'chat'chilla aribber and we ordered tickets and managed to come up with the money. The famous singer Matisyahu pledged \$2000 towards our shlichus, and so with a little money and a lot of faith, we boarded the plane for Bolivia.

"When we got there, we informed the bachur who waited for us that we had just enough money for food, though we soon used this money to get our shlichus started too."

## **770 PEOPLE AT THE SEDER**

It was Erev Rosh HaShana and we didn't have a cent. If that wasn't enough, we got a phone call from shluchim in Kosco, Peru (Ofer and Yael Karifur) that we had to get ready for 250 Israeli tourists. We didn't know how we would manage but we believed in miracles since we were there with the kochos of the Rebbe. Our emuna also included miracles, for when one of us felt down, the other was there to be encouraging.

"Faith helped. A man about fifty years old came in to the Chabad house. He lived in Brazil but visited Bolivia occasionally. He was impressed by our place and on the spot he made a nice donation and also rented a hall so we could host all the tourists for meals on Rosh HaShana.

"So we managed over Yom Tov and then my husband went to fundraise again while I stayed with the children. Then we stayed for a period of time in Eretz Yisroel, which wasn't simple since we had no work or a home, but we believed that we would see miracles and we



**Conversations with tourists**

would be back in Bolivia for Pesach for the 800 tourists.

“Our parents began pressuring us and they had a seemingly reasonable position. They asked how we could live this way, with such uncertainty. However, we knew that our shlichus is in Bolivia and we remained firm. I prepared my mother for our returning to Bolivia for Pesach. I was absolutely convinced that there was no way we could let down 800 tourists on Pesach.

“A few days before Purim, we bought tickets for Bolivia in a l’chat’chilla aribber manner. We knew that Hashem would not leave us empty-handed and indeed, we received \$10,000 for our work. Our faith had proven itself.

“We made a seider for 800 people, most of them tourists and few of them were people from the community. It was Erev Pesach and our matzos and wine had still not arrived. We called the shliach in bordering Argentina, Rabbi Tzvi Greenblatt, to find out what was going on. He said the matzos and wine had been sent but had apparently been held up in customs.



The bris of the shluchim’s son

“I was the only one who was calm because I believed in miracles. I simply did not believe that we would have a Pesach without matzos and wine. We are shluchim and the meshaleiach is with us. The two Caplin brothers came to help us. Shmulik, who had gotten married in the meantime, came with his wife. Four hours before Yom Tov, some of the matzos and wine

arrived, having been released in a miraculous manner. Of course, I wasn’t surprised that there were exactly 770 people at the seider.

(Smiling) “I remember a miracle within a miracle that took place. After all the work and exhaustion, I was able to stand for another hour and a half after the seider and listen to the thanks and enthusiasm of our guests. It was an open miracle.

“As time went by, I learned Spanish from a dictionary relatively quickly. I couldn’t believe it myself.

“Once, a tourist sat with me and I told her about my becoming religious and why we were in Bolivia, and she exclaimed, ‘How do you last here one day!? Of all the countries I’ve been to, Bolivia is the worst of all of South America.’ I replied that we have special kochos because we are here as representatives of the Rebbe.

“The Breslover Chassidim who come here occasionally are also amazed. They say: We don’t have the strength that you have to live here. This can only be the kochos of the Lubavitcher Rebbe, so all the credit goes to him.”



Slaughtering a cow

## DAILY LIFE

"In the morning I teach my children. We start with tz'daka, a short davening, and the P'sukim, pictures of the Rebbeim and stories about them with a lesson on their level of understanding. I am sometimes distraught over their being here alone with no suitable playmates, but emuna keeps us going.

"In the afternoon I go to the Chabad house, where I am the mashgicha for kashrus. I check the rice and vegetables for the restaurant. Then women come to talk and to learn. I am also responsible to pay the employees here. Baruch Hashem, I studied accounting, which is a big help to me now. In the evening I go back to be with my children."

## STORIES ABOUT SPECIAL PEOPLE

"When we arrived in Bolivia I started a shiur in Chassidus for women. We also have a weekly class in *Tanya*. The relationship is one-on-one. My husband also gives classes on *Tanya* and Chassidus for men. Occasionally we have farbrengens. My husband also slaughters chicken and calves. People are happy to be able to eat kosher, even in Bolivia.

"We are responsible for the restaurant and we began bringing Jewish foods here, which the tourists as well as the locals really enjoy since it reminds them of their being Jewish. Food is a pathway to the heart!

"One day, a typical-looking tourist came in and said that she wanted to go to the US: 'I heard that with a bracha from the Rebbe you can get a visa.' I told her that I didn't know about a visa but you could always write to the Rebbe,

making the proper preparations of course. She gave tz'daka and wrote a letter and she opened to a letter of the Rebbe in which he blessed a woman, saying that since she traveled the world, certainly she would disseminate G-dliness.

"I was sure she would get the visa and in fact, she did. You should know that it's rare to get a visa for the US in Bolivia, but she got one and she was happy. I am confident in the Rebbe's bracha that she will disseminate G-dliness."

The Rebbe often repeated the verse, "and you will be gathered one by one." This is seen in Dikla and Yotam's daily work. She excitedly told me about three women with

whom she was learning, who committed to begin davening Shmoneh Esrei. She also told me about the couple who became interested in Judaism in Bolivia and moved to America and then moved to Eretz Yisroel. They live in Itamar and keep in touch with the Kleins, and have begun getting involved with the Chabad house there.

"One of the tourists who passed through here became very interested in Judaism. She returned to Eretz Yisroel and attended a Medreshiya in Beer Sheva. She is about to marry a Lubavitcher and they will run their house on a foundation of Torah and mitzvos.

"Recently, we met a wealthy Jew



Right: Kashering the kitchen



who began to support our shlichus. He left for Miami on business and planned on staying there. He wrote to the Rebbe through the *Igros Kodesh* and in the answer he opened to, the Rebbe blessed someone in his business endeavors and said he should instill G-dliness where he was. He understood this to mean he should return to Bolivia and he did so. He is in close contact with us and attends every shiur my husband gives and comes to shul every Shabbos.

“A local Jew, a man about seventy years of age, began taking an interest in Judaism. He was the sandek for our son who was born two months ago. His father was a G-d-fearing Jew and he established a shul here in his memory which my husband maintains. Recently, his father came to him in a dream and asked him to continue watching over the shul. He came to us and said he would do all he could to help us maintain the shul. We learned that at any age, even 70, a person’s soul can be awakened and it’s never too late.”

## CHALLENGES

“All this gives us the strength to continue, despite the hardships.”

And the hardships are there and don’t let up. The president of Iran recently visited Bolivia and incited the president of Bolivia against the Jews. He also promised to send 300 Moslem families to live there. It sounds scary, but the Kleins are not scared off.

“Shortly after we came here, we came across graffiti near our house. We found out that it said: Jews and dogs – get out of here. It’s definitely reminiscent of the dark days of our history, but we aren’t afraid and with the strength of the Rebbe we remain as soldiers at our post.

“Sometimes tourists who want to spend Shabbos with us hesitate



One of the mekuravim using his talent to entertain at a Chabad house event

to do so because it means missing their flight. We offer to pay them the difference so that they get to experience Shabbos and don’t fly on Shabbos.

“I had planned on giving birth to my baby in Eretz Yisroel, but my husband said that he mostly meets the local Jews in the cemetery and wouldn’t it be wonderful to be able to invite them to a Jewish simcha. He convinced me and I gave birth to Shneur here. We made a magnificent bris that the community won’t soon forget. It was a big kiddush Hashem.

“On another note, it’s not easy dealing with the thievery of our workers in the kitchen, but when we remember that we are shluchim, it gives us the ability to carry on.

“A new president of the community was recently elected who is connected with us and likes us. He begs my husband to take on the job of rabbi of the community, which would help us out financially since we would get a salary from the community. But it would also be tricky, which is why my husband refuses. He refuses because sometimes aliyaos are given to people

who have not halachically converted and he would have to deal with that as a rabbi. He also refuses because if we got a salary from the community, we would be dependent on them and it is far better that we are independent.”

The Kleins had to return to Eretz Yisroel now for two months. “From the outset they told us we would have to go back before Chanuka, but miraculously, we were able to stay and work on Mivtza Chanuka with a menorah lighting every day, provide meals for the tourists and nonstop shiurim. Bolivia had never experienced a Chanuka like this before.

“We are sure that the miracles will continue and that we will be able to return for Pesach, though I hope that we won’t have to return to Bolivia because Moshiach will come.

“To all those who hesitate about going on shlichus, I want to say that there’s nothing to fear. We experience the Rebbe’s help every step of the way.”

*Yechi Adoneinu Moreinu  
V’Rabbeinu Melech HaMoshiach  
L’olam Va’ed!*

# NO STRANGER TO AWESOME PRAISES

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.*



Rabbi Mazuz further writes in the name the gaon, the Yavetz: “...who said about chassidim in his generation that they exaggerated the descriptions of their Rebbeim: ‘Sing a new song to Hashem; (because) His praise (as it has been up until now, they have stolen it) [is] in the congregation of the pious (chassidim)...’”

In my humble opinion, it is simply incredible to suggest that the Yavetz would say such things, since he personally was not concerned about extreme praise in publicizing at the end of his seifer *Mitpachas S’farim* **what they wrote about him**: “First of the first...splendor of the wise, leader and commander of the nations...is he not our beloved, our great master, pride of our

strength, our **nasi, our prince, our king**, and the king lives forever, rabbi of all the people in the Diaspora, the great luminary of the reign of daytime, candle of Israel, mighty hammer, pillar of the right hand, honor of the name of His Torah, our teacher, HaRav R. Yaakov Yavetz, nefesh-ruach-neshama will shine.” Then afterwards, he even copies the writer’s apology: “Pardon me, master...that I was not in good health these past two weeks...**and my hands are still heavy to come with praises and descriptions, so I relied upon the master’s humility.**”

Furthermore, anyone who peruses the s’farim of the great Sephardic scholars will see the praises written about them in the approbations, and how what the

chassidim write about the Rebbe shlita is incomparable to what is said there.

I recently saw in *Tikkun Sofrim – Ish Matzliach*, published by Yeshivat Kisei Rachamim in B’nei Brak, that they write: “Our teacher, our master, whose sanctuary is among the cherished ones...he is our teacher, our master, our crown, the rosh yeshiva, angel of the host, outstanding among the myriads, mighty hammer, illuminating as lightning, our teacher, the true gaon, **Rabbeinu Meir Mazuz shlita.**” I am not *ch”v* showing contempt, **for all these titles are surely true and correct** – and more than that. What I merely want to show here is that the Sephardim have no problem with such descriptions,

***Anyone who peruses the s'farim of the great Sephardic scholars will see the praises written about them in the approbations, and how what the chassidim write about the Rebbe shlita is incomparable to what is said there.***

and when they honor a great and pious Torah scholar, they don't consider any title **"exaggerated."**

In addition, they never saw any exaggeration in "mighty hammer," stated by our Sages, of blessed memory, **only in reference to the Tanna Rabbi Yochanan ben Zakai** (Brachos 28b), and "outstanding among

the myriads," a description stated **only in reference to G-d Himself** (Shir HaShirim 5:10), interpreted in the Gemara (Chagiga 16a): "He is an example of His myriad" [meaning His place is recognized among the myriads of angels] and in the Mechilta D'Rebbi Yishmoel, Parshas B'Shalach, it is explained that the Jewish People

say to the nations of the world that they will see [only] part of His praise in that He is outstanding among the myriad, yet they don't refrain from writing such exaltations regarding the Torah giants of our times, and to print them in a seifer that appears in every synagogue.

(I assume that they continue to sing to G-d in the hymn during Shacharis on Rosh HaShana "You are our G-d, in Heaven and on earth, valiant and revered, **outstanding among myriads**, He speaks and it shall be," and no one said, "Sing a new song to Hashem; (because) His praise (as it has been up until now, they have stolen it) [is] in the congregation of **Tunisians.**")

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ב"ה



# MENACHEM MENDEL OF KRETCHNIF

By Nosson Avrohom

*The amazing story that happened to Rabbi Dovid Moshe Rosenbaum, son of the Admur of Kretchnif of Kiryat Gat, whose father dreamt about the Lubavitcher Rebbe as his son was on his way to the hospital with his wife to have a baby.*

It wasn't long ago when I visited a friend who lives in Petach Tikva. As the sun set, we went to the neighborhood shul to daven Mincha. We joined a Daf Yomi shiur in a corner of the shul between Mincha and Maariv.

Before Maariv, a man in his forties or fifties came over to us. He was obviously a learned Jew and a Poilishe Chassid. He asked whether we were Lubavitchers. When we said that we were, he said that his name was Yitzchok Bistritzer and he was a great admirer of the Rebbe and of Chabad Chassidus.

The conversation continued and he expressed his amazement regarding the phenomenon of shlichus. He said that he himself was actually a "Tamim" since he had attended Yeshivas Tomchei T'mimim in Kfar Chabad the first year after making aliya with his parents.

He said that he was a Chassid of the Admur of Kretchnif in Kiryat

Gat. Prior to that, he had spent a lot of time with the mekubal in Tel Aviv, Rabbi Avrohom Fish, until he passed away. He had been a mekurav of his and had heard from him a little bit about the greatness of the Rebbe, and later he had also heard about the Rebbe from the Admur of Kretchnif.

"Rabbi Fish considered the Rebbe a lofty, G-dly figure, unique in the generation," said R' Bistritzer. "We often heard him say, 'Today, I was with the Rebbe,' despite this being after 3 Tamuz."

\* \* \*

The chazan began Maariv and R' Bistritzer, seeing that we were interested in what he had to say, smiled mysteriously and said, "If you want to hear a special story about the Lubavitcher Rebbe, I can connect you with the person it happened to."

Who is that person? we asked.

"The story concerns Menachem

Mendel Rosenbaum, the grandson of my Rebbe, the Admur of Kretchnif. I'll connect you with Rabbi Dovid Moshe Rosenbaum, the Admur's son, and you can hear the story directly from him."

I said this was wonderful since I write for *Beis Moshiach Magazine*, a Chabad weekly publication. His face lit up and he said, "You must publicize this miracle – it strengthens people's emuna."

## PICK UP THE PHONE AND YOU'LL SEE FOR YOURSELF

"Our son Menachem Mendel was born early on a Sunday morning," he began, mentioning that he had told this story many times to Chabad Chassidim. "This Cheshvan, my son turned five. Whenever my wife is going to give birth, I call my father to receive his blessing. So at five in the morning, on our way to the hospital, I called him. I wanted to talk to my mother so she could inform my father that we were on the way to the hospital because he doesn't answer the phone himself.

"I waited for a while and when I saw that nobody was answering the phone, I hung up. I tried again later and this time, to my surprise, my father answered the phone. I was so taken aback because he never answers the phone!

"I told my father that my wife was about to give birth, and he

warmly blessed us with an easy birth. I felt that something was afoot, but I didn't have time to think about it.

"At seven o'clock I was told that my wife had given birth to a boy. I called my parents again and this time too, the response surprised me. My father said, 'Don't ask me about a name for your son; he already has a name and everything is clear.' I

had no idea what this meant. What name did he already have? I told my father that I didn't mean to contradict him but what did he mean when he said that the baby already had a name? Who gave it to him and why?

"Then my father told me that towards morning, at the very same time that I was accompanying my wife to the hospital, he saw the

Lubavitcher Rebbe in a dream. The Rebbe was in a very uplifted mood and he told my father divrei Torah on hidden matters. In the dream, the Rebbe stood near my father and my father understood that the Rebbe wanted to ask him something.

"What does the Rebbe want?' my father asked the Rebbe. The Rebbe smiled and said, 'The phone will soon ring. Pick up the phone and you will see for yourself what I want.'

"The first time I called, my father heard the phone but was still under the impact of the powerful dream. When I called a second time, the Lubavitcher Rebbe came to him in a dream a second time and said, 'Nu, pick up the phone.' Now I understood why he, and not my mother, had picked up the phone.

"When I told him about the birth of my son, my father concluded that the Rebbe wanted the baby to be named 'Menachem Mendel,' and that is the name we gave at the bris."

## HOW THE TALMIDIM OF THE BAAL SHEM TOV LOOKED

When Rabbi Dovid Moshe Rosenbaum had finished telling his story, I asked him about his father's connection to the Rebbe.

"It is a very deep, soul connection," he said. "We know that after he married, he spent some time in America and we think he met with the Rebbe, but every time we ask him about it, he doesn't respond.

"My father mentions the Rebbe often at the *tishen* he presides over. This year, he spoke about the Rebbe's conduct for nearly an entire tish and about the lessons one needs to learn from them.

"On Motzaei Shavuot 5751, I went to the Lubavitcher Rebbe. Before my trip, my father said to me, 'Go to the Lubavitcher and you'll have an idea of how the students of



The Admur of Kretchnif  
from Kiryat Gat

the Baal Shem Tov looked.'

"I was also at the Rebbe for dollars on Parshas Truma of that year. It was during the Gulf War and I remember that many Israelis asked the Rebbe whether they should return to Eretz Yisroel and the Rebbe told them all to return, with the clarity and confidence that only a genuine tzaddik has."

### WHAT DOES "AZKIR AL HA'TZIYUN" MEAN?

I started this article with my meeting R' Bistritz and I'll end with a story he told me about his father-in-law.

"This happened over twenty years ago, when my father-in-law was ill. After seeing many doctors, they discovered that he had a tumor in his intestines. We went to a top doctor in Hadassah Ein Kerem, by the name of Dr. Dvoretz. He called the family together and said that the chances were high that the operation would not be successful because of my father-in-law's advanced age.

"I sent the Lubavitcher Rebbe a letter, since he was known as a miracle-worker. I received his answer by phone from one of his shluchim in Eretz Yisroel. The answer was: *Refua shleima, azkir al ha'tziyun*. I asked my friend, Rabbi Moshe Greenberg of B'nei Brak, director of a Chabad house in that city (and thanks to him I wear Rabbeinu Tam t'fillin. At my first meeting with him, he urged me to do so), what 'azkir al ha'tziyun' means. When he heard why I had asked for the Rebbe's bracha, he



The Admur of Kretchnif from Kiryat Gat

said, 'That means the operation will be a success and there's nothing to worry about. If the Rebbe gave his blessing, everything will be fine.'

"The doctors were more pessimistic as the date of the operation approached, but we were

reassured by the Rebbe's bracha. Some of them told us that the chances were slim that he would remain alive, but Hashem and Moshe His servant wanted otherwise and he recovered and lived another 15 years!"



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# DO YOU THINK I DON'T KNOW?

***I used to preach to people who fall into this last category: “You have to do exactly what the Rebbe says and you won’t go wrong, trust me.” I felt sure that if I were to get an answer which I didn’t like, I would do whatever it said. Until I got one...***

How many times have we heard how this one didn’t listen to the Rebbe, and that one didn’t take his holy advice? Channie was told not to come to Eretz Yisroel, but she came; Mendel was told not to leave Eretz Yisroel, but he left.

Baruch Hashem, these stories are far outnumbered by the other ones, the inspiring ones which we want to hear over and over again. Rags to riches! The abortions and unnecessary surgeries which weren’t performed in the end. But why can’t all the stories have a happy ending?

How often do we write into *Igros Kodesh* and say “Check my mezuzos?” I just had them checked last month! That paragraph cannot possibly be referring to me!”

“I’ve got news for you”, said an older chassid. “People used to do that before Gimmel Tammuz too.

“How could they?” said I. “The Rebbe was standing in front of them and there weren’t three letters on a page, and there was no one else with them in the Rebbe’s room.”

“Oh, they could. For example, they might say ‘the Rebbe was reminding me to check my mezuzos every Elul on a regular basis.’”

And how often do we write into *Igros Kodesh* and actually accept that the advice is supposed to be taken literally and then say “I am unable to do what the Rebbe asks because it is simply too difficult?”

I used to preach to people who fall into this last category:

“You have to do exactly what the Rebbe says and you won’t go wrong, trust me.”

I felt sure that if I were to get an answer which I didn’t like, I would do whatever it said. Until I got one.

Last year my 10-year-old boy’s inability to concentrate and his hyperactivity reached a peak, as did the behavior associated with such problems: trouble maker, noisy, violent, frustrated, and impossible to be around. In his wretched misery, he sat down and wrote a letter to the Rebbe in his completely illegible handwriting and suddenly there it

was, staring out at us from the page. Words to the effect of:

“...and surely you know the importance of continued study during the school holidays, combined with activities, in the spirit of true achdus...”

“See Mummy, see, see. Look, see, the Rebbe says I should go to camp, now will you let me go?”

His eyes were full of hope. On the one hand, at home and at school he had only ever seen hiskashrus to the Rebbe. On the other hand, he knew just how much I was against him going and so he suspected that this time might be different. I had patiently explained to him that much as I understood how much he wanted to go, it simply wasn’t possible that year. None of our children had ever gone to a sleep away camp and we didn’t know what to expect. We were making a bar mitzva for his older brother in the first week of Elul and it was not a time for experiments. You can’t just dump a child in camp, especially a child like him. I would want to oversee with whom he would be rooming and speak to the counselors and warn them about his problems. I would have to be prepared to go and visit him if necessary and smooth out any problems. The family from abroad would have arrived and I would be busy hosting them and arranging the apartments where they would be staying. I was devoting much time to helping his brother learn the maamer and the leining, not to mention chasing after the

caterer, the photographer and the hall to finalize arrangements. If I let him go, then I would have to let the bar mitzva boy go and also a third and even younger brother. The bar mitzva boy would certainly never have forgiven me for that discrimination.

"This is my last chance!" he begged me.

We were finding it difficult to come up with the money for the t'fillin, hall, caterer, photographer, yeshiva fees, etc. We were already trying to cut corners. We got the cheapest invitations, we kept the menu simple but we still worried how we would meet all the costs. If I would have listened to the Rebbe, to this day I have absolutely no idea

be an issue and so I told him that he could therefore go the following year when we would not be making a bar mitzva. I said to myself:

"What the Rebbe means is that if we weren't making a bar mitzva then camp would be the ideal place for our son, but given that we are making a bar mitzva, he didn't mean for us to send him this year, he meant next year and the year after; and if he did mean this year, then it's simply too difficult for me."

Six months later Yud Shvat was approaching and I knew I had to get my act together before the big day. I went along to a farbrengen at which Rabbi Nissan Mangel spoke.

He told the story of how the Rebbe once asked for some building

me. Gevald! Gevald!"

Moreover, Rabbi Mangel has a level of *hiskashrus* such that he was able to explain the Rebbe's anguish until it hit home. He related how the Rebbe had then said to the offenders:

"Do you think I don't know how difficult it is?"

"Ladies," said Rabbi Mangel, "If the Rebbe has enough *ruach ha'kodesh* to know what is right for us, if he knows exactly what each of us is doing at any given moment, if he know exactly where our *neshama* is holding, then how can he possibly not know the difficulties involved when he gives us a directive?!"

He had used this story as an example of simple faith in Hashem's servant, Moshe. He asked us to think why "Az Yashir" was sung when it was and not before. After all, the crossing of the Yam Suf was by no means the first miracle which Am Yisroel had experienced so, asks the Ruziner Rebbe, why suddenly now? The answer is found in the *pasuk* which immediately precedes "Az Yashir."

"And they believed in Hashem, and in His servant Moshe."

Only when Am Yisroel believed in Moshe were they able to sing with unlimited joy.

May I add, only then did the women bring out the tambourines. Just like today, only when a woman truly believes in the Rebbe's prophecy, will she happily accept a tambourine and get it ready.

Rabbi Mangel explained further that belief in Hashem, and in Moshe his servant, has to be *emuna p'shuta* – simple faith for its own sake, not based on *seichel* and not based on emotion. For what happens to faith on the days that *seichel* or emotion says no? He pointed out that in order to fight Amalek, no-one placed their hands on Moshe Rabbeinu's head (intellect) nor on his heart (emotion). They held up his hands

## ***Rabbi Mangel has a level of hiskashrus such that he was able to explain the Rebbe's anguish until it hit home. He related how the Rebbe had then said to the offenders: "Do you think I don't know how difficult it is?"***

from where I would have got the money to send them to camp.

Until he received that answer I had other reservations about camp. I was worried how he would manage away from home. I was extremely worried that he would fall into the wrong company as he was wont to do. He always hung around with the street kids and sought the company of boys who had televisions and every type of disturbing films. I knew for a fact that parents of challenging children looked forward to two weeks of peace every year. Furthermore the price was not in our budget. When I saw the Rebbe's answer, I realized that these three worries were obviously not going to

take place and waited anxiously to hear that it had begun. His secretary hadn't the heart to tell him the answer which came back. The Rebbe became impatient and pressed for the answer.

"They said it couldn't be done, they said it was too difficult."

Now I had heard this story before, in fact I had heard it more than once but not the way Rabbi Mangel told it. I had read it in print, cold and dry, allowing the reader to interpret it his way. Now it was as if I was hearing it for the first time. Rabbi Mangel was witness to the story and he brought to life the Rebbe's anguish.

"You mean they didn't listen to

which represent simply doing, getting on with it without question, without saying it's too difficult.

Yes, I can send my son to camp this year, and next year too but it won't be with *emuna p'shuta*. Maybe it will help him and maybe, chas v'shalom, it won't. I may never know who or what was in the camp last year that could have helped him. Maybe another child who had exactly the same problems as his

who could have told him how he overcame them. Maybe he would have struck up a bond with one of the counselors and just maybe that counselor is now married and on shlichus somewhere and won't be in the camp this year. I can only hope that it was camp itself which would have helped him and will b'ezer Hashem help him this year.

The lesson to be learned from my story, the builders' story and all the

other intellect/emotion stories is not only at a personal level of loss. For if each and every one of us remembers that we won the war against Amalek with *emuna p'shuta* in Hashem's servant, then surely we will be encouraged to use it to hasten the final and complete Redemption, and then once again we will be singing and dancing in boundless joy, just like we did at the Yam Suf.



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# ALL ABOUT DREAMS

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

In Beit Shaan, and among Sefardic Jews in general, people take dreams seriously. (In previous generations, Torah scholars of *all countries* treated dreams seriously. Note the prayer we say in the Birkas Kohanim; see Gemara Brachos Perek HaRoeh; see the *HaYom Yom* for 4 Teives and *Tanya* Chapter 29, which quotes the Zohar).

Here in Beit Shaan, if a woman has a dream before Yom Kippur – and this really happened – that she sees her father asking her for help, and in that same dream she sees the shliach, she has no question as to who she should bring her Kaporos money to!

The rav of Beit Shaan, Rabbi Yosef Yitzchok Lasry, once told me that his name was inspired by a dream that his mother had. She was the wife of the mekubal Rabbi Machloulf Lassry. In her dream she saw the Rebbe Rayatz and he told her: You will have a son and you should name him after me.

The Rebbe Rayatz was a familiar and respected figure to the Jews of Morocco, thanks to the shluchim there. After such a clear dream, Rav Machloulf named his son Yosef Yitzchok.

There's someone who lives here in Beit Shaan who told me that when he was an older bachelor, he had a dream of a six digit telephone number (back then, phone numbers had only six digits). He woke up, remembered the dream, dialed it, and found his soul mate. They are happily married.

## TWO TYPES OF DREAMS

In my humble opinion, there are

two types of dreams: dreams about the Rebbe and all other dreams. When a Chassid dreams about the Rebbe, it's a revelation of the Rebbe. The Rebbe chose to come to him in a dream, usually with a message or sometimes just to be encouraging, or to show appreciation for something special he did.

Rabbi Avrohom Dunin, shliach in Taanach, relates:

A Jew from France went to 770 and asked the secretaries for permission to go in and speak to the Rebbe. Even when they explained that you had to make an appointment months in advance, he insisted on entering then and there. "I have something important to say and I came all the way from France just to speak to the Rebbe."

They finally said that when the secretary would go and bring the Rebbe some letters, he would tell the Rebbe that there was a Jew from France who insisted on seeing him. When the secretary told the Rebbe, the Rebbe said, "I already answered him that he has to observe kashrus of food!"

The secretary was surprised because the man had not said anything about a prior connection to the Rebbe. When he told the man what the Rebbe had said, the man replied, "The Rebbe did indeed tell me that, but it was in a dream and I want to speak to him in real life."

It teaches us that sometimes the Rebbe answers questions in a dream and the Rebbe considers that an answer.

In order to protect people's privacy, I will tell you a little about my personal experiences, as well as those of my fellow unnamed

shluchim, who told me about the Chassidishe dreams they have had.

## DREAMS THAT RESOLVE DOUBTS

A certain shliach wondered for a long time whether he should cover his eyes when he said the Shma in the Birchos HaShachar. One night, he had a dream in which he received a letter from the Rebbe which said, "I was surprised to hear that in your community you don't cover your eyes when you say the Shma in T'fillas HaShachar." The shliach had his answer!

On another occasion, a shliach had a dream that he went to the Rebbe's farbrengen and the Rebbe asked him in surprise (motioning with his hands to the sides) where was his sirtuk? That dream was also clear.

I won't argue with those who want to disparage instructions given in dreams. I can only refer them to verses in the Torah, such as, "and your seed will be as the dust of the earth and you will spread west and east..." which was said to Yaakov Avinu in a dream. The instruction to Yaakov to leave Lavan was also given in a dream, and there are many other examples.

I also had a dream. In my dream I was in 770 and it was announced that the Rebbe was giving out kuntreisim to the shluchim. I hurried over to where it was being given out but the Rebbe had already finished distributing them and he was about to enter his room. I was a young and new shliach and I dared to say, "Beit Shaan."

The Rebbe stopped, smiled, and

handed me an envelope with the kuntres that he gave out and said, “Beit Shaan was, and will yet be...”

What I understood from this was: Beit Shaan had been around for many years and had its own culture, *piyutim*, customs, etc., but you need to enrich and add more and more (without dismissing anything that already exists).

There is a woman here whose longing for the hisgalus of the Rebbe is very great. Sometimes she has to face those who mock her from Beit Shaan as well as people from surrounding kibbutzim. She recently got serious chizuk in her emuna.

She dreamed that she saw the hisgalus of the Rebbe. The Rebbe appeared in a halo of strong light and all welcomed him. The Rebbe smiled and said, “I told you I would come!” The woman did not need any explanations or proofs. “I saw with my own eyes that the Rebbe is Moshiach.”

I am purposely sharing these dreams so that everybody will know

that a shliach who is devoted to the Rebbe’s shlichus – and this certainly includes other Chassidim and mekusharim who think about the Rebbe throughout the day – dreams about the Rebbe and gets encouragement, simcha, bracha and hatzlacha from the Rebbe.

## ENCOURAGING DREAMS

One of my fellow shluchim, who started a Chabad school in his city, told me that he had run into difficulties in supporting the school, problems with the municipality, etc. One night, he had a dream in which the Rebbe came to visit his school. People came en masse to see the Rebbe and the Rebbe went inside and visited all the departments. Then the crowd escorted the Rebbe until he got into his car and drove away, just like we were familiar with in the good old days when we accompanied the Rebbe on his trips from 770 to the Ohel or home.

The same shliach told me:

At a certain point, we encountered difficulties with the chinuch of our children which entailed lots of traveling, a feeling of loneliness, etc. I had a dream which encouraged us very much. I dreamt that I was passing by the Rebbe for “dollars,” and the Rebbe handed me some booklets of Maamarei Chassidus (Maamarim Melukatim from *Likutei Torah*). The Rebbe said about each booklet, “This is for Mendy, this is for Chaiky, this is for Rivky,” and so on, for all our children.

For the two youngest children, the Rebbe gave Siddurim. I woke up feeling so happy. The Rebbe was noticing and encouraging each of our children.

## “CHASSIDISHE DREAMS”

I strongly recommend that you use this bracha, wishing people “*Chassidishe chalomos*” (Chassidishe dreams) whenever you say goodnight. Not only at home with your family but also among friends and mekuravim of the Chabad house. I’ve done this on many occasions, nearly every time I finish my shiur at night, when I visit people or take leave from friends and mekuravim at night. They always say, “What’s that?” That gives me the opportunity to tell them about the wonderful experience of dreaming about the Rebbe, getting a bracha, hora’a, or just encouragement. There are no words to describe that terrific feeling when you wake up in the morning and remember that you saw the Rebbe in a dream. “Fortunate is the one who sees the Rebbe in a dream.”

Many people in Beit Shaan are already familiar with this blessing and even remind me of it if I forget to wish them, “Chassidishe chalomos.” Some people have even adopted the habit of saying this to their family, every night. Sometimes, it happens.



A mosaic that depicts Yaakov’s dream.



# ANOTHER SIX MILLION JEWS IN DANGER

Report on Rabbi Wolpo's Presentation in Flatbush

*When speaking about the government wanting to give this land to Arabs, Rabbi Wolpo said the government is crazy. Crazy. It sounds extreme. But Rabbi Wolpo was being polite. It could be argued that the government is not crazy – it is evil.*



"Last summer, when the army sent thousands of soldiers to remove Jewish families from their legitimate homes in Chevron, we sent twenty bachurim to speak with the soldiers. Baruch Hashem many of the soldiers realized the orders from the army were illegal and they refused to participate in the expulsion and destruction. Six soldiers were arrested and given jail sentences ranging from 13 to 16 nights.

"A generous man from Brooklyn called me and told me he would like to reward the soldiers with a thousand shekels for every night they spent in jail.

"I arranged for a big event in Yerushalayim. The army did not allow the soldiers to come to receive the honor due to them, but their families did come and we were pleased to be able to present them with the reward."

When Rabbi Wolpo told this story to an audience of two hundred people at Rabbi Zalman Liberow's Chabad House in Flatbush, on Motzaei Shabbos Parshas B'Shalach, they responded with enthusiastic applause. It is not just a heartwarming story. It is an account of one of many victories of Wolpo's organization, HaMatteh HaOlami Lema'an HaAm VeAaretz, in the battle to save the lives of the six million Jews living in Eretz Yisroel.

There are now close to six million Jews living in Eretz Yisroel. It's an eerie number.

After the Holocaust, Jews returned to their homeland and established what many thought would be a place where they would be safe. Rabbi Wolpo pointed out that the actions of past and current governments are putting the lives of all six million in

**Rabbi Z'vulun Lieberman speaks about the unity of Am Yisroel and the uniqueness of Eretz Yisroel**

danger.

The Rebbe spoke about this danger years ago. At that time people thought he was an extremist. But now the facts are clear. The government gives weapons and funding to Arabs who are associated with terrorists. They give land. And they repeatedly release terrorists knowing full well that 80% of released terrorists remain committed to murdering Jews. Even with all these facts in the open, when Rabbi Wolpo makes unpopular public statements stating the truth, or holds events such as the one mentioned above, he is called an extremist.

Wolpo's organization has held

rallies and honored soldiers before. It is of vital importance to influence soldiers to refuse to carry out a Disengagement-style expulsion. Going door to door trying to woo people to be on our side has proven to be a failure. Reasoning with politicians is an impossibility. Increasing the number of soldiers who would refuse orders has a reasonable chance of accomplishing the goal of preventing future expulsions. Like any worthwhile achievement, it takes time effort and money.

In Flatbush Rabbi Wolpo explained that the sponsor of the thousand dollars a night is willing to reward every soldier a thousand

shekels per night in jail, if they are sentenced due to refusal to participate in evicting Jews from legitimate homes. "The judges will not be able to punish with a jail sentence," said Wolpo. "The soldiers will plead for more time in jail because their family is poor and could use the money."

In attendance at the event was Rabbi Z'vulun Lieberman of Flatbush, father of Hillel Eliyahu Lieberman, who perished at the time the army withdrew from Kever Yosef. Rabbi Lieberman is the Av Beis Din of the Syrian Jewish Community, and Founder and Rav of Congregation Beth Torah in Flatbush. He gives the



smicha shiur in Yeshivat Rav Yitzchok Elchonon at Yeshiva University and was principle of three Yeshiva High Schools in New York and Long Island for more than thirty years. Rabbi Lieberman's son Hillel Eliyahu was affiliated with Yeshivat Od Yosef Chai located at Kever Yosef, under the direction of Rav Yitzchok Ginsburg. When asked to come forward and say a few words, he spoke about the need for Jews to unite – just as a half a shekel needs another half, so do Jews need one another.

His words were totally appropriate for the setting as the audience represented a wide range of ages and affiliations, and Jews from different countries of origin. The crowd was mostly a Flatbush crowd with a handful of Chassidim who came from Crown Heights. The atmosphere of the evening was amicable and serious. The program was billed as beginning in Hebrew and then switching to English halfway, but the crowd came at the beginning and stayed until the end.

Rabbi Wolpo had begun the evening with his initial presentations in both Ivrit and English. Then he asked for questions. The very first question was, "What can we do in America?" Rabbi Wolpo joked about saying a not-nice word: money. Send money. "The European Union gives Peace Now tens of millions of dollars a year. We need millions to fight them in the media. We need a professional public relations campaign."

Wolpo then went into details of a successful project which his organization undertook. They hired professionals to design an attractive booklet and sent it out as an insert in major newspapers in Eretz Yisroel. When a person checks his mail he is likely to discard what he deems to be junk



mail. But if something comes as an insert to the *HaAretz* newspaper – the same piece of mail now has *chashivus*, it is worthy be read. This project, with the design and printing of the booklet and then the fee to insert it in the popular press, costs one hundred thousand dollars.

Large rallies are also important. Wolpo has successfully organized many such rallies. Not only do these rallies attract the press so the views being expressed will be publicized, they also are a source of information and inspiration to the people who attend. If someone has doubts and is about to give up, like so many war weary people in Eretz Yisroel, if they make it to one of these rallies they will be infused with *chizuk*, enthusiasm to carry on fighting for what is right.

Another important project is that of self-defense courses for youth along with self-defense materials to protect the youth when the next Amona-style pogrom occurs. One of the self-defense materials would be to give each participating youth a camera. The Amona perpetrators try to take or break cameras, but if everyone

has one, it would be impossible for them to get them all. But the project is not only about cameras. It is also about syringes to sedate the police horses and helmets to protect the youth from the beatings, G-d forbid.

If he can find funding, Wolpo would like to send representatives to high school seniors to explain the dire consequences of following illegitimate and immoral orders of the army. The goal of the army is to preserve life. The documented results of the withdrawal from Gush Katif are that such an event endangers life. It is a simple formula, but it must be taught. The students would be asked to sign a declaration that they will not expel Jews from their homes for the purpose of abdicating the land to Arabs.

Near the end of the program Rabbi Liberow took the microphone to introduce Rabbi Wolpo. Rabbi Liberow had been called away at the beginning of the evening. Rabbi Wolpo began the evening without an introduction. If he needed no introduction at the beginning, for sure he did not need an introduction near the end of his

***Going door to door trying to woo people to be on our side has proven to be a failure. Reasoning with politicians is an impossibility. Increasing the number of soldiers who would refuse orders has a reasonable chance of accomplishing the goal of preventing future expulsions. Like any worthwhile achievement, it takes time effort and money.***

presentation. Rabbi Liberow spoke of the many books Rabbi Wolpo authored and how Rabbi Wolpo's activities for Shleimus HaAretz take away from his holy work. Rabbi Liberow pointed out that likewise each one in the audience should put Shleimus HaAretz as a priority and be ready to give up something. He suggested that sacrifice to make should be – here comes that word again – money.

One of the questions Rabbi Wolpo was asked sought a reason why other Chabad rabbis have not been outspoken on Shleimus HaAretz. His immediate response was to point out the Mesirus Nefesh of Rabbi David Druckman, Rabbi of Kiryat Motzkin. Of course, it is nice to give mention to Rabbi Druckman, but the question was not answered. There are more than two rabbis in Chabad! Yet, Rabbi Wolpo was very careful not to criticize Chabad's silence. Throughout the evening he refrained from comparing his activities to the activities of others. He does not make his activities look good by measuring them against lesser accomplishments. His projects stand on their own

merit. They stand tall.

Rabbi Wolpo did criticize the various religious parties for remaining the government to assist in the various deadly programs of the government. They stay in the government because they get money for their yeshivas claiming that learning Torah is more important than sovereignty over Eretz Yisroel. This may be true, but it does not address the question of putting Jewish lives in danger. Rabbi Wolpo pointed out that our Rebbe said the money that is generated by sitting in a government which puts Jewish lives in danger cannot be used even for mundane matters. How much more so would one not want money tainted with Jewish blood supporting Torah study?

Rabbi Wolpo spoke about his visits to Chomesh, one of the towns in the Northern Shomron which was evacuated during the Disengagement. He described how easy it is see heavily populated areas from this strategic hilltop. To allow Arabs to occupy this location would be equivalent to setting up Jews in the crosshairs of enemy weapons. When speaking about the

government wanting to give this land to Arabs, Wolpo said the government is crazy. Crazy. It sounds extreme. But Rabbi Wolpo was being polite. It could be argued that the government is not crazy – it is evil.

Again Rabbi Wolpo used the described the government as crazy when he spoke about their policy for releasing terrorists. It used to be that they would release a terrorist who did not actually kill a Jew, i.e., have blood on his hands. And what makes them a terrorist if they have no blood on their hands? Either their suicide bomb belt did not work properly or they were apprehended before they could ignite themselves. It is well documented that suicide bombers are “spiritually motivated” and they will rush to try again as soon as they are given the chance. But the jails are running low on terrorists without blood on their hands so the humane Jewish authorities have adjusted the qualifications for release to include those with Jewish blood on their hands, but less than a certain number of Jews murdered. In Rabbi Wolpo's own words, “The old definition of blood on their hands was a suicide bomber who was caught. We release him so he can try again.”

Rabbi Wolpo is not concerned about his words being politically correct. He is not cagey or calculating. Rabbi Wolpo's strength is to scream the naked truth. His brilliance is in his simplicity, his wealth of Torah knowledge and his ability to apply it. His dynamic is to take action – creative, productive action.

“We don't have to fight the Arab countries, we don't have to fight the terrorists. We have to stop our own government,” said Wolpo. “They are putting six million Jews in danger.”

# **RAYS OF LIGHT AND GLORY**

*From the notes of the rosh yeshiva of Yeshivas Tomchei T'mimim in B'nei Brak, Rabbi Chananya Yosef Eisenbach.*

## **WITH THE REBBE'S ENCOURAGEMENT**

Rabbi Baker, a rabbi in Queens and recently a resident of Yerushalayim, related that the area in which he had lived changed completely, and so most of the Jews left for other neighborhoods. Nevertheless, the mikva in the shul building was open every night, with the mikva lady coming devotedly, each night.

Rabbi Baker was amazed by her dedication despite the danger and asked her about it. He was amazed to hear that she received phone calls from time to time from someone calling on behalf of the Lubavitcher Rebbe, who encouraged her not to leave her work as long as Jewish women still lived there.

## **BLESSED ARE THE HANDS**

That's not the whole story. At



**Rabbi Chananya Yosef Eisenbach**

some point, the rabbi of the shul decided to sell the building to non-Jews, as was unfortunately the case in many neighborhoods, and the mikva was in danger. In fact, the owner put a lock on the mikva door so that the mikva lady would not be able to open it and

would leave.

However, Rabbi Baker learned a lesson from this righteous woman and broke the lock, and thus, the plan was thwarted. Later, when he visited the Rebbe and told him what he had done, the Rebbe's face expressed his satisfaction and he said: May the hands that did this good deed be blessed.

Despite Rabbi Baker's old age and weakness, his hands are amazingly steady and strong.

## **HOLY TONGUE**

Rabbi Nissan Mindel, in an interview to a religious newspaper, said, "I can testify that throughout the forty years that I had the privilege of being in the Rebbe's presence, I never heard a negative word about any Jew! The Rebbe was also particular not to use negative words such as "*tamei* (defiled)" or "*ra* (evil, bad)" and the like, but always went out of his way to say, 'the opposite of bad,' 'the opposite of life,' and 'the opposite of purity.'"

## **PROPHESYING AND KNOWING WHAT HE WAS PROPHESYING**

Rabbi Ezriel Miller, who headed the Histadrus HaRabbanim and who is quoted in R' Moshe Karona's book, related the following story:

When he visited the Soviet Union twenty years ago, a country locked behind an Iron Curtain, he visited Leningrad, which is Petersburg today. In one of the spacious rooms of the large building of the shul, he saw many sifrei Torah, whole ones and some parchments.

He thought he would use his connections to rescue these dozens of Torah scrolls and send



them to free countries, where they could be fixed and used in shuls full of worshippers.

Upon his return, he reported to the Rebbe about his trip and what he saw in Leningrad. He asked the Rebbe for his consent and blessing to transfer the scrolls. How surprised he was when the Rebbe dismissed his plan, saying the day wasn't far off when these sifrei Torah would be used by the Jews of Russia, when the gates would be opened.

### RUACH HA'KODESH

When R' Kalman Kahana visited the Rebbe for the last time in his life, he was invited to the Rebbe's room even though yechidus did not take place then. When he left the room, he said in amazement: I am not a Chassid, but I have no doubt that the Rebbe has ruach ha'kodesh.

He related, and also wrote about this in *She'arim*, that before his trip, someone asked him that

if he spoke with the Rebbe he should ask for his advice in a certain matter. R' Kahana told him that he did not think he would see the Rebbe privately because it was not customary, and that he would merely daven with the Rebbe.

Now that the Rebbe had invited him in, he was taken completely by surprise and of course he completely forgot the man's request. Wonder of wonders, at the beginning of their conversation, the Rebbe mentioned that very topic and addressed it without his bringing it up.

### READING MINDS

The Admur of Erloi related a similar story, saying that on his last visit to the Rebbe, he wanted to speak about a certain topic and before he did so, the Rebbe began to talk to him about it.

On that visit he was accompanied by a large group of

his students and to one of them, who asked for a bracha, the Rebbe told him to check his home to see whether mezuzos were put up everywhere. They all went from the Rebbe to the man's house and discovered that one door did not have a mezuzah.

### A TRUE GADOL

Rabbi Boruch Lazerovsky, av beis din in Philadelphia, who previously served as rav and av beis din in Munich related:

When I left Munich, forty years ago, for America, I went to say goodbye to the great Rabbi Yechiel Yaakov Weinberg, author of the *Seridei Eish*. He said to me: You are going to America. The Lubavitcher Rebbe is there. Try to see him and hear him as much as you can. He is the greatest among the Jewish people.

### ONE OF A THOUSAND

Rabbi Shlomo Yosef Zevin

***I intend only to  
note one incident  
out of many in  
which we see the  
respect that a  
person who is not  
a Lubavitcher has  
for the Rebbe, to  
the point of  
listening to him in  
a matter of life  
and death.***

wrote in an article called “Rabban shel Yisroel”:

Rabbi Yechiel Michel Charlop, a rav in a distinguished community in New York, told me the following on one of his visits to Eretz Yisroel:

My wife was seriously sick and went to a well-known hospital. After a few days, the doctors told me that she needed an operation. I told the Rebbe and he said, “I am familiar with this illness and my opinion is that she should not have the operation.”

When I informed the doctors of this, they laughed and said, “In the next room is a man with the same illness and we did an operation and in about a week he will go home healthy. Lest you think he’s just anybody, you should know that President Eisenhower inquires about him every day.”

I told them that I could not give them a reason but some “higher power” told me not to operate. Not a week went by and

the man that Eisenhower asked about died, and my wife is baruch Hashem fine.

Rabbi Zevin concludes: Do you think that my intention is to write about a miracle of the Rebbe? That’s not my custom. In general the elders of Chabad don’t tell miracle stories. I intend only to note one incident out of many in which we see the respect that a person who is not a Lubavitcher has for the Rebbe, to the point of listening to him in a matter of life and death.

### **FAR-REACHING VISION**

The gaon Rabbi Sholom Rivkin was a rosh yeshiva in S. Louis. Then he left and became a rav and dayan in Far Rockaway. After that, he became the director and a member of the Histadrus HaRabbanim.

When he had a yechidus and told the Rebbe about the difficulties in his communal work, the Rebbe suddenly leaned forward and said: You will be the chief rabbi of S. Louis!

Many years later, with the passing of the gaon Rabbi Menachem Eichenstein, the av beis din in S. Louis (himself a friend and big admirer of the Rebbe), the position became available. Several well-known rabbis were suggested. Rabbi Rivkin, who remembered that yechidus, knew he should present his candidacy. Needless to say, he was chosen and today he is the rav and av beis din in S. Louis.

### **DIDN’T SEE A REASON TO BUILD**

A distinguished man in Mexico had to move to a larger apartment and he did not find one in a good, Jewish environment, so he decided to build a home. His wife, who was the niece of Rabbi Ushpal,

agreed to this on condition that he obtain the Rebbe’s consent and blessing.

He arranged for a yechidus and when he asked for the Rebbe’s bracha, the Rebbe said: I see no need to build a house.

The man began to explain his situation and how he had been looking for a long time, etc., yet the Rebbe said: I see no reason for it at all, and he gave a bracha.

The man was highly dissatisfied by this encounter but he had no choice other than to forgo his plan. This man is an important figure in his city and every Rosh Chodesh he makes the rounds of wealthy people to raise money for the local yeshiva. On the first Rosh Chodesh after his yechidus, as he was about to leave the house of one of the wealthy donors, the wealthy man suddenly asked him whether he knew of anyone who wanted to buy an apartment since he had to leave the city and he wanted a fellow Jew to have it.

The surprised askan smiled as he said: I myself am in need of a home but I did not dream of an apartment like yours...

Within an hour, the two men had agreed on the sale of the apartment and on very reasonable terms.

### **THERE IS SOMEONE IN CHARGE**

The gaon Rabbi Shmuel Wosner once visited the Rebbe and they discussed various topics for some time. At the conclusion of the yechidus, he asked the Rebbe: What is the job of a rav and leader?

The Rebbe answered: To implant the idea in people that there is Someone in charge of this world.

[To be continued be”H]

# A DAILY DOSE OF MOSHIACH & GEULA

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

## 25 SHVAT: THE BLIND WILL BE HEALED FIRST

And then there will also be the most complete healing of the Jewish People, even the “*sagi nahor*” (a euphemism for “blind”) Jews, as in the sayings of our Rabbis of blessed memory (B'Reishis Rabba 95): “The blind will be healed in the Future to Come, as is said, ‘Then the eyes of the blind will be opened.’” Furthermore, “when He will come to heal the world, He will first heal the blind” (Midrash T'hillim 146:8).

This is not in a way that excludes, G-d forbid, the physical power of sight, as they will indeed have the capacity to read and learn Torah, even in regular written letters – as everyone else.

(*Shabbos Parshas Eikev* 5751)

## 26 SHVAT: MELECH HA'MOSHIACH'S REIGN

**“And he shall reign from sea to sea, and from the river to the ends of the land” (T'hillim 72:8).**

In Rashi's commentary on Parshas Balak, he explains that this verse [“and destroy the remnant of the city” (24:19)] refers to Melech HaMoshiach: “regarding Melech HaMoshiach does it say this, of whom it is said, ‘And he shall reign from sea to sea.’” Similarly, in the prophecy of Zecharia, which speaks in the commentary about Melech HaMoshiach: “Behold, Your king...,” referring to Melech HaMoshiach, as it is stated, “and his rule shall be from sea to sea, and from the river to the ends of the land.” This concept is also brought in Rambam, “He will annihilate all the sons of Shais’ – this is Melech HaMoshiach, as it is stated, “and his rule shall be from sea to sea.”

The simple meaning is that Melech HaMoshiach will reign and rule over the whole world, and in the commentary of Ibn Ezra, “from the southern sea, called the Red Sea to the northern sea, which is the ocean, and from the river going out from Eden, which is the beginning of the east, until the ends of the land at the end of the west.”

(*Likkutei Sichos, Parshas Balak* 5751)

## 27 SHVAT: SEUDAS MELAVEH MALKA

The homiletic explanation of the concept of the Seudas Melaveh Malka will be understood by prefacing it with what is written in the Beis Yosef, “There is a part of the body of man that only receives nourishment from food eaten on Motzaei Shabbos.” It is understood from this that there is an aspect in the Seudas Melaveh Malka that does not exist in the Shabbos meals, as this part of the body – *etzem ha'luz* (the Luz Bone) – derives no benefit from eating (including the Shabbos meals) except on Motzaei Shabbos.

This can be further explained according to what is written in Eliyahu Rabba (sec. 3) that *etzem ha'luz* did not partake of the Tree of Knowledge (since it “only receives nourishment from food eaten on Motzaei Shabbos,” and thus it does not benefit from the eating of the Tree of Knowledge, which occurred on Erev Shabbos).

“Thus it's not in vein,” for the entire concept of death came as a result of the sin of the Tree of Knowledge, and due to this sin, the world was punished with death. However, “*etzem ha'luz*,” which did not derive benefit from the Tree of Knowledge, is higher than the concept of death, and from this bone, the body will be rebuilt in the Resurrection of the Dead.

It can thus be said that this is the inner meaning of the Seudas Melaveh Malka: correcting the sin of eating from the Tree of Knowledge.

(*Likkutei Sichos, Parshas B'Shalach* 5752)

## 28 SHVAT: BEFORE THE SIN OF THE TREE OF KNOWLEDGE

In the days of Moshiach, the avoda of the Jewish People in elevating good from bad will be completed, and they will attain the perfection that existed prior to the sin of the Tree of Knowledge.

(*Kuntres Torah Chadasha M'Iiti Teitzei* 5751)

## 29 SHVAT: HIDDEN GOOD IN THE AFFLICTIONS OF THE EXILE

**“So says G-d, ‘Preserve justice and do righteousness, for My salvation is near to come and My benevolence [is soon] to be revealed.’” (Yeshayahu 56:1)**

In the Future to Come, it will be revealed how the Exile is really a matter of “righteousness.” Now, the matter is on the level of faith, as our Sages, of blessed memory, have said (P'sachim 87b): “G-d did righteousness with Israel by spreading them among the nations” – they believe that it is so, but the intellect neither understands nor grasps the matter.

However, in the Future to Come, they will see clearly how the Exile was a matter of righteousness, as it is said (Yeshayahu 12:1): “I will thank You, Hashem, for You were angry with me.” That is, the good hidden in the afflictions of the Exile will be revealed in the Future to Come. It will likewise be revealed how these afflictions are specifically what caused the Jewish People to merit the revelation in the Future.

(*Likkutei Sichos, Vol. 20, p. 361, Vol. 4, p. 1081*)

## 30 SHVAT: THE PURPOSE OF THE EXILE: RAISING THE SPARKS

The purpose of the descent into Exile and the scattering among the nations was in order that the Jewish People will elevate the holy sparks that fell and were scattered throughout the world.

When a Jew comes to a place where there are G-dly sparks to elevate and he does his avoda there, (in addition to purifying and elevating the sparks) the place where the sparks are situated (i.e., the entire world) is transformed into holiness.

This is what our Sages, of blessed memory, have said: “Eretz Yisroel in the future will spread forth into all the lands” – after the completion of the Divine service of Exile, when the world is subjugated and transformed into holiness, then the holiness of Eretz Yisroel will spread forth to all the lands.

(*Likkutei Sichos, Parshas VaYechi* 5747)

## 1 ADAR: PURIFYING THE NATIONS OF THE WORLD

Since we are at the end of the time of Exile, close to the destined fulfillment of, “Then I will transform the nations to have a clear language, etc., to serve Him as one,” we must also strive to be involved in the purification of the nations of the world by influencing them to fulfill the Seven Noachide Laws, “since G-d commanded them in the Torah, and made known to us through Moshe Rabbeinu.” This is similar to the purification in the Future to Come, when there will be fulfilled the destiny of, “Then I will transform the nations, etc., to serve Him as one,” “And the sovereignty will be G-d's.”

And as has been mentioned many times, it is much easier in these days to have an effect upon the nations of the world – in the ways of pleasantness and appropriate for outreach, etc. – since connections exist with the nations of the world in any event, in relation to matters of commerce and the like.

(*sicha of the Rebbe shlita*)



# ENTERING A NEW DOMAIN

By Rabbi Chaim Ashkenazi

*The Rebbe told us that we have entered a new “reshus” (domain) – the era of Moshiach. It’s not that we are anticipating Moshiach’s coming, because then, we are still in the reshush of galus. Nor is it that the era of Geula is very close. Rather, the era of Moshiach has literally begun. There are already effects in the world that are a result of Moshiach’s activity and his revelation. Therefore, we are in a new domain that is currently unfolding.*

## AN OX THAT TURNED OVER A NEW LEAF

The Chassidim of the Alter Rebbe discussed what to do about someone whose behavior was not befitting the darkei ha’chassidus, and they considered excluding him. The Alter Rebbe did not agree and said: You have no idea what pleasure there is up Above from the fact that a Jew does one less sin. So if this person’s being in your company will stop him from sinning even one time, it’s worth it.

This is reminiscent of what it says in Bava Kama about a *shor*

*mu’ad* (a habitually goring ox) that was sold. Although this ox habitually gored, under new ownership the halacha says it reverts to being a *shor tam* (an ox that has not gored). All damages it caused in the past are cancelled and it has the opportunity of beginning life anew as a disciplined ox that behaves itself.

The Rebbe, in *Likkutei Sichos*, refers to this Gemara as an analogy to our avodas Hashem with our animal soul, the ox within us. Even if a person’s animal soul is in the category of a *shor mu’ad*, for he has transgressed Hashem’s will several times, the moment he changes

ownership, he reverts to becoming an innocent ox. That means that it is considered as though he did not sin and he can turn over a new leaf with his animal soul.

Just as a change in ownership – a new yard, a new trough, a new fence – affects the ox, a person’s nature can change too. Being in a different territory, spiritually speaking, can be of benefit to him. True, being in a Chassidic beis midrash is merely something external, but this *makif* affects his animal soul so he behaves differently.

## THE CHASSIDIC APPROACH

This is the fundamental principle to the Chassidishe approach which advocates the kiruv of every Jew to the four physical cubits of the Rebbe MH”M, to Chassidim and the study of Chassidus, so that the makif of Judaism and Chassidus will affect him to some degree. Other examples are bringing children to shul to hear the Ten Commandments or people bringing their children to the Rebbe’s farbrengens even if they fell asleep or got up to mischief ... or inviting people who are not yet religious to spend Shabbos at the Chabad house.

Just being in a holy place affects the ox – the animal soul – and changes its character from one that used to do harm. In a Chassidic home or shul, it becomes a *shor tam*; he can now view with equanimity that which used to rile him up. He suddenly becomes meek as a lamb which is not suspected of causing damage.

This is the reason that parents and teachers ensure that children are in a Chassidishe environment or at least a Jewish environment, even if a child doesn’t always behave as he should. Educators in Chabad schools give a lot of thought to problem children, for they don’t want them to be removed from a positive

environment.

For this reason too, children should be held back from frequenting malls and the like where there is much to tempt the animal soul. Educators know what an impact one's environment has, and they know that as long as a child is within a positive environment, there is still hope.

## WHO BUYS THE SLAVE?

This point appears in several issues discussed in Parshas Mishpatim, which contains the first mitzvos that the Jewish people were commanded after the Giving of the Torah. The first mitzva of this parsha is "if you buy an *eved Ivri*" (a Jewish servant). In *Torah Ohr* the question is raised: Why is "if you buy" in the singular when the beginning of the verse starts off in the plural, "These are the laws which you should place before them?" And why is this the first mitzva after the Giving of the Torah?

The basis for the answer to these questions can be understood when we understand the deeper meaning of the *eved Ivri*. There are souls – which are most of the *neshamos* of the generation – that in relation to Hashem are in the category of servant, as opposed to a son. The difference between the two is that a son is intrinsically connected to his father, whereas a slave lacks this connection to his master. The father-son connection, our connection to our Father in heaven, is a connection that cannot be severed. Even when the son is down below, in this world, he is not disconnected from his Father.

A slave, on the other hand, is essentially foreign, disconnected from his master. He is in a state where his individual identity prevails, and under these circumstances who and what can stop him from doing whatever he feels like doing? He sees everything as up for grabs –

everything is mine and up to me to decide. I follow whatever attracts me and whatever I consider a priority in attaining my pleasures and comforts. No wonder that a person with the worldview of a slave ends up stealing. Moshe Rabbeinu, who is a soul on the level of the aspect of a son, whose domain is the realm of holiness in an open, tangible way, is told from the very start that *you* should buy a slave. This means he is to take him into his possession, for this effects a purchase, moving it from the domain of the seller into the domain of the buyer. Through Moshe taking the slaves into his



possession, which refers to those souls that are in the category of slave, and that is basically all of us, he thus has an influence over them.

This mitzva is, therefore, the first of all the laws that Moshe taught the Jewish people upon receiving them on Mount Sinai, for without entering Moshe's domain – the domain of *Shulchan Aruch* (the special way that Moshe clarifies what is written in *Shulchan Aruch*) – there is no way to be saved from evil and no way to properly fulfill Torah and mitzvos.

## TO REMIND A SLAVE THAT HE IS AN IVRI

This is also the reason for the term *eved Ivri* (Hebrew slave). It's not because he speaks Ivrit, but for the same reason that Avrohom Avinu was called an Ivri. Chazal say that Avrohom was called Ivri because the entire world was on one side of the river and Avrohom was on the other side, challenging the entire world.

From the aspect of our G-dly souls, every Jew is an *eved Ivri*, on the other side of the river. We do not relate to the world's way of thinking, to its premises and conclusions and all its empty messages.

R' Avrohom Drizin (R' Avrohom Maiyor) a"h described this servitude in colorful terms, with a story that took place in the days when people used an outhouse on the outskirts of town. A man had a stomachache and he ran from his house to the edge of town. When his neighbor saw him running, he was sure that something had happened and he ran after him. When two people are running, it creates a commotion and more people joined them until, within a short time, the entire town was running. To their embarrassment, they discovered that they had all been following someone who had a stomachache and needed to relieve himself.

When someone's animal soul lives on the side of the river where the rest of the world is, he decides to run after the current fashions and fads whether in clothing, accessories, hairstyles, furnishings, ways of thinking, style of speaking and eating, etc. More and more people, thousands of them, run after him, and nobody realizes that the first guy ran because he felt pressure from the animal within.

So Moshe is supposed to buy – that is, transfer – the slave so he is an Ivri, on Moshe's side of the river. And just being there, under Moshe's influence, changes his animal soul,

***You have no idea  
what pleasure  
there is up Above  
from the fact that  
a Jew does one  
less sin. So if this  
person's being in  
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stop him from  
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time, it's worth it.***

as it says in the verse, “I will give grass in your field for your animal” – that Moshe influences “your animal” by drawing it into his domain.

This is the reason why Chassidim would say, “we should hold on to the Rebbe’s doorknob,” or similarly, “to be on the Rebbe’s wagon.” Just being in the Rebbe’s domain affects the animal soul to want to be on the right side, with the Rebbe, not with the world.

This idea is also explained in *Torah Ohr* in connection with the Chazal, “*yesh* – there is one who acquires his world in one *shaa* (hour).” Someone who is a *yesh*, who considers himself important, thinks he is in his own domain. What should he do to acquire his world? He should make one *shaa* – usually translated as “hour” but here meaning “turn,” as it says, “and Hashem turned (*shaa*) to Hevel” – and enter the proper domain.

## **TO GUARD THE SOUL AS A SHOMER CHINAM**

We see this idea in another topic in Parshas Mishpatim – that of the

various types of watchmen. When damage occurs to something that a **shomer chinam** (an unpaid watchman) watches, he is absolved of all responsibility except in a case of negligence.

A **shomer sachar** (a paid watchman) is responsible for that which is stolen and lost.

A **shoel** (borrower) is responsible for everything, even something beyond his control.

The reason for the various levels of responsibility has to do with whether the person derives benefit from the object or whether he is being paid to watch it.

The **shoel** benefits from that which he borrows, and so he is fully responsible and has to pay for all damages.

The **shomer sachar** is paid to watch the object but he cannot use it, and so he has some benefit, as he is being paid, as well as some bother, and therefore he is only responsible in certain situations.

A **shomer chinam** does his job voluntarily and derives no benefit; he receives no pay and he doesn’t use the item, and so he is absolved of responsibility for all forms of damage and just has to be careful not to be irresponsible, for then damage can result from his neglect.

These differences have a deeper dimension when we speak of them in terms of our avodas Hashem, in connection with the neshama a Jew is given to guard. If he uses it as a **shoel**, meaning that he disconnects it entirely from its owners to the point that it is an independent entity and he behaves as he thinks and feels, he is fully responsible. No excuses will absolve him. He will pay even for situations beyond his control because it became an object that is entirely in his domain. He will certainly trip up sooner or later in thought, speech, or action since he only takes himself into consideration, looking for what’s in

it for him in every situation. Even damage that occurs totally beyond his control is, therefore, considered his fault, because if he is completely in charge and nobody can tell him what to do, damage will inevitably occur.

Although a **shomer sachar** also has his ego mixed in, for he is paid for his work, he is still devoted to protecting his charge because he does not use the object. That is why it is less likely that he will become liable, but he is still responsible for theft and loss.

A **shomer chinam** doesn’t base his behavior on his own thoughts, feelings, enjoyments, or comforts. A shomer chinam doesn’t have the attitude of “this is the way I am and I don’t plan on changing, and nobody has managed or will manage to change my mind.” He has no benefit from his job and he is entirely devoted to the mission of guarding his soul. He is in the domain of holiness and the result is that the neshama does not change its place.

## **NOT EVEN A HAIR REMAINING OUT OF THE WATER**

We say every day, “the neshama You gave within me is pure.” Why do we say this? What could possibly contaminate it up Above? The Alter Rebbe explains that pure refers to no cover or concealment. In other words, the neshama within us was given to us when it was completely within the domain of holiness. In its descent though, it did not remain completely pure for it entered a new domain.

Man’s mission is to be the shomer chinam of his neshama, guarding it from other domains that try to overtake it. If he does his job as a shomer chinam, “not in order to receive a reward,” without calculations of personal benefit, the

neshama remains pure even after it is given to us.

The Rambam explains that impurity is not dirt that is removed by washing. *Tuma* is a manifestation of incorrect ways of thinking, and according to Chassidus, the very fact that he considers himself to be a person with an opinion, is already the opposite of holiness. Purity takes place when one's own views are set aside and one enters the water, the waters of pure knowledge. *Ha'bittul* (the nullification) contains the same Hebrew letters as *t'villa* (immersion), for a person needs to completely nullify all his opinions, just as one hair cannot remain outside the waters of immersion.

### TO BE COMPLETELY WITHIN THE DOMAIN OF G-D

From everything we've said, a simple picture emerges: There are

two domains. The first is **reshus ha'rabbim** (public domain), the domain of this world in which everyone does as he pleases. It is only to avoid bothering someone else – and each place and era sets its rules about this – that he must restrict himself.

Then there is the **reshus ha'yachid** (individual's domain), where it is clear that only Hashem is in charge. What creates the ability to be in this domain and to clearly see that Hashem is running the world? In order to achieve this, there is the *Shulchan Aruch*, there are customs, sichos, and maamarim, which surround a person throughout his 120 years and throughout the 24 hours of a day, and in all circumstances. Not only how to daven, learn, put on t'fillin and tzitzis, but also how to sanctify oneself when a person dresses and disrobes, washes and attends to his personal needs, eats and drinks,

does business, etc., until he goes to sleep – *Shulchan Aruch* has something to say about everything.

Why does the *Shulchan Aruch* go into such detail? Because there is a **reshus ha'yachid** – of **Yechido shel Olam**, and if you extend your finger outside of this domain, you will end up entirely in the public domain, as mentioned earlier about one hair that does not get immersed in the mikva.

This rule needs to be repeated, so that nobody thinks that he can be a Chassidishe man as well as a bit "open" and "modern." It is also important to remember that there isn't a third domain, something in the middle. In *Tanya* it says that there is only the side of holiness and the other side, and no other alternatives.

There is enormous power in the transfer of domains. Even if up until a certain point a person was in the wrong domain, on the wrong side of



the river, he can make a “*shaa achas*,” a sharp turn, and “acquire his world.” This turn needs to be complete so that only *Shulchan Aruch* and only the Rebbe and only his mashpia are the ones whose guidelines he follows.

## THE NEW DOMAIN OF GEULA

Anyone living in the era of galus, who became freed of a galus mentality and lived in the domain of Hashem, was actually freed of the bonds of galus. In our era though, the Rebbe informed us that we have **all** entered a new domain, the era of Moshiach. It's not just in the form of anticipating Moshiach, which would mean we are still within the

domain of galus. Nor is it that the era of Geula is very close. Rather, a new era, the era of Moshiach has already begun. There are already effects in the world that are the result of *Moshiach's activities and his revelation* to the world.

What we need to do is to accept this and act as Jews of Geula, not of galus. Like Mordechai who convinced his generation not to consider heresy, the Rebbe demands that we convince the world “not to bend or bow,” not to acknowledge any form of galus, which means anything which lacks the Alef of “Anochi,” “Echad,” and “Emes.”

Anything that does not increase the unity of G-d in daily conduct and does not reflect behavior that comes from a Chassidic beis

midrash, needs to be rejected outright. A Jew (Yehudi) is someone who denies avoda zara, including anything foreign to the spirit of Torah. If you live with the Geula, you are in Hashem's domain.

The ones who can lead the way for us are the children, as it says “they recognized Him first.” A small child, for example, asked his father why Chizkiyahu, who was supposed to be Moshiach, was not Moshiach. His father said, because he did not properly praise Hashem for all the miracles He did for him. The child immediately said: The Rebbe **did** praise Hashem properly for all the miracles He did!

As was already said, “**There is one who acquired his world b'sh'aa achas.**”

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# SDEROT UPDATE:

## ‘WE DON’T HAVE TO WAIT FOR MOSHIACH. WE HAVE TO BRING MOSHIACH!’

By C. Katz

The situation in the southern border town of Sderot has worsened in recent weeks to an unbearable level. You can even sense the great degree of exasperation in the voice of dedicated shliach Moshe Ze’ev Pizam.

Last week more than 100 rockets fell – to a level of 30 or 40 a day! Residents spent most of their time running for shelter when the “Color Red” alarm sounded and spent the rest of the time worrying when the next barrage would come.

“What can I tell people?!” sighed Pizam. More and more businesses are closing, and once-productive, stable families, are now unable to pay for basic expenses. The psychological effects are the worse aspect of it all. Nerves are being shattered and families that are spending hours locked in their homes, fearful of venturing far from home, are suffering from deep confusion and anxiety.

Every rocket is a miracle story, because you’re talking about not just a gut-wrenching, frighteningly loud boom, but masses of dangerous metal that explodes upon impact and shoots out in all direction in a deadly rain. But while the miracles are saving lives, baruch Hashem – as the Rav says, “each Kassam is a *nes gadol*” –

the morale of the townspeople is being shattered to bits.

This past Shabbos, the town seemed as if it were empty, said Rav Pizam. While many are thinking about leaving permanently, at least for the time being, “thousands and thousands” of families left the town this past week for either hotels or to stay with family.

This past Shabbos, a smaller



Moshe Ze’ev Pizam

than usual group was gathered at the Chabad shul to learn Chassidus before the morning davening. Suddenly there was a “Color Red” alert and a horribly loud boom. The rocket had fallen only some 20 meters from the Chabad House, and shattered the windows, but thank G-d, no one was hurt. There was one other rocket that fell close to the Chabad House in recent months,

but this was the closest yet.

Still, the minyan continued with some 20 souls, not as large as usual, but baruch Hashem, large considering the circumstances.

\* \* \*

More and more families are turning to the Beis Chabad for help, especially with financial problems, and the burden on the shluchim is not able to be met. “These are normal people who didn’t have any problems with parnasa. Now they are coming to me, asking for food or help to pay an electric bill. But unfortunately the need is too great for the shluchim. “I’m not a bank,” says Rav Pizam, “although every once in a while a good soul comes to the town and helps people pay their food bills or a water bill.”

The government is not providing financial help, but “talks, talks, talks – with no sign of action.”

Programs in the Beit Chabad are also suffering, because parents are fearful to send their children. It’s ironic, because these very programs were meant to strengthen the children and at least provide a temporary time to have fun and release a little of the tension. For the children who do go to school – some do, and some don’t – they used to go to the Beit Chabad in the afternoon, but now

***The most difficult aspect of this conflict is that it has been going on for so long. Unlike the war in the north two years ago, which drew help and support from all over the world, the nature of the Sderot problem tends to get much less attention. It has been going on for seven years, with lulls and peaks, but each peak is taking an axe and tearing apart the town piece by piece.***

many just go straight home. The problem has gotten to the point that Rav Pizam said he is now thinking of a way to reach the children near their homes. He would like to have a special armored mitzva tank that is designed to withstand the force from any rocket – even a direct hit, ch”v. But the price of a used tank of such kind is about \$150,000 and it does not seem doable unless someone or a community could help with this project.

Rav. Pizam says some 20 to 25 children at a time could come into the tank, which would travel to the different neighborhoods, and enjoy the various programs – including books and videos – they once enjoyed at the Beis Chabad.

“Simply, it’s not normal” to have so many rockets rain down without stop on a community,” said Rav Pizam. “It’s impossible to be. People are already going crazy. I spoke with a doctor and he said the people are sick in the nefesh.”

\* \* \*

Under such circumstances, the Rav asks, how can he really tell people to stay and sit it out – even though that is exactly what he believes needs to be done – that and a lot of pressure on the government to do something, pressure that should be as persistent and strong as the very rockets themselves.

There was one story that Rav

Pizam shared, though, that brought him encouragement. During a recent Shabbos program a seven-year-old boy came up to him and embraced him tightly. He said his mother was listening to a weekly radio show on which Rav Pizam speaks, telling the people to be strong and not to leave. The boy told him that because of this talk his mother decided that they wouldn’t leave, and this young child wished to thank the Rav for his words which strengthened his mother and family.

The most difficult aspect of this conflict is that it has been going on for so long. Unlike the war in the north two years ago, which drew help and support from all over the world, the nature of the Sderot problem tends to get much less attention. It has been going on for seven years, with lulls and peaks, but each peak is taking an axe and tearing apart the town piece by piece. Weeks such as the past, with incessant attacks of a veracity never seen before, are sending more and more people and businesses packing for good.

“Someone told me that we don’t need a Chabad House in Sderot anymore,” says Rav Pizam, “because he says everyone in the town is already long waiting for Moshiach! I tell them we don’t have to wait for Moshiach. We have to bring Moshiach!”

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