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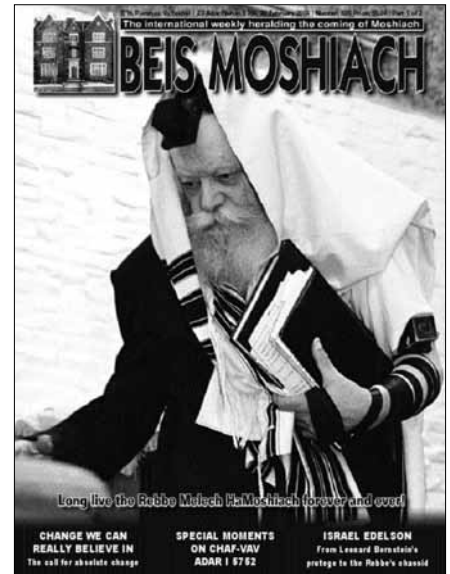
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WILL WE ALL DON THE EIFOD IN THE FUTURE TO COME?

Likkutei Sichos Vol. 31, pg. 156-164
Translated by Boruch Merkur

[Continued from last issue]

5. The above sheds light on why Rambam continues to write, in a law unto itself, about the disciples of the prophets wearing the linen *EIFOD*: “You find in the words of the Prophets that the Priests who girded themselves with a linen *EIFOD* were not High Priests ... Rather, this *EIFOD* was worn by the disciples of the prophets and one who was worthy that the holy spirit would rest upon him, attesting that this person has risen to the height of a High Priest, who is inspired with the holy spirit to speak according to the *EIFOD* and the breastplate.”

We may infer that Rambam’s intent is as follows. Having established prior to this law that the concept of communicating the answer received through the Urim V’Tumim, inspired by the holy spirit, is something that relates to the High **Priesthood** and the Priestly **vestments**, Rambam goes on to explain that the disciples of the prophets had a similar experience, for they too reached this lofty spiritual level of being able to speak with the “holy spirit.”

Indeed, the function of a prophet is not only to inform us of future events, etc., and the like, to benefit the Jewish people, but he is also like a High Priest, whose purpose is to minister before G-d.³⁴

Thus, prophets possess a garment that **resembles** the

EIFOD of the High Priest.

It is perhaps for this reason that Rambam is precise in his words, elaborating on the comparison of the prophet to the High Priest – “(attesting that this person [i.e., the prophet] has risen to) the height of a High Priest, who is inspired with the holy spirit to speak **according to the *EIFOD* and the breastplate**” – instead of writing more concisely (as his wording above³⁵), “the height of a High Priest, who is inspired to speak with the holy spirit.”³⁶ That is [in including this detailed characterization, likening the prophet to the High Priest], Rambam points out that speaking with the holy spirit is not something tangential (something additional) to the position of High Priest. Rather, it pertains to the very definition of his Priesthood (as above), and of consequence, to the High Priesthood: “[one] who is inspired with the holy spirit to speak according to the *EIFOD* and the **breastplate**.” Thus, every prophet (and one who is worthy that the holy spirit should rest upon him) possesses characteristics of the High

Priest. As a result, the prophet has the legal status of one who wears the *EIFOD*, though not the *EIFOD* of the High Priest but a **linen *EIFOD***.³⁷

6. The reason why the disciples of the prophets wore specifically a **linen *EIFOD*** can perhaps [still] be explained in light of the notion that their wearing the garment resembles the donning of the *EIFOD* on the part of the High Priest; it is an aspect of **Priesthood**. The fact that the material differed from that of the High Priest is not only to indicate that they are not High Priests; it can (also) be understood in a positive sense. Namely, that their **linen *EIFOD*** is connected with the special **linen** garments the High Priest wears on Yom Kippur.

The explanation of the matter:

Evidently, Rambam did not feel that his work *Seifer HaYad* is the appropriate forum to distinguish between prophecy and [speaking under the inspiration of] the holy spirit. Indeed, he utilizes both terms with respect to the High Priest as well as in connection with prophecy. Regarding the Urim V’Tumim,^{37*} Rambam writes that “The holy spirit invests itself within the Priest...and he sees...**through prophetic vision**,” and earlier, in *Laws of the Foundations of the Torah*³⁸: “Prophecy is only manifest in one who, etc. Then [if the person is qualified

and proceeds along the path of attaining prophecy] the holy spirit immediately rests upon him.”

However, we find in Rambam's *A Guide for the Perplexed*³⁹ a lengthy explanation on the various levels of prophecy, including the distinction between “holy spirit” and “prophecy.” There it explains that the level of [the prophecy of] the High Priest, who is consulted with the Urim V'Tumim, is [only] “Second Degree,” which, in general, is called “holy spirit.” This level of prophetic experience occurs “when awake and the senses are functioning normally.”⁴⁰ Whereas regarding the definition of a **prophet**, the Rambam writes earlier, in the Laws of the Foundations of the Torah⁴¹: “There are various levels of prophets ... **All of them**, however, only see visions of

prophecy in dreams, in nocturnal visions ... And **all of them**, when they are prophesying – their limbs tremble and their body's strength fails, and their [normal, conscious] cognitive faculties are impaired, etc.” Thus, the classification of “prophet,” as explained in *Seifer HaYad*, only includes actual prophets (not those who **merely** speak with the holy spirit, which can occur “when awake and the senses are functioning normally”).

[To be continued be”H]

NOTES:

34 See the commentary of Radak and Ralbag on Shmuel I 2:18.

35 In Law 10 (from Yoma 73b).

36 See Footnote 36 in the original.

37 That is to say that even though the

main reason to wear the linen *eifod* is (as Rambam clarifies) “to **attest** that this person...speaks with the holy spirit” [i.e., to allow others to identify him as a prophet, one who can assist them, for example, by telling the future] (and as discussed above, the legal significance of this point), nevertheless, the fact that this is signified by wearing specifically a linen *eifod* is because he also possesses characteristics resembling Priesthood (for which reason Rambam includes this segment in the Laws of the Vessels of the Holy Temple and not in the Laws of the Foundations of the Torah [which discusses prophecy]).

37* Law 11.

38 7:1.

39 Vol. 2, Ch. 45.

40 See also the commentary of Ramban on Tetzaveh ibid. Bachai Bracha 33:8.

41 7:2.



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CHANGE WE CAN REALLY BELIEVE IN

By Rabbi Naftali Estulin, Shliach, Los Angeles, California
Translated By Michoel Leib Dobry

The Rebbe calls upon us to change our thought pattern, demanding that we place one objective before our eyes: the revelation of Atzmus. Everything that until now was considered the ends has suddenly – to a certain extent – turned into the means. If you put t'fillin on another Jew – you have advanced in the direction of the objective, but you have absolutely not achieved the goal. Thus, since you haven't reached the objective, you can't rest on your laurels with a sense of pride after you've affixed a mezuzah on another Jewish home. Because while you have carried out another great and lofty purpose, nevertheless, Moshiach has not yet been revealed, and you are still far from your objective.



GET IMMEDIATELY TO A DOCTOR – TODAY!

In honor of the recent commemoration of the yahrtzeit of my father and teacher, R. Zalman Leib Estulin, of blessed memory, on Shushan Purim Katan, I would like to begin with a miracle story that happened to my father in the summer of 5730, when he came to Beis Chayeinu to participate in my wedding.

A short time before the wedding, I was standing with my parents near the room of the Rebbe MH"M to receive his bracha for my wedding. After he gave us his blessing, the Rebbe turned to my father and said in amazement: "Vahs iz dahs? Vahs iz dahs? Aza min matzav? Geit glaiach tzum dahkter!" (What is this? What is this? Such a condition? Go immediately to a doctor!)

My father, who in recent months had felt pain in his wounded leg (from injuries suffered from his service in the Red Army during the Second World War), didn't tell anyone about it, not wanting to interfere with the wedding preparations. He was surprised by openly witnessing the Rebbe's *ruach ha'kodesh*, and thought to himself

that since he has neither medical insurance in Chutz LaAretz nor any cash to pay a doctor in New York, he would go to a doctor when he returned to Eretz Yisroel.

The Rebbe, reading my father's thoughts, turned to him again and demanded: "*Geit gleich tzum dahkter! Geit shoin – nach haint!*" (Go immediately to a doctor! Go already – today!)

The Rebbe entered his room, and shortly thereafter issued a note to the secretariat, instructing my father to go to Dr. Zeligson, considered the "court physician." After making a superficial examination, Dr. Zeligson immediately realized the severity of the situation, and referred him to a specialist, a Professor Redler. My parents came to meet with him accompanied by R. Yaakov Stambler, who joined them as an interpreter.

When my parents arrived at Professor Redler's office, he examined my father's leg and quickly noticed how serious things were, ordering an immediate x-ray. The results showed that the leg was totally blackened. "Even though you're not experts in x-rays, you can see for yourselves what the situation is," the professor said. "You have come at the very last moment, or even after it. The leg itself is totally infected and must be amputated. In addition, there's a distinct possibility that the infection has penetrated the bloodstream, and if so, there's nothing that can be done."

My parents suddenly realized how grave my father's condition was and they were stunned. For a moment, they didn't react. My mother spoke up first, and after she expressed her position against amputation, she made an insistent demand from the professor: "If the Rebbe sent us to you, surely you can help us!"

The professor, his patience growing thin, began to inquire: "Did the Rebbe make an x-ray?"

"No," my mother replied.

"Did the Rebbe at least instruct him to remove his shoes in order to see the leg?" When my mother responded again in the negative, the professor almost exploded: "*Then go to your Rebbe and let him treat you. I've made my examination, and I can't do a thing!*"

But my mother would not relent, and she began to explain things to the contrary: The fact that while he neither saw the leg nor heard anything about it, he still summoned us immediately to go to the doctor — and this is proof positive of the Rebbe's greatness and reliability. During the course of her explanation, she

spoke at length about the Rebbe's great powers and miracles.

The professor saw that he was faced with a "tough nut to crack," and so he gave in a little. "I can't decide right now on the type of treatment that can be used instead of amputation," he said. "Go home and come back in two weeks, and then we'll see what direction to take."

He gave my father a few medications merely as a way of showing "compassion," despite the fact he really didn't believe that they would do any good. He just did it to make my father feel better. In addition, he gave my father a stern warning that he shouldn't move from his bed whatsoever. "You should even limit going to the bathroom. Arrange to have your bed as close to there as possible," he cautioned. "When we're talking about such a serious infection, every movement

increases the germs in the bloodstream."

This was during the week of Slichos. My father had dreamed for years of spending Rosh HaShana in the Rebbe's court, and he simply would not pass up the opportunity of fulfilling, in the most complete sense, his avoda during the High Holidays. Therefore, after resting for a few days, as Rosh HaShana approached, he got out of bed and declared, "No matter what – I have nothing to lose. According to the laws of nature, there isn't much chance. If a miracle happens, it will



come in any case.” He went to the mikveh, and was even pushed as he heard the Rebbe’s t’kios. He wouldn’t even consider missing the farbrengen of the second day of Rosh HaShana 5731, and he was there in his place.

At the height of the farbrengen, the Rebbe suddenly turned in his direction, handed him a piece of the challa he had sliced, and promised him a bracha: “*Est, R. Zalman Leib, est – vet ir vern gezunt*” (Eat, R. Zalman Leib, eat and you’ll be healthy).

After Rosh HaShana, my parents went to see the professor again. The truth was that they were worried that he would notice that my father had not followed his instructions, and he would then refuse to take any responsibility for the consequences.

The professor took another x-ray, and when he received the results, he held the picture in his hands and examined it. Suddenly, he jumped up and began running back and forth, mumbling to himself the words “black,” “white.”

Suddenly, the professor turned to my mother and asked, “What did you do the last two weeks?”

“Nothing,” she replied.

“But look,” the professor said excitedly, “the first x-ray was totally black, and the second one is already pretty white. This is impossible!”

Only then did my mother understand why the doctor had been jumping – sheer enthusiasm. Her heart was filled with joy, as she said to the professor, “Of course, we went to the Lubavitcher Rebbe and he gave him his blessing.”

From that moment on, the professor did not allow low-ranking physicians to treat my father; he did everything himself. He gave the medications, dressed the bandages, applied various creams and ointments, until the leg was back to normal, and my parents could

return to Eretz Yisroel.

At the last visit at the professor’s office, he turned to my parents and asked, “Nu, you’re all ready to go. Do you know how much you owe me?”

My parents were silent. The professor gave an astronomical figure, and their souls nearly took flight. My mother began to explain that her husband is a rabbi in Israel, and their financial condition is not so great. When the professor heard this, he said, “Ah, he’s a rabbi in Israel? How much do you have?”

“Ten dollars,” my mother replied.

“That’s also good,” the professor said, and he took only ten dollars for his fee.

Before departing, my parents left him a picture of the Rebbe with the telephone number of the secretariat. In return, he gave them his calling card to give to the Rebbe.

When my parents went in for yechidus, the Rebbe inquired about the situation. After my parents told the Rebbe everything, the Rebbe asked, “And did you have money to pay?”

My mother told what had happened, and the Rebbe smiled, as if to say, “I know, I took care of that too.”

When my parents presented the professor’s calling card to the Rebbe, he turned it from side to side, as if he was looking for something. My parents were puzzled by this, however, they kept the matter to themselves.

After a few years, when they met the professor again, he told them: “I now know the Rebbe personally. Not long after you left, I suffered a massive heart attack, and was in very critical condition. I remembered the great Rebbe, and in my waning strength, I asked him for a blessing, mentioning what I had done for you on his orders. The bracha came, and I was

miraculously restored to my former self.”

My mother, of blessed memory, would say that when she heard the professor’s story, she thought that maybe this is what the Rebbe was looking for on the doctor’s calling card: Did he ask for a bracha, and did he indicate his name and his mother’s name?

“MAAMUD” FOR THE BACHURIM IN RUSSIA

This time period, after our departure from Russia, reminded me of another episode:

Shortly after we left Russia for Eretz Yisroel, I arrived in New York to begin my studies near the Rebbe MH”M at the central Yeshivas Tomchei T’mimim. After a while, I noticed that once a month, money would be collected from the bachurim. When I asked about the purpose of the collection, they told me that it was “*maamud*” money that the bachurim give to the Rebbe.

I thought to myself that if there is a matter so lofty and important that bachurim give from their own money to the Rebbe, serving as one of the ways to have his Kashrus to the Rebbe, it would be most appropriate to benefit from it, on the level of “one can act to benefit someone even without his knowledge and consent,” on behalf of those bachurim who have remained behind the Iron Curtain.

I put together a list of all the bachurim that I knew from the underground yeshiva in Samarkand and then some – about a hundred of them in all. Since I wanted to submit the list of names to the Rebbe in a proper and orderly manner, I went to R. Berel Cohen, who was a student in the yeshiva at the time, and asked him to type the list out for the Rebbe on his Hebrew typewriter. He promised to keep the matter secret, typing a new

letter to the Rebbe each month together with the entire list. In the letter, I asked the Rebbe to bless all the bachurim on the list with much success, and most importantly, a bracha that they come out of the “valley of tears.”

The hardest part of the project was to collect the maamud money. I felt that one dollar should be given for each bachur, and since there were one hundred names on the list, that meant that I had to collect one hundred dollars each month, a rather large sum of money in those days. Back then, you could rent an apartment for a month in Crown Heights for less than that!

Since I was determined to keep the project a secret, it was a bit difficult to raise money for an undisclosed purpose. However, I had the help of several people, including several bachurim, such as the chassid, R. Yehuda Leib Shapira. After much effort, I managed to collect one hundred dollars and submit the money with the list to the Rebbe.

The first time was on Erev Rosh Chodesh Elul 5728. The Rebbe received the list before going to the Ohel. When the Rebbe returned from the Ohel, we davened Mincha together with him. At the end of davening, the Rebbe suddenly turned around in my direction, and began to sing, “*Hoshia Es Amecha*.” This was the Rebbe’s answer to my letter.

Not long afterwards, the gates of Russia began to open, and within a few years, all those bachurim whose names appeared on the list with the maamud money had left the Soviet Union!

PURIM KATAN 5752 – A CALL TO CHANGE

In a sharp transition into American reality, we find some instructions in Avodas Hashem that can be learned from the current

election campaign for the Presidency of the United States:

One of the leading candidates in the race for the nomination of the Democratic Party for President of the United States is Barack Obama,

United States Senator from the State of Illinois. Obama’s campaign slogan is: “Change That We Can Believe In,” and this slogan has succeeded in drawing in millions of Americans who want change.

“You can see for yourselves,” the professor said. “You have come at the very last moment, or even after it. The leg itself is totally infected and must be amputated. In addition, there’s a distinct possibility that the infection has penetrated the bloodstream, and if so, there’s nothing that can be done...”



The chassid R. Zalman Leib Estulin a”h

Obama calls for a change in thinking, and the masses feel that this change is essential. Americans have a set way of thinking on a litany of subjects – from the economy to foreign affairs – and in all these areas, Obama is calling for a change in thinking and new directions.

We have also been called to change (*l'havdil!*). In the kuntres of Purim Katan 5752, the Rebbe called for an absolute change in thinking – not just the desire to attain one spiritual objective or another. The Rebbe states in the kuntres that a Jew must want only one thing: the revelation of G-d's Essence with the True and Complete Redemption.

As long as this revelation has not come about, we cannot remain calm. We must be in a state of “*kasis*,” absolutely crushed and shocked. Until then, we have had different objectives. Every mitzva was an objective. We had the objective of putting t'fillin on another Jew, and another objective to affix a mezuzah in Jewish homes, and the additional objective of kashering kitchens. When we have many small objectives, we expect many moments of contentment. We felt happy each time we achieved our goal – another Jew put on t'fillin, another Jew affixed a mezuzah, another Jew started eating kosher. Each time we put a circle around the goal once it had been reached, and this was a good reason for real satisfaction.

Now, the Rebbe calls upon us to change our thought pattern, demanding that we place one objective before our eyes: the revelation of *Atzmus*. Everything that until now was considered the ends has suddenly – to a certain extent – turned into the means. If you put t'fillin on another Jew, you have advanced in the direction of the objective, but you have absolutely not achieved the goal.

Thus, since you haven't reached the objective, you can't rest on your laurels with a sense of pride pleasure after you've affixed a mezuzah on another Jewish home. Because while you have carried out another great and lofty purpose, nevertheless, Moshiach has not yet been revealed, and you are still very far from your objective.

When we combine the central point of Kuntres Purim Katan 5752 (that the only objective is the revelation of Moshiach) with the central point of the Rebbe's sicha before the 5752 International Shluchim Conference (that the avoda of shlichus is to greet Moshiach, and all details must be instilled with this point), we understand how deep the change the Rebbe brought about in the outlook of shlichus of every Jew in this physical world.

CHANGE IS HARD TO IMPLEMENT

It's easy to write about change, but it's difficult to implement it – very difficult. We can attest to the fact that at the beginning of the maamer, the Rebbe speaks about the avoda of self-sacrifice that was demanded from the previous generation, and the unique strengths received from the leader of the previous generation – the Rebbe Rayatz. The Rebbe continues to speak about the avoda in our generation – to take constant action towards the one and only objective: the revelation of Moshiach Tzidkeinu and the revelation of G-d's Essence in the world. For this purpose, the Rebbe says, we have also received strengths from the leader of the generation.

In other words, the same degree of difficulty that existed in the avoda of self-sacrifice during the previous generation exists in the avoda placed at our doorstep. However, similar to the previous generation that received

strength from the Rebbe Rayatz for this purpose, we have received strength from the Rebbe in the fulfillment of our role.

It is no wonder that just as the Rebbe Rayatz gathered ten Jews prior to his departure from Russia and made them take an oath that they will serve with complete self-sacrifice, the Rebbe also requested that we find ten stubborn Jews who will neither rest nor sit quietly until the actual revelation of Melech HaMoshiach.

As with those ten chassidim that the Rebbe Rayatz made swear that they would go according to his path with absolute self-sacrifice, so too self-sacrifice has been demanded from us. We must place all of our personal wishes on the side, even those of a fervent and spiritual nature, and devote ourselves only to one single purpose – greeting Moshiach Tzidkeinu.

However, as the Rebbe emphasizes throughout the kuntres, we have received unique strength from the leader of the generation to fulfill these demands. Furthermore, since this is demanded from our generation, we have surely been given all the necessary powers to achieve this objective, and we have an obligation to utilize them.

THE DIFFERENCE BETWEEN “YOUR SERVANT” AND “YOUR PROPHET”

The Rambam writes regarding the faith in the coming of Moshiach, “In the words of the Prophets, the matter requires no proof, as all the s'farim are filled with this matter.” On this point, the Rebbe once asked: How it is possible to say that “all the s'farim are filled with this matter,” when most of the Books of the Prophets deal with various events that have no connection to the days of

Moshiach? The Rebbe explains that when we deeply contemplate the matter, we see that in fact “all the s’farim are filled with this matter.”

When we try to live with Moshiach, searching for the connection to Moshiach in everything, it is possible to find the Redemption even in the ritual order of the sacrifices that we recite each day before Shacharis:

I recently noticed a most interesting variance in the prayer liturgy: The “*Yehi Ratson*” before the section on the daily burnt offering concludes with the words, “as You have written for us in Your Torah, through Moshe **Your servant** in Your glorious Name, as it is said.” On the following page, the preface to the section on the incense offering concludes with the words, “as You have commanded them through Moshe **Your prophet**, as it is written in Your Torah.”



Since the prayer liturgy is extremely precise, there surely must be significant meaning to the difference between “Your servant” and “Your prophet”:

The daily burnt offering is designed to atone for the sins of the Jewish People. In order to atone for our sins, we mention Moshe with the title “Moshe Your servant,” since the servant of the king can approach the king directly. As the Gemara states (Brachos 34b): “Rabbi Chanina ben Dosa came to study Torah under Rabbi Yochanan ben Zakai, when Rabbi Yochanan ben Zakai’s child fell ill. Said Rabbi Yochanan to Rabbi Chanina: Chanina, my son, pray for mercy for [my child], that he may live. Rabbi Chanina placed his head between his knees and prayed, and the child lived. Said Rabbi Yochanan ben Zakai: Had the son of Zakai rammed his head between his knees all day, they still would not have been merciful toward him. Asked his wife: Is Chanina greater than you? Said Rabbi Yochanan to her: No, but he is like a servant of the king (who enters into the king’s presence all the time, without special permission), while I am like a minister of the king (who sees the king only by appointment, when the occasion warrants).”

In contrast, the incense is designed to connect and unite the Jewish People with G-d in a more inner fashion. As the Rebbe writes in the sicha from Shabbos Parshas Tetzaveh 5752, the *korbanos* (sacrifices) bring about the *kiruv* (closeness) to G-d, whereas the *k’tores* (incense) makes (not only the closeness, but more than that) the *kishur* and *chibbur* (connection and joining – the word “*k’tores*” is derived from “*kishur*” (knot), meaning “*chibbur*” (bound together)), to the point that they become as one entity, as in the language of the Zohar, “I am

attached to G-d with one connection.” On a deeper level, the Rebbe writes later in the sicha that “the altar of the incense emphasizes the connection of the Jewish People with G-d from the aspect of the essence of the soul, the level of *yechida*.” In order to unite the Jewish People with G-d on such a lofty level, there is a need for the level of “Moshe Your prophet,” as specifically someone who can truly see, a prophet, is able to connect Jews with G-d on such a high level.

As with the revelation of the level of *yechida*, the announcement of the Redemption and preparing the world to greet Moshiach also has a specific need for prophecy. We see this in the prayer liturgy a few sections earlier: “Fulfill for us, Hashem our G-d, what you promised us through Tz’fania **Your prophet** (*chozach* – *seer*)...” We see from this that when we’re talking about matters pertaining to the Redemption – there is a need for vision, seeing.

Perhaps this is the reason why the Rebbe demanded so many times that we should open our eyes. The Rebbe wants us to proclaim to the world the announcement of the Redemption and prepare the world to greet Moshiach Tzidkeinu. It turns out that in order to carry out the holy *shlichus* of the Redemption, there’s a need to see – plain and simple. When we rise above the hiding and concealment, and we see the true reality, as revealed in the sichos of the Rebbe MH”M – that the world is already prepared for the Redemption, and the table is even all set with the Shor HaBar and the Leviasan – it then makes it much easier to carry out our mission and proclaim to the whole world the announcement of the Redemption.

*Yechi Adoneinu Moreinu
v’Rabbeinu melech HaMoshiach
l’olam va’ed!*

SPECIAL MOMENTS ON CHAF-VAV ADAR I 5752

Sunday, Chaf-Vav Adar I 5752, 16 years ago, was the last Sunday that the Rebbe gave out dollars for tz'daka. Thousands of people passed by the Rebbe that day. Nobody knew this was the last time and many people recall that day with nostalgia.

WHY FOUR DOLLARS?

26 Adar I 5752. Early Sunday morning the annual conference of Israel Bonds in New York ended and those who had come from around the world packed their bags for their return home. Rabbi Shmuel Butman, director of Tzach, was in close contact with the leaders of Israel Bonds and he suggested that they come to see the Rebbe and receive his blessing.

A yellow bus brought a group of about fifty men and women to Crown Heights. Time was short and the line was long. It was

afternoon and R' Butman arranged for them to see the Rebbe right away.

Among those present was Mrs. Yardena Henig-Stockhammer, an old-time activist for Israel Bonds. A few months earlier she had married Ari Stockhammer, whom she met through her work.

Yardena waited to see the Rebbe and when she passed by she asked for a bracha for a happy life together with her new husband. The Rebbe smiled and gave her a dollar, gave another dollar to her husband, and then gave Yardena another four

dollars! Why did she receive these extra dollars? Nobody knew.

Yardena, who is a famous lawyer in Toronto now, didn't think about it too much. She thanked the Rebbe, put the dollars away, and went to Kennedy Airport for her flight back to Toronto.

Years went by and the Henig-Stockhammers bought a house in Thornhill, where there is a big Chabad house run by Rabbi Mendel Kaplan. Even though Yardena was not religious, she began going to the Chabad shul on Shabbos and holidays.

The Henig-Stockhammer family grew with the births of their three children. Everything was fine as the children grew up and Ari ran a successful accounting firm and Yardena ran a legal practice. They were busy and successful.

Yardena was expecting another child, but the doctors and friends of the family didn't think this was a good idea considering her age. At one of the routine prenatal visits, her doctor recommended amniocentesis to see whether the fetus was healthy. He told her that this was a common test and if the results were unfavorable, she could abort the baby, r"l.

Yardena didn't like this idea so she visited other doctors hoping to hear that the test wasn't necessary. She wanted to give birth in the most natural way, without unnecessary tests and medical intervention.

The doctor wanted to know her decision and Yardena promised to give him an answer right after Shabbos. After discussing it with her husband, she decided to consult with R' Kaplan.

Shabbos morning she arrived at shul earlier than usual, but to her disappointment, she found

out that the rabbi wasn't there that Shabbos. His replacement was his father-in-law, Rabbi Zalman Aharon Grossbaum. Yardena was beside herself. She had said she would give an answer right after Shabbos, but the rabbi wasn't there.

The gabbai asked R'

Grossbaum to give the usual speech between the reading of the Torah and Musaf. R' Grossbaum said a sicha of the Rebbe on that week's Torah portion. He kept repeating the words, "the Rebbe," and Yardena, who was listening carefully, felt goose bumps. She said to herself: the Rebbe already

gave us his answer!

Yardena motioned to her husband from the women's section to meet her in the hall. Yardena, who was in a highly emotional state, said to Ari, "When we visited the Lubavitcher Rebbe about ten years ago, he gave me an extra four dollars.

SNIPPETS FROM "DOLLARS" ON 26 ADAR I 5752

From Yoman MiBeis Chayeinu

YOU MUST CHOOSE MOSHE HIS SERVANT

Rabbi Groner introduced the deputy minister, Rabbi Shmuel Shmelke Halpert.

Shmuel Shmelke Halpert: In the previous elections, Chabad helped Agudas Yisroel a lot and it was a big victory, and with this victory they did a lot for Judaism, Shabbos observance, strengthening religion and mosdos Torah. All this is not yet in the bank and this needs Heavenly assistance and a blessing.

The Rebbe: You probably know that being happy with one's lot is a very good thing, whereas in matters of fear of Heaven and matters of a religious party, being happy with one's lot is one of the biggest deficiencies, and one can think it is possible to go to sleep... Hashem should give you success that it should be "he wants 200," and then when he has 200, you will want not only another 100 but double...

S.H.: I asked for a bracha for success in the elections.

Rebbe: Until the elections you have many other problems.

S.H.: There are three months.

Rebbe: It will be more. In any case, the point is that by the elections you need to choose Moshe, His servant along with Toras Moshe, together with the mitzvos of Moshe, then you will preclude many worries since Hashem will take upon Himself the spreading of Judaism even more than Jews spread Judaism. It should be with blessing and success.

OUR CUSTOM

To someone who asked for a bracha for a shidduch for his daughter, the Rebbe said: Give tz'daka for her.



The deputy minister
Rabbi S. Halpert

She probably gives tz'daka before lighting candles, as is customary, and bli neder, it's a proper thing for her to do too. Our custom is to do this from the age of three. In any case, she is past bas mitzva.

Regarding a shidduch, she should give tz'daka before lighting candles and they should be long and healthy years and a good shidduch soon.

FOR THE PICTURE

Among the guests were those who publicized the Rebbe's message of "behold, Moshiach comes" — owners of a billboard company who filled Eretz Yisroel with signs that said, "Prepare for the Coming of Moshiach." They came with Sholom Lebenhartz and they gave the Rebbe a large picture of this sign, in a frame, as a gift.

The Rebbe blessed them and after asking, "Is this for me?" he gave them another dollar "for the picture."

FOR THE BEIS HA'MIKDASH

To Rabbi Yehuda Keller: Blessing and success.

The Rebbe gave his son, Yosef Yitzchok another dollar and said: For the Beis HaMikdash.

ASK YOUR HUSBAND

The Rebbe gave a dollar to the wife of Rabbi Lavnoni, "for your husband." She asked for a bracha for someone and the Rebbe said: May you merit to soon see the Beis HaMikdash and ask your husband whether everything is correct...

To their son, who gave the Rebbe a book, he said: blessing and success, it should be in a good time, good news.

WHY MOSHIACH?

Rabbi Krinsky introduced a journalist who asked the Rebbe what his message is for the world. The Rebbe answered (in English): That Moshiach is coming. He is not only coming, he is on his way.

These dollars are for our three children and one on the way. The Rebbe gave us his blessing for the fourth child. I am positive that we don't need to do the test!"

Yardena likes to tell this story. On one occasion when she publicly told the story she said, "The Rebbe knew about the fourth baby, about the difficulties we would encounter, and he gave us four dollars. The Rebbe was with me that Shabbos. We owe our fourth child, who brings us such joy, to the Rebbe."

THE FRENCH DELEGATION

Rabbi Yosef Yitzchok Pevsner, shliach in Paris, relates:

The Rebbe called 5749 the "Shnas HaBinyan" (Year of Construction). On 17 Elul 5748, the Rebbe attended a cornerstone laying ceremony for 770. On 19 Elul the Rebbe designated 5749 as Shnas HaBinyan and asked that more private homes be built, and that of course, Chabad houses and other communal buildings should be built.

Chassidim got caught up in the excitement, especially shluchim and directors of mosdos. This was a golden opportunity that many hoped for, an opportunity that contained blessings for outstanding success!

We in France decided to have a building built for all the Sinai Lubavitch schools. We prepared a blueprint and took a delegation of donors to the Rebbe to submit the plans.

The building was ready by Tishrei 5752. Throughout the time it took to construct the building, the Rebbe had taken an active part with instructions and actual help. A large group of donors and those involved in the building went for Shabbos, Parshas VaYakhel 5752, led by my

father, Rabbi Hillel Pevsner. The purpose of our trip was to present the Rebbe with the keys to the new building.

Giving the keys is not merely symbolic but a serious act that transfers ownership of the building to the Rebbe so that he is the balabus. In order to demonstrate how we accepted the Rebbe as the owner, we brought him the actual keys to the building, not just a decorative, ceremonial key. The idea was that the Rebbe could actually come to the building, put the key in the keyhole and enter. The truth is though, that the Rebbe doesn't need a key, since the building is never closed!

Sunday, 26 Adar I, 5752. None of us in the French delegation imagined how we would long for days like those. Our presence was felt in 770, as

The Rebbe took the key and with a smile he said: Immediately start building a new building!

the presence of French guests is always apparent, especially when they are there for such a joyous occasion.

We had a dinner and we participated in the Rebbe's t'fillos and farbrengen on Shabbos, and it was all with the chayus typical of French Chassidim. But the highlight of our trip was still ahead of us – Sunday, when the Rebbe gave out dollars for tz'daka. That is when we planned



The producers of the signs in Hebrew "Prepare for the Coming of Moshiach" that flooded Eretz Yisroel at that time, receiving a dollar from the Rebbe

“When we visited the Lubavitcher Rebbe about ten years ago, he gave me an extra four dollars. These dollars are for our three children and one on the way. The Rebbe gave us his blessing for the fourth child. I am positive that we don’t need to do the test!”

on presenting the keys, at which time the Rebbe would be transformed from an advisor and supporter, to the owner of the magnificent building.

Our group, which numbered about one hundred people, stood in two separate groups. The reason was simple. Some of them had to return to France that day, so they went first with my father. In the first group was a dear man by the name of Rabbi Yehuda Asaf, whose specialties are mosdos chinuch and the study of Rambam.

When he passed by the Rebbe, the Rebbe told him that the Rambam would sign his letters in several ways (depending on the contents of the letter). This was a direct reference to R’ Asaf’s involvement with the study of Rambam, without his ever having

spoken to the Rebbe before!

When my father heard the Rebbe’s comment he said that R’ Asaf was a big donor. He said this in Yiddish and the Rebbe did not react. My father repeated it in Hebrew and once again, the Rebbe did not react. My father repeated it a third time. This time, the Rebbe said: You are repeating it so many times that he will think that he gave enough already. He needs to give more!

The first group went by the Rebbe and all received dollars and blessings and went back to France. The second group passed by the Rebbe towards the end of the dollar distribution. It was no longer possible to introduce people personally. The time had come to present the key. “I give the Rebbe ownership of the building and all that pertains to it and is within it.”

The Rebbe took the key and with a smile he said: Immediately start building a new building!

We did not understand why the Rebbe did not allow us to rest a bit and enjoy the results of our work. And what did we need another building for anyway? We still had the old caravans that we had recently vacated and they were still usable. When we felt the need to expand, we could build. Why should we build right away? We understood the Rebbe later on, however, when the caravans were destroyed by fire. Baruch Hashem, they were empty, thanks to the Rebbe’s instruction.

On Monday, Chaf-Zayin Adar, some of the group had already left. Those who remained continued to enjoy 770 for davening and learning. There were some things that happened that day that were connected to us directly and moved us tremendously, especially when

you consider the upheavals that we (and the entire world) experienced later that day. We heard that the Rebbe took particular interest in the model of the school that we had brought previously, and that he had taken all the notes from the French group to the Ohel when he went.

The memories and what happened later, we took home with us to France, and we hurried to fulfill the Rebbe’s instruction from the day before. We celebrated the laying of the cornerstone for Heichal Menachem in 5754 and the Chanukas HaBayis of the new building was held in Tishrei 5756.

“THIS IS FOR THE LOVE”

Rabbi Yossi Jacobson relates:

I was a bachur back on Sunday, 26 Adar, and I was supposed to fly to Eretz Yisroel. Before the flight, I went for dollars to get a bracha from the Rebbe. I stood in line for an hour. In front of me was a girl about six-seven years old who was clearly not a Lubavitcher, but when she received a dollar from the Rebbe she said, “I love you,” to the Rebbe.

The secretaries were taken aback and I was curious to see how the Rebbe would react. The Rebbe smiled in a way that I had never seen before, whether at farbrengens or other occasions. His face just lit up. The girl had moved on but the Rebbe called her back, gave her another dollar, and said, “This is for the love.”

Those were the last words that I heard from the Rebbe. They echo in my ears until this very day as words that personified for me the tremendous Ahavas Yisroel of the Rebbe.



Rabbi Lavnoni describes the day he presented the model to the Rebbe at dollars on 26 Adar I 5752:

I presented the model to the Rebbe. He looked at it for a few seconds and then asked where the ramp for the altar was. I showed the Rebbe the ramp and after the Rebbe leaned over a bit to examine it, he asked: Does it need to be bigger?

I immediately realized that there was a problem. Afterwards, I checked it out and realized that the Rebbe had noticed a problem with the ramp that was all of a few millimeters in size! I myself, who had worked on the model so intensely, hadn't noticed my mistake, but it took the Rebbe just seconds to discern it. Of course, I immediately fixed it.

I began to explain to the Rebbe about the size of the ramps of the two altars and the Rebbe said: You probably measured. It should be in a good way and with

THE REBBE NOTICED A MISTAKE

Many artists have built models of the Beis HaMikdash. One of them is Rabbi Dov Lavnoni of Yerushalayim, who built a model of the Beis HaMikdash according to the Rambam. He was busy with this even back in Czechoslovakia as a child, and he loved to look at pictures of the Beis HaMikdash that appeared in books.

One day he decided to realize his dream and build his own model. It entailed four years of work that he did in consultation with rabbanim. Unlike most models, Rabbi Lavnoni's model follows the Rambam. The reason (even though it is especially hard to build it this way) is because of the Rebbe's special regard for the Rambam.



Rabbi Mordechai Nachimovsky at dollars on 26 Adar I 5752

great success, to quickly succeed in seeing it in the third Beis HaMikdash.

Then the Rebbe blessed me three times that I should see the third Beis HaMikdash.

PERSONAL INVITATION

Rabbi Mordechai Nachimovsky, a rav in Cholon, relates:

In Adar I 5752 I saw the Rebbe several times in a vision, standing facing me. Since this vision repeated itself, I thought into it and felt that the Rebbe was saying I should go to see him. I bought a ticket and arrived in New York on Friday, 24 Adar I

5752. I circumcised my nephew in Flatbush and went to 770 for Shabbos.

At the farbrengen Shabbos afternoon I sat behind the Rebbe and on Sunday I went for dollars. Rabbi Kuti Rapp introduced me to the Rebbe as the one in charge of the mikvaos department of the rabbanut of Cholon, and someone who is very active in family purity and very involved with new immigrants.

The Rebbe gave me a dollar and said, "blessing and success," gave me another dollar and said, "special success with the new immigrants, good news," and gave me a third dollar and said, "much success, good news."

Shabbos and Sunday had passed and I didn't understand why the Rebbe had wanted me to go to him. The next day, Monday afternoon, the Rebbe left 770 for the Ohel. I waited on the side with other people and saw the Rebbe give out coins to children for tz'daka and then wave goodbye. A few hours later, we heard the news that the Rebbe did not feel well, and only later did we find out what had really happened.

Then I understood that the Rebbe wanted me to go see him in order for him to give me the kochos to carry on. Why did I merit this? I don't know.

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NO LONGER JUST A CHABAD CUSTOM

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.



Getting to the heart of the matter of hanging the Rebbe’s picture, Rabbi Chaim Yosef Dovid Azulai (the Chida) writes in his seifer *Midbar Kadmus* about the value of a picture: When a person pictures a form of holiness in his mind, it is

enhanced through his intellect. This is what R. Abba said (Parshas Mishpatim, 123b) about how the form of Rabbi Shimon **appeared drawn before him**, and he would thereby attain great success (I saw him as in a dream...I saw his image appearing before me). This is the esoteric reason why our Sages, of blessed memory, said that a person must greet his rav on the festival...and similarly, the Ari, of blessed memory, wrote that when someone encounters difficulties in a

matter of Torah, he should imagine his rav in his mind, and this will enable him to understand the matter. The *Toras HaChida* states in the name of the Arizal (Parshas Truma, sec. 33): “One who wishes to succeed in his studies and understand should form an image of his rav in his mind, thereby opening for him the gates of his light.” (It is further known from the Chafetz Chaim, of blessed memory, that he would hold a picture of the tzaddik, R. Nachumke of Horodna, of blessed memory, and he would gaze upon the picture and **look at it each day.**)

Furthermore, in the seifer *Palgei Mayim* (6b. printed in Venice, 5368), the gaon Rabbi Avtalyon, son of the gaon Rabbi Shlomo of Konsivala, writes: “For I was the

first who requested to place a picture of the gaon, our teacher, Rabbi Shmuel Yehuda Katzenelebogen, of blessed memory (who was his rav) before me, and that I took it with me and placed it in my beis midrash to fulfill what is said, “**And your eyes shall see your teacher.**”

In the Talmudic discussions in s’farim on the matter of making portraits of people (see *Y’aros D’vash*, Drush 2, *Pis’chei T’shuva L’Shulchan Aruch Yore Deia* 141:107, etc.), the Ben Ish Chai has already ruled (Year 2, Parshas Massei) that copied pictures (not in *tzeva bolet*) pose no problem. The Yavetz, of blessed memory, printed a picture of himself at the beginning of his seifer *Lechem Shamayim*, even though in his seifer *Shaalas*

“Seeing the picture of a holy man gives strength to walk in the path of Torah and mitzvos.”

Yavetz (1:101), he testifies to how his father, the Chacham Tzvi, was extremely careful regarding this matter.

The Rebbe shlita's holy opinion on this subject is well-known and has been publicized in many of his letters: In *Igros Kodesh*, Vol. 3, pg. 81, the Rebbe sends the Rebbe Rayatz's picture, bringing the Gemara (Sota 36b) that states how Yosef HaTzaddik was saved from

sin when his father's image appeared before him, explaining: “Seeing the picture of a holy man gives strength to walk in the path of Torah and mitzvos.” In Vol. 12, pg. 266: “And the picture of my revered teacher and father-in-law, the Rebbe, should be nearby him...and then even the slightest contemplation will remove all fear from him.” There is further publicized the answer submitted in handwriting: “Look upon the picture of my revered teacher and father-in-law, the Rebbe, when there is a feeling of weakness of will, and you will remember that he too is a **true** shepherd of Israel. Look upon it then and it will help in all the aforementioned.” In the preface of this seifer, we quoted from *Igros Kodesh*, Vol. 18, pg. 458, on the concept of “**he went after**, etc., since it has gone forth from the mouth of Rav” [i.e., Rava would

deliberately seek out a hadas that is ruled to be kosher according to a leniency of Rav Kahana], as this concept also has relevance “in relation to images of people taken through **photography**, which we have seen used by our Rebbeim.”

Furthermore, one can say that even this concept is one of the many customs where Chabad has been imitated by certain religious circles, and now everyone has adopted this custom, as the pictures of Torah and chassidic giants hang in every home, and are collected by Talmud Torah students, etc. Thus, everyone has managed to forget that only a few years ago, Lubavitcher chassidim had to “apologize” for their peculiar custom, **explaining that it's not avoda zara** *r l*. Similarly, we find in other concepts that with G-d's help, the day will not be long in coming that all Chabad customs will be the inheritance of all.

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ב"ה

A DAILY DOSE OF MOSHIACH & GEULA

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

23 ADAR I: WE NEED SELF-SACRIFICE TO BRING MOSHIACH

There is a recently reprinted letter of the “Minchas Eliezer,” where he writes explicitly and unambiguously that we need self-sacrifice for Moshiach Tzidkeinu to come, and this self-sacrifice is derived from the self-sacrifice for the three matters regarding which it is said, “Be killed and do not transgress.”

(Shabbos Parshas Mikeitz 5744)

24 ADAR I: THERE WILL BE A CONTINUATION IN THE REDEMPTION TO WHAT WAS DECIDED IN THESE TIMES

Even after Moshiach comes, there will remain a continuation from the Torah and Divine service (and the good resolutions) in the time of the Exile, as is known in the explanations of the saying of our Sages, of blessed memory (P’sachim 50a), “Fortunate is he who comes here and his learning is in his hand.” The preparation and tool for the revelations and the avoda in Gan Eden, and subsequently in the Redemption, is through, “his learning is in his hand,” the majority of which is connected with the time and place of the Exile. Thus, we take the Torah into Gan Eden and the Future to Come (even though Gan Eden and certainly the Redemption are the opposite of the Exile).

Similarly, we find regarding the overall service in these times: “this ultimate perfection of the days of Moshiach and the Resurrection of the Dead, etc., depends upon our actions and avoda throughout the Exile” (*Tanya*, beg. of Chapter 37).

(Shabbos Parshas D’varim 5751)

25 ADAR I: AN “INSINCERE” STUDENT CAN NOT ENTER THE BEIS MIDRASH

The Gemara relates (Brachos 28a) that on the day that Rabbi Eliezer ben Azarya became the nasi, they removed the guard at the entrance and gave permission to the students to enter, for Rabban Gamliel had proclaimed and said that any student who was insincere (literally, whose inside was not as his outside) could not enter the beis midrash, and on that day, many benches were added (four hundred or seven hundred).

Rabban Gamliel’s order of conduct resembled the Future to Come, when “I will make pass the spirit of impurity from the earth,” “no insincere student can enter the beis midrash,” for from the aspect of the level of holiness in the Future to Come, there is no room for a concept to the contrary (according to Rabbi Shammai’s conduct of “self-appraisal”).

(Shabbos Parshas Shmos 5752)

26 ADAR I: THE ANNOUNCEMENT OF THE REDEMPTION – MOSHIACH IS ALREADY ON HIS WAY

At a Sunday dollars distribution, one of the secretaries of the Rebbe shlita MH”M presented a journalist, who asked the Rebbe for his message to the whole world.

The Rebbe shlita replied: Publicize in your newspapers that not only is Moshiach about to come; he is already on his way.

(26 Adar I 5752)

27 ADAR I: THE TEST OF ELIJAHU AND THE PROPHETS OF BAAL WILL RETURN PRIOR TO THE COMPLETE REDEMPTION

Before the True and Complete Redemption there will be a return of that “trial” that Eliyahu HaNavi made on Mt. Carmel, when he said to the entire Jewish People that had gathered together: “How much longer will you waver between two ideas? If Hashem is G-d, go after Him, and if (*ch”v*) the Baal, go after him” (Melachim Alef 18:21).

In the end, despite all the trickery of the prophets of Baal, the fire did not descend for them, whereas the fire did descend from Heaven for the side of holiness: “And the fire of G-d descended and consumed the burnt offerings...And all the people saw and fell on their faces, and they said, ‘Hashem is G-d, Hashem is G-d!’”

Leading up to the Redemption, this story will repeat itself, but with one difference: The fire will descend specifically upon the side of the prophets of Baal, on the side of those who claim towards the Prophet that he is “the one who brings trouble upon Israel,” as is related there, and not on the side of holiness.

This will be the final test and trial of the Jewish People, and despite all this, they will not be confused and they will not go, *ch”v*, after “Baal,” rather they will proclaim together, out of a sense of steadfast faith and complete trust, “Hashem is G-d, Hashem is G-d!”

(excerpts from a yechidus, as told by Rabbi Aharon Dov Halperin)

28 ADAR I: THERE WILL BE NO NEED FOR FASTING TO BRING THE REDEMPTION

In reply to a suggestion to establish a fast to hasten the Redemption, and to the question as to whether it would be appropriate, the Rebbe shlita said:

“The Chabad approach is not to cause sorrow to Jews with fasts and the like (except when the situation mandates it and there is absolutely no alternative), totally unlike this situation. I will mention it at the *Tzion*.”

(Beis Chayeinu #85)

29 ADAR I: THE FIRST RED HEIFER AND THE LAST

The ashes of the first red heifer made by Moshe remain as a “reminder” until the tenth heifer, which Melech HaMoshiach will make (see Rambam, Hilchos Para Aduma, end of Chapter 3).

This heifer [the red heifer of Moshe Rabbeinu] exists forever. From it, all the heifers are sanctified, and its ashes are hidden as “a continual reminder” for the future (BaMidbar 19 and the commentary of the Razo).

(excerpt from a sicha of the Rebbe shlita)

THE REBBE SAID: I AM MORE THAN SATISFIED

By Rabbi Hillel Zaltzman

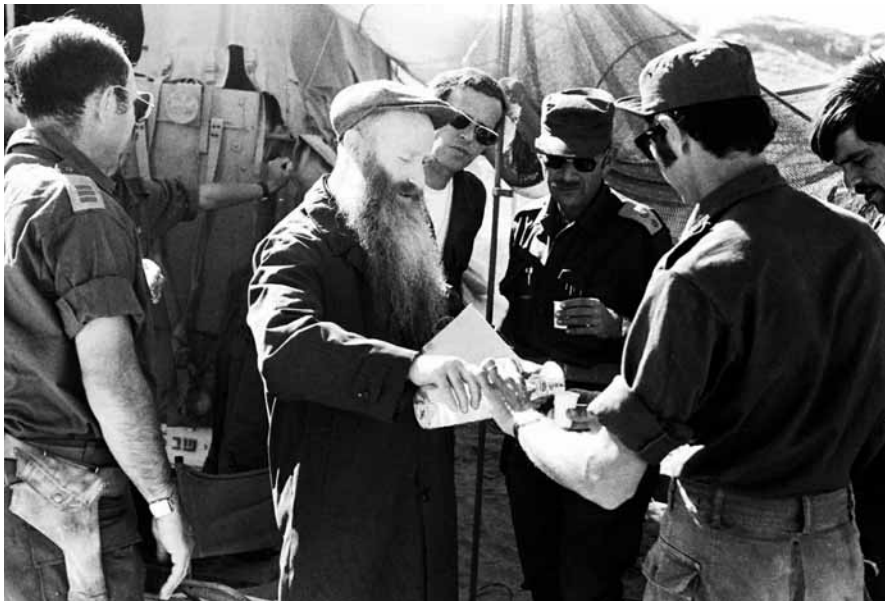
Prepared for publication by Avrohom Reinitz

*“Does the KGB know the name Chamah?” asked the Rebbe. When Moshe Nisselevitz answered that only a few of the members of the organization knew of the name, the Rebbe said, “Continue to use the name Chamah, and there is no need to operate under the name of Chabad.” * The Rebbe was especially fond of Chamah and continued to send monthly support. * This chapter is about the founding of Chamah, R’ Moshe’s yechidus with the Rebbe, and the Rebbe’s involvement with Chamah. * Part 4 of a series on Chamah.*

When we came from Samarkand to Eretz Yisroel, we felt like someone who had fallen off the moon. We were utterly confused by life around us. When we were in

Yerushalayim, we gawked at the shtraimlach, white socks, and other chareidi styles of dress. We knew nothing about different types of groups and had no idea how to interact with people.





R' Moshe Nisselevitz reaching out to soldiers

However, we had a strong desire and lots of energy to work with our fellow Russian immigrants, who came at that time in the thousands. They needed spiritual guidance after three generations of disconnection from Judaism.

Although in Samarkand we were primarily involved in chinuch, we thought that in Eretz Yisroel, which was full of yeshivos and religious schools, that wouldn't be necessary. We were new immigrants and didn't know what ignorance prevailed in the public schools, and how important it was to make sure that immigrant children received a Jewish education.



This is why we thought we had to bring the Chabad outreach work directly to the immigrants. Similar to the “Evenings with Chabad” that we did at the kibbutzim, we held “Evenings with Chabad,” Shabbatons, and seminars at absorption centers, as well as shiurim and inspirational talks with immigrants. In addition, we set up libraries at the absorption centers with s’farim written in Russian.

We organized a convention for intellectuals in Tel Aviv. We brought immigrant academics, along with religious scientists with world renowned reputations, to show the unity between Torah and science. We were able to bring hundreds of respected people to the convention, including Professor Alvin Radkowsky, one of the scientists who worked on America’s nuclear submarine and a religious Jew; Professor Alexander Zarchi, a religious Jew who is one of the pioneers in ocean water desalination; Professor Zev Lev, a renowned chemist from Tel Aviv University; and Professor Berger-Barzilai, who was Lenin’s agent to spread communist ideas in the Middle East, and later thrown into jail by the communists when he returned to Russia. When he was miraculously freed from jail ten years later, he became religious and occupied an important position among Israeli politicians.

R’ Berke Wolf a”h, who was the Chabad spokesman, said: I paid a visit to see what the Russian Chabadniks have created and I have to admit that it blew my mind. I have never seen such a terrific and successful organization.

I was immediately drawn into this work upon my arrival to Eretz Yisroel.

RABBI CHADAKOV ON THE LINE

A few weeks after my arrival in



R’ Moshe Nisselevitz in a classroom of Chamah

Eretz Yisroel, we were working in Chamah’s offices on a new project when the phone rang. R’ Moshe Nisselevitz answered the phone and after he listened a bit, I could see that he was very agitated. He

motioned to me to take the receiver from him.

I took it and heard an unfamiliar voice saying, “This is a call from the *mazkirus* (secretariat).” I had no idea what that meant and I asked,

YOU ARE CHABAD AND THE MOSAD IS CHABAD AND THE WORKERS ARE LUBAVITCHERS!

When some people in Eretz Yisroel made a fuss about our not working under the name of Chabad, I consulted with the secretaries, including Rabbi Chadakov, and they all said the same thing. Since the Rebbe said there was no reason to operate under the name of Chabad, this was clearly what the Rebbe wanted and there was no reason to ask again.

But the complaints did not stop and in Tishrei 5733, when R’ Moshe had yechidus, he discussed it with the Rebbe. The Rebbe raised his hands and asked: Who told you that? You are Chabad and the mosad is Chabad and the workers are Lubavitchers!

The Rebbe reminded him: I give you \$1000 a month! The Rebbe immediately said: But don’t advertise that because then others will want too... (In the late 80’s the Rebbe began to send \$1000 to shluchim and mosdos once in a while, but we were among the only mosdos that received **monthly** support back in the 70’s, and it was a large amount for those days.)

R’ Moshe asked: Perhaps the time has come to operate officially as Chabad. The Rebbe answered: For a number of reasons it is better not to use the name of Chabad. First of all, you fundraise and will continue to fundraise, and it is better that you don’t use the name Chabad. Furthermore, you are successful and will be even more successful!

When he asked whether we had made arrangements for ten children, and I answered no to that too, he was quiet for a few moments. At the other end of the line I could hear the Rebbe whispering something and then R' Chadakov said: Nu, then what are you doing?...

“Which mazkirus?” The answer was, “The Rebbe’s mazkirus. Rabbi Chadakov wants to speak to you.” It was R’ Binyamin Klein who spoke to me at first.

I remembered having seen Rabbi Chadakov’s name and his position with the Rebbe. It was when I had been able to bring a copy of *HaYom Yom* from Moscow, at the conclusion of which appeared a list of the activities of Merkos L’Inyonei Chinuch. Beneath the name of the Rebbe was the name of the director, Rabbi C.M.I. Chadakov.

I became very nervous and I listened quietly to Rabbi Chadakov. I had the feeling that the Rebbe was on the line because during the conversation I heard the Rebbe’s voice several times as he whispered to Rabbi Chadakov and guided him.

Rabbi Chadakov said: You have been working for three months already in Eretz Yisroel (R’ Moshe had arrived a few months before me, and had begun working). What exactly are you doing?

I said: We hold “Evenings with Chabad,” organize gatherings, shiurim, Shabbatons, and speak with immigrants to encourage them to keep Torah and mitzvos, etc.

Rabbi Chadakov asked me: Have you arranged for children to attend school? I said, no. He asked me: Have you arranged for 100 children to attend school? I said, no. Rabbi Chadakov said: Did you arrange for 50? I said, no. Did you arrange for 40? No, I said.

He kept asking and I kept answering, no. He was down to ten children. At that point, I remembered the conversation between Avrohom and Hashem when Avrohom tried to save Sodom – perhaps there are 50 tzaddikim? 40? Etc.

When he asked whether we had made arrangements for ten children, and I answered no to that too, he was quiet for a few moments. At the other end of the line I could hear the Rebbe whispering something and then R’ Chadakov said: Nu, then what are you doing?

I said: Now we know what to do and we will begin to work on it.

EDUCATION AS A PRIORITY

I reported to R’ Moshe and we immediately sat down to make a plan of action. We enlisted R’ Yosef Ladaiov and some other dynamic people who worked with us in Samarkand. They began working with new immigrants, especially those from Bucharria. The focus was, as the Rebbe wanted, to put their children into religious schools.

We knew that after the immigrants were settled in absorption centers and their children were sent to public school, it would be hard to remove them. This is why we worked right there at the airport in Lud. As the passengers landed, the chevra from Chamah would approach them, find out which absorption center they were being sent to, and arrange to meet with them the next day in order to arrange schooling for their children.

Obviously, the Jewish Agency wasn’t happy about this and they even tried to thwart us, but in most cases we were able to approach the new immigrants since we presented ourselves as relatives. The immigrants were told that there were people who see to it that their children received a Jewish education.

Word quickly spread among the immigrants that members of Chamah arranged schooling. It reached the point where the telephone at Chamah’s office was used to reach the immigrants before they left Russia and when our activists were unable to approach the immigrants at the airport, the immigrants called the Chamah office in Nachalat Har Chabad. They said: In Samarkand you took care of our children’s religious education. Please come to our absorption center and help us here too. The immigrants, who felt alone in Eretz Yisroel, were happy about having a connection with us for we spoke their language and wanted to help them.

In those years there were many new immigrants from Russia and Bucharria and within a short time there wasn’t enough space in Chabad schools for all the children we wanted to place.

I remember that we once spoke with one of the principals of a Chabad school and asked him to accept immigrant children. I was told that registration was full and there was no more room. We couldn’t understand how, for lack of space, they could reject a Jewish child. We said: In Samarkand, children like these would learn

The Rebbe asked him why he didn't come forward when he was called. R' Moshe said he was shy. The Rebbe said: Then how do you want to be involved in spreading the wellsprings?

in public school without any Torah education.

R' Zushe Wilmowsky was one of our friends and he constantly encouraged us. He once told us a secret: I know that they complained about you to the Rebbe that in your yeshiva in Ashdod, children of different ages learn in the same class, as well as about other problems. The Rebbe told them: “*Kinas sofrim tarbeh chochma v'tashbar*” (jealousy of Torah scholars increases wisdom and children studying Torah).

At some point, some Lubavitchers suggested that we revive Yeshivas Achei T'mimim in Rishon L'Tziyon, where only 12 children learned at the time. We asked the Rebbe and based on his instructions we discussed it with the principal and transferred the yeshiva from Ashdod to Rishon L'Tziyon.

The yeshiva thus grew by nearly 100 talmidim.

Since the administration of the yeshiva in Rishon L'Tziyon had no experience in educating immigrant children from Russia and Bucharina, R' Moshe Nisselevitz and R' Yehoshua Raskin joined the hanhala. That way, together with other people from Chamah, the children benefited from a yeshiva that was tailored to their needs.

For Shabbos, we would go to the yeshiva in Rishon L'Tziyon in order to be with the bachurim, to farbreng with them and to help them in their spiritual and material acclimation. We worked hard and baruch Hashem, saw results from our efforts.

In the meantime, R' Mendel Futerfas arrived in Eretz Yisroel and urged us to open another yeshiva in Kfar Chabad. He organized a

in our house, in our one bedroom, just so they could learn Torah.

The principal said: If you want, take them into your house now too. Here in yeshiva it doesn't work that way. If there is no bed in the dormitory I can't accept another child.

After a while, R' Shmuel Chefer called me. He had come from the Rebbe and he said that the Rebbe told him to tell us that we should try to register Russian children in Chabad schools until there was no room left. Then, we could send the children to other chareidi and religious schools.

Since we had many children who wanted to be accepted to the schools we recommended, and we had nowhere to send them, with the Rebbe's consent we started a yeshiva in Ashdod. The yeshiva wasn't organized enough. In some classes there were children of various ages, but we were happy that the children were learning in our school and not

THE REBBE TEACHES HOW TO FUNDRAISE

At one of R' Moshe's private audiences with the Rebbe, the Rebbe gave him some advice regarding fundraising:

One time, the Rebbe told R' Moshe: When they give you \$18, you figure that every dollar is worth four liras and thirty agorot. Don't calculate that way. You have to ask for more!

On another occasion, the Rebbe told him: When you go to a wealthy person and he tells you that he already gave to this yeshiva and that yeshiva, tell him: ...but you have to give us double and triple!

At another yechidus, the Rebbe gave R' Moshe ten 100 dollar bills with a note that said: from the fund of my father-in-law, the Rebbe.

* * *

When they began building the Chamah center in Eretz Yisroel, R' Moshiah Chudaitov went to R' Yosef Borochoy and asked him to donate \$25,000. R' Yosef said that this amount was beyond his means, but then he said that if the Rebbe told him to give this amount, he would do so.

We immediately told the Rebbe what R' Yosef had said. A few days later, we heard that R' Binyamin Klein was urgently looking for us. We immediately went to the office and R' Binyamin told us that the Rebbe was at the Ohel and they called from there to say that the Rebbe wanted R' Yosef to give the amount he was asked for. And in order to show his joy over this request, he should add to the amount.

When R' Yosef heard this, he was very moved by the fact that when the Rebbe was at the Ohel, he saw fit to say that they should contact him. He donated the sum they asked for, plus \$180.

meeting in Kfar Chabad with R' Simcha Gorodetzky, R' Shmuel Chefer, R' Shlomo Maidanchik, and others. At the end of the meeting, it was decided that the Vaad of the Kfar would give us a small building and we would undertake to fix it up and make it suitable for a yeshiva for Bucharian children. It was agreed that we would run the yeshiva since they were unfamiliar with Bucharian Jews.

We fixed up the building and appointed R' Berke Shiff, who worked for Chamah at the time, to run the yeshiva. For two years he received his salary from Chamah, until the yeshiva became independent and we decided that he would continue with the yeshiva and be its dean. That was how Yeshivas HaBucharim in Kfar Chabad began.

Till this day, for over thirty years, we have put thousands of immigrant children into various chareidi schools around the country. This sacred work continues and it is thanks to this that there are thousands more religious and Chassidic families.

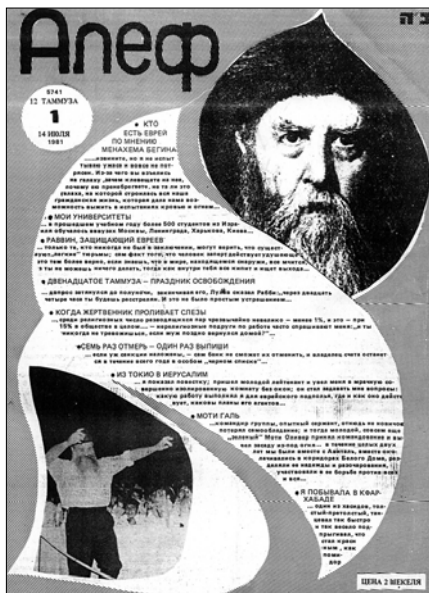
THE REBBE SAYS TO USE THE NAME CHAMAH

R' Moshe Nisselevitz went to the Rebbe for Tishrei 5732. That Tishrei was very special since many Russian immigrants went to the Rebbe. Those who were there for the first time were given a gift from the Rebbe – 70% of their ticket was paid for.

At one of the farbrengens, the Rebbe turned to the guests and said that whoever had run a yeshiva “over there” (i.e., Russia) should come forward to get mashke. Some Chassidim urged R' Moshe to go up but he was shy and didn't move until someone else went over to the Rebbe and received the mashke.

During kos shel bracha on Motzaei Rosh HaShana, when R' Moshe passed by the Rebbe, the

Rebbe asked him why he didn't come forward when he was called. R' Moshe said he was shy. The Rebbe said: Then how do you want to be involved in spreading the



The first newspaper

wellsprings? R' Moshe answered: Nu, G-d will help.

Before he left for Eretz Yisroel, R' Moshe had a yechidus with the Rebbe that lasted 45 minutes. The Rebbe asked him: What are your plans?

R' Moshe, who had big ideas, told the Rebbe all his plans in the hopes that the Rebbe would agree and give him a bracha. He said that he intended on hiring ten men with ten cars so they could operate all across the country.

The Rebbe asked: When did you come out of Russia?

R' Moshe answered: Six months ago.

The Rebbe said: You should know that everything is connected with money and politics. Where are you going to get a lot of money from, to implement your ideas?

R' Moshe said: We'll fundraise.

The Rebbe said: And what will people say – that a bunch of

shnorers came from Russia.

R' Moshe naively said: We will contact wealthy men and raise the money we need.

The Rebbe said: Start with one



The magazine for the month of Shvat

person and another half [time]. That is, you and another person for part-time work, and one car.

Hearing this, R' Moshe was taken aback and he blurted out: Moshiach should come already.

The Rebbe said: I also want Moshiach to come.

Then the Rebbe said: Start by putting a desk at the branch of Tzach in Tel Aviv.

Then R' Moshe asked: What name shall we use? Should we continue using “Chamah,” which we used back in Russia?

The Rebbe asked whether the KGB knew of the name Chamah and when R' Moshe said it wasn't possible that they knew it since only a few members of Chamah knew the name, the Rebbe said: Nu, then continue using the name “Chamah.” There is no need to operate under the name of Chabad; it's just Russian Jews helping Russian Jews.

[To be continued be”H]

A DREAM COME TRUE – THROUGH A PICTURE

By Mendel Tzfasman

A dream, a dedicated Chassid, and a picture of the Rebbe; that's all it took to change his life.

At “Beis Moshiach” in Kiryat Malachi you will find boys from the local, municipal school, being tested on lines of *Tanya* that they learned by heart so they can enter the raffle for terrific prizes. First prize is a dollar from the Rebbe.

You will also see boys and girls (separately) enjoying Oneg Shabbos and you may see a businessman who is not yet religious, sitting and learning Chassidus.

Throughout the week there are classes and lectures, for boys and girls, men and women, little children and senior citizens. Without a doubt though, the highlight of the week is the Chassidishe farbrengen that takes place every Shabbos after the davening.

At this farbrengen, before every Chassidic date they address the question, “How can we prepare Kiryat Malachi in general and the youth in particular, for the upcoming special day?” And of course, at these farbrengens, stories are told about mitzvaim and miracles, old and new.

I heard the following story firsthand from R’ Dovid Glazer, who – with his sincerity, his captivating honesty, and his abundant Ahavas Yisroel – is active all over the city.

Glazer is a Chabad house on two feet and he deserves an article to himself, but for now, we will suffice with the following story.

* * *

16 years ago, the Million Dollar Fund, directed by Rami Antian a”h encouraged and offered support to every organization or activity that focused on “Kabbalas p’nei Moshiach Tzidkeinu b’poel mamash.” As a Chassid who had learned the Rebbe’s sicha of Parshas Chayei Sarah 5752, where the Rebbe says that every Jew is a shliach to bring the Geula and to prepare the world to greet Moshiach, he presented a request to the fund for a bicycle.

At this point we need to pause momentarily to tell our readers who do not know Dovid Glazer, about how he operates. Every day he stands in the business center of Kiryat Malachi on Mivtza T’fillin and every evening he makes house calls and talks to people about the Rebbe, about being able to ask him for a bracha and advice now too, and about the obligation and privilege to hasten the Geula by doing mitzvos. The house call turns into Mivtza T’fillin, Mivtza Mezuzah, Mivtza Kashrus, Mivtza Taharas

HaMishpacha, etc.

He began working when the Rebbe told him, in 5750, to move from Tzfas to Nachalat Har Chabad. At first, he did not understand why the Rebbe was telling him to move to a Chabad community instead of going further out, but he didn’t ask questions. A short time later, he began going around with Dr. Tal Nir on house calls, to sell “a letter in a Torah scroll for Jewish children.”

He later became part of the organization called “B’suras HaGeula Mamash,” which he started together with his friends, Tuvia Litzman, Tal Ramot, and Chanoch Lang, in which he continued to make house calls regarding Moshiach and Geula.

“On 3 Tamuz, I didn’t know what to do. I was afraid to go to people and tell them that the Rebbe is Moshiach and for a short time, I stopped making house calls. However, when I spoke to my mashpia, Rabbi Yosef Yitzchok Gansburg, he told me, ‘Now more than ever you need to connect people to the Rebbe!’ He suggested that I distribute pictures of the Rebbe.”

Over the years, Glazer would walk in order to do outreach, but when the Million Dollar Fund was started, he came up with the idea of using a bicycle to get around to more places, quickly and easily.

Apparently, the Satan even mixes in to picayune requests such as these, since he knows that this will

tip the scales towards Geula. Otherwise, there is no logical reason that would explain why the check he received from the fund to buy the bike, bounced.

Glazer did not give up. He decided to buy a ticket to New York, for several hundred dollars, and approach Rami Antian himself and ask for a new check for 600 shekels.

When he arrived in Crown Heights, he was given a new check, which covered the cost of his ticket as well as the cost of a bike. This time, the check did not bounce.

Since then, Glazer pedaling his bike through the streets of the town has become an integral part of the scenery.

"At first, I would make lists according to the layout of the town, but that didn't work for me, so I decided that I would just get on my bike and go wherever it led me."

Half a year ago, Glazer walked into Gabbi's grocery store in the center of Nachalat Har Chabad. He heard someone call out, "Hey, what's going on? How come we don't see you, we don't hear from you?" When he turned to look, he saw a government worker painting the pavement.

"Please remind me who you are," asked Glazer. The man introduced himself as Yehuda Veknin from Rechov Eilat 2 and said, "You visited me years ago, on your bike, with your briefcase and simcha. It's time you visited me again!"

When Glazer went back to Yehuda's house, his host was there together with a friend. As soon as Glazer entered, Yehuda abruptly ended his conversation with his friend and exclaimed, "You have to hear how I became a baal t'shuva!"

This is what Yehuda said:

"About thirteen years ago, I had an unusual dream. I saw myself on Rechov Shomron in Kiryat Malachi. The street was full of garbage and junk metal. Since I work for the city, I was shocked by how it looked and

couldn't understand how it had gotten into such a filthy state. I went down the street and thought about who I should speak to in order to have the street restored to its normal, civilized appearance.

"Then I saw one spot on the dirty street that shone with cleanliness. I went closer and saw a table with a white tablecloth spread out on it. On the other side of the table was the Lubavitcher Rebbe. I nervously approached the Rebbe and the Rebbe looked at me congenially and asked, 'How can I help you?'"

"In my dream I remembered the story that my father would tell us



when we were children. There was a father who called his sons to him before he died and said to them: My dear sons; make one request and it will be fulfilled. The first son asked for wealth. The second son thought, 'what use is wealth without health?' and he asked for health. The third son just said, 'blessing.'

"The father soon died and the sons' requests were fulfilled. The first son was as wealthy as Korach but he suffered from ill health all his days. The second son was as healthy as an ox, but he was poverty-stricken. The third son, who had asked for blessing, was successful in

all his endeavors and was rich and healthy all his days.

"I asked the Rebbe for the same thing the third son in the story asked for: blessing. The Rebbe took a picture of himself out of his pocket and gave it to me and said: Through this, you will be blessed. Then I woke up.

"The dream was so real. I never had a dream like this before in my life. I was absolutely sure that this wasn't merely a dream. I knew that the Rebbe had given me a bracha through his picture. There was just one thing I didn't know and that was, where was I going to get a picture of the Lubavitcher Rebbe? I wasn't religious and I had no connection with religious Jews. I knew that there was a Chabad neighborhood, but I didn't know how to go about getting a picture of the Rebbe.

"That same day, in the late evening, there was a knock at my door. I opened the door and saw this Chassid, R' Glazer, just as he looks now, with his bicycle and briefcase and his big smile. He had come to talk about Geula and Moshiach and mitzvos.

"I welcomed him in and he opened his briefcase and took out a picture of the Lubavitcher Rebbe and gave it to me. He had no idea what this would mean to me.

"The dream and what followed it made such an impact on me that the next day I went to Rabbi Yehoshua Puterman's Judaica store and bought a kippa, tzitzis, t'fillin, a tallis, mezuzos, and s'farim. We kashered our kitchen and began to eat only kosher. We began keeping Shabbos and family purity. We sent our children to religious schools and of course, we have a big picture of the Rebbe on the wall of our living room. Needless to say, even though I am not wealthy, I see blessing and success in everything I do, baruch Hashem, thanks to the Lubavitcher Rebbe."

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‘CHANGE THE SUBJECT OR I’M LEAVING!’

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

Someone thinks differently than you? His way of doing shlichus is not your way? So what? Keep Ahavas Yisroel and bringing the Geula in the forefront and avoid machlokes!

This time, I will address a sensitive topic. Can we all unite to bring the Geula? We all want achdus and all want Geula. We all know that that is what the Rebbe wants. The problem is that we don’t know how to achieve it.

I will tell a few stories and perhaps you will find, between the lines, a simple approach that is tried and true, to achieve achdus to bring the Geula.

IT’S REALLY QUITE SIMPLE

Even if within Chabad there are various approaches, so what? Is that a reason for disunity? Definitely not. We *can* unite and it’s much easier and cheaper than quarreling.

On my flight to the Kinus HaShluchim I was sitting next to a young shliach from somewhere in Eretz Yisroel. He told me about the

serious problems he was having with another shliach who came to work near his area. At first, they tried to work together but it was “very hard,” and then the quarreling and hostilities began.

The people in the area and their mekuravim soon heard about this. The simple people heard both sides and couldn’t decide who was worse and they slowly began leaving both of them. Shiurim folded, donations diminished, and it reached the point where both shluchim were beginning to think about leaving their nice city!

The shliach told me there on the plane that because of their quarrel he had lost steady donations amounting to 20,000 shekels a month. I told him, “Imagine that when the fight began, you would tell the other shliach that you were willing to work with him and pay him 5000 shekels a month to

continue to work together.

“If you did this, you would prevent (losses of) 15,000 shekels a month and one could have expected the donations to have grown, even doubled. You could have remained in that city as a successful shliach and even proudly pointed at your cooperation and the results. Maybe together, you would have brought the Geula. Wouldn’t that be better than the situation you’re in now?”

Perhaps it sounds naïve and silly, but what can I tell you, it works. It’s easier and cheaper to work together than to fight. You need to *fargin* a bit, to rejoice at the other’s success, to praise the other guy to others, and then everybody is satisfied and makes progress.

IDLE GOSSIP

Twenty years ago I encountered a strange phenomenon which, thank G-d, apparently doesn’t exist anymore. Whenever I went to Kfar Chabad (or to another organized community), I would meet some young married men who saw fit to mock and disparage me and my fellow shluchim.

“What do you have to do there on shlichus?” “What time do you get up in the morning? Nobody tells you when you have to get up.”

(The institution of shlichus was less familiar and most Chassidim in the center of the country didn’t really know what went on out there in Beit Shaan or Beer Sheva. They assumed that shluchim are bored.)

As time passed, I was sorry to see that this practice had spread among some young people and those young in spirit. They would sit and chat and dream up all kinds of nonsense about shluchim, those “batlanim” who do nothing. It wasn’t done so much out of nastiness, but out of idleness. They would pick up rumors from here and there and would discuss it as though they had all the facts. And no sooner

***I turn to all of
you who are
preoccupied with
criticism of
others: get busy
bringing in more
light! You think
you know the
right way? Great,
so do it! Do it the
right way, be
mekarev Yidden
(your way),
expand your
shiurim, give out
material, and
don't get angry
about those that
disagree with you.***

did a shliach cross their path then they immediately dumped all their imaginary objections on him.

I fondly recall a young man or two who, contrary to the above, would always say an encouraging word, "We are jealous of you," "You are doing the really important things," etc. But the general atmosphere was one of ignorance and this resulted in lack of respect, which deteriorated into derision.

In my humble opinion and a little bit from my experience, all the debates going on today within Chabad come from the lack of action, lack of knowledge and yes,

lack of yiras Shamayim. Those who are involved in serious things almost never get into arguments and they certainly don't fight.

I turn to all of you who are preoccupied with criticism of others: **get busy bringing in more light!** You think you know the right way? Great, so do it! Do it the right way, be mekarev Yidden (your way), expand your shiurim, give out material, and don't get angry about those that disagree with you. Don't be so sure they are mistaken, and definitely don't educate young people to dismiss other Chassidim. Emphasize the good that you know about and don't stress the bad that you think and imagine of others.

UNWILLING TO LISTEN

That shliach on the plane who spent three hours telling me his problems met me later on in Crown Heights on the street. He went on to tell me about arguments and opposing views between two groups of askanim who occasionally make it into the headlines.

My fellow shliach was taken aback when I showed no interest in what he had to say. When he continued to explain to me why this askan is right and that one isn't, I just walked on. He was a bit offended that I wasn't willing to listen, with Ahavas Yisroel, to everything he wanted to explain to me, but it didn't help. I told him, "Either you change the subject or I'm leaving."

This is really the way to prevent fights – whatever is not personally relevant to me, doesn't interest me. If I have to deal with a certain situation, I am ready to (and must) listen and take appropriate action. Otherwise, just to come and tell me about the goings-on between others, leave me out of it. Period. I am confident that if everybody took this approach, we would save ourselves from machlokes, we would increase

Ahavas Yisroel, and would hasten the Geula. Isn't it worth it?

The Rebbe once spoke with scathing criticism at a farbrengen about certain Jews who are not willing to accept the idea of speaking to non-Jews about their 7 Noachide Laws. "Who cares about goyim?" they say. The Rebbe's response is: In order to earn a dollar, he is willing to speak with one goy after another, but for mitzvos he is not willing to speak to a goy...

This same is true for us. There's a Jew who thinks differently than you. Maybe he acts differently too and does his shlichus in opposition to your view. Nevertheless, if he came to buy a book from you (or meat, or any item) you would speak nicely to him. If you are willing to speak nicely to make some money, how about for bringing the Geula?

TWO STORIES – ONE CONCLUSION

Sometimes great effort is needed to mediate between two different views and interests, and in the end, you discover that the entire argument was unnecessary. By the way (or maybe not by the way at all) at Tzach there is a department that deals in this sensitive area of mediating between shluchim and various activists. Rabbi Naftali Lipsker heads this department. He sometimes has to devote many hours in order to resolve problems, but mainly to prevent problems from cropping up between Chabad houses around the country.

Rabbi Lipsker has a lot of experience in this area and he often uses the Chassidishe aphorism, "Better to make a contract like a goy and afterwards to live together like Jews, than to make a contract like Jews (i.e., not in writing and without details spelled out) and to fight like goyim."

A shliach who has been very active for decades agreed that



Then some tension and arguments arose between the two shluchim as to the boundaries of various activities, conflicting events and the like. Rabbi Lipsker was asked to get involved. They spoke, came to an agreement, and it was written into a contract. The two shluchim became so friendly that now both of them work in all areas (whereas previously they had stepped on each other's toes) and all are in agreement and all are satisfied.

I have another story that ends somewhat differently but has the same bottom line. Two shluchim got into an argument about their territory and what belonged to whom. This went on for months. They spoke to rabbanim and spent money. It wasn't pleasant. In the end, they came to an agreement (once again, with Rabbi Lipsker's involvement), but oddly enough, the two shluchim barely operate anymore in the area under dispute.

It goes to show you that sometimes the yetzer ha'ra mixes in just for the purpose of stirring up trouble, making an ostensible machlokes l'sheim Shamayim, but it's all pointless.

The bottom line is that with good will and the understanding that with Ahavas Yisroel we will bring the Geula. We can save a lot of money, energy, time, and heartache. We can better use the money, energy and time to increase the light of Torah and mitzvos and bring the Geula already.

another shliach would begin working in his area (baruch Hashem, this is becoming more and more common as shluchim are assigned a neighborhood or a group of yishuvim which the original

shliach couldn't fully concentrate on). The arrangement was made with the agreement of all parties and with the mediation of the department at Tzach and Rabbi Lipsker.



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THE CHABAD NAALE PROJECT: A RESOUNDING SUCCESS

By Mendel Tzfasman

The project, which opened seven years ago amidst concerns and doubts regarding its worth and effectiveness, has succeeded in surprising even its founders. Around sixty Chabad girls from around the world came together to learn and be educated in the Chassidic atmosphere of Bais Rivka in Kfar Chabad, where they integrated into the existing social structure and are growing in their studies and Chassidishkait. Their tuition, dormitory amenities, tours and even pocket money are funded by the Israeli government!

It all began a few years ago when Rabbi Bar Sheshes found out about the Naale (No'ar Oleh Lifnei HaHorim) program of the Ministry of Education, an initiative of the Israeli government through the Ministry of Education and Culture for the 5761 school year. Many families from the former Soviet Union wanted to send their children to study in Eretz Yisroel. The Israeli government saw the potential to encourage aliya, realizing that parents and families would follow their children and it designated massive funding towards attracting youth.

Over the years, the Israeli government brought many youth to the country. "Why shouldn't B'nos Chabad from around the world benefit from the program too?" wondered Rabbi Bar Sheshes. He saw the tremendous opportunity here for daughters of Anash and the shluchim.

Rabbi Bar Sheshes contacted Rabbi Chefer, who also saw this as



**Rabbi Sholom Bar Sheshes
with Beis Rifka in the background**

an opportunity for enabling Lubavitcher girls from abroad to study in Eretz Yisroel, especially the daughters of shluchim who often have to attend various high schools and seminaries around the world. He decided to see what he could do to provide the Chassidishe chinuch of Bais Rivka along with topflight education in a number of fields.

“Many parents have a problem,” said Rabbi Bar Sheshes. “In various high schools around the world, the girls must take tests in the history, literature, and civics of that country. Obviously, these courses are foreign to Chassidishe girls. In France, for example, girls are required to study and be tested on secular literature, which is full

of disgusting things that pollute the mind and heart.

“At Bais Rivka under the directorship of Mrs. Tzipora Vishedsky, 75% of the course work is limudei kodesh: Tanach, Halacha, Torah literature, Jewish Philosophy, Oral Torah, and Chassidus, with only a small fraction of time devoted to secular studies.

“Furthermore, throughout the day the students are in a Chassidishe atmosphere. The girls participate in farbrengens, rallies and various mitzvaim projects.”

After the Ministry of Education granted approval for the program, it was given the name “Chabad Naale.”

* * *

When the project first began, it was only natural for parents and the hanhala to have reservations about it. But as time passed, the program has solidified on all fronts, financially, organizationally, and administratively.

Many girls are registered, most of them the daughters of shluchim. There are girls from Italy, Spain, Holland, France, the US, and Peru with a variety of languages, mentalities, and styles. However, it doesn't take long for them to meld into a cohesive group in which the girls learn from one another.

The girls, who are accustomed from their childhood to be givers, have the opportunity to benefit from the Chassidishe atmosphere and classes. This prepares them for

shlichus.

“We do not accept everyone,” says Rabbi Bar Sheshes. “The first requirement is maturity of character. This decision is made by a staff of psychologists, who give the girls entrance exams to ascertain their level of adaptability to life in a dormitory and getting along with girls away from home.

“Aside from that, since the goal of coming to Eretz Yisroel is not to tour and just have fun, but serious learning, we check their academic level, their willingness to work, and of course, their level of Chassidishkait.”

In a large group of girls there will always be some who need spiritual chizuk. In Chabad Naale the percentage of these girls is only between ten and fifteen percent. This is an achievement, compared to other dormitory settings.

One of the difficulties the girls face is the language. The Chabad Naale staff came up with a way to resolve this which has proven effective. In their first year at the school, the girls attend Ulpan for four or five months, about 22 hours a week, where they focus on reading, writing, and speaking Ivrit.

During their first five months, the girls remain together as a group of students from abroad. It is only when they acquire a command of the language that they join the regular classes at Beis Rivka, with the local girls.

The language will not be a barrier for them in order for them to achieve good results on the matriculation exams since the Ministry of Education will grant them certain leniencies. Nevertheless, most of the girls from abroad do not take advantage of these leniencies and do as well on the tests as the Israeli girls.

The program starts with ninth grade, which may sound quite young, but experience has shown that girls nowadays are mature enough and they take responsibility. In the case of daughters of shluchim it's no wonder how, at such a young age, they are this independent.

Another point to keep in mind is that when the girls come for their first year, to ninth grade, they have an entire year to adjust. The matriculation exams begin in tenth grade.

Do the girls have to make aliya?

“Definitely not,” says Rabbi Bar Sheshes. “The program does not require citizenship and aliya. The students in this program remain tourists.”

What age is this program geared towards?

“It is geared towards 9th, 10th, 11th, and 12th graders. Until they complete high school, the girls join



the classes that are on the professional level of Bais Rivka, which offer the most advanced technological resources in a warm Chassidishe atmosphere.”

Mrs. Leah Chefer is in charge of integrating the girls according to their individual levels, and arranges tutorials for the girls who need them.

Upon their arrival in Eretz Yisroel, the girls are taken to the Bais Rivka campus, where they are provided with full room and board. There are three meals a day, rooms with toilets and showers attached, and even, believe it or not, an allowance. In addition, the program pays for medical insurance and dental care. “We never dreamed of this,” says Rabbi Bar Sheshes.

The dormitory is run by Mrs. Rivka Bar Sheshes and has an Eim Bayit (Dorm Mother), Mrs. Chana Rosenthal. The madichot are Chassidishe girls whose “mother tongue” is the language of warmth and love. They do everything to ensure that during free time the girls relax and return to their studies with renewed energy and simcha.

School hours, like the hours of free time, are spent in an atmosphere of hiskashrus to the Rebbe and lots of Chassidishkait.

The staff speaks several languages, and this enables the girls to feel that there is always someone who can understand and listen to them.

Says Rabbi Bar Sheshes: “On the one hand, the girls are independent and make their own decisions. On the other hand, they are under constant supervision. When they go away for Shabbos, the staff verifies that the place they are going to is suitable for a Chassidishe girl.”

Rabbi Bar Sheshes adds, “It’s not only girls who were born abroad that can benefit from this program but any girl with Israeli citizenship who was not registered with the Education Ministry in the past five years. For example, a girl who left with her parents on shlichus in recent years could participate in this



A pleasant atmosphere awaits the girls who join the program of Chabad Naale

program.”

“Every two Shabbasos, the girls have a free Shabbos. A girl who has relatives in Eretz Yisroel can visit them, while girls who have no relatives here have places arranged for them in the homes of Chassidishe families. During vacation in Tishrei, Chanuka, Pesach, and the summer, the girls can visit home.”

During the year, the girls go on five trips. Some are two-day trips,

in which the girls get to explore the length and breadth of the country. This is aside from the weekly trips to B’nei Brak for shopping, swimming in a heated pool once a week, and exercise in a “kosher gym.”

As for the spiritual part of their free time, the girls enjoy workshops, lectures and farbrengens with excellent speakers, and they go on weekly and seasonal mitvtzaim.

Another good use of their free time is the “production” which the girls worked on last year under the leadership of the students Sarah Adelman from the US and Miriam Geula Elbaz of France. They worked with Mrs. Bar Sheshes.

The 400 girls who came to see the performance, enjoyed the unique presentation of Megillas Esther, and were amazed by the talented girls of the Naale Chabad program that was evident in the singing, dancing, sewing and artistic work.

What about the matriculation exams?

“The Ministry of Education’s matriculation exams are recognized in many countries. At the conclusion of three to four years of school, a student with a matriculation certificate can choose any Chassidishe seminary here or anywhere in the world.”

Rabbi Bar Sheshes does not contain his excitement.

“With this program we see how the world is helping the Rebbe’s shluchim and his Chassidim around the world. The government wants to help finance the education of future shluchos and this is by way of preparation for the hisgalus of the Rebbe Melech HaMoshiach.”

*For more information visit
<http://www.naale-chabad.com>*



FROM PROTEGE OF LEONARD BERNSTEIN TO CHASSID OF THE REBBE

By Nosson Avrohom

*As a child, when he was being beaten by his Russian classmates, he dreamed of being a world renowned conductor. When the renowned conductor, Leonard Bernstein invited him to a series of performances, he felt he had reached the pinnacle of his career, but then, when he emerged from the subway outside 770, his feelings changed: * The fascinating story of Israel Edelson. * Part 1 of 2.*

When I asked R' Israel Edelson at the beginning of the interview to describe his first encounter with the Rebbe, he paused to think and then borrowed a concept from his profession to express his thoughts:

"A conductor is someone who turns a lifeless score of notes into a living piece of music. A musical composition is written, and a conductor reads it, internalizes it, and turns it into something alive that breathes. Many, who do not understand music, wonder why a

conductor is needed when the musicians play according to the notes in front of them. The conductor's job is to set the tempo and to steer a large group of musicians which sometimes number one hundred and more, so that they perform in unison. This is a very unique and vital role and it is hard to master because it is very complicated and requires vast amounts of preparation.

"When I saw the Rebbe for the first time, it was in the middle of a farbrengen. He wielded his influence over a crowd of people who followed his leadership and were captivated by his personality. I saw a natural conductor in the spiritual sense of the role, someone born to the job without having to learn it and who imparts his spirit and his strength to all the Chassidim, and unites them."

When Israel Edelson talks about his involvement with the Rebbe, he gets very intense.

“When I saw the Rebbe for the first time, it was in the middle of a farbrengen. He wielded his influence over a crowd of people who followed his leadership and were captivated by his personality. I saw a natural conductor in the spiritual sense.”

Crossing the line from the world of conducting, after years of investing himself in it, to the world of Chassidus, was a deep and internal process.

During the rest of the interview, which went on late into the night, I understood why Israel Edelson chose the analogy of a conductor to describe his connection to the Rebbe. Edelson won many competitions in the world of conducting, among them the most exclusive competition of all that took place in London, in which seventeen top conductors from around the world participated.

He prided himself on being a close disciple of the great conductor Leonard Bernstein, but then one day he decided that he preferred the Rebbe’s approach over that of his beloved maestro.

This decision brought his assured stellar career to a screeching halt.

This year, after two decades of working on local music projects and a good deal of work behind the scenes, he took steps towards realizing his dream. He produced his second CD of soul-stirring Chabad niggunim, infusing them with a contemporary style. Until recently, he worked with the stars of the Chassidic music scene, such as Mordechai Ben David, Yitzchok Meir Helfgott, Yisroel Lamm, Avi Piamenta, and others. Now he decided to produce his own work on a CD called *Kol Dodi*. The CD includes, “Anim Z’miros,” “Yaaleh,” “Niggun Mi’Rostov,” “Eimasai Kaasi Mar,” and others. In his unique style, Edelson blends classical music with contemporary jazz. Above all else, the CD is permeated with the spirit of Chassidic prayer. As one listener put it, I didn’t know that a piano can daven! The CD is meant for a discerning audience with an appreciation and sensitivity for musical composition.

This CD follows the success of his first CD, *Yearnings from Beyond*, which includes the niggunim, “Arba Bavos,” “Nye Zhuritze Chloptzi,” “Keili Ata,” “Ki Anu Amecha,” “Ki Hinei KaChomer,” “R’ Michoel of Zlotchover’s Niggun,” “Hup Cossack,” and others.

I met Israel Edelson in his home in Brooklyn for an interview, in the course of which he nostalgically recalled his past, described his work in the present, and his plans for the future.

SINGING SONGS OF PRAISE FOR STALIN

Edelson was born in Leningrad over fifty years ago. There was no Judaism in his home and all around him there was open

obedience to the communist party. His parents were willing to forego everything Jewish except circumcision. In later years, his father told him his bris took place under heavy secrecy and with ten men only.

The name chosen for the baby was Israel, for his paternal grandfather who was a G-d-fearing man and a scholar, expert in sh’chita, a mohel, and a baal t’filla. Thanks to the informing of wicked men, he was jailed and tortured and when he was released he died.

“Nevertheless, I grew up as an atheist who did not believe anything that could not be explained rationally. When I was of kindergarten age, I was sent to public school, where, I’ll never forget, we would start and end the day with songs of praise for Stalin and the communist party.

“Even then, I felt discriminated against. Whenever I had an altercation with another child, I was always found to be the guilty one. In a sadly ironic way I can say that my only connection to Judaism was that I knew that I was different from the other students. A strong childhood memory that I have is when one of the teachers discovered that I was circumcised and made a commotion about it.

“The anti-Semitism on the part of the Russian gentiles was unprecedented. They were raised to hate Jews. One time, when I was in summer camp and I dared to react to someone who had slapped me in the face, I discovered to my amazement, the entire camp running after me!

“We were able to make aliya in 1966, my mother and I. My aunt and uncle on my mother’s side lived there. They had emigrated after World War II. We were able to get exit visas from Russia to



Israel Edelson as a young man with the great conductor, Leonard Bernstein

unite the family.

"In hindsight, I got my great love for music from my parents. It's interesting that even though my father was not religious, he would sing chazanus in the big shul in Leningrad and was a member of a choir there for thirty years!

"Even before we emigrated to Eretz Yisroel, I began attending a special school for music and when I arrived in Eretz Yisroel, it was only natural that when I looked for a high school, I chose a music school near the Academy of Music in Yerushalayim. From there, you were able to continue at the academy with a military deferment and postpone army service, which is what I did. I studied conducting and composition. I loved this and

threw myself into it even when I was in high school.

"You can say that being a conductor is something I was born into. I can't describe it any other way. As a child I longed to be a conductor. I loved watching movies of celebrated conductors who were heroes to me. Instead of going home after school or enjoying time spent with friends, I preferred attending optional classes on conducting and composition at the Academy, so that my acceptance into the Academy was relatively easy.

"When I graduated the Academy, I was drafted into the Air Force band. At that time, the army's military bands and philharmonics were world renowned."

NOT JUST RATIONAL

After Edelson finished his army service, he knew exactly where he was headed. One day, he packed his suitcases and went to further his knowledge of conducting at the famous musical academy in Vienna. After a few months of tiring classes and exhausting tests, he decided he would spend his vacation in France, where he stayed with a friend of his mother.

Although this woman wasn't Jewish, the years she spent out from under the communist boot made her less atheistic and more open to spiritual ideas. It was she who opened a window to a world that Edelson had never known about.

"Not only was I raised with atheism, but I was a great admirer of this outlook. When I lived in Yerushalayim, I would participate in rallies and demonstrations of the communist party. I was raised with the view that what you do not understand rationally, does not exist. This woman got me to change my way of thinking. She told me about spiritual worlds that exist and about many things that we do not see but do exist.

"I didn't readily accept what she said, but one time when I was in her house, she gave me an analogy of a fan. When the blades are still, you can see them clearly, but when they are in motion, you can only see the base but not the blades themselves. The analogy was clear. The way we perceive the world focuses entirely on the movement of objects and events in relation to ourselves. There are things that are beyond the ability of our senses to grasp, but they exist nonetheless. This challenged my analytical view of the world and made me think that perhaps I was mistaken.

“When my vacation was over, I returned to school in Vienna with a lot to think about. She had shattered all the assumptions I had grown up with. When I shared my questions with one of the teachers, he said, ‘You’re Jewish, you have the Kabbala.’ I had no idea what that was and thought he was making a joke at my expense. He should have explained what he meant.

“That day I went to a bookstore, looking for a book on Kabbala. I found a book which looked interesting but aside from a few concepts in Hebrew, I didn’t understand a word of it. I left the book in my room and the intensity of my studies made me forget my discovery for a while.”

After two years of study, Edelson completed his studies in Vienna and the next step was attending a prestigious academy in London. His studies in London were easier and he had more time to think about the world and his role as a Jew. He began to frequent bookstores looking for literature that would satisfy his yearnings.

“In one of the bookstores, I found an entire floor of books on religion and philosophy. On one shelf I found a lot of English books written by a Jew, whose book I had bought in Vienna. I decided to buy another book he wrote and surprisingly, I was able to understand it. I really enjoyed it. I had never thought that Judaism could be so interesting and deep. It was a revelation to me.”

Along with his music, Edelson avidly read many books about Jewish Kabbala and spirituality. He stayed in Europe for another year and attended exclusive courses on conducting. In 1979, he was accepted to the most prestigious course in the world of conducting, a course that is given

“I was happy to hear that the competition would take five days, from Sunday until Thursday, so I wouldn’t have a problem with Shabbos. The Rebbe had given me five pounds and I saw it as one pound for each day of the competition.”



Israel Edelson with Mordechai Ben David

every year in Tanglewood, the summer home of the Boston

Symphony Orchestra.

[To be continued be”H]