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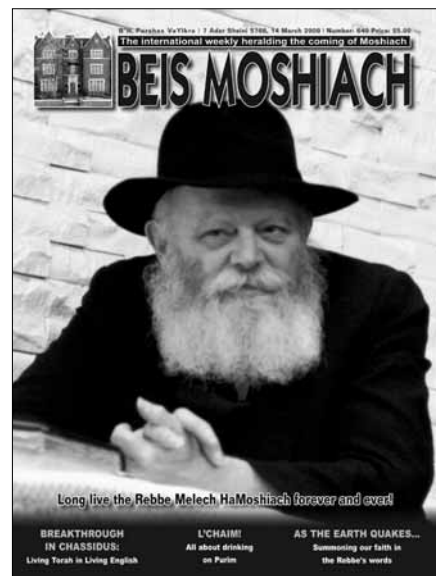
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Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$140.00 in the USA and in all other places for \$150.00 per year (45 issues), by Beis Moshiah, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiah 744 Eastern Parkway, Brooklyn, NY 11213-3409. Copyright 2008 by Beis Moshiah, Inc.

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

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

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

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

them; he had only decreed against the Yehudim [i.e., observant Jews], as it is explained at length in the teachings of Chassidus regarding Purim.

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

It says that there is no poor man accept one who is poor in mind and

*Self-sacrifice
requires the G-dly
Soul to be drawn into
the Animal Soul and
the body.*

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

Thus, following their show of self-sacrifice, the Jewish people were then commanded regarding Mitzvos that allude to the fact that self-sacrifice requires the G-dly Soul to be drawn into the Animal Soul and the body. Namely, gifts to the **impoverished**, and specifically two poor people [i.e., the body and the Animal Soul], and sending portions, a person to his friend – i.e., the Intellectual Soul, which is called a “friend” of the G-dly Soul, for which reason it can be an intermediary, as it is explained in the discourse mentioned above. (Specifically **two** portions [are required], for the intellect is not true intellect unless it comes to a resolution through judging from the outset

by considering an approach and its opposite, beneficence and justice, problem and resolution, for this comprises the intellect, as explained in several places.)

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

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

(from a letter of Shushan Purim 5706)

WHY IT'S CALLED 'PURIM' AND NOT 'GORALOS'

*Baruch Hashem,
11 Adar II 5725*

...presently it is just a few days before the auspicious Days of Purim. [The days leading up to Purim are considered to be auspicious] especially in light of the words of the Sages in the Mishna, "The Megilla is read (also in the present tense) on the 11th [of Adar], etc., on the 15th."

May it be G-d's will that every single person – male and female alike – among all the Jewish people, read and draw down the Megilla and all related concepts, all matters pertaining to Purim. The notion [of drawing down all matters pertaining to Purim] is expressed in an analysis of the name "Purim," in the plural form, although it is called "Purim on account of the *pur* (lottery)" [i.e., in the singular form]. The honorable Rebbe, the Tzemach Tzedek, explains that [the plural form of the name "Purim"] indicates two aspects of lottery. Namely, the lottery of Haman (of evil) and "the *pur* is the *goral* (lottery)" of holiness. Indeed, "splendid is our lot," which is beyond reason and intellect [as a lottery is a means of selecting that is beyond logic and reason], along the lines of, "'Very good' – that is the Evil Inclination" when it is transformed to good.

Perhaps there is grounds for further analysis as to why the name is specifically in the language of Haman: "Purim" and not "Goralos" [in the Holy Tongue].

The basis for attributing significance to this name is the Chassidic explanation, which appears in many places, that the work of the G-dly Soul upon the Animal Soul and the body effects an increase of strength also in the service of the G-dly Soul, in accordance with the advantage [that Moshiach will innovate] of "bringing the righteous to repent/return."

That is, the principle elevation of the Future to Come is that the righteous will be at the height of a penitent (not that the penitent will be at the height of the righteous).

The latter is necessarily the case according to the well known concept that the soul, prior to its descent, was at the level of righteousness, "those who are with the king (*melech*) in his work will reside there," and as our Sages say on the passage – that "He conferred (*nimlach*) with the souls of the righteous." The

The principle elevation of the Future to Come is that the righteous will be at the height of a penitent (not that the penitent will be at the height of the righteous).

descent, of course, is for the sake of a subsequent ascent (even while still in this world, invested within a physical body). Namely, in order to transform darkness to light, the advantage of repentance/return (*t'shuva*).

(Likkutei Sichos Vol 6, pg. 376)

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LOOKING FOR A SIGN FROM ABOVE

By Nosson Avrohom

Until this day I don't know why we got lost, whether it was tiredness or the fact that the streets all looked alike... I assumed this was hashgacha pratis that arranged matters this way and since we hadn't had much success earlier on, to say the least, we wouldn't waste time...

Levi Avtzon of Cincinnati relates:

Two years ago I learned in the smicha program in Milan, Italy along with about another ten bachurim. The special thing about the program was that in addition to the high level of learning and the demanding tests, we were involved in reaching out to the Jews of the city.

It was Shushan Purim and Rabbi Sender Wilschansky, who runs the program, called me to his house and said that his wife ran a day camp every summer and during Purim she was unable to send the children mishloach manos. She asked that one of the bachurim take about thirty packages and deliver them to the children, most of whom

lived in the same area, and convey a nice Jewish message to them along with the package.

Although this did not fulfill any mitzva of Purim, it was important just to maintain contact with the children, most of who came from nonobservant homes, and to preserve the Jewish spirit they absorbed in camp.

That day, I was exhausted from the work we had done during the two previous days. The farbrengens and simcha into the night, each night, made me reluctant to schlep around the city. So I suggested that since it was no longer Purim anyway, nothing would happen if we postponed the job for the next day.

So the next evening, after a day

of learning, I got a map of the city which was marked with the homes of about thirty children that I had to visit. It was eight o'clock at night and we mistakenly figured it would take us an hour and a half to make the rounds. We were quite sure of this estimate since all the children lived within a four block radius aside from one family that lived outside the city.

The shlucha said that although she had marked this one house on the map, it would be okay if we didn't get to them. If it was late, we could skip them and she would visit them another time.

We packed up all the mishloach manos and Yisroel Meir Rodel (who was in the smicha program and a resident of the city, so he knew fluent Italian) and I left on our mission.

Each type of shlichus has its own flavor. When it entails knocking on doors of people who don't know you, it's a challenge. How will the people react? Will they be welcoming or cold? Will we be able to convey a significant message to them? If so, how will they take it?

We stood in front of the first door with mixed feelings and knocked. After a long wait with no response, we left. At the second house we were told that the boy we were looking for had gone to sleep already. At the third, fourth and fifth houses, it was the same story, more or less. Either no one opened the door or the child was asleep. We went to nearly twenty homes and gave very few packages personally to the children.

We were downcast and I told my friend that we had to hurry and visit the remaining houses because it was getting late and more and more children would not be awake.

With five houses to go, something strange happened. Until that point, we had read the map

Before I finished what I was saying, to my surprise she began to sob. I had no idea what was going on and what to do. I had never been in a similar situation. It was something you read about in stories, but this time I was in the story!

and found the houses just fine, but then we got lost, for no logical reason.

After walking for five minutes we realized we were walking in the wrong direction. When we tried correcting our mistake and returning to the street we had come from, we saw on the map that we had turned onto the wrong street. For nearly ten minutes we walked this way and that, back and forth, going onto dark streets and then leaving them, walking through the alleyways to the main streets.

When we wanted to return to the street we had come from, we thought we had found it, only to discover that we were further than before. We were completely confused and at a loss as to what to do.

Until this day I don't know why we got lost, whether it was tiredness or the fact that the streets all looked alike. The fact is, after

half an hour I stopped and looked at the map, trying to figure out where we were. I didn't think there was any point in continuing without knowing where we were.

After closely examining the map, I saw we had walked away from the four blocks where most of the families were and were closer to the home of the one family that we had decided to skip. I assumed this was hashgacha pratis that arranged matters this way and since we hadn't had much success earlier on, to say the least, we wouldn't waste time on the five remaining names on the list. It was late and the children were probably all asleep. I figured we should visit that last home and end the evening with them.

We walked for another ten minutes and reached the edge of the city and a dark little street. We were exhausted and the building had six floors. The family's name was Levy but there was no listing of names and apartment numbers. We decided to go to the sixth floor and work our way down, knocking on doors and asking for the Levy family. Fortunately, the door to the building was open.

There was no response at the first door on the sixth floor. We knocked on door after door and went down one flight after another. For some reason, despite our despair at ever finding them, we kept going, knowing this was the final task of the evening.

When we arrived at the fourth floor, we heard someone calling us from the sixth floor. An older woman introduced herself as Mrs. Levy. "Are you from Chabad?" she asked. We explained why we had come. Since she saw how wiped out we were, she invited us in.

Her son was there and we gave him the belated shalach manos, patted him on the back, and said a few words to him. We were ready to

leave when his mother asked us to sit down and she offered us some drinks and sweets. We exchanged some polite small talk and wanted to leave. We had other things to take care of that night and I couldn't believe how much time we had spent so far.

The woman, however, wanted to hear about Purim. I realized she wanted us to stay on longer and so I told her about Purim, about the Rebbe and his mitzvaim, including Mivtza Purim. Even after I finished speaking at length about all this, she still wasn't ready for us to leave. She began telling us about her family and children, family stories that weren't that interesting.

I told her that the fact that we were in her home was hashgacha pratis since we hadn't planned on being there but had gotten lost for some inexplicable reason. Before I finished what I was saying, to my surprise she began to sob. I had no idea what was going on and what to do. I had never been in a similar situation. It was something you read about in stories, but this time I was in the story!

Her sixteen-year-old son tried to calm her but without much success. He and his brothers remained standing silently next to her. She finally quieted down and with tears in her eyes she told us that she was suffering from one trouble after another. It began when her husband, with whom she had had a nice life, decided to leave her for no reason. Her children were traumatized by this and began to get into trouble in school. She was very afraid that they would end up on the street.

If that wasn't enough, the separation from her husband had led them to the brink of starvation since he had been the only breadwinner. Now she was left without a penny and was in debt. She took a deep breath and said, "I

don't know how to pray, but I know that I am a Jewish woman and when a Jew is in trouble, he turns to G-d. This morning, after a sleepless night, I prayed to G-d and asked him to help me since I felt that I no longer had the strength to go on. I asked Him to give me a sign that my prayers were heard.

"When you came to my house I began to think that G-d had actually sent me a sign, but then I thought that you were planning on coming here anyway, as you do with all the children in the day camp each holiday. So I got into a conversation with you in order to hear why you came. Now that you tell me that your coming here was a surprise for you too, I realize that this is in fact the sign that G-d was sending me. You are angels. My prayer was answered."

She finished her story with many tears, but this time they were

tears of relief. I was very moved by what she said. Now I knew why we had gotten lost in such a strange manner.

After she calmed down, I told her the story about the Jew who went to the Baal Shem Tov and asked to see Eliyahu HaNavi. It was Erev Rosh HaShana and the Baal Shem Tov sent him with lots of food to a poor family on the edge of the city. He arrived at a little hut in which a widow and her orphans lived, and he gave them the food. After Rosh HaShana, he went to Mezhibozh and told the Baal Shem Tov that he had carried out the mission but had not seen Eliyahu.

On Erev Yom Kippur, the Baal Shem Tov sent him back to the same family, taking food like the previous time. Before entering the hut, he listened in at the door. The children were pleading with their mother for food before the fast. She

told them in tears not to worry because once again, Hashem would send them Eliyahu HaNavi as He did before Rosh HaShana.

"I am not an angel," I told the woman with a chuckle, "but every Jew can be Eliyahu HaNavi, G-d's messenger, sometimes without their realizing it, in order to help another Jew."

We stayed a while longer and the conversation revolved around Torah and mitzvos and strengthening one's Jewish identity, especially that of the children. She was thrilled with our visit.

We returned to yeshiva with more of an understanding of the concept of hashgacha pratit. Fortunate are we that we are Chassidim, and fortunate are we that we walk in the Rebbe's light and do his mitzvaim and see G-dliness with our own eyes.

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HOW MANY TIMES DID G-D SAY, 'ANOCHI...'?

By Rabbi Zalman Hertzel
Translated By Michoel Leib Dobry

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

There's another charge that such people make – and it's worse than the first one. While the first had some sincerity to it – “Where did the Rebbe say that?” (as mentioned above) – the second one already borders on a lack of honor and respect (to put it mildly) for the Rebbe.

The questioners pose the following:

How many times did the Rebbe say it?

Once is not enough; it's not yet for certain. So what proof do you want to bring from the fact that the Rebbe said something only once?

My response is also in the form of a question:

And how many times did G-d say “Anochi Havaya Elokecha” (I am Hashem, your G-d)?

See for yourself: There are several dozens of chassidic maamarim explaining these words extensively, including some very lengthy “hemshechim.” Each of our Rebbeim devoted many hours saying, writing, and editing maamarim explaining this matter. A sizable quantity of specific elucidations have been brought to explain the exact meaning of these three words: What is “Anochi,” what is “Havaya,” and

what is “Elokecha”? How much have chassidim strived throughout the generations to learn and toil in the understanding of these maamarim? How much effort have chassidim exerted to daven with these maamarim?

Did anyone ever once stop himself and ask: “Just a moment, Rabbosai, what's all the excitement? G-d only said this short sentence once, and you're already building mountains upon mountains of “intellectual insights”...

THE SH'CHINA SPEAKS FROM MOSHE'S THROAT

Getting to the heart of the matter:

If the Rebbe said it, it's absolutely holy – even if he said it only once.

Moshe Rabbeinu didn't say things on his own, for “the Sh'china speaks from Moshe's throat.” Tzaddikim are compared to their Creator. Just as no one casts doubts upon the truth, the validity, and the eternity of the Words of G-d, even if they were said on only one occasion, so too we find regarding the words of the tzaddikim.

This concept of the essence of the tzaddik, the holiness of his words, etc., is explained in numerous places, and not just in the texts of Chabad chassidic philosophy. No need to elaborate here, sufficient for the wise. (NOTE: It would be appropriate here to mention again (as brought in the second chapter) the Rebbe's sicha from Shabbos Parshas Korach 5748 (Hisvaaduyos B'Lashon HaKodesh 5748, Vol. 3, pg. 554): “And we most certainly learn from this how much we must be precise in the words of my revered teacher and father-in-law,

the Rebbe, leader of the generation, **in every detail**. This is needless to say regarding his teachings, his *maamarim*, and *sichos*, in the literal sense, but even regarding talk on the level of “mundane conversation,” relatively speaking. We must be precise in every detail, **including even something that was seemingly said in an incidental manner**, during a trip and the like. We must be precise and learn something from every single word.)

In the framework of this discussion, we will settle for a brief quote from the *sicha* of Shabbos Parshas R’ei 5729 (*Sichos Kodesh* 5729, Vol. 2, pg. 423):

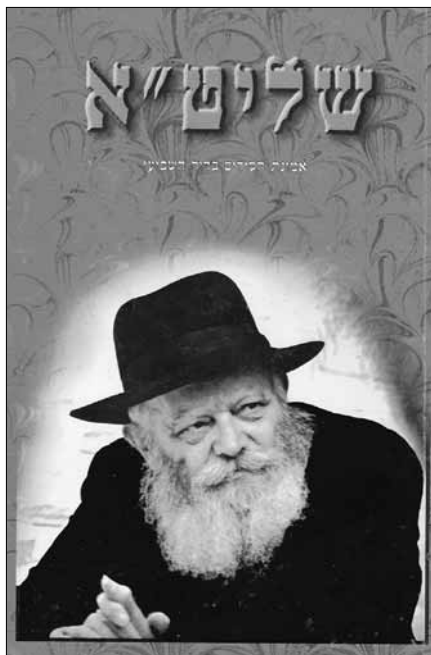
When there is an instruction from the “extension of Moshe in every generation,” even the leader of the generation, we must know **that it is exactly as it was heard from G-d Himself**. Since he has spoken the Word of G-d, and His Word is upon his tongue, and He revealed His words through His servants, the Prophets, therefore, one must receive this exactly as it was heard from the Mouth of G-d.

It makes no difference if he gives over the source of his words or not. The matter is clear – **he has spoken the Word of G-d**.

Furthermore, according to what is explained in *Igeres HaKodesh* that if we would hear from the Mouth of G-d Himself in all His glory, we would carry it out with the utmost precision, so too here. We must carry out the words in the fullest detail without any excuses on the matter. (And as the later Sages have brought, the word “*amasla*” (excuse) is comprised of two words – ‘*emes*’ (truth), ‘*lo*’ (no). There can be no

haggling with his words and no learning of different interpretations (“kein p’shatim v’al achas kama v’chama nisht kein p’shetlach”).

When the Rebbe says the title “Shlita” regarding the Rebbe Rayatz, after his passing, even if it was only on one occasion (NOTE: The Rebbe is known to have said “Shlita” or “zol gezunt zain” at least eleven times after



Yud Shvat 5710. No need to elaborate.) – it is holy, it is true, it is in force and eternal. No one has been able to detract from the truth of the matter, for “it is clear that he has spoken the Word of G-d.” (NOTE: More lengthy discussion on the title “Shlita” to come in the later chapters.)

“HE PREPARED IT AND SEARCHED IT OUT”

In this connection, it would be appropriate to quote from the Midrash (Tanchuma, Yisro 15) on the pasuk, “And G-d spoke all of

these words, saying” (the pasuk before ‘Anochi Havaya Elokecha’), which makes it clear that even something that is said only once comes after much thought and consideration:

Regarding the fact that it is first written, “Then He saw and counted it, prepared it, even searched it out,” and afterwards, “And He said to man” (Iyov 28:27-28), Torah teaches you from this that [even] if you are a Torah scholar, don’t be so boorish as to say something in public before you have completely worked it out by yourself two or three times. Once, the *chazan* called R. Akiva to read from the Torah and he didn’t want to go up. His students asked him, “Our master, didn’t you teach us, ‘It is your life and your length of days’ – why did you refrain from going up?” He said, “[I swear by] the [holy] service – the only reason I refrained from going up is because I didn’t prepare the portion two or three times, for it is forbidden for anyone to say words of Torah in public before he has worked it out two or three times by himself. For thus we find with regard to G-d, Who gives power to His creatures to speak and the entire Torah is revealed to Him like a single star, and [yet] when He came to give it to Israel it is written: ‘Then He saw it and counted it, prepared it, even searched it out,’ and afterwards, ‘And He said to man, etc.’ And thus it is written, ‘And G-d spoke all of these things’ – to Himself, and afterwards ‘to say’ [to others].” (NOTE: See also Tanchuma VaYakhel 4: “Rabbi Acha and our Rabbis. Our Rabbis say: Say the matter **twice** to oneself, and afterwards say to

Israel...and Rabbi Acha says that he would say each utterance **four times**, and afterwards say it to Israel," among other opinions in Torah sources on the number of times.)

We have also found how the Rebbe has explicitly related to this matter. In a letter from 5717, the Rebbe shlita writes about the necessity for precise editing (printed in *Yechi HaMelech*, Issue 371, pg. 11):

...he would review it again and again. Indeed, there is the well known teaching of our Sages, of blessed memory, that before we say [something] publicly, we must review the matter four or five times, all the more so when we set it in writing for the public.

This makes it easier to realize the precision and accuracy of the Rebbe shlita's holy words. It is generally understood that even words that were **stated publicly** only once were in his holy thoughts many times, and this surely applies when he sets them in writing for this purpose.

(NOTE: On Shabbos Parshas Pinchas 5745, the Rebbe shlita spoke about himself in rather unusual terms (printed in 5759 as a *t'shura* by the Wolf family):

"Vegn vahs ich darf redn un vahs nisht...iz da a Shulchan Aruch...ich habb nahr der Shulchan Aruch un ich fahr tzum

It is generally understood that even words that the Rebbe stated publicly only once were in his thoughts many times, and this surely applies when he sets them in writing for this purpose.

ohel u'kayotze bo" (regarding what I have to say or what I don't ...there is a Shulchan Aruch ...I only have the Shulchan Aruch and I go to the Ohel, etc.))

However, there are apparently many readers crying out with a question: But hasn't the Rebbe also said things in a different way, and aren't they also true and eternal, etc.?

Indeed, this is quite true. However, since we are not at a questions and answers evening, but we are trying to clarify a specific concept, it would be



proper here to adopt what R. Zusha the Partizan said (as mentioned earlier) regarding the mode of conduct for the chassidim. With G-d's help, we will attempt to clarify this matter as well, but first we will conclude (briefly, at least) our explanation of the innovation made in recent years.

In the next chapter, G-d willing, we will spend some time describing the manner in which chassidim carried out the Rebbe's instructions, after absorbing the farbrengen atmosphere.



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L'CHAIM!

The following is a brief compilation about the Chassidic approach to drinking mashke on Purim and at farbrengens in general.

L'CHAIM V'LIVRACHA!

One of the features of Purim is drinking alcoholic beverages. The Rebbe Rayatz once said in a sicha that Chassidim farbreng with some mashke, however, mashke in and of itself ought to be something that Chassidim shun.

The mashke at farbrengens serves a purpose, which is to soak the skin, just like giving the animal to drink before sh'chita, which is to facilitate the later removal of the hide. With a little bit of mashke, a Chassid removes the skin which conceals the truth and he softens the animal hide of the natural soul.

(Likkutei Dibburim vol. 4)

DRINKING TOGETHER DRAWS PEOPLE CLOSER

Why is mashke taken at a farbrengen? The Rebbe explains:

This is emphasized by Chazal when they say “great is drinking for it draws close.” In other words, by associating the farbrengen with drinking, what you accomplish is kiruv. This does not mean a lot of drinking. The chiddush is that even when the drinking is minimal, it nevertheless can have the effect of “great is drinking...”

(Hisvaaduyos 5745 vol. 2)

A SMALL CUP

The Rebbe's *g'zeira* (decree) is known – that until age 40, one is not to drink more than three (or four) little schnapps cups. The Rebbe said:

“The drinking should be only to fulfill one's obligation. Therefore, one should not take more than part of a small cup, not even half a cup, and certainly not a large cup ... Since this is the directive of our Rebbeim, certainly they will accomplish with the small



cup everything that needs to be done through drinking.”

THE DECREE ON MASHKE

The Rebbe opposed taking copious mashke and gave strict



guidelines about it. At one farbrengen the Rebbe said:

Only regarding one day a year, Purim, I don't want to mix in and this is for two reasons: 1) since Purim one needs to attain the level of "until one does not know..." Certainly, when they are on this level, there won't be the "knowledge" of the Evil Inclination to convince him to take mashke. 2) Most importantly, since Moshiach will probably come by Purim, at which time it will be "kulo mashke."

(Shmini 5723)

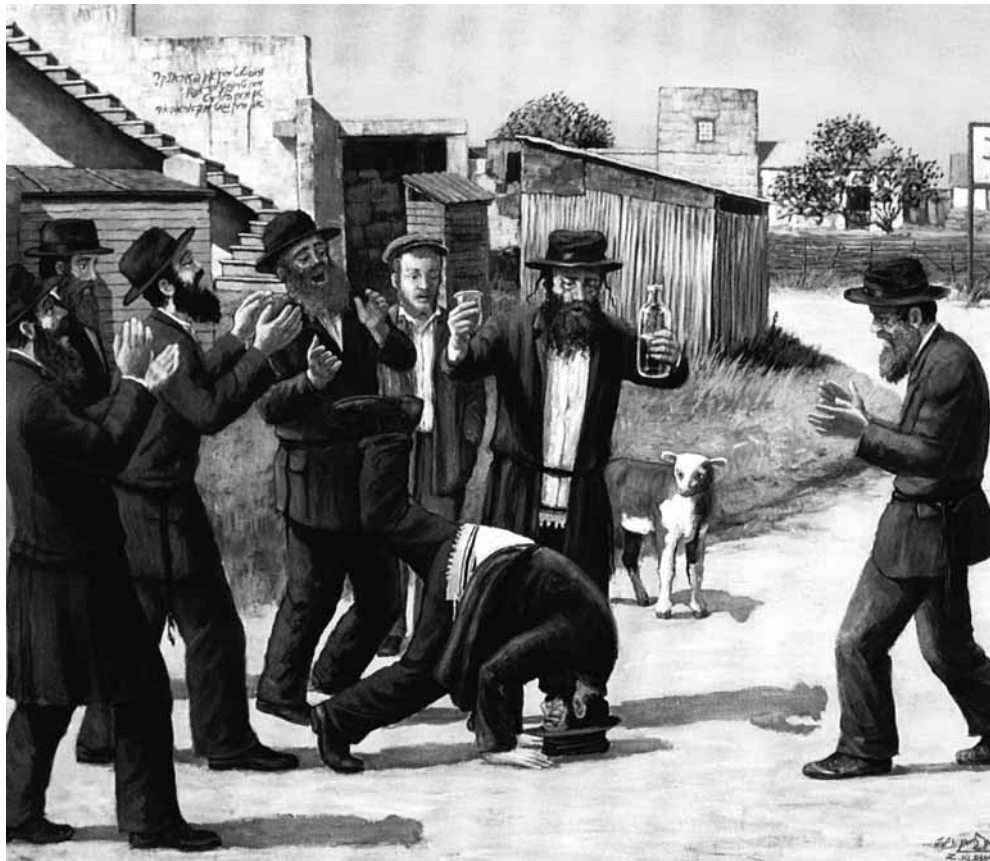
FORTUNATE IS THE LOT

In 5749 the Rebbe said:
...not like those who fulfill their obligation of "ad d'lo yada" by sleeping (as is brought in *Shulchan Aruch*) but fulfilling the mitzva of "drinking, etc., until not knowing..." literally (without looking for leniencies and compromises and the like). Indeed, fortunate is his lot and great is his merit, and may it be that people see him and learn from him.

(Hisvaaduyos 5749 vol. 2)

WITH LIMITATIONS, ESPECIALLY FOR TALMIDIM

[When the Rebbe spoke about having farbrengens on Purim he said:] Note, the intention is not only about the Purim feast, which needs to be at a specific time, and according to the Rambam one is required to eat a meat at this meal (and not only drink wine), but also regarding the farbrengens during the 24-hour period of Purim, with simcha in a way of "ad d'lo yada," but with limitations, etc., especially for talmidim, and along these lines for all Jews, as was mentioned a number of times, it must be



according to the limitations of Toras HaChassidus. There is no need to expand on this since this is known and famous and in print.

(Sicha Tetzaveh Shabbos Zachor 5750)

A TIKKUN FOR DRINKING VODKA ON PURIM

A Chassid related:

On 27 Sivan 5737 I had yechidus with the Rebbe and I asked about drinking more than I should have, whether the decree also applied to Purim, and if so, what was my *tikkun* (rectification) for this?

The Rebbe said:

Regarding your question about the decree about mashke, the *takana* (decree) is in force, including Purim and Simchas Torah. Since you wrote that you transgressed the decree, the *tikkun* for this is to try and influence two or more, who still do not abide by the *takana*, to fulfill the *takana*.

THE PARABLE OF MASHKE

Chassidim relate a parable associated with the Baal Shem Tov which explains the inyan of mashke:

A prince was sent by his father to a distant country whose people were lowly. One day he received a letter from his father the king. The prince rejoiced and wanted to dance but he was afraid people would think he was crazy. So he provided the simple local people with alcoholic drinks and when they danced in their inebriated state, he joined them and danced with joy over the letter he had received.

The prince is the G-dly soul that wants to rejoice on Shabbos or Yom Tov, but the physical body impedes it. So the body is given mashke to drink and this enables the G-dly soul to reveal its longing for G-d.

Artwork by Zalman Kleinman

A MOSHIACH SHIUR THAT SPARKED A REVOLUTION

By Nosson Avrohom

*Doctors, economists, and celebrities convene every Friday in the Chabad yeshiva in Ramat Aviv for a shiur in the weekly D'var Malchus (the Sichos from the years 5751/5752) given by the rosh yeshiva, Rabbi Yossi Ginsburgh. * Beis Moshiach's Nosson Avrohom joined one of these shiurim and spoke with four participants who told us about how they got involved with Chabad and why they won't miss this shiur.*



Friday morning at the Chabad yeshiva in Ramat Aviv, Tel Aviv: Businessmen and various professionals, economists and actors attend the weekly shiur on the D'var Malchus given by rosh yeshiva, Rabbi Yossi Ginsburgh. Many of them take notes. Their

attentive faces say it all.

I went there a few weeks ago in order to see this wonder for myself. The concept of “living with Moshiach” applies to every Jew; it makes no difference what his income bracket is. If someone thought that the Rebbe's sichos

pertain to a certain type of person, perhaps those with a strong background of simple faith, they are welcome to come to the yeshiva in Ramat Aviv. They will see that it is possible to convey the deepest and most sensitive inyanim *b'ofen ha'miskabel* (so that people can



relate to it).

“There are businessmen who opposed Chabad’s work here in the past who have become baalei t’shuva,” said Rabbi Chaim Elroi, the director of outreach.

The weekly shiur was started four years ago by one of the

yeshiva’s big supporters, Mr. Michael Mittelman, in memory of his father, who was a big industrialist in Israel and prior to that, the head of the Jewish community in Uruguay. At first, only a few businessmen attended the shiur. Now, Rabbi Meir

Kahana, the menahel of the yeshiva told me, “Nearly a hundred people are regular participants.”

The day I attended the shiur one of the regulars and active members of the shiur, Mr. Chaim Almani, was celebrating his birthday. Almani has volunteered to

“Words from the heart enter the heart, and when the person giving the shiur lives what he is teaching, there is no reason that the message won’t be accepted,” explains R’ Chaim Elroi.

take care of the logistical details of the shiur.

Rabbi Yossi Ginsburgh sat at the head of the table and spoke for two hours, explaining the sicha of VaYechi, which is about the life of the Nasi HaDor in the past and present. I looked around and was surprised to see the lack of surprise on the part of the participants.

“Words from the heart enter the heart, and when the person giving the shiur lives what he is teaching, there is no reason that the message won’t be accepted,” explains R’ Chaim Elroi.

When the shiur was over, four participants and I remained in the yeshiva office so I could hear what it is that brings them back week after week.

Chaim Almani is a well-known broker in northern Tel Aviv and this past year he has taken it upon himself to be the contact person for the shiur-goers.

“It started when I went on a business trip and had to miss the shiur. When I came back, I realized that nobody had noticed

my absence. I discussed this with Rabbi Ginsburgh and now I am responsible to be the contact person between the shiur-goers. I have their names and addresses and this way, attention is given to all.”

Mr. Nissan Katzavi is a shiur participant and a businessman in the alarm business. Two of his sons have become Lubavitchers. One of his sons is a shliach in Ramat HaSharon. It was fascinating to hear from him how he switched from being an outspoken opponent of Chabad to an admirer. The weekly shiur in D’var Malchus gets some of the credit.

The two other men are Mr. Chaim Moshe, a well-known public figure in the Israeli entertainment industry, and Mr. Yitzchok Bareket, a senior who was and still is one of the most famous actors in the Israeli movie industry. Each of them told me about their first connection to Chabad and with the Rebbe, and about what they find special in the weekly shiur.

* * *

Almani first encountered Chabad when he lived in Johannesburg and marketed dry fruits. He would occasionally go to Chabad shuls, among them Rabbi Yossi Goldman’s shul, where he would hear shiurim. After twenty years abroad, the family returned to Eretz Yisroel because their oldest son was drafted. They moved to Ramat Aviv, where he looked in vain for the kind of Jewish atmosphere he had previously enjoyed: “I come from a religious home with deep roots and I was looking for the depth I found in the shiurim in Johannesburg. I didn’t find it until I went to the Chabad yeshiva in Ramat Aviv. Rabbi Yossi warmly welcomed me. I began attending shiurim and found the same depth and Jewish beauty I had experienced in



Johannesburg.

“Rabbi Ginsburgh connected me with Rabbi Motti Sabon and we began learning together. Chassidus, especially the D’var Malchus, is just incredible.

“When I first became acquainted with Chabad in Ramat Aviv, one of my grandsons needed a complicated operation. The entire family was worried about how it would turn out. When I told R’ Sabon, he suggested that I write to the Rebbe through the *Igros Kodesh*. When he explained to me how people do it, I thought he was crazy. I was just not ready to hear about such a thing. But since I was under pressure, I did so anyway. The answer blew me away. The Rebbe wrote that he should enter the hospital in peace and leave it in peace, which is precisely what happened.”

When Almani tells the following story, he can’t help but cry. This is when he first experienced the power of the Rebbe:

“A few months after we moved back to Eretz Yisroel, my wife and brother-in-law and I went on a trip to the US. Our first stop was New York and then Los Angeles. I told my family that on the first day we were going to 770. It was a very rainy Friday and our lack of familiarity with New York had us lost on the buses and trains until we got there. We were impressed by 770 and we took the opportunity to write to the Rebbe.

“Nobody told the other what they had written. I wrote about my

son who was about to get married but I didn't think it was a good match. Most of my son's friends felt the same way. I wrote, 'Rebbe, if this is a match made in heaven, it should be a happy one, and if not, then they should end it at the earliest opportunity.'

"When we finished davening, we took the subway to our hotel in



Manhattan. A few days later we flew to Los Angeles. One day, our daughter told us by phone that our son had changed his mind about getting married and had broken up with the girl. We were surprised and when we returned home he was waiting in the airport for us to take us home. Before we brought up the topic he told us what had happened.

"He had gone to bed Friday night but he woke up a short while later from a nightmare in which he saw himself being brought to a wedding as all his friends stood on the sidelines and shouted at him not to get married. He tried to stop them from their craziness but their faces were sad. When he woke up he washed his face and told himself it was only a dream and went back to bed. The strange dream repeated itself in Technicolor. He could make out the faces of his friends and even the hall where he and his bride had planned on marrying.

"He thought it over and decided the dream was significant. In the

morning he told his fiancée that their wedding was cancelled. He told us all this and said that he now realized that this step was the right one, one reason being that he was closer to Judaism and she was entirely estranged from it.

"I couldn't believe it. The dream he had took place precisely at the time that I had written my letter in 770!"

If you met Mr. Almani on the street, you would not realize that he was closely connected to the Rebbe MH" M. He wears a knitted kippa and doesn't look like a Chassid. No wonder then that his friends were taken aback when he changed the logo of his brokerage company to include a picture of 770 in New York.

I asked him about the Friday shiur and he responded:

"Rabbi Yossi speaks in beautiful Ivrit and explains things well. Even if someone is coming for the first time, he will find it interesting. He may not understand the whole thing, but at least he will leave with an insight or two. Each class includes a practical lesson and a number of fascinating aphorisms, and we all leave with food for thought about how to live a better life – not only when Moshiach comes, but right now. To the best of my knowledge, that is what the Rebbe wants us to do: to live with the Geula, now.

"We asked R' Yossi to give the shiur twice a week. We always look forward to it. The Rebbe's teachings give hope as well as the proper state of mind to carry on in our crazy world. It's not surprising that we businessmen, who are so busy, come to the shiur and shut off our cell phones. Many of us don't fully understand the logic in the Rebbe's talks about Geula, but his incredible vision about what we are undergoing strengthens us and gives us faith that there is someone

who sees the whole picture and has solutions.

"The fact is that we sit and connect to the message and find ourselves drawn to it. I find it fulfilling. Every week I write down key points from the shiur and I email it to my entire address book. I get countless responses. People in our confused world are thirsty for talk about Geula and the Rebbe's encouragement. The Rebbe takes situations that are seemingly lost causes and explains how in their source they are very lofty and they are part of the Geula process. I leave every shiur with a message that guides me throughout the week."

We, who were born into Chassidic homes and learned in Tomchei T'mimim, don't always see things as clearly as Chaim Almani does!

The second person I spoke to was Nissan Katzavi, manager of a company that installs alarm systems. His involvement with Chassidus took off this past year after his son, Ziv, now a shliach in Ramat HaSharon, preceded him by a few years and swept his brother Elisha along with him. Elisha now learns in 770. Nissan's connection to the Rebbe is to a large part due to R' Ginsburgh's shiurim:

"I first became familiar with the Chabad movement and the Rebbe through my son, Ziv. I was a traditional Jew who didn't take on too many religious customs. This was the case after I married too. When my son Ziv was fourteen years old, he went on a trip to Milan for a month and became extremely interested in Judaism. When he returned to Eretz Yisroel, he began looking for more information about it.

"When we prayed, we did so in the neighborhood shul, where the congregants are religious Zionists. I didn't understand why Ziv wasn't

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satisfied with that. When he got to know Rabbi Ginsburgh (whose work in the neighborhood was in its infancy), he was captivated by his personality and began to attend shiurim.

"We, his parents, looked askance at how our dear son was turning into a 'black' religious Jew. We were dismayed and I felt that my son was being taken away from me. We took him to a psychologist who was formerly religious.

"The psychologist said he knew all about this world our son had fallen into and he would get him out. However, our son's desire to become a Chassid was far stronger than anything the psychologist could tell him. We were besides ourselves when after Purim, Ziv started wearing a suit and hat. That was a difficult time for us. Now we see it as, '*ashreinu ma tov chelkeinu*,' but back then we saw it differently.

"One day we hosted a couple. The husband traveled a lot on business. When he heard of our plight, he didn't understand what the problem was. 'What do you

have against Chabad? The Chabad movement is wonderful and there's nothing like it in the Jewish world.' He told us that on his travels, when he wanted to eat kosher, he was helped a lot by Chabad houses around the world.

"Ziv finished his army service, married, and moved to Ramat HaSharon, where he became one of the activists there."

Today, Nissan Katzavi in an active member of the shul in the exclusive Ramat Aviv Gimmel neighborhood, run by the Rebbe's shluchim, Rabbi Shneur Zalman Chaviv, Rabbi Alon Dvir, Rabbi Efraim Marzel, and Rabbi Shneur Schneerson. His former opposition to Chabad has turned into great love. In the past half a year he began regularly attending the shiur in D'var Malchus. It helps him understand why his son Ziv made the decision he made several years ago.

When I asked Nissan about his connection to the Rebbe, he said:

"The entire family once went on vacation to my daughter who lives in Milan. We were going to celebrate the Chanukas HaBayis for her new house. It was hard for me to accept that Ziv would not eat with us because of reasons of kashrus. I decided to go all out to find kosher food that we could eat together.

"It was summertime and hot, but we went to look for kosher food and we found it. I got home before Shabbos, feeling exhausted but happy that we could eat together. Before we left for shul, we put the food on the hotplate. I looked forward to the entire family, with all the children, spending Shabbos and eating together.

"When we returned from shul, Ziv heard someone say that not realizing it he had moved the food from the hotplate and then returned it there. Ziv began hinting



to me that despite all the effort, he wouldn't be able to eat that food. This was just too much for me. I couldn't take it anymore. I had done so much to ensure that all would be well.

"Ziv knew I was upset and till today I admire him for his tenacity, for sticking to what he believed. He took out a volume of *Igros Kodesh* that he had brought with him and opened it. Believe it or not, the answer on the page had to do with eating, where the Rebbe wrote that 'if there is no physical food and drink, you can do things on the spiritual plane.' It was a long letter and I couldn't deny the amazing hashgacha pratit in it.

"There was another serious situation in which my daughter-in-law was pregnant with her second child and the doctors discovered that the fetus had severe respiratory problems. The doctor recommended an abortion. They wrote to the Rebbe and the answer was about the importance of preserving life in Eretz Yisroel.

"That was enough for them to decide to go on with the pregnancy. They didn't tell us about it, so as not to worry us. They went to a top doctor, who negated the earlier diagnosis. Today, we have a healthy grandson whose name is Menachem Mendel," concluded Mr. Katzavi proudly.

Mr. Katzavi is a relative newcomer to the shiurim. Up until a few months ago he still didn't daven in Chabad, but when his

father died, he decided to start davening in the Chabad shul, joining the six o'clock t'fillos every day. One of the businessmen in the neighborhood who is close to Chabad, Mr. Amos Barzilai, asked him to stay for the shiur in D'var Malchus, promising that it would be interesting. Katzavi delayed going to work to try it out and was hooked. Now he is there, every



Friday.

"These aren't light classes. D'var Malchus is deep, fascinating. Even for someone with a Torah background, these shiurim will be a bit heavy. I'm not saying I understand everything that is said, but I can say that it provides insight and hope."

Some celebrities attend the shiur too. Each one has a story about how he first got acquainted with Chabad and the Rebbe. Chaim Moshe was and still is a media celebrity regularly hounded by the paparazzi. Nearly a year has passed since he first learned about p'nimius ha'Torah, especially as it is explicated in the Rebbe's teachings. His first connection to the Rebbe came about when he met Rabbi Yehuda Sheleg in the shul in his neighborhood, who walked great distances in order to run the show there and speak.

"Rabbi Sheleg's patience and devotion won me over. To come from so far every Shabbos, to leave his family in order to run our makeshift shul and tell us a d'var

Torah, that amazed me. I admired him. I quickly understood that this is not an isolated occurrence; it is part of a larger movement run by the Rebbe, a movement which stands for Ahavas Yisroel. I heard about this shiur and I was curious about it. Since I tried it out the first time, I am a regular.

"I come from the world of the 'high life' and it looks as though I have it all, but in all the pleasures of this world, I did not find the true meaning in life. The search for something more real, led to my crisis, one which the media covered at length. I felt that I was going in circles and was unsuccessful in getting to the truth in my life.

"I am a Jew, but what does that mean? I have theory that says that some of us took the word 'Jew' from our parents, without taking the true significance along with it. There is a famous Israeli song, 'Rina got an apple and a flower; she took the apple and threw away the flower.' That's the case with us. We throw away the Torah and mitzvos and enjoy the apple, the Jewish brain.

"For too many years I went around with the feeling that this was not right. I couldn't take pride

in the fact that I am a Jew without fulfilling the harder parts of Torah and mitzvos. Today I understand that Torah and mitzvos are part of our existence; the Torah teaches us how to lead our lives, and not only while we study Torah. I learned this and internalized it mainly in the D'var Malchus classes. Rabbi Ginsburgh knows how to convey the Rebbe's teachings, things that are hard to understand, in a way that even those who did not learn Torah previously can get it.

"Now, after learning Torah for a while, it is easier for me to understand things, but there are many people who are first starting out and it's not easy to know how to convey deep ideas so that people can understand them. R' Ginsburgh manages to accomplish this feat.

"I cannot rationally explain my connection to the D'var Malchus. The source of it is something like the spiritual illumination a person experiences that causes him to do t'shuvah. These concepts of Geula, their connection to our actions and avoda in the world, are not rational, but things you experience on a p'nimius level.

"If you look around you understand that there is no future



The day I went to sit in on the shiur, which was Almani's birthday, he had Ronen Albar perform. He got everybody up and dancing with the simcha of Torah and the simcha of the D'var Malchus.

here for us. We are living in an utterly temporary state of being. The deterioration of the youth is catastrophic. The only thing that gives us hope is what the Rebbe says in the D'var Malchus, the connection to p'nimius ha'Torah, to the fact that we are closer than any previous generation to the Geula. This gives us hope to believe that it will soon be good."

Mr. Yitzchok Bareket is a well-known figure in the Israeli theater and entertainment industry. For many years he acted in HaBima in hundreds of plays and hundreds of movies. For a few years he even served as general secretary of the Israeli actors union. At his advanced age, he continues to take part in plays and movies. Since his father's death a few decades ago, he began searching for the way back to his roots, but in recent months he discovered Chassidus.

"My connection to Chabad began thirty years ago, when I was an actor busy at the HaBima theater. My father died and his passing saddened me greatly. One time, when I returned home from

the theater by bus, a distinguished looking Jew sat next to me. He greeted me and asked me why I looked despondent. I told him that my father had died a month before and I had loved him dearly. I remember it as though it was today, on the number 25 bus from King George Street to Ramat Aviv.

"He asked me if I had put on t'fillin that day and I said I had not. When he asked me why, I told him that I did not have t'fillin. He asked me whether I wanted to put on t'fillin and I said that I did, but I did not have the means to buy them. He was a Jew from an earlier generation, caring and warm, and he said that he would buy t'fillin for me if I promised to put them on, and when I earned money I could pay him back.

"He brought me t'fillin the next morning. When he came to my house he saw that I had a mezuzah only on the front door. He said that that wasn't enough and that all the doorways needed mezuzos. Within a few days he had returned with mezuzos for the other rooms. Since then, I have kept my word and I put on t'fillin every day. I soon learned that the man I had met was a Chabad Chassid.

"I recently heard about this shiur given by R' Ginsburgh and the first time I tried it, I was very impressed. He is blessed with a superb ability to communicate. He has a fascinating style. I believe with all my heart in the coming of Moshiach, and even though he tarries, I await him.

"I'd like to say a few words about the yeshiva. The Chabad yeshiva in Ramat Aviv is unique, a warm and wonderful place, just as I remember my childhood in a town in Romania. It's been only two months now since I have begun attending the shiur, but I already know that I will do what I can to ensure that I don't miss a

class."

As mentioned earlier, Chaim Almani took responsibility to keep track of those who attend the shiur and to keep people connected even beyond the shiur. He sees to the "maaseh b'poel," that the wonderful things they learn don't remain in the realm of theory and as passing inspiration, but "come down" into the real world.

When I asked Almani for examples of what he does, he said, "I make sure that as many shiur-goers as possible come for Kaparos the morning of Erev Yom Kippur. We invite the shiur-goers to an array of programs that take place at the yeshiva beyond the shiur.

"Every day of Sukkos I host another group of mekuravim and friends. One of these days is dedicated to the talmidim of the yeshiva who did not go to 770. This year, I learned the sicha about the importance of every one of the four minim and about the special quality of the esrog. I thought all the participants in the shiur needed to know this and I did it in a creative way.

"I got lots of leftover esrogim from Luria's esrog orchard and made jam out of them. I bought jars and gave them out to all the shiur participants and I explained the importance of the esrog."

Almani also ensures that the shiurim are colorful experiences. R' Ginsburgh taught the sicha about the importance of simcha which brings the Geula and as a result, every so often, Almani brings Chassidishe musicians to perform before and after the shiur.

The day I went to sit in on the shiur, which was Almani's birthday, he had Ronen Albar perform. He got everybody up and dancing with the simcha of Torah and the simcha of the D'var Malchus.

THESE DAYS OF PURIM

Compiled by Shneur Zalman Levin

*A compilation of brief statements
about Purim from the teachings of the
Rebbe MH" M.*

THE MIRACLES OF PURIM

The miracles of Purim were miracles disguised in nature. Esther HaMalka and Mordechai sitting in the king's gate saved the king's life, as the Megilla describes.

In Chassidus it says that specifically on the lowest level is where the highest level is expressed. That's the way it is with miracles – that miracles disguised in nature have a source in a higher light, one that cannot be revealed. And since it cannot be revealed, it must be hidden within nature.

(Likkutei Sichos 15)

MEGILLA – REVELATION

When the events which led to the salvation of the Jewish people occurred, people did not realize at the time that they were leading up to the miracle. It was only afterwards that it was possible to connect the dots and see it as the miraculous story it was.

It was only after it was written down in a Megilla that the connection between all the events was revealed (the root of the word "Megilla" meaning revealed).

Namely, there were a series of occurrences that led towards the miracle of Purim.

(Hisvaaduyos 5747)

127 COUNTRIES

Why does the Megilla tell us about Achashverosh's greatness that his kingdom encompassed the lands between Hodu and Kush, 127 counties in all? The main story begins after that, with Haman's presentation of his plan to the king?

The answer is that Achashverosh's greatness lets us know what a dangerous position the Jewish people were in. It was only in a kingdom like that of Achashverosh, who ruled the entire known world at the time, that a plan to "exterminate, kill, and annihilate all the Jews" could be carried out, since they were all under one authority. If he hadn't ruled the entire world, the Jews in other places, not under his reign, would have been saved.

(Hisvaaduyos 5744)

FROM HODU TILL KUSH

It is explained in Chassidus that "Hodu" is from the root that means "thanks," "majesty," "beauty" and

"light," while "Kush" means "black," the opposite of light. The name of a country reflects the character of the people who live there. The residents of Hodu and Kush had opposite character traits, with those in Hodu having fine character and those in Kush having negative character traits.

This demonstrates Achashverosh's greatness that he ruled the entire world, "from Hodu till Kush." Despite the different types of people and their diverging natures, he was able to relate to all kinds of people.

(Hisvaaduyos 5744)

AND MORDECHAI SAT IN THE KING'S GATE

Mordechai's primary occupation was to sit in the "gate of the king," i.e. "the King of the world." His avoda was to make a dwelling place for Hashem in this world, throughout the world, "from Hodu till Kush." This in turn manifested itself in this physical world where Mordechai sat in the king's gate, in a position from which he was able to influence the world.

(Hisvaaduyos 5744)

TOGETHER WITH EVERYONE

Mordechai himself did not have to fear Haman's decree because it was aimed at the rest of the Jewish people and not him. Since he "sat in the king's gate" he could surely have been saved, especially since he was Esther's uncle.

Nevertheless, Mordechai told Hasach "everything that **happened to him**," with the feeling that Haman's decree applied to him too, for even if it happened to another Jew, he felt as though it was happening to him.

(Hisvaaduyos 5745)

THE RIGHT DAY

Although the victory was on the 13th of Adar, Purim was not established on that date but on the following day, the day they rested after the battle. The reason is that Purim was established as a holiday because of the salvation of the Jewish people, while the victory in battle was not significant. On Chanuka however, the victory in war was a part of the miracle and a reason to establish the holiday, which is why Chanuka is celebrated on the day of their victory.

(Likkutei Sichos 30)

THE MONTH OF JOY

Why is it “when Adar comes in, we increase in joy”? Shouldn’t we rejoice from the day of the miracle on the 13th of Adar?

The explanation is that in the month of Adar the miracles were multiplied and also because in this month there is a “meritorious day,” the 7th of Adar, when Moshe Rabbeinu was born.

That is why it says, “and the month which was transformed for them from sorrow to joy” – since the miracle of Purim did not begin on the 13th. Back at the beginning of the decree, the miracle was prepared for them when the lottery fell on the month of Adar, the month with this special day in it.

(Likkutei Sichos 16)

COMMON DENOMINATOR

It says in the Gemara, “it was open and known before He Who said and the world came into being that in the future Haman would weigh out shekel coins for the Jewish people. Therefore, their [the Jewish people’s] shekels preceded his; and this is what we learn in the Mishna: On the first of Adar they announce about the sh’kalim [the sh’kalim that

the Jewish people had to donate to the Beis HaMikdash].”

When Haman wanted to annihilate the Jewish people, the Jewish people’s response was to gather together, as it says, “go and gather all the Jews.” How can the Jewish people be united to be properly inspired? This is accomplished by laying down the foundation of the Beis HaMikdash that exists within the heart of every single Jew, “the *pintele Yid*.”

(Likkutei Sichos 21)

AND THEIR POSSESSIONS TO BE PLUNDERED

After the Megilla tells us about Haman’s plot “to exterminate, kill, and annihilate all the Jews, from young to old, babies and women,” why do we need to know “and their possessions to be plundered,” that the murderers will also rob them?

According to the din, “those who are executed by the king, their possessions belong to the king.” Haman was afraid that the common man would not want to kill the Jews because they wouldn’t profit thereby since the Jews’ possessions would go to the king. So Haman let the people know that in this case, they could have the Jews’ belongings, in order to spur them on to butcher the Jews. This is why we mention this point in “Al HaNissim.”

(Sicha of Purim 5733)

GATHER ALL THE JEWS

Queen Esther asked Mordechai to “go and gather all the Jews who are in Shushan and fast for me.” Mordechai did not think it was necessary to gather all the Jews, especially those who had enjoyed Achashverosh’s feast and who would find it particularly hard to endure such a grueling three-day fast. He felt that the main thing was to convince them to at least eat according to the laws of the Torah,

in order to rectify their previous sin.

However, Esther who had withstood the difficult trials in the king’s palace and had refrained from all the delicacies in the palace, knew that a fast should be decreed for all the Jews, even those who had enjoyed the king’s feast. That is why she said to gather all the Jews, with no exceptions.

(Based on the Sicha of Ki Sisa 5731)

ROYAL CLOTHES

“Let royal clothes be brought, which the king has worn, and a horse that the king rode upon and which had the royal crown placed upon its head.” This verse alludes to the Jewish soul, indicating that it should wear the royal garments that the king wore, referring to the King, Hashem, and alluding to the performance of Mitzvos.

The horse that the King, Hashem, rode upon, alludes to the letters of the Torah, similar to a horse that carries the rider to a distant place, as it says regarding Mattan Torah, “When You ride upon Your horse, Your chariot is salvation.” The crown on the head is *atzmus u’mehus ein sof baruch Hu*, Who invested Himself into the Torah.

(Based on the Sicha of Purim 5716)

PURIM – PUR

Purim is named for the “*pur*,” a Persian word for “lottery,” as opposed to the Hebrew word, “*goral*.” This teaches us that the conduct of the Jewish people is above the laws of nature – not only in spiritual matters but in daily life.

Even when interacting with the non-Jew, we are above the rules of nature. This is alluded to in the name “Purim” as a Persian word. It emphasizes that even when a Jew is involved in matters of this world (the Hebrew name of Persia is “Paras,” which literally means a “fragment” and alludes to the pleasures of this world), he is still above nature.

‘WORDS OF THE LIVING G-D’ IN LIVING ENGLISH

*Never before has such a large number or such a high quality of maamarim been translated into English. Twenty-four maamarim about the holidays from the Rebbe Shlita, Alter Rebbe, Tzemach Tzedek, and the Rebbe Rashab appear in a two-volume set entitled Holiday Maamarim, and readers worldwide are acclaiming it as “phenomenal.” * Beis Moshiach interviews the gaon and Chassid Rav Shneur Zalman Gafni, Rosh Yeshiva of Ohr Tmimim about this historic publication.*

Beis Moshiach: Rabbi Gafni, what was your involvement in this project?

Rav Gafni: I carefully examined quite a few of the texts translated by Rabbi Rothschild. My function was to see that the translations did justice to the original material, conveying their soul and message, both generally and in detail. I did this for a number of maamarim –

all of the Rebbe Rashab ones and a few of the others – and found a remarkable adherence to the original texts, combined with an ability to make it real and understandable to the so-called ordinary English reader. I was also asked for advice on certain points, as any editor would be.

Beis Moshiach: What is your evaluation of the accuracy of the

translations?

Rav Gafni: I think the translation is remarkably accurate. The goal of good translation should be to render each sentence fluently according to the language you are translating into. That is, in my opinion, Rabbi Rothschild’s remarkable achievement. He was able to adjust sentences to turn them into “living English” without impinging at all on the messages they contained. This is the case throughout the books.

In the Rebbe Rashab’s maamarim, for example, attaining such fluency is a very demanding task. A thorough understanding on the part of the translator is only the first requirement. What is truly remarkable here is the massive number of profound maamarim dealt with, texts which I call classic *haskala* style. There is a famous footnote from the Rebbe in reference to translations in *Likkutei Sichos* volume 4. The Rebbe, with his unbelievable mind, quotes the translator’s introduction to Rabbeinu Bachaye’s *Duties of the Heart*. Yehuda imb Tibbon, quite a scholar himself, translated the text from Arabic to Hebrew. He writes: “In every translation there are three components: the language in which the original is written; the language

to which you are translating; and the message. The principal meaning and intent of the original has to be transferred from the original language to the newly translated one.” The Rebbe went on to compare these three levels to the True Existence, created existence, and the intention of Creation.

Rabbi Rothschild really immersed himself in the maamarim. The result is that his writing portrays not only intimate first-hand knowledge of Chassidus and mastery of the English language, but an empathy with the true message and intention of the

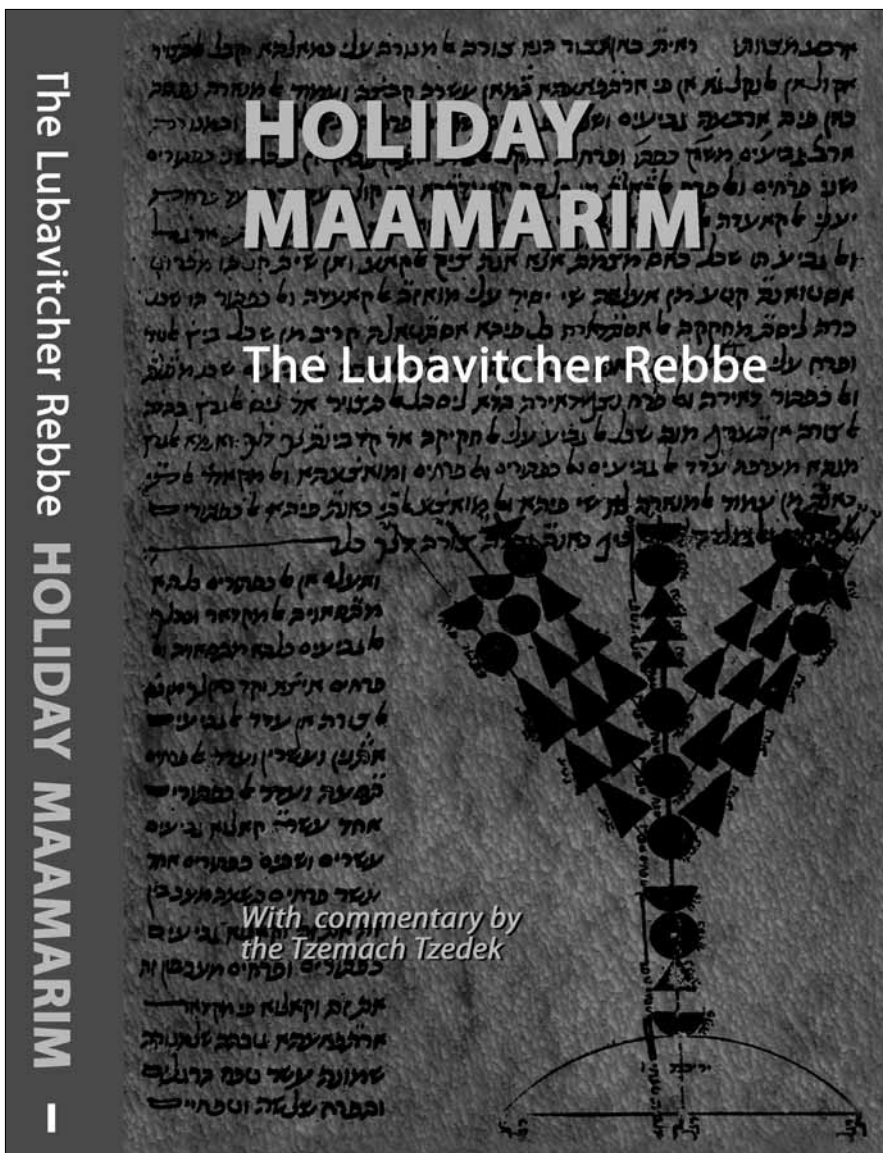
original works.

Beis Moshiaich: So the Rebbe Rashab would have been pleased?

Rav Gafni: Yes. The Rebbe Rashab said the purpose in founding the yeshiva Tomchei Tmimim, and in educating the Chassidim, was to produce a new *roshei teivos* for Chabad: *chayalei beis Dovid* – “soldiers of the house of David.” In a famous sicha he said the world was approaching a period in which there would be an overtly spiritual war. There would be a tremendous struggle to keep Yiddishkait going against powerful hostile influences. It would be

necessary, he said, that the soldiers be devoted to their cause, with all the simplicity and self-sacrifice this implies. In return, they would wield the greatest weapon to overcome these powerful forces of darkness. That weapon is *p’nimius HaTorah*: Chabad Chassidus.

Why wasn’t this weapon deployed in the time of the Rebbe Rashab? Why weren’t works of Chabad translated into other languages in those days? The answer is that the time wasn’t right. It was too dangerous; they were living in the first period of



Rabbi Shneur Zalman Gafni



Rabbi David Rothschild

communist Russia.

When the Rebbe Rayatz – son and inheritor of the Rashab – gained such an opportunity on arriving in America, he immediately stressed the need to translate Chassidus into other languages. This is certainly a component of the war waged by the soldiers of *beis Dovid*: to transmit Chassidus to the broadest “outside” imaginable. That is, to people who can’t read the original Hebrew or Yiddish.

Therefore, it seems to me, the Rebbe Rashab wouldn’t only be pleased, but he’d see the fulfillment of the ultimate purpose of Tomchei Tmimim in these books. This is the conquering of the entire world on its own terms.

Beis Moshiach: I understand there are maamarim from 5678 and 5679. What is significant about these maamarim?

Rav Gafni: The years 5678 and 5679 are famous in that they are very close to the final maamarim we have from the Rebbe Rashab. For halfway through 5680 was the *histalkus*. So ‘78 and ‘79 are very close to the final documents. They are remarkable in that they are not huge *hemshechim*, like Samach-Vav and Ayin-Beis, but nonetheless take all the unbelievable profundity revealed in those earlier works and articulate it in a succinct presentation.

These maamarim are a summation of all the Rebbe Rashab’s incredible teachings and amazing innovations. It is indeed extraordinary that maamarim of this sort have now been published in English.

Beis Moshiach: Do you think the study of these maamarim is meaningful?

Rav Gafni: Very much so. As we said, the Rebbe Rashab founded Tomchei Tmimim and prepared Chassidei Chabad in order to get ready for the last terrible war and

equip the final generations prior to the revelation of Melech HaMoshiach. Every Jew feels what the Rebbe tells us – that as days go by, more and more people sense we are moving toward the great revelation. Documents such as these maamarim can stir readers to remain firm in all aspects of their faith and its expression, such as keeping mitzvos. They can draw closer to Hashem through the message of p’nimius HaTorah.

Beis Moshiach: I understand there are five maamarim from the Alter Rebbe. What is special about them?

Rav Gafni: The Alter Rebbe’s message to the world is considered by many to have been delivered principally through the *Tanya*. We as Chassidim know that there are also many volumes of maamarim from the Alter Rebbe. Following his release from prison, these were given to the world as part of the unfolding development of Chabad Chassidus.

Rabbi Ginsburgh describes this process in detail in his introduction. The Alter Rebbe’s maamarim are the initial revelation of Chabad Chassidus, and at the same time build a foundation for future detailed explanations. That is what’s so very special about them. As far as I know, this is the first time such seminal maamarim have been translated into English. The achievement opens up a new vista.

Beis Moshiach: What is significant about the Rebbe’s maamarim?

Rav Gafni: We have to remember that the Rebbe is the seventh generation. The first *Basi L’Gani* maamer describes the dearness of the seventh generation. Its task is to complete the revelation of Chassidus: to bring the Moshiach in actuality. The Rebbe’s maamarim have this distinction. On the one hand, they sum up and gather

“In order to understand the Rebbe’s maamer, you need to know all the maamarim of all the previous Rebbeim, But in order to understand all the maamarim of all the previous Rebbeim, you need to learn the Rebbe’s maamer.” That’s the job of Melech HaMoshiach.

together all the incredible details and insights provided by the previous Rebbeim, and on the other, present them in a final, “essential” form. They summarize while preserving the earlier details and themselves spawning innovations.

I once heard an elder Chassid put it this way: “In order to understand the Rebbe’s maamer, you need to know all the maamarim of all the previous Rebbeim, But in order to understand all the maamarim of all the previous Rebbeim, you need to learn the Rebbe’s maamer.” That’s the job of Melech HaMoshiach.

Beis Moshiach: And almost all these maamarim are about the holidays?

Rav Gafni: That was the aim of these two volumes, to bring



messages about the holidays from the Rebbeim and the Rebbe. Parenthetically, there are two maamarim from the Alter Rebbe which aren't about the holidays. Rabbi Rothschild took upon himself the incredibly difficult task of translating these maamarim. One discusses the *tzimtzum*, and is recognized as one of the most difficult documents the Rebbeim gave us. Even so, Rabbi Rothschild managed to translate it beautifully.

Beis Moshiach: What's the advantage of studying a Pesach maamer by two of the Rebbeim, say a Rebbe maamer in volume one and an Alter Rebbe maamer in volume two?

Rav Gafni: This is the whole concept of studying each holiday maamer at its time of year. I once

heard from the Rebbe in *yechidus*: "The Talmud requires us to learn the laws of a particular holiday when it's time approaches – Shavuot, Sukkos, Yom Kippur, Rosh HaShana, Chanukah, Purim, etc. Just as this is the case in *nigleh*, so it is with *p'nimius HaTorah*."

It is very important that a person learn maamarim relevant to the particular time of year in which he finds himself. That will give him a great new identification with living the essence of that Yom Tov. It will also deepen his *avoda*; he'll connect to the concepts in *p'nimius HaTorah* which are relevant at that time."

This is a very special idea. The Rebbe told me it "makes a completely different *avoda* for that particular holiday," and he encouraged me to do this with bachurim. By learning both the Rebbe's maamer and a previous one about a particular holiday, you see the unbelievable innovations of the Rebbe. At the same time, you see how the Alter Rebbe's maamer, for example, opened up this unbelievable avenue which led to the revelation of *p'nimius HaTorah*.

Beis Moshiach: The Introduction says the commentary was adapted from the Tzemach Tzedek's *Seifer Likkutim*. What is *Seifer Likkutim*? How does the Tzemach Tzedek's explanation elucidate the maamarim?

Rav Gafni: The Tzemach Tzedek left us a larger library of texts than any other Rebbe. It is an amazing quantity of Chassidus. The Rebbe instructed that it be republished as an encyclopedia called *Seifer Likkutim*, so an alphabetic list of subjects and sub-topics was prepared. Then sections of Tzemach Tzedek's works, principally *Ohr HaTorah*, were arranged under the various headings. It is not uncommon for a single subject to cover 50 pages,

with scores of passages quoted from various texts.

Rabbi Rothschild studied those sections of *Seifer Likkutim* where a concept in a maamer required explanation, and chose concise quotations he felt would be sufficient for the reader.

Beis Moshiach: What is unique about the Tzemach Tzedek that helps readers understand Chassidus?

Rav Gafni: According to the sequence of the Rebbeim, the Tzemach Tzedek corresponds to the *s'fira* of *daas*. The function of *daas* is to sum up everything in a way that reveals its profundity and expansiveness. Translating portions of the Tzemach Tzedek, rather than simply applying dictionaries of terminology, was thus a very positive idea. The elucidation of phrases in maamarim via the works of the Tzemach Tzedek is an outstanding innovation.

Beis Moshiach: Tell us something about the style of the books. How are they written?

Rav Gafni: In my opinion, the style of the English is excellent. Much credit goes to the editor, Gershom Gale of Jerusalem, who I've known personally for many years. The passages flow in an easy-to-read style yet maintain the profundity of the original text. The translations don't deviate from the original whatsoever. A tremendous effort was required to preserve these two features. It is a very readable English, not by any means verbose. Effort was made to avoid merely literal translation, which sounds heavy and strange. Rather, Gershom and Rabbi Rothschild succeeded in rendering the text into meaningful English phraseology without interfering with the proper meaning or message.

This is what the Rebbe ordered – a "free translation." That is, the text is translated in the style of the

language it is being translated into. You find a way of phrasing it which is at once mature and entertaining. The fact that accuracy yet free-flowing style come together in these translations is what makes them so tasteful to read.

Beis Moshiach: Are these translations different from earlier ones?

Rav Gafni: I don't want to offend anybody, but I think I can say that they are an altogether different work. The passages are easy to read and yet don't lose their learned profundity.

Beis Moshiach: The maamarim are broken down into bite-sized

pieces through the use of subheadings. Does this help readers digest the content at their own pace?

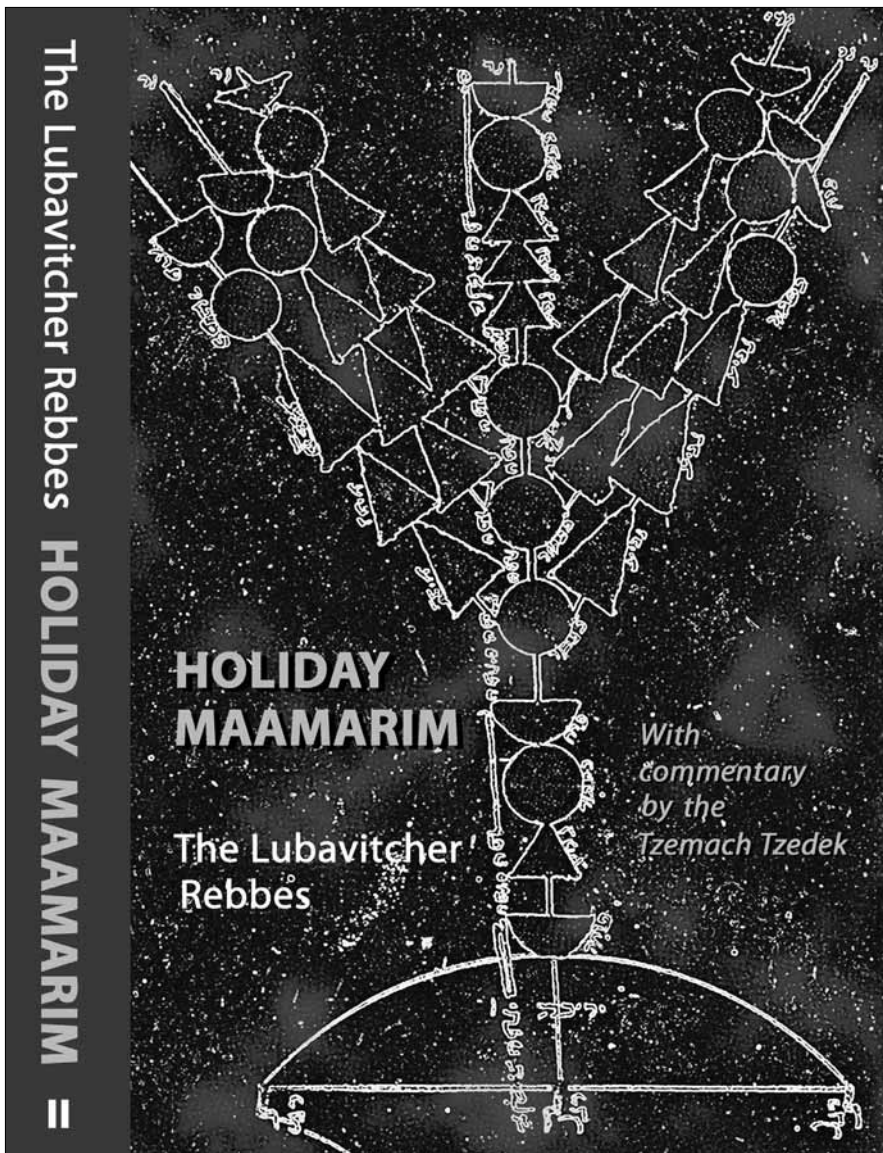
Rav Gafni: I think it is a new thing and a big *z'chus*. The subheadings are very clever. But once again, they are neither misleading nor overdone. They are concise and encourage the reader to consider the next section. Breaking a maamer down by means of such headings makes possible what would have been an impossible task for the English reader. Your average reader isn't prepared to read through such long texts, but thanks to the subheads, he can absorb a

little piece, maybe close the book for a while, and when he comes back to it, will know where he was.

Beis Moshiach: I've been told that these two volumes contain more maamarim than have been published to date. Does that give significance to these books?

Rav Gafni: It is a massive accomplishment to bring classical *haskala* to the English reader. You know, the term "*haskala*" isn't really the correct word. There is an old saying among Chassidim: "This is not really a *haskala'dike* maamer; a maamer is about *avoda*." That being said, the term "*haskala*" refers to the loftiness of the terms





and subjects dealt with. A massive grouping of 24 such maamarim is historic.

Beis Moshiach: There is an extensive Notes section with thousands of sources quoted, and a long bibliography. How does this notation of sources benefit the reader?

Rav Gafni: The sources Rabbi Rothschild quotes are only original sources; none cite works written about Chassidus. Rather, they cite texts written by our sages, for example the Zohar, Midrashim, Talmud, and Kabbala. There are references to the Rebbeim as well.

The reader will acquire an amazing background by consulting these citations.

Beis Moshiach: Rabbi Ginsburgh wrote an Introduction?

Rav Gafni: The Introduction demonstrates the scope of Rav Ginsburgh's intimate knowledge of the sources. I am sure the reader will find his introduction a very stirring lead into and help for understanding the message of these two volumes. That goes for both their profundity and scope.

Beis Moshiach: Who can read these books?

Rav Gafni: Anyone can read

these books. The Rebbe Rashab saw that we are facing a tremendous war, and we, the soldiers, must train other soldiers. We have to draft the entire Jewish people into a great searching army who – based on its knowledge that *p'nimius HaTorah*

leads us to an understanding and longing for the Redemption – want to bring that Redemption to pass. It is important for the whole Jewish People to study these books. The ultimate intention is to bring Moshiach in actuality.

I'd like to add something the Rebbe says in *Likkutei Sichos* volume 3 about translation. "The translation of Torah, and how much more so *p'nimius HaTorah*, into other languages is a *tikkun*, a rectification for the sin of the generation of the Tower of Babel. Their punishment was that they were given all these different languages. This came about because they separated themselves from the unity of Hashem. So they were split apart in a way that ended their ability to communicate with each other. But when you bring into those diverse languages the Oneness of Hashem, and the message of *p'nimius HaTorah*, which is the unity of Y-H-V-H, and all that implies, then you rectify the whole generation of the Tower of Babel, and consequently the entire world! You unite it in such a way that it all comes under the banner of the unification of G-d's Name."

Then in volume 4 the Rebbe says. "Specifically since translation descends to the lowest point, this is a sign that it is drawn from a much higher source in the Torah itself. This is due to the principle 'that which originates at a higher source descends to a lower place.'"

Holiday Maamarim is available at bookstores and on www.kehhot.com. Enter the book's name in Kehot's search field or in an Internet search engine.

THE REBBE WAS HIS SHADCHAN

By Shneur Zalman Berger

Rabbi Sholom Chaskind, who passed away one year ago on Shushan Purim, was a member of the Rebbe Rayatz and the Rebbe MH”M’s household. He was also one of the inner circle in the early years of the Rebbe’s leadership. * A role model of a Torah scholar, man of chesed and a Chassid, mekushar heart and soul to the Rebbeim.

Rabbi Sholom Chaskind had a terrific memory and he also knew how to tell stories. However, he was quiet most of the years, fearing that inaccuracies would creep into his stories as they were passed along. It was only in later years that he opened up a bit and began sharing his treasury of stories with others, events that he experienced, saw and heard.

I had the opportunity to talk with R’ Sholom a few times and I saw how he navigated history like an experienced captain. The last interview I did with him was after the passing of his relative, Rabbi Moshe Ashkenazi a”h. He told about his part in Rabbi Ashkenazi’s election as rav of the Chabad community in Tel Aviv. The conversation, as usual, covered

historical periods as well as family history.

Rabbi Chaskind, already bedridden and not able to leave his house, became young and energetic again, and began to detail his family history about the Tumarkin family from the city of Homil, at my request.

HELPING CHASSIDIM IN DISTRESS

Rabbi Sholom Chaskind was born on 15 Elul 5687/1927 in Moscow. A few years later, his parents, R’ Dovber and Golda, left the Soviet Union with their oldest child Sholom and their daughter, for Riga, Latvia. There, the family had the privilege of visiting the Rebbe Rayatz’s home many times.

This was the first time that R’ Sholom saw the Rebbe Rayatz.

The financial situation of the Lubavitcher families who remained behind in the Soviet Union was terrible and some of them starved. The Chassidim did not work on Shabbos and so they had to find handiwork to support themselves. Many Chassidim were exiled and killed, while their families were left with nothing, in desperate need of help.

It was for this reason that his father, R’ Dovber, along with Rabbi Yosef Chaim Rosenblum, Rabbi Shmaryahu Gurary (a cousin of Rashag, who later became the father-in-law of R’ Sholom), and Rabbi Moshe Gurary, opened an office to send parcels to Russia. Citizens with relatives in Russia were able, through this office, to send packages to their relatives in the Soviet Union. In this way, they helped them survive. The Latvian authorities did not approve of this and finally libeled the administrators.

One night in 1934, the four men were arrested on a false claim. At the end of a long arduous process, they were given two choices: either a prison term or permanent exile from Latvia. They asked the Rebbe Rayatz and the Rebbe told them to leave Riga and go to Eretz Yisroel.

The four families went to Eretz Yisroel in 1935 and settled in Tel



Aviv, where they were the foundation of the Chabad community that developed at that time. After a few years, when the Lubavitcher community in Riga was annihilated, they realized the miracle that had happened.

ONE OF THE FIRST TALMIDIM IN THE YESHIVA IN TEL AVIV

At first, R' Sholom and other

children of Anash learned in the yeshiva of Navardok. In 1936, Rabbi Eliezer Karasik founded B'nei T'mimim in Tel Aviv and R' Sholom was one of the first talmidim. When R' Karasik founded Achei T'mimim in Tel Aviv two years later, R' Sholom learned in that yeshiva.

R' Sholom had this to say about those days:

"Rav Karasik founded the yeshiva with great effort, and from

the start, the level of learning was very high. We learned three daf of Gemara a week with commentaries, in great depth. On Sunday, Monday, and Tuesday we learned a daf each day and on Wednesday and Thursday we reviewed what we learned.

In 1940, the Chaskind family emigrated to the US. R' Dovber, who was greatly mekushar to the Rebbe Rayatz, wanted to live near the Rebbe. Despite his young age, R' Sholom was considered an exceptional bachur both in Nigleh and Chassidus. Before he left, the mashpia in the yeshiva, Rabbi Nachum Goldschmidt, taught him a maamer, and Rabbi Chaim Shaul Brook, one of the roshei yeshiva, complained after he left, "Where will I find another Sholom like him?"

Thus, R' Sholom was one of the first talmidim in the Tomchei T'mimim that the Rebbe Rayatz founded upon his arrival in America. The staff arranged for him to learn b'chavrusa with older bachurim, on account of his good head. Although younger than them, he was on their level. R' Sholom put a lot of effort into his learning and received smicha for rabbanus from distinguished rabbanim in New York.

In the years that followed, he was a member of the Rebbe Rayatz's household, and his memory was so reliable that even years later, the Rebbe MH" M would consult him to clarify how the Rebbe Rayatz did certain things.

Pesach 1940, shortly after the Chaskind family arrived in New York, R' Sholom prepared special wine for the Rebbe Rayatz. It was after he found out that it wasn't possible to obtain wine with all the stringencies that the Rebbe wanted. R' Sholom wasn't even bar mitzva yet, yet he squeezed a large

R' Chaskind and his son Sholom were role models of hiskashrus to our Rebbeim. The Rebbe Rayatz wrote about R' Dovber, his wife and son Sholom: "They are among those truly close to us."

quantity of grapes and that is what the Rebbe used for the mitzva of the four cups of wine.

R' Sholom's bar mitzva celebration was the first ever to take place in 770. He later related that this event was an "attraction" for the residents of the area who had never seen such a large assemblage of religious Jews dressed like the old generation.

At first, the Chaskind family lived far from Crown Heights. Nevertheless, father and son together with Rabbi Shmuel Zalmanov, would walk every Shabbos for an hour and a half to 770, in order to participate in the meals with the Rebbe Rayatz.

R' Dovber and his son Sholom were literally members of the Rebbe's household, and Sholom was even asked to help out with things like serving on Shabbos and Yom Tov when the distinguished Chassidim ate with the Rebbe.

R' Sholom's wife Miriam relates: At one of the meals, the Rebbe Rayatz prepared to say a sicha. My husband was in the

kitchen at the time. The Rebbe asked where he was, and it was only when he returned to the table that he said the sicha.

R' Sholom was one of the *meinichim* (note-takers) of the sichos that were said at the meals. The Rebbe MH"M asked some of those who were present at the meals to write notes of what the Rebbe Rayatz had said, and R' Sholom did this several times. The Rebbe edited his notes. One year, the Rebbe repeated his father-in-law's sicha again and again so that he could write it precisely.

R' Sholom had a special relationship with the Rebbe even before the latter became Rebbe. For a period of time, R' Sholom worked in Merkos L'Inyonei Chinuch and worked in the Rebbe's room.

R' Dovber Chaskind and his son Sholom were role models of hiskashrus to our Rebbeim. The Rebbe Rayatz wrote about R' Dovber, his wife and son Sholom: "They are among those truly close to us." Anash in Tel Aviv remember R' Sholom, years after the passing of the Rebbe Rayatz, telling a story about the Rebbe Rayatz or reading a sicha of his, and crying bitterly.

ACTIVE IN THE REBBE RAYATZ'S INYANIM

R' Sholom became an important activist in the Rebbe Rayatz's inyanim. In the summer of 1946, the Rebbe instructed Agudas Chassidei Chabad in the US to send two bachurim, among them R' Sholom, to speak at the siyum of a tractate that was held at the Anshei Azaritz Shul in New York.

After the Holocaust, Machne Israel started an organization called Temichas Achim, which sent packages to Lubavitcher refugees in Europe. R' Chaskind was one of the directors of this organization.

In 1948, he was even supposed to go on a mission for the Rebbe Rayatz to Europe in order to visit Lubavitcher refugees. However, since he did not obtain the necessary visas, he did not go.

In the summer of 1948, he was assigned a different shlichus. This was the first summer that bachurim traveled throughout the US on Merkos Shlichus. About twenty boys went the first summer and visited about a hundred cities and towns. Every few days they sent detailed reports to Rabbi Chadakov, and Rabbi Chadakov sent them back further instructions. Upon their return, they submitted a report about the entire trip.

R' Sholom, together with his good friend, Rabbi Sholom Mendel Simpson, went to Chicago, Kansas City, Los Angeles, S. Francisco, Seattle, and Denver.

ONE OF THE FOUNDERS OF VAAD L'HAFOTZAS SICHOS

After the passing of the Rebbe Rayatz, R' Sholom became mekushar to the Rebbe MH"M. His father was one of the askanim that ensured that Chassidim persuade the Rebbe to accept the nesius. In order to encourage Chabad Chassidim in Eretz Yisroel to accept the Rebbe's nesius, R' Dovber Chaskind traveled there and held a meeting in Yerushalayim with the leading Chassidim of Yerushalayim at the time: Rabbi Chaim Na'ah, Rabbi Shlomo Yosef Zevin, Rabbi Shmaryahu Sossonkin, Rabbi Ezriel Zelig Slonim, Rabbi Chanania Yosef Halperin, Rabbi Moshe Weber, and others. The senior Chassidim spoke about kabbalas ha'nesius. At the end of the meeting they all signed a *k'sav hiskashrus* to the Rebbe.



Sholom (marked with an arrow) with talmidim of Yeshivas Tomchei T'mimim in New York

R' Sholom, with two other bachurim, started the Vaad L'Hafotzas Sichos. The *chozer*, R' Yoel Kahn, wrote up the sichos and R' Sholom, together with Rabbi Ezriel Chaiken (today, rav in the Ukraine) ran the office. Starting in 5711, they got more organized and after every farbrengen they produced a *hanacha*.

THE SHIDDUCH FROM THE REBBE

R' Sholom's shidduch was suggested by the Rebbe himself. In 1952, R' Shmaryahu Gurary went to the Rebbe and in yechidus he mentioned several names that had been suggested as a shidduch for his daughter Mariasha (Miriam). When R' Shmaryahu returned to Eretz Yisroel, he received a response from the Rebbe:

I hope that in another few weeks, R' Sholom Chaskind will be visiting Eretz Yisroel and I am writing this pursuant to our discussion when you were here.

The Rebbe suggested that R' Sholom go to Eretz Yisroel and do a shidduch with Miriam Gurary, but gave him missions to carry out on the way in Morocco, France and Eretz Yisroel. In those places his job was to check the development of the mosdos and to encourage the work being done.

In Iyar 1952, the Rebbe told

R' Shlomo Matusof, the shliach in Morocco, about R' Sholom Chaskind's shlichus. The Rebbe told him that R' Sholom spoke Hebrew and therefore he would be more easily able to approach the Moroccan Jews, and he also knew both Nigleh and Chassidus:

It is possible that in another week or two, one of the Tzeirei Agudas Chabad will be visiting Morocco. He is R' Sholom Chaskind (who is going to Eretz Yisroel and will stop off in Morocco on my shlichus). Since he speaks Hebrew (because he lived in Eretz Yisroel for several years), and he is knowledgeable in both Nigleh and Chassidus, take the opportunity to have him speak to the young teachers and perhaps also to the old Sephardim, and certainly to the students. (Igros Kodesh vol. 6, p. 22)

The Rebbe wrote similarly to the other shliach in Morocco, Rabbi Michoel Lipsker.

R' Sholom visited the Chabad

B. HASKIND

2027 - 75th Street
Brooklyn, N. Y.

בְּעִתֵּי יוֹם א' יִיב אֱלוֹל, שִׁחָ.

הַנָּנוּ מַחְבְּרִים לְבָקֵט עַת כְּבוֹד לְכוּ
לְהַסְתַּחֵף בְּמַחֲנֵנוּ מִמַּחַת הַכֶּרֶם - שְׁמוֹת
בְּנֵינוּ חֵיקָר מִרְ שְׁלֹמֹה שִׁיחָיִי שְׁמוֹתֵי בָּבִית
בֵּית אֲדָמוֹר שְׁלִיטָא בְּיוֹם ה' מִיֹּד אֱלוֹל
בְּשַׁעַר 7 בְּעָרֵי, בְּרַחוּם אִיסְטֶעֱרֵן פֶּאָרְקוּוֹאִי
מִסֵּטֶר 770, בְּרוֹקְלִין, נ.י.
וְאִיִּךְ עַל מַסַּחַת בְּנֵיהֶם נָסִיב לָהֶם כְּמוֹסֹת.

כְּבוֹד רַב
רֹבֵעֵר חֲמַסְפִּינֵד וְרַב־חַיִּי.

Bar Mitzva invitation,
the first event held in 770

mosdos in Morocco and met with local rabbanim and even talked with them in learning. His visit to Morocco was very successful and impressions of his trip were written up at the time in *Bita'on Chabad*.

I WANT HIM TO VISIT ALL THE MOSDOS

From Morocco, R' Sholom went to France, where he visited the Chabad mosdos in Brunoy, and from there he went to Eretz Yisroel. The Rebbe told distinguished Chabad Chassidim to welcome him and to make sure that he be able to carry out his work in the immigrant camps, and that they should go with him to government offices to ensure the success of his mission on

as I would like him to visit the mosdos, camps, transit camps, etc. I have two intentions: (1) you should make use of his visit to lift people's spirits since he comes from the US and speaks English, etc., (2) as well as for intimidation where that is needed. It is worthwhile arranging to visit all the appropriate mosdos with him (and not necessarily our own) as well as the chief rabbis, etc. Surely you will do the appropriate advertising in the newspapers. (Igros Kodesh, vol. 21)

R' Sholom arrived in Eretz Yisroel in Tamuz. There were many things he was involved in, including a special gathering of Anash which was for the purpose of strengthening his kashrus to the

immediately afterwards. He returned to Eretz Yisroel at the end of 5713 with his parents for the wedding that took place on 7 Elul 5713. The young couple lived in Tel Aviv.

SPECIAL RELATIONSHIP WITH THE REBBE

R' Sholom worked in his father-in-law's business and afterwards in various management positions. He was also very involved in work for Tzeirei Chabad and was one of the outstanding activists in the early period of Tzach. Aside from that, for many decades he was a member of the administration of Yeshivas Tomchei T'mimim and regularly participated in meetings of the hanhala.

R' Sholom worked on translating and disseminating *Talks and Tales* in Hebrew, and he also worked on copying and disseminating records of *Nichoach – Chabad niggunim*.

His special relationship with the Rebbe continued over the years, as his wife relates:

"We received instructions about every step, large and small, from the Rebbe and we had a special relationship with Rebbetzin Chaya Mushka. We visited her often and I spoke to her on the phone.

"During the years 1957-8, we were in New York. Our son was born there. After the bris he had a strange rash and the doctors said he had to be hospitalized. We asked the Rebbe first and he said an interesting thing, 'What a mother can do, a hospital cannot do.' We did not hospitalize him, of course, and he was cured by being treated at home."



Rabbi Sholom Chaskind on a trip to Morocco on the Rebbe's shlichus

behalf of Chabad mosdos and the new immigrants.

This is what the Rebbe wrote to Agudas Chassidei Chabad in Eretz Yisroel:

R' Sholom Chaskind will soon be leaving for Eretz Yisroel

Rebbe.

After carrying out his public missions, he took care of his personal business. After both sides met, the shidduch with the Gurary family was finalized and the vort was held in Cheshvan. R' Sholom returned to the US



R' Chaskind receiving a dollar from the Rebbe
(To the right is his brother-in-law, Nosson Gurary)

“CHASKIND’S GEMACH”

R' Chaskind was the gabbai of the Chabad shul in Tel Aviv, Merkaz Chabad-Nachalas Binyamin, for many years. Order and tidiness were natural to R' Sholom and during the decades that he served as gabbai, the shul was always sparkling clean. He did much to ensure the comfort of the people who attended the shul.

After the passing of the Chassid, Rabbi Dov Gansburg, who ran the shul's gemach, R' Sholom took it over. He considered it sacred work. He devoted tremendous effort to raising money for the gemach and even traveled abroad for this purpose.

“Chaskind's gemach” was well-known among the residents of Kfar Chabad in particular and to Anash throughout the country. They all knew that the gemach would help them all. Before



Rabbi Chaskind (standing) at his son's bar mitzva. On the right is Rabbi Yaakov Landau.

Yomim tovim, R' Sholom sent sums of money as a gift, from the Mattan B'Seser fund that he also ran.

The gemach was extremely

organized which is why it lasted for decades. Not many know to what extent R' Sholom exerted himself so that the borrowers would receive their loans as quickly as possible. His wife relates:

“When he wrote an approval for a loan, even if it was after midnight he would go and put the envelope in the mailbox. When I expressed my surprise he explained that he wanted to be sure that the borrower received the money as soon as possible. In later years, he arranged that all the loans be given through bank transfers, which spared the gemach and the borrowers much misery and headache.”

R' Chaskind was a genius and was proficient in many tractates of Shas. He was a wonderful storyteller and precise about Chabad customs, and one who excelled in helping others. In later years, when he moved to Ashdod and he davened in shuls belonging to other sects, those who were not Lubavitchers loved to hear him talk. R' Chaskind spoke about Chassidim and Chassidus, about Chabad and the Rebbe, whether it was in a Belzer, Gerrer or any other shul.

Each time he went to shul, he was surrounded by a group of people who wanted to know about Chabad, and R' Chaskind would tell them stories of Chassidim and explain concepts and customs of Chabad.

Even in his final days when he was confined to home, people would visit him or take him out to shul so he could daven with them and they could benefit from his words of wisdom.

He was stricken with pneumonia at the beginning of Adar 5767 and passed away on Shushan Purim.

AS THE EARTH QUAKES...

By C. Katz

When a Chassid is truly connected to the Rebbe, he davka won't quake from the Galus, but will live with the Geula – and perform the important Adar avoda of nullifying the very negativity! * An interview with Rabbi Baruch Menachem Mendel Kumer.

The earth is shaking beneath us, but why are some of us shaking with it? Didn't the Rebbe tell us specifically not to be afraid – that the time of our Redemption has arrived?! It's Adar and a double one at that. There's double the work to be done and when one is focused on the Nasi HaDor, he knows just what to do.

The following is an uplifting interview with Rabbi Baruch Menachem Mendel Kumer, a Tzfas melamed and Chassid for whom the Rebbe's directives are sparkling lights paving the way through the "double darkness" – directly to the Geula! When a Chassid is truly connected to the Rebbe, he davka won't quake from the Galus, but will live with the Geula – and perform the important Adar avoda of nullifying the very negativity!

Beis Moshiach: There are some groups saying we should don sackcloth and sit in ashes and pray

for forgiveness and rachamim to save us from the situation shaking the world today...

Rabbi Kumer: The other night, the mashpia from Natzeret Elit, Rav Elazar Mordechai Kenig, spoke at a farbrengen in Tzfas and said very clearly that our job as Chabadnikim is to live like Chassidim. What does it mean? There are many stories full of how a Rebbe would say something and there would be a period when it wasn't clear and the Chassid would live accordingly even though his eyes saw the opposite! Our job is to live with what the Rebbe says – and the fact is, the Rebbe says we can live with the Geula now. In our times it's almost unbelievably easy to see with our eyes things the Rebbe said were going to happen and have happened.

The Rebbe wrote in a general letter to everyone after the first Gulf War that there had occurred

miracles even bigger than Purim. So the simcha for us wasn't only what happened 2,000 years ago on Purim. Here we had a simcha – in Adar, just 17 years ago – and a miracle bigger than Purim!

News announcer Nachman Shai came to an evening to thank Hashem for all the miracles of the first Gulf War. He said he wasn't able to disclose all the miracles that happened, but he received permission to reveal one of them – that Saddam Hussein, *yimach shmo*, who always said he was "going to burn the country" one day sent a missile that made a direct hit on a gas line. The miracle was that a day before, there was a gas leak (which they never had before) and because of that leak they moved the gas somewhere else. If it had hit that place..."

And for all these years we're constantly living with miracles. It continued afterwards in Kiryat Shmona, then thousands and thousands of attacks on Gush Katif, where the people living in Gush Katif, every one of them had at least one miracle – if not 20 or more... And then there were the miracles that we're constantly living with."

Beis Moshiach: You cited a newspaper writer who, when a man was killed in Sderot a few weeks ago wrote an article headlined, "This time, the miracles stopped..."

Rabbi Kumer: This is one of the Tikkunim of our generation, which

is a repeat of the generation that came out of Egypt. You can always ask – they had Clouds of Glory, mahn being delivered, so how was there room to complain? The answer is if you don't live and notice the miracles which are happening around you, then the energy goes into complaining and then you see the negative. That's the difference of whether a Jew is a Jew of the Galus or a Jew of the Geula!

The first Gulf War ended in Adar and the when the winds of the second Gulf War were blowing it was also during a double Adar and the Rebbe said that the simcha we create in the 60 days has the power to “battel b'shishim” – nullify in sixty – the negativity. The Rebbe said another miracle that came out of the Gulf War is that we were saved from a World War. We're constantly being protected by miracles and the Rebbe constantly said that we're being protected by miracles.

It says that one of the only offerings that will remain after the Geula is the offering of thanks – “mizmor l'soda” – and that a person should sing. A person has to realize that G-d is with us. The fact that He makes miracles, makes it easier to be happy. Sackcloth and ashes is

not the thing; we have to be b'simcha.

When I first came to Israel, I heard from Rav Yitzchak Ginsburg that when the hour for Moshe Rabbeinu to show up came and he didn't arrive, the Jews had surpassed the levels of purity until they reached the highest level of Adam HaRishon. But what brought them back (to the lowest level) was the sin of the Golden Calf (that came because) Moshe told them that they were going to have to wait 40 days. This time, Moshe isn't going to tell us exactly how long we have to wait – the fact that we're waiting for him with emuna shleima is a tikkun for not waiting then!

Beis Moshiach: You made a very interesting observation about the Clouds of Glory back in the desert and in recent years as well...

Rabbi Kumer: During the Gulf War there was a fine cloud cover that hovered over Israel that actually kept them from sending certain kinds of deadly missiles. And when they had the war in Lebanon, the clouds stayed and they were here. I used to point out to people – look! we're in the middle of Av and there's clouds all over the area. That doesn't happen this time of year! When we used to go on mitvtzaim to

the army bases during the war, the soldiers we visited had a cloud cover over their heads. The clouds came when they were needed!

A person has to realize the Rebbe is in charge! The Rebbe told us that during the Gulf War it became clear that the army wasn't going to be able to do anything. Even though Israeli leaders said Israel wouldn't stand for attacks. and wanted to strike back at Iraq – America stopped them.

When we went out of Egypt there were three steps of Geula – the plagues against Mitzrayim and the *b'chorim*, standing before the Yam Suf, and then going through the Yam Suf. America is the “*b'chor*” of the world and they came over here to fight for us.

Rav Kenig mentioned that Saddam Hussein had set traps for us. He built a bunker underground for every tank and put a demo on top, waiting for Israel to come in and use all their bombs and then attack Israel when it was out of bombs – but America did it for us!

The fact that the Moshe of our generation said this (Eretz Yisroel) is the safest place – makes it a safe place. We have to be happy with the miracles. Moshiach says there's nothing to be nervous about because it's “the time for your geula.”

There's a Midrash. The Ben Ish Chai says there's a Gemara that people came to a certain place and started settling in and all of a sudden the place started to shift – then all of a sudden they realized it wasn't a hill, but a fish in the middle of the ocean! Then a boat came by and they all got on the boat. The Ben Ish Chai says just before the Geula, the Jews are going to come back to Israel and make a settlement and then everything is going to fall apart – and then the Geula will come along. The fact that everything falls apart is the time to

CHAZAK: MRS. RISHA (BUBBY) PIEKARSKI

Mrs. Risha (Bubby) Piekarski held an inspiring farbrengen this past Shabbos “chazak” to celebrate and thank Hashem for the entrance into her tenth decade.

Surrounded by those who expressed their appreciation for the woman whose wisdom, humor and “ahavas Yisroel” for every Yid has been an inspiration to many – Mrs. Piekarski touched on the horrific Yeshiva attack this past Thursday night.

“We must keep going and know that there will be (the complete Geula), she said. “Look, I'm sitting here now after having been through times you wouldn't know from – starvation, Stalin, wars... – we have to keep going.”

Many thanked Mrs. Piekarski for setting the example of attending several weekly Torah classes (and wanting even more!) with the same enthusiasm she had in earlier years.

jump into the Geula!

Just like in the children's ganim we make sure that the children dance two minutes a day, we should

do it in every community that every family all over should dance to be part of turning the darkness into light. Rav Vileshansky said that the

Rebbe said that the simcha of the Shabbasos of Adar is a simcha higher than the simcha of hakafo sh'nus.

THE COW KNOWS ONLY MOO-SHIACH!

There's been a special cow bringing a lot of simcha into children's kindergartens all over Tzfas – and he's also been spotted knocking on the doors of homes during the Adar Shabbos meals.

It's not a coincidence that the only language this cow knows is "Moo-shiach." Because underneath the costume is a Chassid connected with every fiber to the Rebbe, a melamed who has taught children by text and example for more than 21 years: Rabbi Baruch Menachem Mendel Kumer.

* * *

It all started with a farbrengen in which the Rebbe spoke about beginning the Purim seuda at home and then going from home to home until one reached the Beis Knesset. With those clear instructions, Rabbi Kumer began a tradition which quickly became very well known in these parts on Purim.

He would make a short seuda at home and then proceed house to house "until the mashke or whatever took over." He didn't always make it to the Beit Knesset, but those who had their tables danced on and their seudos uplifted to even greater heights, could never forget the experience.

But as Anash started to grow and expand, it became more and more difficult to make it to every home. So Rabbi Kumer began his rounds of all the homes four weeks earlier!

It didn't stop there either.

* * *

In 1992, a few weeks before Chaf-Zayin Adar, the Rebbe mentioned that 60 days of Adar simcha (in a double Adar) had the power to nullify all things that are not good.

"The Rebbe brought proof from Gemara Taanis that just as when the month of Av comes, you have to minimize in joy, so that when Adar comes you have to increase the simcha. The Rebbe taught us that one is

dependent upon the other – that the way you turn down the negative things of Av is by the simcha in Adar. And the 60 days of Adar has the power of 'nullified in 60,' the double Adar has the power to stop all negative things."

Meanwhile, the first Gulf War had ended on Purim (exactly as the Rebbe prophesied) and some 10 years later the winds of the second Gulf War were blowing where they had left off – Adar, and a double one at that.

It was a frightening time, but not for those who were focused sharply on the Rebbe's instructions.

"We used the idea then to take away the negative things that it looked like we're going to happen during the Second Gulf War. So we started in the ganim (kindergartens) that every child should dance two minutes at home during the week. At week's end, the child would bring a note from his parents that the family danced with simcha and the child received a prize." To start the simcha going, Rabbi Kumer bought a clown costume and went to the ganim to dance with the children.

Then someone came up with the idea to do it in shul too. So every Shabbos evening in shul, Rabbi Kumer started to show up in shul in a clown costume. A couple of years ago, he switched to the cow costume and found it was even more successful – "there's a certain element of simcha on the face of a cow..."

* * *

But alas, Tzfas has grown, and the dancing cow may still not show up on every door. But don't wait for him.

Everyone should start to dance for at least two minutes a day with the entire family. And when you multiply that in communities all over the world..." smiles Kumer, the simcha, G-d willing, would break the very, very last boundaries!



A DAILY DOSE OF MOSHIACH & GEULA

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

7 ADAR II: THE DIVISION OF ERETZ YISROEL IN THE FUTURE TO COME – TEN LANDS FOR THIRTEEN TRIBES

In connection with the division of Eretz Yisroel – as is written, “To these you shall divide the land in inheritance, etc., to the many you shall increase his inheritance, etc., however by lot shall the land be divided, etc.” – since only the manner of the division of the land is interpreted, and not the details in the distribution to the twelve tribes (as in Parshas Matos-Massei that follows), it can be said that this command also includes the complete division of the land in the days of Moshiach, the land of the ten nations that will be distributed to thirteen tribes, including the tribe of Levi, “the tribe of Levi is one.”

(Shabbos Parshas Balak 5751)

8 ADAR II: THE DIVISION OF ERETZ YISROEL IN THE FUTURE TO COME – G-D HIMSELF WILL DISTRIBUTE THE LAND

And by the Jewish People doing the avoda of “*Mach Da Eretz Yisroel*” in its most complete sense, we will enter Eretz Yisroel dancing, and we take a portion in the division of Eretz Yisroel in the Future to Come “to thirteen tribes” by G-d Himself – “G-d Himself divides for them” (Bava Basra 122a).

(Shabbos Parshas Pinchas 5751)

9 ADAR II: THE ESSENCE OF THE MOMENT OF THE REDEMPTION

The Redemption is literally coming immediately at this moment and in this place, such that the last moment of the exile and the last point of the exile become the first moment and the first point of the Redemption.

(Shabbos Parshas Shmos 5752)

10 ADAR II: THE TIME AND SIGNS OF THE REDEMPTION – PURIFYING THE WORLD AND THE NATION OF FRANCE

One of the destinies of the Redemption is stated explicitly in connection to the nation of France: “And this exiled host of the children of Israel who are [with] the Canaanites as far as Tzarfas, etc., they shall inherit the cities of the south. And deliverers will go up to Mt. Tzion to judge the mountain of Eisav, and the kingship shall be G-d’s.” (Ovadiah 1:20-21)

And from the prophet’s detailing the exile and redemption of France, it is understood that a special connection exists between them...and the reason is that the completion of the world’s purification – “and the kingship shall be G-d’s” – is brought about through the purification and elevation of (the Jews in) France.

...since this country was then the force of the klipa and harsh judgment, and it opposed the conduct of *yiras Shamayim* (fear of Heaven), and particularly, the path of *chassidus*...now the situation has changed completely...to the point that it has been transformed into a place and center of Torah and Yiddishkeit. In other words, it had been cleansed and purified in a permanent manner to establish the inner light.

(Shabbos Parshas VaYeishev 5752)

11 ADAR II: THE TIME AND SIGNS OF THE REDEMPTION – THE PERSIAN GULF WAR

“In the year that Melech HaMoshiach will be revealed, all

the kings of the nations of the world will provoke one another...the king of Persia will provoke the king of Arabia, and the king of Arabia goes to Aram (another version: Edom) to get advice from them...and all the nations are in commotion and bewildered...and G-d says to the Jewish People: My children, do not be afraid, all that I have done, I have done only for you...

“At the time that Melech HaMoshiach comes, he stands upon the roof of the Beis HaMikdash and declares to the Jewish People, saying: Humble ones – the time of your Redemption has arrived” (Yalkut Shimoni, Yeshayahu 499).”

It is thus clear that the Persian Gulf War is one of the signs of the Redemption, as the phenomenon of “kings provoking one another” is one of the signs of the Redemption (B’Reishis Rabba 42:4), and more particularly, when “the king of Persia (the region that covers all of Iraq) provokes the king of Arabia,” as what happened in this war.

(Shabbos Parshas Chayei Sara 5752)

12 ADAR II: THE TIME AND SIGNS OF THE REDEMPTION – THE CONCEPTS OF THE REDEMPTION ARE ACCEPTED IN THIS WORLD

There are those who ask about the fact that people recently are speaking about the Redemption literally coming now: How should the family react to this and what will the world say about it?

If the subject of the Redemption represented some innovation, there might be room for such a question. However, since the Redemption is not a new concept – rather, all matters on the Redemption have already begun (“as in former times”), and they have been drawn down and accepted in this physical and lowest of all worlds (on the level of “and your advisors as in former times”) – it will be no wonder when the Redemption comes immediately, mamash!

(Shabbos Parshas Shoftim 5751)

13 ADAR II: THE SUPERNAL WILL ON THE LEVELS OF REDEMPTION ARE REVEALED ON TAANIS ESTER

Taanis Ester is different from the other fast days, as it is a special day unto itself. The four fast days of the Tenth of Teives, the Seventeenth of Tammuz, Tisha B’Av, and Tzom Gedalia were established with the chain of events that occurred one after another in connection and in relevance to the Beis HaMikdash (the Destruction and the general concept of the Exile). Thus the meaning behind transforming the fast day into a “desirous day” is the building of the Beis HaMikdash in the Future Redemption. Taanis Ester, however, was established regarding a separate event that has no connection or relevance to the Beis HaMikdash.

However, as we stand on a day when the concept of Taanis Ester shines in a revealed sense, it can be said – to the contrary – that it has an even higher level in relation to the other fast days: “The revelation of His Blessed Supernal Will” (“a desirous day for G-d”) on Taanis Ester is in such a lofty manner that in relation to this uplifted state, there is no distinction between a state of Exile and a state of Redemption!

(Seifer Hisvaaduyos 5746, p. 697)