

3

## IT'S NOT ENOUGH FOR IT TO BE 'IN PLACE' OF THE REAL THING [CONT.]

D'var Malchus | Likkutei Sichos Vol. 32, pg. 36-43

7

## 'THERE IS ONLY ONE PROPHET AND THAT IS THE REBBE'

Story | Nosson Avrohom

10

## 'WHAT CAN I DO? THAT'S WHAT THE REBBE WANTS!'

Moshiach & Geula | Rabbi Zalman Hertzfel

13

## DANCING AND LEAPING FOR GEULA

Thought | Rabbi Yekutiel Menachem Rapp

18

## 'DEEP WITHIN ME BURNS A LUBAVITCHER NESHAMA'

Feature | Avrohom Reinitz

26

## APPOINTED BY THE REBBE TO BE A SHLIACH [CONT.]

Shlichus | Nosson Avrohom

32

## REMEMBER!

Shlichus | Rabbi Yaakov Shmuelewitz

34

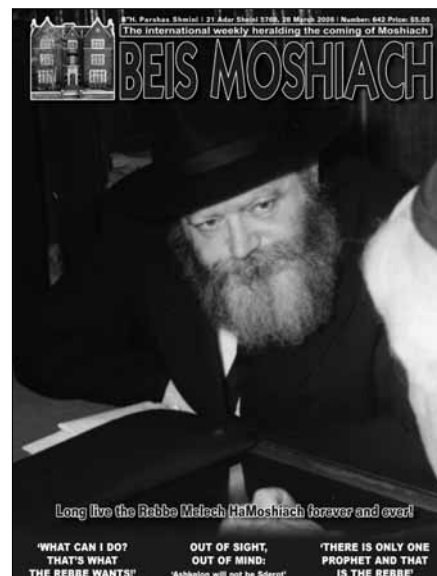
## OUT OF SIGHT, OUT OF MIND: 'ASHKELON WILL NOT BE SDEROT'

Feature | Mendel Tzfasman

37

## SING TO HASHEM A NEW SONG

Profile | Dafna Chaim



### USA

744 Eastern Parkway  
Brooklyn, NY 11213-3409  
Tel: (718) 778-8000  
Fax: (718) 778-0800  
admin@beismoshiach.org  
www.beismoshiach.org

### EDITOR-IN-CHIEF:

M.M. Hendel

### ENGLISH EDITOR:

Boruch Merkur  
ed@beismoshiach.org

### HEBREW EDITOR:

Rabbi Sholom Yaakov Chazan  
editorH@beismoshiach.org

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.

Beis Moshiah is not responsible for the content of the advertisements.

# IT'S NOT ENOUGH FOR IT TO BE 'IN PLACE' OF THE REAL THING

Likkutei Sichos Vol. 32, pg. 36-43  
Translated by Boruch Merkur

[Continued from last issue]

3. We may propose the following explanation:

The concept of “and let us render [for] bulls [the offering of] our lips” – that the recital is in place of offering a sacrifice – is expressed and defined in various ways<sup>19</sup> [namely, a) reading from the Written Torah, b) study of the Oral Torah, c) in the context of prayer, as outlined below]:

a) The reading of the sections in the Written Torah pertaining to the sacrifices atones in place of the actual sacrifice, as our Sages, of blessed memory, say in Tractate Taanis<sup>20</sup> and Megilla<sup>21</sup>: “How will I know that I will inherit it?”<sup>22</sup> [The Gemara interprets this verse as alluding to the following conversation Avrohom Avinu had with G-d.] Avrohom said, ‘Master of the Universe, if the Jewish people are considered as sinners before You, will You then do to them as the Generation of the Flood or the Generation of the Dispersion?’ He said to him, ‘No.’ He said before Him, ‘Master of the Universe, how will I know

that I will inherit it?’ He said to him, ‘Take for Me three heifers...’<sup>23</sup> He said to Him, ‘Master of the Universe, that goes well during the time when the Holy Temple stands. However, during the time when the Holy Temple does not stand, what will become of them?’ He said to him, ‘I have already instituted for them the Order of the Sacrifices. When they read about them before Me, I will consider it as if they have offered them before Me, and I will forgive them for all their iniquities.’”

b) The study of Torah (especially the laws of the sacrifices) is like offering a sacrifice, as our Sages, of blessed memory, say, cited above (from Tractate Menachos): “Scholars who are involved in the study of Torah<sup>24</sup>...I consider it as if they are burning [incense] and approaching [the altar] for My sake ... Any person who is involved in the study of the law of the Sin Offering – it is as if he offered, etc.”

c) The institution of prayers in the place of sacrifices.

The unique quality of each of these three classifications is expressed as follows:

a) The institution of the reading of the Order of the Sacrifices in the Written Torah<sup>25</sup> in place of offering sacrifices relates to the **result** (the

“effect”) – that by means of reading the portion in the Written Torah that deals with sacrifices, the Holy One Blessed Be He grants atonement to the Jewish people as He does through their offering sacrifices.

b) The study of (the Oral) Torah, in particular the **laws**<sup>25\*</sup> of service in the Holy Temple and the sacrifices,<sup>26</sup> is considered like offering a sacrifice and burning incense on the altar. That is (not only with regard to the result but) also with regard to the **act** of offering the sacrifice and the incense<sup>27</sup>; it is as if there was the **act** of offering.

Nevertheless, the fact that study resembles the act of offering is only insofar as it is considered as if the person (the subject) did the action of offering a sacrifice or incense; it does not account for the object itself. Indeed, there is nothing in this case that resembles the object of the **sacrifice** itself.<sup>28</sup>

c) The institution of prayers in place of **sacrifices**,

however, does pertain to the object of the sacrifice itself. That is, not only is the person granted the reward or atonement brought about through the offering of the sacrifice (the result of the sacrifice), or the benefit of what is accomplished in the subject [i.e., the person] through the act of offering a sacrifice, rather, the act of prayer is considered like the act of offering itself; there is the object of the sacrifice in this case. For this reason, the one who prays is subject to several conditions that are reminiscent of one who offers a sacrifice: “One<sup>29</sup> must be careful that

slaughter and placing its blood [on the alter]. [When praying] one should not have a barrier between him and the wall, as in the case of offering a sacrifice, where a barrier [separating the Priest from the floor] disqualifies ... It is proper that he should have nice clothing designated for prayer, as the Priestly vestments, etc.”

[To be continued be”H]

#### NOTES:

19 Regarding the entire subject, see *Likkutei Sichos* Vol. 18, pg. 413 ff., and the footnotes there.

20 27b.

21 31b.

22 Lech Lecha 15:8.

23 Ibid 15:9.

24 So it appears in Menachos ibid, “who are involved in the study of Torah” (without any further specification – see above, end of Footnote 17). However, in *Tur* and in the Alter Rebbe’s *Shulchan Aruch, Orach Chayim, siman 50 (s’if 1)*, “who are involved in the **service**” (i.e., the laws of the service in the Holy Temple).

25 See Footnote 25 in the original.

25\* See Footnote 25\* in the original.

26 See Footnote 26 in the original.

27 See Footnote 27 in the original.

28 Rather, only by means of adding in prayer, “May it be Your will that this is considered and received before You as if I offered, etc.,” especially when this is said in the context of one’s prayers (see *Tzemach Tzedek*, quoted later in Section 4), then it is considered as if it were an actual sacrifice, etc. – see Footnote 28 in the original.

29 The Alter Rebbe’s *Shulchan Aruch* ibid 98:4 from *Tur Shulchan Aruch* ibid. See *Eliyahu Rabba* mentioned in Footnote 41 – that this illustrates an advantage of prayer being in the place of a sacrifice.

***Not only is the person granted the reward or atonement brought about through the offering of the sacrifice (the result of the sacrifice), or the benefit of what is accomplished in the subject [the person] through the act of offering a sacrifice, rather, the act of prayer is considered like the act of offering itself.***

his intent resembles that of offering a sacrifice. One should not mix in an extraneous thought, such as a thought that would disqualify Kadshim sacrifices. One should stand as in the sacrificial service and have a designated place [of prayer] as is the case when offering sacrifices, for each [sacrifice] has an established place of

**Raskin's**  
“if it grows we have it”

**Consistently  
Superior**

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 \* Tel: (718) 756-3888 756-2221 \* Fax: 756-2440



# ‘THERE IS ONLY ONE PROPHET AND THAT IS THE REBBE’

By Nosson Avrohom

***“I told him the story about my letter to the Rebbe and what the Rebbe’s letter said... There is only one prophet and that is the Rebbe.” \* The story of Rabbi Menachem Mendel Friedman of Ohr Yehuda.***

It’s been fifteen months now that the organization Unifying Chassidim to Greet Moshiach has been holding monthly raffles for a ticket to New York to visit 770. The goal of this organization, which was started three years ago, is to intensify the spirituality within Chabad communities, through holding Chassidishe farbrengens on special days and by raising people’s awareness and feelings about various issues that the Rebbe emphasized.

The monthly raffle has hundreds of participants, with more joining all the time. The organizers have some touching stories about amazing hashgacha pratis that they heard from those who won. There was a Chassid who was sad about not being able

to fly for Tishrei due to lack of funds, who won. There was a Chassid who experienced an astounding miracle with a blessing in the *Igros Kodesh* in which his son’s life was saved, who wanted to thank the Rebbe for the miracle. He won the raffle, which made him the representative of the Chassidim in Eretz Yisroel.

The following recent story happened to shliach, Rabbi Menachem Mendel Friedman of Ohr Yehuda, at a convention for Chabad activists, and it surpasses the others by far.

“We too were affected by the rash of car robberies here. It was Friday afternoon and the car was parked near our house, when a neighbor heard the alarm. She

went outside and saw the car being driven away by someone who looked nothing like a Chabad Chassid.

“Some attempts to locate the car, as well as a call to the police, proved futile. The car joined thousands of others that make their way each month to the PA, where they are dismantled as part of the new Middle East, in which our politicians bow to our Arab neighbors.

“As the director of a Chabad house, I couldn’t allow myself the luxury to bemoan the loss of my car, which serves me in my work. On Sunday I was already searching for a replacement car. I went to someone who wanted to sell his car at a reasonable price. After I checked out the car, a Ford Transit, it seemed big enough and worth buying.

“Before buying it though, I took it to my mechanic, a friend of Chabad whose services I use regularly. He checked the car and told me honestly that he couldn’t give me a definite opinion. This type of car could be fine for years with no problems, but it could also break down after a few months. He said it was a matter



**Rabbi Friedman (circled on the left) minutes before the raffle was drawn**

of mazal. He added with a smile, 'Why are you asking me when, in any case, you will ask the Lubavitcher Rebbe in the *Igros Kodesh* and you'll do what he says...'

"And that is just what I did. I went home and wrote to the Rebbe about the theft, about the car I was considering buying and what the mechanic had said. I put the letter into volume 17 and opened to pages 72-73:

**To all the participants in the annual raffle to travel here, which takes place every year in Kfar Chabad and which was founded and administered by the Rebbe, in Eretz Yisroel,**

**Shalom U'v'racha,**

**I received the list of participants in the raffle and may the preparations for the trip, the trip itself, the days here and afterwards the return, and the effect on all the participants in the raffle and the results of all the above be with outstanding success as befitting the aspirations of our Rebbeim.**

**As the Mishna says that action is the main thing, and as is brought at length in Chassidus, every inyan must have a "therefore" - may this happen in actual fact, in thought, speech, and action of all the above, and of all in their area and part of the world.**

**May the promise speedily be fulfilled, as the Alter Rebbe says in *Tanya* Ch. 37: When... each individual soul will fulfill... the general life-giving soul of the totality of the Jewish people will become a holy chariot to Hashem, then the general life force of this world... will rise up to holiness... and all flesh together will see... they will see eye to eye... there is nothing besides Him.**

"I read the letter again and again and although I didn't see a clear answer to my question, I understood that the Rebbe was apparently blessing me to buy the car, from the fact that the Rebbe quoted the *Tanya* about a *merkava* (vehicle) for G-dliness,

and the car would, in fact, serve as a vehicle for G-dly matters.

"I called the seller and we agreed on a price and I bought the car. The fact that the Rebbe had written about a raffle nagged at me. I wondered whether the Rebbe wanted me to go to 770.

"On Monday, the day after I bought the car, hundreds of shluchim and Chassidim, myself included, attended a convention hosted by Matteh Moshiaich in which we discussed how to increase the B'suras HaGeula and bring about the Rebbe's hisgalus. Between one lecture and another, R' Shimmele Pizem came over to me. He is one of the people who runs the Unifying Chassidim organization. He asked me why I was still not registered for the monthly raffle to 770.

"He told me that in the evening they would have the monthly raffle and maybe I should take part. He had asked me several times in the past but each time it didn't work out. This time, I was more receptive to the

idea. I remembered the letter I had just opened to the day before about a raffle and I thought that maybe the Rebbe was sending me a clear hint. I didn't hesitate for a moment.

"Shimmele told me about the option of not only participating in this raffle but in all 12 upcoming months' raffles. I gave him my credit card number and agreed to pay the price for a year's worth of raffles. I was convinced that I would win that night's raffle.

"A previous commitment had me leaving the convention before it was over and when I left, I told R' Pizem not to forget and call me to tell me that I won since I thought I would win this time.

"He nodded his head – he

probably heard this many times from those who hoped to win. As I drove in my new car between Rishon L'Tziyon and Nes Tziyona, I got a phone call from R' Pizem informing me that indeed, I had won. He himself was stunned and he asked me whether I had merited prophecy.

"I was very excited and saw the connection between the letter I had opened to and winning that night. I told him the story about my letter to the Rebbe and what the Rebbe's letter said. There is only one prophet and that is the Rebbe."

\* \* \*

When I met R' Pizem, I asked him about these monthly raffles. He said, "If it was possible, I

would do it daily. Aside from the Rebbe's great fondness for those who won the raffles, we know that in the Beis HaMikdash there were raffles for which Kohanim would be present at the communal sacrifices. Through their participation, all the Jewish people were considered present at that time.

"What we are doing is similar to what used to be done. The winner of the raffle is the representative to Beis Chayeinu, Beis Rabbeinu Sh'B'Bavel, the miniature sanctuary of our generation, which is instead of the large sanctuary in Yerushalayim, where the third Mikdash will be revealed and then go to Yerushalayim."

# YE-RENT A CAR

**In Israel** ירנט - השכרת רכב בישראל

Your Chabad car dealer - **ישראל**  
972-54-7668770 – [yerent@gmail.com](mailto:yerent@gmail.com)

We rent all types of vehicles  
**Budget**  
Best price and service

rental age requirement: 21 & up  
Branches all over the country





**Just minutes away from 770 & Kingston Avenue!**






SHLUCHIM DISCOUNTS, GROUP RATES AND LONG-TERM RENTALS AVAILABLE

574 EASTERN PARKWAY, BROOKLYN, NEW YORK

Tel: 718.363.3199 • Fax: 718.467.6200

[www.TheParkwaySuites.com](http://www.TheParkwaySuites.com) • Email: [info@theparkwaysuites.com](mailto:info@theparkwaysuites.com)



**Only 1 minute from 770 • High Style Hotel in a small format • Fancy Studio Apartments**



- ◆ Kitchen with all the latest technology appliances: Fridge, Microwave, Toaster
- ◆ Breakfast, drinks in fridge all day
- ◆ Broadband Internet
- ◆ FREE calls & video

# KINGSTON HOTEL



**917-691-5212**  
**718-473-5937**

Linen & Towels changed  
Fancy Bath & Shower with plenty  
of Shampoo & Soap



# ‘WHAT CAN I DO? THAT’S WHAT THE REBBE WANTS!’

By Rabbi Zalman Hertzfel  
Translated By Michoel Leib Dobry

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

Here are a few select examples of the Rebbe’s encouragement to those who did various activities in connection with the identity of Moshiach:

## PETITIONS ON “KABALAS HA’MALCHUS”

On Hoshana Rabba 5752, a delegation of ten women from Crown Heights gave the Rebbe an envelope with signatures for accepting the Rebbe’s sovereignty as Melech HaMoshiach. The delegation’s spokesperson said: “We, a minyan of women from a stiff-necked people, ask from the Rebbe that he will reveal himself for all to see as Melech HaMoshiach and take us immediately out of the exile!”

The Rebbe replied to her words: **“Amen. May there be much success and good news.”** He added: **“For the letter, for the pidyon-nefesh, and for the names,”** and he gave her an additional dollar.

## THE REBBE ENCOURAGES MAKING A KINUS

Women in Crown Heights organized a kinus for the purpose of arousing the people to accepting the Rebbe’s sovereignty, including through signatures. The women wrote to the Rebbe that the kinus is taking place in the merit of the encouragement the Rebbe gave on Hoshana Rabba. The Rebbe’s reply: **“May it be with much**

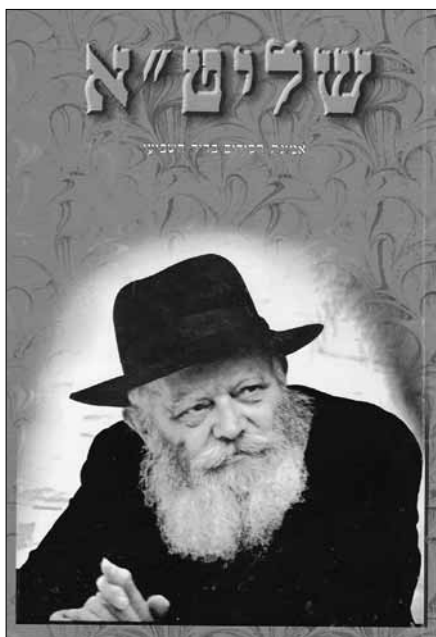
**success, at the relevant time. I will mention these matters at the Tziyon.”**

## “MUCH CONTINUED AND MARVELOUS SUCCESS”

After the kinus, the Chabad women submitted a report to the Rebbe. Among the subjects discussed in the report were: the need to awaken the attribute of malchus within the king through the acceptance of his sovereignty, the special strength and the obligation of Jewish women in bringing the Redemption, and the unique importance of the letter and the signatures. The Rebbe replied: **“I will mention it again at the Tziyon for much continued and marvelous success in and with all things, etc.”**

## “GOING FROM STRENGTH TO STRENGTH”

On the 3rd of Kislev 5752, a group of women presented the Rebbe with an adorned box containing petition forms. The



group's representative said: "Thank G-d, there are marvelous activities in every respect in the campaign of 'And they shall seek G-d and Dovid their king' – and they have found him, and it has spread forth among Chabad women, throughout the whole world, and in the entire shlichus. We, Chabad women and girls, thereby greet Moshiach Tzidkeinu, the Rebbe shlita, and may he soon lead us upright to our Holy Land, immediately, mamash."

The Rebbe's reply: **"Amen."** (The Rebbe looked at the box and said:) **"This is for me? May there be good news."** (He looked at the box again with the signatures and added:) **"One must give to charity for all these matters, and it should be with much success, going from strength to strength until you go to G-d in Tziyon with the True and Complete Redemption. Blessing and much success."**

## **"HE WHO HAS TWO HUNDRED..."**

In Kislev 5752, the Rebbe

replied to Rabbi Dovid Nachshon regarding the report on the signatures collected on "*kabbalas ha'malchus*" and the lecture he gave on the subject of "The Rebbe as Moshiach" at an special evening event attended by public figures: **"And there should be fulfilled in them, 'He who has two hundred wants four hundred, etc.' I will mention it at the Tziyon."**

## **THE LUBAVITCHER REBBE IS MOSHIACH**

One of the shluchim in Chicago wrote to the Rebbe; "Students in the Chicago 'cheider,' boys and girls, are enthusiastically involved in the matter of Moshiach, and people in the city are talking about how Lubavitch is involved in Moshiach and the Lubavitcher Rebbe is Moshiach, and we see clearly that when we speak pleasantly and the words come from the heart, they are accepted, and the time has already come for G-d to respond to the request of the Jewish People that our King, our Moshiach shall soon reveal himself *Mamash*." The Rebbe's reply: **"May it continue with good news. I will mention it at the Tziyon."**

## **"FORTUNATE IS THEIR PORTION"**

There were differing opinions within the Lubavitch Women's Organization in Yerushalayim in connection with arranging a kinus on "*kabbalas ha'malchus*" through collecting petition signatures, etc. A suggestion was made that each side submit its reasoning to the Rebbe jointly on separate notes.

When the Rebbe received the two notes, he first took the note with the proposal of collecting

signatures, etc., and replied: **"May it be at a good and auspicious hour. I will mention it at the Tziyon, and fortunate is their portion."**

Afterwards, the Rebbe briefly read the second note (the one that suggested that this event can possibly drive people away), asked again for the first note, and placed it on the second one. After reading it, he took the second note (the negative one) and placed it on the side. He again gave the first note to the secretary with an instruction: **"Give them the [aforementioned] answer."**

## **THE REBBE MH"M'S PICTURE IN THE PAPERS**

When one of the secretaries read before the Rebbe the text of advertisements (in Yiddish, Hebrew, and English) prepared by Rabbi Yitzchak Springer to be printed in the newspapers, and then asked if they could be printed together with the Rebbe's picture and the words "the Rebbe is Melech HaMoshiach," the





Rebbe replied in the affirmative.

### “KRIAS SHMA” SHEET WITH “YECHI”

In Adar 5753, an attractive Krias Shma sheet was submitted to the Rebbe with his picture over the words “*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach L’olam Va’ed*” in request of the Rebbe’s holy blessing and consent. The Rebbe (who in the past ordered the removal of his picture from a similar sheet, even when the words under his picture were only “Give a hand to the coming of Moshiach”) replied in the affirmative.

### “WHAT CAN I DO? THAT’S WHAT THE REBBE WANTS!”

A member of Anash, who was visiting Boro Park around this

time, said that one day he was approached by several Jews from different streams of Orthodox Jewry and bombarded with a flood of questions: What has happened to you? Have you all gone crazy? You were so pleasant and you did such wonderful outreach activities – yet now all of a sudden, you’ve started getting people to sign petitions that the Rebbe is Moshiach?”

This chassid felt deeply hurt to see such a desecration of G-d’s Name and a trampling of the honor of Lubavitch. He turned to one of the secretaries and told him what happened, adding that perhaps orders should be issued to stop the “petition campaign.” The secretary replied (with his hands raised): “What can I do? That’s what the Rebbe wants!”

\* \* \*

These facts illustrate more than anything how pleased and satisfied the Rebbe shlita is from

all the activities of the chassidim done with truth, earnestness, and simplicity – as the work of a servant carrying out the will of his master.

In the previous chapters, we have described the change that began in recent years regarding the announcement of the Redemption and publicizing the Rebbe’s identity as the Moshiach, stating that all this came as a direct result of the Rebbe’s own conduct and his guidance to the chassidim.

There’s still one thing left that we have to understand: Why do the chassidim and others closely connected to Chabad refrain from following the Rebbe’s custom of writing of “holy and righteous memory as a blessing for life in the World to Come,” and even suggesting that they should conduct themselves in this matter in a totally opposite fashion?



# Y.S. MOVING

*Yossi*

**Professional  
Reasonable  
24 hour service**

**Boxes available upon request.**

Tel: 718-467-0171

Cellular: 917-805-7757

## Make a “Mivtzah Kashrus” in your own computer!

### Introducing JNET-The world wide web without the world wide worry™

While The Internet can be a helpful tool for business, education and personal use it can also be a potentially dangerous one.

#### That’s why J Net was created.

Using exclusive multi-tiered intelligent filtration, the J Net portal is probably the most effective consumer resource for eliminating material not conducive to our needs.

More than virtually foolproof, J .NET is also easy - both to install and use. Plus its available in both dialup and high speed DSL and backed by highly trained customer service experts that will solve your problems fast.

Most important, you can now get the JNET Advantage for only a bit more than non-filtered on line providers.

If you’re ready for the world wide web without the world wide worry, you’re ready for JNet.

✓ DIAL UP ✓ DSL ✓ Unlimited Access ✓ 24 Tech Support

✓ 4 Profiles per Account ✓ Web Mail

**Call us toll free at 1-866-866-JNET (5638)**

**(mention code “770” for special ANASH Rate)**



# DANCING AND LEAPING FOR GEULA

By Rabbi Yekutiel Menachem Rapp, Mashgiach, Central Yeshivas Tomchei T'mimim – Lubavitch “770”

Translated By Michoel Leib Dobry

*What was Dovid’s reply to Michal? “Therefore I have made merry before G-d, and if I be demeaned more than this, and be made lowly in my own eyes, [yet] of the maidservants of which you have spoken, with them I will obtain honor”! He doesn’t try to explain how logical it is. He also doesn’t try to convince people that it’s not so terrible. No! He knows that this is not befitting a king, but in such a situation, when we’re talking about preparing for the Redemption, he makes no such considerations. He reverts to the conduct that he inherited from his ancient grandfather, and breaks the boundaries of intellect to the side of the World of Tohu.*

**O**n Chaf-Ches Nissan 5751, the Rebbe, Melech HaMoshiach, shlita, informed us that he had cast us into all the tumult over preparing

for his complete hisgalus. From now on, we have been transformed into active partners to bring into fruition the prophecies of the days of Moshiach. In parallel, the Rebbe

gave us the prescription to carry out the mission: “Lights of Tohu in vessels of Tikkun.”

Most people involved in this matter emphasize the second part of the prescription, vessels of Tikkun, while the true innovation is hidden specifically in the first part, lights of Tohu.

“Vessels of Tikkun” is an accepted concept among Chabad chassidim. Those well-trained in the avoda of “Chabad” within the soul are aware of their uniqueness to bring the intellect to the necessary conclusions, to take the intellect and show it the good within the Torah. “Taste and see that G-d is good” – taste with the powers of the intellect and see with intellectual sight the intellectual good of chassidus.

Therefore, when we hear that we have to use the lights of Tohu, this instruction is meant to cause a great awakening within every Lubavitcher chassid. While Chabad had until now embodied intellect and rationality, it now must assume a totally different attribute – the lights of Tohu.

Our discussion must be founded on Torah sources. Indeed, when we read the story in Chumash about the birth of Peretz, one of the descendants of the ancestral royal dynasty of the Jewish People, including the coming of Moshiach,

we find that he also conducted himself in a slightly Tohudike fashion.

When the time came for Peretz to be born, he simply didn't have the necessary patience; he burst forth, swiftly passing by his brother. This mode of conduct was not so appropriate in the world of straight logic, and in fact, the midwife expressed her amazement at this act of impetuosity: "Why this sudden outburst?"

At first glance, it seems that the midwife's claim is justified: His brother had already begun to emerge in an orderly manner, and he had even stuck out his hand already. Yet, here comes Peretz, unable to restrain himself, and breaks through. What happened here?

This episode alludes to the characteristics of those who desire the Redemption: Since the birth of Peretz has relevance to the coming of Moshiach, he has no time to stand on unessential pomp and ceremony. He breaks through. He teaches us that in all things connected to the Redemption, he must do everything with a breakthrough. The main thing is to hasten the Redemption.

This does appear to be a bit peculiar, something of a departure from the limitations of sound reason, but this is indeed the way. This is the innovation in the avoda of preparing the world to greet Moshiach. Here, the vessels of Tikkun are not enough. We must also serve in a manner of bursting forth, the lights of Tohu. However, we must channel these lights into the vessels of Tikkun in order that the world around us will accept the news.

A fire from the lights of Tohu must burn within us, and our avoda is to draw these lights into the vessels of Tikkun, so that they too can receive the lights of Tohu.

However, if these lights will undergo an intellectual evolution along the way, transforming them into "lights of Tikkun" – then what have we accomplished?

Taking a look back at the lineage of the first of those who "broke through" reveals that this characteristic was inherited by all his descendants, starting with Nachshon ben Aminadav, and continuing with Chur ben Kalev and Dovid HaMelech, and culminating with the Rebbe, Melech HaMoshiach, shlita.

A few moments before Krias Yam Suf, one of the offspring of Peretz recorded one of the greatest acts of heroism in Jewish history: He sprang into the water, with complete trust that G-d would take care of him. His courageous ("*nachshoni*" in Hebrew) action stands as a symbol of bursting forth without any deliberation. He gave no consideration to logical assertions – not to the fact that there were people greater than him who would not dare to do such a thing, and not even to a far simpler fact – he could possibly *ch"v* drown in the deep waters. He gave no thought to any of these logical contentions, because the nature to break through is a hereditary trait among the descendants of the original Peretz.

Even Chur, the son of Kalev and Miriam, the nephew of Aharon HaKohen and Moshe Rabbeinu, did not conduct himself according to the code of logic at the incident of the Golden Calf. Logic convinced everyone not to refuse the masses who wanted to make themselves a calf. But not Chur – for he was one of the descendants of the original Peretz (as stated in Divrei HaYamim), trained in avoda above and beyond all reason. He refused, and he was killed.

In contrast, Aharon, a man of peace, tried to achieve a peaceful

settlement until Moshe returned, and in the end, the calf emerged – for there are situations where "peace" can bring forth a Golden Calf! He meant to make peace, and here this calf emerged. There is no doubt that while being a "lover of peace" is a fine attribute in the path of holiness, there are critical and fateful circumstances for the Jewish People that specifically require the attribute of breaking through.

In such cases, when faith in Moshe Rabbeinu stands in the balance, it is demanded that we display self-sacrifice in a manner higher than logic and reason, similar to Chur.

In the Haftora from Parshas Shmini, recited on the Shabbos preceding Chaf-Ches Nissan, we read the well-known story about how Dovid HaMelech danced and leaped before the Aron Kodesh. What exactly happened?

Dovid first brought the Aron up to the Holy City of Yerushalayim. Dovid, a descendant of Peretz (as is written at the end of Megillas Rut), believed that raising the Aron was a preparation for the building of the Beis HaMikdash, and if they would be worthy, the building would be eternal and it would be the advent of the Complete Redemption through Moshiach Tzidkeinu. Therefore, he took liberties with his feelings, and they burst forth in neither an orderly nor a moderate fashion. He danced, he jumped, he leaped, and he played a selection of musical instruments at his disposal, just like "one of the idlers."

His wife Michal was embarrassed by his conduct, to the point that at the first opportunity, she approached him and expressed her opinion that Dovid "exposed himself today in the eyes of the handmaids and his servants, as would expose himself one of the

idlers.”

What was Dovid’s reply to Michal? “Therefore I have made merry before G-d, and if I be demeaned more than this, and be made lowly in my own eyes, [yet] of the maidservants of which you have spoken, with them I will obtain honor!” He doesn’t try to explain how logical it is. He also doesn’t try to convince people that it’s not so terrible. No! He knows that this is not befitting a king, but in such a situation, when we’re talking about preparing for the Redemption, he makes no such considerations. He reverts to the

memory, have further stated that Shaul pursued logic, and neither he nor his progeny were able to digest conduct that was beyond logic and rationale. And if there were any convincing reasons against it, the conduct would be constantly criticized through cold logic.

Our Sages, of blessed memory, say regarding Michal that she was among those women who put on t’fillin. It is understood, the Rebbe says, that if the Sages went to the trouble to point out to us that she put on t’fillin, the whole idea was relevant to her particular nature. She was capable of fulfilling the

is 100, representing fullness. Chassidus explains that while the number 100 expresses the spiritual wholeness of the middos as they are by nature, it still lacks the sense of completeness that is beyond nature and the *seider hishtalshlus*. This is represented by the number 101, and as chassidus explains, ‘*Michoel*,’ the name of the ministering angel of chesed, is the numerical value of 101, as the adding of an Alef signifies *Alufo Shel Olam* (the Master of the World), who is higher than *seider hishtalshlus*.)

Michal did not understand, but Dovid was adamant in his opinion: For the honor of the Torah, for the honor of G-d, and for the honor of the Redemption – there specifically must be joy that breaks through boundaries, joy that shows him “as one of the idlers.” For only in this fashion can we bring Moshiach, and as is said regarding Moshiach, “The breaker has gone up before them.”

The fact is that Michal, who did not accept Dovid’s conduct and even dared to show contempt for it, was punished that “she had no child until the day of her death.” For besides the simple interpretation, even when our nature can’t digest this conduct, and even when the fact that the king himself acts in this manner fails to influence one’s conduct in practical terms – there is no permission to show contempt for other Jews who do act in this fashion, and if some people do show them contempt, then the punishment is expressed in infertility.

In addition, and on a deeper level, the power to produce offspring is a symbol of the continuity of humanity, and Michal’s punishment of being unable to have children comes to teach us that the future and continuation of the Jewish People



conduct that he inherited from his ancient grandfather, and breaks the boundaries of intellect to the side of the World of Tohu.

His wife, Michal, heard his explanations, however, she was not convinced. The pasuk says that “she loathed him in her heart.” Why? Didn’t she understand the magnitude of the hour?

The Rebbe explains in *Likkutei Sichos* (Vol. 1, pg. 228) that Michal bas Shaul inherited the character traits of her father, who looked for the rationality in everything. Our Sages, of blessed

mitzva in its most complete sense – with the subjugation of the mind and heart. However, everything was with logic and understanding, and this is possibly alluded to in the letters of the name “*Michal*” – derived from the words “*k’li ha’meychil* (containing vessel),” and by rearranging the letters, we can form the word “*keilim*,” for she did have “vessels of Tikkun,” whereas “lights of Tohu” were lacking.

(Another possible reference to this concept comes from the fact that the numerical value of ‘Michal’

# When Jews rejoice about the coming of Moshiach, G-d has no choice, as it were, except to bring the Redemption – in order that the joy won't be for nothing.

depends upon conduct that is higher than the ways of nature. Otherwise, there is no continuity and no existence. This is particularly so when we're talking about Michal, the wife of Dovid, for it stands to reason that if she hadn't failed in this matter, she would have been blessed with a son – Moshiach – among the children of Dovid! Therefore, we find that Michal lost so lofty a privilege simply because she showed contempt for conduct higher than intellect, the type of conduct that is specifically so vital to bringing Moshiach.

As a result, we can also understand the conduct of our Rebbeim, from the dynasty of the kings of the House of Dovid, who conducted themselves throughout the generations in a manner of *"L'chat'chilla Aribber,"* and foremost among them, the Rebbe, Melech HaMoshiach, shlita, whose entire conduct was based upon the principle of *"L'chat'chilla Aribber."*

This began with the frequent and forceful waving of his hand, as a means of encouraging the singing – not only on Simchas Torah and the like, but on every weekday (and

if we were not accustomed to it, this gesture would be interpreted as a disgrace to his honor). It continued with the Rebbe's demand that his shluchim act in a manner of *"L'chat'chilla Aribber"* in all the mitzva campaigns, culminating primarily with the main avoda of greeting Moshiach, regarding which we have received an orderly progression of instructions for the world of *"Tohu"* – from pure joy in connection with the coming of Moshiach and the Redemption to organizing celebrations to greet the Rebbe, Melech HaMoshiach, even (and perhaps mainly) for women...

This is a fact that can no longer be ignored: In the latter years, there were several dozen great and exceptional activities in the field of spreading the announcement of the Redemption, all of which received the blessing of the Rebbe MH"M. For this is what the Rebbe demands of us: to act in a manner of breaking through on the lights of Tohu and not to be affected by those who have "disgraced the footsteps of Your Moshiach."

This is another appropriate opportunity to arouse interest in the dancing periodically organized

by The Committee For Singing and Music To Greet Moshiach. This is an organization that was established in light of the Rebbe MH"M's clear instructions that the avoda today is "pure joy, connected with the coming of Moshiach and the Redemption." For when Jews rejoice about the coming of Moshiach, G-d has no choice, as it were, except to bring the Redemption – in order that the joy won't be for nothing.

This is in line with the well-known parable of the boy who makes the bracha *"Borei Pri HaEitz,"* in order that his father must give him an apple...

This is particularly so according to the story of Dr. Rosen, who declared at a large conference held in Beis Chayeinu on the 3rd of Menachem Av 5754, that he clearly heard the Rebbe (after Chaf-Zayin Adar Rishon 5752) say several times, *"Shira V'Zimra!...Shira V'Zimra!"* and has repeated this on numerous occasions. Thus, these are the **last** words (for the time being, until G-d will come and have mercy upon us and the Rebbe shlita MH"M will be immediately revealed, and then we will hear from his mouth the "new Torah shall come forth from Me") that we have heard clearly from the Rebbe shlita. Yet, it is quite obvious that this is a clear instruction that there simply must be **singing and music!**

May it be G-d's Will that in the words of the Rebbe MH"M shlita, we shall merit his complete hisgalus out of joy and dancing,



- Express service
- Fully Computerized

● שירות אקספרס  
● המשרד ממוחשב

331 Kingston Ave.  
(2<sup>nd</sup> Flr) Brooklyn NY 11213

**(718) 493-1111**  
Fax: (718) 493-4444

Get your tickets within minutes!  
קח את הכרטיס שלך בתוך מספר דקות!

# ‘DEEP WITHIN ME BURNS A LUBAVITCHER NESHAMA’

FASCINATING MEMORIES FROM THE HOME OF THE REBBETZIN

By Avrohom Reinitz

*If you would meet Shem (Shemi) Rokeach in the Belzer shtibel in Boro Park or in his spacious office in Manhattan, you would think he was a Belzer Chassid with absolutely no connection to Chabad. In a fascinating discussion that I had with him, I discovered a Lubavitcher neshama that burns with a fierce love for Beis Rebbe. \* Shemi Rokeach is a Belzer Chassid on his father's side but is from the glorious Schneerson family on his mother's side. Thanks to this, he had an unusual relationship with Beis Rebbe. \* In honor of Rebbetzin Chaya Mushka's birthday on 25 Adar II, we present special memories of the Rebbetzin whom Shemi visited dozens of times and with whom he spoke by phone every Friday!*

**H**ow did you develop a connection with the family of Beis Rebbe?

My maternal grandmother, Devora Leah Klingberg, was the daughter of R' Yosef Moshe Schneerson, who was the son of R' Nachum Zalman Schneerson, the Admur of Tcherkass, who was the grandson of the Admur Yosef Yitzchok of Avrutch, the son of the Tzemach Tzedek. Since the Rebbe Rashab married the daughter of R' Yosef Yitzchok of Avrutch, both the Rebbe Maharash and the Rebbe Rashab were uncles in our family.

I once looked into our family tree and saw that since the Schneerson family frequently married within the family, it turns out we are descendents of the Alter Rebbe in at least eight different ways!

My grandmother, who was from an illustrious family, related to several Poilishe Admurim like Sanz, Chernobyl and others, always felt a special connection with the Schneerson family. All her life she prided herself in that she was part of the Schneerson family. I remember that in her final years, when she had to



undergo an operation, she went to the Rebbe for a bracha. When the Rebbe asked her why she was worried, she said she was afraid her mind wouldn't be the same after the operation. The Rebbe told her, "**A Schneerson mind can never be ruined!**"

My grandmother came to New York in 5710/1950 and settled in Crown Heights on Montgomery Street. She immediately established a relationship with Rebbetzin Chaya Mushka. Their bond was like that of sisters though my grandmother respected the Rebbetzin as was appropriate for the latter's position.

My grandmother lived in Crown Heights until the seventies and then she moved in with my parents in Flatbush, but she kept up her relationship with the Rebbetzin and they spoke a lot on the phone. The Rebbetzin regularly called my parents' home to speak to my grandmother and my grandmother would call her too. They often spoke several times a day.

I remember a special gesture of the Rebbetzin to my grandmother. I was in my parents' house when one of the men who worked in Beis Rebbe came to our house with a large package wrapped in gift wrap. He asked whether my grandmother was available because he had a present for her from the Rebbetzin. I took the package and brought it to my grandmother. She opened the wrapping paper and to her surprise, saw a picture of the Rebbe with a big smile in a gilded frame.

My grandmother, who had no idea why she had been given this gift out of the blue, immediately called the Rebbetzin and asked, "Musha (which is what she always called her), what is this about?"

The Rebbetzin told her that she

wanted to surprise her with a gift and she examined 200 photos of the Rebbe until she found the picture that she was sure my grandmother would really enjoy. My grandmother put the picture in a place of honor and from then on, every night, before going to sleep, she would stand next to the picture and say, “A gutte nacht, Rebbe (good night Rebbe) .”

The friendship between my grandmother and the Rebbetzin was so close that my mother was

The Rebbetzin was short of stature but she radiated royal refinement. She was warm, with a perpetual smile, along with her royal appearance. Her house on President Street was also a combination of simplicity and warmth but was also very elegant.

When we visited the Rebbetzin, my parents or my grandmother would speak with the Rebbetzin in the living room while we children walked around the first floor. On the second floor were the

also wore a pinched hat like they do in Chabad. My brother wore a round, Chassidic hat. Before one of our visits to the Rebbetzin, my grandmother told my brother not to wear his round hat but my brother insisted and said that since we are Belzer Chassidim, he wanted to dress as is customary in Belz. When we got to the Rebbetzin, she looked at me and said, “Shemi, why don’t you wear a round hat like your brother?”

When my sister, Shterna Bracha, was born, my parents went to the Rebbe when he gave out dollars for tz’daka, for a bracha. The Rebbe, who was pleased that they had named her after one of the Rebbetzins, greeted them with a smile and said, “We get a mazal tov, she’s called Shterna.”

When my sister turned three, the Rebbe told my parents she should light Shabbos candles and should do so with a bracha. I don’t remember whether the Rebbe also said she should give tz’daka before lighting, just that he emphasized that she should say a bracha.

On one of our visits to the Rebbe’s house, my little brother, who was three at the time, was playing and as he ran around he knocked into a large silver menorah. My father, who was sitting in a nearby room, leaped up and managed to grab the menorah before it fell.

Every Purim we brought the Rebbe and Rebbetzin mishloach manos. Each time, the Rebbe left coins from Eretz Yisroel for us. I have many coins from the Rebbe, in liras and then sh’kalim. That was our Purim gelt.

**Did the Rebbe ever come home while you were visiting with the Rebbetzin?**

Never. The Rebbetzin was very protective of the time she had with

***The Belzer Rebbe knows about our special relationship with Beis Rebbe and he often asked us about what was going on in Lubavitch. I once told the Belzer Rebbe that although I am a Belzer Chassid, deep within me burns a Lubavitcher neshama.***

like the Rebbetzin’s daughter. My mother received many presents from the Rebbetzin. When my mother was ready to go on shidduchim, the Rebbetzin gave my mother her own gold chain so she would look nice. As a wedding gift my parents received a set of beautiful dishes and when I was born, they received a lovely baby blanket.

As a little boy I visited the Rebbetzin many times. My grandmother would go visit her and she would take me along. My parents also went to the Rebbetzin often. Despite the close friendship, we were always highly respectful of the Rebbetzin. We dressed up for the occasion and were particular to appear neat and clean. We felt we were visiting royalty.

bedrooms and the Rebbe’s office and we were aware that we couldn’t go there. I remember how we would go up one step after another, in a kind of competition as to who dared to climb the most steps to the second floor, but we always came back down. We didn’t dare go upstairs.

One time we visited the Rebbetzin on Chol HaMoed Sukkos and the Rebbetzin gave us ice cream. We went to the sukka behind the house and I sat on one chair and my brother sat on another. When R’ Sholom Gansburg, who helped out the Rebbetzin, came and saw where my brother was sitting, he said, “Get up! That’s the Rebbe’s chair!” and my brother jumped up.

After my bar mitzva I wore a long coat, as Chassidim do, but I



the Rebbe. She was particular not to have visitors at that time. Being close to the Rebbetzin, we knew that when the Rebbe came home, that was their private time.

Our main connection with Beis Rebbi was with the house on President Street and not so much with the house on Eastern Parkway. The basis of our relationship was our family connection since we were not Chabad Chassidim. Our relationship to the Rebbe was like

an uncle-king; the most distinguished uncle, really a king, but this was family after all.

My father is a descendent of the great dynasties of Belz, Ropshitz, and Lizensk Chassidus. The Rokeach family is Belz and we are very close with the Belzer Rebbe. Just a month ago I visited the Belzer Rebbe with my son who became bar mitzva. The Belzer Rebbe knows about our special relationship with Beis Rebbi and he often asked us about what was

going on in Lubavitch. I once told the Belzer Rebbe that although I am a Belzer Chassid, deep within me burns a Lubavitcher neshama.

When my brother and I were 9-10 years old, the Rebbetzin asked my grandmother, "Why don't your grandsons attend my husband's farbrengens?"

My grandmother passed the question along to my mother and my mother told my father to take us to the Rebbe's farbrengen. My father agreed and that's how I went to the Rebbe's farbrengen the first time. We were seated on the dais behind the Rebbe. During the farbrengen, the Rebbe nodded his head in response to the l'chaims of the many Chassidim and when it was my turn, the Rebbe looked at me so warmly and said, "L'chaim!" I turned to my father and said excitedly, "The Rebbe saw me!"

My father cooled off my enthusiasm and said: There are thousands of people here. You think the Rebbe noticed you? The Rebbe sees everyone and says l'chaim to the crowd in general and not to every Chassid.

The next morning, before we went to yeshiva, the Rebbetzin called my grandmother and said that when the Rebbe came home after the farbrengen, he told her with a big smile: Today, two new Chassidim came from our family!

I attended many other of the Rebbe's farbrengens, mainly on special dates in the Chassidic calendar.

### **Did you ever have yechidus with the Rebbe?**

I never had yechidus, but I'll tell you a story about the biggest mistake of my life, which cost me an entire Yom Tov spent privately with the Rebbe. When I was 13, my little sister was born. The birth was very difficult and my mother nearly died. She had to go for

## **SHEM, SON OF NOACH**

Shemi Rokeach's name is Shem for Shem the son of Noach. How did this Chassidic Jew get this name? Shem tells us the story:

My mother was a Schneerson on her mother's side, and on her father's side, the name was Klingberg. My grandfather's father was a great mekubal, the Admur of Zalashitz and his name was Shem Klingberg. I am named after him and when I grew up, I heard his amazing story from my parents.

When the mother of R' Shem was pregnant with him, his father – Avrohom Mordechai – went to his grandfather, the Admur Rabbi Yitzchok Yehuda Isaac of Komarna, author of *Heichal Bracha*, in order to ask him what to name their child. He arrived Erev Rosh HaShana and the custom in Komarna was that the night of Rosh HaShana, after Kiddush, the Rebbe went to his room and after a brief period of meditation, he would come back out and tell the Chassidim who would be the *meilitz yosher* (advocate up Above) for the Jewish people in that new year.

That year, he spent a longer time in his room and when he emerged he said: We have a new meilitz yosher, the likes of which we never had before and his name is Shem the son of Noach.

After the *tish*, Avrohom Mordechai went to his grandfather, the Admur, and began telling him about his wife who was pregnant when the Admur stopped him and said: I want to tell you what happened this year. I was in heaven and I looked for someone to be the meilitz yosher for the Jewish people.

Nobody wanted the position since there was a decree on the Jewish people and nobody wanted the responsibility, until Shem the son of Noach said that he saw a lofty neshama that would descend that year and he would be my grandson. He wanted to make a deal with me. Since nobody had been named for Shem the son of Noach, if I would agree to name him with this name, he would agree to be the meilitz yosher for Klal Yisroel.

I promised him that my grandson would be named for him and this is your son. When he is born, name him Shem, and if someone asks you who he is named for, say he is named for Shem the son of Noach.

That is the story of my unusual name.

***The doctor was furious that the Rebbe mixed in to medical matters and said, “One asks a Rebbe about religious matters but when it comes to medical matters, you ask a doctor! Why did you ask the Rebbe?”***

checkups once a month to a top doctor in New York.

This was Adar 5742. After her monthly checkup, the doctor told my mother: Mrs. Rokeach, I discovered something very problematic that requires an operation. Since it is a very dangerous operation, I recommend that you wait until after Pesach so you can celebrate Pesach with your family.

As soon as she got home from the doctor, my mother called the Rebbetzin to ask for the Rebbe’s bracha. The Rebbe was home and the Rebbetzin conveyed my mother’s message to him. The Rebbe told the Rebbetzin to tell my mother to have the operation immediately and not to wait until after Pesach. The Rebbe explained that since it was close to Purim, which we celebrate in the merit of Queen Esther and Mordechai

HaYehudi, it is a good time to be treated, especially when my father’s name is Mordechai. In addition, the time between Purim and Pesach is connected with Geula, so what better time to do an operation?

My mother told the Rebbetzin that the doctor said the operation was very risky and he was afraid she wouldn’t make it, which is why he recommended postponing it for after Pesach. The Rebbetzin conveyed this to the Rebbe and she said: My husband says not to wait.

My mother asked: What should I tell the doctor when he asks me why I’m rushing to do it?

The Rebbe said: Tell him that I said she should not delay.

My mother did as the Rebbe said and asked the doctor to operate immediately. To the doctor’s astonishment, she explained that the Rebbe told her not to wait. The doctor was furious that the Rebbe mixed in to medical matters and said, “One asks a Rebbe about religious matters but when it comes to medical matters, you ask a doctor! Why did you ask the Rebbe?”

My mother explained that the Rebbe is our uncle and we greatly respected him and so she asked him to forgo his medical honor and do as the Rebbe said. The doctor was not pleased, but since my mother was his private patient he couldn’t refuse and he said he would do another test before he would operate.

When the doctor returned with the results of the test, he looked white as a ghost. “Who is this Rebbe who told you not to wait? I must meet him. He saved your life!”

The doctor could not explain how it had happened but the second test showed that she needed an immediate operation.

“If we would have waited until Pesach, you may no longer have been alive,” he said with a shudder.

The operation was successful, baruch Hashem, and my mother had to remain in the hospital a few weeks to recover, which included Pesach. My father said he would be with my mother in the hospital on Pesach. When my grandmother told the Rebbetzin that my parents would not be home for Pesach, she said she wanted me to be her guest.

My grandmother asked me whether I wanted to be the Rebbe’s guest, but I refused. I knew that the Rebbe and Rebbetzin ate the Yom Tov meals themselves and I was afraid that if I spent an entire meal with the Rebbe, he would test me on the Gemara that I was learning...

My grandmother tried to convince me to go. “Are you afraid of being with the Rebbe?” she asked in surprise, but I was afraid and I refused. Today, in hindsight, I cannot forgive myself for this mistake, the biggest mistake of my life. Just imagine, I could have spent all of Pesach with the Rebbe and eaten all the meals with the Rebbe and Rebbetzin!

## **TORAH AND CHASSIDUS**

My father registered me in the Litvishe yeshiva in Philadelphia, which was under R’ Elya Shwei, the rosh yeshiva at the time. On Hoshana Raba we went to the Rebbe for lekach. When we arrived, the line stopped and they gave us the honor of going directly to the Rebbe. The Rebbe gave lekach to my grandfather and said a few words to him. Then he gave lekach to my grandmother, to my father and mother. When it was my turn, the Rebbe made a gesture of great surprise and said,



Lubavitcher Rebbe. The driver was so excited to hear that we were related to the Rebbe that he nearly got us into an accident!

"The Rebbe saved my life!" he exclaimed and he stopped the car on the side of the road in order to tell the story and to calm down.

"I was born in Russia," he said with a heavy Russian accent. "When I grew up I joined a group of Zionists who tried to get out of Russia. I was arrested by the KGB and I was sentenced to 12 years of hard labor in Siberia.

"In Siberia, they had us chop down trees and drag them to the camp. The day after I arrived, one of the prisoners, a huge Russian gentile, came over to me and said: From now on, you will also do my work!

"He thought I was a timid Jew who would obey his commands, but I refused. He began beating me and I gave him back as good as I got, even better. We kept at it until blood ran and we were taken to the hospital.

"In Siberia there was no lack of manpower and the doctors didn't exert themselves to save us. Then a doctor came over to me and asked: Are you Jewish? Do you believe in Torah and G-d?

"I thought the doctor was a KGB agent who wanted to entrap me and I refused to answer him. The doctor began treating me devotedly and he saved my life. Every time he came to see me, he asked whether I believed in G-d and kept mitzvos and I denied any connection to religion.

"When I finally recovered, the commander of the camp told me that I was going to be transferred from forest work to office work in the hospital. I met the doctor nearly every day and he continued to inquire about my beliefs. After a year in the hospital, they suddenly told me that they had

"Why Philadelphia?"

My father felt uncomfortable and he justified his decision by saying he wanted me to grow up to be a talmid Chacham, a ben Torah.

The Rebbe replied, "No, no. I don't mean the yeshiva, Heaven forbid. But what will be with Chassidus?"

My father answered, "I ask the Rebbe to bless him 'al ha'Torah v'al ha'Chassidus.'" The Rebbe gave me this bracha and despite learning in a Litvishe yeshiva, I did not neglect the Chassidic teachings and customs.

## A MISSION FROM THE REBBETZIN

In the 80's I traveled with my family to Eretz Yisroel for my brother's bar mitzva. Before we went, we visited the Rebbetzin. I

don't know why, but of all my brothers and sisters she favored me. During our visit she said to me: Shemi, you know that my husband has many shluchim but I want to make you my shliach. When you go to Eretz Yisroel, do me a favor. Go to Kfar Chabad and take pictures of what is going on there, the houses, the mosdos, the streets, and when you come back bring me the pictures. I want to see what is happening there.

Of course I was happy to fulfill this shlichus and during our visit I asked my cousin, R' Nachum Schneerson (who is the nasi of Yeshivas Tchebin now) to send me to Kfar Chabad with his driver.

On our way to Kfar Chabad the driver pointed at a picture of the Rebbe that was hanging in his car and he asked me whether I knew who it was. I said: Of course, it's our uncle, the

received an order to release me and I was free to return home.

"I joyfully walked to the train station. As I stood there at the station waiting for the train, I saw the doctor coming in his car. He hurried over to me and asked: Nu, are you going to Israel now?"

"If I wasn't sure until then that he was a KGB agent, at that point I was convinced that he was trying to incriminate me. I denied it, of course, and declared that I was a loyal communist and I wouldn't want to leave Mother Russia.

"The doctor persisted and said: I know you are a Jew and you want to go to Yerushalayim.

"I continued to deny it and I said I was going to Moscow, where I planned on living. At a certain point he took me over to a corner and said: 'Listen well. You are a Jew and that is why I helped you until now. You should know that I put a lot of effort into healing you and I used my connections so they would change your hard labor to office work in the hospital. It is thanks to me that you are free today and not in another eleven years.

"You surely want to know who I am and why I was so eager to help you.' He took a picture of a Jewish rabbi with a white beard out of his pocket. 'This man sent me and some other people like me to various places throughout Russia. When we see a Jew in distress, we are there to help him. I want the best for you, which is why I say, do not remain in Russia. Do all you can to get out of here and when you get to Eretz Yisroel, find out who this man in the picture is and you should know that he saved your life!'

"I went to my home in Moscow and submitted another request to emigrate. A year later I received a visa and I went to Eretz Yisroel. Of course, as soon as I got there I

asked to see pictures of various rabbis and I immediately identified the man in the picture. It is the Lubavitcher Rebbe!

"Now you know why I was so excited when you said that you are related to the Rebbe, the man who saved my life."

## PHONE CALLS WITH THE REBBETZIN

Throughout my years in yeshiva in Philadelphia, I called the Rebbetzin every Friday to wish her a good Shabbos and to find out how she was doing. The conversation was like any conversation between grandmother and grandchild. The Rebbetzin asked how I was, about my learning, my friends, what I wore, just like any grandmother who is concerned about her grandson. Before a test she would bless me with success and when I told her about a special sale of clothing she said, "Shemi, buy good quality clothes."

The Rebbetzin wanted us to call her "Mrs. Schneerson," and if, during the conversation, I would mistakenly say, "Good Shabbos Rebbetzin," she would correct me immediately and say, "Shemi, my name is 'Mrs. Schneerson.'" She was very particular about this.

The Rebbetzin's passing was one of the darkest days of my life. I felt as though my dear grandmother had died. Memories of the Rebbetzin are still with me. My relationship with the Rebbetzin was an eternal bond that has not waned with the passing years.

Naturally, I went to New York and was *menachem avel* at the Rebbe's house with my family. My grandmother asked one of the secretaries to ask the Rebbe, "Now, after the passing of the Rebbetzin, who will my grandson

call every Friday?"

I don't remember which of the secretaries passed the question on to the Rebbe. The Rebbe said I should call him! From then on, I called the Rebbe's house every Friday, and since the Rebbe did not speak on the phone, I would speak with R' Sholom Gansburg, and he would convey my message to the Rebbe. The following week, before I had begun talking to him, he would tell me what the Rebbe had said in reaction to what I had said the week before.

The conversations were like those I had with the Rebbetzin, that of a grandson telling his grandfather how his week went. When I went to Yerushalayim to learn in Yeshivas Tchebin, which is run by my uncle, Rabbi Boruch Shimon Schneerson, I continued to call every Friday. I once said that it rained very strongly in Yerushalayim and the following week, R' Gansburg told me in the Rebbe's name that these were *gishmei bracha* (rains of blessing).

This phone connection continued until I got married.

## TO OBEY THE GRANDDAUGHTER

After the passing of the Rebbetzin, my grandmother felt a certain responsibility that the Rebbe shouldn't work too hard and that he should take care of his health. She complained to him several times that distributing dollars wasn't good for his health. Often, during "dollars," the Rebbe leaned on the lectern, but when he saw my grandmother approaching, he would immediately straighten up and greet her with a big smile.

When it was her turn to see the Rebbe, the Chassidim would crowd around in order to hear what she would tell the Rebbe and how the Rebbe would respond. It was always interesting.

When my grandfather passed away, his funeral passed by 770 and the Rebbe went out and accompanied it until Kingston. When my grandmother passed away, the Rebbe went to the funeral and even crossed Kingston. The Rebbe looked very pained. He held my grandmother in high regard and in the video of the funeral you can see how the Rebbe's eyes expressed his immense sadness.

After my grandmother passed away, my mother went for "dollars." Some of the Chassidim,

***When the doctor returned with the results of the test, he looked white as a ghost. "Who is this Rebbe who told you not to wait? I must meet him. He saved your life!"***

who knew about my family connection with the Rebbe, asked her to speak to the Rebbe about taking care of his health. That's the kind of issue that Chassidim can't point out to the Rebbe but my mother felt that she could discuss it with him.

When my mother passed by the Rebbe, she said that the Rebbe had to think about his health. The Rebbe looked serious and he said: When Nechama [my mother] asks, I must listen to what she says since she is a granddaughter of

the Alter Rebbe!

## MIRACLES

After I married I lived in Yerushalayim. A short time after I moved into my new apartment, my mother went for "dollars" and to her surprise, the Rebbe said to her: Tell Shem to check his mezuzos.

My mother said: It's a new apartment and new mezuzos!

The Rebbe said: Nevertheless, tell him to check.

My mother called me and told me what the Rebbe had said. I immediately went to a sofer in Shikun Chabad in Yerushalayim and after a brief look at the mezuza that was on the front door, he found that the words "*hishamru lachem*" were attached (thus, invalidating it)!

A short while later, in the summer of 5750, when my wife was expecting our first child, a certain complication arose. I called my mother and asked her to ask the Rebbe for a bracha. In the meantime, my in-laws, who live in London, sent us a ticket to London so my wife could be treated by the best doctors in London.

When we arrived in London, I got a phone call from my mother, who had been to the Rebbe and had told him about the complication in the pregnancy. The Rebbe said I should check my Rabbeinu Tam t'fillin. Once again, my mother was surprised since our custom is to start putting on Rabbeinu Tam t'fillin only after we marry and my t'fillin were new. But the Rebbe repeated: he should check his Rabbeinu Tam t'fillin.

It was late at night but I found a Lubavitcher sofer. When he heard that this was an instruction from the Rebbe, he agreed to check the t'fillin immediately. He found a p'sul in the portion of,

"sanctify for Me every **firstborn**." The connection was clear, for my wife was pregnant with our first child. The t'fillin were corrected that same night and the next day, my wife's problem was gone!

\* \* \*

Since my connection to the Rebbe and Rebbetzin was a familial one, after 3 Tamuz my connection with Lubavitch ceased. However, the Rebbe apparently wanted the relationship to continue and the following incredible event took place.

When my son, Menachem Zev was turning three, my parents had to be in Florida at the time we would be cutting his hair. The possibility of cutting his hair early was discussed, so my parents could participate in the family celebration. When I visited my in-laws, I saw a volume of the Rebbe's *Igros Kodesh* there. I had heard that the Rebbe answers people through the *Igros Kodesh* and I decided to try writing to the Rebbe. Perhaps I would get an answer.

I asked whether to move up the date of my son's haircut and put the note into the volume. When I opened it and read the letter, I exclaimed, "Oy, gevald!" My mother-in-law ran over and asked me what happened. I showed her the amazing answer I had opened to. It was a letter that the Rebbe wrote to someone who asked him about moving up the date of their three-year-old's haircut and the Rebbe wrote, based on a letter of the Rebbe Rayatz, that we do not make it earlier, and this is what I should practice too.

On the same page the Rebbe wrote to someone who had been frequently in touch, who lately had been out of touch. The Rebbe asked him to renew the relationship!

# APPOINTED BY THE REBBE TO BE A SHLIACH

By Nosson Avrohom

***He was called to shlichus by the Rebbe in the middle of his Sheva brachos at a time that the Rebbe had stopped personally sending shluchim \* Since then, Rabbi Moshe Chaim Levin has been working with Russian immigrants in the US and Russia. \* Part 2 of 2***

[Continued from last issue]

## THE REBBE SHEDS A TEAR

After years in which Rabbi Levin worked with Russian speaking Jews in New York and the US in various capacities, he began looking for a permanent place of shlichus. In 5747 he received a number of intriguing offers but the Rebbe placed certain conditions on him and since these places did not meet those conditions, R' Levin continued to work in New York.

“Some Lubavitcher askanim

wanted me to go to Europe and were even willing to finance the work, but the Rebbe made it conditional that I work under the Joint Distribution Committee. I had another offer to go on shlichus to Berlin, but the Rebbe wanted it to be with the agreement of one of the rabbanim there who did not give his consent.

“After a number of shlichus offers that the Rebbe did not approve, I began to work for Ezras Achim that was founded in NY for the purpose of helping Russian Jews who remained behind the

Iron Curtain. Rabbi Moshe Levertov founded the organization and Rabbi Gedalia Korf worked with him.

“At that time, Ezras Achim began sending emissaries to work in cities in the Soviet Union, particularly in Russia. When they began sending emissaries for long periods of time, I was given the job of visiting Russia in order to prepare the way for the shliach.

“I went to Russia with my family in the summer of 5749. We took our oldest children who were six and seven and to the best of my knowledge, they were the first Chassidishe children who went on shlichus to Russia. In those days, the communist system was in the process of breaking down but it still prevailed. We debated whether to take the children with us. When we came back from there we realized how necessary it was to take them for a significant measure of the impact we had on the Jews we came in contact with, was thanks to our children. With their Chassidishe innocence, the children drew tears from Jews and got them to join our activities.

“Our main office was in Moscow, where we spent most of the time. We were also in Minsk. I returned with my family for Tishrei and during 5750 I made many trips to Russia.

“Wherever I went, I met with members of the community and prepared the ground for the coming of the shliach who would work there on a permanent basis. Until 5750 the city of Dnepropetrovsk, for example, was closed to foreigners. I was the first to go there and I began looking for the right people to work there. The same thing repeated itself in other cities. I traveled around for weeks and months, one day by plane, one day by train, another day in a hotel. All the hardships melted away as Jewish pride began to



Thousands of children at the Lag B'Omer parade

emerge.

"One day I davened Shacharis at the airport in Dnepropetrovsk

and a Jew who noticed me asked me what I was doing. He said that he remembered the things I was

wearing from his father's house.

"Before my first trip to Russia with my family, we went for 'dollars,' and the Rebbe gave us a dollar and told us to change our money legally. In general, it was important to the Rebbe that outreach be done legally. I understood from the Rebbe that I should not change my money when I got to Russia with moneychangers but with official government people.

"We had a very large quantity of Jewish items with us, food and lots of Jewish material. When we landed in Russia we despaired when we saw that customs officials were thoroughly checking all passengers on our flight. Many people were held up for questioning and their belongings were confiscated. It was chaotic.



## THE REBBE'S INSTRUCTIONS ON "OHR"

After the Rebbe told R' Levin to publish a magazine, R' Levin prepared a list of questions about it and then received details responses from the Rebbe (see photocopy).

"The Rebbe asked me to inform the organization SHAMIR that had begun to work with Russian-speaking Jews in Eretz Yisroel that I was publishing a Russian language periodical. In the beginning of the letter I asked whether I should publish a monthly and the Rebbe crossed out 'whether' and wrote, 'obviously.'

"I asked whether the magazine should be a platform for Lubavitcher messages, like *U'faratzta* and *Kfar Chabad*, or more like the *Algemeiner Journal*, which wasn't officially Chabad. The Rebbe responded that it should be an independent platform for Torah and mitzvos, not something that was obviously Chabad.

"I asked whether every shliach could adapt the magazine to his own specifications and the Rebbe answered, 'if the change won't contradict the aforementioned,' i.e., the fact that the publication was not overtly Chabad.

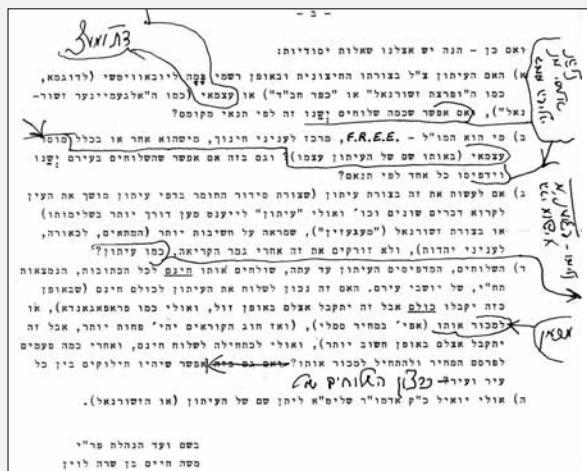
"I asked who would publish it, whether FREE or Merkos L'Inyonei Chinuch, or whether a new, independent organization should do so. Here too I asked whether shluchim could do as they wished. The Rebbe said it should be an independent organization that

would bear the same name as the publication. As for the shluchim, if the change would not contradict the aforementioned.

"I asked whether the format should be that of a magazine which is more respectable so people wouldn't throw it out after reading it, or to publish it like a daily newspaper. The Rebbe said, 'it appears once a month and is not like a newspaper.'

"I asked whether to send the magazine free of charge or to charge a token fee. Another possibility was for it to be free at first and then for there to be a charge, and should each shliach decide how he wanted to do it. The Rebbe said I should sell it, 'and perhaps there will be differences according to the wishes of the shluchim...'

"After a few years I asked about a suggestion that someone had made, for this organization to publish a magazine in English that would be obviously Lubavitch. The Rebbe said, 'do according to the advice of knowledgeable friends,' and as far as whether this magazine should be obviously Lubavitch, the Rebbe said, 'Obviously, one should not affect the other.'



"The Rebbe's words took on added significance. I decided to do as the Rebbe said and I went over to one of the customs officials and asked him not to delay us unduly because I was willing to declare what I had, and I said how much money I had brought with me. He looked at me and at my two large wagons full of suitcases and boxes and said, 'I think you have additional things to declare,' and he walked off.

"I was scared. I thought perhaps I had made a mistake in declaring my money and now they would hassle me. We waited for two hours in line and my children were exhausted. When it was our turn to be examined, the man looked at the declaration form we gave him, checked the amount of money we were bringing in and saw that it matched. He stamped the form and released us.

"If he had opened our bags and had seen all our Judaica, he would definitely have given us a hard time. It was clear to me that if not for the Rebbe's instruction to announce what money we had, I would have gone through the green where I surely would have been stopped and my bags opened.

"The most moving event that I remember from my work in the CIS took place on Chanuka 5750. It was the first year that Moscow was part of the Chanuka Live satellite broadcast. If you watch the video, you will see that when Moscow comes on the screen and the Rebbe looks at the children saying the P'sukim, he sheds a tear. It was an extremely moving moment which is etched in my memory.

"On Chanuka of the following year, 5751, we put up a huge menorah in the center of the city, for the first time in the history of Moscow. The Chanuka satellite broadcast along with the concert





**Rabbi Levin giving a shiur  
at the Chabad house**

and Chanuka party, were organized and broadcast at the official and main television station of the Soviet Union.

“After Pesach 5751, I returned to the US and that is when my regular work in Russia ended. In the years that followed I visited many more times as a guest lecturer when I was invited by local shluchim.”

## **THE LAWYER SAID: THIS IS A MIRACLE OF THE LUBAVITCHER REBBE**

With Chabad outreach activities beginning to flourish and becoming more established in Russia, R’ Levin decided to leave that work and open a Chabad house, a permanent place where he could invest all his energy. It was 5750 and he had three possibilities. One was to open a Chabad house in the Kensington neighborhood of Brooklyn, where many Russian Jews live. When he presented the three options to the Rebbe, the Rebbe agreed to this option.

R’ Levin found a building with a shul. It was run by a Hungarian rav who was interested in selling since his congregation had shrunk

as people moved away.

“With the encouragement and help of Rabbi Tzvi Bronstein z”l, I thought it would be a good idea. When the amount that the seller wanted was told to the Rebbe, he gave his consent. We began fundraising and asking the bank for a mortgage so we could buy the building which was unique, both because it was already a shul and because of its location.

“The bank made life difficult. They wouldn’t give a loan to a religious institution like a shul. We went to many banks before we found one that would give us a loan. We spent an entire year on this until we signed. That year was replete with miracles.

“The lawyer whom we hired for this process was a religious Jew named David Frankel who had attended yeshivas Rabbeinu Chaim Berlin. When he saw all the difficulties we were having, as well as the brachos we had received, he said, ‘If you manage to get a mortgage, I will loudly proclaim that it’s a miracle of the Lubavitcher Rebbe.’

“A year later I told the story of the mortgage and the miracles to *Beis Moshiach* which was just starting out. A few days had gone by since the magazine had been printed and I got a phone call from the lawyer who said, ‘You gave an interview to *Beis Moshiach*?’ I told him I had and was afraid he didn’t like that, but he said, ‘Why didn’t you mention my name? I also want to be a part of these miracles!’ That’s when I saw the impact of *Beis Moshiach*.

“Our Chabad house opened to the public on Lag B’Omer 5754 with the haircut of my three-year-old son. Litvishe people blessed us and said they were happy to have a Chabad house in the neighborhood, and Russian Jews also came to give their blessings and express their delight.”

## **MEKURAVIM**

Since the Chabad house opened, it has been a place that has attracted all sorts of people, Litvish, Chassidish, and Russian; young and old, men and women. A parsha shiur based on the Rebbe’s sichos has been taking place for years and hundreds more listen to the shiur via the Internet.

During the week, R’ Levin gives various shiurim on Jewish topics. “This year we started a shiur on the Rebbe’s maamarim for those who want to delve deeper into Chassidus.”

People walk into the Chabad house all day long. They are mekuravim, sometimes needy people who come for food, men who want to read Chabad literature or *Beis Moshiach*, or “just Jews.” Over the years a community has built up around the Chabad house. Children of mekuravim who have attained a certain level go to school in Crown Heights.

“The feeling is of one big family,” says R’ Levin, with great satisfaction. The mekuravim who have become Chassidim are a significant force when it comes to mitzvaim that are done in the neighborhood. They are joined by T’mimim from 770.

One of the most exciting days for the community is Simchas Torah. The entire community farbrengs, parents and children, and all make good resolutions for the coming year.

“There are men who wear a hat and sirtuk. If you would have asked me a few years ago whether I thought they would make a big change in their lives, I would have been doubtful. There’s someone by the name of Sender Gozenfod, an immigrant from Minsk, who began attending our programs. He didn’t know much more than that he is Jewish and we began to be mekarev him and to explain basic

concepts in Judaism.

“The first step was for him to have a bris. Later, I sent him to the Hecht family’s camp for university students, located in the Catskills, and he returned from there a completely different person. In every encounter with us, he learned more things about Judaism and he began to keep them. One day, he decided to marry his wife according to halacha. I was amazed by the journey he had made so rapidly, from the moment his spark was ignited until a commitment to a life of Torah and mitzvos.

“When he finished studying computers at college, he did not find a job. He wrote to the Rebbe and opened to a bracha in the *Igros Kodesh*. That week he got a great job offer at a Jewish company where he had no problem not working on Shabbos and Yomim Tovim.

“I’ll never forget his excitement as he told all his friends about the Rebbe’s bracha and how quickly it was fulfilled. As a result of this, many of them began to come around to the Chabad house in order to write to the Rebbe.

“A short time later, he was fired for no apparent reason. His dilemma was how to explain this turn of events to his friends when the Rebbe had given his blessing. When he recovered from the blow he came again to write to the Rebbe and I asked him to write everything he felt about the matter. He opened to an encouraging answer.

“Just a few days later he got a better job offer in an international company with a far better salary and working conditions than before. Both he and I were thrilled. The Rebbe had put him in a challenging position but he had come through.

“After working there for two years, in the course of which he became a Lubavitcher Chassid, rumors began to abound that the company was going to close down and those who wanted to, could be transferred to the branch in Florida. Otherwise, they would have to look for a new job.

“He came to the Chabad house to write to the Rebbe a third time and he opened to a long answer about shlichus and how a shliach should not wait until he is invited to leave his current place and go out on shlichus but should do what is required of him.

“Both of us understood what the Rebbe meant – that he should go to Florida. I was really sad about this because he was a dominant force in the Chabad house, someone I had personally helped develop, but the Rebbe left no room for doubts.

“Another difficulty he had was moving to an area that did not have much in the way of Jewish life. Our neighborhood has many kosher stores as well as a warm, supportive k’hilla. Sorrowfully but with faith, he said goodbye and moved to Florida, where he holds a high position in the company. We talk occasionally and aside from his work, he works as a shliach does in all respects, especially on the topic of Moshiach when he is asked about the writing on his yarmulke.”

## MOSHIACH

R’ Levin’s Chabad house has a wide array of programs that are constantly changing so as not to become stale. Two years ago, a smicha program was started for some T’mimim who learned as well as did hafatza in the neighborhood. Last year, the Chabad house provided an excellent program for the children of the neighborhood, which was run by R’ Levin’s daughter. The number of participants continues to grow. This year, the Chabad house added a special program for teenage girls.

“There’s a boy by the name of Menachem, who was given this name long before his parents knew Chabad Chassidim. This boy is only nine years old but from the day he joined the program, he changed the entire atmosphere in his home. The boy grew up in a home that was not observant and today he is one of the regular participants in shul on Shabbos. You can just melt when you see him say ‘Yechi’ after the davening along with my son. He drew his mother into Judaism and she began coming to shul and to our Shabbos meal. Everybody calls him ‘the little Chassid.’ The entire program was worthwhile just for him.

“The outreach to children is one of the most important elements of our work. During the summer we run a day camp for a month and there are many positive results. Some of the campers end up going to school in Crown Heights or other religious schools. Before the end of the last day camp we had a day for parents and the feedback was heartwarming. Someone told me that her daughter had been to four camps previously and was never as excited to run to camp each morning as she was with our camp.”

## WHEN YOU LIVE WITH MOSHIACH – IT’S ACCEPTED

At the Chabad house of Kensington they speak about Moshiach and his identity without reticence. On the paroches in the shul the words “Yechi Adoneinu” are embroidered and at the end of each t’filla they proclaim it. Although the minyan is comprised



A bris at the Chabad house



A wedding celebration at the Chabad house for 10 Russian couples

of all sorts of people, Chassidic and Litvish, mekuravim and frum-from-birth, they all look favorably at the chayus in inyanei Moshiach.

“For a long time we had a Litvishe rosh yeshiva from Torah Vodaas davening here and I noticed that he waited until we said ‘Yechi’ after the davening before he left.

“In 5758, for the Rebbe’s birthday, we made 10 chuppos for couples who came from Russia

and had not married according to halacha. I invited ten rabbanim so each one could be the mesader kiddushin for a couple. I arranged the hall and hung up a picture of the Rebbe with ‘Yechi’ written on it. I was actually nervous about how the rabbanim would react to this, since some were Litvish, but I left the picture there anyway. This was Beis Nissan and so before the chuppos I reviewed the famous sicha of the Rebbe (about the importance of proclaiming

‘Yechi HaMelech’) and the crowd proclaimed ‘Yechi.’ None of the rabbanim protested or ridiculed it.

“When the event was over I concluded that if you do all Moshiach and Geula activities in the right way, people are receptive to it. What does it mean to do it in the right way so people are receptive – if each of us would truly live with the inyan, people would take note of this and we would become role models. People see that the chayus of Moshiach leads to your being a better Jew, to raising your children better. People look at this and want to be like you.

“Chassidim know that ‘*Chassidus mahnt p’nimius*’ (Chassidus demands inwardness).’ This is true in all areas and of course in inyanei Moshiach too. The inyan of Moshiach though, is also expressed in an external way, but the emphasis must be on the p’nimius. It’s only when we live with Moshiach with a p’nimius that the message reaches everybody without exception.”

\* \* \*

I also wanted to interview Mrs. Levin to get her perspective on the shlichus but it didn’t work out because, as R’ Levin told me, she was meeting with a Jewish girl who wanted to marry a non-Jew.

When I finished the interview and was about to call for a cab to take me to Crown Heights, R’ Levin suggested that I wait for the T’mimim who were in the neighborhood who had also come from Crown Heights so I could join them. When the bachurim came, I found out that every week, Russian-speaking bachurim go to the Chabad house and from there they go to public schools in order to teach Jewish children. (American law allows this to be done for an hour a week.)

# REMEMBER!

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

*Sometimes, the very fact that you remember “I am a shliach,” gives you a new perspective on life and then you don’t feel the hardships but you thank Hashem and the Rebbe for the privilege of being shluchim.*

When I was on K’vutza in 5744, at the farbrengen on Parshas Zachor, the Rebbe taught us a lesson from the word “zachor” (remember) – not from the words, “what Amalek did to you,” but just from the special name of that Shabbos, “Shabbos Zachor.” The Rebbe said that the moment a Jew hears the word “zachor,” he ought to immediately remember his very existence as a Jew and his mission in this world, “I was created to serve my Maker,” to act as a Jew in all respects.

Along these lines, perhaps we can say that every shliach ought to constantly remember the fact that he is a shliach, and this remembering is what gives him strength from the meshalei’ach to stand strong in the face of difficulties. Sometimes, the very fact that you remember “I am a shliach,” gives you a new perspective on life and then you don’t feel the hardships but you thank Hashem and the Rebbe for the privilege of being shluchim.

The following are a few stories about the shluchim demonstrating the special commitment of being a

shliach:

A few years ago a little story was publicized, telling how Rabbi Binyamin Klein, the Rebbe’s secretary, conveyed a request for a bracha from Rabbi Yosef Yitzchok Gutnick of Australia. R’ Klein wrote to the Rebbe that R’ Gutnick was “very worried” by the things mentioned in the request.

The Rebbe circled the words “very worried,” and made a question mark and exclamation mark next to it and wrote, “But he is a shliach, and that is not at all possible.” This teaches us that every shliach, if he just remembers his position as shliach, will not be consumed by all his problems. We have to do our shlichus and the Rebbe will make sure to eliminate the problems.

## DAVENING WITH A MINYAN OR MIVTZA T’FILLIN?

Rabbi Shimshon Tal, shliach in Hod HaSharon, relates:

A few weeks ago, I was about to leave the house for shul to daven Mincha. Just then, I got a

call from a store owner, asking me whether I could come and put t’fillin on with him. I told him I would make every effort to get to him.

I wondered which should take priority, davening with a minyan or putting t’fillin on with him. Then the thought struck me, what was I sent to this city for if not for things like this?

I hurried over to the store with the t’fillin. The store owner was busy with customers but the moment I showed up the customers said, “It’s okay, we will wait. T’fillin comes first.”

Among the customers waiting was someone who was particularly well-dressed. As I put on the t’fillin he came over to me and complimented me on what I was doing and introduced himself as the director of a well-known restaurant chain. He gave me his business card and invited me to meet with him because he wanted to be a partner in our work.

I learned that when you do what the Rebbe wants, you don’t lose out, not spiritually and not materially. And yes, I found another minyan for Mincha.

## A LOYAL SHLUCHA

Sometimes, they don’t even ask you whether you are interested or not. You are confronted with the facts and have to deal with it. You have the kochos! You are the shliach! You are the shlucha!

One shlucha, who has been working for years on the Rebbe’s shlichus somewhere in the north, makes it a point to go to the Rebbe every year for the Kinus HaShluchim or the Kinus HaShluchos.

“It’s practically my only chance to have a change of scenery, to absorb the Chassidishe atmosphere and to fill

up my reserves so I can face another year on shlichus.”

Not long ago, she went to the Kinus HaShluchos, which was held over 22 Shvat. Of course, she planned on attending farbrengens, the davening with the Rebbe, lectures and workshops of shluchos like herself, but things turned out far differently than she had planned.

This shlucha had graciously agreed to adopt a mekureves for the weekend. She had the woman stay with her, and hoped that she would be inspired by the various activities. Unfortunately, just as she arrived at 770, the woman became sick with a life-threatening illness and the faithful shlucha had to choose davening on Shabbos with the Rebbe or keeping a close watch on the woman, making sure to give her a drink of water every quarter of an hour.

Then the shlucha had to choose between farbrenging into

the night and running to doctors in the community, taking the ill woman from the place where they were staying to the doctor and back again.

In the days that followed, the woman needed close supervision and physical and moral assistance, as well as someone to make sure she ate and followed the doctor's orders so she could get back on her feet and fly home.

So the shlucha saved the life of the “adopted” woman but she missed the entire Kinus and the beautiful program. She went back to Eretz Yisroel with the feeling that she had missed out but knowing that this time, she was really a loyal shlucha, a shlucha who saved a life. She had no doubts about the correctness of her choice.

### **A CALL FOR HELP FROM A JAIL IN BE'ER SHEVA**

I recently went to a family

wedding with my family to the center of the country, from Thursday until after Shabbos. In the middle of the dancing I got a phone call. (I always have to be available as I've written before.)

“This is Avrohom from the jail in Beer Sheva,” the man introduced himself. He told me about his wife who lived in Beit Shaan with three children. “They have nothing to eat, no diapers, no cereal, and her emotional state is terrible. It's a miracle that she didn't end her life today. Please Rabbi Yaakov, visit them and help as much as you can.”

I explained politely and apologetically that I wasn't at home in Beit Shaan and that I would return home late at night on Motzaei Shabbos. Avrohom just repeated his urgent request and reminded me that this was a matter of life and death. I began to wonder what I could do. Something had to be done immediately. I couldn't merely say, “Sorry, I'm not home and with Hashem's help, things will be all right.” I had to do something, but what?

Then I remembered that a few months ago, a woman in Beit Shaan who is well to do, told me that if I knew of a family in distress, I should let her know because she was willing and able to help. I called her immediately and told her the situation, including the background of the family whom I have known for years.

She went to the woman, spoke to her, bought her groceries and even agreed to continue helping them with their purchases.

Sometimes a Jew comes to this world for seventy or eighty years just to do a favor for another Jew, materially or spiritually. As for us, fortunate are we to be shluchim of the Rebbe.



**Rabbi Binyamin Klein on Mivtza T'fillin at the Kosel**  
(for illustration purposes)

# OUT OF SIGHT, OUT OF MIND: 'ASHKELON WILL NOT BE SDEROT'

By Mendel Tzfasman

*Grad rockets have been landing throughout the southern port city of Ashkelon. The residents have entered a new era of defensiveness. They are turning for some of that protection to the shluchim, who are located throughout the city. \* Mendel Tzfasman visited Ashkelon at the height of the missile attacks. He visited Chabad schools, stayed at a Chabad house, spoke with shluchim, students, and their parents and saw the extent of the damage from up close, as well as the outreach activities going on.*

**I**t was a peaceful forty-minute drive from Kfar Chabad to Ashkelon, much like a flight to another country. The residents of Ashkelon have not panicked yet and their eyes don't scan the horizon in search of the next rocket. However, there are many signs on the city

streets that indicate that the city has entered the line of fire.

On notice boards, at bus stops and even on public telephones there are signs hung urging residents to attend a huge demonstration under the slogan, "No entry to Red Alert." Large signs from the civil defense

command instruct passersby about the "proper behavior during a rocket attack." Even other ads that one sees on the street are graffitied with such exhortations as "Tznius – defends against Kassams." A simple road sign says turn right for the beach and go straight for the "municipal target range," which is sadly ironic.

In many areas, signs inform residents, guests, and politicians that "Ashkelon will not be Sderot." In my opinion, this declaration is problematic in that it expresses the view of the typical Israeli that "out of sight, out of mind." Missiles have fallen and will fall. That's a fact. But please, not here! It's a sentiment that makes peace with the situation.

My thoughts were confirmed by Rabbi Menachem Mendel Lieberman, shliach in Ashkelon, who quotes the verse, "But we are guilty for our brother, for we saw his sorrow when he pleaded with us, and we did not listen." Recently, as missiles landed in Sderot, there was no protest to be heard about how the government is treating its citizens. No demonstrations took place to identify with the plight of Sderot. Now, the residents of Ashkelon are learning what Sderot has been living with for seven years.

"I want to take this opportunity



**Top:** Children of the Chabad school in Ashkelon going home after a day of learning full of tension and fear  
**Above:** The school's staff

to express our admiration for the Pizem family, shluchim in Sderot, on the frontlines. They are there not because they have nowhere else to go, but to give the residents there a place to stay. With mesirus nefesh, the residents of Sderot bodily protect the people of Ashkelon and the cities further north, just like the Jews of Gush Katif protected them."

I met R' Lieberman at a staff meeting at the Ohr Menachem-Banim, Chabad school, together with the principal, Rabbi Dovid Kestenbaum, the secretary, R' Asher Edrei, and the program director of the Chabad house, Rabbi Menachem Mendel Garelik. Previously, meetings focused on chinuch, but during these crazy times, they have to concentrate on their defense, their

physical and spiritual protection.

During the meeting, booklets are distributed for the teachers and students about the importance of paying attention, alertness and observing security protocols, etc. The staff carefully reviews the contents to ensure that it is appropriate, illustrating how even during these wild times they do not forget their main role: educators responsible for the chinuch of students in the spirit of Chabad Chassidus and the Rebbe's instructions.

On the principal's desk is a map

## **THE LEVEL OF DANGER IS HIGHER THAN IN SDEROT!**

If you closely examine the level of danger that lies in the missiles that reach Ashkelon, it turns out that the situation of the people in Ashkelon is, in a sense, worse than that of Sderot.

"First," explained R' Kestenbaum the principal, "Sderot gets Kassam rockets and Katyushas. In Ashkelon, we are getting Grad rockets. The difference between them is not only in their range but also in their force.

***In many areas, signs inform residents, guests, and politicians that "Ashkelon will not be Sderot." In my opinion, this declaration is problematic in that it expresses the view of the typical Israeli that "out of sight, out of mind." Missiles have fallen and will fall. That's a fact. But please, not here! It's a sentiment that makes peace with the situation.***

of the city with the location of the school pinpointed. The designation of the school as being in a danger zone is a worrisome fact, as the school is located in the southwest of Ashkelon, in the line of the shooting. The school yard and playing fields are completely exposed and are rated as highly dangerous. Half of the classrooms are defined, according to the civil defense command as, "unprotected during a shooting attack." The other half is described as having "low to medium protection." Not one classroom or office is designated as "reasonably protected" or "well protected."

The Kassam is primitive, homemade, with a relatively small explosive head. The Grad is a professionally made rocket with a 23 kilogram explosive head! Despite the rocket's power, its assembly and firing is simple and quick. All it takes is five men who can assemble and prepare it for shooting, within three minutes, and 'fold up shop' within two minutes.

"Furthermore, the schools and public buildings in Sderot are protected, while in Ashkelon there is no such plan, not now and not for the future either. The school we are in is unprotected not only from Grad rockets but not even from Kassams."

On the tour of the classrooms and hallways of the school, I learned that the roof of the building is made of thin tin!

### **What do you do when there is a Red Alert?**

By way of response, the principal took out the instructions of the civil defense command. According to the guidelines, you are supposed to go to the safest place in the area, a bomb shelter or armored shelter. Lacking protected shelter, you are supposed to enter a room that is the furthest away from the line of fire, which has a minimum of outside walls, windows, or doors. The door and windows are supposed to be closed and then you are to sit on the floor near an inner wall. If possible, you should sit under a table. In an open area, you are supposed to lie down and protect your head with your hands. This is the glorious state of the State of Israel sixty years since its founding.

In a conversation with R' Lieberman I learned that the municipal government, the civil defense command or defense ministry, have no intentions of making resources available to reinforce the schools of Ashkelon, not even those schools which are rated as in grave danger, like the Chabad school Ohr Menachem.

The staff has looked into what the cost would be to protect the school themselves, which entails changing the roof for "smart armor" comprised of many layers, which detonates the explosive head and diffuses the blast. It amounts to over 100,000 shekels. R' Lieberman believes that despite the large sum, he will quickly raise it, in the hopes that the government will get over its policy of "building a hospital under the rickety bridge."

All of this would seem to amount to a really tense situation, but that is not what I experience when I go around to the classrooms and talk





Yoni Fein with his guitar



Map of the danger zones in the school



Children trying to maintain their routine

with the children who went outside today for the first time in three days. They have had to spend recess indoors (though the school is unprotected regardless, as I mentioned). They tell me that when they hear the Red Alert they go under the desk and say T'hilim and sing "Yechi."

## DRAFTED TO RAISE MORALE

The administration and staff of the school, who are mostly from Kiryat Malachi, Lud and Kfar Chabad, have had a harrowing two weeks in which they made the effort

to maintain routine and keep up their spirits. The teachers spoke to the children, sometimes privately, listened to them and infused them with trust in Hashem, Who protects us in a miraculous manner. It was sometimes necessary to call the home of a student who did not show up or who was simply afraid to attend, and calm him.

In addition to the personal work with the children, the teachers came up with an idea to protect the students with a "holy insurance policy." Each talmid received a small T'hilim with a picture of the Rebbe, with the verse, "the land which constantly has the eyes of Hashem

your G-d upon it," the line that the Rebbe quoted during the Gulf War, saying that Eretz Yisroel is the safest place in the world.

In order to make it easier for the children during the indoor recess, the administration bought games for all ages to the tune of thousands of sh'kalim.

One day, as the alarms depressed the atmosphere in the classrooms, the fifth grade teacher, Yoni Fein took his guitar, put on a funny costume and made the rounds of the classrooms with a smile on his face. The students joined him as they merrily danced around. On a particularly bad day when some students were afraid to attend school, Michael Veigel, an actor familiar to the children from educational videos, appeared and performed, just to make the children happy.

## LIGHTING UP THE CITY

R' Lieberman became the shliach in Ashkelon thirty years ago. Ashkelon has 120,000 residents, most of whom have a strong Jewish identity. After thirty years of shlichus, Ashkelon has: a yeshiva k'tana (high school) for the children of mekuravim, a high school for girls, public-religious Chabad schools for boys and girls, 19 preschools (!) and a program for children with special needs.

In addition to schools, there are nine shuls, some of them outright Chabad with others are run by Chabad rabbanim; an educational public library which is run by Rabbi Avrohom Kuskus; a soup kitchen run by Rabbi Sharon Ochiyon, and Eshel Ashkelon run by Rabbi Chaim Ettias, who is in constant touch with the city's seniors and who organizes a wide range of activities from the shul in his neighborhood, Neve Dekalim, which has 100 people every Shabbos.

Rabbi Gedalia Melamed, rav of

***“With mesirus nefesh, the residents of Sderot bodily protect the people of Ashkelon and the cities further north, just like the Jews of Gush Katif protected them.”***

the Chabad shul for Russian Jews, works with Russian speaking Jews, and Rabbi Michoel Mishulavin, mashpia in Nachalat Har Chabad, is the Rosh Kollel of Tiferes Z’keinim for seniors.

Over the years, R’ Lieberman has brought additional shluchim to Ashkelon and their impact is felt throughout the city. R’ Menachem Mendel Garelik is director of programming for Chabad of Ashkelon, and responsible for the Rebbe’s mitvtzaim, starting with Mivtza T’fillin, Kashrus, Mezuzah, a Letter in a Torah Scroll, etc., as well as seasonal mitvtzaim on special days in the calendar.

Rabbi Moshe Vilenkin is director of development and planning for Chabad mosdos in Ashkelon. Rabbi Refael Cheruti spreads the B’suras HaGeula among the children, the staff of the preschools, and the parents. Recently, another shluchim couple, Rabbi Moshe and Mrs. Peles, were appointed as “shluchei Torah.”

According to R’ Lieberman, the number of shluchim is not what matters, but their unity and full cooperation. “If there is something strong and real that can withstand the rockets landing here, that is the power of unity which the Rebbe spoke about dozens of times.”

It is apropos to mention that R’ Lieberman invites all of Anash to visit Ashkelon, to encourage the residents and to work with R’ Garelik in doing mitvtzaim

throughout the city, mainly the Mivtza of a Letter in a Torah Scroll, which the shluchim are focusing on these days.

“The goal is to get every resident registered for a letter as a segula for protection as the Rebbe said, quoting the verse in Daniel, ‘At that time, your nation will be rescued, all those written in the book.’”

I didn’t have the time to tour all the mosdos in the city so I chose the central Chabad house which is run by Rabbi Uri Cohen. This Chabad house, which was renovated a year and a half ago in an extremely luxurious manner, attracts hundreds of people from all over the city. They come to write to the Rebbe, for davening, and learning. It has a beautiful shul, a Judaica store, a Kollel Erev, a Midrashiya for women, and an *Igros Kodesh* center.

Each week the Chabad house publishes a publication that is quite popular. In the first article, R’ Cohen writes about the happenings of the previous week. Last week, he chose to urge residents to abandon their apathetic stance and to protest. He concluded his article with, “Once again, our power of deterrence will deteriorate, the rockets will continue to land, and Ashkelon will be next in line after Sderot. We residents are in danger. If we don’t shake up the country, within a short time, half of the city will be deserted. Correct me if I’m wrong, and I hope I am wrong. Good Shabbos! Moshiach now!”

Last week, the center for women showed a video about the Rebbe’s prophecies before Israel’s wars and their fulfillment. “Watching the Rebbe and hearing his confident and reassuring words, is calming,” said one of the women. Another woman told about her little girl who, when the family entered the sheltered area, held a colored page to her heart. When her parents asked her what it was, she said it was the booklet from the Chabad house with the Rebbe’s picture on it. She said, “The Rebbe watches over me.”

## OUTREACH UNDER FIRE

So far, rockets have landed in every neighborhood without distinction. At first, they landed “only” in the southern neighborhoods, but now they reach even those areas that are northernmost. Miraculously, there have been no casualties thus far. Each time, the rocket missed a house by a few meters, or a busy office, preschool or school.

One of the rockets fell on the street opposite the Chabad school for girls and landed within a fourth



The school’s spiritual safety kit



floor apartment, where nobody was home. Shrapnel fell all over and miraculously, nobody was in the vicinity of the building.

Another rocket landed within an apartment, seconds after the grandmother and granddaughter entered the shelter and another Grad, that entered an apartment where a couple was sleeping, miraculously did not injure anyone.

In every instance, the shluchim went to the area in order to encourage the residents, to reinforce them with mitzvos and to cheer them up. R' Garelik explains the reason for their coming as follows, "The Rebbe teaches us to be concerned for every Jew. When a Jew is in need, we have to be there."



A journalist for *HaAretz*, Yigal Chai, who went to where a rocket landed with a direct hit on the seventh floor of a new building in an exclusive complex, wrote in a brief letter, "Some Chabad Chassidim in Ashkelon suggested to the crowd gathered at the foot of the building, to put on t'fillin. 'It will help protect the peace of the residents. When a Jew puts on t'fillin, it protects the lives of all other Jews wherever they are,' is what Yaakov Barabi said."

The Chabad weekly publication had a feature under the headline, "Jews Against Grads" which said how people should protect themselves: 1) Have a Chitas and pushka in your house, 2) check your mezuzos, 3) put on t'fillin and give

tz'daka, 4) say T'hillim at every opportunity.

Hundreds of people have gone to the Chabad house in order to have their mezuzos and t'fillin checked. The shluchim and the staff of the school have made a campaign of house calls, checking t'fillin and mezuzos, distributing T'hillims and pictures of the Rebbe. They have divided the city according to neighborhoods in order to reach every resident and sign them up for a letter in a Torah scroll.

R' Refael Cheruti, along with R' Sholom Fash and the Geula Tank of Beis Moshiah of Kiryat Malachi, went to the place where the rockets landed. He said the 12 P'sukim with the children and "Yechi." They gave out Moshiah cards with the Rebbe's picture and the T'fillas HaDerech to residents, and cheered up the kids with the song "Moshiah, Moshiah," which drew them into lively dancing and thanks to Hashem for the open miracles.

## THE LITTLE CHILDREN

In ordinary times, some of the Chabad preschools in Ashkelon are in public shelters. But when there are Red Alerts, even a simple action like locking a preschool door and opening it the next day, become impossible. The bomb shelter which is designated to serve the residents of the neighborhood has to, according to law, be open whenever there is an alarm, so what happens is, when the preschool teachers shows up in the morning they discover that expensive equipment has been stolen or ruined. A rough estimate of the damaged incurred is tens of thousands of shekels in the last week and a half!

Many preschools that were located in makeshift buildings had to leave their locations because they did not measure up to security standards, and relocate to a neighboring preschool. Seventy



Bar Mitzva celebration for children of Ashkelon

children are in one place that is meant to hold half that number.

If that wasn't enough, for many days as rockets fell, the preschools did not hear the Red Alert. The teachers knew that rockets were approaching only when a parent called and told them. After many complaints from parents and teachers, the city and rearguard command decided to employ a siren as well.

I went with R' Cheruti and R' Garelik to visit the preschools. If I imagined that I would see frightened children and worried parents, I was wrong. In the doorway of one preschool we met a mother who said, "When the children are in gan, I am calmer than when they are at home." Another parent said, "Only Hashem and His mitzvos can protect us, and the children are in a holy atmosphere all day in gan."

There is no shortage of stories. One child went with his grandmother on a walk Shabbos morning. "Then I told my grandmother, 'Come, let's go down. I want to walk near the water.' At first my grandmother didn't want to but she finally gave in. While we were down below we heard a loud boom and saw a missile land right where my grandmother and I had been standing earlier. My grandmother hugged me and began to cry. She said it was a miracle. I also cried and told her it was in the merit of the T'hillim that we say in gan with the ganenet."

Another child, whose mother became very tense when she heard



**Mivtza T'fillin near the site where rockets landed**

the Red Alert, calmed her mother by saying, "Ima, don't worry. Let us say, 'Shir HaMaalot,' and you will see that nothing will happen to us."

The teachers tell stories too: "One morning, one of the parents came to gan with his son and asked where he could buy tzitzis. His son had told him what he had learned the day before in gan, that tznus protects girls and tzitzis protects boys. The father decided not to take chances and to buy tzitzis for himself and his son."

R' Lieberman reminds our readers:

"It was the unity of the Jewish people that averted the evil decree in the Purim story, and it was especially the Jewish children in whose merit we were saved. When we unite, all Chabad Chassidim,



**Games for children to play indoors**

remembering that we are all one family, not only will no enemy be able to touch us but achdus will bring the true and complete Geula, when no nation will raise a sword against nation, and we will see the Rebbe once again."



# A DAILY DOSE OF MOSHIACH & GEULA

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

## 21 ADAR II: MOSHIACH AND THE TORAH

**“If a king will arise from the House of Dovid who is learned in Torah...and will compel all Israel...and fight the wars of G-d...” (Rambam, Hilchos Melachim 11:4)**

The task of Moshiach is the restoration of the laws of the Torah in full measure. The test to verify this is derived from the matter itself, in three details:

**Learned in Torah** – he is personally devoted and dedicated to Torah and its fulfillment. **Compel all Israel** – he achieves this level of perfection among the entire Jewish People. **Fights the wars of G-d** – he removes all barriers to the fulfillment of the Torah placed by the nations of the world, such that “they will be available for Torah and its wisdom, and they will have neither oppressor nor abolisher.”

*(Likkutei Sichos, Vol. 18, p. 81)*

## 22 ADAR II: MOSHIACH WILL CORRECT THE WHOLE WORLD AND BRING THEM TO SERVE G-D TOGETHER

In addition to the perfection of Moshiach himself, “Behold My servant shall prosper; he shall be exalted and uplifted, and he shall be very lofty,” Moshiach will “correct the whole world to serve G-d together,” as is said, “For then I shall turn unto the nations, etc., to call all of them by the Name of G-d,” at the True and Complete Redemption, immediately, mamash.

*(Likkutei Sichos, Parshas Balak 5751)*

## 23 ADAR II: EVERYTHING DEPENDS UPON US

The obligation has been placed upon our generation to complete the elevation process of the Heels of Moshiach and to continue drawing the revelation of Moshiach below into this physical world.

Even with a brief contemplation on these matters, it should grip a person with fear and trembling that all the awesome matters mentioned in the words of the Sages, of blessed memory, on the subject of Moshiach and the revelation that will be then, all depend upon our avoda.

*(Likkutei Sichos, Vol. 23, p. 458)*

## 24 ADAR II: USING CHUTZPA IN HOLINESS

**“On the Heels of Moshiach, chutzpa will increase” (Sota, end of Chapter 9).**

This “chutzpa” should be used for the side of good, to request and claim from G-d, to the point of the greatest “chutzpa” and demand that Moshiach Tzidkeinu should come in actual deed. Surely G-d will be satisfied by this claim and demand, and in fact, He will fulfill it.

*(Adar Sheni 27, 5746)*

## 25 ADAR II – BIRTHDAY OF THE REBBETZIN CHAYA MUSHKA: IN THE MERIT OF THE RIGHTEOUS WOMEN IN THAT GENERATION

In relation to the Future Redemption, it is said, “As in the days of your going out of Egypt, I will show you wonders,”

i.e., this Redemption will be in the merit of the righteous women of the generation, as in the sayings of the Sages, of blessed memory (Midrash Zuta Rut): “The generations are only redeemed in the reward of the righteous women of the generation,” and particularly according to what is explained in the writings of the Arizal – that the generation of the Future Redemption is a reincarnation of the generation that went out from Egypt.

Accordingly, the righteous women of our generation, in whose merit we shall be redeemed, are the righteous women in whose merit we were redeemed from Egypt.

*(Parshas Bo, Parshas B'Shalach 5752)*

## 26 ADAR II: THE SERVICE OF THE WOMEN IN BRINGING THE REDEMPTION

The Song of Devora emphasizes the main concepts in the service of Jewish women, in whose merit the Redemption will come:

**“Now, Devora was a woman prophetess, the wife of Lapidos”** – “What is the significance of the wife of ‘Lapidos’ (torches)? She made wicks for the Beis HaMikdash.” The pattern derived from the Beis HaMikdash is that in every Jewish home there is the action by women in lighting the Shabbos (and Yom Tov) candles to illuminate the entire house, and thus the entire surroundings and the whole world, as exemplified by the wicks in the Beis HaMikdash that Devora made to illuminate the Beis HaMikdash and the whole world.

**“And she sat under the palm tree of Devora”** – “‘Under the palm tree’ comes to teach us about *yichud*” (“for it is high and has no shadow [it has no leaves below] and no one could seclude himself there with her as he could in his home”) – the quality of modesty – (all the honor of the daughter of a king is hidden).

*(Shabbos Parshas Bo and B'Shalach 5752)*

## 27 ADAR II: MITZVOS WILL BE NULLIFIED IN THE FUTURE TO COME (A) – WEARING A GARMENT MADE OF SHATNEZ

It is known that according to many opinions, the period of “mitzvos will be nullified in the Future to Come” refers to the period of the Resurrection of the Dead, the second period in the days of Moshiach (as opposed to the first period in the days of Moshiach, prior to the Resurrection of the Dead, when the fulfillment of mitzvos will be at its ultimate level, and therefore, “a garment that includes a prohibited mixture of wool and linen...may be used for shrouds of the dead”).

“Rav Yosef says that this means mitzvos will be nullified in the Future to Come” (Nida 61b): “Shrouds can be made at the outset from a prohibited mixture of wool and linen, even though when [the deceased] will arise in the Future, he will stand in the clothes in which he was buried. Thus, mitzvos will not apply in the World to Come” ...

*(Kuntres on Laws on the Oral Torah That Will Never be Nullified)*