

*Best wishes to our readers on Shavuos.
May we all receive the Torah joyfully
and inwardly.*

5

DOMESTICATING THE DESERT

D'var Malchus

8

JOURNALISTS TELL ABOUT THE REBBE [CONT.]

Feature | Nosson Avrohom

16

MATTAN TORAH HERE AND NOW!

Shavuos | Rabbi Yosef Karasik

19

R' MOSHE'S STORIES WITH THE REBBE

Story | Nosson Avrohom

22

THE FINAL ERA

Moshiach & Geula | Boruch Merkur

24

THE LOYALTY OF A SHLIACH

Shlichus | Rabbi Yaakov Shmuelevitz

26

VISUALIZING THE REBBE = STANDING BEFORE THE REBBE [CONT.]

Insight | Yisrael Yehuda

32

ANOTHER KIND OF T'FILLIN STAND

Feature | Menachem Ziegelboim

38

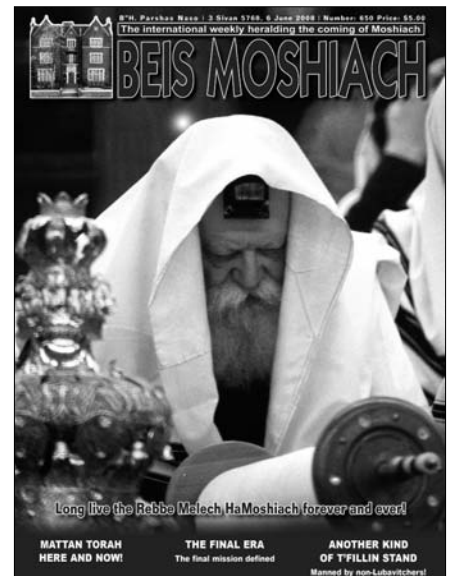
HOW DID THE REBBE RULE REGARDING HIMSELF? [CONT.]

Moshiach & Geula | Rabbi Zalman Hertzel

41

DANCING WITH THE SIMPLE FOLK

Shavuos Story | Menachem Ziegelboim



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.

DOMESTICATING THE DESERT

Translated and adapted by Dovid Yisroel Ber Kaufmann

The Jewish people journeyed throughout the desert with the Tabernacle in order to subdue the force that nourishes the negative, the evil in the world. The physical desert is a metaphor for a spiritual desert – a life, environment or society devoid of Torah and G-dliness, which are compared to water. The Levites carried the Tabernacle throughout the desert and the Divine Presence resided in the Tabernacle. The Levites, each family performing its assigned task, enabled the revelation of the Divine Presence in the desert. We must all be Levites, transforming the desert in which we find ourselves into a dwelling place for G-dliness.

There is a general principle that “the Torah is eternal.” Its lessons are timeless and relevant, always and everywhere. It is the source of Truth. Events of a historical nature don’t lose their inner meaning. That which does not exist on a physical level in our time, nevertheless still exists spiritually. This is the higher and truer level of existence. In fact, the spiritual, which endures, is the source of the physical, which merely gives it a particular shape for the moment.

The form, the physical expression, of the spiritual truth can vary according to circumstances and conditions.

Our task at this time, on the threshold of Redemption, is to discover the internal, eternal truth of a Torah passage as it applies to the days of Moshiach. For example, in this week’s portion, *Naso*, the Torah records the census of the tribe of Levi, by families. Historically, this was a one-time event, occurring in the second year after the Exodus. But the counting of the families of Merari, Gershon and Kehos must be conducted spiritually in every generation. Even those of us not from the tribe of Levi must be numbered spiritually.

The tribe of Levi was numbered separately. The rest of the Jewish people were counted from the age of twenty; the Levites were counted from one month. Understanding the spiritual reason for counting the tribe of Levi separately, by families, requires an introduction. First, we have to understand why the Jewish people had to remain in a desert for forty years. Because of the sin of the spies, they were forbidden to enter the land of Israel. This punishment was measure for measure, one year for each day the spies were on their mission. Since the Jewish people, led astray by the spies, did **not want** to go up, they were **not allowed** to go up. But they could have spent the forty years in a civilized place, not the desert. Why did they have to wander in an

area described by the Torah as “a great and fearsome desert, with snakes, serpents and scorpions, a place of thirst without water”?

Chassidus explains that they journeyed throughout the desert, with the Tabernacle, in order to subdue the force that nourishes the external elements, for their nourishment comes specifically from the desert. The physical desert is a metaphor for a spiritual desert – a life, environment or society devoid of Torah and G-dliness, which are compared to water. The “external elements” are the distractions and temptations, the self-serving feelings and self-aggrandizing actions. These feed and nurture the negative, the evil in the world.

We must bear in mind that it was the Levites who carried the Tabernacle throughout the desert. The Divine Presence resided in the Tabernacle. When the Jewish people traveled, the Clouds of Glory preceded

onward (as is done at the end of parsha *Bamidbar* and here in parsha *Naso*), gave them a special distinction. This distinction prevented the desert from affecting them, because that which is numbered remains special and retains its identity. Through their service of carrying the Tabernacle and its vessels the desert was transformed into a fit and appropriate dwelling place.

Each generation must transform this world, a desert and a wasteland, into a dwelling place for G-dliness. This is the prelude and precondition to entering the land of Israel. The forty years in the desert represents our time in exile; the subsequent entrance into Israel represents the era of Moshiach and the time of Redemption. In between, we must transform the world.

There’s a practical lesson for today. Evaluating our current situation, one might conclude that we are indeed

It seems something is missing in the Divine service of even the greatest tzaddik today. Where is the Divine Presence? Where is G-d’s dwelling place? Such questions may lead to depression and despair, G-d forbid, to abandoning our task, forsaking those poor in mitzvos and spiritually destitute.

in a spiritual desert, a wasteland uninhabited by man. The Supernal Man (*Adam HaElyon*), the highest level of G-dliness within creation, may seem absent. Most people appear oblivious to G-dliness. Even those that are aware and those that strive to conduct themselves according to the laws of the Torah have faults, defects and shortcomings. It seems something is missing in the Divine service of even the greatest *tzaddik* today. Where is the Divine Presence? Where is G-d’s dwelling place? Such questions may lead to depression and despair, G-d forbid, to abandoning our task,

them, killing the snakes and scorpions and transforming the desert into a civilized dwelling place. Thus, the Levites, each family performing its assigned task, enabled the revelation of the Divine Presence in the desert. The Divine service of the Levites led to the transformation, the domestication of the desert. This in turn led the Jewish people as a whole into the land of Israel.

In general, a desert differs from a civilized place in two aspects. First, no one lives in a desert. When the six hundred thousand Jewish men, with their wives and children, arrived at an encampment, it suddenly became settled. Second, fruits, grains and vegetables don’t grow in a desert. When the Jewish people encamped, thanks to the well of Miriam, the desert became a garden and an orchard.

Enumerating the Levites from the age of thirty

forsaking those poor in mitzvos and spiritually destitute.

This week’s portion teaches us to travel through the desert and transform it. Just as the Jewish people journeyed according to G-d’s command, making the desert habitable, so each Jew must transform the desert in which he finds himself. For where we find ourselves is not accidental; we arrive at a locale as G-d’s emissaries. Indeed, Maimonides explains that every Jew can carry the Tabernacle and its vessels, so to speak. Like the Levites, every Jew who dedicates himself can stand before G-d, teaching His ways and righteous laws to the multitude.

Further, a thorough self-examination may lead to a pessimistic self-assessment. Recognizing that one’s own behavior has been a “desert” or “wilderness,” the individual might despair. How can I change my

behavior, especially after so many years have passed and I've made a habit out of it?

Again, this week's portion counters such a negative evaluation. The Levites performed no service in the Tabernacle until they were thirty years old. Yet at that age they were given the strength to carry the Tabernacle and transform the wilderness. Similarly, an individual should not consider what his situation or behavior has been until now. Rather, he should view himself as a Levite reaching the age of thirty, resolving to perform the Divine service of making the wasteland flourish. Then, like a Levite, he will be given the strength to purify the undesirable and to cleanse the "wilderness." He will make of himself, and thus his environment, a Tabernacle, a dwelling place for G-dliness; the Divine Presence will reside within him and his surroundings. This leads automatically to entering the land, to Moshiach and Redemption.

To make ourselves and our environment a dwelling place for G-dliness, to transform the desert or wilderness into habitable land, requires a Divine service in two directions. These pathways to Moshiach are also alluded to in this week's portion.

The first pathway is "turn from evil." When an earthly king desires to have a palace prepared, the first step is to remove the dirt and mire. The Levitical family of Gershon represents turning from evil. Gershon, whose name implies divorcing one's self from evil, carried the curtains and the external structure of the Tabernacle. A curtain's purpose is to protect what's inside from the external, negative influences.

Afterwards, the household furnishings and beautiful vessels are brought in. This completes the process, making the palace fit and proper. Furnishing and beautifying the home is the pathway of "do good." The family of Kehos represents doing good. Kehos, whose name means gathering together, carried the inner vessels, the altar, the menorah, etc.

G-d's dwelling place – this world – also requires both "turn from evil" and "do good." By analogy, when our Divine service resembles that of the Levites, we transform the desert and wasteland around us into a dwelling place for G-dliness – and bring the revelation of Moshiach and the Redemption.

(Based on Likkutei Sichos 15, pp. 16-19)

HECHT'S TRAVEL



1503 Union Street
Brooklyn N.Y. 11213
S. HECHT & Y. HECHT
(718) 773-1193
or **963-1072**
FAX (718) 963-3440

B.H

LUXURIOUS EFFICIENCY ACCOMMODATIONS

RECOMMENDED

FOR THE UPSCALE GUEST VISITING
CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL
(718) 774-0088

Esther's Party Grill

463 Albany Avenue Brooklyn, NY 11213 718-735-4343

CATERING ON OR OFF THE PREMISES

CORPORATE ACCOUNTS WELCOME.

SHLUCHIM; SPECIAL RATES FOR
SHABBATONS & PARTIES



COME SEE

OUR BRAND NEW

SUSHI BAR

OPEN FOR IN HOUSE DINING

TAKE OUT & CATERING

UNDER THE SUPERVISION OF THE
BEIS DIN CROWN HEIGHTS

FREE DELIVERY TO YOUR HOME OR OFFICE

JOURNALISTS TELL ABOUT THE REBBE

By Nosson Avrohom

*They are four senior journalists, as jaded as they come, who have seen and heard it all, yet when they talk about the Rebbe, their eyes sparkle and their speech becomes more thoughtful and emotionally charged. * Part 2 of 2.*

[Continued from last week]

I REALIZED THAT THERE IS AN AMAZING WORLD HERE

Unlike Motty Eden, Mati Tochfeld, the political writer, first encountered the Rebbe and Moshiach in 5761. He was in Manhattan at the time, taking a semester's break from his media studies at Ariel University. For two and a half months he visited the Chabad house on the Upper West Side, where he met the devoted T'mimim who walk there every Shabbos from 770 for the meals and davening at the Chabad House.

Every Shabbos, Tochfeld would schmooze with the bachurim and debate them on issues that they raised matter-of-factly which he thought were crazy.

Tochfeld is a young and talented writer, a rising star in the literary field who has won prizes

for his work. This is what he said of that period:

"The first time I stopped debating for the sake of debating and wanted to actually listen and understand, was when I went to 770 for Yom Kippur. Before that, I didn't know what it was about. The bachurim decided to drag me there and I left there amazed and moved by the experience.

"As a kid I had heard of the Rebbe, but like everybody else who just heard about him, I didn't know what a Rebbe really is, nor about Chabad and Moshiach. I didn't really understand any of those concepts. I had grown up in a Zionist home and it was hard for me to accept that the Rebbe is a king. I went back to 770 for Shmini Atzeres and Simchas Torah and had another incredible experience. I realized that there was an amazing world here that I hadn't known about."

When Mati Tochfeld returned

to Israel after Yom Tov, he decided to check out the concepts he had heard about in 770. He wanted to know what a "Rebbe" is, what "Chabad" is. He began reading many articles about Chabad on the Internet and learned sichos and read things the Rebbe said.

"I also met my wife at that time, and all her uncles on her mother's side are Lubavitchers. I learned more about the Rebbe from them. I asked many questions and got good answers. One question that especially bothered me was the belief that Chassidim have that the Rebbe cannot make mistakes. In the world that I come from, people appoint a rav and don't have to follow every piece of advice he gives.

"At first it was hard for me to accept this concept of perfection in a human being, but when you finally accept it, you don't understand how you could have been a religious Jew without it. When you study the inner dimension of Chassidus and the significance of the Nasi HaDor, and you participate in Chassidic holidays with all the simcha and niggunim, you say to yourself, 'This way of life is superior.' In addition to intellectually understanding that this is the path of truth, you also feel more



satisfaction.”

When Tochfeld entered the world of Chassidus, he shocked his fellow journalists and probably many Chabad Chassidim when he published an amazing article on the *Maariv* website in which he explains, from his perspective, the belief that Chassidim have that the Rebbe is Moshiach and *chai v’kayam* and will soon redeem us:

There is hardly a Jew in the world who has never heard about the Lubavitcher Rebbe, leader of Chabad Chassidus. Not that we

lack famous Jews. Spielberg, Seinfeld, Einstein, Penina Rosenblum. But the Lubavitcher Rebbe is famous just for being a Jew. There is no other reason. You can put it this way: The Lubavitcher Rebbe is the most famous rabbi in the world – not only to the Jewish world but to the world at large.

In the United States for example, where he lived, his birthday is marked as Education Day. Not only Jews sought to meet with the Lubavitcher Rebbe, but

(Right to left) Mati Tochfeld, Motty Edén, Simcha Raz, a young Shaul Meizlich

even gentiles. Politicians. Businessmen. At the end of 1994, the Rebbe received publicized for another reason. After two years of suffering following a stroke, the Lubavitcher Rebbe disappeared from public view. The question as to what exactly happened, ‘did he die or remain alive?’ has placed him and the entire Chabad movement into the eye of the storm.

Despite the bitter disputes and despite the development of different camps within the Chassidus, the Chabad movement did not cease to exist. On the contrary, it continues to grow and flourish. It continues to be the biggest t’shuva movement in the world, and continues to carry the banner of the message initiated by the Lubavitcher Rebbe: Moshiach is closer than ever.

Many don’t know this but the factionalism within Chabad does not really revolve around the question as to whether the Lubavitcher Rebbe died or not. The issue is whether to openly say that the Rebbe is alive or perhaps, it is better to hide this from the public because it’s hard to grasp. The argument between the Meshichisten and those who

“At first it was hard for me to accept this concept of perfection in a human being, but when you finally accept it, you don’t understand how you could have been a religious Jew without it.”



Mati Tochfeld

THE REBBE ASKED ME TO EXPAND ON THE TOPIC OF GEULA

This is what journalist and writer, Shaul Meizlich wrote in review of his own book on Chabad, *Eish Ochla Eish*:

Chabad – Chochma, Bina, Daas – is a movement whose vigor and unique path haven't dissipated since it was founded. Its revolutionary quality, its boldness, the freshness in its approach – as it was, it still is. They have made it appealing to and admired by millions around the world. This album gives a brief description of the origins of the movement from when it was founded by the "Alter Rebbe," R' Shneur Zalman of Liadi, who expanded upon the basic teachings of Chassidus by adding the spice of rational understanding, which plumbs the depths – through the chain of Chabad Admurim in Eastern Europe and America – until the present Rebbe shlita, who transformed Chabad into the center of life and inspiration for Judaism of our generation.

Mr. Meizlich, who worked as a political correspondent for *HaTzofeh*, first encountered Chabad through the Chabad askanim, R' Berke Wolf and R' Shloimke Maidanchek. As a writer for a Mizrahi publication, he was deeply connected to Dr. Yosef Burg, who was the Interior Minister and opposed voting in favor of amending the law of MiHu Yehudi. The Chabad askanim left no stone unturned until they managed to gain access to him.

"One day, Dr. Burg told me, 'They managed to get me on my personal line. See how devoted they are.' I see that devotion today when I accompany the philanthropist Lev Leviev on his trips in the CIS."

Meizlich met the Rebbe at the beginning of the 90's. He was visiting New York and since he had just published a book of aphorisms of the Chabad Rebbeim called *Eish Ochla Eish*, he wanted to give the book to the Rebbe and use the opportunity to meet the Rebbe.

"You stand before a shining face with piercing eyes, as though they are stripping you bare.

"The Rebbe told me that someone had already brought him the book and he made seven

corrections to the book. One of them was that I had written a certain aphorism in the name of the Tzemach Tzedek and the Rebbe said it was the Baal HaTanya. The Rebbe also asked me to expand on the topic of Geula and he also said I should mention where Lubavitch is located. I remember that I stood there in amazement. How did the Rebbe remember all these corrections?"

When Meizlich speaks about Chabad today, he does not hide his emotions:

"Chabad grew and became so powerful as a direct result of the Rebbe's leadership. I was at the farbrengen after 'dollars.' I felt the Rebbe's eyes pulling at me like a magnet. That Chabad continues its work and remains faithful to his instructions is because of his enormous greatness. The power of his personality is such that he could send people for the rest of their lives to some forsaken place in Russia, with just a sentence.

"Mr. Leviev once told me how he stood on line in order to ask the Rebbe whether he should go into business in Russia back when the communists ruled. A diamond merchant had asked the same question before him and the Rebbe had told him not to. The Rebbe had told the other

diamond merchant, 'You have a mine in Mozambique, remain with that.' Leviev figured there was no reason to ask since he had just heard the Rebbe's answer against doing business in Russia, but in the end he asked anyway. Not only did the Rebbe agree; he blessed him and said he should remember to help his brethren there, something which is happening today on a massive scale."

Meizlich's book on Chabad is about to be rereleased. The person who is behind the new publication is not a Jew. He is a diamond merchant of Indian background by the name of Rupan Darsali, who divides his time between India, Israel, and Antwerp. It's interesting that this Indian had been at "dollars," and the Rebbe told him that he would be successful if he spread awareness of the Seven Noachide Laws among his gentile friends. He does this and is successful.



distance themselves from that designation, as from fire, is actually an argument about a campaign, not a platform. It's a tactical debate not a debate about faith, just about a slogan.

There is no question that after 3 Tamuz 5754, the burden of proof is on those who maintain that the Lubavitcher Rebbe is still alive. The big difficulty is that before you start to explain this outlook, you first have to explain some basic concepts, important ones like: Moshiach and Rebbe. Without understanding these two concepts, you can't begin to understand the theory ...

Okay, so he was a big tzaddik. What does that have to do with Moshiach? Simple, the Rebbe said that Moshiach will come in our generation. Furthermore, he said that Moshiach is already here – that is, alive and among us – and all that remains is the stage of his revelation. And what is Moshiach? First of all, Moshiach is a man; flesh and blood. Second, Moshiach is an inseparable part of the Jewish faith. It is one of the Thirteen Principles of Faith, and longing for it takes up more than a third of the blessings that comprise the Shmoneh Esrei, the main prayer in the Jewish Siddur.

Most Poskim apparently were apprehensive to deal with this topic and so the Rambam remains the sole authority on the topic of Moshiach. The Rambam says in the Laws of Moshiach: "If a king arises from the House of Dovid, who toils in Torah and is occupied in mitzvos, like Dovid his father, according to the Written Torah and Oral Torah, and he compels all Israel to go in [the Torah's] ways and he strengthens its breaches and fights the wars of Hashem, then he is presumed to be

Moshiach."

How do these criteria fit the Lubavitcher Rebbe? 1) King from the house of Dovid – the Rebbe is descended from Dovid HaMelech; 2) toils in Torah; 3) compels all Israel to go in its ways and strengthens its breaches. The halacha is that Moshiach has to be concerned for all the Jewish people, to the point that this becomes his primary goal. Chabad is the biggest t'shuva movement in the world, as we said. The Rebbe established Chabad Houses whose purpose is to spread Judaism and to assist Jews, precisely the mission that Moshiach is responsible for; 4) fights the wars

them not to publicize anything that hinted that he is Moshiach. That is, until one day when the Rebbe said, "I've done all that I can do to bring the Geula and now it's up to you."

The Chassidim wondered what the Rebbe meant. What remained to be done in order to bring Moshiach that he could not do himself, and that only the Chassidim could do?

They thought about it and realized it is the coronation. Moshiach has to be crowned by the people. Not by him, himself. On April 29, 1991 they sang "Yechi" in his presence. The Rebbe encouraged this singing. Since

The argument between the Meshichisten and those who distance themselves from that designation, as from fire, is actually an argument about a campaign, not a platform. It's a tactical debate not a debate about faith, just about a slogan.

of Hashem – this refers to physical and spiritual wars. An example would be the underground organization that the Rebbe established in Russia to spread Judaism, even though this was illegal and dangerous. Many of the Rebbe's emissaries were sent to prison, but the work carried on and even grew until the fall of the Soviet Union.

So the Rebbe is presumed to be Moshiach. Who said he is the actual Moshiach? He did. Yes, he himself. Until 1991 the Rebbe did not agree to be crowned as Moshiach. He protested when they sang "Yechi Adoneinu" and asked

then, the Rebbe regularly encouraged the singing of "Yechi" and he encouraged other references identifying him as Moshiach, etc.

Until 3 Tamuz 5754 it was easy to "sell" to the public the notion that the Rebbe is Moshiach. After this date, it's not a simple task at all, but it is possible ...

What can we do? Judaism demands that we believe that which is patently beyond credulity. It seems that the Jewish nation is experiencing its final test. The Rebbe was right in the past. He is right now too ...

MINISTERS AND KNESSET MEMBERS ASK ABOUT THE FLAG PIN

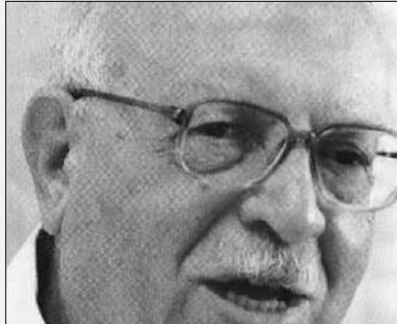
The first question I asked Tochfeld after I read his amazing article was about how his friends reacted to it.

“Many of them were already aware of my belief in the Rebbe MH”M, and so most of them were not surprised by the article. I felt it was important to set the record straight since I had seen that there was a big void in effectively conveying these ideas. There aren’t

many people who really understand why Lubavitchers believe that the Rebbe is Moshiach. There are plenty of people who think that only a handful of nutcases believe it. Someone who hears about it for the first time definitely has a hard time accepting it, because it is really

HISTORIC YECHIDUS WITH THE REBBE

The writer and journalist, Simcha Raz is a celebrated figure in the world of religious writers in Eretz Yisroel. Between his various literary offerings, which became bestsellers, he served as



Author and journalist, Simcha Raz

chairman of International Hebrew Federation for nearly twenty years and then he went on a mission for the Zionist Federation to South Africa, where he spent four years as director of the department of Education and Culture and as director of the Jewish Education Committee in Cape Town. Also, for many years he edited a literary program for Galei Tzahal and Channel 7. He was a regular participant in literary forums in Israel.

Mr. Raz is listed as a lecturer for the Jerusalem Municipality Speakers Bureau. He has published about twenty books to date.

Simcha Raz’s first connection with the Rebbe took place in 1970, when he attended a conference in New York and very much wanted to meet the Rebbe, whom he had heard so much about. Before he flew to New York, he sent a letter to the Rebbe and he was given a ten-minute appointment on Motzaei Shabbos.

“I arrived at the Rebbe’s beis midrash at the appointed time and waited for my turn. The Rebbe’s face showed no sign that he had received many people before me throughout the night. He was at the peak of alertness and he waited for me in the doorway to his room. I began first and I said that I was Simcha Raz and then the Rebbe told me that he had read an article in the newspaper *Panim el Panim* written by me about the



His book, *Ish Tzaddik Haya* (in English, *A Tzaddik in Our Time*)

tzaddik from Yerushalayim, R’ Aryeh Levine. He asked me whether I had written it and I said that I had.

“This conversation took place standing in the doorway. The Rebbe asked whether R’ Levine left any chiddushei Torah. At that time I did not yet know that he had left a commentary that he had written at the age of thirty on all of Mishnayos. In his will, he had said not to eulogize him

since he did not know a single chapter of Mishna and Halacha.

“I told the Rebbe that our Sages say that one should not part from his friend except with a d’var halacha, but R’ Aryeh was a walking Torah. Everything he said contained divrei Torah. I told the Rebbe several of his ways of doing things. For a quarter of an hour we stood there and I told the Rebbe, until the Rebbe went over to sit down and motioned to me to sit in the chair opposite him.

“When an hour had gone by, the secretary came in to remind me that the yechidus had ended, but the Rebbe told him to let me be and I continued to talk about R’ Aryeh Levine. When another hour had gone by and the secretary started jabbing me in the back with his keys, I told the Rebbe that I felt uncomfortable and the Rebbe told the secretary that he wanted me to stay on longer. So for two and a half hours, whenever I finished a story the Rebbe asked me for another one.

“There was a story that I told the Rebbe and the Rebbe said at the end, ‘That is the truth of Torah.’ The story was about a sexton who went to R’ Levine and complained that his work was to mop the floor and he felt he was wasting his time and that he wasn’t worth anything. R’ Aryeh told

about a belief that is somewhat above rational understanding.”

The feedback was quite positive. He got dozens of text messages on his cell phone the day the article appeared, from people he didn’t even know. A senior journalist for Channel 2 television wrote to him:

“The article is beautifully constructed and presented in clear language.” And then there was a certain Lubavitcher who asked Tochfeld to take down the article, which he declined to do.

“I told him, if what I wrote isn’t true, write a response that

proves it.”

Not every article is judged by the same standards. It all depends on which forum it appears in, and this one appeared on the website of the avowedly secular newspaper *Maariv*. “This fact enabled many people to relate to what I wrote

him, ‘The Gemara says that when Moshe died, Yehoshua took over because Moshe was like the sun and Yehoshua like the moon. The elders of the generation said, ‘Oy to such a shame, to such a humiliation.’ The question is why is the Gemara telling us about Yehoshua’s shame? The answer is that the Gemara is making a very different point.

“Yehoshua deserved the leadership not simply because he was a scholar, as there were greater scholars than him (as Tosafos say about Ben Knaz who restored 1700 halachos that had been forgotten in the mourning for Moshe). However, Yehoshua would arrange the benches in the beis midrash, and that is what the elders meant when they said, ‘Oy, to such a shame,’ because they could have done as Yehoshua did, but they were ashamed to do so.”

When I asked Mr. Raz what made the greatest impression on him in the yechidus, he did not hesitate in his response:

“I didn’t have the sense to ask for a bracha, but before I left I remembered that someone had asked me to ask for a bracha for him. To my great surprise, the Rebbe got up, went over to the bookcase, took out a pencil and a paper and asked me his name and his mother’s name. I was tremendously impressed. Here was the leader of the Jewish world. He didn’t mumble words and blessings, but got up, giving this his full attention and he wrote the name down.

“Before I left the room, the Rebbe said, ‘You were all here, your brother, Professor Nachum Rackover was here a few months ago, now you. The s’farim of your brother Rabbi Boruch Rackover, Av Beis Din in Chaifa and the author of *Birkas Eliyahu* are here in my library.’”

* * *

As for the Chabad movement, Mr. Raz says:

“It’s not a normal phenomenon. The fact that Chabad is so active is absolutely miraculous. Since that yechidus, I corresponded with the Rebbe throughout the years, especially when I was on a dangerous mission in Cape Town, where I was able to be of great help to Chabad.

“If you want to understand the power of the Rebbe, I’ll tell you. I was friendly with a Reform rabbi by the name of Dr. Moshe Chaim Weiler, who lost two sons in the army, one in the Suez Canal and one in the Golan Heights. He was there in South Africa too and he once told me that as a director of the Jewish National Fund he spent time in Morocco and Australia. The Rebbe told his Chassidim to graciously welcome him.

“When I asked him how he understood this, he said, ‘Open a *Tanya* and you will see there in

the frontispiece of the first edition it says thank you to Rabbi Weiler.’ That was his great-grandfather and he thought the Rebbe was displaying gratitude to the honored ancestor.”

The letter he opened to had brachos to the addressee and his entire family and said that just as you began Mivtza T'fillin, so you should continue. This is what amazed me because just the day before I had begun putting t'fillin on with the soldiers.

because they know me – and not as a Chabad Chassid. The editor was very happy to put the topic up for discussion.”

Tochfeld doesn't look like a typical Lubavitcher; he doesn't wear a black hat and suit. But when you talk to him, you find a genuine Chassid who made a long, inner journey towards Toras HaChassidus. I was quite surprised to hear, at the beginning of the interview when I didn't know him

yet, that he writes to the Rebbe through the *Igros Kodesh* and he has had some amazing answers as well as an incredible miracle:

“The first time I wrote to the Rebbe I had many unresolved issues. My first question was before I got married; I wanted to hear the Rebbe's opinion. The answer I opened to was ‘mazal tov on the occasion of your wedding.’ The Rebbe wrote a hearty bracha to a chassan and kalla on the occasion of their wedding.”

A little problem arose because of this answer. The Rebbe wrote that he should learn *Drushei Chasuna*, but he had never heard of it. Since he had met friends of his wife's family, he knew Rabbi Menachem Sameiach of Lud, and together they began learning it. Their relationship developed and he began to understand the depth of Chabad Chassidus. He quickly came to the desired conclusion when learning the most recent sichos of the Rebbe, about what a person's avoda must be in the current times and he decided he had to implement what he learned. At a certain point he began wearing a Moshiach flag pin.

“The second story I had with the *Igros Kodesh* was amazing. When I was in the Reserves, I got an urgent phone call from my wife, who was pregnant at the time, about problems with the fetus. The doctors said the chances were high that the baby would be born with Down Syndrome.

“I immediately asked a Lubavitcher to put a request for a

bracha for me from the Rebbe in the *Igros Kodesh*. The letter he opened to had brachos to the addressee and his entire family and said that just as you began Mivtza T'fillin, so you should continue. This is what amazed me because just the day before I had begun putting t'fillin on with the soldiers. As soon as I got this letter, I realized that this was the vessel for the bracha and I did more of Mivtza T'fillin on the base. My wife gave birth to a healthy baby girl.”

When I asked Mati how his involvement with Chabad and the Rebbe have affected his work, he thought a bit and said:

“I am a political writer and I walk around the corridors of the Knesset every day wearing my Moshiach flag pin. Many ministers and Knesset members ask me about Moshiach and I explain. It's hard for a person to see the changes in himself, but I am sure that Chassidus makes a person more considerate to others and they see this in me.

“Someone once asked me, ‘How can you believe in the Rebbe as Moshiach when you are a journalist and they are mystics?’ I answered, ‘Because I am a journalist I did research and these are the conclusions I arrived at.’

“Today everybody admits that whoever thought Chabad would collapse was wrong. Chabad is a strong movement, with varied views – yes, but still united, growing, and strong.”



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 • Email: info@theparkwaysuites.com



THE
Parkway
SUITES GUESTHOUSE

MATTAN TORAH HERE AND NOW!

By Rabbi Yosef Karasik, Rav – Bat Chefer, Emek Chefer

*There is one historic event, that took place 3320 years ago, whose impact is felt for all eternity. * Every year, it is reenacted with the recital of the Ten Commandments and it does not fade away right after the holiday. * A fascinating look at Shavuos in light of the Midrash, Kabbala, and Chassidus Chabad.*

UNPRECEDENTED G-DLY REVELATION

A superficial reading of the Ten Commandments does not reveal the enormous spiritual experience that took place at the Giving of the Torah. Within seemingly simple mitzvos such as “do not kill,” and “do not kidnap,” lie an unprecedented G-dly revelation, the likes of which the world had never seen previously and will never see again. Hashem, in His glory and Essence, descended to the world and revealed Himself to the Jewish people and gave them His holy Torah!

This is how the Zohar on Parshas Yisro describes the event: First, Hashem gathered the entire nation and all the Jewish souls that would be born till the end of the time. He

looked at them and saw there was no defect and all were holy seed, seed of truth, and He said: I want to give them My Torah.

The supernal angels immediately came and lovingly placed crowns on their heads. “And the entire Mt. Sinai smoked” – the smoke was white, red, and black, and it smelled like “all the scents and spices in Gan Eden.”

When Hashem began saying the Ten Commandments, the upper and lower worlds trembled and the commandments were heard and engraved in the four directions and drew a wondrous fragrance from the pure “mountains of persimmons” and from the “Supernal dew.” When the Jewish people heard the commandments, their souls flew out and “the dew of resurrection”

returned their souls to their bodies and brought them back to life.

The Ten Commandments circled the heads of all the Jews and warned them saying, “accept me upon you,” and when the Jewish people answered “Yes,” the Ten Commandments kissed the mouths of the Jews.

Each of the Ten Commandments sparkled, illuminated, and revealed the Supernal wisdom and all hidden things, which was not revealed to the world. Also, all future events throughout the generations until Yemos HaMoshiach, are alluded to in them.

“And there was thunder and lightning” – a great sound was heard. Its force never ceases. The Ten Commandments continue constantly and never stop because they are “a complete treasure” that includes within it all the words of Torah that will be said and revealed by the prophets and sages throughout the generations, because all the enactments, reasons, reward and punishment, and secrets are hinted at in the Ten Commandments. However, they were hidden, and revealed only as time went by, through the sages, but it was all given at Mattan Torah.

LIKE THE AVOS AND MOSHE

In *Tanya* (chapters 34-6) the Alter Rebbe explains that at Mattan

Torah all the Jewish people rose to exceedingly lofty levels, like that of the Avos and Moshe Rabbeinu. Indeed, their souls departed on account of their great desire to connect to Hashem. It's as though they forgot their bodies and material concerns and rose up to connect to holiness and G-dliness.

Man was created with inclinations and desires and he seeks to succeed and take pleasure in life. He can't help but take pleasure from material things. Even when a Jew wants to approach G-d and he harnesses all his physical needs for the sake of Heaven – working for a living, taking care of his health, eating and drinking, only to be able to serve Hashem, and not to enjoy them – he still feels that he has physical needs. For example, he takes pleasure in the food that he eats and from satisfying his hunger, even if his intention is for the sake of Heaven, because man cannot forget his physical existence.

At Mattan Torah though, the Jewish people rose to a level where

they completely forgot their physical needs and nothing remained of their material experience. G-dliness was their sole concern and identity. This level of spirituality is called *bittul b'metzius*. Even if they would have eaten, their eating experience would be the same as when they fulfilled any other mitzva that has no component of physical enjoyment. It was like they occupied another world and another body and they and their bodies had no sense of physical pleasure.

This concept is expressed in their souls departing from their bodies. Since they were *battul b'metzius*, in awareness and feeling, like the Avos and Moshe, their souls could not contain the enormity of the G-dly revelation.

The chiddush of Mattan Torah was that a Jew was given the ability to rise above his body and physical needs in order to connect, with every aspect of his being, to Hashem alone, to literally sense that “there is nothing but Him.”

SIX MIRACLES AND WONDERS

The many miracles that took place at Mattan Torah were done in order to lift up the Jew from the rules of physical life and to surrender completely to Hashem. The following are six miracles and an explanation as to their effect:

1. All of Creation was silent at the Giving of the Torah. The Midrash says that a songbird did not chirp, a bird did not fly, an ox did not bray, the sea did not stir, creatures did not talk, the entire world, upper and lower, was silent. This is because there were no limits to the G-dly revelation. It penetrated and conquered all of nature. All submitted to the revelation, which is why all was quiet.

2. The Midrash also says that there was no echo when the Ten Commandments were uttered. “When a person calls to his friend, there is a reverberation to the sound, but the Ten Commandments had no echo.”

An echo happens when sound bounces off a wall or object that it encounters, like a ball that bounces off a wall. At Mattan Torah, the world absorbed the Word of Hashem completely. It was absorbed by all of nature and in the hearts and minds of the Jewish people, so there was no sound to bounce back, there was nothing to stop it.

3. “The Ten Commandments were heard in all four corners of the world” – the Word of Hashem was absorbed by the world so that it could be heard everywhere. Wherever a Jew turned his head, he could hear it.

4. “The sound of Mattan Torah was divided into seventy languages, all the languages that exist in the world.” Even though all the Jews of that generation spoke the same language (since they hadn't been dispersed yet and had all been in Egypt), Hashem gave the Jewish



It is like someone waiting for the arrival of his most faithful friend; he counts the days and hours. So too, the Jewish people counted and looked forward to Mattan Torah.

people the ability to learn Torah and fulfill mitzvos in generations to come, when they would be exiled among the nations, who speak other languages. They would rectify those places and elevate them to holiness.

5. The Ten Commandments were not only heard but also seen, as it says, “and the entire nation saw the sounds,” actual sight, for they saw the thunder, “seeing that which is heard.” This is because those spiritual things which are “heard” and understood, were experienced so vividly that they grasped them with the utter certainty of sight.

6. When the Jewish people left Egypt, some of them were crippled from the hard labor. Hashem did not want to give His Torah to them in this state, so the angels descended and healed them. G-dliness permeated the world and as a result, all blemishes were healed, not just spiritual ones but physical ones too.

A HOLIDAY WITHOUT A DATE

All Jewish holidays have a date in the calendar except for Shavuos, which follows the counting of seven weeks. The mitzva is to count every day for forty-nine days and to celebrate Shavuos on the fiftieth day.

The Tzaddukim (Sadducees) and Karaites mistakenly assigned Shavuos a date because they maintained that the counting begins the day after Shabbos, as could be misconstrued from Scripture, but Chazal say that the mitzva is to count from the second night of Pesach so that Shavuos is on the 6th of Sivan.

Chazal explain that the reason why Shavuos does not have a date is because when the Jewish people were told that they would receive the Torah fifty days later, they joyously counted each day, “one day passed,” “two days passed,” and so on. Out of their great love for Torah, it seemed like a long time, and this counting was established for generations.

The Rambam explains in *Moreh Nevuchim* that it is like someone waiting for the arrival of his most faithful friend; he counts the days and hours. So too, the Jewish people counted and looked forward to Mattan Torah.

Homiletically, it is explained that the reason there is no date for the holiday is so that we know that Torah pertains to all days of the year and not just one day. Unlike other holidays – after Sukkos for example, when we put away the sukka for next year, and after Chanuka, when the menorah is put away for next year – nothing is put away after Shavuos. Torah needs to be studied every day of the year, which is why the Torah did not assign it a specific date. One ought to study Torah every free moment.

TORAS HA'CHASSIDUS

The Ten Commandments contain all of Torah that the sages subsequently revealed, including p'nimius ha'Torah – Kabbala and Chassidus – which was revealed by Rashbi in the holy Zohar, the Mekubalim and the Arizal, and the Baal Shem Tov and his disciples.

Their teachings are all alluded to in the Ten Commandments as well as the halachos, the Nigleh of Torah.

However, the halachos are only hinted at in the Ten Commandments whereas p'nimius ha'Torah was revealed to all at Mattan Torah. The secrets of the Creator and the Supernal Powers, the Ministering Angels, the “Supernal Chariot,” which is what p'nimius ha'Torah deals with, were revealed to the Jewish people in the G-dly revelation at Sinai. That is why, says the Rebbe, on Shavuos there is an emphasis placed on learning p'nimius ha'Torah.

READING THE TEN COMMANDMENTS

The mighty G-dly impact of the Giving of the Torah at Sinai is reenacted every year, as the Midrash says, “Hashem said to the Jewish people: My children, read the portion of the Giving of the Torah every year and I will consider it as though you are standing at Mt. Sinai and receiving the Torah.”

Therefore, says the Rebbe, just as at Mattan Torah, everybody was present – men, women, and children – so too, everybody should try to be present in shul when the Ten Commandments are read, even babies.

In the merit of this, may we have the complete Redemption, for Shavuos is especially connected with the Geula. Chazal say that “all agree that on Shavuos there must be ‘*nami lachen*’ (also a celebration for yourselves [i.e., rejoicing through food and drink]).” “*Nami lachen*” is numerically equivalent to “*keitz*” (the end, i.e., the Messianic Era), because the finale of the G-dly revelation that we experienced at Sinai will be at the end of the galus with the true and complete Redemption.

(Sources: Likkutei Sichos for Shavuos and Parshas Yisro)

R' MOSHE'S STORIES WITH THE REBBE

By Nosson Avrohom

“I opened the Maariv one evening and saw a picture of an impressive-looking Jew looking at me from a box within an article. The article said this was the Lubavitcher Rebbe and he predicted victory for us against the Arab armies...”

Moshe Chavusha is mekushar to the Rebbe and very enthusiastic when it comes to the Rebbe's inyanim. Moshe is from Afula and is the kind of person who believes in the Rebbe and his horaos with astounding devotion and humility. “I don't want you describing me in your article as someone special or something like that,” he told me.

Moshe is late middle aged. He emigrated from Baghdad, Iraq to Eretz Yisroel a few years after the forming of the State of Israel. He served in the army and fought in the Six Day War. That is also when he began to become acquainted with Chabad and the Rebbe.

“About two weeks before the war, when everybody felt that all was lost, I opened the *Maariv* one evening and saw a picture of an impressive-looking Jew looking at me from a box within an article.

The article said this was the Lubavitcher Rebbe and he predicted victory for us against the Arab armies.

“What he said, as well as his appearance, made a deep impression on me. I cut out the article and put it into my army uniform.

“I won't get into the miracles that I experienced during the war, but as you know, the prophecy of the Rebbe came true. When I returned home and prepared my clothes for the washing machine, I took all my papers from the pockets and noticed the newspaper cutting. I thought about how the Rebbe was right and this excited me for some time.

“A few days later, my brother urged me to attend a special class in Jewish thought that Rabbi Avrohom Dunin was giving in the old, small Chabad house, the first

in Afula. At the time, I had no idea what Chabad is and that it was connected to the Lubavitcher Rebbe, but I was enthusiastic about attending the class. From then on, I loved learning *Tanya* and slowly became a Chabad Chassid.”

Over the years, Moshe received many answers and brachos from the Rebbe.

“I'll give you a little example. When I began building my home in Givat HaMoreh, I didn't have enough money, so I asked the Rebbe for a bracha to begin construction. I received the answer through Rabbi Efraim Kaminker, who came to me one day and said, ‘You have a bracha from the Rebbe. Start building.’ I finished building it without a penny of debt.”

The first miracle Moshe saw through the Rebbe's bracha was with his brother-in-law, Arthur, who was then a young man of 32. He was diagnosed with a rare muscular disease. This took place over thirty years ago and all the doctors who examined him said they could see the deterioration in his muscle function and that it was irreversible. They said he had about three years to live.

Three years went by and he was still alive, but his physical and emotional state deteriorated from day to day. He could not continue functioning without

mechanical aids. He had already made peace with the fact that he wouldn't live much longer. The entire family prepared itself for his passing.

"One day," says Moshe, "my brother and I got an upsetting phone call from my sister. She said that her husband had tripped and fallen and lost consciousness and he was in the ICU.

"When we got to the hospital in Tel Aviv, we were devastated. Our brother-in-law lay there unable to move even a finger. His physical condition was horrifying; he was just a skeleton, skin and bones. He was attached to a respirator. The doctors told us openly that in his condition he would not make it out alive.

"We asked them whether we should call our parents in New York so they could come and say

conversation that the Rebbe gives his bracha.

"The experience was more intense than anything one could imagine. When I remember this, I get Goosebumps. After we hung up, excited by the bracha we had gotten, we went back to our brother-in-law's room. We were shocked to see him breathing on his own. The doctors had removed all the machines. Just half an hour earlier, it looked as though any improvement was impossible. We could see the Rebbe's bracha taking shape in front of our eyes.

"We were thrilled. True, his condition was still far from satisfactory. But the fact that just half an hour ago five experienced doctors told us that his situation was hopeless, and now he was breathing on his own, was enough

and told us that he doesn't know how to explain it but when he was lying in the hospital in critical condition, he felt that someone was filling him with strength, just like an empty reservoir being filled up.

"From that day on, each day was an improvement. At a certain point he asked us to buy him tzitzis, t'fillin, and mezuzos. He was still frightened by the fact that his outward appearance did not show signs of improvement. We encouraged him, saying that surely the Rebbe's bracha would improve his situation and he just had to strengthen his observance of Torah and mitzvos.

"Today, with no medical explanation, he is perfectly healthy, as if he never experienced any medical problems. He does not leave home without putting on t'fillin."

After this miracle story, Moshe, an electrician by profession, went around with envelopes with the Rebbe's address on them and gave them out at work to people who needed a bracha so they could write to the Rebbe.

"There was a young woman named Dalia at work who had a baby who was severely jaundiced. At first the doctors thought that it would go away in a few days, but when the baby's color did not change, the parents were afraid that he had a tumor. The doctors arranged a day for an operation.

"During the operation they did indeed find a growth. Due to their finding and the age of the infant, the doctors gave up and said they couldn't do anything. She could take the baby home but they did not think he would live more than a month. She brokenheartedly took the baby home.

"One day she decided to go to

The fact that just half an hour ago five experienced doctors told us that his situation was hopeless, and now he was breathing on his own, was enough to give us hope for his full recovery.

goodbye to him. They shrugged their shoulders as though they didn't understand why we were asking. 'His days are numbered,' said one of them.

"My brother Eliyahu and I left the hospital and went to a public phone. He tried to get the Rebbe's secretaries on the phone to ask for a bracha. The first big miracle was that we got through to them relatively quickly. My brother explained how critical the situation was and begged the secretary to convey his request to the Rebbe as quickly as possible. The secretary told us in that same

to give us hope for his full recovery.

"In contradiction to the doctors' bleak prognostications, he was released from the hospital that week. He stayed in our house, having to climb three flights of stairs himself. Although his recuperation was a long haul, we had good reason to be hopeful.

"We told him that credit for the great improvement in his condition was due to the Lubavitcher Rebbe's bracha. In a weak voice and with a smile on his face he pointed at his chest

work but she merely paced back and forth nervously. I noticed that she was very tense and I asked whether I could be of any help. She told me about her baby and I offered her one of the envelopes with the Rebbe's address on it and suggested that she write to the Rebbe and ask for his bracha. 'Many were saved by his brachos,' I told her.

"She was happy to oblige and she received the Rebbe's bracha. Unfortunately, her baby had to be hospitalized again and left there for observation. The doctors' opinion was that he did not have much of a chance. A month went by and the baby survived and showed no signs of worsening. After two months, the doctors told the parents that they could take the baby home since he seemed fine; there must have been a mistake in his diagnosis,

they said.

"Last year, that baby – now grown up to become a healthy young man, baruch Hashem, a soldier – was released from the army."

Moshe has many miracles stories of the Rebbe to tell. The following is a personal story, not a miracle, which he carries deep in his heart:

"In Elul 5751 I went to the Rebbe with my friend and we were hosted by the Katzens, a terrific family and wonderful hosts. I attended farbrengens and t'fillos and every word that I understood and every move the Rebbe made are engraved in my mind like stone. On the last Shabbos before my return home, we davened Shacharis in the Rebbe's minyan and rushed to eat at our hosts' house before returning for the farbrengen.

"The farbrengen had already begun and it was absolutely packed! While I looked around, someone handed me a plastic cup, poured some wine into it, and set me up on a bench. I hadn't realized that the Rebbe had motioned for me to say l'chaim. The Rebbe looked over the crowd, scanning the Chassidim, and nodded as a sign of l'chaim until he got to me. I picked up my cup and said *l'chaim*, but I wondered whether the Rebbe had meant me. How amazed I was as I saw the Rebbe look at me as though saying, I meant you!

"It's hard to describe the feeling I had at that moment. Even today I strongly feel that the Rebbe is guiding us and taking care of us, carrying us in his hands."

YE-RENT A CAR

In Israel ירנט - השכרת רכב בישראל

Your Chabad car dealer - **ישראל**
972-54-7668770 – yerent@gmail.com

We rent all types of vehicles

Budget

Best price and service

rental age requirement: 21 & up

Branches all over the country



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)



THE FINAL ERA

By Boruch Merkur

We stand now in the final era, literally on the threshold of Redemption, charged with completing the ultimate task of making a dwelling place for G-d in the lower worlds, fusing G-dliness with the world in the most complete manner, whereby the two are absolutely indistinguishable and unified.

In one of the last sichos¹ that we have merited thus far to receive from the Rebbe MH”M, the Rebbe characterizes the unique mission of our generation, “the last generation of Exile and the first generation of Redemption.” Namely, “our mission is expressed in bringing the Redemption in actuality, for this generation and for all the preceding generations! Meaning...that the lower worlds (the aspect alluded to by the number ten) within the context of their inherent limitations, should be ready and prepared to receive the revelation of (eleven) the Essence of G-d, may He be blessed.”² The Rebbe unequivocally defines our generation’s mission as the culmination of the entire purpose of Creation, that “The Holy One, Blessed Be He, desired to have for Himself a dwelling place in the lower worlds.”³

The Rebbe frames this mission in terms of the numbers ten and eleven – ten representing the finite world, Creation, and eleven representing the Infinite Creator:

“The ultimate purpose is that Jews, **through their serving G-d with their own power** (i.e., not through the revelation from above of ‘And the L-rd said, etc.’) – in their present condition, entrenched in the lower worlds ... – should draw down the revelation of ‘eleven’ within ‘ten.’ This feat is accomplished through transforming the lower worlds (‘ten’) into a vessel fit to receive the revelation of ‘eleven’ ...”

And the paragraph goes on to define how this is done

specifically through the study of Torah and the service of G-d (in general), in a manner that does not depend on G-dly revelations for inspiration but on one’s own initiative.

An allusion to this relationship between ten and eleven, Creation and the Creator, is traced to the day of the passing of the Rebbe’s father in-law, the Rebbe Rayatz, “(when ‘all his deeds, his teachings, and his service of G-d’ are revealed and achieve completion) – **the tenth day of the eleventh month** [Shvat].” Insofar

as the Previous Rebbe’s passing marks the completion of his generation, as well as the perfection of the Divine service associated with that generation, that day is pivotal in propelling our generation forward with our particular mission, the continuation of the previous generation and the culmination of all the service of all the generations throughout history.

The Rebbe specifies three periods in the present generation:

“The era of the leader of the generation itself is composed of certain stages and periods. In general, there are three stages: a) The tenth day of the eleventh month (the tenth of Shvat, 5710) marks the completion of the era of the Divine service of the Rebbe Rayatz, leader of the generation, in the life he lived in This World. b) The day following his passing – the eleventh day of the eleventh month (the first whole day after his passing) – especially in the eleventh year (5711), when the continuation [of the previous generation] and the innovation of a new period began ... c) The period following the passing of the Rebbe Rayatz’s daughter, on the twenty-second day of the eleventh month (the 22nd of Shvat 5748).

“We may posit that, in general, these three periods reflect three stages in the completion of the mission of making a dwelling place for G-d, may He be blessed, in the lower worlds.”

Thus, to be concise, the three periods are marked by: a) the passing of the Previous Rebbe (10 Shvat 5710); b) the Rebbe MH" M's assumption of the leadership (11 Shvat 5710, and especially when the Rebbe officially and publically accepted the leadership, on 11 Shvat 5711); c) the passing of Rebbetzin Chaya Mushka, the Previous Rebbe's daughter (22 Shvat 5748).

Each stage represents an advance towards achieving the ultimate goal of making a dwelling place for G-d in the lower worlds, expressed in terms of the Divine service particular to each, as follows.

"a) [Stage 1] The Divine service – culminating in the completion and the perfection of the service – within the frame of reference of the world, at the level of 'ten,' in order to prepare the world to receive the revelation of 'eleven' (G-dliness that transcends the world) and not be nullified out of its existence ... This process primarily emphasizes and reveals the concept of 'ten.' However, within the context of 'ten' itself, it refers to 'ten' as it becomes a vessel for [the revelation of] 'eleven,' and in a manner that the difference between 'ten' and 'eleven' is still entirely apparent, insofar as [the revelation of 'eleven'] must be within the frame of reference of the lower worlds and since the lower worlds still remain at the level of 'ten' (not 'eleven').

"b) [Stage 2] The revelation of 'eleven' itself, to the extent that 'ten' ascends within 'eleven,' meaning that 'eleven' also has an effect on 'ten.' However, the primary perception is of the revelation of 'eleven' (and 'ten' is included within and becomes a part of 'eleven').

"c) [Stage 3] The ultimate fusion and union of 'ten' (as it is) and 'eleven' (as it is). The lower worlds, from their frame of reference, become a dwelling place for G-d, may He be blessed, the very Essence of G-d ... The dwelling place in the lower worlds becomes one with the One Who dwells within them. In the well known lexicon,⁴ 'The created existence is (one with) the True Existence.'"

Again to summarize: The first stage emphasizes the world, preparing the world to become a fit vessel for G-dliness. The second stage is characterized by G-dly

revelation, the elevation of the world towards G-dliness, but in a manner whereby it maintains some connection to the lower realm. And the third stage is the ultimate unification of the world with G-dliness.

The latter stage, which began on the 22nd of Shvat 5748, the day of the passing of Rebbetzin Chaya Mushka, is alluded to by the number 22, insofar as 22 is "eleven doubled (eleven days from the eleventh day of the eleventh month) ... expressing the ultimate perfection of eleven (the unification of ten with eleven) ... with respect to the Essence of the Source (*Mashpia*) ... the Essence of G-d, may He be blessed." As the Rebbe explains earlier, since the Essence of G-d is "incomparably greater than 'ten' and 'eleven,' It has the power to utterly fuse the two together and unify them."

Thus, we stand now in the final era, literally on the threshold of Redemption,⁵ charged with completing the ultimate task of making a dwelling place for G-d in the lower worlds, fusing G-dliness with the world in the most complete manner, whereby the two are absolutely indistinguishable and unified.

It is the purpose of this column, with G-d's help, to trace the development of this concept in the Rebbe teachings (in *Seifer HaSichos*) throughout the years, beginning on the 22nd of Shvat 5748, when the final era began, with an especial focus on the instructions given to perfect our Divine service in this unique time and usher in Moshiach with the true and complete Redemption – may it take place immediately!



NOTES:

¹ *Seifer HaSichos* 5752 Vol. 2, pg. 344 ff.

² Ibid pg. 348.

³ Midrash Tanchuma Naso 7:1; *Tanya* Ch. 36, beg.

⁴ *Biurei HaZohar* (of the Mitteler Rebbe), B'Shalach 43c ff.

⁵ As the Rebbe writes in this very address: "We are already at the completion of the Divine service of refining the world ... and we must only stand ready to receive our righteous Moshiach."

THE LOYALTY OF A SHLIACH

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

The concepts of “*shliach*” and “*eved*” (slave, servant) are related. At the Kinus HaShluchim 5752, the Rebbe explained at length that Eliezer, the eved of Avrohom, was a shliach. Moshe Rabbeinu, who is called in Torah and t’filla Hashem’s loyal eved, is also called a shliach by the Rebbe, “*shlach na b’yad tishlach*” – send [an emissary, a shliach] please, with the one You usually send.

There are many stories that can be told about shluchim who do their shlichus with utter bittul to the meshaleiach, who definitely deserve the title, “servant of the king.” Chassidus (*Likkutei Sichos* vol. 16) teaches that every one of us needs to acquire the trait of bittul of an eved to Hashem.

YOU CALLED HIM YOUR LOYAL SERVANT

We will take Rabbi Yossi Ginsburgh, shliach and rosh yeshiva in Ramat Aviv, as an example. I heard about him from one of his mekuravim. R’ Ginsburgh gives about forty shiurim a week, around the clock. Nearly every night, there is a shiur that begins at 9:00 and ends around two or three in the morning.

The week that I spoke to this mekurav, he told me that there had just been a shiur that ended at eleven, after which a couple came to talk to R’ Ginsburgh about their shalom bayis problems. The



Rabbi Yossi Ginsburgh

conversation ended after four in the morning. This is in addition to the financial burden of hundreds of thousands of sh’kalim that he has to raise every month to fund the yeshiva.

A community has grown around R’ Ginsburgh and the yeshiva, which has close to a thousand men, women, talmidim of the yeshiva, girls in a midrasha, and hundreds of families that he knows personally. He gives them shiurim and guides every one of them.

R’ Ginsburgh doesn’t make a move in life without first writing to the Rebbe and receiving his advice and bracha, not to mention the *duchim* (reports) he writes every day and the general *duch* that he writes when he goes to 770. The general *duch* is sometimes 100

pages long, describing every detail of the yeshiva and the community.

WORDING OF A SERVANT

I dedicate the following to a very dear Chassid and personal friend, R’ Amos Karniel a”h, who passed away several months ago. He deserves the title of honor “eved” and “shliach of the Rebbe” even though he lived in Kfar Chabad and did not run a Chabad house of his own. Nevertheless, he had a far-reaching influence.

During the Shiva for R’ Amos, stories came to light illustrating how he was a Chassid who was utterly devoted to the Rebbe. His son, the shliach in Gadera, R’ Binyamin Karniel, said, “I saw a note that my father wrote to the Rebbe. It said, ‘Please arouse much mercy for me, your eved, Amos ben Henna Leah.’ That is precisely how my father perceived himself, as an eved of the Rebbe. He didn’t just feel that way; he acted accordingly throughout his life.”

One of his talmidim, R’ Tovi Vaheva related, “I remember one Purim when Rabbi Amos Karniel took me on Mivtza Purim to the Sinai. It was a 48-hour trip. We left the day before Purim with thousands of mishloach manos for the soldiers in the Sinai. As we finished the mivtza, I asked him a personal question. ‘Tell me, R’ Amo, isn’t it hard for you to leave the family for Purim?’ R’ Amos responded, ‘I don’t leave them. While we are here, my wife tells the children at home that Abba went to bring simcha to the soldiers, as the Rebbe wants. That is the most important thing to the children. My being there is the most important thing **for them.**’”

For many years, R’ Amos helped boys prepare for their bar mitzva through the Chabad house in Hertzliya. Hundreds of children were taught by him and he developed a reputation as someone

who was especially successful in this.

At a Kinus HaShluchim that took place in Arad, R' Amos taught many shluchim how to set up a Machon Bar Mitzva. He prepared a booklet outlining how and what to teach the children. The text of the booklet concludes with a suggestion of more to come, trailing off with three dots (like this, "...").

One of the shluchim asked him what the dots signify here and R' Amos answered: The three dots are the kiss I give each child who completes his learning with me, all those who get an aliya to the Torah and take on the yoke of mitzvos.

His son Aharon Karniel, shliach in moshav B'nei Ayash, said, "In 1977 the Rebbe sent a group of shluchim to Eretz Yisroel. They visited Chabad centers and everybody went out excitedly to welcome them. When they came to Kfar Chabad, the young shliach Rabbi Yosef Shmuel Gerlitzky (today the director of a Chabad center in Tel Aviv) reviewed a sicha of the Rebbe. Suddenly, R' Gerlitzky felt himself being lifted. It was R' Amos Karniel who was mevatel himself and raised the Rebbe's

shliach on his shoulders so everybody could see and hear him."

YOUR SERVANT AMOS

Just as R' Amos knew how to lower himself when necessary, he also knew how to raise himself up. R' Efraim Damichovsky told us the following:

"R' Amos went to the Rebbe in Tamuz 1988. At the farbrengen on Shabbos, the Rebbe gave out bottles of mashke to the Chassidim who had given bottles for various reasons. R' Amos had prepared three bottles for three events he was organizing. At the end of the farbrengen, all those who had gotten mashke went up on the platform. Each one had to announce what the purpose of the bottle was.

"Naturally, being overwhelmed standing next to the Rebbe and by having to make an announcement in the Rebbe's presence, most of the Chassidim said it quickly and under their breath. When it was R' Amos's turn though, he went over to the Rebbe and clearly said what the three events were, as everybody watched how the Rebbe smiled and happily listened to what he said."

He was a loyal servant.

I SPEAK TO THE REBBE EVERY MORNING

I heard the following story from two shluchim who live in the same city, but to protect the privacy of the third party, I will not say the name of the city or the shluchim. From this story we can learn that when a shliach is battul as a true eved of the meshaleiach, then "his enemies make peace with him" and everybody joins in and becomes mekushar to the Rebbe.

Shliach A relates: When I came to live in this city on shlichus, I hung a large picture of the Rebbe outside my house so that passersby would see it. The next morning, a senior official in the municipality called me up. He lived opposite my house and he asked me to take down the picture because that wasn't the place to hang advertisements. This official was not at all religious and he supported an anti-religious party.

I found out that legally there was no problem with my picture, so I left it there. He called back two days later and a week later he sent his representatives to me, but the picture remained where it was.

Shliach B in the same city relates: I was getting ready to go to the Kinus HaShluchim several months ago. Before leaving, I went all over and told people that I was going to the Rebbe and they could give me requests for brachos for him. I went to the municipality and encountered that official and I offered to take a letter he wrote to the Rebbe.

The man said: The truth is that I need a bracha for a boy, a relative, who needs a refua, but there is no reason to send a letter because every morning when I leave the house, I stop for a moment near the big picture of the Rebbe that is hanging on my neighbor's house. I look at the picture and pray a short prayer for the boy and that my day should go well.



R' Amos Karniel a"h passing by the Rebbe

VISUALIZING THE REBBE = STANDING BEFORE THE REBBE

By Yisrael Yehuda

*One of the principles of Chassidus and hiskashrus between Chassid and Rebbe is “Tziyur P’nei ha’Rav,” a Chassidic concept that is emphasized primarily in Chabad – to close one’s eyes and relive a yechidus, a farbrengen, scenes with the Rebbe. * How is this done? Who saw the Rebbe Rashab in 770 in 5736? Which memories should be recalled every Shabbos and Yom Tov? What segulos are there in picturing the Rebbe? * An overview of “Tziyur P’nei ha’Rav.” * Part 2 of 2.*

WHEN IS THE PROPER TIME TO VISUALIZE THE REBBE?

Certain times and situations were mentioned by the Rebbeim as propitious times to picture P’nei HaRav. As mentioned in part one, the Rebbe Rayatz notes that it would be fitting for every Chassid to set aside time “every Shabbos and

holiday” to think about his memories of the Rebbe.

In other places, the Rebbe Rayatz writes (13):

Those who knew him [the Rebbe Rashab] **should engrave his visage** [i.e., picture his face] **whether in a time that is especially good for them or in a time of difficulty, Heaven forbid.**

Elsewhere, the Rebbe Rayatz uses an interesting expression (14):

When something happens, they should picture in their thoughts the image of the Rebbe [Rashab] and those who never saw him should picture me, since I resemble him.

In 1922, on the other hand, the Rebbe Rayatz warned “not to engrave the image of the Rebbe except in times of necessity when a person finds it difficult, Heaven forbid, materially or spiritually.” (15)

The Rebbe MH”M said something similar some years later. In 1950, after the passing of the Rebbe Rayatz, the Rebbe began encouraging and inspiring the Chassidim. The Rebbe urged them to picture the Rebbe Rayatz and by doing so, to do more in the shlichus the Rebbe had given them.

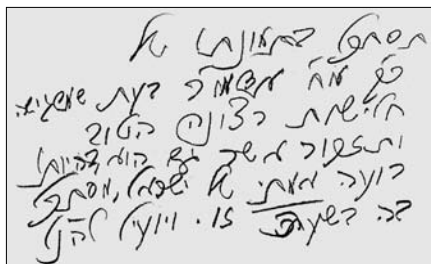
On Lag B’Omer 1950, the Rebbe farbrenged at length and a large part of the farbrengen was devoted to talking about hiskashrus and devotion to the Rebbe (Rayatz), his teachings and avoda. The Rebbe mentioned what the Rebbe Rayatz had said – that when he was in prison he pictured his father’s face. The Rebbe concluded:

The Rebbe gives advice – that when others are sitting “in jail,”

i.e., a situation which makes a person downcast, the advice is to connect to the Rebbe through picturing him.

From time to time, each person should picture the Rebbe's holy face and remember things that he heard from the Rebbe. Even those who never saw the Rebbe can picture him through a photograph and learn his teachings. We must know that we have a "holy father" ... and therefore, there is no reason to worry!

By doing so, we will receive even more from the Rebbe in accordance with his promise that



shepherds of Israel "do not separate from their flock," in all that they need, whether spiritually or materially, with children, health, and an ample livelihood!

On another occasion, the Rebbe said to picture the Rebbe every morning and thereby receive

spiritual encouraging for the day (16):

Every man who saw the Rebbe must, every morning – it makes no difference whether before the morning brachos or afterwards – go to a corner and picture the Rebbe. That will give him the chayus to do what he needs to do.

One should remember and picture the Rebbe at the blowing of the shofar on Rosh HaShana. Between the t'kios it says, "and he should silently confess" – that the one blowing the shofar who already purified himself before Rosh HaShana, should confess more subtle and trivial things that he did not consider sins until then (17). On this, the mashpia R' Shlomo Chaim Kesselman said (apparently quoting the Rebbe Rayatz) that "confessing silently" means picturing P'nei HaRav.

We find this also in a letter of the Baal Shem Tov to the Maggid (from the Charson g'niza) that he writes:

On both days of Rosh HaShana, before t'kios, picture both my image as well as the image of my known teacher whom you saw [referring to the biblical prophet Achiya HaShiloni].

In addition to these times, the Rebbe says to picture P'nei HaRav on certain occasions (18):

When you study the Rebbe's teachings, you should contemplate and recall his holy face until he "stands before you."

In the early years, the Rebbe told a group of T'mimim who went on shlichus for Merkos L'Inyonei Chinuch to take with them (19): **a maamer of the Rebbe and a picture of him.**

To someone who complained in yechidus about "lust for food," the Rebbe said (20): **While eating, keep a picture of the Rebbe, my father-in-law, in front of you.**

A Chassid complained to the Rebbe about disturbances from the



Evil Inclination. The Rebbe said (21): **Have a picture of the Rebbe, the Nasi, and every time difficulties arise, look at the picture and it will remind you that the Rebbe is constantly looking at you and then it will be possible to withstand these confrontations.**

An especially interesting expression was used in connection with a bris mila. A Chassid had written to the Rebbe that he had

heard that there was a horaa to put a picture of the Rebbe under the baby's head during the bris. The Rebbe answered:

Apparently, errors have already fallen in this matter. The horaa is not to put it under the baby's head, for that could disturb the mohel in his work, but to place it on the knees of the sandek. This custom is only for those Chassidim and Anash who, if it were possible to

honor the Rebbe with sandakus would greatly desire to do so. This horaa is only for them.

PICTURING THE REBBE ALSO FOR ONE WHO NEVER SAW THE REBBE

In 1950, after the passing of the Rebbe Rayatz, the Rebbe farbrenged a lot with the Chassidim and encouraged them, directing their brokenhearted feelings towards expanding the spreading of the wellsprings throughout the world, as the Rebbe Rayatz wanted. One of the points of chizuk that the Rebbe made to the orphaned Chassidim was picturing P'nei HaRav – that they should picture the Rebbe Rayatz's holy face.

If you learn the sichos about picturing P'nei HaRav, you see that the Rebbe is laying down a path to maintaining hishakshrus directly with the Rebbe Rayatz, as it was in his lifetime. Through this channel of hishakshrus, the Rebbe demanded that the Chassidim continue the avoda that the Rebbe Rayatz had given them. The Rebbe also referred to this "channel" when a Chassid experiences certain problems, whether materially or spiritually.

The surprising thing is that through this means of hishakshrus, not only can a veteran Chassid further his hishakshrus to the Rebbe, but even someone who was not connected to him can do so, as the Rebbe said in a sicha of Pesach Sheini 1950:

The Rebbe, my father-in-law said that Pesach Sheini teaches that nothing ever goes lost; you can always make amends. Even one who is impure and even when someone knowingly became impure, nevertheless, he can rectify it.

This is also a lesson in hishakshrus to the Rebbe. There are those who never saw the Rebbe.

Through the power of the Rebbe, which is present with the Chassidim, they can now also be aware and feel, even if they haven't been aware and felt until now.



There are also those who saw the Rebbe, and not just one time but many times, but it did not affect them. So the truth of the matter is that they were never at the Rebbe and it only seemed to them that they saw the Rebbe. They can think that they missed their chance.

This is the lesson from Pesach Sheini ... that even those who until now had no awareness or feeling, etc., can, from now on, be aware and feel and thereby make up for the past. The reason is that the Rebbe is not alone and the Chassidim are not alone, and through the power of the Rebbe, which is present with the Chassidim, they can now also be aware and feel, even if they haven't been aware and felt until now.

One of the pieces of advice is picturing P'nei HaRav. Whoever had yechidus with the Rebbe, should picture the Rebbe as he saw him in yechidus. Those who did not see the Rebbe should think of the Rebbe by means of a picture. Tziyur P'nei HaRav is like seeing him. It has an advantage over studying his teachings, as seeing has an advantage over hearing. Contemplating a picture of the Rebbe will arouse them to come to the awareness and feeling even if until now they did not have that awareness and feeling.

One might ask: how is it possible that in the past, when he had yechidus etc., he was unaware and unfeeling, and now he will be aware and feel?

The answer is that we see something similar in Chazal, "a person does not achieve the understanding of his teacher until he reaches forty." From this we understand that after forty, he *does* reach his teacher's understanding. That does not mean that now, after forty years he has to see the Rebbe and hear his teachings and then he will understand his teachings. Rather, "after forty years" refers to those things he learned from his teacher forty years ago – that at the time he learned them, seeing his teacher and learning from him, he did not fully grasp it, but now, forty years later, he does.

So too here, even if at the time [in yechidus] he was unaware and unfeeling, he could still be aware and feeling now by picturing the Rebbe.

A SEGULA FOR SUCCESS IN SHLICHUS

In another interesting sicha, the Rebbe says that Tziyur P'nei HaRav is a tool to prevent obstacles in fulfilling the Rebbe's shlichus. The Rebbe said that just fulfilling the horaos is not enough to be successful in shlichus:

Therefore, there is the horaa of "see I am giving you today" – not to suffice with avoda in this way, for even if he learned this inyan in a kuntres, in *Likkutei*

Sichos, that's all good and well, but that is not at all like the avoda of "see I am giving you today" – i.e., his avoda is done in manner whereby it is as though he is actually seeing the meshaleiach, Nasi Doreinu, who is giving him this shlichus! ... When the image of his Rebbe, Nasi Doreinu, is before him, all the obstacles to fulfilling the shlichus of his Rebbe with joy and goodness of heart, or fulfilling the shlichus altogether, are completely gone!

In another sicha the Rebbe said (22):

Chassidim must constantly remember, in every single inyan, about their spiritual life and their



The Rebbe Rayatz in his early years

connection with spirituality – that is the Rebbe! A Chassid needs to say the Rebbe's chapter of T'hillim, picture his face, and learn his teachings – a maamer Chassidus, a sicha, or story...

Not only that, but Tziyur P'nei HaRav is a means to receive brachos from the Rebbe (23):

It is known that "when ten eat together" ... and since "the Sh'china rests" the Rebbe is there too ... they should all take mashke and picture the Rebbe and say l'chaim to the Rebbe ... and ask, or even

demand the fulfillment of his brachos and promises...

The Rebbe even refers to seeing P'nei HaRav in connection with the idea that seeing is greater than hearing (24):

As for the advantage of seeing over hearing – that which you see is utterly true to you to the point that it can bear fruit...

An example in man's avoda nowadays is those who had the privilege of seeing the Rebbe [Rashab] and his successor, the Rebbe my father-in-law Nasi Doreinu (and all the more so those who merited to see both), and picture their image in their thoughts as they saw them in yechidus, then seeing accomplishes the concept of reproduction – “the offspring of tzaddikim are mitzvos and good deeds...”

“ENCLOSED IS MY PICTURE”

On the verse, “He tells His word to Yaakov, His statutes and laws to Yisroel,” Chassidus explains that what Hashem tells Yisroel to do, He does himself. So too with regard to the Rebbeim – what they demand of the Chassidim, they do themselves.

We see with the Rebbe Rayatz and the Rebbe that they sent the picture of the Rebbe to others, noting that “the picture of a holy man” has an effect and helps strengthen one in Torah and mitzvos.

The Rebbe Rayatz writes (25):

I am fulfilling my promise that I made when you honored me with your visit, and enclosed is my picture.

The Rebbe on another occasion explains (26):

With esteem for your serious interest, the constant help and involvement for the good of

Merkos L'Inyonei Chinuch, especially in the difficult period lately, it is my pleasure to send you a gift in the name of Merkos L'Inyonei Chinuch. The picture enclosed is of the Rebbe, my father-in-law, as an expression of our esteem and deep thanks to you, a beloved friend.

Surely you are familiar with the saying of Chazal that seeing a holy man gives one the strength to go in the ways of Torah and mitzvos. I wish that the likeness of the Rebbe, my father-in-law, endow you with fresh strength to do much good.

One can think, after hearing so much about how great Tziyur P'nei HaRav is, that we can suffice with just a picture, G-d forbid, for it has all the advantages: his Kashrus, fear of Heaven, drawing down the blessings, and more. However, we Chassidim must know and remember that a picture is a picture, and we yearn to see the Rebbe himself!

It would be appropriate to conclude this article with the words of R' Yisroel Leibov a”h, which truly express the idea of picturing the Rebbe along with the yearning of a Chassid to see the Rebbe in the flesh. It was after R' Leibov had returned from a trip to the Rebbe. He invited journalists in order to tell them about his experiences in 770. At the end of the interview, a journalist asked for a picture of the Rebbe and this is what he wrote (27):

“We asked R' Leibov for a picture of the Rebbe. This Chassid went over to the closet and took out a picture of the Rebbe and gave it to us. Afterwards, he asked of us that “we look in order to see.” We looked at the picture together. The Chassid closed his eyes and relived the five minutes he had in yechidus with the Rebbe and he said with great emotion, ‘Yes, yes, this is our Rebbe. Of course, it is **like** our Rebbe, but when you actually see him, it’s

THE REBBE RASHAB IN 770

In the midst of several farbrengens, the Rebbe MH”M asked the crowd of Chassidim to picture the Rebbe Rayatz or the Rebbe Rashab. The mashpia R' Yosef Gurevitz describes one of these farbrengens (*HaTamim* 5761, issue 2):

It was the Chaf Cheshvan farbrengen of 5736/1975. The Rebbe told a story of the Rebbe Rashab. Then the Rebbe asked that whoever had seen the Rebbe Rashab should picture him and make a good hachlata regarding the avoda of the Rebbe Rashab, namely in the area of revealing G-dliness in the world.

It was an unusual horaa and everyone instinctively looked at the Rebbe. Thousands of Chassidim and I myself gazed at the Rebbe.

I noticed that the Rebbe was turning his head around, towards Rabbi Alter Hilvitz, who was sitting on the platform behind the Rebbe. The Rebbe said a few words to him while smiling broadly. R' Hilvitz responded with a few words and then the Rebbe stopped smiling and he looked very serious.

After the farbrengen I tried to find out what had happened. It turned out that the Rebbe had turned around to R' Hilvitz and said with a smile that since he had seen the Rebbe Rashab, what had been said in the sicha also applied to him. R' Hilvitz said, “I see the Rebbe [Rashab] as through a clear glass,” meaning that he did not need to visualize the Rebbe Rashab since he could see his holy countenance by looking at the Rebbe. Hearing this, the Rebbe became very serious.

“The Chassid closed his eyes and relived the five minutes he had in yechidus with the Rebbe and he said with great emotion, ‘Yes, yes, this is our Rebbe. Of course, it is like our Rebbe, but when you actually see him, it’s something else entirely. Something else entirely...”

something else entirely. Something else entirely...”

The very remembrance and knowledge that Nasi Doreinu will walk in and look at what is going on with his Chassidim and his talmidim – whether and to what

extent they are utilizing...that arouses everyone of us, men, women, and children to make good hachlatos ...(28)

NOTES:

13) Seifer HaSichos 5686 p. 99

- 14) L'Shema Ozen p. 141
- 15) Seifer HaSichos 5682 p. 30
- 16) kovetz Hiskashrus
- 17) Otzar Minhagei Chabad p. 125
- 18) ibid p. 137
- 19) ibid p. 140
- 20) ibid p. 142
- 21) ibid p. 141 and 142
- 22) sicha 20 Av
- 23) ibid p. 139
- 24) sicha second day of Shavuot 5750
- 25) Igros Kodesh Rayatz vol. 12 p. 86
- 26) Igros Kodesh p. 81
- 27) HaRebbe Shloshim Shana p. 35
- 28) ibid.

www.MoshiachForKids.com

Check it out!! Educational and Fun!!

Crown Travel International



- Express service
- Fully Computerized

● שירות אקספרס
● המשרד ממוחשב

331 Kingston Ave.
(2nd Flr) Brooklyn NY 11213

(718) 493-1111

Fax: (718) 493-4444

Get your tickets within minutes!

קח את הכרטיס שלך בתוך מספר דקות!

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



ANOTHER KIND OF T'FILLIN STAND

By Menachem Ziegelboim

What today is part of the street scene was once considered outrageous, but as with everything the Rebbe introduced, Chassidim overcame their reticence and broke the psychological barrier. Now, t'fillin stands manned by bearded Lubavitchers are commonplace. The interesting thing is that now others groups have adopted it too! You can see boys wearing knitted yarmulkes standing near t'fillin stands and asking passersby whether they want to put on t'fillin!

“What I care about is the spreading of Judaism and first and foremost, Mivtza T'fillin. I merited that my words of inspiration on this topic are accepted among various groups and since they attacked me in the newspaper [*HaAretz*], some have concluded that one should not put on t'fillin, G-d forbid, for the one who initiated it [the Rebbe] had such-and-such written about him in newspaper X and he still stands and talks and encourages the putting on of t'fillin” – this is what the Rebbe wrote in a letter dated 3 Tamuz

5730 (*Igros Kodesh*, vol. 26, p. 420) to Mr. Eliezer Livneh, one of the founders of the movement for Eretz Yisroel HaShleima.

A few days before the outbreak of the Six Day War in 1967, the Rebbe announced Mivtza T'fillin, urging people to take to the streets and places where Jews are found, and put t'fillin on with them. The Rebbe said that t'fillin will instill fear in the enemy, based on the Chazal on the verse, “And the nations of the land will see that the name of G-d is called upon you, and they will fear

you.”

The campaign was revolutionary, no doubt about it. What to us is routine, part of life in Lubavitch, was considered outrageous at the time it was initiated. It was difficult enough for Chassidim to stop strangers on the street. In addition to that, there were attacks on the campaign, primarily by religious Jews, oddly enough. The excerpt from the Rebbe's letter, quoted above, refers to attacks on the Rebbe and his Chassidim.

The Torah world was scandalized by this campaign, with some of them saying it was a desecration of the holiness of the t'fillin and even a desecration of the name of Hashem when this mitzva is done in the spiritually filthy streets.

As with every campaign the Rebbe initiated, Chassidim overcame their natural reticence and broke the psychological barrier. Over the years, t'fillin stands manned by bearded Chassidim became commonplace on the street and in the mall.

In recent years, there has been another breakthrough in that Mivtza T'fillin has been adopted by people other than Chabad! You can see them, boys with knitted yarmulkes, large or small, tzitzis hanging out, standing on the streets of Eretz Yisroel alongside t'fillin stands, asking passersby to put on t'fillin.

Also in recent years, various t'shuva organizations have been



formed in the National-Religious sector, such as “Rosh Yehudi,” “Nehora,” “M’l’chat’chile,” “Maayanei HaYeshua,” and others. This is definitely a conceptual breakthrough, because for many years, the knitted yarmulke contingent turned up their noses at Chabad’s “missionary” activities.

Machon Meir, which has been in existence for over thirty years, was nearly the only National-Religious organization to work in kiruv and its approach was not to send people to the street but to patiently wait for interested people to come to them.

Well, just as the religious Zionists have copied the secular world when it comes to settling the land and serving in combat units, it is copying the chareidi world when it comes to kiruv. They use our methods, whether it’s through shiurim, weekend seminars, or even t’fillin stands and handing out Shabbos candles in the street.

The leaders of their organizations don’t hesitate to say it the way it is: chazara b’t’shuva, although some of the people involved stay away from the term. This might be because of the negative connotation it bears or because they don’t necessarily push mitzva observance but suffice with learning and getting acquainted with Judaism.

Every Shabbos, the shuls all over Eretz Yisroel are flooded with various weekly reading materials. One of the main ones that appears in National-Religious shuls is *Maayanei HaYeshua*, as in the name of the organization, directed by Avichai Boaron. Boaron runs an empire from his little office in Yerushalayim: 100 stands are set up every Thursday-Friday around the country from where they offer passersby to put on t'fillin, take Shabbos candles, or attend a shiur.

Boaron wants to enlist the National-Religious camp into the t'shuva outreach movement, overcoming the fear of assuming the proselytizing image. For seven years now he has been putting out a weekly parsha brochure, 60,000 copies, to 420 shuls. It emphasizes kiruv and t'shuva and has touching stories about their successes.

Yair Sheleg, journalist for *HaAretz*, took a look at this growing phenomenon and observed, "When they speak about a 'movement of people with a Torah background who should influence the Israeli scene and change it,' they mean it seriously. A few years ago, the heads of the organization decided to adopt some familiar and proven approaches and they began setting up stands on the street and working with the broader public. Today, the organization mans 55 areas on a regular basis, every Friday, in the center of cities, and they offer more than just t'fillin; they maintain contact with the people they meet and refer them to a chavrusa, a study partner from their organization. In Boaron's database, 500 young people are listed, students of nationalist yeshivos, who have volunteered to man stands and to be chavrusas."

In the Hesder yeshiva in Ramat Gan, Fridays are devoted to t'fillin stands. The bachurim don't go out to play soccer like their friends in

other yeshivos; they man stands in Gush Dan. On the table are t'fillin and candles and the guys try to entice passing men to put on t'fillin. They hand out brochures that are meant to attract people to come to shiurim.

Whoever wants can register and be informed of special activities. The goal is to make baalei t'shuva.

"There are those who go and help sick people, but before doing that a person must help his brother who is confused and who lives in a false and superficial world," explained Yehonatan Solomon, director of Nehora, to a journalist for *B'Sheva* who interviewed him.

The outreach stands have been operating for nine years already, but in the past three years, with the founding of Nehora, the stands have gotten a significant push and the yeshiva runs an array of programs to further the cause.

The rosh yeshiva in Ramat Gan, Rabbi Yehoshua Shapiro, the initiator and man behind the outreach, thinks that the Jewish nation is on the verge of a major t'shuva movement. He talks a lot to his students about the importance of going out and spreading the light of Judaism.

Although the yeshiva is primarily a place of Torah study, and only Fridays are devoted to t'fillin stands, kiruv and its main activity of manning stands have a place of honor. Those gifted with writing abilities write up the flyers, those with an artistic flair design them, and Yehonatan says, "Even those who come for a 'week in yeshiva' program get caught up in the excitement and go out to spread Judaism at the stands.

"The yeshiva's goal is to be a bridge to the secular public," added Rabbi Shapiro in an interview. "Not with what has been called, until now, rapprochement, in which each side is somewhat justified. Those are nice

words whose purpose is to obscure what is in our hearts and also what the secular know is in our heart, which is that we have the living Torah of Truth and secularism is empty. The Jewish people cannot exist with this emptiness."

Rabbi Shapiro's opening a yeshiva in Ramat Gan is itself making a statement, "When we started the yeshiva we thought about our long-term goal, which is to be a bridge to the secular world, not with rapprochement but by doing what the chareidim do with lots of courage, with the advantages and disadvantages to their approach. The goal is to arouse the Jewish neshama with widespread influence as well as through personal relationships.

"We have so much to offer," explains Yehonatan Solomon. "We have the Toras Chaim V'Chesed. We are in a much better place than the secular Jew and we are not shy about it. We do things because we care, and not with force. Whoever wants to, puts on t'fillin. Whoever wants to, takes a flyer or takes candles."

The journalist, Ofra Lax, once joined the boys as they went about their business and she has wonderful stories to relate. It sounds so familiar...

"Life in the yeshiva in Ramat Gan runs to a completely different beat than that of the residents of Gush Dan, among whom they reside. At 10:30, the time we made up to go out, one of the bachurim sat down at the computer and tried to design a sign that said 'She'hakol' ("We got a donation of 10,000 candies and we want people to say the bracha"). Then the guys prepare kits with candles and arrange who is going where.

"Yehonatan, who came here from another yeshiva only a few months ago, is time-conscious and he tries to gently urge the others on.

"In Ramat Gan there is a t'fillin

stand. An older woman walking by sends her son, a man in his forties, to put on t'fillin. 'He's sick, maybe this will help him a little,' she said, and went on to say that her children never had their own t'fillin. When they became bar mitzva they borrowed their father's t'fillin for the day.

"Another woman said that ever since the stand of Yeshivas Ramat Gan and Chabad's stand for candles were set up, many women began lighting candles regularly.

"The Chabad women just finished their shift. They give their leftover candles to the yeshiva, and when I ask them what they think about the competition, they ask me whether I am referring to other Chabadnikim. After I clarify which group I am referring to, they smile and say that it's great to see other people putting t'fillin on and giving out candles: 'Everybody should come. We have the same goal.'

"You can see some differences between Chabad's t'fillin stand and the yeshiva's. The goal of the yeshiva bachurim is to get the passersby interested in Judaism in general and not just to put on t'fillin. Yehonatan Solomon explained further that his yeshiva's ideology, which includes issues that relate to public policy and current events, is more likely to attract passersby than the Chabadnikim, as well as the difference in appearance, which could help avoid arousing preconceived notions about Judaism. Nevertheless, Yehonatan made it clear that the yeshiva viewed Chabad's work in a positive light."

So it goes; Chabad was the trailblazer and now others will concede that Chabad "also" does good work.

The journalist followed a pair of bachurim who set up a t'fillin stand on Sheinkin Street. "Michoel Oved and Yuval Azulai enter the yeshiva's car with their equipment, which

includes a table, a box of candies and a big bag. They drive to Sheinkin, a street which is the polar opposite of yeshiva life. A few weeks ago, some guys from the yeshiva went there and sang near the stand while other bachurim put t'fillin on more than forty men. It was something special, say the guys. The average is twenty people putting on t'fillin over a two-hour period.

"Yuval and Michoel are dressed in the height of Yeshivas Ramat Gan fashion. They wear woolen crocheted kippot, have a beard (Michoel) and wear woolen tzitzis over a T-shirt (Yuval). They don't look like the typical religious Zionists."

"It's fun. I love it. Putting on t'fillin strengthens and connects me to my roots. It's only for the sake of doing something good."

Between putting t'fillin on with people, the journalist asks questions such as, "How can a young man go out and influence others?"

Yuval: "Many asked that question before we started our work. When the Lubavitcher Rebbe sent out people even younger than us to t'fillin stands, despite the problems with modesty and their age, he said that the moment you take on the role of mashpia, you are not influenced. When you are the giver, there is no room in your soul to receive, and we see this for ourselves.

"He also innovated the idea of - if you know Alef, then teach Alef,

and if you know beis, then teach beis, and you don't need to be a rosh yeshiva in order to go and man a t'fillin stand.

"As far as the lack of tznus in the street, the Chabadnikim say that they go with the power of the tzaddik who promises that whoever mans these stands won't be harmed. They have simple faith and they go to the most forsaken places. Our rosh yeshiva, Rabbi Shapiro, says that we don't have a tzaddik standing behind us with that power and assurance.

"So Rav Yehoshua says that we need to be sensitive and see for ourselves whether we feel we can do it."

You don't feel that it cheapens t'fillin, that you have to market it like some product?

Michoel tries to remember the story of the Baal HaTanya. Yuval helps him with an approximation of the actual story:

"A person was sick in some kingdom. The doctor said that if they would take a certain very precious stone and grind it up and give it to the patient to drink, he would be cured. They searched throughout the kingdom and concluded that the stone could be found only in the king's crown. They didn't think twice but took the stone and ground it up and that is how the patient was healed.

"Hashem is the king who gave us t'fillin and we are sure that He is happy that we are taking it and, with His help, reviving a Jew on the street. It doesn't make a difference where he is and in what condition he might be."

Why t'fillin?

Yuval: "Chabad preceded us and this is what they started with, t'fillin stands. Rav Yehoshua once said that this symbolizes that we are coming to spread Judaism and not just 'talking over a cup of coffee.' We say openly that the bottom line is that

we want to talk about doing mitzvos. Tachlis – that G-d is accessible through His commandments and not just in philosophy.”

Yuval and Michoel try to give out flyers to passersby and ask those who are willing to take one whether they are interested in putting on t’fillin. Some say they have already put them on and some are not interested. Every so often, someone stops and agrees to put on t’fillin, like Arik for example.

“It’s fun. I love it. Putting on t’fillin strengthens and connects me to my roots. It’s only for the sake of doing something good.” Arik is not interested in going beyond that. “Everybody has their limitations.”

He explains that one of the main reasons he stopped at the t’fillin stand is because he is accompanied by his six-year-old daughter and he wants her to ask him about what he was doing.

The journalist tries to find out what Tel Avivian passersby think about the stand and those who man it, as she continues in her article, “It seems good, despite the commotion going on here that there are still people who are faithful to Judaism, to tradition. It’s good to see them.” This man’s friend Eren is someone who puts t’fillin on every Friday, ‘t’fillin-stand-day.’

Someone else walking by, puts on t’fillin for the first time in his life on a Friday. He had been putting t’fillin on every day except for Fridays and Shabbos because he thought you don’t put them on both those days. Another person wouldn’t put on t’fillin, but he put some money in Nehora’s pushka.

Many more people pass by. Michoel blesses them, especially those who refuse a flyer, with a gracious “Shabbat Shalom.”

Ohed stops at the stand to put on t’fillin. After he finishes, I look at him. His big blue eyes are sparkling. “These guys are doing so much.

Judaism is our most authentic connection and it unites us as a nation. That they are here is perfect, because everything is here [on Sheinken]. There is the extreme of materialism and superficiality and spirituality needs to be here too.”

Eren registers with Yuval to be informed about shiurim. “I sometimes go to lectures and I’m in the process of getting involved in Judaism. Today I slept in Tel Aviv and I didn’t have t’fillin, so they helped me.”

* * *

On Yeshivas Shilo’s website, we found information about their t’fillin stands. Their source? Sounds familiar...

“When the Baal Shem Tov asked Moshiach – when are you coming? He answered, ‘when your wellsprings spread forth.’ We see ourselves as spreading the wellsprings outward, the wellsprings of Torah and Chassidus, avoda and simcha. Therefore, we operate an array of t’fillin stands in the neighboring town of Ariel, which needs spiritual support no less than development towns or cities in Gush Dan.

“There are people who think that in order to illuminate a city, you have to live there. Certainly, those yeshivos that undertook this challenge should be congratulated. However, we who live in settlements of Yehuda and Shomron, have no less of an obligation to have an impact on people. We also plan on starting a series of shiurim on Judaism in Ariel in collaboration with members of the local Torani nucleus there.”

Not all groups within the National-Religious sector see things eye to eye. Among the religious Zionists there is heated debate about the new outreach work. Apparently, unlike the almost universal agreement about settling Yesha, outreach is controversial.

“There are a significant number of people in this key sector, including prominent rabbanim who want to make a concerted effort in kiruv, Rav Kook-style,” says one of the religious-Zionist websites. “That’s a sort of code phrase that includes many groups, all of them involved in attempts at chazara b’t’shuva. These groups use techniques that were recently foreign and even ran counter to religious Zionism, such as handing out brochures, setting up t’fillin stands, giving out Shabbos candles, and developing home-based classes for secular Jews. All this is done with the intention of getting as many people to do t’shuva as possible. .

“One has to question the long road which religious-Zionism has taken from being a pragmatic, action-oriented, Zionist, nationalist movement, until it became transformed, or is on its way to being transformed, into a Chareidi force which is involved in chazara b’t’shuva and in putting t’fillin on with people in the center of towns.

“In various brochures that cover their work, they have moving stories about secular Jews who stop at their stands and ask to put on t’fillin or for Shabbos candles. It shows that hearts are open and people want to do t’shuva. This description of course does not discuss those who pass by the stand and do not stop or even get angry, maybe mumbling to themselves something like, ‘This was just what I was afraid of; it’s good I voted Shinui.’

“This new endeavor, which is gaining steam, is foreign not only to most of the people passing by the stands, but also to many of the people who are members of the same religious sector as those running the stand. This outreach work raises questions about what religious Zionism is about and undermines the identification with the rabbanim and the goals of this

group. Is this a new faction of Zionism or another step in the chareidi'izing process of this sector?"

In another article, Rabbi Chein Chalamish, teacher in Yeshivas Beit Orot, tries to differentiate between Chabad bachurim who man stands and National-Religious bachurim. The writer was present at a gathering that was done jointly with Chabad and dealt with various means of reaching people on the street:

"There has been a misapprehension in the understanding of the role of b'nei ha'yeshivos from the religious-Zionist beis midrash in general and in particular, as Rabbi Tzvi Yehuda put it, those of the beis midrash of the Torah of Redemption. I have no complaints about the blessed work done by Chabad (and naturally, there are vast differences between the two battei midrash of Chabad and of the Rav zt"l), but we belong to a different place and role at this point."

Rav Chalamish observes two phenomena that have been picking up steam lately, "First is the growing thirst among people for Torah, emuna, mitzvos, values, spirituality. You sometimes encounter this thirst on the street, sometimes behind a door, face to face, and sometimes in a foreign country." And second, is the growing readiness and dedication of people from the National-Religious sector to spread Torah and be mekarev people. "People from yeshivos, B'nei Akiva, girls from seminaries, young and old, all feel that they have the drive and the guts and therefore, they have the obligation to get involved, to offer t'fillin, Shabbos candles, etc. Many feel this urgency and want to join them in this sort of work.

"Yet we have to pay close attention to what is going on because the foundation of our beis midrash is being eroded. The desire

to be mekarev people to the world of emuna, and to open before them a world of Torah, gets the activists involved, primarily in the mitzva end of things (t'fillin stands, lulav, etc.), which has been the approach of Chabad all along. This is our point. There is an increasing identification with Chabad.

"It's not that we look askance at them. On the contrary, there is room for cooperation with everyone,

On Yeshivas Shilo's website, we found information about their t'fillin stands. Their source? Sounds familiar: "When the Baal Shem Tov asked Moshiach – when are you coming? He answered, 'when your wellsprings spread forth...'"

especially with such a glorious and meritorious movement. But we belong to a different brigade in the army of Hashem, and if we neglect our role there will be one large brigade and one missing brigade. This affects the battle overall. We need to clarify the uniqueness of the t'shuva movement as it emanates from our beis midrash..."

Rabbi Chalamish goes on to try and differentiate between Chabad's

outlook and the outlook of "our beis midrash," but apparently, the National-Religious outlook (or if you wish, the chareidi-religious-nationalist outlook) has also been influenced by and tends towards Chabad's view of the soul and the general goal.

In his article, he tries to emphasize that which separates more than that which they have in common, even though when it comes down to it, their work is identical: "The Chabadnik has an easier time defining things since he knows that 'they' are there and 'we' are here, and he can say that to his children. But that's not the case with us. We don't live separately but meet one another in the army and in other ways, and so we can't say this to ourselves and to our children. That is why we have a greater and more complex challenge."

I will conclude with something that Rabbi Shmuel Eliyahu, rav in Tzfas, said at that gathering that took place for activists in the National-Religious camp:

"There must be a national-Toranit t'shuva movement. There must be! You can't make progress otherwise! It's vital in the process of the Geula of Am Yisroel ... Every person will have to go to the Heavenly Court after 120 years and say that he brought back at least ten people in t'shuva ... What a Lubavitcher bachur does, one of our bachurim can do too."

It's amazing to see how the Rebbe initiated campaigns that were scorned at first, and then imitated. It's true for kiruv in general and Mivtza Mezuzah, Kashrus, the idea of sending people out to distant places for kiruv purposes, and Mivtza T'fillin and Neshek. The fact that they sometimes act as though they invented kiruv doesn't matter much. Get ready! Soon enough, other groups will be promoting Mivtza Moshiach!

HOW DID THE REBBE RULE REGARDING HIMSELF?

By Rabbi Zalman Hertzel

Translated By Michoel Leib Dobry

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

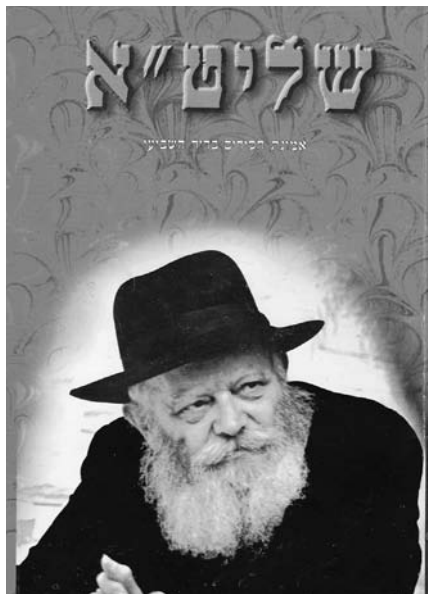
[Continued from last week]

HOW DO WE SHOW PRECISION?

We brought earlier in the second chapter (“The Rebbe’s Novel Approach to Torah Study”) from the Rebbe’s words about the need for special precision in what was said during the latter years: “If only Anash, particularly the T’mimim, would be strict ...**particularly from 5710 and the year before**” (*Igros Kodesh*, Vol. 4, pg. 24). “Not only in relation to the hemshech of ‘Basi L’Gani’...but even the maamarim **throughout the year 5710**... In the maamer of Rosh HaShana 5710, the Rebbe ruled **how the order of things must be on all the Rosh HaShanas to follow until the coming of Moshiach**” (Shabbos Parshas Haazinu 5724), etc. Accordingly, these sichos (about eternal life)

receive double strength.

To clarify matters, we take an in-depth look at the Rebbe Rayatz’s sicha delivered on Chag HaGeula,



Yud-Beis-Yud-Gimmel Tammuz 5709 (printed in *Seifer HaMaamarim* 5710, pg. 262):

The Alter Rebbe was taught a saying by his rebbe, The Mezritcher Maggid, who was taught by his rebbe, our teacher the Baal Shem Tov: “*Vahs gedenkstu?*” (What do you remember?)

This saying – “*Vahs gedenkstu?*” – enlivens the chassidim of their generation with the vitality of the Resurrection of the Dead. The Resurrection of the Dead is called long life, true life. Death is an interruption, and long life represents life without interruption, which is true life. There is no absence of life. It’s more than life. In avoda, this is not only just living; it’s also enlivening.

The point to this concept is that true life is holiness, and holiness is infinite.

Thus, we have here a sicha where the Rebbe Rayatz reveals a saying based on our teacher, the Baal Shem Tov. This saying has such strength that it has enlivened chassidim throughout the generations with the vitality of the Resurrection of the Dead. The Resurrection of the Dead (as brought out from this sicha) means eternal holiness.

Then, in the sicha from Shabbos Parshas Chukas 5710 (*Hisvaaduyos B'Lashon HaKodesh* 5710, pg. 119), the Rebbe shlita speaks about this sicha, but to our great surprise, he reveals a totally different meaning:

In the sicha of Yud-Gimmel Tammuz last year, my revered teacher and father-in-law, the Rebbe, spoke about the concept of life – long life, true life, life without interruption (eternal life)...the words of my revered teacher and father-in-law, the Rebbe, on the matter of eternal life. It was said *specifically* on Yud-Beis-Yud-Gimmel Tammuz 5709 (and not in the preceding years, 5708 or 5707), prior to his passing on Yud Shvat 5710. This is surely by Divine Providence.

Once, my revered teacher and father-in-law, the Rebbe, told how he ended up speaking – in a maamer, on Rosh HaShana 5687, the year of his incarceration – about the approach of the Baal Shem Tov to Divine Providence. Namely, that it even applies to every detail of the inanimate, vegetative, and animal kingdoms ... The Rebbe said about this occurrence that he himself didn't know why he had spoken about this topic. However, were it not for discussing this topic, he doesn't know how...he could have endured the imprisonment.

Thus, it can be said in connection with our discussion: **On the final Holiday of Redemption during his lifetime in this physical world, my revered teacher and father-in-law, the Rebbe, had to clarify (“*bavarenen*”) and say that matters of holiness are eternal...in order that we won't think according to what we see with our flesh eyes *ch”v*. (NOTE: See the sicha of Yud-Beis Tammuz 5710 (*ibid.*, pg. 130), for a more detailed explanation of the Rebbe Rayatz's words “Long life, true life, life without interruption,” prefaced by**

saying, “on the final Chag HaGeula prior to Yud Shvat 5710, as then there was a need to clarify the concept of eternal life.”)

In *Igros Kodesh* (Vol. 4, pg. 23), in response to a chassid who writes that he feels a sense of loneliness, the Rebbe suggests that he learn the aforementioned sicha of the Rebbe Rayatz:

What he writes about his feeling alone and lonely, etc. ... see in the sicha of Yud-Gimmel Tammuz 5709, printed in the Kuntres Yud-Beis Tammuz 5710, from which he can draw vitality and an awakening and strengthening in his avoda where he is located now.

Thus, words that were seemingly said in an incidental fashion are given a totally different application! (NOTE: The Rebbe adds words that do not appear in the Rebbe Rayatz's sicha, for the Rebbe focuses primarily on “*eternal life*”! The Rebbe explains that this is the meaning behind “Long life, true life, life without interruption.”) The Rebbe derives from this an instruction regarding a different situation, emphasizing foremost that there was a clear intent when those words were said!

We previously discussed in an entire chapter about the precision approach to the Rebbe's teachings, and we can learn from this with a *kal v'chomer*. Regarding things that were said that derive differing interpretations, the Rebbe still worked with precision and revealed their deeper and broader meaning, referring chassidim to this sicha for encouragement during the time of hiding and concealment. If so, this surely applies regarding things said in a revealed and explicit manner in numerous sichos during the latter years, and particularly in the sicha given just a month and a half before Chaf-Zayin Adar Rishon 5752 that provides much encouragement during these times.

THE ETERNAL LIFE OF THE REBBE MH”M VS. THE REBBE RAYATZ

See for yourself how the Rebbe acted with amazing *hiskashrus* toward his father-in-law, the Rebbe Rayatz, and every movement he made touched his very soul, as is well-known. As we can also see from the sicha of the fifth night of Sukkos 5748 (excerpts appear in the seventh chapter), the Rebbe explains that in order to emphasize the concept of the Hakhel year, he changed from his regular custom of copying the customs of the Rebbe Rayatz:

When the “*shturem*” began in relation to the Hakhel year, in order for there to be an effect upon myself as well, etc., I was compelled to do something unique not according to my character, my nature, and my custom, particularly on a matter that is presumed not to cause harm *ch”v* to the concept of *hiskashrus* – changing the custom and holding the Daled Minim (not just during the *naanuim*, but also) for the duration of the recitation of Hallel.

So great is the Rebbe's *hiskashrus* and cleaving to his father-in-law, the Rebbe Rayatz, to the point that he has called him throughout the years of the leadership by the name “*n'si doreinu*” (leader of our generation)! Furthermore, the Rebbe proclaimed unceasingly that his father-in-law, the Rebbe Rayatz, is literally alive in the physical sense. As the Rebbe stated at length in the sicha from the 15th of Tammuz 5745, **“The Rebbe lives physically in this physical and material world for thirty-five years (i.e., since Yud Shvat 5710), and at every moment, he becomes stronger and is made healthier, fresher, and livelier (*‘gezunter, frisher, un lebediker*).”**

However, the Rebbe comes here and makes a sharp “distinction” between his state of eternal life and his father-in-law's. Despite the fact

that the Rebbe Rayatz lives in the simplest sense, etc., ultimately some sense of histalkus applies, which is not the case with the Rebbe shlita.

It is appropriate to note something in connection with the Rebbe's sicha from Yud Shvat 5720 (*Sichos Kodesh* 5720, pg. 180). In this sicha, the Rebbe responds to the question (posed to him): In his general letter written that year in honor of Yud Shvat, why did the Rebbe date it "the sixth of Shvat," as opposed to "Vav Shvat"? The Rebbe replied that "sixth" signifies the **Divine attribute of Yesod** more than "Vav" does. After a lengthy explanation, the Rebbe continued: **"And this is also the reason why there is written the language 'hilula' and not 'histalkus,' for without looking into all the interpretations of histalkus as a revelation of the loftiest illumination, etc., this still is not the required concept of personal avoda...for through avoda in the lower realms, the Divine Will is fulfilled, and that is even loftier than the concept of "the glory of G-d rises in all worlds."** (See there.)

The Rebbe then continues: **"And therefore, it is relevant to mention**

the concept of histalkus in relation to the Baal Shem Tov, and as is known in the concept of the s'firos, the Baal Shem Tov and the Maggid are associated with the Divine attribute of Kesser – Atik [Yomin] and Arich [Anpin] – as is explained in many places.

This is in contrast to the attribute of Yesod, the entire and primary concept of which is how matters of Torah are specifically achieved – not in a manner of "rising," but matters of action, in a manner of hislavshus, to the point of hiskashrus and unity. This is the concept of hilula, which is also the concept of the attribute of Yesod...

Thus, it is clear to us that even among our Rebbeim, there are differing levels in the concept of histalkus, e.g., the concept exists in its simplest sense in connection with the Baal Shem Tov and the Mezritcher Maggid, whereas the concept is not so clear-cut with regard to the Rebbe Rayatz.

Based on the words of the Rebbe, it is thereby understood that the terms "of righteous and holy memory," "his soul rests in the hidden treasures of Heaven," "may his merit protect us," etc., have no

relevance to him. This matter pertains only to someone that conceivably undergo a state of histalkus, something that cannot possibly happen to the Rebbe. In other words, the Rebbe did rule on himself as he ruled regarding others, except for that which he rejected and instead established (before every nation and community) that he explicitly does not rule on himself regarding a certain matter – in our case this amounts to the eternal state of his life!

The Rebbe states explicitly in the sicha: **"Whereas in our generation,"** and who is he who could declare in contrast, "and so too in our generation"?

As for anyone who is still in doubt, we suggest that he act in accordance with the advice of the Rebbe, as mentioned in the third chapter, in a sicha from Shabbos Parshas Ki Sissa 5744 (*Hisvaaduyos B'Lashon HaKodesh* 5744, Vol. 2, pg. 1079):

When adults get confused in a certain concept, unable to find themselves, then there's a simple piece of advice – ask a five-year-old learning Scripture.



Y.S. MOVING

Yossi

**Professional
Reasonable
24 hour service
Boxes available upon request.**

Tel: 718-467-0171

Cellular: 917-805-7757



DANCING WITH THE SIMPLE FOLK

By Menachem Ziegelboim

Over 120 rabbanim went to Lubavitch for Shavuot 5617/1856, including some of the greatest and most senior Chassidim as well as famous geniuses such as Rabbi Isaac of Homil, Rabbi Yitzchok Isaac of Vitebsk, Rabbi Hillel of Paritch. There were also dozens of wealthy and distinguished householders who came to spend Shavuot with the Tzemach Tzedek.

As was the custom, the Chassidim held a large farbrengen that took place in a garden near the houses where the Tzemach Tzedek, his children and grandchildren, lived. The elder Chassidim, who were the main speakers, repeated maamarim which the Rebbe had said on Yom Tov, as well as divrei Torah that he related at the meal on the second day of Yom Tov.

The maamarim that the Tzemach Tzedek said that Shavuot were exceedingly deep and lofty, and aside from the great maskilim, the rest of the crowd did not understand them, except for one maamer which everybody understood. Even the simple ones among them, including the wagon drivers who brought the Chassidim to Lubavitch, understood it.

The Rebbe based this maamer on the saying of the Sages, “at the time that Yisroel said ‘we will do’ before ‘we will hear,’” and it was about the power of mesirus nefesh and the firm stand that every Jew takes for Torah and mitzvos. The Rebbe quoted several statements of Chazal and

described at length the pleasure Hashem has from the simple person who fulfills mitzvos with the fervor of yiras Shamayim.

At the farbrengen, when the great Chassidim reviewed the deep maamarim, the simple people did not understand any of it. When they reviewed the maamer, “at the time that Yisroel said...,” the faces of the wagon drivers lit up with joy. After the recital of the maamer was completed, all the simple Chassidim got up and danced, singing, “Blessed is He, our G-d, Who created us for His honor and separated us from the errant ones, and gave us the Torah of Truth and everlasting life He implanted within us.” Their joy increased from moment to moment and the pace of the dancing picked up as their voices rose in song.

The lively dancing, the enthusiasm and simcha of these simple Chassidim, the pleasure and satisfaction that shone on their weather-beaten faces, made a great impression on the Chassidim who stood off to the side and watched them.

“What do you say about Nachum the wagon driver’s ‘And He gave us a Torah of Truth’?” asked R’ Isaac of Homil of R’ Hillel of Paritch. “Even my uncle, the Talmudic genius Rabbi Zemel Stutzker, never said ‘and He gave us a Torah of Truth’ with such joy.”

“And what do you think,” asked R’ Hillel, “about the uplifted spirit of Sholom’ke Hartzen and Sholom the

shoemaker’s ‘and everlasting life He implanted within us’? Even Rothschild doesn’t have such an uplift of spirit from his wealth!”

R’ Isaac of Homil said, “This dance with ‘and He gave us the Torah of Truth and everlasting life He implanted within us’ will bring these simple people to the very finest places. When Moshiach comes and the dead will come back to life, the holy Avos will get up, the Shvatim, Moshe and Aharon, the Prophets, the Tannaim and the Amoraim, together with Geonim and Tzaddikim of all the generations, and all of them will delight with these simple people. To them, the letters of the Torah are ‘the Torah of Truth,’ without their even knowing the meaning, and a Chassidic dance after a d’var Torah permeated with fear of Heaven is their ‘everlasting life.’”

Thus, with his gift of speech and his rare ability to describe things vividly, R’ Yitzchok Isaac described the era of the coming of Moshiach and the Resurrection of the Dead, how the simple Jews, baalei mesirus nefesh, will earn the admiration of our great ancestors.

“The first dance,” said R’ Isaac, “will be danced by Moshe Rabbeinu along with them, because the holy Torah rests on them and not on the geniuses who are *mechadesh chiddushim*. And the real dance will be danced by Dovid HaMelech with these simple people who recite T’hilim.”

(Based on a letter of the Rebbe Rayatz, vol. 6)

YAD L'ACHIM FIGHTS MISSIONARIES

Yad L'Achim's intelligence got hold of an inside memorandum in which the leaders of Jews for J informed their supporters about a publicity campaign they were starting in Eretz Yisroel. "These campaigns are perhaps the most important thing we have ever done to fulfill our mission in order to make the Messianism of J something acceptable for Jews."

The missionaries paid for ads on hundreds of buses in Rishon L'Tziyon, Rechovot, and Bat Yam. Yad L'Achim received numerous angry phone calls from all sorts of people who had seen the ads and were highly offended by them. Beyond the hurt feelings they engender, the ads are dangerous for they ask people to

call a number and receive a free book about J.

Rabbi Sholom Dov Lifschitz, director of Yad L'Achim, wrote an urgent letter to Arik Feldman, director of the Eged bus company, requesting that the distasteful ads be removed from the buses.

A few hours later, Yad L'Achim received a response which said, "As soon as Eged found out about the ads on the buses, the director of marketing gave the order to have them removed immediately. We hope that this will be done as quickly as possible so as not to offend the feelings of the Jewish public."

The missionaries have also bought full page ads in

newspapers in which they cleverly convey the message that lies within belief in J. Here too, the public is invited to call and get, free of charge, a book that explains why it is wonderful to believe in J, heaven forbid.

Rabbi Lifschitz said, "Without a doubt, the missionaries are becoming more of a threat as their outreach tactics become more sophisticated. They pour millions into these campaigns which are donated by their supporters around the world who want to ensnare Jews. We must get a law regarding missionaries passed in light of their attacks against us."

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



MOSHIACH STORIES



Creative Writing Contest!
Write your own short story!

www.globalenglish.info/MoshiachStory

- Cash Prizes
- Fun • Educational
- Publication of Winning Entries

Entries must be received by Shevuos

MOSHIACH AWARENESS FOUNDATION