

5

COMPARING AND QUALIFYING MOSHIACH

D'var Malchus

8

TO MOCK MOSHIACH?! UTTERLY INCOMPREHENSIBLE

12-13 Tammuz | Rabbi Chananya Yosef Eisenbach

15

HASHEM, PLEASE GIVE ME A SIGN!

Story | Mendy Bryski

16

REBBI GAVE HONOR TO THE WEALTHY

Insight | Yisroel Yehuda

22

THE REBBE'S CONSOLATION IS OUR CONSOLATION

Moshiach & Geula | Boruch Merkur

24

WINDING STRAPS IN THE ARTISTS' QUARTER (CONT.)

Feature | Nosson Avrohom

29

THE OHR HA'CHAIM AND THE OHR HA'GEULA

15 Tammuz | Benny Simcha

34

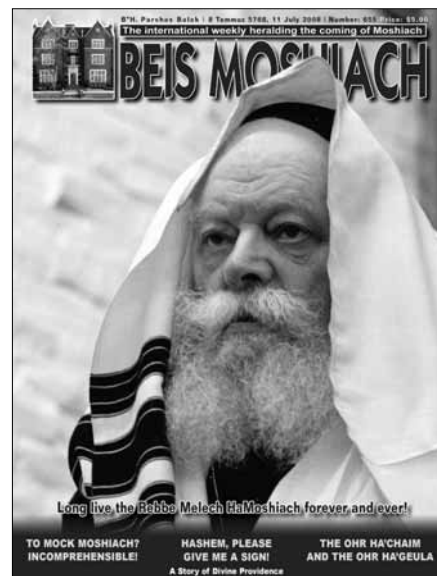
EACH OF US MUST CONTRIBUTE TOWARDS BRINGING THE GEULA

Moshiach & Geula | Rabbi Mutty Gal

38

FUNDRAISING IN THE ERA OF MOSHIACH

Shlichus | Raanan Isseroff



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COMPARING AND QUALIFYING MOSHIACH

Translated and adapted by Dovid Yisroel Ber Kaufmann

Traditionally, the prophecy of Bilam is seen as a comparison between King David and Moshiach. At first glance, it would seem more appropriate to compare Moses and Moshiach, since both are redeemers of the Jewish people. However, in one way Moses is unique, while King David and Moshiach are comparable. Further, the prophecy of Bilam contains four parts. Each part alludes to a different qualification shared by King David and Moshiach.

This week's Torah reading contains the prophecies of Bilam, the non-Jewish prophet. Bilam was hired by the enemies of the Jewish people to curse them; G?d forced him to utter blessings instead. These blessings have become part of the lexicon and prayers of Judaism. Traditionally, one set of these blessings has been seen as a reference to King David and Moshiach. Bilam prophesied as follows:

I see him, but not now; I perceive him, but not in the near future.

A star shall go forth from Jacob, and a staff shall arise in Israel,

Crushing all of Moab's princes, and dominating all of Seth's descendants.

Edom shall be demolished, and his enemy Seir destroyed.

There are four parts to this prophecy; each part

makes reference to both King David, the ancestor of Moshiach, and to Moshiach himself. Thus, the first part states: "I see him, but not now; I perceive him, but not in the near future." The phrase, "I see him, but not now," refers to King David; the phrase, "I perceive him, but not in the near future," refers to Moshiach.

We may immediately ask three questions: First, why are the verses references to King David and Moshiach, and not to Moses and Moshiach? Second, why must there be an allusion to or source for Moshiach in the Torah itself? Third, why are there four parts to the prophecy?

At first glance, it seems better to compare Moses with Moshiach. Moses redeemed the Jewish people from exile, as will Moshiach; this King David did not accomplish.

Indeed, Moses is called the First Redeemer and Moshiach the Final Redeemer. Also, the level of prophecy attained by Moses and Moshiach will be similar; while Moses is the greatest of the prophets, Moshiach will also be a great prophet, approaching the status of Moses. King David, on the other hand, had a much more limited level of prophecy.

However, making such a comparison misunderstands the role and function of Moshiach. It is true that Moshiach, like Moses, will redeem the Jewish people from exile; it is also true that Moshiach will be a great prophet, close to, but not as great as, Moses. Still, in his essential task, Moshiach most resembles King David. Therefore, the prophecy that tells us who Moshiach must be and what he will accomplish also speaks about King David. In this way, we get a foretaste of Moshiach, so to speak. King David is the progenitor

of Moshiach.

The critical difference between Moses and Moshiach, and the crucial similarity between Moshiach and King David is – complete implementation of Torah. When Moses gave the Jews the Torah, they could not perform many of the commandments, such as the agricultural laws of the land of Israel. King David enabled close to full implementation and practice of the mitzvos. Moshiach will enable a full and total implementation. It is axiomatic, it is absolutely fundamental, that the Torah, its laws and statutes, are eternal. Torah cannot be changed; laws cannot be added or subtracted.

Because the accomplishment of Moshiach is the full and total implementation of the laws of the Torah, there is no requirement for Moshiach to perform wonders and miracles. He may do so, of course, but that is not one of the tests. The ultimate test of Moshiach is his mastery of Torah, his absolute adherence to Torah, his ability to bring the Jewish people close to Torah and his ability to provide the security and the means by which **all** the mitzvos can be fulfilled. In short, the test of Moshiach is if he empowers Torah.

This was the accomplishment of King David. He was king over all the Jewish people; he completed the conquest of the land of Israel; he laid the groundwork for the building of the Temple; he therefore created the conditions for complete observance. The Jewish people could, for a while, observe **all** the mitzvos, fulfill the entire Torah. This will also be the accomplishment of Moshiach, but on a permanent basis.

Moses gave the Torah to the Jewish people. In that, he was unique; the Torah can be given only once. On the other hand, King David and Moshiach both enable the Jewish people to truly observe the Torah; King David did so only temporarily, and Moshiach will do so permanently and forever. Furthermore, in a real sense, Moshiach will not accomplish anything new. Rather, he will simply re-establish the kingship of David, as it was at first, rebuilding the Temple, gathering in the exiles, and restoring sacrifices and observance of all the mitzvos.

We now understand why the verses of Bilam's prophecy are references to and a comparison of King David and Moshiach. We can also answer the second question. Torah must tell us who Moshiach is and what he will accomplish, because proper observance of Torah depends on Moshiach. In other words, Torah says, these are the mitzvos; this is how they should be observed; in order to observe them properly, you will need a king; you will know who this king is when he does the following; when the king creates these conditions, you will be able to completely, perfectly and truly observe the mitzvos.

Moshiach removes the servitude of the Jewish people, freeing them from slavery to other peoples and to foreign ideologies. Thus liberated, the Jewish people become totally absorbed and involved in Torah. Hence, denial of Moshiach is denial of Torah. And denial of Torah is denial of Moshiach. In this sense, the coming of Moshiach and the complete observance of all mitzvos are interdependent and synonymous. Observance of mitzvos are the result and purpose of Moshiach.

We can now explain the four parts of the prophecy. The Torah itself testifies to the identity and achievements of Moshiach. The test of Moshiach is Torah and mitzvos: does this leader, this prophet, lead the Jewish people to Torah and mitzvos? The four parts are the four requirements.

First, who is the person? "I see him, but not now" – refers to King David. "I perceive him, but not in the near future" – refers to Moshiach. The verbs "see" and "perceive" indicate that the leader must be recognized and identified as such. Thus, as Maimonides states, "Moshiach must be a king, from the house of David, expert in all aspects of Torah and mitzvos, like his ancestor."

Second, how does he lead the Jewish people? "A star shall go forth from Jacob" – this is King David. "And a staff shall arise in Israel" – this is Moshiach. The star guides and the staff compels; both are forms of leadership. Therefore, again quoting Maimonides, Moshiach will compel all Israel to go in the way of Torah and heal the breaches in its observance.

Third, how will he affect the nations of the world? Obviously, all opposition to Torah or subjugation of the Jewish people must end. Thus: "Crushing all of Moab's princes" – This is King David. "And dominating all of Seth's descendants" – this is Moshiach. Moshiach will fight the wars of G?d, successfully overcoming those who oppose the Jewish people or the Torah and its commandments.

The prophecy concludes, "Edom shall be demolished," referring to King David, and "his enemy Seir will be destroyed," referring to Moshiach. That is, the nations will cease to exist as such, for their sense of sovereignty and self-rule leads to a denial and defiance of G?d. Rather, the nations will recognize they were bequeathed falsehood and their leaders and prophets deceived them. Thus, the world itself will be perfected, and all humanity will serve G?d together.

Our belief in, longing for and study of the laws of Moshiach will lead to the day when all people, pure of speech, will call on the Name of G?d and serve Him with one purpose.

(Based on Likkutei Sichos 18, pp. 271-284)

TO MOCK MOSHIACH?! UTTERLY INCOMPREHENSIBLE

From the notes of Rabbi Chananya Yosef Eisenbach

*What's going on here? If it's "the heretic mocked it," it's understandable; newspapers printed on Shabbos are not happy with it, fine. But "that a certain talmid mocked it," and even "that a certain Chassid mocked it?" That is utterly incomprehensible! * A compilation of brief stories and quotes about the Rebbe Rayatz, in honor of 12-13 Tammuz.*

A PROMISE OF OLAM HA'BA IN WRITING

I heard from the Munkatcher Rebbe that his grandfather, the *Minchas Elozor* of Munkatch, amassed an enormous amount of money, 100,000 Czech coins, and he sent it with one of his Chassidim, R' Dov Mann, to persuade one of the great lawyers to do all he could in order to bring about the release of the Rebbe Rayatz.

The emissary returned and

reported that the lawyer refused to take the money but was ready to take on the case if the Munkatcher Rebbe promised him Olam HaBa. The *Minchas Elozor* quickly called two scribes and wrote up a document that stated that he promised the lawyer Olam HaBa.

THE REAL PURPOSE OF THE GENERATION

He also told me that the *Minchos Elozor* delivered a special

drasha, saying: When soldiers go to war and seek to break through the enemy line, it won't work if each one of them focuses on another point. In order to win, they all have to converge on the main target.

He went on to say: The needs of Your people are many and each one has different requests to make of Hashem. However, in order to be successful, we need to focus on one request – that Hashem protect the gadol and tzaddik of the generation, and consequently, all other things will work out.

Additionally, I heard from R' Aharon Abramchik that the *Minchas Elozor* spoke to the president of Czechoslovakia, Masaryk and described the Rebbe as the greatest authority in the Jewish nation.

FROM THE MOUTHS OF BABES

Rabbi Yitzchok Flakser told me that when they found out in Poland about the Rebbe being incarcerated, the *Imrei Emes* (the *Gerrer Rebbe*) said that all Jewish children in Poland should gather to pray together.

EVEN VINEGAR WILL LIGHT

At one of the big meetings that took place in New York on behalf of Yeshivos Tomchei T'mimim, in the lifetime of the Rebbe Rayatz, Rabbi Yoshe Ber (J.B.) Soloveitchik described the Rebbe Rayatz as follows:

Rabbi Chanina ben Dosa trampled on the laws of nature, which were like nothing to him. The Gemara in Taanis (25a) relates that Rabbi Chanina ben Dosa told his daughter: "The One who told oil to light, will tell vinegar to light," and the vinegar did indeed light! When "orders" came from Lubavitch to the Chassidim of my town, even vinegar lit. Lubavitch prevailed over the rules of nature.

The Gemara in Taanis also relates: "A certain woman built a house and the beams she had weren't long enough to reach to the roof. Rabbi Chanina ben Dosa said, "Let your beams reach," and the walls stretched and lengthened. When a Chassid would go to the Rebbe in Lubavitch broken because his "house" was collapsing, the Rebbe gave him guidance and a bracha and the Chassid would return home in good spirits as it seemed that the walls of his "house" stretched and the "house" stood upright again.

LUBAVITCH KILLED THE SNAKE

He also said:

I recall those terrifying days in Czarist Russia. The Jewish people's tzaros increased while the Haskala reared its head and its inciters burst forth on the Jewish street. At that time of anger for Orthodox Judaism, the greatest Litvishe yeshiva had to close its doors, but Lubavitch stood strong to deal with the poisonous snake and destroy it.

Another comparison from the life

of Rabbi Chanina ben Dosa: The Gemara in Brachos relates (33a) that Rabbi Chanina ben Dosa placed his heel on the hole and killed the snake! He wasn't afraid of a snake and when he came upon it, he stepped on it and killed it. Lubavitch stepped on the snake and killed the snake that conspired against Torah and Jewish tradition.

THE GOATS OVERPOWERED THE BEARS

He also said:

The Gemara in Taanis also



Rabbi Chananya Yosef Eisenbach

relates about Rabbi Chanina ben Dosa that one time the bears were raiding the goat herds when they went out to graze during the day, so he said, let each goat come back at night with a bear impaled on its horns," and the Gemara relates that that is exactly what happened.

Similarly, during the great plague of Haskala, which was a time of dark "night," dimming the eyes of Yisroel, the goats of Lubavitch overpowered the bears

of Haskala with their horns.

I AWAIT HIM EVERY DAY

He also said:

Chazal tell us in Bava Basra (75a) that Rabbi Yochanan expounded on the verse, "and your gates of garnets," in the future Hashem will bring precious stones and pearls, etc., and place them in the gates of Yerushalayim. One of the students mocked this. Rabbi Yochanan said to him, "If you don't see, you don't believe; you are one who mocks the words of the Sages," and he looked at him and he became a pile of bones.

In the P'sikta it tells the same story and it says "that a certain heretic mocked it," while in the Midrash Shocher Tov it says "that a certain Chassid mocked it." The Lubavitcher Rebbe speaks and publicizes about the coming of Moshiach and people have begun protesting against him.

I ask: What's going on here? If it's "the heretic mocked it," it's understandable; newspapers printed on Shabbos are not happy with it, fine. But "that a certain talmid mocked it," and even "that a certain Chassid mocked it?" That is utterly incomprehensible!

Is it forbidden, Heaven forbid, to speak about "*Ani maamin b'vias ha'Moshiach*"? After all, in addition to the other 12 Principles of Faith, there is the 13th Principle: "I believe in the coming of Moshiach. I await his arrival every day."

GRANDFATHER WAS HERE

I heard from the Chassid, Rabbi Shlomo Aharon Kazarnovsky, regarding the set of responsa of the Tzemach Tzedek which he was involved in trying to print, that the Rebbe Rayatz called him once and told him: The grandfather, the

When the Rebbe Rayatz was in Warsaw during the war, and bombs fell constantly and people ran to look for shelter, many people crowded around the Rebbe, who was in a house with the Chassidim. The Rebbe left the house and moments later the entire building was destroyed.

Tzemach Tzedek, came to me and asked me to print his responsa.

The Rebbe Rayatz forbade him to publicize this, but after his passing, Rabbi Kazarnovsky asked the Rebbe whether it was permissible to publicize it, and the Rebbe said it was.

STILL STANDING OUTSIDE

I heard from my teacher, Rabbi Moshe Leib Shapiro as well as from the mashpia, Rabbi Chaim Moshe Weber in the name of the mashpia, Rabbi Alter Simchovitz, that one time, in Elul, the Rebbe Rashab asked his son, later to be the Rebbe Rayatz, to take over part

of his communal responsibilities, since they were in the middle of Elul and were still “standing outside,” and he burst into tears.

This repeated itself on the eve of Yom Kippur, when he asked him to take care of several things for him.

The Rebbe Rayatz said: It’s Erev Yom Kippur for me too!

The Rebbe Rashab said: I take it upon myself.

The Rebbe Rayatz said: If I am lacking on Erev Yom Kippur, I will be lacking on Yom Kippur.

The Rebbe Rashab said: I take that upon myself too.

CHASSIDUS IN EXCHANGE FOR MONEY FOR TORAS EMES

I also heard from him: The Rebbe Rayatz refused to say Chassidus before his nesius. His father-in-law, R’ Avrohom son of the Rebbe Yisroel Noach of Niezen, visited him in Kishinev and asked him to say Chassidus, but he didn’t want to. When he promised him that he’d raise money for Yeshivas Toras Emes in exchange, he agreed and said Chassidus.

IN THE REBBE’S MERIT

I heard (on Isru Chag Shavuot 5721/1961 on Mount Zion) from R’ Chaim Bazhozha that when the Rebbe Rayatz was in Warsaw during the war, and bombs fell constantly and people ran to look for shelter, many people crowded around the Rebbe, who was in a house with the Chassidim. The Rebbe left the house and moments later the entire building was destroyed.

CHANGE POCKETS

Rabbi Shlomo Yosef Zevin said that one of the times he went to

the Rebbe Rayatz during the difficult times of the underground work in Russia, in order to get money for the rabbanim, the Rebbe asked him which pocket he kept the money in. When he told him, the Rebbe said, “It pays to switch.”

When R’ Zevin got home he discovered that the pocket that he always kept his money in had been cut by a pickpocket.

A RAV WITHOUT A BEARD!?

I once heard from Rabbi Yosef Dov Kastel that when the Rebbe Rayatz came to America, he was immediately called to a meeting of rabbanim. About two hundred rabbis convened, most of them clean-shaven, as was customary in those days.

The Rebbe did not like this and he responded sharply, “A rav who shaves his beard deserves to be shot.”

FOR A SORE THROAT, GO TO THE MIKVA

I heard from Rabbi Yosef Wineberg: The Chassid, R’ Chatshe Feigin (may Hashem avenge his blood) had a sore throat and he went to the doctor. On Shabbos, the Rebbe Rayatz said at a farbrengen, “A new thing – going to the doctor?! When you have a sore throat you go to the mikva!”

Afterwards, R’ Chatshe asked the Rebbe, “Is more demanded of us than of the beinoni, who still has a connection to things of this world and nature?”

The Rebbe answered, “I also thought I was smart and I was told [apparently by his father the Rebbe Rashab], ‘But I am above nature.’”

CHIDDUSHIM OF THE REBBE

I heard from Rabbi Moshe Leib



Shapiro that Rabbi Berel Rivkin told him that he once entered the Rebbe Rayatz's room before the nesius and he noticed a pile of letters on the desk. The Rebbe was busy writing and he saw that it was an explanation on the Rambam in Hilchos Pesulei HaMukdashin. When he walked in, the Rebbe opened a drawer and put everything in it.

THE REBBE SAVED HIM FROM DROWNING

I heard from Rabbi Menachem Mendel Tenenbaum that the rosh yeshiva and Chassid, Rabbi Mordechai Mentlik left the vale of death in 1940 for London. There he was supposed to sail to America with many refugees. The ship left early, on Shabbos, and he did not want to board the ship for the Rebbe Rayatz had told him to review Chassidus on Shabbos in the shul in London. If so, he had to remain in London that Shabbos.

They tried to dissuade him and explained that the Rebbe meant only if he was in London according to plan, but since the ship was sailing and this was a matter of life and death, he should go, but he didn't listen.

The end of the story was that the ship sank and all passengers drowned.

THE SCENT FROM THE B'SAMIM BOX

I heard from the mashpia, R' Shlomo Chaim Kesselman, that they once offered the Chassid, R' Shmuel Gurary a large number of antique religious items for sale. He brought them to the Rebbe Rashab for his opinion of them.

Someone was meeting with the Rebbe when he arrived, so in the meantime, R' Shmuel went to the Rebbe Rayatz, who was then the

***The Rebbe said:
A tzaddik
gamur who
knows that
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tomorrow, and
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is lax in
reciting the
bedtime Shma,
becomes ois
tzaddik.***

“acting director” of Tomchei T’mimim.

The Rebbe Rayatz wanted to see the items and he commented on them one by one, until they came to a spice box, which he began touching and smelling and did not put down.

Then R’ Shmuel was called into the Rebbe Rashab. When he gave the Rebbe the items, he was surprised to see the same scene repeating itself. The Rebbe went through all the items until he came to that same silver box and he smelled it again and again. According to the sellers, the box had belonged to the Maharshal of Lublin.

STAY AWAY FROM LIES

Rabbi Moshe Leib Shapiro told me:

I heard from R’ Moshe Cohen (or perhaps Dubinsky) that someone went to the Rebbe Rayatz to test him out and so he lied to him, saying that he had a wife and children.

Before he finished speaking, the Rebbe loudly said, “*Midvar sheker tirchak*” (keep a distance from lies), and the man fled.

OIS TZADDIK

I heard from Rabbi Shneur Zalman Gurary that in 1942, when the Rebbe was loudly proclaiming, “*l’alter l’t’shuva, l’alter l’Geula*,” he had a yechidus. This was at the beginning of the summer. The Rebbe spoke to him about opening a yeshiva in Elul and he couldn’t restrain himself and he said, “Is there time left for such a thing?”

The Rebbe said: A tzaddik gamur who knows that Moshiach is coming tomorrow, and because of this, is lax in reciting the bedtime Shma, becomes *ois tzaddik* (no longer a tzaddik).

IN THE MERIT OF SIMCHA

I heard from the Chassid, R’ Sholom Dov Kesselman (at a Simchas Torah farbrengen) that he heard from his father the mashpia, R’ Shlomo Chaim: The Rebbe Rayatz once told of a Chassid who came to his Rebbe for Tishrei (and the Chassidim realized that he was referring to himself) and went to the Rebbe and mentioned his sick son’s name for a refua. The Rebbe did not respond and the Chassid knew that there was no hope.

On Simchas Torah, as the crowd danced hakafos, the Chassid thought it wasn’t right for his personal sorrow to disturb everybody else’s Simchas Torah so he decided to forget his tzaros and join the simcha and dancing.

After Yom Tov, he had a yechidus again and the Rebbe told him: What I wasn’t able to accomplish, you were able to accomplish with Simchas Torah.

A SCENE THAT REPEATED ITSELF

I heard from R’ Avrohom Yitzchok Bromberg (author of the series *M’G’dolei Ha’Torah V’Ha’Chassidus*) that before he made aliya, he was the rav of a town near Warsaw. The governor of the district forbade mikvaos and all the rabbanim in the area convened to discuss what to do about it. It was his job to go to the Rebbe Rayatz and ask his advice.

When he went in to the Rebbe, the Rebbe stood up and gestured towards his library and said: If we will not be moser nefesh for mikva, what use are all these s’farim?

His message had its effect and the rabbanim decide to fight until the decree was rescinded.

R’ Bromberg told this to me after he left a lengthy yechidus with the Rebbe in Kislev 5725/1965. In a state of shock he told about an amazing scene he merited to witness. He told the Rebbe about a problem a certain mosad had. He was a member of the board of this mosad which was about to appoint a certain professor, whose name he told me, whose views on Torah and faith were corrupt.

When he finished speaking, the Rebbe stood up and gestured towards his library and said:

If we will not be moser nefesh for such matters, what use are all these s’farim?

THE MAIN BEAUTY – SAYING TORAH

R’ Aharon Abramchik, a senior Chassid of Amshinov-Ger in Montreal, told me that he accompanied R’ Yosef of Amshinov when he visited the Rebbe Rayatz to invite him to his oldest daughter’s wedding in Poland. After the visit the Rebbe escorted them to the street. He also



remembers that they had an argument about the Rambam in Hilchos Bi'as HaMikdash.

I also heard from R' Dov Mendelson, a shamash of the Amshinover Rebbe, that R' Avrohom Tzvi of Kalish, the son of R' Y. M. of Amshinov, told him that he accompanied his grandfather, R' Shimon Sholom to visit the Rebbe Rayatz, and saw that he gave his name and his mother's name to him.

He also told me in the name of the old Rebbetzin of Amshinov that the Rebbe Rayatz came to visit R' Shimon Sholom and she prepared a feast and the Rebbe Rayatz said that the main beauty is in saying Torah and they had a deep Torah conversation.

IF ONLY ONE MORE JEW IS BROUGHT CLOSE

I heard from the Chassid R' Elozor Brizel, a Karliner Chassid, that when he had yechidus with the Rebbe, the Rebbe said: My master,

my father-in-law, said, "The holy Torah says, take me and expound on me however you want, as long as you bring one more Jew closer to our Father in Heaven."

BLESSED WITH A CHILD

My great-uncle, R' Avrohom Abish told me that when the Rebbe Rayatz visited Philadelphia he was living there, and he remembered that the Rebbe stayed at the home of someone who did not have children. The host asked for a bracha and a year later he had a son.

DARKNESS DESCENDED TO THE WORLD

I heard from distinguished Stoliner Chassidim that on Shabbos, Yud Shvat 5710, the day of the histalkus of the Rebbe Rayatz, the Rebbe, R' Yochanan of Stolin asked what was going on in the world. On Motzaei Shabbos, when they told him that the Lubavitcher Rebbe had passed

away, he said: We saw a darkness descend to the world.

IN YERUSHALAYIM

When the Rebbe Rayatz visited Eretz Yisroel, many of the greats from different groups flocked to him and I heard from the Slonimer Rebbe (author of *Birkas Avrohom*) that he went to see the Rebbe Rayatz. R' Nesanel Safrin of Komarna also told me that his grandfather, R' Yisroel Yitzchok Reisman, went on the roof of the Hotel Eretz Yisroel to hear Chassidus from the Rebbe.

My uncle told me that the Shabbos that the Rebbe was in Yerushalayim, his father, a great gaon in his own right, did not hold the third meal in his shul in the Yemin Moshe neighborhood, but went with all his sons to hear Chassidus from the Rebbe.

WE ARE ALL HIS TALMIDIM

The Chag HaGeula, 13 Tamuz

***At the time that
the Lvov district
and parts of
Poland were ruled
by Russia, the
Jewish
communities
derived strength to
fulfill Torah and
mitzvos with
mesirus nefesh
from the mesirus
nefesh of the
Lubavitcher Rebbe
for Torah and
mitzvos. In this,
we are all
disciples of the
tzaddik from
Lubavitch!***

1945, marked fifty years of the Rebbe's communal work and a great celebration was held in Yerushalayim. The tzaddik of Bilgoray spoke. He brought

greetings from his holy brother, the Belzer Rebbe and said: At the time that the Lvov district and parts of Poland were ruled by Russia, the Jewish communities derived strength to fulfill Torah and mitzvos with mesirus nefesh from the mesirus nefesh of the Lubavitcher Rebbe for Torah and mitzvos. In this, we are all disciples of the tzaddik from Lubavitch!

Rabbi Yaakov Klems, the Gaon Av Beis Din of Moscow, attended that event and described the Rebbe as "accustomed to miracles," who leads the Jewish people in a supernatural way. The Rebbe is the genuine "shepherd of the Rock of Yisroel." The Gaon Av Beis Din of Lutzk, R' Zalman Sorotzkin, head of the Vaad HaYeshivos and later Chairman of the Moetzes G'dolei HaTorah of Agudas Yisroel, described the Rebbe on that occasion as a "pillar of Torah," since he founded yeshivos and schools all over.

HE READ HIS MIND

I heard from R' Eliyahu Chaim Carlebach: The suffering and arrest in addition to the many fasts, weakened the Rebbe Rayatz until he took to his bed and had a stroke on Shavuos 1933.

It is interesting to note what is told over that when the Rebbe was sick and became paralyzed, R' Itche Masmid thought: Why doesn't the Rebbe help himself and cure himself?

It was in the middle of a sicha when the Rebbe sensed that thought and he said, in the middle of the sicha, that the Maggid of Mezritch was sick and suffered greatly with his leg, as is known, and if he wanted to be healed, he could have been, but... And the Rebbe did not finish the thought but continued the sicha which had no connection with what he just said. Only R' Itche Masmid understood.

IN HEAVEN THEY DECLARED

I heard from R' Moshe Hirshman in the name of R' Dovid Shechter, who was very close to R' Shlomke of Zhevil, that the Rebbe of Zhevil once said: In heaven they declared about the Rebbe – Rayatz – of Lubavitch, "tzaddik ha'dor."

THERE'S NO NEED TO JUSTIFY

I heard from Rabbi Leibel Groner who heard from the secretary, R' Rodstein that when the Satmar Rebbe first came to America he stayed with Rabbi Moskowitz in Crown Heights and visited the Rebbe Rayatz. R' Rodstein was present.

When they spoke about the Holocaust, the Satmar Rebbe said that it happened because they didn't keep Torah and mitzvos sufficiently. The Rebbe responded: Satmar Rebbe, we don't have to justify what happened.



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HASHEM, PLEASE GIVE ME A SIGN!

By Mendy Bryski

It was a typical Friday afternoon in Yeshivas Lubavitch Toronto. The Bachurim were getting ready to conquer the city with Mivtza T'fillin. Shmuel was no exception. Walking out of the yeshiva, he tells his Chavrusa, "We are not coming back with less than thirty t'fillin!"

Two hours and many t'fillin later, just as Shmuel decides to head back with his Chavrusa, a man standing at a corner catches his eye. Walking closer, he sees this man giving out papers about a famous psychic in the area.

Shmuel asks him, "Excuse me, are you Jewish?"

"Well" the man answers, "I don't really know."

Knowing the drill, Shmuel asks, "Is your mother Jewish?"

"Yes."

"That makes you as Jewish as Moses! Have you ever put on t'fillin?"

"Huh? What are you talking about...?"

Before he has a chance to finish his question, Shmuel begins rolling up the man's sleeve and is busy wrapping t'fillin on his arm.

"You have to experience it to really understand it," Shmuel assures him.

After taking off the t'fillin, Shmuel invites this man, whose name is Tom, to come to the yeshiva for Purim, to hear the Megilla.

Tom came and loved it. He heard the Megilla, spoke to the Bachurim, and danced like he never danced before. Overall, he had an amazing time.

Later that night, he was told about the Thursday night learning program, where people from all around come to the yeshiva, to learn with the bachurim. He agreed to come, and since then has been coming regularly.

A few months later, the rest of the story came out.

That morning, when Shmuel first approached Tom, wasn't by chance. Earlier that Friday, Tom was sitting at home, surfing the web, when eventually he found his way to Chabad.org. He ended up reading an essay on Parshas Lech Lecha, about how Hashem promised that the Jews would become a great nation and that they would receive the Land of Israel... And at the end of the essay, it mentions the definition of a Jew: someone who converts according to halacha, or someone born of a Jewish mother.

When Tom read that, something clicked inside him: "Hey, my mother is Jewish! That makes me Jewish." However, as these thoughts were running through his mind, he said to himself, "But look at the way I was raised. I don't even know what being Jewish means."

Tom decides to make a deal

with Hashem: "G-d, if you are really there, give me a sign today about what it means to be Jewish." Later when he met Shmuel, Tom realized that he got his sign.

When Shmuel says this story he always ends off with, "You see how much happens behind the scenes. Thank G-d for the times He lets us see what's happening there."



REBBI GAVE HONOR TO THE WEALTHY

By Yisroel Yehuda

*To be “As rich as Korach,” means to be extraordinarily wealthy. Many people want to be rich. How does Chassidus look at wealth? How did Chassidim treat the wealthy? What “symptoms” did wealthy Chassidim “suffer” from and why did Rebbe give honor to the wealthy? * Part 1 of 2.*

WEALTH?! WHY NOT?

The Baal Shem Tov, who founded the Chassidic movement, and the Alter Rebbe, who paved a path in avodas Hashem, set a firm foundation by which one can look at everything in the world with “Chassidic” eyes. They implanted this in the hearts of Chassidim until it became second nature.

The Baal Shem Tov’s view, that everything in the world is by Divine providence, applies to wealth too, for wealth is also raw material that can be transformed and used in the service of a Jew’s G-dly needs. Chabad Chassidus with its unique perspective probes deeply to understand the enormous benefit that wealth can bestow upon a Jewish person and the Jewish people.

For a long time, wealth was not synonymous with fine character or yiras Shamayim, to say the least. It’s

true that many Torah scholars were well-to-do, and some were even wealthy and their wealth brought blessing to Jewish communities. However, when the rich man was a man of average knowledge or was ignorant, he often caused problems for the Jews or undermined the rav and the running of the k’hilla, as the saying goes, “*der vos hut di meia, hut di deia*”] (the one with the money is the one whose opinion counts). An *ashir* or *g’vir* referred to someone who was immersed in business and was somewhat cold to Jewish matters.

There were those, Chassidim in particular, who distanced themselves from wealth and wealthy people. Rabbi Menachem Mendel of Kotzk, for example, saw poverty as an inseparable part of his service of G-d. I think it was the Tiferes Shlomo, R’ Shlomo of Radomsk, who was with the Kotzker and the

latter was in tatters. Someone suggested that he go to the wealthy benefactress Tamar’l and ask for her monetary support.

The Kotzker’s reaction was, “Money? Feh!” After hearing this, the Tiferes Shlomo couldn’t look at money for a few years.

It is said about the Mitteler Rebbe that he didn’t even know what a coin looked like! His son-in-law, the Tzemach Tzedek explained, “The material that coins are made of is unrefined. Before it is used for tz’daka and matters of holiness it is coarse material that is likely to convince one that it is the power and might of his hand, etc., and lead to arrogance and an air of superiority.”

THE PROBLEM WITH WEALTH

Chabad Chassidus delves into the truth of every matter without looking for easier “shortcuts.” The Rebbeim discuss the problems with wealth, not in order to run away from it but to pave the way for those ovdei Hashem who can then walk this road with confidence.

The Rebbe Rayatz describes the pros and cons of wealth:

“From Above they give him [the wealthy man] the opportunity to do good things with his wealth, to support those who study Torah, provide for the needy, to do chesed and to generously distribute tz’daka. That’s the good aspect of wealth.

“However, there is a downside to wealth too and that is ‘you became fat, and thick and coarse’ – the rich are arrogant. Wealth makes him blind so that he doesn’t see himself, how low and coarse he is. His wealth makes him wise and scholarly in his eyes. He seeks various high positions for himself and expresses his opinion about the rav, the shochet, the melamed – how they ought to learn in their school or yeshiva.

“He forgets that he is an ignoramus. His views on these matters are worthless. He himself would call the ignorant pauper who mixes into matters of rabbanus and Torah matters crazy. Yet he completely forgets about his own ignorance.”

The Rebbe Rayatz goes on at length there in his explanation and concludes, “Wealth is one of those things that brings joy on the one hand and tragedy on the other.”

The Mittler Rebbe once asked his father, the Alter Rebbe, why the rich are arrogant by nature. Even those who weren’t wealthy but suddenly became wealthy – their middos change and they become arrogant!

The Alter Rebbe replied, “Hashem established the wealthy to be proud. The Chamber of Wealth is between Gan Eden and Gehinom. The Chamber of Wealth has two doors – one facing the other. One door leads to Gan Eden and the other, to Gehinom.

“The Grandfather, the Baal

Shem Tov, said that for one person wealth is Gan Eden, and for the other – Gehinom. If you use wealth for tz’daka and Torah and mitzvos, the wealth itself is Gan Eden. If you use wealth for yourself, for matters of this world, or you hold on to it like a treasure, then the wealth itself is Gehinom.”

On another occasion, when the Mittler Rebbe was a child he saw a group of the great Chassidim gathered in Gan Eden HaTachton: R’ Shmuel Munkes, R’ Isser Kisses, R’ Shlomo Refael’s of Vilna, who were waiting for yechidus with the Alter Rebbe.

R’ Yosef Kolbo of Shklov came in. He had previously been in the Misnagdic camp, and had become one of the wealthiest men in Shklov

Illustration by Yossi Rosenstein



***R' Binyamin
looked at him in
surprise and said,
"Pinchas, where
were you? The
Rebbe is now
saying an
explanation on
the maamer,
'Sh'chora Ani.'"***

and was a great philanthropist. They all sat and farbrenged.

The Mittler Rebbe wanted to go in to his father but upon seeing these Chassidim, especially R' Shmuel Munkes, who enjoyed being playful, he went over to them. He heard R' Shmuel asking R' Yosef why he looked downcast.

"The situation is difficult and business is a struggle," answered R' Yosef Kolbo and R' Shlomo Refael's, the g'vir from Vilna.

Hearing this, the child turned to R' Shmuel in wonder and said, "Why ask that question. It says right there in the verse, 'their idols [atzabehem – a euphemism meaning idols – literally, their depressions] are of silver and gold' – because they are blind fools, they think that silver and gold are acquired by man through his actions and strength."

WEALTH IS VERY, VERY GOOD

Notwithstanding what was said above, in Lubavitch they did not eschew wealth – on the contrary. The Rebbeim constantly blessed the Chassidim with an abundance of parnasa and many great Chassidim

were affluent, some of them even quite wealthy.

In a letter to someone who apparently was surprised that the Rebbe wished people material wealth, the Rebbe responded in 1957:

"As is obvious and well publicized, I wish every Jewish person expansive lives not only with spiritual abundance but material abundance too, literally. Even though the test of wealth is greater than the test of the opposite, Heaven forbid, that itself is a matter which pertains to the avoda of man to his Maker..."

When the Kopishtnitzer Rebbe sat Shiva, the Rebbe went to see him and a conversation ensued on the topic of wealth. The Kopishtnitzer Rebbe said that wealth is a test and said, "I am afraid of the test of wealth." The Rebbe however, wanted the Admur to agree to the inyan of wealth. The Rebbe said, "Poverty is a test, a worse test, which 'causes a person to transgress his own *daas* and the *daas* of his Maker.' The test of wealth is preferred."

The Rebbe did not suffice with this. He proved from Moshe Rabbeinu's conduct that Jews need wealth! The Admur said he was old and if he was asking already, he would ask for Moshiach. To this the Rebbe said, "What's the contradiction between the two things? Ask for both!"

The Admur told about the Saraf (Rabbi Uri of Strelisk) who was not wealthy and the Rebbe said, "That is the conduct of *seraphim* (fiery angels) ... but Jews live in this material world and they need, 'children, life, and ample sustenance,' and all of them in abundance."

It was apparent that the Rebbe wanted the Admur to bless Jews with wealth. Chassidim felt that something lofty was hidden within

this discussion; perhaps it was an auspicious time. The Rebbe persisted and at the end of the conversation the Rebbe said to the Admur: I want his honor to agree that Jews should have wealth. The Admur understood that the Rebbe was persisting for a reason and he answered to the Rebbe's satisfaction: I agree wholeheartedly.

Despite the test of wealth, the Rebbeim never negated the inyan of wealth and each time they spoke about it, they pointed out the benefits as well as the negative points about it.

At the Purim farbrengen of 1955, the Rebbe analyzed the pros and cons of the test of wealth versus the test of poverty. The Rebbe explained that when there is an excess of gashmius, it can interfere with ruchnius. We see that the test of wealth is great and demands great effort in order to withstand it, as it says in *Tanya* it requires meditation for several hours.

The Rebbe paused and then continued to say, "Nevertheless, Hashem should give all Jews wealth and there should be effort on the part of the soul and body and the need for meditation of several hours in order to cancel out the test."

The Rebbe said that whoever wanted to be rich should raise his hand. Only three people raised their hands. It was an auspicious time and all three men became wealthy.

WEALTHY LUBAVITCHERS

Chassidim lived with the aphorism, "that which is forbidden, is forbidden and that which is permissible is superfluous." From the fact that great Chassidim were wealthy, perhaps we can learn from this that it's not in the category of "superfluous."

The list of wealthy Lubavitchers who were also g'dolei ha'chassidim is a lengthy one: R' Binyamin



The Rebbe at a yechidus for wealthy donors

Kletzker, R' Pinchas Reizes, R' Efraim of Leipli, R' Shmuel Brin, R' Yosef Kolbo, R' Shlomo Monaszohn, R' Aharon Chazanov, R' Nechemia of Dubrovna, R' Yosef Kahanowitz, R' Aryeh Leib Posen, R' Shmuel Treinin, the Gurarys, who were close with three Rebbeim – the Rebbe Rashab, the Rebbe Rayatz, and the Rebbe MH”M – and many other wealthy Chassidim.

Some of the g’virim were “maskilim” and “ovdim,” outstanding scholars, men with big hearts and good character. They were *also* wealthy. They were devoted to the Nasi of their generation, to the Chassidic movement and to Chassidim. Their focus was on Torah and avoda, and their business concerns were peripheral.

Their daily schedule did not include running to work in the morning but studying Chassidus and

meditation, t’filla b’d’veikus, an in-depth shiur in Nigleh or *Tur Shulchan Aruch* for several hours, Mincha and Maariv, getting up for Tikkun Chatzos. What was left of the day for business?!

The great Chassidim and “cedars of Lebanon,” R' Binyamin Kletzker and R' Pinchas Reizes, son of the gaon Reb Chanoch Henich the Av Beis Din of Shklov, were brothers-in-law. Every year they traveled to the fair in Leipzig. They were both powerful intellects, tremendous geniuses, amazingly sharp and deep to the point that even the geniuses of the Misnagdim were afraid of them. Aside from that, they were also very well-to-do. They acted accordingly and were unfazed by the Misnagdim. They arranged a minyan for themselves where they davened in the Chabad manner, at length and with meditation.

One time, R' Binyamin was in

Leipzig and he went to a store for business purposes but he suddenly stood near one of the windows of one of the stores. He stood there for seven hours, engrossed in thought, without noticing what was going on around him until his brother-in-law, R' Pinchas came and put a hand on his shoulder and said, “Binyamin, what are you thinking about?”

R' Binyamin looked at him in surprise and said, “Pinchas, where were you? The Rebbe is now saying an explanation on the maamer, ‘Sh’chora Ani.’”

That took place in the summer of 5562 and the Alter Rebbe said the explanation on this maamer twenty years earlier, but as R' Binyamin recalled this maamer, even as he was on business, he forgot everything else. It seemed to him that he was standing before his master and Rebbe and hearing the maamer from him.

REBBI GAVE HONOR TO THE WEALTHY

On a number of occasions, the Rebbe referred to the Chazal, "Rebbi gave honor to the wealthy." The following is a letter written by the Rebbe to Yitzchok Ben Tzvi in 1956, where he explains it:

Some people are surprised by the statement of Chazal, "Rebbi gave honor to the wealthy." To me, it is understood and explicated based on an essential point in the Baal Shem Tov's approach that everything in the world, even the smallest of the small, is by Divine providence, especially general matters that affect many people.

Rich people, people whom Divine providence gave the means to do much good in G-d's world, surely including the appropriate soul powers to fulfill this role, a role that surpasses the role of the average person and certainly that of the poor man.

Rabbeinu HaKadosh (Rabbi Yehuda HaNasi, also known as Rebbe) who lived in a transitional time for the Jewish nation from a peaceful life – relatively speaking – to a life of decrees and persecution, had to mobilize all these powers so that the Jewish people could withstand this test and emerge whole and protected. He had the task of examining each person and trying to utilize every possible potential. Therefore, he expressed feelings of respect towards those to whom Heaven had given added capabilities, which were also certainly utilized to protect all that is holy in Israel, like all of Rabbeinu HaKadosh's activities.

Fitting with the general conduct of the world – that every Jew was given free choice, and Hashem tests him to know whether he loves Hashem, etc., and observes His mitzvos and listens to His voice, etc. – in this too, a choice is given to all the wealthy, as it says, "See, I have given before you today, life and good and etc." to fulfill, by his choice, as the verse concludes, "and choose life," or G-d forbid, the opposite.

Obviously, if this refers to those whose wealth is in gold and silver, all the more so, those wealthy with the power of influence on their surroundings both near and far.

It is also obvious that since there is a Master of this palace and there is nothing here for naught, it is essential that there be a proactive and positive utilization of that wealth, and it does not suffice at all that they just not use the wealth for bad things.

(Igros Kodesh vol. 12 p. 413-414)

The Mittler Rebbe once said about R' Pinchas Reizes, "He himself doesn't know his own wealth."

R' Binyamin Kletzker was a very

devout Chassid despite his wealth. One time, as he did his accounts, he wrote as the bottom line, "*Ein od milvado*" (there is nothing but G-d). The Rebbe told this story and said

that this was written automatically since for R' Binyamin, the bottom line of his business was in fact "*ein od milvado*."

The Rebbe Rayatz said about another wealthy man, "In the middle of his seider, the wealthy Chassid, R' Shmuel Gurary came and sat behind the door of the room where the seider was being held. My father (the Rebbe Rashab) was describing the seider as it is in Gan Eden. He explained the inyan of maror that there are five kinds of maror and what their inyan is in the Lower Gan Eden and the Upper Gan Eden and the four worlds.

When R' Shmuel left the house, his garment was wet with sweat and he said that he had never heard anything like that before."

In general, Chassidim, even the wealthy among them, were aware that their wealth wasn't theirs. When they turned a profit, it was designated to the Rebbe, so that he would have money for his needs. In the time of the Alter Rebbe there was a Chassid by the name of R' Tzadok. He dealt in selling various tools and implements, and he traveled to the estates of the nobles throughout the week and would return home for Shabbos. When he earned more than usual, he knew that when he returned home for Shabbos he would find an emissary from the Rebbe or a letter from him requesting a contribution to some cause and he would rejoice that Hashem had given him the merit to fulfill the Alter Rebbe's request.

[To be continued be"H]

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THE REBBE'S CONSOLATION IS OUR CONSOLATION

By Boruch Merkur

Tracing the Rebbe MH"m's instructions on how to perfect our Divine service in the Final Era.

EXPONENTIALLY GREATER THAN AT THE GIVING OF THE TORAH

Continuing in the address, the Rebbe expresses his gratitude to all those who pledged to found charities and institutes for Jewish education, etc., in honor of the Rebbetzin, and the Rebbe explains that this has the effect of consolation. The "true consolation," however, "will be at the time of the 'consolation for Tziyon and Yerushalayim,' which will happen in the near future, for then there will be, 'awaken and sing, you who dwell in the dust,'³⁶ and [the Rebbetzin] will be among them." This ultimate consolation, when the dead will arise and live again, will be by the hands of G-d Himself, with a manifestation of G-dliness, in the Future Era, that even surpasses the revelation of the Giving of the Torah at Mount Sinai:

"This consolation (the consolation for Tziyon and Yerushalayim) will be...through G-d Himself³⁷ – 'It is I, I (*Anochi*, *Anochi*) Who consoles you.'³⁸ And in this expression itself, '*Anochi*, *Anochi*,' 'I' is mentioned twice, indicating that it [i.e., the G-dly revelation] is even higher than at the Giving of the Torah, regarding which it says '*Anochi*'³⁹ only once.⁴⁰

"And since the increase of the Holy One Blessed Be He is **more plentiful** than the principal, to the extent that it is an incomparably greater increase...it is understood that the increase signified by the fact that '*Anochi*' is stated twice regarding the consolation of the Future Era is incomparably higher than the revelation of the Giving of the Torah, where

there is only a single mention of '*Anochi*.'"

"*Anochi*," a term that refers to the very Essence of G-d, when mentioned twice, suggests the ultimate revelation of G-dliness, incomparable to any other revelation

of G-dliness, even the revelation at Mount Sinai.

The Rebbe further develops this concept of the superiority of the consolation of the Future Era over previous instances of Divine consolation by contrasting it with the consolation granted for the destruction of the First Tablets:

"And it is understood that it also surpasses the consolation that G-d extended to Moshe Rabbeinu for the shattering of the Tablets⁴¹ – "Don't⁴² bemoan [the destruction of] the First Tablets, which were only the Ten Commandments; the Second Tablets I am giving you will include Halachos,⁴³ Midrashos,⁴⁴ and Agados,⁴⁵ as it is said,⁴⁶ '(if only God would speak and open His lips with you) and tell you mysteries of wisdom, for the wisdom is double.' The meaning of 'the wisdom is **double**' is that (not only a twofold quantity over that which was given with the First Tablets at the Giving of the Torah, but that) an exponential increase will be gained – 'Halachos, Midrashos, and Agados,' including '**mysteries** of wisdom,' an incomparably great multiple."⁴⁷

Thus, the Rebbe establishes that Divine consolation is exponentially greater than the suffering one experiences, a paradigm founded upon the suffering of Moshe Rabbeinu, the leader of his generation.

THE REBBE'S CONSOLATION IS OUR CONSOLATION

The Rebbe notes the impact of this latter point in connection with the leader of the generation. Namely,

that through Moshe Rabbeinu, the Divine consolation extends throughout time and throughout the ranks of the Jewish people:

“Through the words of consolation that G-d said to Moshe Rabbeinu, consolation is drawn also to ‘the extension of Moshe in every single generation,’⁴⁸ to the leaders of the Jewish people of each and every generation, including the leader of our generation, my honorable teacher and father in-law, the Rebbe.

“And through the leaders, also to all Jews. (In addition to the fact that ‘Every single soul of the Jewish people contains within it an aspect of Moshe Rabbeinu, peace unto him,’⁴⁹ through the leader of the Jewish people himself it is further drawn and revealed to them.⁵⁰)”

The consolation that G-d grants the Moshe Rabbeinu of our generation, the Rebbe MH”M, extends to every single person, in virtue of the leader of the generation. The leader, being the head of the Jewish body has an intrinsic connection to and affect upon every single Jew. His consolation is, therefore, something that is vitally significant and relevant to each of us. Indeed, it is the force with which we will complete our final mission and help bring about “awaken and sing, you who dwell in the dust” with the true and complete Redemption.

NOTES:

³⁶ Yeshayahu 26:19.

³⁷ See Avudraham in the *Seider HaParshiyos V’HaHaftoros* (in

the name of the Midrash).

³⁸ Yeshayahu 51:12.

³⁹ Yisro 20:2; VaEschanan 5:6.

⁴⁰ See *Likkutei Torah* Shabbos Shuva 65b-c, among others.

⁴¹ To note that “The death of the righteous is difficult before G-d as the shattering of the Tablets” (Yerushalmi Yuma 1:1; Tanchuma (Bahber) Acharei 10, mentioned in the commentary of Rashi on Eikev 10:6, elucidated in *Likkutei Sichos* Vol. 14, pg. 30 ff.)

⁴² Shmos Rabba 46:1.

⁴³ Laws.

⁴⁴ The Sages’ elucidation of Torah.

⁴⁵ Stories and parables.

⁴⁶ Iyov 11:6.

⁴⁷ We may posit that from this consolation for Moshe’s pain over **Torah** is also drawn a consolation for suffering with regard to **worldly** matters, for “He gazed into the Torah and created the world” (Zohar I 134a, end; Zohar II 161b, beg.; Zohar III 178a). Indeed, Moshe is the leader of the Jewish people for all their spiritual as well as material needs.

⁴⁸ Zohar III 273a; *Tikkunei Zohar* pg. 469, among others.

⁴⁹ *Tanya* Ch. 42, beg., etc. – see Footnote 51 in the original.

⁵⁰ See Footnote 52 in the original.



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WINDING STRAPS IN THE ARTISTS' QUARTER

By Nosson Avrohom

Translated By Michael Leib Dobry

*After receiving his pension, he pondered on how he could fulfill his promise made during the height of the battle to spread G-dliness in the world. He decided to open an art gallery in the Old City of Tzfas, which would serve as a base to connect with Jewish tourists and visitors, and put t'fillin on with them. "My main thought focused on how to get as many Jews as possible on the Artists' Lane to put on t'fillin," says Rabbi Avraham Bar-Oner in a personal and moving interview. * Part 2 of 2.*

[Continued from last week]

R. Avraham learned for several months in Hadar HaTorah, and then moved on to study in the Central

Lubavitcher Yeshiva – 770. After Tishrei, he went to learn in Yeshivas Tomchei T'mimim in Montreal, under its rosh yeshiva, Rabbi

Yitzchok HaKohen Hendel, of blessed memory, and the mashpia, Rabbi Zev Greenglass. "I felt that this was the place for me." Every few weeks, he came with his friends to 770.

It was only at the yeshiva in Montreal that Bar-Oner turned into a rank-and-file "Tamim" in every sense of the word. He had already developed by then a great love for T'fillin Campaign activities. Even in the freezing cold and snow during the winter months, he went out to try and put t'fillin on those few Jews who still went out of their homes in the frigid weather. Everyone in the yeshiva knew that the bachur from Eretz Yisroel is crazy about the T'fillin Campaign, and no one can stop him.

During his period of learning in Montreal until his wedding and return to Eretz Yisroel, Rabbi Bar-Oner notes unique events that set the course for his life.

"The matter was connected with my marriage to my future wife. I was twice privileged to go in for 'yechidus' with the Rebbe Melech HaMoshiach. The first 'yechidus' was on my birthday during my second year in 770. I wrote my name and my mother's name on a slip of paper, and the Rebbe blessed me that I should be a 'chassid, yira Shamayim, and lamdan.' After Tishrei 5739, I went in for 'yechidus' a second time. At the time, I hadn't decided what I would do, as Rabbi Itche Gansbourg, of blessed memory, had suggested a shidduch for me with Ita Yehudit Cohen, daughter of R. Binyomin Cohen from Kfar Chabad. He told me that she was planning on coming to 770 for Tishrei. I submitted a letter to the Rebbe and asked whether I should consider the suggestion. No answer came and for a variety of reasons, neither did she.

"I was debating whether to go back to Eretz Yisroel regarding this

shidduch or to wait for other proposed matches in New York. I went in for ‘yechidus’ at two in the morning. The Rebbe put on his glasses, looked at my written note for a few moments, and then said to my great surprise, **‘The shidduch should be at a good and auspicious hour’** – a bracha to a chassan and kalla... With that, the yechidus ended, and I went out totally excited.

“Naturally, I immediately made reservations for my return flight, and less than two months later, we were married in ‘a good and auspicious hour.’”

A few months after his wedding, Rabbi Bar-Oner and his new wife arrived in Tzfas, where they established their home in the Chabad community that had just begun to develop in the city. During his first

year there, he learned in the Tzemach Tzedek Kollel, run by the Rebbe MH”M’s head emissary in Tzfas, Rabbi Aryeh Leib Kaplan, of blessed memory. R. Avraham became most fond of Rabbi Kaplan, who offered him a position as his personal secretary, working in the administration of the city’s educational institutions and other overall matters of shlichus that he received from the Rebbe.

“I told Rabbi Kaplan that I was pleased by the trust he is placing in me, but I must receive the Rebbe’s consent in order to accept the offer. The answer was delayed in arriving. On the day that Rabbi Kaplan told me that he would look for another candidate because he couldn’t continue running things without a secretary, the long-awaited answer came: **“Consult with friends**

possessing insight. I will mention it at the Tziyon.” The ‘friend’ with whom I consulted was the rav of Kiryat Chabad, Rabbi Levi Bistritzky, of blessed memory, who suggested that I accept the position, and I served for many years as Rabbi Kaplan’s secretary. Besides my involvement in logistical matters, my job also included daily contact with the Rebbe’s secretariat. People would often write to the Rebbe and wanted to send their letter via fax, a rarity in those days, yet we had one in the office.”

Five years after Rabbi Kaplan’s tragic passing in an automobile accident in Russia, Rabbi Bar-Oner continued to serve as a secretary in the Kiryat Chabad community offices until he became eligible for his pension.

Someone like Avraham Bar-



Receiving “kos shel bracha” from the Rebbe MH”M

“THE LIFE OF THE T’FILLIN DONNER”

A few years ago, Mr. **Yirmi Brand**, reporter for a popular website, was introduced to Rabbi Bar-Oner, and under the title “The Life of the T’fillin Donner,” he told the unique story of Rabbi Bar-Oner from his birth on a kibbutz until his involvement in putting t’fillin on people. During the article, he asked a series of questions, and it’s hard not to be moved from reading the impressive answers:

Why did you specifically choose the mitzva of putting on t’fillin to bring Jews closer to religion?

When I became a baal t’shuva and began to learn Torah, I saw that the mitzva of t’fillin is a very simple one to fulfill with another, and it doesn’t require much explanation or special activity. On the other hand, putting on t’fillin is a very important mitzva. If a Jew merely puts on t’fillin, it’s as if he fulfilled the whole Torah, and this testifies to the importance of this mitzva. Torah asks the question: What is greater – Torah study or action? The Sages came to the conclusion that Torah study is greater as it leads to action, and we learn from this that action is in fact the main thing. We learn many halachos in Torah, but the main thing is action.

On an average day, how many people do you put t’fillin on?

It depends. When there are fewer tourists and it’s a quiet season like now, then it’s more difficult. Today, I put on t’fillin with eleven people. In the summer, when it’s full of tourists here, I can put on dozens in one day. On Wednesday, I go to the marketplace here in Tzfas, where it’s always full, and I have even greater success.

How do you decide whether to ask someone to put on t’fillin? How do you choose whom to ask?

In general, if people come into the store and they want to buy something, I ask them. If they hesitate, I tell them that I’ll give them a discount or even give them something from the shop as a gift if they’ll put on t’fillin. Most respond positively. Sometimes, girls come in as part of a tour group, and they don’t have any money to buy a piece of jewelry that they would really like. I then proceed to make a deal with them:

If they bring me a few young men from the group to put on t’fillin, I’ll let them choose some jewelry from the shop. When you do something for a long time, you develop all types of approaches.

What is more important to you – selling in the store or getting people to put on t’fillin?

It can be said that putting on t’fillin is more important to me. I have a family, and thank G-d, I’m settled financially. I worked for many years, I have received my pension, and material matters have no importance to me. The main purpose of this store is for the t’fillin, and less for making a living.

How stubborn do you get when you ask people to put on t’fillin? If someone refuses or hesitates, what do you do?

There are those who refuse, and so I try to engage them in conversation, ask them where they’re from, and we chat a little and I get back to my original request. This usually works after talking for a while.

What do you feel when you put t’fillin on someone secular who never fulfilled the mitzva before?

When a Jew puts on t’fillin for the first time, this makes me happier than when I put t’fillin on someone observant who knows about the mitzva and fulfills it on a daily basis. This is a great source of satisfaction. I

feel that if I bring another Jew to put on t’fillin, I’ve done something for the Jewish People.

How much influence do you think your activities have?

I don’t know what the influence is. I meet and put t’fillin on many people. For example, there are two young men who supply merchandise to my store, and every week when they come, we put on t’fillin together. When they came last week, only one of them put on t’fillin with me. The other one said that he had bought himself a pair of t’fillin and puts them on every morning. Over a period of several months, he had put on t’fillin with my help once a week, until he decided not to rely upon me any longer and he began to do the mitzva by himself every day. That is the objective.

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importance to me.
The main purpose
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Oner is not the type to rest on his laurels. One day after receiving his pension, he thought to himself how it would be possible for him now, after he had finished his working years, to complete the second part of the promise he made to G-d during the Yom Kippur War, and spread G-dliness throughout the world. Around this time, he was given an opportunity to open an art gallery in Tzfas' Old City, which would serve as a base to connect with Jewish tourists and visitors, and put t'fillin on with them.

"It's been four years since the gallery was opened near the Rabbi Yosef Caro Synagogue. I don't get wealthy from the gallery; I don't even make a living from it. I live off my pension, and my main thought focused on how to get as many Jews as possible on the Artists' Lane to

put on t'fillin. Recently, many young Jews from all over the world have come to Tzfas as part of the Project Discovery program, and a sizable portion of them respond to my suggestion and put on t'fillin – many of them for the very first time. Every few days, I find myself celebrating a bar-mitzva for someone who was putting on t'fillin for the first time in his life, and there can be no greater satisfaction than removing a Jew from the judgment of "a head (*karkafta*) that does not don t'fillin." During the first year of the gallery, I had already purchased a digital camera to document every instance of someone putting on t'fillin, so I could know at the end of the day how many had put on and to enable me to make a proper accounting at the end of each year."

Can you tell us about some of

the exciting moments you experienced during your activities?

"I experienced many exciting moments, starting with the elderly Jew who shed tears when he recalled his father's house, up to a typical young American who had previously never heard of t'fillin. In any event, I'll tell you about two incidents that especially moved me.

"A vacationing Jewish couple from Moscow came into my gallery one day. When I approached the man and asked him if he would like to put on t'fillin, he admitted that he had never done so before. Naturally, I jumped at the opportunity and handed him a 'Shma Yisroel' card in Russian. He happily agreed to my request, and I helped him to put on t'fillin for the first time in his life.

"This Jew and his wife standing nearby and watching him were



Putting on t'fillin with soldiers during the Second Lebanon War

When she heard that I wanted to put on t'fillin with them, she decided right then to turn the t'fillin stand into part of the tour's spiritual experience, and convinced everyone to put on t'fillin. It was the first time for all of them...

deeply moved. Tears welled in their eyes. This was an occasion that I will never forget as long as I live. The big surprise was when he removed the t'fillin, he asked me who was the figure in the picture that adorned the entrance to the gallery. When I told him that this is the Lubavitcher Rebbe, he told me with great nostalgia that when he was a boy, his mother told him that his family is related to the family of the great Jewish spiritual leader living in Brooklyn, known as the Lubavitcher Rebbe. Now it was my turn to be deeply moved. We were photographed together, as per my

longstanding custom, and I gave him my personal calling card. I gave information on how to contact the shluchim in Moscow, with whom he is in contact to this very day.

"The second moving story just recently took place. A group of about twenty boys from Project Discovery, visiting Eretz Yisroel from various locations throughout the United States, passed by my gallery. I approached one of the students and suggested that he put on t'fillin. Suddenly, the guide came to me and asked what I wanted from them. When she heard that I wanted to put on t'fillin with them, she decided right then to turn the t'fillin stand into part of the tour's spiritual experience, and convinced everyone to put on t'fillin. **It was the first time for all of them.** It turned out that this tour guide had emigrated to the United States from Iran. When I offered to give her a Judaica item as an expression of appreciation, she said that wouldn't be necessary. She explained how the Rebbe had a place of honor and appreciation in her family, after they had been privileged to see so many miracles that occurred due to his brachos. She personally remembers the Rebbe from her childhood years, when her father took her to 770, and the Rebbe's face has accompanied her throughout her life..."

At the conclusion of the interview, when we asked Rabbi Bar-Oner regarding his goals and aspirations, he presented us with one from a galus perspective and another from a Geula perspective. If *ch"v* the galus

continues, he will strive to put t'fillin each year on more people than the year before. His Geula'dike aspiration is that his activities one day will tip the scales and bring G-dly salvation to him and the entire Jewish People with the revelation of the Rebbe, Melech HaMoshiach. When Rabbi Bar-Oner stated his Geula'dike aspiration, his facial expression turned a bit serious. "Haven't we waited enough already?" he asked me, and I could only nod my head in agreement.

I would like to conclude with the last few lines from the article written by the reporter from the "Scoop" website, who met Rabbi Bar-Oner during his tour of Tzfas' Old City and decided to examine his life and his activities:

"Avraham Bar-Oner forces nothing upon anyone, rather with the help of a lot of modesty, charm, and openness, he give Jews an opportunity to feel – even if it's just once – the spiritual experience that comes from putting on t'fillin. But Bar-Oner's real success is the personal communication he forges within Israel's factional society. It stands to reason that many people who used up five minutes of their time in the fulfillment of a religious commandment with Bar-Oner did not afterwards come closer to Judaism in their everyday life, but they did become familiar in a personal way with a pleasant and wise person, who is also a chareidi, and this itself constitutes *coming closer*."

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THE OHR HA'CHAIM AND THE OHR HA'GEULA

By Benny Simcha

*15 Tammuz marks the passing of Rabbi Chaim ben Attar, known as the holy Ohr HaChaim. * The Baal Shem Tov said that the Ohr HaChaim learned Torah directly from Hashem and everything he said was said with ruach ha'kodesh. * The Rebbe at a farbrengen in 5745 said, "The connection between him and the Baal Shem Tov is known ... they were the nefesh of Moshiach and the ruach of Moshiach, to the point that if they had met, they would have brought the Geula. That is why Heaven prevented their meeting, for the time wasn't ripe for the Geula." * A compilation in honor of the Ohr HaChaim's yartzeit from R' Chaim Sasson's book Ohr HaGeula.*

A TZADDIK FROM THE WEST

The Baal Shem Tov told his disciples: Every night when my soul rises to the Heavenly Academy, I go up earlier than all the tzaddikim of our generation except for one tzaddik in the west. He always precedes me and his name is Rabbi Chaim ben Attar, author of the *Ohr HaChaim* ... for the Ohr HaChaim is faster than me. Whatever worlds I rise up to, they tell me that the tzaddik, the holy Ohr HaChaim has just left.

(Likkutei Maasiyos 5669:2 and Segulos Moshe)

MOSHIACH BEN YOSEF

On the day that the Ohr HaChaim entered Yerushalayim, the Baal Shem Tov said: Today Moshiach ben Yosef entered Yerushalayim.

They investigated and discovered that on that day, the Ohr HaChaim had entered Yerushalayim.

(Malchei Rabbanan os 8, p. 35)

A SHLICHUS FROM THE BAAL SHEM TOV TO THE OHR HA'CHAIM

After the Baal Shem Tov received

the Chumashim with the commentary of the Ohr HaChaim, he rejoiced and spoke of the greatness of the soul of the holy Ohr HaChaim. Then he sent his brother-in-law, R' Avrohom Gershon of Kitov, to Yerushalayim in order for him to enter the yeshiva of the Ohr HaChaim.

The Baal Shem Tov told his brother-in-law that the rav had two yeshivos, one for the study of Nigleh (Gemara, Rashi and Tosafos) and the other for Nistar, where the rav

***You once told me
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taught Kabbala. The Baal Shem Tov warned his brother-in-law to make sure to also join the yeshiva of Kabbala and not to disclose who he was until the rav realized on his own.

When R' Gershon Kitover arrived at the Ohr HaChaim's beis midrash (where they learned Nigleh), the talmidim did not let him sit down and hear Torah without permission from the rav. R' Gershon went to the rav's house to ask permission. The Ohr HaChaim asked him where he was from, looking him over from head to toe, and asked whether he

was learned in Mikra and Mishna, and only then, allowed him to enter the beis midrash where they learned Nigleh. He learned there for a week.

Then R' Gershon inquired about the yeshiva for Nistar and this was surprising to the talmidim since it was located in a cave and some of them didn't even know about it.

When R' Gershon saw he wasn't getting anywhere with them, he went directly to the Ohr HaChaim and asked him for permission to learn in the yeshiva for the study of Nistar. The Ohr HaChaim asked him: Who told you about it?

R' Gershon said: Rabbi Yisroel Baal Shem told me.

The Ohr HaChaim said: I don't know him.

When he looked at R' Gershon again and saw that he was fit to study Kabbala, he said: Today the guard of the beis midrash will lead you to the yeshiva. That is how he came to learn there, but only for three days. The guard did not allow him to enter anymore, saying that that is what the rav ordered because he had not actually served a Torah scholar.

The custom of the Ohr HaChaim was that he would change all his clothes each time he went to relieve himself, but for passing water, he would change only his turban and shoes. R' Gershon waited in the home of the Ohr HaChaim until such time as he would see him changing his turban, at which point he took his shoes and handed them to him. The Ohr HaChaim accepted them silently.

When R' Gershon returned to the yeshiva, the guard let him enter. However, after a few days he once again did not allow him to enter. He did not give a reason why.

R' Gershon went to the Ohr HaChaim, who told him: I am angry at you for not telling me, when I asked you, who your master is and you said "Baal Shem." Why didn't

you say "Baal Shem Tov"? If you had said the Baal Shem Tov is your master, I would have treated you with great respect. I was in great danger today because I had a Torah scholar do something menial for me. If not for the Baal Shem Tov standing in the breach to pray for me, I would have been punished. I know the Baal Shem Tov to have exacting vision in the Supernal Worlds. You have no further need for the yeshiva since the Baal Shem Tov is your master.

(Segulos Moshe)

IN PRAISE OF THE OHR HA'CHAIM

R' Gershon of Kitov sent a letter to the Baal Shem Tov about the Ohr HaChaim and his greatness. There are several versions of the letter, from which we took a selection of praises demonstrating his greatness and holiness.

My master and teacher! It is known to my master regarding this rav [the Ohr HaChaim], that there is no end to his wisdom and piety and no man can stand near his yeshiva, for a fire surrounds it and his service is done in modesty and this world is like nothing to him. What I know of his holiness is one thing – that after passing water alone, he immerses himself twelve times.

*(Mekor Chaim p. 27, who heard it from
R' Machluf ben Simchon in Yaffo)*

A SPARK OF MOSHIACH

You once told me that you saw in a vision that a wise man came to Yerushalayim from a land in the west and he is a spark of Moshiach – it is just that he doesn't know it. He is a great sage in Nigleh and Nistar and a man of tears... I have been told wondrous things about him. His name is Rabbi Chaim ben Attar.

He was a great sage, sharp, proficient in Nigleh and Nistar and compared to him all the sages of

Israel are like a monkey before a man. They said incredible things about him, and he came to Yerushalayim with some disciples and great sages as a group. He was very holy and saintly. Due to our many sins, he did not live long in Yerushalayim, just one year, and then he passed away.

(Seifer Toldos Ohr HaChaim)

THE BAAL SHEM TOV AND OHR HA'CHAIM IN THE CHAMBER OF MOSHIACH

It is brought in the name of holy rabbi of Kobrin that when R' Avrohom Gershon Kitover traveled to Eretz Yisroel, the Baal Shem Tov told him to go to the Ohr HaChaim. He told him that if the Ohr HaChaim did not recognize his greatness, he should give him regards from him [the Baal Shem Tov] who saw him in the Chamber of Moshiach, sitting on the throne of Moshiach and looking into the book, Ohr HaChaim.

When R' Gershon arrived in Eretz Yisroel and went to the Ohr HaChaim's yeshiva, he asked the Ohr HaChaim: Why are you learning with people who are unfit?

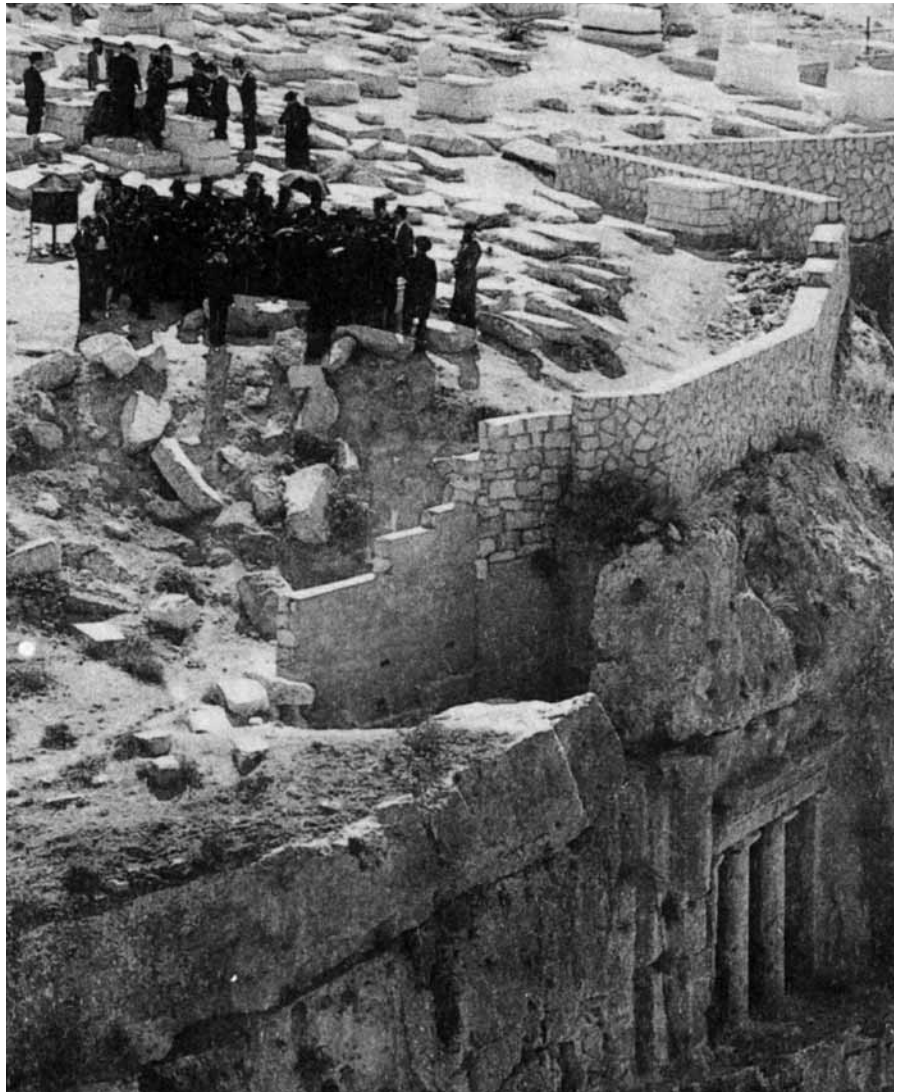
In another version, I heard that he said: with people who have lowly souls.

The Ohr HaChaim said: Where are you from?

R' Gershon said: From Poland.

The Ohr HaChaim said: Go now and come tomorrow. The next day, the Ohr HaChaim told him: I saw your master [the Baal Shem Tov] and he is a great sage (and he nodded his head repeatedly when he said the word "great" to mean – very great).

R' Gershon told the Ohr HaChaim what the Baal Shem Tov told him. The Ohr HaChaim said: I do not know what favor he did for me by appearing to me.



Praying at the gravesite of the Ohr HaChaim above Yad Avshalom

(Kisvei R' Yoshe of Brisk)

It is also brought that R' Gershon Kitover told the Ohr HaChaim about his brother-in-law, the Baal Shem Tov, and the Ohr HaChaim replied: I know him and Yisroel is his name.

(Zichron Tov of Neshchiz)

THE MEETING TO BRING MOSHIACH

The Baal Shem Tov wanted to see the Ohr HaChaim, "after it was revealed to him that if they met, they would be able to bring the Geula." So he sent his brother-in-law, R' Gershon of Kitov, to ask the Ohr

HaChaim whether the Baal Shem Tov could travel to Yerushalayim in order to meet him.

The Ohr HaChaim replied that the Baal Shem Tov should write him as to whether, when he sees the image of the Ohr HaChaim in the Supernal Worlds, he sees all his limbs and face, or not. The Baal Shem Tov responded that he does not see his heels. The Ohr HaChaim said the Baal Shem Tov shouldn't bother since he would be wasting his time.

The Baal Shem Tov did not receive this letter and was moser nefesh to travel, although from

Heaven he was told not to go. He went in the winter.

The Baal Shem Tov arrived in Istanbul, Turkey, where he prayed at the grave of Rabbi Naftali the *Smichas Chachamim*, who also wanted to go to Yerushalayim 24 years earlier, and died on the way, in Istanbul.

At night, R' Naftali came to the Baal Shem Tov in a dream and told him that if he did not return home immediately, he would also die in a foreign land and would not see Yerushalayim.

He was in Istanbul for Pesach and he did wonders there until the Sultan heard about it and he had to flee by ship. He was told from Heaven to return, but he did not want to. All his spiritual attainments were taken from him, even his Torah and t'filla, so that he did not know how to say "*baruch*" from a siddur since he did not know the letters. He did not care but said: I will go as an ignoramus to the tzaddik, the Ohr HaChaim, to the Holy Land.

He accepted it all until the ship broke and his daughter Odel was drowning and she cried: Merciful father, where are you that you don't see my plight?

In his great pain and sorrow, all his spiritual levels and holiness departed from him. The Satan came to him and said what he said, and when the Baal Shem Tov saw what danger he was in and that his soul was in danger, he said Shma Yisroel, etc., Master of the world, I am returning home.

His teacher, Achiya HaShiloni the Prophet, came to him and showed him where he was and instantly returned him to Istanbul, from where he went home.

(G'yuras Ari and Nesiv Mitzvosecha)

THE BAAL SHEM TOV IS AWARE OF THE PASSING OF THE OHR HA'CHAIM

According to tradition, the Baal

Shem Tov knew from afar of the passing of the holy Ohr HaChaim. On Shabbos Parshas Pinchas, the Baal Shem Tov in Mezhibozh washed his hands for the third meal, groaned and then said "HaMotzi," cut the challa, ate a k'zayis and announced, "the western light was extinguished."

Those present had no idea who he was referring to. On motzoei Shabbos the Baal Shem Tov explained that "in one of the lands of the west lived a tzaddik, foundation



The stone that marks the Ohr HaChaim's grave. Tradition says that prayers uttered there do not return empty handed.

of the world, who illuminated the world with his holiness, and he was called to the Yeshiva On High."

Later they found out that Rabbi Chaim ben Attar had passed away at that time.

His disciples asked him how he knew of the passing of the Ohr HaChaim. The Baal Shem Tov said that there is a *kavana* (spiritual intent) when ritually washing the hands that is revealed to only one person in a generation.

I always prayed that Heaven

should reveal this to me and I was unsuccessful for they told me that it is not possible since it was already revealed to the Ohr HaChaim. This secret is given to only one in a generation. When I washed my hands for the third meal, they suddenly revealed it to me and so I knew that the Ohr HaChaim had passed away.

(G'yuras Ari)

The Baal Shem Tov said that his knowledge of the passing of the Ohr HaChaim in Eretz Yisroel was not ruach ha'kodesh. "It is not at all a matter of ruach ha'kodesh; just natural vision from the light of the Six Days of Creation which was created to serve the creations, except that someone who ruins his eyes becomes shortsighted.

(Piskei Teshuva)

WHAT THE REBBE SAID ABOUT THE OHR HA'CHAIM

At one of the farbrengens the Rebbe related:

I heard from the Rebbe, my father-in-law, that someone asked the Rebbe Maharash about the issue of "protecting the bris" and the Rebbe Maharash told him that the inyan of shmira was like that of the Ohr HaChaim. One time, he was traveling with a caravan in the desert and when Shabbos came they did not want to wait for him and they left him there alone.

A lion came and the Ohr HaChaim showed him his circumcision. Not only did the lion not harm him, it protected him from all the wild animals. After Shabbos, the Ohr HaChaim rode the lion until he caught up with the caravan.

The explanation is based on a statement of the Sages (Shabbos 151a), "A wild animal has no power over man unless he appears to it as an animal." Thus, when the lion saw the bris/circumcision – bris meaning hiskashrus, and in it the

G-dly image is more apparent, which is the true aspect of man – it had no power over him. On the contrary, it is only there to serve him.

(Toras Menachem Hisvaaduyos 5710, vol. 1, p. 110)

“...the holy Ohr HaChaim ... whose yahrtzeit is 15 Tammuz, close to the Yemei HaGeula. It is known the connection between him and the Baal Shem Tov (founder of Toras HaChassidus, and the Baal HaGeula [the Rebbe Rayatz] his successor) – that they were the nefesh of Moshiach and the ruach of Moshiach, to the point that if they met face to face, they would have brought the Geula. From Heaven, however, their meeting was prevented, since in those days it wasn’t the time for the Geula.”

(Toras Menachem Hisvaaduyos 5745, vol. 4, p. 2551)

The Ohr HaChaim’s commentary is one of the unique commentaries which, by hashgacha pratit, is printed (in many editions) along with the Chumash, like Rashi’s commentary. His commentary pertains to the literal meaning of the text more than other commentaries that are printed on their own, like the commentary of the Arizal on the Torah.

(Toras Menachem Hisvaaduyos 5717 vol. 3, p. 335)

The Rebbe Rayatz once related in the name of his father, the Rebbe Rashab, that there was a holy Jew by the name of R’ Chaim ben Attar (whose yartzeit is on the 15th of Tammuz) who only had daughters. He learned Torah with them and then wrote what he learned with

them. That is how he wrote his commentary *Ohr HaChaim*, which is called “HaKadosh,” a term reserved for only a few sefarim.

(Toras Menachem Hisvaaduyos 5717 vol. 3, p. 177)

MOSHIACH HASHEM – HIS NAME IS CHAIM

In his commentary to Parshas R’ei on the verse, “if there will be a pauper among you in one of your gates,” R’ Chaim ben Attar writes that this is speaking about “the King of Israel, our anointed one ... Moshiach Hashem, whose name is Chaim.”

A printer in Russia whose name was Asher, couldn’t make his peace with this [that R’ Chaim ben Attar was saying that he is Moshiach] and he deleted the last two words, “*shmo Chaim*” (whose name is Chaim)."

The tzaddik, Rabbi Pinchas of Koretz, found out about this, and he called in the printer and asked him why he had deleted it. The man answered: I knew that he was referring to himself, namely that he is Moshiach, so I deleted it.

R’ Pinchas did not say anything. He took a Chumash (of that printer) and turned to Parshas Naso, to the section about the Sota. On the verse, “and the woman says amen, amen,” Rashi says, “Amen – whether from this man. Amen – whether from another man.” At just this spot, he found a terrible typo. In the word “another,” the printer had used the letter “shin” instead of a “Ches” so that instead of the word

“Acher” it spelled his name, Asher. The tzaddik looked at him and said: See what you have written.

It was no coincidence that in the Chumash that you printed, a mistake like this is to be found which bears your name in the section of the wayward woman. It is a sign from Above that your deeds are improper and you have committed the sin written about here [the grievous sin of adultery].

The printer was horrified to be found out by the tzaddik. Some time later, his deeds were discovered and he was expelled from the city in shame.

R’ Pinchas said about this: “he stretched out his hand against those who were at peace with him” – by this impudent printer tampering with this holy book and offending the honor of the righteous who are “at peace with Him,” he “desecrated his own bris/covenant” – that his shame was disclosed, that he violated his covenant with the terrible sin of adultery.

In the *Beis Aharon* of Rabbi Aharon of Karlin it says, “Therefore, even the perfect tzaddik, author of the Ohr HaChaim said that his name is “Chaim,” as we said, for he rectified himself completely.

In the *S’gulas Moshe* he writes that he heard from a certain tzaddik that “Chaim” is an acronym for the four names of our Righteous Redeemer: **Chanina** [Chizkiyahu], **Yinon**, **Hashem** [Hashem’s four letter name which begins with a **Yud**], **Moshiach** or **Menachem**.

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EACH OF US MUST CONTRIBUTE TOWARDS BRINGING THE GEULA

By Rabbi Mutty Gal, Shliach, Ramat Gan

I think that above all else, what won me over was the Rebbe's faith. His faith in every Jew – that he belongs. The Rebbe reveals the infinite power within every Jew and endows him with the spiritual ability to deal with daily difficulties, with tests and challenges, and enables him to be a partner in the bringing of the Geula. * A speech delivered to tens of thousands at the Yud-Alef Nissan event in the Ramat Gan Stadium.

SPIRITUAL DIAMOND

We are gathered here from all over the country and from all branches of religious Jewry, in order to celebrate the birthday of the Nasi HaDor, the Lubavitcher Rebbe MH"M, and this year it is happening in my place of shlichus. I would like to take this opportunity to share my

personal connection with the Rebbe with you, a connection that began back in the 70's, when many of the people present here were not yet born.

It was a summer evening in New York and I was in Chabad headquarters, located in 770 Eastern Parkway in Brooklyn. Those were

the days after the Yom Kippur War, and like many people my age, I left Israel to relax, to clear my head from the horrors of war. I had long hair down to my shoulders, as the hippies wore it back then. Despite my appearance, my neshama was illuminated within me and I went in to daven Maariv, a t'filla where I saw the Lubavitcher Rebbe for the first time.

I will not try and describe my thoughts and feelings in those exalted moments. I will just say that the deep and pure shock that I experienced led me, innocently, to going to the secretaries afterwards in order to hear a bit more about who this Rebbe is.

In the office, I saw dozens of sacks of mail. I was amazed and I began to count them and counted nearly sixty sacks!

"What are these sacks of mail?" I asked the secretary. He told me that they were full of letters for the Rebbe that came from all over the world and from all kinds of people, Jews and non-Jews. People poured out their hearts to the Rebbe and

asked for blessings, advice, and encouragement on matters that ranged from the most sublime to the most mundane. They were written by the simplest people and by leaders and great rabbis.

When I asked who opened all those letters, Rabbi Groner said that the Rebbe opened every letter addressed to him. That night another secretary told me that a few years earlier the secretaries wanted to make the Rebbe's work easier and they had bought a machine that opened envelopes. They left it in the Rebbe's room.

"About an hour later," said the secretary, "the Rebbe's answer was received along with the gift. The Rebbe said that the letters that Jews send to him are sealed with tears, and his heart does not allow him to let a machine open them."

It was then that I saw the tremendous love the Rebbe has for every single Jew. This is not a general love or even simple dedication to the point of mesirus nefesh for the Jewish people, but personal concern, honest, fatherly,

for every detail. I saw then, as a Jew who did not dedicate undo attention to spirituality, that the Rebbe – as the Rosh B'nei Yisroel – dealt with every neshama, sensitively, delicately, just as one would with a precious gem.

FROM RELIGIOUS DEFENSIVENESS TO A GEULA OFFENSIVE

On the other hand, we need to remind ourselves of the revolution wrought by the Rebbe upon the worldview of the various religious sectors of the Jewish world. We, those "first" baalei t'shuva, thirty-something years ago, grew up with the State, a State that rose up on the ruins of the spiritual Holocaust that resulted from the Nazi Holocaust.

We grew up in a bubble in which we believed that we would construct the new image of a Jew – not another chareidi Jew, bent over, humble, a dark image from the Middle Ages, which stood for walking like sheep to the slaughter. That was the mantra that those who

shaped the youth's thinking at that time repeated, and it became the attitude of those children as they grew up.

We will be a National Jew, with a new national ethos. The exile figures will teach us what *not* to look like, what to stay away from and whom to belittle and blame. No wonder then that the religious public at that time, which was still licking its wounds, physical and spiritual, holed up in their communities and did its best to strengthen themselves.

The chareidi leaders looked out solely for their communities' spiritual needs. They kept their distance from the irreligious in order to avoid the mockery and the destructive heretical influences there.

There I was in Crown Heights, in the Rebbe's beis midrash, and I noticed an amazing thing. The Rebbe, with his ascent to the Chabad leadership in 1951, when I was born, took the globe and changed its course. No more the weak and sniveling Jew, no more a Jew who tried to remember on the one hand, while seeking to overcome the traumas of the horrors of the Holocaust, but a strong Jew, a believer.

The Rebbe changed the religious defensive posture to a Jewish offensive. As the Rebbe put it, "A Jew is the baal ha'bayis of the world!" The Rebbe developed in us the awareness that we are no longer in a generation of declining Judaism but we are at the highest point in all of history, the "seventh generation," in which every Jew has a share in bringing the world to the realization of its purpose – Moshiach!

I looked at the Rebbe in amazement as he delivered these fiery sichos at farbrengens. In the Rebbe I saw a nice man, a holy Jew with rare power. However, when they translated what the Rebbe had said in Yiddish, I realized that he was demanding of all those present,



Rabbi Muttty Gal speaking at the Kinus

including me, and I didn't look like a Chassid yet, "to conquer the world." I realized that the Rebbe had a vision and he was trying to get us to join him in his view of the world, in which every detail, big and small, is in inseparable part of the Geula process.

I knew that the Rebbe was not only talking to Chabad Chassidim; he was speaking to every Jew, man and woman, wherever they are, as he addressed them in the letters he wrote before holidays. He made it clear that he was addressing everybody. If we thought that the Rebbe sufficed by just caring for everyone, it turned out that he was demanding of every one of us to be his emissary and a partner in the efforts of the Jewish people over the ages to bring about the Geula, drawing down the Sh'china to this physical world!

When I heard this from the Rebbe, not only was I captivated but I left the world of movies as per the Rebbe's instructions and decided to board the train leading to Geula. If I thought that my impressions of the Rebbe and what he said were the highlight of my experience, my yechidus with the Rebbe showed me what the Rebbe is.

I entered the Rebbe's room with my long hair and estranged appearance, and the Rebbe told me clear and prophetic things that have been unfolding till this very day. Because he doesn't see the externals at all, the Rebbe told me, "spread Judaism, especially Chassidus."

TECHNOLOGY – MOSHIACH'S DONKEY

The Rebbe's message took on global proportions, as the Rebbe saw everything taking place in the world as part of the Geula process. Nations convened in his city, New York, and Russia and the United States declared that they would reduce budgets for acquiring

weapons and use the money instead for the good of the people, for their economy, and education. The Rebbe saw this as the beginning of the fulfillment of the prophecy, "and they will grind their swords into plowshares." From this one incident, the Rebbe proved in a sicha devoted to this topic that the world is marching towards Geula.

Many others saw technological advancements, high-tech, satellites, and computers as destructive forces while the Rebbe looked at them with a Geula-perspective and said that since everything Hashem created was created only for His honor, we must use all these advancements to further the cause – to bring the Geula.

Not only did the Rebbe not see this as a contradiction to Judaism and the Geula process, he saw it as the complete opposite. He harnessed them as a chariot to G-dliness, like the donkey that Moshiach rides on.

Baruch Hashem, our accelerated pace towards Moshiach has brought this way of thinking to all sectors who now also enthusiastically promote the Geula, kiruv, and using all forms of technology for Hashem's honor.

I think that above all else, what won me over was the Rebbe's faith. His faith in every Jew – that he belongs. The Rebbe reveals the infinite power within every Jew and endows him with the spiritual ability to deal with daily difficulties, with tests and challenges, and enables him to be a partner in the bringing of the Geula.

The Rebbe looks at every good thing a Jew does, whether action, speech or even positive thoughts, as possibly being that which tips the scales and brings the Geula. The Rebbe quoted the Rambam often where he says that a person must see himself and the entire world as in balance. If he does one good deed, he tips the scale and provides himself and the world with salvation.

We need to adopt this view and keep our focus on it. Every one of us is responsible and has the ability to bring the Geula. We must constantly tell ourselves: I can and must bring the Geula!

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G-D'S REPRESENTATIVE TO RECTIFY THE WORLD

For any Rebbe, such tremendous activities are certainly amazing and outstanding, by any measure. However, the Rebbe Melech HaMoshiach, who knows his place

from where he looks at the world that was created by Hashem in order “to rectify the **world** with the kingdom of G-d,” the behavior of one community or even all of Jewry still does not fulfill the purpose for which Hashem created the world, the world to which the Rebbe was sent as representative and shliach of Hashem in order to rectify and transform into a world of justice, righteousness, fairness, and then to bring down the Beis HaMikdash, regarding which it says, “for My house, a house of prayer, will be called by **all the nations**.”

I stood facing the Rebbe as the Rebbe initiated the Moment of Silence. In those days, violence was on the rise in schools and in the world. Numerous leaders and educators spoke endlessly about the need to fix the situation. People sought the political, socio-economic, and even the ecological reasons that led to the situation. The Rebbe though, bluntly said that the problem was the lack of thought given to the existence of the Creator who sustains and runs the world. The solution, for the gentile too, said the Rebbe, is to begin the day by thinking about the existence of the Creator of the world.

The Rebbe stated that although there are various religious beliefs, what they have in common is the existence of a G-d and contemplating His existence and greatness, which definitely has an impact on the course of the day.

Although America champions the

separation of Church and State, the Rebbe’s suggestion was accepted by some states and they have adopted the “Moment of Silence” in public schools. Thus, the Rebbe became someone with a significant educational impact on the world.

The Rebbe became an influential figure whom many consulted with, including many non-Jews, and this ultimately affected humanity as a whole for the good, preparing the world for Geula.

A PROPHECY COMING TRUE BEFORE OUR EYES

In conclusion, I’d like to share with you a highlight of my relationship with the Rebbe. While editing a documentary on life behind the Iron Curtain, which I produced, I went to the Rebbe. In 770 I met Professor Branover, who contributed a great deal of his knowledge and experience as a citizen of the Soviet Union and as a religious Jew.

Prof. Branover amazed me as he told me that a few years before the fall of the communist regime, which collapsed without a shot being fired and without any bloodshed, a Geula phenomenon in itself, the Rebbe asked him why they weren’t preparing homes for the thousands of Jews who would be leaving the Soviet Union.

In those days, when the Rebbe asked this, it was absolutely outrageous, but a few years later it became apparent that the Rebbe was

a prophet who saw what we cannot even dream about.

As all the Rebbe’s prophecies are realized one by one, I know and believe and **experience and see** that the Rebbe’s main message, “Prepare for the coming of Moshiach,” “Behold, Moshiach is coming,” and the fact that Moshiach is here and active is clear as day to me and is taking place before our eyes. Maybe not in the way we expected, but without a doubt, everyone here has the great merit of being a shliach and part of the tremendous experience orchestrated by a leader who is head and shoulders above anyone else. A leader who deserves to be called Melech HaMoshiach, since he is the one who is transforming the world, as it says, “I will transform the nations for all to call in the name of G-d,” and to bring it to realize its purpose, the coming of Moshiach.

I thank G-d and the Rebbe that I have the privilege of being the Rebbe’s shliach in Ramat Gan, in a city full of holy souls, in a city full of mitzvos and good deeds, good words and good thoughts, enormous and tiny, each of which can accomplish what the great people of previous generations could not accomplish – the bringing of Moshiach.

May we soon have the revelation of Moshiach when we will all proclaim: Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach L’olam Va’ed!



FUNDRAISING IN THE ERA OF MOSHIACH

By Raanan Isseroff

There are many theories shluchim bring about why this hasn't happened in the last 10 years of their mosad. Whatever the reasons, if a Beis Chabad wants to grow, someone must be aggressively plugging away for money.

This “treatise” on fundraising is something I have thought about for a very long time.

It is a time honored Jewish craft that I do not claim to be the expert of experts in. However, in my experience over time and in discussions with shluchim, I have come to realize that there is a great need for shluchim to learn “hands-on” the basics of fundraising.

While this article cannot serve this purpose, but at least you will get a general idea of what could-be and what is possible to do to raise what is needed for your Beis Chabad.

One may wonder: “What is the benefit of such an article Erev Gimmel Tammuz?” [when this article was written]. You should be koching in Chassidus, increasing in k’dusha, maalim b’kodesh, doing

more for the Rebbe. And here you are writing about such gashmius’dik (material) things like “money” and administrative organization.

My only answer to this is that you are right. However, many shluchim and their families and their mekuravim are suffering from the lack of application of basic inyanim in fundraising, whether it is keeping an organized list on the computer of donations or using your mispallellim to build a functional board or simply to develop the skills of asking. I feel it is our duty to empower our shluchim with good weaponry. It is an inyan of Ahavas Yisroel. Someone called me once. He is losing his shul and needs to raise money. “Do you have a board?” I asked. “Get a meeting of your mispallelim together and let’s see

what can be done.” It was a new idea for this shliach! (A little too new, but not too late!)

It is important to share ideas of how to be able to build and sustain a Beis Chabad. These are not great secrets that I will tell you here, but simple ideas that I have learned.

In this series will be covered the basics of:

- * **Hiring a Fundraiser**
- * **Building a Board**
- * **Creating a Budget**
- * **Creating a Theme that Sells Your Mosad**
- * **Fundraising Projects – Pros and Cons**
- * **Creating a Budget**
- * **Creating a Presentation Packet**
- * **Creating a Website That Promotes and Fundraises**
- * **Philosophies of Fundraising**
- * **Motivating and exciting a fundraising team – Free energy at its best!**
- * **Mailings**
- * **Donate Used Cars**
- * **Pushkas**
- * **Website**
- * **Grala (Raffles)**
- * **The joys of Collecting (Collectorim)**
- * **Drivers (Driverim)**
- * **Literature**
- * **Website**
- * **Dinners**

Who said that Chabad is only Tam V’Daas? Fundraising too is like this. And so in this spirit of “One who asks, gets,” we will now begin our quest into the mysteries of Gelt Schlepping.

What better place to begin than the top? Now we will begin with the logical beginning of what a proper fundraising operation should begin with: And that is to hire a “Rosh,” an expert, a fundraising leader.

PART 1 – HIRING A FUNDRAISER

Secrets of Creating and

Supporting A Fundraising Machine
Want to frighten a shliach?

Explain to him that he should hire a fundraiser.

Why is this frightening?

There are many theories shluchim bring about why this hasn't happened in the last 10 years of their mosad. Whatever the reasons, if a Beis Chabad wants to grow, someone must be aggressively plugging away for money.

Usually, in Chabad, this is the Main Shliach.

Why is every other Jewish organization hiring an expert (or at least designating someone to learn this job) while in Chabad we are light-years behind the rest of the (more organized?) world?

The main reason is that Chabad means integrity.

To preserve that integrity a certain measure of control is needed administratively. Coupled with the Chabad method of being "Tzivos Hashem" and we have a general and Chabad itself is set up in an army type formation, i.e., that the Rebbe is our general and we are his "troops." Plus, there is a certain "pecking order" within Chabad that allows us to work together, in a true spirit of Achdus that is self-induced and quite voluntary.

Unlike other groups that do not have such a spirit of "all for one and one for all" achdus, such as is the basis of Chabad Chassidus as taught to us by the Baal Shem Tov's Chassidus.

This sets the stage for a shliach to run a "One-Man Show" when he begins his Chabad house. Now this is okay for starters, being Director, Rabbi, Kugel maker, Shabbos Club organizer, day school principal, husband, father and Fundraiser. However, after a short period of time, a shliach becomes primarily "A Fundraiser" and does the other jobs as well!

Now if the person is organized, so he hires a secretary and foists the load of grunt work on her. If he is not...

Other organizations, even for their serious shortcoming of "not-being-Chabad," still there are some good things we can learn from them!

One is that they hire or designate someone to be the "Fundraising Expert."

WRITING THE FUNDRAISER POSITION INTO THE BUDGET

This starts with writing the Fundraiser Position into the budget, something I have rarely seen shluchim do.

Then after this the shliach fundraises to at least pay for the "Fundraiser Position" that is so neatly written into the budget.

"What is a Budget?" you ask. This is a complete listing from top to bottom that one makes of what one spends on a Beis Chabad. Each detail, program, person, staple, pencil and computer cartridge is accounted for. This useful item shows potential funders that you have a plan for the upcoming year and are on top of what your real expenses are from last year!

A budget will be covered in an upcoming article, please G-d.

The main point to take from this is that as Chassidus explains "Hu Amar VaYehi." There is a certain forethought that goes into everything in creation. So too, everything that goes into a Chabad House needs prior thought as to how this will be organized and paid for.

The fact that it will be there is not up for question!

HOW it will be there? THAT is the question.

Putting a Fundraiser into the

upcoming years expenses is task number one.

There are many worries shluchim have told me about hiring a Fundraiser.

Problems with honesty, paying for the guy, previous bad experiences, general nervousness about giving out donor information or putting anyone in control of any money that comes into our Beis Chabad. Lastly, people worry that others will try to wrest control of their area if they get too much control over our funding sources.

I have no real answers for the "what if" paranoia of the many things that might or could happen and that hold people back from moving forward. I will attempt to show you a simple foolproof method that keeps everyone honest, happy and avoids most disputes that happen amongst acheinu, anshei shlomeinu.

These are methods I have garnered from my own experience and from the experience of friends of mine who work in this time-honored business of "gelt-schlepping." In this article we will explore the fears and you will be steered around most all of them and please G-d, put you on the way to making a roaring success of your Beis Chabad!

Let's start with a mashal:

Imagine a king. He lives in a palace and he decides one day that he must wash all the dishes in the royal kitchen!

He decrees that nobody else can do this activity, only him! Not only that, but the palace has delicate floors and he trusts no one to carefully sweep and so delicately mop the royal ritzpot.

Now you tell me. After washing the dishes (a great personal joy by him) and doing the floors, what other time does our king have in the day to run his kingdom? The queen needs him and the princes

and princesses need help with their homework...

One can well imagine that our king will not get too much done about the real business of running his vast empire because by definition, a king must delegate or he gets nothing done.

For our purposes, a shliach is "King" of his little fiefdom (Beis Chabad). In order to run this properly, he has to delegate. He must build a team of his family, supporters and a support staff who together, are the backbone of his organization. Notice this word "Team." Team effort and keeping that team excited and motivated is what will make our Rabbi a true arm of the Rebbe. Achdus as defined from Chassidus in an applied manner.

Chabad means "excitement" by definition. The head excites and warms the body. The shliach is the "head." Your family, staff and "noch-schleppers" are the Mosad's body.

This "motivation" and excitement idea will be discussed under the topic of building a board and running board meetings, but suffice it to say, if people are excited (or not) is the fault or merit of the shliach. It is a purely "top-down" model that reflects what is going on in the head.

DELEGATE OR DIE

Delegate means "letting go" and letting someone else do, YES, you could have done the job better, but you have no other choice. It is either you spend your day in the muck and mud of details and grunt work or you get out there and be the Rabbi, Hafatza-guy and community leader that your mosad demands!

The reality is, as most of us know, that to be a proper fundraiser is a "day and night" business. The best solution is to

hire someone with potential (whom you train) or better someone who has a good basis and experience in some similar area. Either one will only produce results. In fundraising, the rule is: "You Only Stand To Gain."

Now in order to hire a person he has to be paid.

Lets discuss this frightening subject plus what to realistically expect from him in terms of goals.

PAYING FOR A FUNDRAISER - PAYING BY COMMISSION VS. PAYING A SALARY

There are two types of fundraisers in general. The "Commission-Only" guy and the "Paid By Salary" person.

In truth, a place needs both. The salaried guy to oversee the other guys and to do other essential fundraising as well. However, as will be discussed, (and defying current traditional Chabad thinking) the Salary-Only Guy should come first as there are many things you need this guy to do which prepares the way for all other fundraising that will go on.

"**Commission Only**" means you give the fundraiser (or he takes) up to 49 percent of what he brings in. Great for bookkeeping! This means you don't have to pay him anything and whatever he brings in is straight profit. Credit cards he gets paid for immediately and checks he gets paid for when they clear. This is the upside. Shluchim LOVE this arrangement. If you are lucky enough to find one or two who you work well with, this is very good. But until we find that magic person, you can waste a lot of time. This person must combine a few essential qualities that few people have. First, he has to love you. Next he has to be able to make a good story about what you are doing.

The theme has to be a good one and something that opens the wallet. Most importantly, the guy must trust you to be paid on time and to be dealt with in a fair manner. Lastly, he needs to be experienced.

Sounds great! Let's do it! What's the catch? A few big ones. There are some huge downsiders to this system that must be understood so a shliach does not fall into the trap of depending on this kind of fundraising alone to fund his Beis Chabad.

The first downsider is good luck finding such people! They are hard to come by. In America especially where the mere thought of door-to-door solicitation sends shivers up and down the spine. Americans are trained to look down on "Shnorers." Good friends in this business who have done this for years have told me that they are forced to go out of town to collect! Their families cannot take the shame of people knowing how their husband gets money! Their children are embarrassed. One man I know had a run in with his daughter who made him promise to collect outside of their city. She will not have her friends even suspect that that is what her tatty does!

Another problem is that the Commission-Only guy needs to be paid right now. You, as his boss must make sure he has what to get paid from. This means that whatever fundraising he is doing must right-now produce money (for himself) or good-bye Charlie! Hence, his method of fundraising will not be geared to anything long-term that will produce large results; rather he will do a lot of small results that add up to larger things. Which is okay if you can "sovel the wait." This means you need someone who when hired, knows the business. However, those trained guys have been already

grabbed by everyone else. Good luck finding someone like that!

Another problem is that the training of a new person takes a year or two until he builds up. So either you pay him a salary by giving him most of what he collects until he builds up, or you pay him your half of what he brings in plus takes his own. If you do “halfies,” (according to the percentage you agreed upon) so you run the risk of losing him since he is not going to make enough weekly. A possible

There is a certain forethought that goes into everything in creation. So too, everything that goes into a Chabad House needs prior thought as to how this will be organized and paid for.

solution to this is to make a written agreement that he takes (for example) \$600 out of what he makes weekly if this is lower than at least the same amount from a 49/51 percent split plus travel expenses. This way he sees something for himself quickly and will stay long enough working for you to be able to build up to a normal payback for him from the 49/51 split. This might take a year or two to do. Usually about 2 years.

Remember, people will not give to him, like they give to you, Mr. Director, Tzaddik in Rabbi's clothing and savior of a givers soul and Jewish identity! You, they will give a thousand dollars. Him, they give thirty-six dollars!

Generally shluchim are constantly chasing after people to do this work which nobody (frankly) enjoys doing!

I know this point will disappoint many shluchim out there. But the reality is that while you love your Chabad center, not everybody else does!

This means that a guy who loves you and what you are doing (if you can find him) doesn't stay too long and you (our valiant shliach!) are constantly chasing after new people. Meantime money is not coming in.

The other problem is that most collectors (or in Hebrew: “Collectorim”) are of the “door-to-door” variety. “Dollar-dollar” as it is called. The work is strenuous and humiliating and most people find it hard to do for any length of time.

Hence, you need a large pool of guys like this to cover the constant rate of their leaving. The non-Chabad Chassidisher Olams use guys like this, it is a very old and time-honored system. **However, door-to-door work is just one aspect of how one raises money.** Other problems: A new guy will take time (a few years) to build up a profitable return for himself and for you. He will need to be trained by dumping him in a car for two weeks to go door to door. You will have to come up with money to fly him to the US or to New York where the money is. If you are spending this money already it would be wiser to consider spending it on the next guy whom we will now discuss.

“**Paying By Salary,**” means you pay a person weekly or bi-weekly.

The upside is that this person is here for you “For-The-Long-Haul.” Loyalty costs money. Translated, this means that you pay him a salary. This works out good for you for a number of reasons. First is that people would rather work for less than Mr. Commission-Only is getting as long as they have something steady coming in at the end of the week. Couple this with giving him a desk, phone and title of Kavod and you have a very excited and motivated person for your mosad. This is good for you, as this guy, while at first is a burden to pay for, will after a year or usually less, pay for himself and much much more!

Another crucial point is that you want Mr. Fundraiser to build up valuable fundraising programs, create new programs, manage your donor database, increase donors and build important long-term giving relationships for your Beis Chabad! People generally give because they like the person asking. People generally figure if this guy is so nice, so it must be that he is a reflection of his organization (you). This is how people think. So once he has built the basis of a number of those relationships, you can't afford to have such a sensitive position filled with people who are constantly coming and going. It bothers donors and helps your board to think that there is something about you that is problematic that doesn't allow you build a positive team relationship. For investors in businesses, a high rate of turnover in a company is a sure sign that management has problems.

Figure the guy has to be there for at least a year. Only after a year has passed can you sit down, do the mathematics and see that he has indeed accomplished. Many times it is hard to see without defining previously what will be considered

as his fulfilling of his contractual goals. Money comes in and is absorbed so fast by a mosad, that it can easily look like you are in the same hole you were in before he came! This is why it is important to make goals and to be able to somehow track his progress to see that your investment was worthwhile.

WHAT ARE REALISTIC GOALS FOR A FUNDRAISER TO ACHIEVE?

- *First year, he should have made back at least his salary.
- *He should have established new fundraising programs
- *Establishment of an honorary board of directors (as opposed to the controlling board of directors, this board has no real control of your organization)
- *Running Board Meetings (you will need to send him for training to do this)
- *3 mailings should have gone out
- *An organized Donor Dbase or Spreadsheet should be in place
- *Updating and organizing of the list
- *Finding and researching of new donors
- *A theme and logo (if they are not in place) should have been

established

- *Management and expansion of previous fundraising programs
 - *Building a promotional website that tells about you and your programming
- Other possible goals depending on his experience in these things:
- *Perhaps a small honorary dinner arranged (this is better for his second year as it requires a donors of higher caliber and experience in managing a dinner)

HOW ARE THESE GOALS MEASURED?

The two big measures are that money comes in and new programs are established.

Monetarily, it is only fair that if existing programs are in place and the fundraiser is managing them, so any money from this should be considered as going towards his contract goals. Plus, money from donors and any other program that the fundraiser is asked to oversee or run. Not including what YOU bring in of course.

Programs established means that they started and are going, regardless of how-much profit has actually come in. Most programs take time to turn a profit and get going.

The rest of the contract goals

should simply be the management of the above goals.

HOW TO PAINLESSLY TRACK CONTRACT GOALS

The best way as Eli Wallen taught me from his days at Machon Chana, is to have the Mosad create a separate bank account for the fundraiser.

On the checks for this account is some title such as "Chabad of Tallahassee Development Fund." This will impress your donors who will think that you are really organized and have a huge organization, which is something important for them to feel. Everyone wants to give to something bigger than smaller.

Every dollar raised goes into this bank account. Monthly statements are sent to the director and the fundraiser to track progress. At the end of the year, simply count up the total for 12 months and you have the fundraisers progress report in five minutes!

[To be continued be"H]

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