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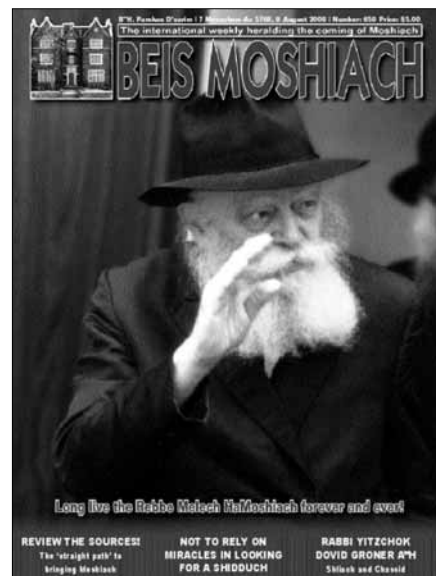
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'AND THE HEARTS OF THE FATHERS WILL RETURN THROUGH THE SONS'

Chinuch



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INTERRUPTED VISION

Translated and adapted by Dovid Yisroel Ber Kaufmann

The phrase “Shabbos Chazon” applies both to “The Vision of Isaiah,” the Haftora of retribution read before Tisha B’Av, and the vision of the future Beis HaMikdash, the Temple, vouchsafed to every Jew each Shabbos Chazon. They are connected by the principle of ‘descent for the sake of ascent.’ This concept applies to our approach to Torah, that each day we must envision it as being given anew. That requires an interruption. The interruption between the giving of the Torah each day is similar to the interruption of sleep. Even during a lengthy interruption, a long sleep, so to speak, we should not despair, but look forward to and envision the new day of Redemption.

The Torah reading before Tisha B’Av is always *D’varim* – the first section of the book of Deuteronomy. However, this Shabbos is also known as *Shabbos Chazon* – literally, the Shabbos of Vision – because the opening words of the Haftora are “The Vision of Isaiah.” *Shabbos Chazon* – Isaiah’s Vision – is the last of

the three Haftoros of retribution, the final prelude to the destruction of the Temple.

Yet the phrase “*Shabbos Chazon*” as interpreted in Chassidus indicates something else – that on that Shabbos each and every Jew is shown a vision of the future *Beis HaMikdash* – the Temple that will be built in the days of Moshiach. Such a designation seems more appropriate for the seven weeks **after** Tisha B’Av, when the Haftoros speak of comfort, consolation and the future rebuilding of the Temple.

Obviously, there must be something about the Shabbos **before** Tisha B’Av which includes both visions – that of the Temple’s destruction and that of the Temple’s rebuilding. Further, since the same phrase – *Shabbos Chazon* – alludes to both visions, that phrase must reveal the inner connection between Tisha B’Av and Moshiach.

There is a principle in Jewish mysticism called ‘descent for the sake of ascent.’ This means that in order to reach a higher level, one must first descend to a lower level. As a result, one will ascend incomparably higher than would have been possible otherwise.

This concept – descent for the sake of ascent – recognizes that the descent itself is secondary. Indeed, since G-d is the essence of good, of necessity the descent only serves as the means to achieve the elevation that follows. The idea goes further: the descent is itself the beginning and the first step of the ascent, even though it appears to lead in the opposite direction.

So, although the phrase “*Shabbos Chazon*” refers to the Haftora, to Isaiah’s Vision and the prophecy of destruction, that destruction itself is only the ‘descent for the sake of ascent’ – and therefore also the first step toward building the Temple anew. Thus, in the destruction of the Temple – anticipated on *Shabbos Chazon* – can already be seen the beginning of the Redemption, signified by the vision of the future vouchsafed to every

Jew, specifically on that Shabbos.

However, descent and ascent are opposites. Granted that G-d established the order of the world so that descent would precede ascent – destruction coming before a building to greater heights – the question is, why is the world structured like that? Why could things not proceed by a continual elevation, going always higher and higher? More specifically, why did the Temple – the *Beis HaMikdash* – have to be destroyed in order to build the new, permanent *Beis HaMikdash* of the times of Moshiach? Why must there be anger before reconciliation – a concept powerfully and succinctly expressed by Isaiah: “I will give thanks to G-d, because He was angry with me”?

The answer lies in the connection between the Haftora and the weekly Torah reading – between *Shabbos Chazon* and the portion of *D'varim*. Just as the Haftora for the Shabbos before Tisha B'Av is always the vision of Isaiah – and hence the name *Shabbos Chazon* – so the Torah reading for the Shabbos before Tisha B'Av is always the portion of *D'varim*.

The Torah reading begins “These are the words which Moses spoke unto all Israel.” The phrase “these are the words,” which otherwise would be superfluous, emphasizes something specific and current – something that can be pointed out and identified.

That is, the phrase “these are the words,” the opening phrase of the portion of *D'varim*, tells us that the words of Torah – **these words** – are present, identifiable significant and are currently active. It's as if we are hearing them from Moses **today** – as the Sages explain, every day the words of Torah should be new in your eyes.

Indeed, the newness of Torah is reflected in the daily blessing over the Torah, which is in the present tense – “Blessed are You . . . Who **gives** the Torah.” It is continually being given and received. And this continuous giving of the Torah parallels the continuous creation of man. In fact, that the Torah must be new in our eyes each day explains why we need sleep.

That is, we might ask a question similar to the one regarding ‘descent for the sake of ascent.’ Why do we need to sleep, which interrupts our Torah learning? Why can't we be awake continuously and just learn more and more each moment?

The perfection of the world requires our Divine service, making it a “dwelling place for G-dliness.” The Torah learning and mitzvah-observance of the Jewish people draws holiness into the world, transforming and elevating the very nature of existence. Our task is to transform and uplift the world, to give it a new character. In our own personal service we have to change our nature; that's what alters and elevates the

nature of the world. This expresses itself when there's an interruption and our service begins anew each day.

This fact – that the Torah must be given anew each day – explains why we need sleep, that is, why there must be an interruption in our Torah study. Without such an interruption, the uniqueness of each day's learning and each day's mitzvos would not be recognized. Without the interruption, one's Divine service would become simply habitual. Even the novelty would be part of the ‘same old, same old,’ as the saying goes. (Interestingly, Psalm 137 declares that, experiencing the Redemption, we will feel as if we were “dreamers” until now.)

Sleep interrupts a Jew's Torah study and mitzvah observance precisely in order to **emphasize the newness** of each day's effort. As man is made a “new creation” each day, so too his Torah and mitzvos are a “new creation,” automatically higher than the previous state. Indeed, there is a qualitative change, a difference in degree, not just in kind.

Thus, in order to reach the new, higher state, logically there must be an interruption, a break and a barrier between one state and the next. Therefore, **the interruption is itself part of one's divine service**. The “intermission” is an integral component of the action, necessary to reach the next level.

This also answers the question regarding ‘descent for the sake of ascent.’ In order for there to be something new and unique in the Temple of the times of Moshiach, there had to be an interruption in the Temple service itself. Building a new *Beis HaMikdash* – the Temple in the era of Redemption – required a cessation and termination of the previous Temple. Thus the destruction is actually part of and the first step toward building the new, permanent Temple.

Now, if the second Temple was greater than the first because there was an interruption – that is, a first step – of seventy years – how much more must the third and final Temple surpass its two predecessors. After an interruption, that is, a first step, of nineteen hundred years, the Temple Moshiach will build must be incomparably, inconceivably, greater.

The practical lesson from all of the above is simply this: Even during the weeks prior to the destruction, even close to the moment of destruction, to Tisha B'Av itself – and even to this moment if our righteous Moshiach has not yet come, one should not despair. This interruption, however long, is only temporary. This pause is the actual beginning of the new building. Learning anew – as if the Torah is being given this day, with all its innovative insights – leads automatically to the new era, that of Moshiach, when, as G-d tells the Jewish people, “A **New Torah** will go out from Me.”

(Based on Seifer HaSichos 5750, Vol. II pp. 595-605)

NOT TO RELY ON MIRACLES IN LOOKING FOR A SHIDDUCH

By the Grace of G-d
11th of Teveth, 5720
Brooklyn, N. Y.

Greeting and Blessing:

I am in receipt of your letter of the 3rd of Teveth, in which you write about your difficulties to find your right Zivug.

Since the Torah tells us that the matter of a Zivug is in general a complicated thing which only G-d through His individual Providence can accomplish, it is clear that in most cases the right Zivug is not the one which comes at the first meeting, and it often happens that a person has to go about in search of his right Zivug, "as one goes about searching for something he has lost," as our Sages say. For when one has lost something and looks for it and does not find it right away, he will not give it up but will continue his search. The same in the case of a Zivug. And when the first meeting does not materialize, it is no basis for discouragement, and certainly not for any misinterpretation that one has destroyed his chances, and the like.

It is written in the Torah "Thou shalt be whole-hearted with G-d, thy G-d," This means that you should not go about trying your luck through *tsur*. Besides, our Sages have said "One should not rely on miracles." Therefore, you should go about looking for your Zivug in the normal and natural way which is fitting for a Yeshiva-Bochur, and then G-d sends His blessing, as it is written, "And He will bless you in all that you will do."

I would suggest that you observe carefully the three daily Shiurim of Chumash (studying the daily portion of the weekly Sidra), Tillim (saying the daily quota of Tillim as it is divided according to the days of the month, after the morning prayer), and Tanya (as it is divided according to the days of the year).

Hoping to hear good news from you,

With blessing,

By

*From the t'shura printed in honor of the wedding
of Shmuel Simpson and Golda Chasdan sh'y*

WE MUST REVIEW THE SOURCES!

Interview by Avrohom Reinitz

The Rebbe said that the “straight path” to bring the Geula is to learn inyanei Moshiach and Geula from the sources. * Likkutei Mekoros contains photocopies of Jewish and Chassidic sources about the eternal life of the Nasi HaDor. * The compiler, Rabbi Shloma Majeski, a popular lecturer and mashpia and dean of Machon Chana, explains the purpose of his compilation and responds to questions about hafatza of the Besuras HaGeula. * Part 1

Tell us about the book. Who is it meant for?

It focuses on the belief of Chabad Chassidim that the Rebbe is chai v'kayam, despite what happened on 3 Tamuz 5754. It proves, based on Torah sources that not only can there be a situation in which a tzaddik lives forever, but we have actually had this in our history. This is laid out in the Gemara and classic commentators. I have quotes from the Gemara, Rashi, Rambam and other mefarshim, as well as Chassidic works.

The main problem in explaining

the belief that the Rebbe is chai v'kayam is due to lack of knowledge. Even those who have a general familiarity with the topic do not know precise sources and the book is meant for them too.

It's for every Chassid who can now know all the sources, but the main beneficiaries are the magidei shiur and speakers. The book provides them with material for entire lectures on the subject and enables them to show the sources inside. That is one of the special features of the book, that the sources are photocopied from the originals. If the source is in a

certain Gemara, the entire daf is here with the relevant passage underlined.

Why photocopies?

The Rebbe often refers to the idea that people look for things to complain about. I put in photocopies since, when you quote sources, there will be people who won't accept it unless they see it in context; otherwise, they will accuse you of taking things out of context. You can't argue with a photocopy of the source. It's just like opening the Gemara.

From my years of experience I can tell you that when you show the actual page and don't merely quote it, it is far more readily accepted. It does away with questions.

Where did you get the material from?

From all the Torah sources that deal with the topics I cover, starting with the Gemara and Midrash, then mefarshim, Rishonim and Acharonim, and of course Chassidic works and the Rebbe's teachings.

When you have all the sources in one place, it's very powerful.

In the past twenty or so years you have spoken all over the United States. What usually bothers people who are not Lubavitchers – the belief in Moshiach or specific points?

There are all kinds of questions. When in Lubavitch the focus was on the need to demand “ad masai,”

the questions were about that. Now, the questions focus on Moshiach's identity – how do we know that the Rebbe is Moshiach and why do we need to publicize this. People also ask about the Rebbe being *chai v'kayam*. These are the main topics people ask about.

So everybody agrees that the Geula has to come?

Generally speaking, yes, but you would be surprised to hear that even today there are people, religious Jews, who have doubts about Moshiach. I was asked to speak on R' Eliezer Gold's radio program and one of the listeners called in and asked: You've been saying for years that the time for your redemption has arrived and Moshiach still hasn't come!

How did you respond?

I said that it's not we who say it, but the Rebbe, Prophet of the generation. If you look at our history, in Chumash and Navi, we see there were times that the prophet said things and people did

not understand it. It didn't make sense to them. Some people even challenged the navi. But in the end it turned out precisely as the navi said it would.

During the events of the story of Purim, there were Jews who had questions too. The prophets said that the exile would last for seventy years and according to their calculations, seventy years had passed and the Geula hadn't come. There were Jews who thought the prophecy would not be fulfilled and this led them to assimilate and they participated in the feast that Achashverosh made.

Achashverosh also thought so, and this is why he was celebrating and why he desecrated the vessels of the Mikdash. What happened in the end? There was the miracle of Purim and the Beis HaMikdash was rebuilt and it turned out that their calculation was wrong and the Geula took place precisely after seventy years of galus.

There are many other examples about prophecies that seemed

wrong and then turned out to be true.

More importantly, the Rebbe made it clear that the Geula process has begun. Geula consists of stages that culminate in the building of the Beis HaMikdash and the ingathering of the Jewish people. The Rebbe says that the events we see taking place in the world are the beginning of the fulfillment of the prophecies of Geula.

That means that "the time for your redemption has arrived" began to be realized and we are now waiting for the completion of these prophecies. Put in other words, when we speak about Yemos HaMoshiach, we are referring to all the Jewish people living in Eretz Yisroel and having the Beis HaMikdash. That is true and that is what will happen but it will come in stages.

We are in the middle of the process and this is why it is correct to say that we are in the "z'man HaGeula," or as the Rebbe put it, "these days – Yemos HaMoshiach," even though we have obviously not achieved the complete Geula.

When you lecture about the Rebbe being Moshiach, what bothers people about this?

They think that Lubavitch invented this and it annoys them. They don't want a belief that is not sourced in Judaism. This is why I constantly say that you have to look in the sources. When I show them that there are Torah sources about specific people being identified as fit to be Moshiach, when I show them the criteria the Rambam enumerates for the identification of Moshiach – their opposition weakens.

When they see photocopies of what the Rebbe said, from which it is clear that he is Moshiach, the opposition almost entirely disappears.

Does quoting the Rebbe's



sichos help with people who are not Lubavitch?

Many people ask that question because they mistakenly think that only Lubavitchers care about what it says in sichos and regard them as reliable sources. This is definitely not the case! There are countless people who admire the Rebbe as a Jewish leader, in addition to the thousands of people who had a connection with the Rebbe over the years. Many of them got advice from the Rebbe in material or spiritual matters, many received brachos that miraculously were fulfilled.

These thousands of people respect what the Rebbe had to say and they accept his sichos as Torah sources. For this reason it is all the more reprehensible when Lubavitchers distort what the Rebbe said and deceive people into thinking that the Rebbe didn't say what he said.

But people aren't fools and when they see photocopies of the Rebbe's sichos in which he says that the name of Moshiach is Menachem and his beis midrash, 770, is numerically equivalent to "Beis Moshiach," and that the Nasi HaDor is the Moshiach of the generation and the revelation of the existence of Moshiach has already begun and he is in New York and operates from his place of residence and the prophecies of Geula have begun and the Rebbe Rayatz is Nasi Doreinu and Moshiach Doreinu – they figure out that the Rebbe himself is the reason why his Chassidim believe that he is Moshiach. By the end, the only thing they don't understand is why they were told that you can't say the Rebbe is Moshiach ...

Over the years, I have met or heard from people who have a strong connection to the Rebbe even though by looking at them, you wouldn't think they were

friends of Lubavitch. For example, a woman once went to a store in Flatbush and the store owner asked her whether she was from Crown Heights. When she said she was, the woman said that she gives a ten percent discount to Lubavitchers because she once went for "dollars," and the Rebbe gave her a dollar for her husband who was sick and unconscious. When she brought the dollar to her husband in the hospital, he woke up and recovered, which went counter to what the doctors anticipated. When a person like this hears that the Rebbe himself said that he is Moshiach, they don't doubt it.

I once attended a wedding out of New York among Misnagdim and a debate ensued about learning inyanei Moshiach. A Litvishe guy got up and shouted at the others: Don't you dare make fun of the Lubavitchers. He went on to tell them that his daughter had had a severe ear infection and she couldn't hear. Antibiotics didn't help and the doctors said they had to cut away part of the ear so the inflammation wouldn't go to the brain.

He wrote to the Rebbe and the answer he got was to check the mezuzah of her room. It turned out that the mezuzah was pasul in the words, "and if you listen ..." As soon as it was corrected, the child began to hear again. Her amazed parents went to a doctor who asked them whether they were sure this was the same child who had visited him previously. He said that even if a miracle took place and the inflammation had vanished, there should have been some signs of it but there was nothing there at all!

He was not a Lubavitcher but he saw that the Rebbe is a man of G-d. When he hears what the Rebbe said, he has respect and it is possible that he will believe it too.

The Rebbe himself connected

miracles, advice and brachos with the inyan of emuna. In the sicha of Shoftim 5751 the Rebbe said that we should publicize to everybody in the generation about the judge and advisor of the generation who gives brachos and advice in all areas and also gives instructions and says prophecies. From the sicha it sounds like what the Rebbe is saying that the fact that the Rebbe is "your advisor" helps people accept his instructions as "your judge."

Even back then, when the sicha was said, there were people who

From my years of experience I can tell you that when you show the actual page and don't merely quote it, it is far more readily accepted. It does away with questions.

said it wasn't right to publicize that the Rebbe said this about himself. But the Rebbe said to publicize so we do. Today we see that when we show people what the Rebbe said, they accept it more readily.

When you quote from sichos does it convince people to believe what the Rebbe said or does it just serve to help them understand why you believe as you do?

Many are convinced right away but usually, at the beginning stage, showing sources just eliminates the opposition and enables them to

understand. Once someone understands it and knows that the Rebbe actually said it, it is easier to accept it and believe it.

Our success on mitvtzaim doesn't come from the fact that these were mitzvos that were easy to explain. The secret to success lies in the fact that the Rebbe is the "yechida klalis" of everybody in this generation and after he illuminated the yechida of the neshama within every Jew, every Jew is now more receptive.

This is also sourced in the

circumstances, not miraculous ones. The same is true with mitvtzaim, said the Rebbe. The Rebbeim "stopped the boat" and it is only so that it will be done naturally that he asks us to put t'fillin on with people.

We see that mitvtzaim are not based on anything rational and the fact that Jews agree to put on t'fillin is spiritual. We are shluchim through whom the Rebbe's work is carried out. The same is true for Moshiach – when the Rebbe says that Moshiach is already here, and

Moshiach but shy away from talking about the Rebbe being chai v'kayam. The most popular question is – even if the Rebbe is chai v'kayam, why do we need to focus on that? Why publicize something so difficult to explain?

A non-Lubavitcher asked me this question. He was in the same hotel I was in for a "Shabbos Sh'Kulo Moshiach" in the Catskills and he had listened to inside-Chabad lectures which addressed the Rebbe's eternal life. He approached me and said he had a connection to Lubavitch and he wasn't starting up with me. He could understand saying that the Rebbe is Moshiach but he could not fathom why we say that the Rebbe is alive.

I told him that after the passing of the Rebbe Rayatz, the Rebbe spoke forcefully about the belief that the Rebbe is physically alive and the histalkus was only a test. The Rebbe quoted three Gemaras about this: "Moshe Rabbeinu lo meis," "Yaakov Avinu lo meis," and the story about Rabbi Yehuda HaNasi who came to his house every Shabbos and made Kiddush for his family after he passed away. Since we are Chassidim of the Rebbe, we ought to have a "koch" in the same things the Rebbe did.

"So what's the problem?" he asked me. I said that the problem is that people don't know the Gemara. He said, "That's not what I meant. I was asking what's the problem within Lubavitch ..."

I didn't speak to him for more than five minutes but as a believing Jew he understood that if it is written in the Gemara and the Rebbe spoke about it, there is no reason why Chassidim shouldn't do the same.

Furthermore, from the Rebbe's sichos it turns out that in order to bring about the hisgalus, you have to believe that the Rebbe is alive



sichos. At a farbrengen, the Rebbe told the story about the Alter Rebbe when he was arrested and taken by boat on the river. He asked the gentile to stop the boat so he could do the mitzva of Sanctifying the Moon. The gentile refused and the Rebbe supernaturally stopped the boat himself.

Afterwards, he enabled the boat to move again and then he asked the gentile to stop the boat. The Alter Rebbe wanted the gentile to stop the boat so that the mitzva would be done under normal

he encourages the publicizing of his identity as Moshiach, and even has this written in sichos that are published in newspapers, people are definitely receptive to this. The Rebbe accomplished this.

Now we have the job of revealing it in chochma, bina, and daas. People accept it because it's true and a Jew's neshama recognizes the truth and accepts it. Our main job is not to interfere with this phenomenon.

There are Chassidim who publicize that the Rebbe is

and that this is all a test. By relating to it as a test, this brings about the revelation of the true reality and the hisgalus of the Rebbe.

In other words, the more you believe that the Rebbe is alive, the more it hastens the hisgalus. Since when we talk about hastening the Geula we mean the hisgalus of the Rebbe, the belief that the Rebbe is alive is connected with hastening the Geula.

What is the difference between those who live with a “koch” that the Rebbe is chai v’kayam and those who don’t, when every Chassid believes that the Rebbe continues to lead us and give us brachos; at the same time though, we don’t see the Rebbe and don’t get dollars and hear sichos?

As I said earlier, the fact that the Rebbe was fervent about a certain issue should make every Chassid fervent about the same issue, even if he doesn’t understand what difference it makes.

However, the fact is that the belief that the Rebbe is chai v’kayam has practical ramifications as well. In sichos of the Rebbe from 1950, the Rebbe spoke several times about the difference between those who believe that the Rebbe is with us physically and those who think there was a histalkus. There are two differences: 1) If you believe that the Rebbe is alive, then the Rebbe provides you with all the Divine blessings as a live Rebbe does. If you don’t believe that he is with us, and you think there was a histalkus, the Rebbe will provide in a manner as if the Rebbe is up Above and you are below.

2) For those who believe that the Rebbe is alive, there are no differences in the avoda of shlichus. If someone is weak in his belief that the Rebbe is alive, there will also be a weakness in his avoda of the Rebbe’s shlichus. This is because when you don’t believe that the

When I show them that there are Torah sources about specific people being identified as fit to be Moshiach, when I show them the criteria the Rambam enumerates for the identification of Moshiach – their opposition weakens. When they see photocopies of what the Rebbe said, from which it is clear that he is Moshiach, the opposition almost entirely disappears.

Rebbe is alive, you come up with reasons why you don’t have to do the Rebbe’s horaos, saying that there is a change in the Rebbe himself and therefore... That makes it possible to say that his horaos aren’t relevant and the Rebbe isn’t here to say whether we need to carry on and so it’s preferable to do nothing.

Today we can see it clearly. Those who believe and live with the belief that the Rebbe is chai v’kayam – their avoda on shlichus did not change or weaken; on the contrary, it has gotten stronger.

These two points affect not only Lubavitchers but every Jew. When a Jew hears that the Rebbe says to prepare for Moshiach’s coming, if he hears that the Rebbe is alive, then the horaa is treated more seriously. If he fulfills the Rebbe’s horaos with the belief that the Rebbe is chai v’kayam, he will, in turn, receive brachos and advice from the Rebbe in wondrous ways, as is well known.

But you can’t ignore the fact that this is hard to explain. You want to tell people that the true reality is completely different from

what they see. That’s hard to accept!

I agree with those who say it’s **hard** to explain, but I disagree with those who say it **cannot** be explained. It’s hard to explain for one reason. People think it’s an invention of Lubavitch because they are unaware of the sources that speak about the eternal life of the tzaddik. It can easily be explained when you show the Gemaras, Midrashim, Rishonim and Acharonim, because then they will see that it’s not something we made up, but Jewish belief.

Every Jew believes in the eternality of the soul. Everybody believes that tzaddikim are called “alive” even after their death. The Alter Rebbe adds that tzaddikim live in this physical world. Many people know that the Gemara says that Yaakov Avinu did not die, but some of them mistakenly think that this is Agadata and that it is not meant literally. When I lecture, I often hear this claim. However, it’s not up to us to decide whether a Gemara is simply allegorical or not. The mefarshim tell us.

A quick look at the mefarshim



shows that this Gemara means what it says. Rashi says “he did not die – he lives forever” and as far as embalming him – they *thought* he was dead but he was alive. The Rebbe explains how according to Rashi’s view it means literal life and he says, “that is, he did not die, not even his **body**” (bold in the original).

The Rif in his commentary on Ein Yaakov writes, “The powers of movement ceased and he put his feet on the bed and expired like a man who faints and lies like a stone that remains unturned, and they didn’t know that his soul was still present and therefore they embalmed and eulogized and buried him.” The Alshich and other mefarshim write that part of his neshama remained in his body or that it was like a faint. What is clear is that it wasn’t ordinary death.

The same is true for Moshe Rabbeinu. It says that Moshe did not die but you can always claim that this refers to spiritual death, so we have to look in the mefarshim and see what they say. The Rambam, for example, in his introduction to his commentary on

Mishnayos writes that on 7 Adar it appeared as though Moshe died. He says there are many details to this but this isn’t the place to discuss it at length, but from the words he does say, it is clear that it wasn’t physical death but only what appeared as such.

With Rebbe Yehuda HaNasi it doesn’t merely say he did not die. The Gemara tells the story about how, after his passing, he would come to his house and make Kiddush for his family. In the Gilyon HaShas of Rabbi Akiva Eiger, he cites the Seifer Chassidim that proves from here that he was physically alive because if he was not alive he would be unable to have other people to fulfill their obligation of Kiddush with his own.

This story is referred to many times in the Rebbe’s sichos because it is halachic proof that Rebbe was actually alive even after his apparent death.

There are less well-known stories in the Gemara about R’ Achai who spoke with Rabbi Nachman from his grave and about R’ Elozor who, 22 years after he passed away was up in the attic of

his house where he conducted dinei Torah etc.

When people hear these sources from the Gemara, Rishonim and Acharonim, and see the Rebbe’s sichos where he compares all these tzaddikim with the Rebbe Rayatz, they understand that the Rebbe can also have eternal life even after what happened on 3 Tammuz 5754.

When we add the sicha of Parshas Bo 5752 in which the Rebbe says that the seventh generation is different than the sixth generation in that the Nasi of the seventh generation won’t have the inyan of histalkus, we can certainly understand that this is only a test!

The farthest a person can go after seeing these Gemaras is to say that he doesn’t understand the Gemara ... A friend of mine told me that he once sat next to a Poilishe Chassid on a plane. The Chassid asked him if he was a Lubavitcher and when he said he was, he asked him whether he believes the Rebbe is alive. When he said yes, the Chassid asked: How can you believe in something that goes counter to rational understanding?

The Lubavitcher said that the Gemara says that Yaakov did not die. The Chassid said: You know what, I don’t really understand that either.

“What about the fact that it says that Moshe did not die,” asked the Lubavitcher. He said he doesn’t understand that either.

“And what about ‘Dovid Melech Yisroel chai v’kayam,’” the Lubavitcher continued. I don’t understand that either, the other Chassid said.

So, make a list of all the Gemaras and Midrashim you don’t understand and add Lubavitch to the list! We are in good company.

[To be continued, b’ezeras Hashem]

THE ART OF GIVING AND GETTING

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

The story is told of the shliach who wanted to build a new Chabad house which would cost him two million dollars. He called his friends to a meeting and said, “I have good news and bad news. The good news is that all the money needed to build the new building is available. The bad news is that it’s in your pockets.”

Shluchim turn to the friends of Chabad in their area and with Hashem’s help and the Rebbe’s bracha, they put up magnificent buildings. If you’ve traveled a bit to Chabad centers, you have been amazed by what yeshiva graduates with no administrative, fundraising or construction experience have put up. Not only that but they run large scale operations with dozens of employees and budgets that they had never even dreamed about.

It’s the ko’ach of the meshaleiach.

UNKOSHER MONEY

The following story was related at a convention of shluchos by R’ Menachem Mendel Gluckowsky, rav and shliach in Rechovot.

On one of his travels he met a shliach. At first glance, he seemed like an ordinary fellow. His wife also did not strike him as anybody out of the ordinary. However, to his amazement, he saw that they were running a huge Chabad house out of a new building.

When he asked them how they had managed to put up such a magnificent building, the shliach said that when he first started construction, he had no more than ten thousand dollars.

“We started construction but soon enough the contractor said he needed more money in order to continue building. I needed four million dollars.”

Since then, said the contractor, in our family we are very particular to follow instructions from Admurim precisely, and we all merit long life.

The shliach called a meeting of friends of Chabad and told them about his new plans and asked for their help. The next day, one of the wealthy men told him he would donate \$250,000 dollars on condition that his name and his wife’s name would appear on the new building. The shliach avoiding giving him an answer because he knew that the man’s wife had

undergone a Conservative conversion and it wasn’t appropriate to have her name on the building.

The wealthy man didn’t give up. He sent a reminder to the shliach. Three weeks went by and the wealthy man went to the Chabad house and berated the shliach.

“I know why you’re avoiding me. It’s because you reject the legitimacy of my marriage. You’re a racist and I won’t give a cent and I will tell the town about your attitude.”

The shliach didn’t respond one way or the other, because what could he say?

After only a few days, a couple showed up at the Chabad house whose dear son had been killed in a car accident. In his memory, they offered two million dollars so the new building could bear their son’s name.

This time, of course, the shliach agreed willingly and with the help of a few more “smaller” donors, he was able to pay for the building.

THE DONATION CAME JUST IN TIME

Rabbi Leibel Schildkraut, shliach and director of the Chabad mosdos in Chaifa relates:

“A few years ago I met a wealthy man from the center of the country and got some nice donations from him for the mosdos. Our relationship continued over the years and he always happily acceded to my requests.

“One day he called me, I was in America at the time, and he asked for my help. He told me that he wanted to help an Israeli boy who was stricken with a rare illness. He needed a sophisticated operation and the only hospital that could help him was located in the US.

“He asked me to arrange the boy’s hospitalization and operation, to order tickets and to contact whoever I needed to contact to arrange the insurance for all this. ‘If you can’t get it covered, I will pay for everything,’ he told me.”

R’ Schildkraut arranged the tickets, hospitalization and operation and was turned down by the insurance. He appealed the ruling and in the meantime the date of the surgery was approaching, time was pressing and the hospital called to tell him that they still hadn’t gotten the go-ahead from the insurance company and he needed to pay them \$50,000. R’ Schildkraut passed the message on to the wealthy man and asked the Rebbe for a bracha.

While davening for things to work out, two things happened simultaneously. The first thing was the wealthy man transferred \$50,000 to the bank. The second thing was he got a call from Israel and was told that the insurance approved the operation and had sent a consent form for the entire amount.

R’ Schildkraut reported to the wealthy man and asked what to do with his money. The man said, “Use the money for your work on behalf of Jewish children.”

R’ Schildkraut concluded, “If the insurance approval had come one day earlier, then the wealthy man would not have sent me the money. If it came one day later, the wealthy man’s money would have been transferred to the hospital. With the Rebbe’s bracha, the money and the approval came at the right time so the boy had the successful operation and the mosdos in Chaifa got a nice donation.”

DONORS WHO LOVE TO GIVE

Rabbi Sagi Har Shefer, shliach in Nes Tziyona relates:

I was davening Shacharis at the Chabad house and out of the corner of my eye I saw a guest walk in. I went over to him and graciously found him a place to sit so he would feel comfortable and daven.

It turned out that the guest was a Lubavitcher and a wealthy man from the US who had come to visit the area and had entered the nearest Chabad house. Apparently he enjoyed the welcome he got, as after the davening he said to me, “Why don’t you come and visit me?” We arranged for me to visit him in America.

Not long after, I went to the US and was very surprised by the extent of his warm welcome and the generous gift he made for my Chabad house. He personally picked me up from the airport and loaned me his new car for the duration of my visit. The car was expensive and well equipped (with many features that I am still unfamiliar with) yet he insisted that I use it.

Besides his very nice donation, and hosting me in his house, he even arranged meetings with some friends. This increased the amount of money I raised for the Chabad house and was a tremendous help.

He explained to me that the most important thing in business is donating to support the Rebbe’s inyanim, for inyanei Moshiach and Geula and spreading the Besuras Ha’Geula. He told me that he himself had arrived in that country with only seven dollars in quarters in his pocket, but he made \$100,000 profit on the first deal he did. He donated \$80,000 out of that to tz’daka and was successful time and again in his business dealings.

The Rebbe’s brachos helped me throughout that trip. On a domestic flight a businessman sat next to me who said to his wife, “I told you that

I would end up sitting next to the rabbi.” We got to talking and the man invited me to a meeting at his business which opened new, big channels for me.

R’ Har Shefer concludes with this advice for all shluchim:

I do not accept money to officiate at weddings, memorials, for mourners etc. but the appreciation that people have is worth more than that. I helped a family whose father died. I arranged minyanim during the Shiva; I was with them in their time of trouble and did not accept payment from them, not even from the son abroad who came during the Shiva to Eretz Yisroel.

On my next trip abroad, I met the son at his business and got a very nice donation for our work, help that he continues to offer till this day.

THE REBBE PROVIDES

Rabbi Benny Karniel, shliach in Gadera faced a dilemma some years ago. For years he had been the rav of the big shul in Gadera and had made a big impact on the atmosphere in the shul. Then some mekuravim suggested that he start a Chabad shul. This meant leaving the big shul and devoting himself to starting a new minyan.

On the one hand, dozens of friends at the big shul would be very angry if the rabbi left them. On the other hand, some mekuravim wanted a Chabad minyan. R’ Karniel knew the sicha of 5748 where the Rebbe said that in inyanei Chabad you should ask three Chassidishe rabbanim who learn Chassidus. He spoke to three such rabbanim, explained his predicament, and the rabbanim decided he should start a Chabad minyan!

The minyan began and the members of the big shul were not angry. The minyan grew. The crowding forced them to build a Chabad house with a large room for davening.

In Teveria a similar thing took place. A Chabad house with a shul existed in the center of town for many years, but the building was old and the furniture was nearly antique. It was no longer suitable for a growing k'hilla which had many families that wanted to celebrate bar mitzvas or aufrufs at the shul.

The shliach, Rabbi Yosef Kramer, asked the young shliach, Rabbi Reuven Gol, to find out how much it would cost to do some renovations including replacing the furniture. R' Gol found an architect who agreed to provide the plans for all the renovations at no cost. Then he looked into the furniture factory at Kibbutz Lavi where he was taken aback to hear that it would cost ten times what they had to spend.

He nearly abandoned the plan but at the last minute he decided to ask the Rebbe through the Igros Kodesh. He opened to an answer where the Rebbe said not to be fazed by difficulties, to do things in a big way and sometimes even someone who seems simple and poor can surprise you with big help.

R' Gol remembered one of the mekuravos who participated in a shiur that R' Kramer gave, who in the past had offered a donation to buy a bima for the shul. R' Gol went with her to the factory in Lavi and while discussing prices she told him that she was willing to increase her donation "a bit" and would pay for half the expenses. What a complete surprise!

This is how R' Gol saw how all the Rebbe's horaos are fulfilled, the renovations were paid for and beautiful furniture graces the Chabad house.

NOTHING IS IMPOSSIBLE

Rabbi Leibel Kaplan went to Eretz Yisroel on shlichus in 1973. The Rebbe told him to go to Tzfas, to refurbish the Tzemach Tzedek

Shul in the Old City and to have a minyan there on Rosh HaShana. He was given these instructions in the month of Av when only a few weeks remained until Rosh HaShana.

When he looked around at the broken down shul, it seemed as though it was entirely in ruins and would have to be built practically anew which could not be done by Rosh HaShana. In addition, there was no suitable power source anywhere in the Old City and he had to draw an electric cable from Rechov Yerushalayim.

R' Kaplan reported to the Rebbe's secretaries together with his

"I know why you're avoiding me. It's because you reject the legitimacy of my marriage. You're a racist and I won't give a cent and I will tell the town about your attitude."

proposal that he erect a tent near the shul where they could daven on Rosh HaShana. Then after Rosh HaShana he would continue with the renovations. As I heard the story, R' Kaplan was told not to put up a tent but to complete the renovations by Rosh HaShana.

He quickly looked for a contractor who would get to work immediately but any contractor to whom he showed the building and heard the timetable, turned the project down. He finally found a

contractor in Tzfas by the name of Moshe Schleifstein who, upon hearing that this was an instruction from the Lubavitcher Rebbe, agreed to do the work.

It turned out that only the ceiling was destroyed but the walls were strong. They only had to make a new ceiling and do some minor renovations and so for Shabbos Slichos before Rosh HaShana, the building was ready and all the t'fillos took place there.

Afterwards, the contractor said that he was a descendent of Rabbi Tzvi Elimelech of Dinov and in his family there is a tradition that R' Tzvi Elimelech's mother was the sister of R' Zushe and R' Elimelech of Lizensk. This illustrious woman did not have children for some years until she asked her brother R' Elimelech for a bracha. He gave her a bracha and asked her to call the baby Meilich (Elimelech).

The baby was born but she was uncomfortable giving him his uncle's name while he was still alive and so she named him Tzvi Elimelech. She went to visit her brother and tell him the good news and thank him. He asked her what she named the baby and when she said Tzvi Elimelech he said, "Oy, a Hersch (Yiddish for Tzvi – a deer) cannot be a Melech (king – a play on his name).

The mother was worried by this pronouncement but her brother immediately blessed the mother and baby with long life, Torah, chuppa, and greatness.

Since then, said the contractor, in our family we are very particular to follow instructions from Admurim precisely, and we all merit long life. When I heard that the Rebbe said to renovate the shul, I agreed to do it.

This contractor is already over 90 and he continues to work in Tzfas and the area energetically and with simchas ha'chaim. He works and looks like a young man.

DR. BERG'S LECTURES ON QUANTUM MECHANICS AND STRING THEORY

Compiled by Prof. Shimon Silman, RYAL institute on Moshiach & the Sciences

This article is compiled from the lectures of Dr. Naftali Berg z.l. at the Moshiach and science conferences of the Rabbi Yisroel Aryeh Leib Research Institute on Moshiach and the Sciences, in the years 1993-94. These lectures are being published now – for the first time – in connection with Dr. Berg's 14th yahrtzait on 27 Tammuz.

Shortly before he passed away, Dr. Berg expressed the desire that these lectures be published and we were able to publish his lectures on Swords Into Plowshares

shortly thereafter. These lectures, on quantum mechanics and string theory, are, of course, much more complicated and, while we had to edit and rearrange the material, we took great pains to preserve Dr. Berg's original language and style as much as possible. Most of the editing that we did was only what was necessary to transform it from the spoken word to the written word.

I would like to start by reviewing the famous sicha of Parshas Noach in which the Rebbe Melech HaMoshiach discusses how the developments in modern science are a prelude to the Era of Moshiach. Hopefully what we do here will help the Rebbe MH"M *shlita* have a complete recovery.

In the sicha, the Rebbe MH"M talks about the statement in the Zohar that in the year 5600 (1840) there will begin great revelations in the sciences and in Chassidus. He shows how the two are connected and work hand in hand. He identifies three levels of interaction. On the first level he explains how the sciences can be used as an example for Torah concepts. For example, the existence of video technology makes the concept of "the eye of G-d that sees" more real for us. On the second level he explains how one can use the scientific technology like radio or satellite communication for transmitting the knowledge of G-d – Chassidus – to the entire world. This actually purifies the air and space that the radio waves go through.

The third level is to actually see the concepts of Chassidus expressed in the secular studies. I now want to give a free translation of what the Rebbe MH"M says about this:

“The true unity between the secular knowledge with Torah occurs when one sees ideas from the deeper levels of the Torah in the secular studies themselves.

“One of the main areas where one sees this readily is in the deeper levels of the Torah – Chassidus – which reveals the basic, absolute unity of G-d in the world. It teaches that the multitude of creations in the world is no contradiction to the absolute unity of G-d. On the contrary, such a multitude of creations can *only* come from the absolute unity of G-d (as is explained in Chassidus).

“Now, the true existence of the world is the unity of Hashem. Therefore this unity must manifest itself in the physical existence of the world also. Thus there must be a concept of unity within the physical world itself.”

Let me just make one comment here regarding the theories that I’m going to talk about. The “Theory of Everything” that I will discuss expresses the desire of scientists to make everything as simple as possible. The point that Chassidus makes and that we are going to try to show is that the unity in the universe is a direct result of the fact that it was created by the Creator Himself, Who is a perfect unity. So we try to find unity in the world because this is an indication of the unity of Hashem Who created the world.

Let me continue the sicha:

“This idea, the oneness which is in world, which in its innermost aspect is a manifestation of the unity of Hashem, is more revealed [or, I would say, it is easy for us to appreciate and perceive] because of the development of the secular studies.”

Now the Rebbe MH”M gives an example, and this is the example we will amplify today:

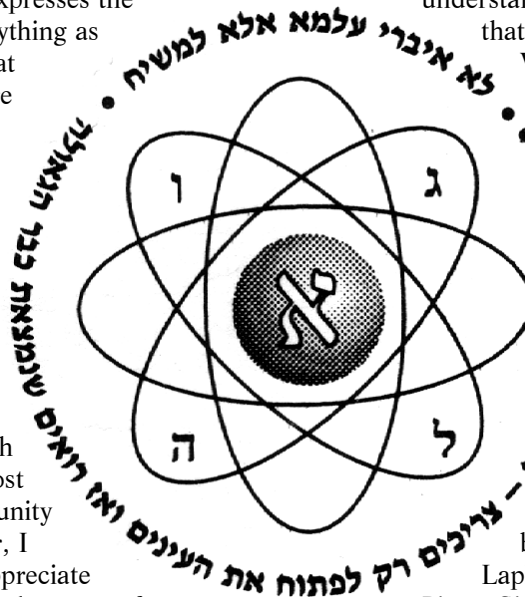
“It used to be that people thought that every one of the natural forces is a separate force by itself and that the matter of everything that exists in the world is constituted from many different elements. But the more that the sciences advance and are developed, we recognize that the multitude and differentiation of these different elements are only an external matter resulting from various combinations of the different particles, etc. Thus we have been able to greatly reduce the number of basic particles. Ultimately, we come to the realization that the fundamental point of the existence of the world is based on the *unification* of the two concepts of quantity and quality – matter that carries the force, and

the force itself. *Absolute* unity is an aspect of G-dliness; the analysis of the creation in its own terms must be based on the unification of two components – quantity and quality.”

As we said earlier, Rabbi Yisroel Aryeh Leib wrote a very fundamental paper discussing eigenvalues and eigenvectors which is the mathematics of quantum mechanics. Thus, I think it’s appropriate that we should talk about quantum mechanics. Be warned that quantum mechanics is a very, very difficult subject because it’s talking about things at a fundamental level where we don’t have any experience. Richard Feynman, a famous Jewish physicist, who was born in Brooklyn, once remarked that he read in the paper that there are 12 scientists that understand relativity. He said he is not sure if that is true or not. There may be more than 12 or less than 12. One thing he is positive of – no one understands quantum mechanics. So be warned that this is a very, very difficult subject.

What was the state of scientific thought prior to quantum mechanics; let’s say 100 or 150 years ago? After Newton put forth what we now call the classical laws of mechanics, physicists were so confident with themselves that they felt that given the initial conditions they could predict the course of everything in the entire world. This philosophical outlook is called “determinism” because it maintains that everything is completely determined by the laws of physics. It is often called Laplacian determinism after the physicist Pierre Simon Laplace who was a major proponent of this idea.

Quantum mechanics, on the other hand, takes a very different point of view. Instead of things being certain, things have probabilities. It deals with what we call a wave function which is part of Schrödinger’s equation. The eigenvalues are the energy levels of the wave function. The wave function is actually a probability function of where a particle may be. It has a certain probability of being in a given place. But it’s sort of a very fuzzy description. Another very fundamental part of quantum mechanical theory is what is called the Heisenberg uncertainty principle which states that there is an inherent uncertainty in what can be observed in the world. You cannot determine or measure exactly two “conjugate variables.” For example, you cannot measure exactly the momentum and the position of a particle. If



you can measure one very accurately, you can't know the other accurately at all. This uncertainty is not something that comes from a lack of our knowledge – a lack of our ability to measure – it's a fundamental uncertainty in the world. So determinism now came to be replaced with uncertainty.

However this principle was not accepted universally. Einstein never accepted this principle of uncertainty and he made the famous statement that he does not accept it because "G-d does not play dice with the universe" so there cannot be a basic uncertainty in the world. Neils Bohr, another Jewish physicist, who argued with Einstein on this, responded that

This is a very strong statement about free will – that a human being actually determines reality. He makes reality.

it is not our business to tell G-d how to run the universe. Now, who was right in this disagreement? We will answer this in a little while when I relate to you a *yechidus* (private meeting) that I had with the Rebbe Melech HaMoshiach on this topic.

Quantum mechanics, as we said, deals with probabilities. A particle by itself has a wave function and a state vector. When it interacts – it comes in contact with something or a measurement is taken – its splits into various different states and becomes a summation of the various different states. It could be either here or there, and where it is actually is sort of uncertain.

However when a human being, a conscious observer, observes the event – the measurement – he comes up with a concrete, real result. So according to this, it comes out that the human being in quantum mechanics plays a very important role. He determines the reality of where the particle is or what the state of the particle is. When the experiment was first set up it was uncertain, and now when the human being, the conscious observer, becomes involved, the state becomes clearly defined. Not only does he have free will to do things, but also by his doing something, he actually determines the reality of the universe. This is a very strong statement about free will – that a human being actually determines reality. He makes reality.

Let me now show you a very simple experiment called "the two slit experiment" which I think will make some of these concepts easier to understand. This is a very famous experiment in quantum mechanics.

We start off on one side with a source. At some distance from the source you put a plate with two slits. (That's why it's called "the two slit experiment.") We label one of them "slit 1" and the other "slit 2." And at some distance past the double slit we will put a "screen" on which we can observe what passed through the slits.

Let's consider three different situations. In the first, the source would be a machine gun firing bullets, which are distinct, individual pieces. If the machine gun is wobbling, the bullets going through the hole are flying in all directions. So some of the bullets will go through slit 1 and some will go through slit 2. But no bullet will go simultaneously through both slits. That is evident to everyone. Therefore if we draw a graph of the "Probability Distribution Function" of the number of bullets, P , that are

arriving at the screen, it will be the combination of what went through slit 1 and what went through slit 2.

We can verify this by repeating the experiment with slit 2 closed and see how many bullets go through slit 1 alone. Call this P_1 . Then we repeat the experiment with slit 1 closed and see how many bullets go through slit 2 alone. This will be called P_2 . Indeed, we find that $P = P_1 + P_2$. (See diagram 1)

Now, let's say we replace the machine gun with a wave. We might have a water tank here. Touching the surface of the water repeatedly would create ripples. So now the ripples are going through the slits. And a ripple, being a wave, would indeed go through both holes at the same time. So instead of seeing the previous distribution function, what we now see is called an "interference pattern," which shows how the waves interfere with each other. In the middle the two waves come together and reinforce each other, making a large wave, a "peak." This is called constructive interference. At other points there are "troughs" where the waves cancel each other out, as in diagram 2.

What happens when, instead of using something which we know is a wave, like water, we use quantum mechanical particles like electrons? We take a bulb which contains a filament and we heat it up so that it shoots off electrons. Now an electron behaves like a particle. We place detectors which click each time an electron is detected.

You would say that since this is a particle we should get what we got when we shot off the particle-bullets. But that is not what we get. What we get instead is the interference pattern. (See diagram 3.) So somehow, on this quantum mechanical level, the electron is, in a way, a particle which also behaves like a wave. This is explained by the statement that I made earlier. The

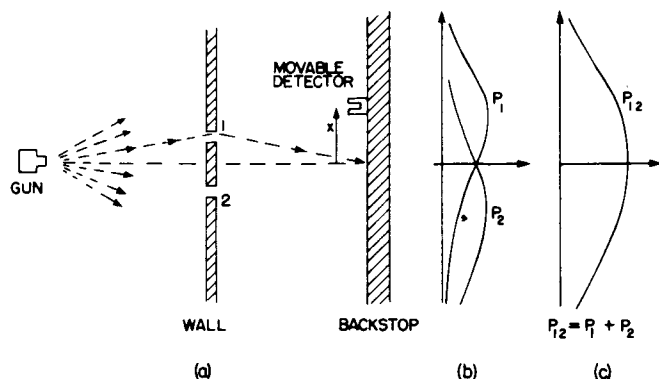


Diagram 1

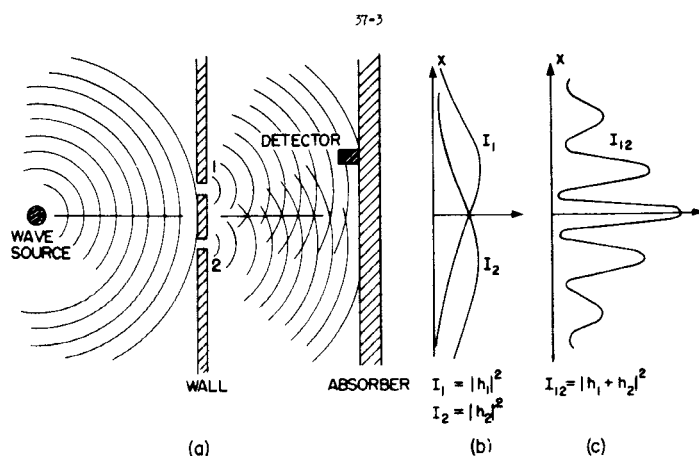


Diagram 2

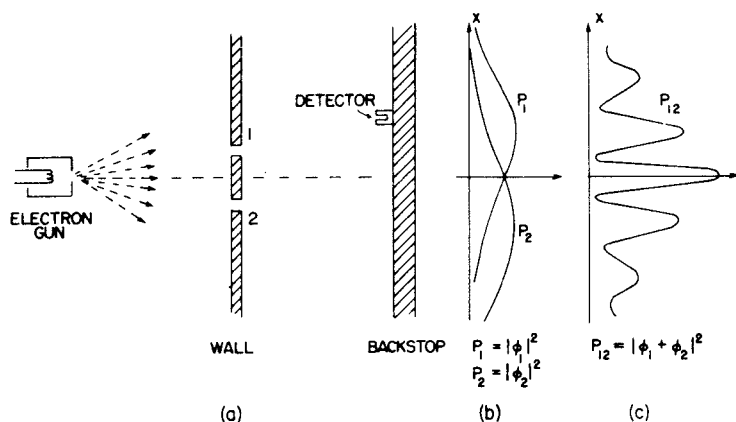


Diagram 3

wave function of the particle splits into two states. The resultant is now a summation of these two states. It can be shown with very simple mathematics that this is indeed the interference function, the same as the interference pattern of the waves.

However, what happens if you introduce into the system a human observer who tries to determine where the particles came from? There are various clever ways to do this. If an electron passes through slit 1, we would see a flash of light there and we would say, "1." If it would pass through slit 2 we would see a flash of light there and we would call that, "2" etc. As soon as we start counting the particles here and there – as soon as the human being becomes involved – we've changed things and the interference pattern disappears and is replaced by the distribution function of particles! This shows that as soon as a human being enters into the experiment and makes an observation with his conscious mind, he perturbs nature and determines that it's no longer a wave which can exist here and there simultaneously, rather these are now particles which either pass through one slit or the other. This is much more complicated than what I just said but basically that is the experiment.

There are some scientists who have taken a very, very strong approach to interpreting this. Eugene Wigner, a Jewish physicist from Hungary, made a very Kabbalistic or very metaphysical type of statement. He said that the human conscious observer does not obey the laws of quantum mechanics. When he enters into the experiment, by some power he puts the particle into one state or another. He creates reality. This is a very strong manifestation of free will.

Another very great physicist, John Wheeler, wrote a paper called,

“Genesis and

Observership” and stated the following near the close of the paper: “It is often stated that the development of life is accidental and unimportant in the scheme of things. Quantum

mechanics has lead us to take seriously and explore the directly opposite view – that the observer is as essential to the creation of the universe as the universe is to the creation of the observer.

I said earlier that I would now tell you what the Rebbe Melech HaMoshiach said about the uncertainty principle and about the controversy between Einstein and Bohr. I had a unique yechidus with the Rebbe MH”M a number of years ago when it was still possible to have a yechidus. I asked him, “Was Einstein correct in saying Hashem doesn’t play dice with the universe or not?” The Rebbe MH”M said that of course Einstein wasn’t correct because Hashem is above the laws of physics, He created them. He can do whatever He wants. There is no uncertainty as far as Hashem is concerned. But nevertheless the Rebbe MH”M said that the uncertainty principle of quantum mechanics, which is related to probability, is incorrect for the following reason:

We have probabilities. Probabilities mean that certain events occur with a greater or lesser probability. For example, you could win the lottery and become a millionaire. This is not a miracle. It just has a very low probability of occurring. In quantum mechanics, every event has some probability of occurring, so everything is possible. An obvious miracle is also possible [as a natural event] except with a very, very low probability of taking place. The splitting of the Red Sea would also be possible but the probability is very small. But according to the uncertainty

principle, a miracle is not breaking nature; it’s an event of low probability. The Rebbe MH”M said that it is our belief that G-d reveals Himself in the world in a way that breaks nature. So to say that the miracle of the splitting of the Red Sea is consistent with the laws of physics is against our belief.

Now, it would seem that this is clear and unequivocal – certainly after the Rebbe MH”M said it. But two months ago before Pesach, I was in *Eretz Yisroel* and we had a Shabbaton there and I discussed similar ideas to what we are talking about now. Some yeshiva boys from *Baal T’shuva* yeshivas came over to me complaining, “How can you say this?” Their teachers had told them that the splitting of the Red Sea was consistent with the laws of nature. It was just something with a very small probability of taking place. So we certainly see that we need the guidance of the Rebbe – of our Moshiach – to tell us what is right and what is wrong. Things are not so obvious. We have to have the guidance of Moshiach for things which seem so clear to actually become clear.

A THEORY OF EVERYTHING

Scientists have been trying to discover a theory of everything that would encompass both the forces of nature and matter. There are four basic forces of nature. There is the electromagnetic force – electricity, which we are using here and which was explained about 120 years ago. There is the force of gravity which has been known for a very long time, but Einstein quantified it about 80 years ago in his general theory of relativity. There are two additional forces in nature which were discovered as a result of quantum mechanical theory – the strong nuclear force and the weak nuclear force. The strong nuclear force holds

the protons and neutrons, the basic elements of the nucleus together; and the weak nuclear force is relevant for radioactive decay. Both of these forces, unfortunately, have been used for very destructive purposes and you can hear later, in the second part of this presentation, a peaceful use of these forces in a thorium reactor and, G-d willing, you will hear from my talk how we can actually tap into a much more primitive, more basic force in nature itself, which hopefully will be tapped into when Moshiach comes.

Scientists have been trying to find a unifying theory for these forces, as the Rebbe MH”M has said, and also a unifying theory for all of the matter of the universe. Again, as the Rebbe MH”M has said, in the last century people thought that matter consisted of many, many different things which they organized into a table of elements. There were 90 some known elements, and now we have made some ourselves so there are over 100 elements. But now we have found elements or constituents of matter that are even more fundamental. We found the neutron, the proton, the electron and we have gone further and further and further. We have come to what we think are the basic constituents of matter. But still, we have several constituents of matter and several forces. The search for a theory of everything, a unifying theory, is the attempt to tie this all together in one theory which shows a basic unity in the entire world.

The Rebbe MH”M *shlita* said, based on the Zohar, that this whole development, which is a Messianic development, started in 1840, and while the origins of this theory of everything can actually be traced back to that time, we will see, very interestingly, that the actual real work on this started in the 1950’s, which corresponds exactly to the

time that the Rebbe MH" M assumed the leadership of Chabad. He is the one, of course, who brought the complete realization of Moshiach into actuality. And it is in the time of Moshiach that the culmination of this unity is attained. Finally, in the last several years this has really gained a lot of momentum, again corresponding to the time when the Rebbe MH" M has really put a lot of emphasis on the topic of Moshiach.

Dr. Berg proceeded with a very technical review of the history of modern physics since the year 1840, discussing non-Euclidean geometries, Riemannian geometry, unifying theories in physics, Maxwell and electromagnetic theory, Einstein and relativity, quantum electrodynamics (QED), quantum chromodynamics (QCD), symmetry, gauge symmetry and parity.

He then began to talk about string theory, emphasizing the connection between string theory and Chassidus and Kabbala.

STRING THEORY

We are getting to the punch line now. In the late 1960's and especially later in the 1980's a new theory was developed. This is the theory of strings or superstrings. String theory turn out to have relevance in 26 dimensional space and in 10 dimensional space. Now those who know Chassidus and Kabbala know that the numbers 26 and 10 are very, very relevant. [26 is the numerical value of the Hebrew name of G-d. He created the universe through a process of *tzimtzum* in which he emanated the 10 *s'firo*s of Atzilus and through them brought the universe into actuality. — *ed.*] The Rebbe MH" M said in a sicha, that the world was created in this fashion to show that the Creator put His imprint on the creation for us to know Him from creation. Those in the audience who know more Chassidus than I do will

probably be able to amplify this much better.

We have talked about particles. Each of these things — electrons, quarks etc. — these are point particles. A point particle is very limited in the different vibrations it can have. So the new theory came along and said, perhaps the basic matter is not particles but strings. When I refer to a string I'm talking about some manifestation of the fabric of space-time. What it is I don't know. I'm not sure if anyone knows. But the idea is that instead of having a point particle, we have a string. A string is very, very small — something like a Planck length which is 10 to the minus 35 meters. That is extremely small. It is 1 over 10 with 35 zeros after it.

Now if you set this string to vibrate and keep the ends fixed it will vibrate in different modes just like if you take a violin string and vibrate it, there are only certain notes, certain vibrations called tones or frequencies, that it can vibrate at. So the theory was that the string is the fundamental element of nature. The different vibrations are the different particles. If you have a

different vibrational mode, that corresponds to another particle. Thus all of the particles were supposedly explainable based on the vibrations of the strings. The electrons, the quarks and everything else were these different vibrations of the string.

When they started examining this theory it was found that the better explanations involved a string that is closed like a circle which can also vibrate, called a heterotic string. You can have vibrations traveling clockwise or counter clock wise. It turns out that the only dimensions in the multidimensional space in which this theory is consistent (it is solvable and there are no infinities there) is where the counter clockwise vibration is in 26 dimensions and the clockwise vibration is in 10 dimensions. So again we have the 10 and 26....

Dr. Berg concludes by suggesting that now, in the Era of Moshiach, we will be able to tap into the energy of this deep level of matter just as we have been able to utilize the nuclear energy hidden within the nucleus of the atom.



Dr. Naftali Berg z.l. lecturing in 1993

(You can see a diagram on the blackboard similar to the ones in the paper.)

MIVTZA T'FILLIN

BY BALABATIM

By Nosson Avrohom

*Every week, numerous T'mimim stand on the street and visit offices and stores, putting t'fillin on passersby or their regular "customers." In this article, we focus on married men who drop everything on Friday and "go on mivtzaim." We heard from them how they started out, how they handle irate people, and some wonderful stories. **
Part 2 of 2.

[Continued from last issue]

Rabbi Hartman: The Rebbe greatly promoted mivtzaim. If you want to be mekushar to the Rebbe, you have to devote at least an hour a week to it, especially on the long summer days. When a man is in the Reserves, or on a flight, or anyplace that he has the time, he has to do it. If you're "into" it, you'll always find the time for it.

There are many letters from the Rebbe about how precious Mivtza T'fillin is. Take a look at them, especially these days as we experience terrorism while the government does nothing. Regarding t'fillin it says, "and they will fear you." It's a segula to protect us from our enemies

who rise up against us.

Every Lubavitcher must be involved in this, not just the T'mimim. It's what the Rebbe wants and it hastens the Geula and saves the Jewish people. Israeli youth, as opposed to the older folks, are open to hearing about Judaism and we must get involved. If for any reason you haven't gotten involved yet, now is the time to start.

How does one accomplish that there should be a lasting impact after the person puts on t'fillin?

Rabbi Komer: First, we don't always get to see it, but it's there. When a Jew puts on t'fillin, it inspires him. Check it out and you'll see that many Jews who

became frum, and are not necessarily Chabad, will tell you that they got started when a Lubavitcher stopped them on the street and put t'fillin on with them.

Second, if you go to a set place each time and get to know the people, you will see results. At the hospital for example, there is a station for the drivers. After 12 straight years of putting on t'fillin, I don't have to go there anymore. One driver after another bought t'fillin and they even set up their own t'fillin stand.

I usually don't remember stories but there is one story I won't forget because whenever the person sees me, he reminds me of it. He is a descendent of the famous Alkabetz family whose ancestor wrote the "Lecha Dodi" which we sing on Friday night. He was in the hospital a few years ago with a high fever. Even after taking many medications, the fever did not subside.

When I met him, I suggested that he put on t'fillin but he politely refused, saying that his condition did not allow for it. I worked on convincing him until he gave in. A week later I met him in town and he ran towards me, all excited. "A minute after you took off the t'fillin that you put on me, the fever began to go down. It was amazing!"

Rabbi Reinitz: You definitely get to see the lasting impact of putting on t'fillin in the numerous baalei t'shuva, some of whom have become Chassidim! (See box). Many people with whom I put on t'fillin ask to write to the Rebbe. When you connect a Jew to the Rebbe, that's the greatest continuity there can be.

Twenty years ago, I received a letter from the Rebbe in which the Rebbe wrote that when I am helping someone write to him for a bracha for something, I should explain that he must make a "vessel" for the bracha and make a good resolution in some aspect of Torah observance.

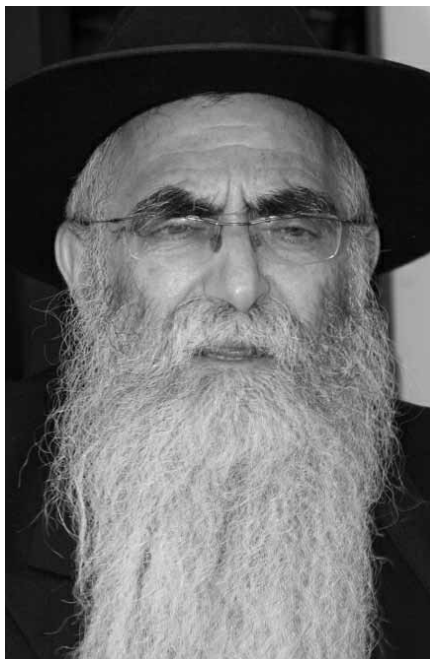
Speaking of making a lasting impression, there's another thing we're involved with, preparing boys for their bar mitzva. When a father comes with his son to me for the first time, I demonstrate putting on t'fillin on the father and so the father has the mitzva ... On the day of the bar mitzva the family comes to the yeshiva in Lud and sits on the eastern wall, gets aliya and has an authentic Jewish experience.

Till this day, many of those bar mitzva "boys" ask me questions about Jewish matters. Some of them eventually became Lubavitchers, and that's largely because I keep in touch with them.

I heard from R' Zushe Wilyamovsky that he was once with R' Yona Eidelkopf in yechidus and he poured out his heart about how difficult it was to get through to important government officials when approaching them about communal matters. The Rebbe suggested that they send a New Year's card to the office managers before Rosh HaShana. Then, when they would go, they would be welcomed. And that's what happened.

They did it and the door opened for them. I decided to do the same thing and I call every boy that I learned with before Rosh HaShana to wish him a good and sweet year and to find out how he's doing. Because of this connection, more than one or two have become Chassidim.

A woman came to the Chabad house as I was standing there at the t'fillin stand and I noticed



Rabbi Hartman: A week later I met him in town and he ran towards me, all excited. "A minute after you took off the t'fillin that you put on me, the fever began to go down. It was amazing!"

that she wore a hospital bracelet. She told me that she wanted to write to the Rebbe because she had recently given birth, and although she had been released, her baby was still in the hospital for tests.

She wrote to the Rebbe and got a wonderful answer about good news. That was about noon time. Four hours later, when I was home already and preparing for Shabbos, the woman's friend came to my house and wanted to thank the Rebbe. She said that her friend had gone from the Chabad house to the hospital where the doctors said that the baby was fine.

Rabbi Bloch: The impact exists and doesn't end with taking off the t'fillin. There are some Lubavitchers I know who became Chassidim because of Mivtza T'fillin. There's a man whose wife became very interested but he adamantly refused to become religious. He was only willing to put on t'fillin, that's all. Well, it was a long and complicated process that took two years and there were many house calls made. Today, he is a member of the Chabad community in Tzfas.

There are endless miracles and instances of hashgacha pratit that we get to see in our work. I recall one story out of many about an older man who was in the hospital with kidney stones. I suggested that he put on t'fillin and write to the Rebbe and said, "you'll see an improvement in your condition." He took it seriously and how amazed I was the next day when I went to his room and he happily told me that he had passed the stone the night before.

We were in a place where there were a large number of people and we suggested that they put on t'fillin. A woman there was really annoyed by our

“chutza” and she yelled, “You and your Rebbe; leave us in peace!” We were taken aback since we had never had a situation like this before.

Suddenly, seemingly out of nowhere, an older, distinguished looking man appeared and said to her, “Listen lady, I’m a Lieutenant Colonel in the Reserves. I don’t know whether the Lubavitcher Rebbe is Moshiach or not but one thing I know, I was on the staff of Brigadier General Ron Pekkar and I saw the Rebbe’s ruach ha’kodesh twice.

“The first time was when we had a problem and had no solution and the Rebbe pointed at the map at the solution. The second time was when the Rebbe calmed us down before the Gulf War. Everybody was terrified but the Rebbe calmed us and said everything would be fine, and he was right.”

The woman heard him and kept quiet.

Rabbi Hartman: We don’t

need to measure our success by later results in order to go on mitvzaim but there are definitely people who changed their lives because they put on t’fillin.

There’s someone by the name of Rafi Revach who runs a printing place in Kiryat Malachi who was not observant. His wife was a preschool teacher in Chabad preschools in Kiryat Malachi where my children went. I suggested that she convince her husband to put on t’fillin. She didn’t know what I wanted because he wasn’t at all religious. I convinced her and she convinced him. Well, he ended up becoming a baal t’shuva.

There’s someone by the name of Eliezer Blitzky from Rishon L’Tziyon whom I knew when he was a semi-trailer driver in the Army Transport Corps. We became acquainted back during the Yom Kippur War. He committed then, to putting on t’fillin every day. He wrote to the Rebbe and received a response. Since then, he received other

letters and over time, he became religious.

Sometimes people react cynically or angrily. How do you respond?

Rabbi Komer: There are only very few who oppose it for ideological reasons. In general, the Rebbe said that when a Jew is b’simcha, he can accomplish what someone who goes with intellect won’t accomplish. We always try to go into hospital rooms with good cheer, with a smile, and we ask how the patient is. That’s the way to do it. You always have to speak to the neshama, without personal pride and self interest. People definitely feel it and it’s not pleasant for them to refuse when they see the effort you put in without expecting anything in return just to enable them to do a mitzva. When you approach a Jew without any condescension and he sees that you only seek his welfare, he will respond to that. It breaks barriers.

Rabbi Reinitz: The population in Lud is comprised primarily of traditional Jews so hardly anybody opposes us. There are those who get out of it by claiming that they put on t’fillin already, but I don’t remember any real argument. For two hours, Rabbi Avrohom Fuchsman and I put t’fillin on people with hardly a break.

The approach is to smile at people, greet them – and it works. There are many older Jews from Russia with whom you have to work differently – a word in Yiddish doesn’t hurt. They are looking for someone to talk with them in this language to make them feel connected. There was someone like that recently who passed by and said to me in Yiddish that he is a Kohen. I took his hands, placed them on my head and asked him to bless

THE G-D YOU DON’T BELIEVE IN, WE DON’T BELIEVE IN EITHER

The following incident took place last year. The students of the eighth grade in Lubavitcher Yeshiva began a new project in which they went on mitvzaim on Fridays. One week, two bachurim went with their mashpiim to Manhattan to join the work at the Mitzva Tank which operates there every day. It was very cold but they still managed to put t’fillin on with two men and to give out a lot of material to passersby.

They had one brochure left and time was running out but they didn’t see a Jew to give it to. Then a Jew appeared who said he was a Kohen. They asked him to put on t’fillin. He said, “Leave me alone, I don’t believe.” They tried to convince him but he insisted that he was an atheist.

The mashpia intervened and said, “The G-d that you don’t believe in, we don’t believe in either. Apparently the way you were raised and educated caused you to have a distorted understanding of G-d. If you had proper information, then you’d believe.”

That was enough to get the man to roll up his sleeve for t’fillin and take the last brochure. The T’mimim returned home satisfied after a good day’s work.

me. After he did so, he couldn't refuse when I asked him to put on t'fillin.

Two years ago, someone told me that he was a math teacher. He was an intelligent person and from his appearance I assumed he would refuse to put on t'fillin, but the opposite happened. He wanted to put on t'fillin and he told me that he suffered from heart trouble and he wanted to write to the Rebbe. He wrote, received a bracha and since then he comes regularly to put on t'fillin.

You can't always tell - those who look as though they're going to refuse don't always do so. Sometimes, they turn out to be very warm Jews. From my experience I know that often, even when they refuse, it's only external. If you can talk directly to their neshama, they will melt. I remember that many years ago, when we did mitvtzaim in the shuk in Ramleh, a parachutist officer walked by with his wife. He wore the epaulets of a high ranking officer and his whole being projected the importance of his position.

We suggested that he put on t'fillin and he gave us a look of disdain. He continued walking and then turned back. Our smiles and sincerity had won him over. Dozens of buyers and sellers gathered round to watch him put on t'fillin.

The most important thing is not to be fazed by anyone. The Rebbe wants us to turn the world over.

Rabbi Bloch: There aren't many people like that today; there used to be more in the past. On rare occasions we meet older Jews, Holocaust survivors, who bear the burdens of the past. You should not argue with them but listen to what they have to say. I recently met a man like that. At



Rabbi Bloch:
Seemingly out of nowhere, an older, distinguished looking man appeared and said to her, "One thing I know is that I saw the Rebbe's ruach ha'kodesh twice."

first he was on the offensive but when he saw that I wasn't being drawn into a debate, and that I was empathetic, he was appeased.

We see how the world is ready for Geula. Everybody wants Moshiach. People can speak about doubts in matters of emuna but when you speak to them about Moshiach, they're all waiting for him to come. I take part in outreach to people from

kibbutzim as part of the outreach work with the Galil Elyon basketball team. These days, they are receptive about the topic of Moshiach. Not only is there no opposition, other Jewish groups are copying us. There are yeshiva high schools that are already doing Mivtza T'fillin themselves.

Rabbi Hartman: I've developed an approach to dealing with them. Since time is short and people aren't always willing to listen, it's important to think carefully about what your opening line should be. I have found that the best thing is to ask, "Yehudi, have you been able to put on t'fillin yet today?"

This shows that you judge him favorably and assume he puts t'fillin on daily though perhaps, today, he didn't do so yet. If he says he did, you wish him well, and if he is a straight shooter he will appreciate the way you asked him to put on t'fillin and be willing to do so.

Today, everybody understands that t'fillin bring bracha and success and so there aren't many who oppose it. Sometimes you have to ignite the Jewish spark that is hidden within.

Back in the days of the Camp David accords, I went with my friend Yoske Freidman for an entire year to visit the expellees from Eli Sinai who were living at the Yad Mordechai junction. We cheered them up and helped them and also put t'fillin on with them. All were willing except for one Jew, an intellectual, who refused us every time.

On the last day, when they began to dismantle the tent camp, he called to us and said, "I want to put on t'fillin." You can't give up, even if someone keeps on refusing. When you come with simcha and a smile, in the end, they melt.

MAKING A HOME FOR G-D DOWN UNDER

By Shneur Zalman Berger

*“The Rebbe does so many miracles for us that only an utter fool would think that he accomplished it himself.” * A biographical sketch of Shliach and Chassid, Rabbi Yitzchok Dovid Groner a”h, Rav of the Chabad community in Melbourne, who passed away on the 4th of Tammuz.*

THE REBBE, NOT ME

The multifaceted personality of the shliach, Rabbi Yitzchok Dovid Groner, was a special treasure among the Chassidim of our generation. He was absolutely mekushar, heart and soul, to our Rebbeim. He had a big heart, he was a gifted administrator, and he was an excellent speaker who won over the hearts of his audience. This is all in addition to his vast knowledge in Nigleh and Chassidus and being an exceptional baal t’filla.

All these talents and abilities stood him in good stead on his shlichus in far-off Melbourne where he established a vibrant community with numerous mosdos. It eventually turned into a veritable empire of Chassidic life. Coming to spiritually impoverished Australia, he transformed it entirely, earning him great esteem from the entire

community.

Yet he did not take any credit for his astounding success. He said, “The Rebbe does so many miracles for us that only an utter fool would think that he accomplished it himself.”

WHAT HE HEARD IN YECHIDUS

Rabbi Yitzchok Dovid Groner’s parents were Rabbi Mordechai Avrohom Yeshaya and Menucha Rochel, descendants of the Alter Rebbe and the Mitteler Rebbe. He was born on 25 Nissan 1925 in New York. His parents were from Chevron and a few years before he was born they emigrated to the United States. He learned in Yeshivas Rabbeinu Chaim Berlin and absorbed a Chassidishe chinuch at home.

In his youth, he participated in

farbrengens and attended the shiurim in Chassidus given by Rabbi Yisroel Jacobson. When the Rebbe Rayatz was rescued from the Holocaust and arrived in the United States on 9 Adar 1940, Rabbi Groner was one of those who welcomed him.

67 years ago, in the summer of 1941, Rabbi Groner began learning in Yeshivas Tomchei T’mimim in New York. That year, he had yechidus on the eve of 28 Sivan. As he awaited his turn, some distinguished Chassidim entered for yechidus and the Rebbe Rayatz told them to go to the port the next day in order to welcome the Rebbe and Rebbetzin who were coming from Europe.

Reb Yitzchok reminisced, “The night before the Rebbe came to America, my father and I had yechidus with the Rebbe Rayatz. I had officially entered Tomchei T’mimim and it was in honor of this that I had the yechidus. I remember standing in *Gan Eden HaTachton* and waiting to enter the Rebbe’s room.

“Rabbi Yisroel Jacobson came out of the Rebbe’s room in great excitement. He exclaimed: The Rebbe said that the entire yeshiva should go and welcome his son-in-law who is proficient in all of Shas, all of Tosafos, the entire Rosh and Ran and all printed Chassidic works.”

FOUNDING YESHIVOS AND RUNNING THEM

During his two years at Tomchei T'mimim, R' Groner invested himself totally in his studies. His talents shone and he achieved an extensive knowledge even in complicated *sugiyos* that are not generally learned in yeshivos. He spent time with the elder Chassidim at farbrengens and on other occasions, absorbing authentic Chassidic conduct and outlook.

The Rebbe Rayatz was especially fond of him and in one of his letters

he even used the term, "the one who loves you." R' Groner had a special relationship with the Rebbe MH"M. He spoke in eloquent English at children's rallies organized by Merkos L'Inyanei Chinuch, the organization run by the Rebbe.

In the years that followed, he was involved in founding and running Yeshivos Achei T'mimim that were established in the United States by the instruction of the Rebbe Rayatz. These yeshivos were founded between 1942 and 1945 by graduates of Tomchei T'mimim in New York, and were attended by

American boys and girls.

At first, each yeshiva had classes only in the afternoons for those who attended public school, and then a full-day elementary school was started with both Hebrew and secular studies.

Before he was even 19 years old, R' Groner was sent to temporarily run the Achei T'mimim yeshiva in Worcester. Several years later, the Rebbe MH"M told Reb Yitzchok what he had said to the Rebbe Rayatz: "We have a bachur is fit to become a Chassidishe rosh yeshiva, and you take him and send him to work teaching children?!"

The Rebbe Rayatz replied: "*Eis laasos l'Hashem, heifeiru Torasecha*"—there is no choice, we must save Jewish children."

The Rebbe Rayatz was especially fond of him and in one of his letters he even used the term, "the one who loves you."

After a few months in Worcester, R' Groner founded Achei T'mimim in Philadelphia and then he founded a yeshiva in Providence at the end of Av 1945. He put a lot of effort into founding and running these yeshivos and he received constant brachos and encouragement from the Rebbe Rayatz. Thanks to his efforts, the yeshivos flourished and were the basis for the outreach that later took place in these areas which continues till this day.

At the same time, the Rebbe MH"M began founding girls' schools around the United States. He sent Devora Konikov, daughter of Rabbi Chaim Tzvi Konikov, a distinguished Chassid, to Providence to run Beis Rivka there. R' Groner pointed out that since both of them were working in that city on the Rebbe's behalf, it could turn out to be a *tznius* problem.

The Rebbe said that sometimes good things result and indeed, a few months later, the shidduch was suggested and R' Groner and





Rabbi Groner (center) in his youth, next to his father, Rabbi Mordechai Avrohom Yeshaya Groner

Devora Konikov married on 7 Elul 1946. The Rebbe was their mesader kiddushin.

FIRST VISIT TO MELBOURNE

R' Groner traveled to Melbourne in late summer of 1947 on the shlichus of the Rebbe Rayatz. His mission was to fundraise on behalf of Tomchei T'mimim in New York and on behalf of Holocaust refugees. Meanwhile his selfless young bride remained in New York. As with all emissaries sent by the Rebbeim, Reb Yitzchok was greatly involved in "sowing ruchnius" as per the Rebbe Rayatz's detailed instructions:

The job of the emissary is indeed, to raise money for the mosdos Torah and chinuch ... but that is not all. Inspiring others is also a must, for indeed this is the main thing. (Igros Kodesh Admur HaRayatz, vol. 9, p. 346).

In anticipation of his trip the Rebbe Rayatz sent this letter addressed to:

The Rabbanim, leaders of the k'hillos, presidents

I AM WITH YOU SPIRITUALLY

The Rebbe's secretary, R' Leibel Groner, relates:

My brother once had yechidus and the Rebbe gave him a complicated shlichus to do somewhere in Europe. Although he was not usually fazed by difficulties like these, that time he thought the mission was beyond his abilities. The Rebbe, who sensed that he felt uncomfortable with it, told him: R' Yitzchok, why are you apprehensive? I cannot travel physically with you but I am with you spiritually!



The newspapers announce the arrival of Rabbi Groner on shlichus to Melbourne

of the shuls and all those who cherish Torah and mitzvos in Australia and New Zealand

The Rebbe informed them that R' Groner was coming on behalf of Tomchei T'mimim and asked them to help him especially with raise generous contributions for two important projects: The strengthening of the network of yeshivos and for pidyon shvuyim – saving the Holocaust survivors who were in displaced persons camps in Europe.

In addition to raising money, R' Groner made a considerable impact in Melbourne, Sydney, and New Zealand. He inspired many of the youth to embrace Yiddishkeit and fix set times for Torah study. The Rebbe Rayatz enjoyed hearing about this and spurred him on to continue establishing shiurim for the public and chadarim with proper chinuch under the auspices of Merkos L'Inyanei Chinuch.

BUFFALO OR AUSTRALIA?

When R' Groner returned from Australia, he moved to Buffalo where he ran Yeshivas Achei T'mimim that had been founded a few years earlier. While there, he had occasion to move from one apartment to another. He did not ask the Rebbe Rayatz about this since he didn't want to bother the Rebbe over something so minor.

Later, in yechidus, the Rebbe Rayatz asked him where he lived. He said he had moved to another apartment in Buffalo. The Rebbe expressed surprise that he hadn't asked him and hadn't informed him, emphasizing that a home is a *makif klali* (general encompassing light).

During the period of time that R' Groner ran the yeshiva in Buffalo, he was sent to Australia again by the

At the Simchas Torah 5719 farbrengen, the Rebbe publicly told him that he had to conquer all of Australia.

Right: Rabbi Yitzchok Dovid
Groner as a young man



Rebbe MH" M at the end of 5714/1954 to fundraise for Tomchei T'mimim. By this time there was already a small Chabad community with six families who had come from Russia (Altheus, Gurewitz, Wilschansky, Serebryanski, Pliskin and Klugant). They lived on a farming commune founded by Rabbi Feiglin and a yeshiva was founded there too.

R' Groner's work was greatly appreciated and the Lubavitchers in Melbourne begged the Rebbe to have him stay. The Rebbe responded in a letter to Rabbi Zalman Serebryanski, dated 8 Elul 5714: **surely this is proper.**

On the other hand, explained the Rebbe, R' Groner was involved with

the yeshiva in Buffalo and before he left he had said he would continue to work there. Therefore, they had to ask the central yeshivas Tomchei T'mimim for permission and only if the yeshiva in Buffalo could manage without him, was there a chance that R' Groner could remain in Australia for an extended period of time.

In conclusion, the Rebbe suggested that R' Serebryanski convince the hanhala of yeshivas Tomchei T'mimim to let R' Groner remain in Australia: **Perhaps it is worthwhile, in order for the suggestion to be more readily accepted, to connect it with the fundraising for the central yeshiva.**

When his mission was completed, R' Groner returned to

America but the community in Australia sent many letters to the Rebbe asking that R' Groner be sent back to them. A group of Chassidim, some of them older men who were not fluent in English, asked that a young man be sent who had good command of the language and who could breathe new life into the work being done by Rabbi Zalman Serebryanski.

TO CONQUER ALL OF AUSTRALIA

After several years in which R' Groner ran the yeshiva in Buffalo, he returned to New York. In the years that followed he made trips to other states to fundraise and visited yeshivos in order to be able to report to the Rebbe about how they were doing.

Amidst the Australian community's seemingly endless barrage of requests, the Rebbe finally agreed to send R' Groner. At the Simchas Torah 5719 farbrengen, the Rebbe publicly told him that he had to conquer all of Australia.

After Yud-Tes Kislev 5719 he left for Australia alone, to prepare a home for his family. Six months later he told his wife that she could come with their six children. Before they left, Mrs. Groner went to the Rebbe who told her to write him regularly about what was going on in Australia, about the Chassidic mosdos there, the family's adjustment, etc.

Over the years, she wrote many detailed letters to the Rebbe and received responses that encouraged her and helped her deal with the hardships. The Rebbe wrote her several long letters in English in which he encouraged her to remain there and be active despite the challenges.

R' Groner worked wonders in Australia. With his experience in founding mosdos in the United States, he began establishing



R' Groner welcoming the second group of T'mimim-shluchim to Melbourne



R' Groner with public figures and donors near one of the schools he founded and ran

He began his speech with a rhetorical question, “Who am I to speak before these great rabbanim?” And he answered in a thundering voice, “Eved Avrohom anochi (I am Avrohom’s servant) so I can speak.”

Australian mosdos, brought new shluchim, and transformed the country’s limited Jewish life into a thriving world of Jewish amenity. Despite the immense burden of running and funding a veritable empire of Yiddishkait mosdos, he nonetheless found time to deal with every mekurav personally.

Years later, R’ Groner was also made rav of the Chabad k’hilla in Melbourne.

It’s not that he didn’t have problems to contend with; he did. But with the Rebbe’s guidance he continued to expand the circle of mekuravim who became part of the large Chabad community. He opened schools that educate boys from preschool to Kollel and girls, from preschool to seminary.

Despite his prodigious accomplishments, he did not rest but always sought to do more, to give the Rebbe nachas. His son, R’ Chaim Tzvi, explains that

assimilation in Australia is at 60% and his father would sadly say that the shluchim managed, with difficulty, to merely scratch the surface.

Chabad of Melbourne acquired a wonderful reputation among the Jews of that city. In an article written by a distinguished rav in Australia, Rabbi Dr. Yisroel Porush in *Shana B’Shana*, in 1968, he described the lowly state of Judaism in Australia before the war and its meteoric rise until then, in 1968. Before the war, there were about twenty shuls in Australia and as of the writing of the article, there were forty-five. Likewise, large Jewish schools were opened including Chabad mosdos:

“... two schools – one for boys and one for girls – of the yeshiva founded under the auspices of the Lubavitch movement, where there are 600 students aside from their Talmud Torah which children attend

outside of their regular schooling. Now the yeshiva has brought six older bachurim to form the nucleus of the yeshiva g’dola and they hope to organize programs for rabbanim and *klei kodesh*.”

PART OF THE FAMILY

When I asked about the secret of Rabbi Groner’s success, his oldest son, R’ Sholom Dovber, shliach in South Africa, suggested two points. First was the special care and attention his father gave to each and every person he came in contact with. Second, he was gifted. He knew how to learn and was a terrific teacher. He gave masterful speeches and was a talented administrator.

R’ Groner’s brother, Leibel, the Rebbe’s secretary, spoke about the personal attention R’ Yitzchok Dovid gave everyone:

“My brother had a good heart. He was very sensitive to others.

LAMDAN AND STOREHOUSE OF STORIES

In his youth, R’ Groner was considered a scholar and a veritable treasure of stories, both of our Rebbeim as well as of the tzaddikim of Poland. He was knowledgeable in Poilishe Chassidishe s’farim like the S’fas Emes. Despite his young age, he was in touch with distinguished rabbanim in New York and elsewhere, and his extensive knowledge stood him in good stead in these relationships.

While on shlichus in Australia, he would stop off in Eretz Yisroel on his way to New York, as per the Rebbe’s instructions, and he would visit rabbanim and roshei yeshivos to “talk to them in learning.”

His relative, Rabbi Ben-Tzion Grossman, relates: R’ Groner once visited yeshivas Chevron and spoke in learning with the rosh yeshiva, Rabbi Sarna. Rabbi Sarna was very impressed by him and asked him to give a shiur to the talmidim. R’ Groner did so and the impression he made on these Litvishe talmidim was very great.

My father, Rabbi Yisroel Grossman a”h, arranged for him to meet with Tchebiner Rav, R’ Dov Berish Weidenfeld. R’ Groner raised the topic of mikvaos and they ended up speaking for hours! The Tchebiner Rav was very impressed by him and said that he sees that even in this generation, they know how to learn.

Even when R’ Groner was busy running the mosdos, constantly worrying about the annual budget of tens of millions of dollars, he found time to give shiurim nearly every evening including in-depth shiurim in Gemara with Rishonim and Acharonim.

During the Shiva, people came who knew him in Australia and they said that when they told him their problem, he didn't just examine it objectively but he felt it like a family member would. Everybody loved him because he loved everybody. It's hard to describe it in words but he was a good father and a good brother to all his mekuravim and to his family too. His grandchildren were close to him. His relationship with them was warm and loving; he truly cared."

His home was open and mekuravim and rabbanim visiting Melbourne, as well as many others, would be the Groners' guests. He welcomed them graciously and with his characteristic enthusiasm. He gave each guest, young and old, personal attention. The talmidim-shluchim who were sent to Australia by the Rebbe starting in 1967, were like the Groners' own children as Mrs. Groner relates:

געגרינדעט צום שלום פון 1945, "אחי תמימים" ראש הישיבה און מנהל איז הרב פראוידענס, ר. א. יצחק דוב גראנער, תלמיד פון ליובאוויטשער צענטראלער ישיבה אין ברוקלין. צווישען די עסקנים דארפען באזונדערס דערמאנט ווערען די צוויי ווירדיגע און הויכגעשעצטע ברידער, הרבנים ר' דוד ויהושע ווערבער. די ישיבה האט איהר צייטווייליגע היים אין א שוהל אויף 47 ארמס סט. עס ווערען געמאכט באמיהונגען צו באזארגען די ישיבה מיט איגענע פיר ווינקלען.

In the booklet published by Tomchei T'mimim in 1946, there is an item about Yeshivas Achei T'mimim in Providence which says: The rosh yeshiva and menahel is Rabbi Yitzchok Dovid Groner, a talmid of Yeshivas Lubavitch in Brooklyn.

"I did a lot of hostessing and sometimes served as the T'mimim's adoptive mother. We became so close to them, like family, that we cried when they left."

During the Shiva, many people told of R' Groner's special relationship with the members of his k'hilla. If he noticed on Shabbos that someone was missing, when Shabbos was over he would call



R' Groner receiving a dollar from the Rebbe

him up to find out how he was and to offer help. And he was the first to know about every simcha in the community. They all put R' Groner at the top of the list.

I AM A SERVANT OF AVROHOM

R' Groner's speeches were renowned. When he spoke, he won people over. Although he was a successful speaker, he did not rely on his knowledge and talent but prepared for his talks. His style was usually straightforward.

"My brother Yitzchok Dovid was a big talmid Chacham and he spent his life studying Nigleh and Chassidus," said Reb Leibel. "During his youth he spent a lot of time at farbrengens with elder Chassidim, Rabbi Shmuel Levitin, Rabbi Yochanan Gordon, Rabbi Yisroel Jacobson, and Rabbi Akselrod of Baltimore. They had all learned in Tomchei T'mimim in Lubavitch under the Rebbe Rashab and Rebbe Rayatz.

"He absorbed everything he

heard from the elder Chassidim of the previous generation and what he heard became inseparable from his way of thinking. When he spoke, he transmitted all those *p'nimius'dike* truths in modern language and with tremendous *chayus*."

One year, Agudas HaRabbanim in New York had a gathering on the topic of Mihu Yehudi. The Rebbe sent R' Groner to speak to represent Chabad. When he went up to the podium, he felt uncomfortable because the men on the dais were much older than him. He began his speech with a rhetorical question, "Who am I to speak before these great rabbanim?"

And he answered in a thundering voice, "*Eved Avrohom anochi* (I am Avrohom's servant) so I can speak." He explained that he was sent by the Rebbe and this is why he was speaking before his elders.

R' Leibel Groner adds, "My brother was regularly asked to speak at events sponsored by secular organizations, and each time he

“History will show that Rabbi Groner was the greatest leader of Australian Jewry in the past century,” said Mr. Izzy Liebler, chairman of the Australia Jewish Council for twenty years.



R' Groner with his grandson, R' Mordechai Telzner

encouraged the audience to keep Torah and mitzvos. Some people expressed their surprise because if he spoke about these things, they wouldn't invite him back, but he said that he didn't know if he would be invited back and therefore, he had to take the opportunity to encourage people to religious observance.

“He was actually invited countless times to speak at such events in Melbourne. They loved his speeches with his unique style.”

R' Groner was also proficient in the stories and teachings of Polish and Hungarian Chassidic communities, drawing on this knowledge when necessary. His brother R' Leibel relates that R' Yitzchok once visited Gerrer Chassidim and told them many stories about Gerrer Rebbeim. The audience was enthralled since here was a Lubavitcher telling them stories from their own heritage about which even they were unaware.

As a shliach and rav he had halachic discussions with rabbanim all over the world. He usually

clarified halachic matters with the rabbanim in Crown Heights, Rabbi Zalman Shimon Dvorkin and Rabbi Marlow. On certain issues he corresponded with Rabbi Shlomo Zalman Auerbach of Eretz Yisroel and Rabbi Moshe Feinstein of New York.

KIRUVIM FROM THE REBBE

When the first group of T'mimim-shluchim were sent to Australia, they went to *Gan Eden HaTachton* to receive the Rebbe's bracha. R' Groner, in his modesty, decided that the bracha was only for the T'mimim and he remained outside.

The T'mimim went in and the Rebbe asked: Where is Rabbi Groner, the shliach to Australia?”

R' Groner quickly entered the room and heard the Rebbe's brachos to the first group of T'mimim sent to Australia.

On 25 Shevat 5739, after Mincha, the Rebbe called him to *Gan Eden HaTachton* and wished him mazal tov on the occasion of his

daughter's wedding. Then the Rebbe opened his Siddur, removed an envelope with cash and said: This is to participate in the wedding from the fund of the Rebbe, my father-in-law, since you and your wife were his shluchim in the United States.

R' Groner's dedication to the Rebbe's mitzva campaigns was legendary. At every opportunity he urged Anash and Jews of all backgrounds to strengthen their hiskashrus to the Rebbe, and he urged them to be involved in the campaigns. He was also involved in the Rebbe's wars for shleimus ha'Torah, ha'Am, and ha'Aretz.

When the Rebbe announced the Besuras Ha'Geula, he led the way in spreading the news of Geula and after Gimmel Tamuz he firmly supported the belief in the Rebbe's prophecies.

THOUSANDS AT THE FUNERAL

In recent years, R' Groner was sick and suffered greatly. Despite his suffering, he maintained his simcha and bitachon.

On Gimmel Tamuz of this year, he asked all his children to come to him in the hospital. Some of his children live overseas and they immediately flew to see him. On the morning of 4 Tamuz, he put on t'fillin and after davening he ate something. A few minutes later his neshama returned to its Maker, leaving thousands of mourners who he was mekarev to Judaism and Chassidus.

The funeral procession was enormous and well in the public eye due to media coverage. Rabbanim and askanim spoke to reporters. "History will show that Rabbi

Groner was the greatest leader of Australian Jewry in the past century," said Mr. Izzy Liebler, chairman of the Australia Jewish Council for twenty years, quoted by the press.

The coffin was flown to Eretz Yisroel and a funeral took place there with rabbanei Chabad, shluchim and mashpiim, as well as Rabbi Leibel Groner.

Rabbi Yitzchok Dovid Groner is survived by his wife Devorah, who worked side-by-side with him throughout the years, and his sons: shluchim Sholom Dovber – South Africa; Yosef, Chaim Tzvi and

Menachem Mendel – Australia; his daughters: Miriam Telzner – Melbourne; Shterna Zirkind – Crown Heights; Chaya Thaler – South Africa; and Rivka Yurkowitz – Australia.

During the Shiva, there was a steady stream of people who came to console the family including Admurim, rabbanim, and public figures: the Boyaner Rebbe, the Dushinsky Rebbe, Rabbi Yona Metzger – chief rabbi of Eretz Yisroel, Rabbi Yisroel Meir Lau – chief rabbi of Tel Aviv, and Chabad rabbanim from all over the country.

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‘AND THE HEARTS OF THE FATHERS WILL RETURN THROUGH THE SONS’

Translated By Michoel Leib Dobry

Tens of thousands of children have learned over the years in hundreds of Chabad kindergartens in Eretz Yisroel, from Kiryat Shmona to Eilat. A sizable percentage of these children come from non-Torah observant homes. The investment is tremendous when compared schools of “higher” learning like elementary and high schools. Is the investment justified? How much influence can one expect to have on a child? How exactly is a kindergarten established? Menachem Ziegelboim went out to speak with shluchim, kindergarten teachers and directors, and came up with some most interesting findings. Part 1 of 2.

You can see them coming through the colorful kindergarten gates with their parents each morning. Small steps, big innocent eyes, a pristine soul, and plenty of curiosity as they look around intensely. Each small hand is held tightly in the large hand of a mother or father, feeling the parent’s warm protection. Then comes the moment when the larger hand releases the smaller, and it is briefly left alone until it is gently taken up by the hand of the kindergarten teacher, who leads the child to his or her assigned place – transferred from parental authority to educational authority.

The walls are decorated with posters, drawings, chassidic sayings, and pictures. The illustrative color effect calls out loudly, albeit wordlessly, from every corner. Everything dances before one’s eyes, penetrating its way deeply into the pure G-dly soul of this child in the house of study and providing it with spiritual nourishment.

This is further complemented

through the use of song, stories, dancing, and coloring – all kosher tools in conveying the message, educating, teaching, and bestowing top-notch tools for a child's Jewish life, or if you wish, the life of an adult dwelling temporarily in the body of a pure and untainted young child.

“Elisha the son of Avuyah would say: One who learns Torah in his childhood, to what is this comparable? To ink inscribed on fresh paper. One who learns Torah in his old age, to what is this comparable? To ink inscribed on erased paper.” (Pirkei Avos 4:20) We can virtually feel this with our hands, when children stand attentively with wide open and inquisitive eyes and a full and open heart ready to take in every word. Similar to fresh paper, the content penetrates and is firmly established within the soul.

It is no wonder that the Rebbe, Melech HaMoshiach, invested considerable effort in the development of kindergartens for Jewish children everywhere. Alongside elementary and high schools, the kindergartens constitute an inseparable part of the educational revolution that the Rebbe brought about over a period of decades. “The kindergartens serve as the foundation for the other educational institutions,” explains Rabbi **Yisroel Gellis**, the Rebbe's shliach in Dimona, a city which today operates four kindergartens.

Today, there are approximately two hundred and fifty Chabad kindergartens throughout Eretz Yisroel, from Kiryat Shmona to Eilat, among them about one hundred and thirty affiliated with Reshet Oholei Yosef Yitzchak, serving more than six thousand children (may their number increase). This national Chabad kindergarten network is run with

“What more proof do you need than parents going back and quoting entire Torah verses by heart, verses that they hadn't uttered for decades!”



great success and the utmost professionalism by Rabbi **Yaakov Shlomo HaLevi Lieberman**. The kindergartens are operated through the Chabad Houses in each city, and they provide a quality Jewish education to thousands of children.

The children of the Chabad kindergarten network come from all sectors and backgrounds – chareidi homes, religious and traditional homes, and even completely secular homes. Yet, they all share equally in the warm, heartfelt, and chassidic spirit of Lubavitch.

Not all Chabad kindergartens are affiliated with the “Reshet.” About a hundred and twenty private kindergartens were established by the local Chabad

Houses and are operated directly by the shluchim.

About one hundred children attend the four kindergartens in Dimona, which were opened five years after the arrival of the shliach, Rabbi Yisroel Gellis, and his wife, **Nava**, in the city.

Rabbi Gellis doesn’t mince words: “The opening of this kindergarten is no simple task, but it depends upon the nature of the shliach. While it is true that the parents came and asked that the kindergarten be opened, and I did just “happen” to get a building from the municipal authorities, nevertheless, it is first and foremost the shliach himself that gets things moving. There are shluchim who can settle for the Torah classes and ordinary activities they do, and there are shluchim who are simply unwilling to sit on their laurels. They live with the constant call of conscience: ‘We were sent to conquer the city,’ ‘We must provide children with an education,’ ‘Every child in this city must receive a proper Jewish education.’ This is our motivation,” says Rabbi Gellis.

Don’t the parents constitute a means to achieve progress on this matter? I ask this question to Rabbi Gellis, but he remains steadfast in his opinion: “The fact that a few parents make a request is still not enough to make you take such an important and responsible action. To open an educational institution requires that at least twenty to thirty children come during that first year.”

And then?

(Laughing) “And then when you open kindergartens, you don’t settle just for that. You also open additional educational institutions...”

Why?

“Because when a child who learns with us for a year or two comes to the required kindergarten level, I can’t say to myself, after all the time that I invested, that thirty children will go to a non-religious or government-controlled kindergarten. What was the point to investing so much money and effort?”

“O.K., I got up the nerve and opened a necessary kindergarten, and when the children finish that level, I am again faced with a dilemma of ethics and conscience of the highest order. I understand that at least fifty percent of the children (those who come from non-observant homes) will continue their studies in non-religious schools. A strong connection has been created with the children and their families – how can they be abandoned to surrounding forms of education?...”

Thus, there were established the impressive educational institutions in Dimona (the school operates under the auspices of “Ohr Avner”), where about a hundred students learn today from first grade to sixth grade. Most of them continue straight from kindergarten. If it weren’t for the kindergarten system, many of these students would not receive any religious education.

Rabbi Gellis’ wife speaks about the satisfaction of the students in the Chabad school in Dimona who come from non-religious homes, some of whom continued their studies at the Chabad school in Arad, where they travel each morning, and then afterwards at the Chabad high school in Beersheva. Upon completing their studies, they establish Torah observant, even chassidic homes – and it all started in the kindergarten.

Some say that Rabbi **Gershon**

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Levin is a well-known figure on the streets of Kiryat Gat, not because he is an expert baal t'filla, but in his role as director of the city's kindergarten system, now beginning his twentieth year on the job.

The Kiryat Gat kindergarten network had actually begun long before – running now for thirty-eight years and still going strong! About twenty Chabad kindergartens and day care centers are spread out today throughout Kiryat Gat at all pre-school levels for more than five hundred children!

This high number has been maintained over many years, despite the fact that many other chareidi groups have joined this framework and opened kindergartens, going from door to door and convincing parents not to send their children to Chabad kindergartens. “We’re already raising a third generation,” Rabbi Gershon Levin said with a chuckle during an evening telephone interview.

What do you mean?

“Not long ago, a grandfather came to me to register his grandson. As we conversed, it turned out that the grandfather (who married at an early age) learned in our kindergarten...”

Rabbi Levin is an extremely orderly person in a most amazing way. He has a card index with all the children's names and thousands of class pictures. “On more than one occasion, when parents come to me to register their children for kindergarten, I show them their class picture with their teacher and classmates. The parents become most excited and emotional, as this arouses long forgotten memories among many of them and even a few tears. Even parents who consider themselves ‘secular’ suddenly begin quoting Torah verses, brachos, and holy songs that they learned with their kindergarten teacher...”

As I spoke with Rabbi Levin about the influence that Chabad kindergartens have upon the soul of a child, he brings this fact as

the best possible example. “What more proof do you need than parents going back and quoting entire Torah verses by heart, verses that they hadn’t uttered for decades!”

“What more proof do you need than parents going back and quoting entire Torah verses by heart, verses that they hadn’t uttered for decades!”

Yet, what does this show us?

“Even a parent who classifies himself as ‘secular’ is interested that his child at a young age will receive the education of ‘Shma Yisroel,’ ‘tz’daka,’ brachos, and the like. The influence is direct. The child comes home and speaks to Mommy, making a request that she should light Shabbos candles, make a seuda on Shabbos, etc. The parents want that their children, at least at this age, should get a pure Jewish education in order that ‘something’ will remain.

When the children get a little older, *they* determine for their parents in which institution they want to learn, according to the prevailing winds in the community. This actually proves its worth. At such an age, the influence and the ‘fresh start’ is stronger manifold. The softer and smaller the tree, the possibility for straightening it is far easier.”

Based upon the tremendous influence that the kindergarten has on the child, Rabbi Gershon Levin also knows about other stories that have come to his door, even when



he is sitting in his office away from the kindergarten. Here is one such story:

“Once a young man with a beard, who was not a Lubavitcher, came to my office, left me an envelope with money, and went on his way. Later, I met him in the street and asked him to explain. At first, he replied that it was a contribution, but I felt that there was more to it than that. He eventually gave in and told me the real story: ‘When I was a little boy in your kindergarten, I would always make a lot of trouble – a regular wild animal. I couldn’t forget that I once stole money from the pushka. When the kindergarten teacher always said that it’s forbidden to steal, I remembered what happened and I



“When the kindergarten teacher kept saying that it’s forbidden to steal, I remembered what happened and I was bothered by it. I knew that the day would come that I would return what I stole. Here’s the money.”

was bothered by it. I knew that the day would come that I would return what I stole. Here’s the money”

Sari, a teacher in one of the Chabad kindergartens in a large city in southern Israel, deals with children from three months of age to four year olds. She categorically rejects the notion that three-month old infants need nothing more than a “baby sitter.”

“Absolutely not,” she says with determination. “Education already starts at this age, and even earlier. Besides the general mode of conduct we impart to our children at this age – table manners, proper sleep, daily schedule, etc. – they also absorb much content. They hear Chabad niggunim, as the kindergarten staff sings p’sukim and portions of the davening while feeding and dressing the children. They are surrounded by holy displays, such as the pictures of the Rebbeim and the Beis HaMikdash. The fact that the Rebbe says that we shouldn’t even

show a day-old infant images of unkosher animals helps us to understand that already such an age, everything penetrates the soul.

“The kindergarten essentially prepares the child for life, whether in dealing with difficult people and situations, learning skills, or character development. Our approach is positive and chassidic, emphasizing help and support for one another. We focus a great deal on Chabad subjects, even at a very early age. Instead of the children singing songs like ‘I Have Ten Fingers,’ they learn about their fingers by singing ‘Keili Ata’ and declarations connected with the Rebbe’s mitzvah campaigns. They ‘consume’ all this, and with this they go to sleep and grow. It becomes an integral part of their lives.

“Even the Rebbeim, their pictures, and the auspicious Chabad dates – all are transformed into a part of their existence. The children really live the ‘Rebbeim.’ Every chassidic date is

commemorated in the kindergarten. Even the dolls in the toy corner are utilized to illustrate stories from the lives of our Rebbeim."

Isn't that being a bit radical?

"There are non-Chabad parents who are quite happy and satisfied. Once they made a film about the kindergarten, and at their own initiative, they expressed their great pleasure with the program. They tell about how special the Shabbos table is when the children sing the niggunim, recite the p'sukim, and say 'Yechi,' etc."

Yet, in all honesty, aren't there parents who remove their children from the kindergarten as a result?

"Parents check out the kindergarten properly before they register their child. I am also unaware of any parents who from the outset refrained from sending us their children. There are many parents who are very 'anti-,' yet they don't keep their children out."

Such parents surely reason that when their children grow up, they'll "get into balance" on their

own, and the parents will give them what they believe in...

"I don't agree with the premise that things will change 'when they grow up,' because that which is given to a child at the moment that he begins to understand is what remains with him for the rest of his life. This is the first and most basic look with which he sets out in life, and it's virtually impossible to alter. If the Rebbe's picture represents Moshiach in his eyes, and the entire central concept around which his life revolves is the Beis HaMikdash, etc., he will never depart from it. It remains at the foundation of his essence."

Rabbi **Gershon Shnur**, the Rebbe's shliach in Ganei Tikva, where there are three Chabad kindergartens, agrees that the influence is in everything, even in the most minor details: "In Chabad, we have a quite systematic doctrine in the field of education. Virtually no other group possesses a set of guidelines that is so orderly and deep-rooted. We have an opportunity to implement our principles before

the general public through the educational institutions.

"One of the participants at the Moshiach's Seuda that we conducted in Ganei Tikva was a head in the 'Mizrachi' community, whose daughter learned in our kindergarten. He told us that his daughter comes home with the whole environment of the Chabad kindergarten, the Rebbe, etc. One of the things that really aroused his excitement was the fact that in all the other kindergartens, the children sing at the end of their mid-morning meal, 'We ate, we are satisfied, the food was delicious, now let's all bless..., ' whereas in Chabad kindergarten, the children sing, 'We ate, we are satisfied, in order to be healthy and that we should have strength to do good deeds.' What arouses our excitement is the fact that even something so small and familiar receives a different and far deeper meaning in Chabad kindergarten..."

[To be continued b'ezeras Hashem]

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Yechi Adoneinu Moreinu Ve'Rabbeinu Melech Hamoshiach l'Olam Voed