

4

MORE THAN GATHERING TOGETHER
D'var Malchus

6

**REDEMPTION: OVERCOMING
SPIRITUAL FEARS 2**
Thought | Rabbi Zvi Homnick

12

TANYA ON THE RADIO JUBILEE
Feature | Interview by Rabbi Sholom Yaakov Chazan

18

**STORIES FROM THE FRONT LINES OF
SHLICHUS**
Shlichus | Rabbi Yaakov Shmuelewitz

22

**EDUCATING OUR CHILDREN TO LOVE
HASHEM**
Chinuch | Rabbi Levi Goldstein

26

**WHEN THE DOCTORS SAY NO AND THE
REBBE SAYS YES**
Story | Nosson Avrohom

30

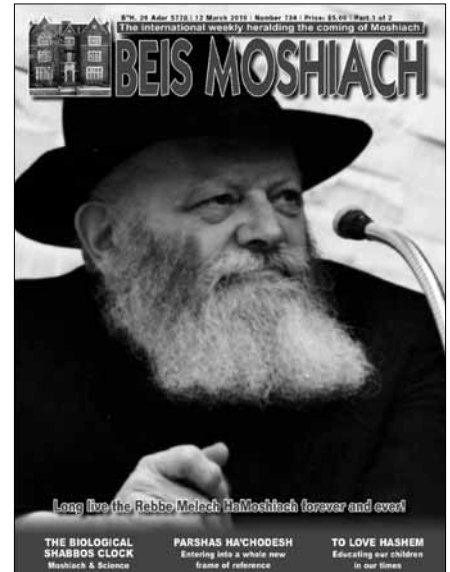
OUT TO CONQUER THE WORLD
Profile | Nosson Avrohom

38

THE BIOLOGICAL SHABBOS CLOCK
Moshiach & Science | Dr. Aryeh Gotfryd

40

ELIMINATING DISCRIMINATION
Insight | Rabbi Yosef Karasik



USA

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

ENGLISH EDITOR:
Boruch Merkur

HEBREW EDITOR:
Rabbi Sholom Yaakov Chazan
editorH@beismoshiach.org

Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$160.00 in Crown Heights, Brooklyn and in all other places for \$180.00 per year (45 issues), by Beis Moshiah, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiah 744 Eastern Parkway, Brooklyn, NY 11213-3409. Copyright 2010 by Beis Moshiah, Inc.

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

MORE THAN GATHERING TOGETHER

Sichos In English

A WHOLE THAT IS GREATER THAN ITS PARTS

The Hebrew language does not lack synonyms and there are several other verbs which could have been chosen to begin the verse, [1] "And Moshe gathered together the children of Israel," which introduces this week's Torah reading.

The word the Torah employs, VaYakhel, is significant, for it implies the fusion of the people into a kahal, a communal entity that is far more than a collection of individuals. [2]

A group which gathers together can also part ways, and even while together, their union is not complete.

A kahal, by contrast, represents an eternal [3] communal entity that takes the individuals beyond their personal identities and unites them in a new framework, highlighting the fundamental bond that joins them together.

Moshe called the people together to make donations toward the construction of the Sanctuary, for the Sanctuary could not be built from the private resources of any individual.

Instead, it was necessary that the

money be donated to the collective and the Sanctuary be built by that body. Thus the unity he established among the Jews was even extended into their financial matters.

By nature, we are all concerned with our possessions; our Sages granted many considerations because "A person is anxious about his property." [4]

As such, money is frequently a source for strife and discord. In this instance, however, the people willingly pooled their resources, joining together in the construction of a structure, the Sanctuary, which reflected their own oneness.

ONENESS AS A DYNAMIC

The fact that the Sanctuary was constructed by the Jewish people [5] in a spirit of unity [6] caused the structure as a whole to be permeated by oneness.

This is reflected in the fact that the construction of the different elements of the Sanctuary (and later the Beis HaMikdash), e.g., the ark, the altar, the menorah, are not considered as separate mitzvos, but rather as part of the more inclusive charge to construct a dwelling for G-d. [7]

Although each of these elements

was a separate structure, its individual identity was subordinated to that of the Sanctuary as a whole. [8]

G-d's Presence was revealed within the Sanctuary. There it was overtly manifest that the world is His dwelling, and that all the diverse elements of existence are permeated by His oneness. And from the Sanctuary, light spread throughout the world, [9] diffusing this awareness.

This leads to a second concept: The Jews are "one nation on earth." [10]

Implied is that they are bound together by inner unity, and this enables them to spread G-d's oneness throughout the world at large. [11]

For the unity of the Jewish people is an active potential rather than a passive state.

Establishing oneness among our people spurs the manifestation of G-d's unity in all existence.

FROM INSIDE OUT

What motivates our people to rise above their individual identities?

The call of Moshe Rabbeinu.

Moshe Rabbeinu was the epitome of self-transcendence.

He had no self-concern whatsoever; every aspect of his being was committed to others. [12] And thus he was able to instill self-transcendence among others.

Moshe is described as "a shepherd of faith."

He infused the Jewish people with knowledge, enabling them to establish harmony within the different dimensions of their being. [13]

To illustrate the concept with a story: Rav Zalman Aharon, the elder son of the Rebbe Maharash, once asked his uncle, Rav Yosef Yitzchak, if he recited his prayers b'tzibbur, "with the community."

Rav Yosef Yitzchak answered in

the affirmative.

The very next day, however, Rav Zalman Aharon noticed that his uncle prolonged his prayers, lingering far longer than any congregation would.

“You told me you prayed b’tzibbur?” he asked.

“I do,” his uncle replied. “B’tzibbur literally means ‘with the collective.’ After I marshal together the ten components of my soul, I pray.”

Such efforts are fundamentally necessary to the establishment of unity among our people as a whole.

For when a person develops inner harmony, he will be more open to others and willing to relate to them as equals. And this will encourage the inner bond of oneness that all Jews share to surface.

A person’s divine service begins with gathering together the different aspects of his own being.

Afterwards, he gathers together with other men, and then, extends this unity until it encompasses every element of existence, showing how the entire world exists to reveal G-d’s glory. [14]

THE ULTIMATE INGATHERING

The most complete expression of this oneness will come in the Era of the Redemption, [15] when “a great congregation (kahal gadol) will return there,” [16] Jews from all over the world will stream together to Eretz Yisroel.

This ingathering will be more than geographic in nature, G-d will “bring us together from the four corners of the earth,” [17] establishing unity and harmony among us.

And this unity will embrace all existence, “the world will be filled with the knowledge of G-d as the waters cover the ocean bed.” [18]

These are not merely promises of the future, but potentials that can be

anticipated at present.

The massive waves of immigration that have reached Eretz Yisroel in recent years are obvious harbingers of the ultimate ingathering of our dispersed nation.

And just as the physical dimensions of the Redemption are being anticipated, so too, the possibility exists of appreciating a foretaste of its spiritual elements.

We have the potential to establish a new dimension of harmony within ourselves and spread that harmony among others.

And by anticipating the Redemption, we will precipitate its coming, making it a reality even sooner.

Adapted from „Likkutei Sichos, Vol. XXI, p. 250ff; Seifer HaSichos 5749, p. 292ff; Sichos Shabbos Parshas VaYakhel, 5752.

NOTES:

1. Exodus 35:1.

2. See Tzafnas Paneiach, Klalei HaTorah ViHaMitzvos, entry tzibbur.

3. For “a collective can never die” T’mura 15b.

4. Shabbos 117b, et al.

5. In contrast to the parshiyos Truma and Tetzaveh which relate G-d’s command to Moshe to build the Sanctuary, it is the actual construction of the Sanctuary which is the focus of this week’s Torah reading. Since this involves activity within the context of ordinary material reality and such activity often is characterized by a lack of harmony, there was a greater need to stress unity.

6. The construction of the Sanctuary is a continuation of the synthesis between the material and the spiritual which began with the Giving of the Torah. Before the inception of this sequence, in preparation for the Giving of the Torah, the Jews camped before Mount Sinai “as one man, with one heart” (Rashi, Exodus 19:2). And similarly, before the construction of the Sanctuary, there was again a need to highlight their oneness.

7. See Rambam, Mishneh Torah, Seifer HaMitzvos, pos. mitzvah 20, Hilchos

Beis HaBechira 1:6. See the essay in Seek Out the Welfare of Jerusalem, which discusses the halachic ramifications of this concept.

8. Our prayer service parallels the worship in the Sanctuary and the Beis HaMikdash. As such, the concept of the subordination of the individual to the collective is also reflected in prayer.

Prayer is essentially a person’s request for the fulfillment of his own needs (Rambam, Mishneh Torah, Hilchos T’filla 1:2). Nevertheless, rather than pray in the singular, while praying, our requests are always made in plural, emphasizing how one must join together with all Jews. The stress on oneness is further underscored by the custom of the Alter Rebbe who placed the declaration, “Behold I accept upon myself the fulfillment of the mitzvah, ‘Love your fellowman as yourself,’ “ at the very beginning of the prayer service (Siddur T’hillas Hashem p. 12).

9. Cf. the Jerusalem Talmud, Brachos 4:5.

10. II Samuel 7:23.

11. Maamer Issa B’Midrash T’hillim (Seifer HaMaamarim 5708, p. 271, English translation, S.I.E., N.Y., 5753).

12. See the essay of this series entitled “A Paradigm Of Leadership.”

13. See the maamer, V’Kibel HaYehudim, 5687, English translation, S.I.E., N.Y., 5751.

14. Cf. the conclusion of Pirkei Avos, ch. 6.

15. Shabbos is described as me’ein olam haba, a microcosm of the World to Come. Since the ultimate fulfillment of the unity of Parshas VaYakhel will be in the Era of the Redemption, the parsha begins with the commandment to observe the Shabbos, the day when this unity is expressed.

16. Jeremiah 31:8.

17. Daily liturgy, Siddur T’hillas Hashem, p. 55.

18. Isaiah 11:9, quoted by the Rambam, Mishneh Torah, Hilchos Melachim 12:5, as the conclusion of his discussion of the Era of the Redemption.

REDEMPTION: OVERCOMING SPIRITUAL FEARS 2

By Rabbi Zvi Homnick

In order to make that kind of shift, to be reborn as it were, requires the total negation of your previous existence in the form of an absolute leap of faith without any safety net or way out. The second part, which comes as Divine revelation, is up to G-d and requires that He take you out from where you were to where He wants you to be. That is what the portion of HaChodesh is about.

FEAR OF THE UNKNOWN

In my early studies of Chassidic lore and teachings, I came across the story of the Maggid of Mezeritch and the author of the classic Talmudic commentary, the P'nei Yehoshua. The Maggid had paid a visit to his colleague before he ever went to meet the Baal Shem Tov. During that visit, he laid out for his

illustrious contemporary a whole list of questions and doubts regarding the teachings and conduct of the Baal Shem Tov that he planned to investigate up close and in person. After the Maggid had aligned himself with the Baal Shem Tov and Chassidus, he paid a visit to his friend and spoke about the Baal Shem Tov in unreservedly glowing

terms. The P'nei Yehoshua in turn inquired as to how he had resolved the issues he had raised when they last met.

The Maggid responded that all his questions had been based on the assumption that the Baal Shem Tov was a human being like all other human beings, albeit likely a great human being, but upon encountering the Baal Shem Tov in the flesh he found it almost impossible to believe that he was even human as he seemed more like an "angel of G-d," and thus all his questions no longer applied.

On the surface, the Maggid seems to be simply advocating for the abdication of critical thinking in the face of overwhelming greatness, which is something that I had a hard time with as a self-styled independent thinker. After some thought, I came to the conclusion that there is a deeper point being made here, which is that there are many deep and complex issues that oftentimes can be simply and easily resolved by a small shift in





perspective. For example, someone witnessing a father disciplining his child for some infraction may have a long list of difficult questions, starting with, "If he really loved his child how could he cause that child pain?" In many cases the child carries around such questions for years, and often draws painful conclusions about the degree and verity of their parent's paternal love, providing endless fodder for the mental health profession.

In most of those cases (except in the rare cases of outright neglect and abuse), simply becoming a parent oneself should cause all the questions and endless hours of agonized analysis to fall by the wayside. That small shift in perspective changes everything to the point of complete inversion, and in fact the most pressing question the person now faces is, "If I truly love my child, how could I not discipline him or her even if it means causing pain?" Now, the issue becomes how to do that effectively and lovingly with the least

psychological scarring, but the basic premise is the exact opposite of that of the person looking from the outside in.

Similarly, much of Chassidic teaching, beginning with the Baal Shem Tov, deals with deep and complex issues of Judaism and seems to bring a revolutionary approach to a thought and belief system that is deeply rooted in tradition and direct transmission through the generations, which would seem to preclude any radical shift. From that perspective, everything about the new movement and its leader is suspect. What the Maggid was saying is that all the questions and difficulties stem from looking at Judaism from a human perspective. Through his personal contact with the Baal Shem Tov and absorbing his teachings, he had the opportunity to see all of those same issues and ideas from the "Divine perspective," which did not merely answer his questions but actually rendered them moot. The idea that he is higher than human is not just a

measure of his greatness but explains the nature of that greatness. He experiences and conveys to others the Divine perception of reality, and so, there are no questions.

There is a similar idea attributed to Chabad Chassidim of earlier generations regarding the fact that the Alter Rebbe concludes chapter 4 of Shaar HaYichud V'HaEmuna with a question. The question being that if the world is completely nullified within its source much like the rays of the sun within the sun itself and even more so, how is that it appears to us that the world actually exists? Chassidim would ask: who ever heard of ending a chapter with a question?

One of the answers given is that before learning Chassidus, people are, by nature, quite secure in the fact of their own existence and that of the world around them. If they have any questions, it is about the existence of G-d. The Alter Rebbe is trying to convey the idea that Chassidus is not here to answer your

questions that are asked from a “human perspective,” but rather to reveal the “Divine perspective” so that what used to be a question is no longer, and you now are troubled by a whole new set of questions. The first of those questions being, “How can I and the world possibly exist?”

FEAR OF CONFUSION

Although it takes some degree of concerted effort to keep this guiding principle at the forefront of the conscious mind, I found it much easier when it came to the more compact and pointed teachings of the early Chassidic masters. When I began to study Chabad Chassidus, which is far more complex and nuanced, I discovered a paradoxical situation. On the one hand, Chabad, beginning with the Alter Rebbe, is far clearer on what is the overarching principle that allows one to see all things from the “Divine perspective.” That principle being that “G-d is everything and everything is G-d,” and the way Creation is set up is that there are some things in existence that proclaim this truth and others that obscure or even oppose it.

As such, it is the job of the Jew to reveal G-d’s absolute Oneness in those things that may obscure G-d but are receptive to Divine revelation, and to reject and ultimately destroy those things that oppose and therefore are not receptive to such revelation. This is accomplished primarily through the study of Torah and performance of Mitzvos, both fulfilling the positive commandments and avoiding transgressing the negative commandments. (As the Alter Rebbe explains in chapters 20 through 25 in Tanya the statement of the Sages “I am” and “Thou shalt not have” we heard from the mouth of the Almighty,” since these two commandments encapsulate the entire Torah.) In fulfilling that mission, one must begin with those

parts of his or her own being that are not fully cognizant of and consistent with that all-encompassing Oneness, and transform them through the inner work of mind and heart following the course laid forth by Chassidus.

On the other hand, because of the tremendous amount of data and detail, it is quite difficult to bring that sort of single-minded focus to bear and successfully integrate all that information into the larger truth of “G-d is everything and everything is G-d.” In fact, the Mittler Rebbe’s Shaar HaYichud was written to address this very issue of losing sight of the forest for the trees, and yet there is no forest without trees. That is to say, one cannot truly internalize an appreciation for G-d’s Oneness without processing the specificity and detail of the spiritual “chain” of worlds and attributes, all the way down to and including our physical world in all its myriad forms. Conversely, that makes it all the harder to see each detail in the context of the larger picture.

The Rebbe Rayatz said it richly and succinctly, “Chabad demands p’nimius.” There are no shortcuts and there is no easy way. Inner work is a lengthy and painstaking process, which requires an extreme level of focus and commitment, as the Rebbe Rayatz illustrates in that series of talks in 5692, citing the example of the Tzemach Tzedek putting his life in danger as a child to hear the discourses of the Alter Rebbe that he had been excluded from. That is also why the Rebbe Rashab instructed the Rebbe Rayatz regarding the yeshiva of Tomchei Tmimim that even “good things” that are external and superficial are to be avoided to the extreme. As the Rebbe Maharash once said, “Just because good is good, does that mean that better is not better?” which is to say that “good” can often become the enemy of better. If I am involved in good things, I have a ready excuse not to

exert myself to strive for better.

As difficult as the challenge that Chabad Chassidus presented in earlier generations might have been, when I began to try to navigate the vast seas of the Rebbe’s teachings through his discourses, talks and letters, it began to seem impossible to me to actually achieve any internal synthesis - for a variety of reasons. First, there was the sheer immensity of it all, on top of the massive compendium of writings from earlier generations that the Rebbe himself strongly promoted (through explicit directives, publishing, citations in footnotes and basing his own discourses on those that preceded his). Secondly, in earlier generations, if some aspects of the revealed Torah came up in a Chassidic discourse or footnote, it was brief and ancillary to the main topic. In the Rebbe’s talks, however, there are lengthy and often complex treatments of legal and scriptural topics, which are far more difficult to see through the lens of absolute “Oneness.”

To top it all off, the Rebbe made it clear from the very first day that there would be a major shift from previous generations, since it was our mission to “bring the Sh’china down to earth.” Because of this shift, the Rebbe’s talks are filled with lessons and directives regarding shlichus, mitzvaim, and outreach in general. In that context, the Rebbe spent many hours discussing world events and addressing political issues, on the local, global and Israeli fronts. It is much easier to see a conceptual forest, when the trees that you are focusing on are mostly spiritual in nature. Now, the Rebbe seemed to be asking the impossible: to focus on the physical and see how “G-d is everything and everything is G-d.”

Sadly, the greatest illustration of just how hard and confusing it is to see the larger forest in the Rebbe’s teachings, and the place of each tree

One of the most difficult situations a person is likely to ever face is one where he is forced to let go of everything he ever knew in the past and enter into a whole new world and frame of reference.

(spiritual and physical) in that forest, is the very fact that there are people who call themselves Lubavitcher Chassidim and feel no shame in saying, “Eh, I can find you a source for any position you want to take, on any issue, in the Rebbe’s talks.” Some of these people can be quite learned and knowledgeable in Chassidus and involved in good works, and yet not see the absolute corruption in declaring the Rebbe’s teachings as being the antithesis of what Chassidus is and has always been about (G-d forbid, a thousand times) – the absolute oneness of G-d. What they are really saying is, “look at me if you want to know just how dangerous it is to be involved exclusively in ‘good’ things without doing the necessary inner work (or at least to have enough bittul to recognize one’s own deficiencies).”

FEAR OF THE NEW

On the last Shabbos of the month of Adar, when we bless the upcoming month of Nisan, we read Parshas HaChodesh. This portion begins with the first commandment given to the Jewish people, while still in Egypt, the law of sanctifying the new month with the sighting of the new moon. The literal wording of the verse, however, indicates that G-d is simply informing Moshe and Aharon that the month of Nisan is to be considered the first month of the year, when counting according to months. This is followed by the one-time command for the Jews in Egypt to set aside a sheep to be offered as

the Pesach sacrifice, four days in advance, and then the other laws regarding the sacrifice and the observances of Pesach night.

It has been thousands of years since we have been able to offer the sacrifices or sanctify the new month based on witness sightings, so obviously, the custom of reading this section in preparation for Pesach is for the purpose of spurring and empowering our spiritual preparations for the approaching holiday. That being the case, we need to understand how these laws have any bearing on our personal spiritual journeys as we navigate the darkness of exile, which is something we still feel keenly even after celebrating the redemption of Purim. As our Sages say, to explain the reason why we don’t say Hallel on Purim, “we are still servants of Achashverosh.” The redemption of Purim was a lifesaving event for an entire nation, but we still remained (and remain till this day) under the rule of a foreign ruler.

One of the most difficult situations a person is likely to ever face is one where he is forced to let go of everything he ever knew in the past and enter into a whole new world and frame of reference. In fact, even in common parlance, such a world shifting transition is described as “taking a huge leap.” This is derived from the Midrashic interpretation of the biblical imagery of, “the voice of my beloved...leaping over the mountains and skipping over the valleys,” as referring to the exodus of the Jews from Egypt.

On a simple level, the transition from slaves to free men is quite a wrenching one, but Chassidus explains that the spiritual transition of the exodus was far more profound. As G-d informed Moshe early on, the entire purpose of taking the Jews out of Egypt was so that, “they will serve G-d on this mountain,” referring to the giving of the Torah on Mount Sinai. At that event, they experienced the revelation of the future time (see Tanya Ch. 36), as it says, “You were shown to know that Hashem is Elokim, there is naught else aside from Him.” Additionally, they were given the power and the tools to transform themselves and the world so that all of existence reflects that reality.

Spiritual slavery is where one perceives himself as completely subservient to and dependent on the forces of the natural world order, and the finite limitations inherent in that order (I exist and my existence is defined by the world around me). That is the world that the Jews in Egypt inhabited, and that is why they adopted the customs and practices of their host country. To transition from that to a supernatural world order and spiritual freedom is not simply a huge leap, but an infinite one. The ultimate spiritual freedom is when one perceives that he is completely above the natural world order, and exists solely for and holds the power to transform that world order in such a manner that it too proclaims, “Hashem is One and His name is One,” “G-d is everything and everything is G-d” (G-d exists and there is no existence outside of Him. I exist only to recognize and proclaim and make the world recognize and proclaim that nothing else truly exists.)

In order to make that kind of shift, to be reborn as it were, requires the total negation of your previous existence in the form of an absolute leap of faith without any

safety net or way out. The second part, which comes as Divine revelation, is up to G-d and requires that He take you out from where you were to where He wants you to be. That is what the portion of HaChodesh is about. It is referring to the spiritual rebirth of the Jewish People, who are compared to the moon, and the new moon comes about only after the light of the moon has waned completely.

The month of Nisan is described as the first month in the “supernatural order” of the Jews and Torah, and Pesach eve being the actual time of our rebirth (referred to as such by the prophet Yechezkel). To prepare for that moment, the Jewish people were commanded to prepare a sheep as an act of extreme self-sacrifice, since they were commanded to tell their Egyptian masters that this was in preparation of slaughtering that sheep which the Egyptians worshiped. Additionally, they were to be circumcised, to spill their own blood in a life endangering procedure, as well as to actually slaughter the sheep and place its blood on their doorposts. Each of these represents the letting go of their previous perceptions and attitudes and taking that huge leap in preparation for the ultimate leap which commenced on Pesach night and reached its climax at Mount Sinai.

Since G-d is infinite and His “knowledge” is infinite, as much as one may have succeeded in grasping and internalizing the “Divine perspective” revealed in Chassidus, there are infinite levels that are beyond his grasp. Therefore, after processing and absorbing each “revelation,” in order to go beyond, one needs to begin the cycle anew of nullifying his previous existence in order to take the leap toward a whole new level of Divine revelation. Nisan is the time and spiritual source in time, for beginning this

renewal process leading into Pesach, the counting of the Omer, Shavuot, and on. On Purim, we celebrate our complete acceptance of the revelations at Mount Sinai, which represents the completion of the process of internalizing the revelations from Above that began in Nisan. On the last Shabbos of the last month of the year, we prepare ourselves with the reading of HaChodesh to begin all over again on a whole new level.

FEAR OF RESPONSIBILITY

The Rebbe is, has always been, and will always be, about one thing and one thing only, just as Chassidus Chabad is, has always been, and will always be, about one thing and one thing only: bringing about the infinite revelation of G-d and G-dliness in such a manner that it can be fully grasped and appreciate within the hearts and minds of each and every Jew, up to and including the ultimate revelations thereof with the coming of Moshiach. To do that it is necessary to 1) bring the revelation down, and 2) prepare the people in such a way that they are “vessels” for that and future revelations.

Although he began doing so somewhat cryptically in the late 1980's, and more explicitly after 1988, the Rebbe made it abundantly clear starting from Nisan of 1991 through Adar of 1992, that we have completed the work of “bringing down the revelation,” and the only thing that remains is the internal (and where necessary external) preparation of ourselves and the world for the ultimate “leap,” the ultimate “transition,” and to do so we must “open our eyes” to that which was already revealed to us. I was convinced then and am convinced now that Moshiach can come at any moment, but I also was convinced then and am convinced

now that the Rebbe will not back down from this demand, nor will he be “bought off” by other wonderful and impressive good deeds, as much as they are needed and appreciated. The Rebbe is demanding that we do the spiritual inner work of heart and mind but we are either lazy, scared, or both.

Unlike on Pesach, when Hashem took the entire people out as one and it is described in the verse as “the nation has fled” and “with haste you went out,” the future redemption is described as “and you will be collected one by one” and “you will not go out with haste and you will not travel in a run.” Then it was enough to act with self-sacrifice and take the “leap” along with 599,999 other Jews, plus women, children and older folks, and wait for Hashem to reveal himself and take us out on the way to the main revelation at Mount Sinai. Now we need to prepare ourselves and others as individuals, each according to his or her capacity, and we bear the burden of responsibility as individuals. And yet, everything points to the fact that we can only be successful if we work together in trying to implement the final instructions of the Rebbe to date.

“In Nisan they were redeemed, and in Nisan they will be redeemed.” We don't need to wait for Nisan, as the Rebbe explained many times. Simply by resolving now for Parshas HaChodesh and the final days of Adar to let go of exile and take the leap to redemption, as well as “internalizing” the revelation through the exertions of heart and mind through prayer and studying the subjects of Moshiach and redemption in Torah, we should merit to see the revelation of “and it will be revealed the glory of G-d, and all flesh will see together...,” immediately, NOW!

Positive comments and constructive criticism welcome: rabbizvi@aol.com

TANYA ON THE RADIO JUBILEE

Interview by Rabbi Sholom Yaakov Chazan

Rabbi Yosef Wineberg celebrated fifty years of Tanya on the radio. In this interview, he explains how the shiur began and how the Rebbe strongly encouraged it and the subsequent publication of “Lessons in Tanya.”

“...This Motzaei Shabbos marks two years since Tanya began to be studied over the radio... We find that in all things, when we reach that time of the year which is the anniversary, we are inspired once again.

“May Hashem, may He be blessed, provide an increase in strength in the inyan of spreading the wellsprings. Learning the Tanya on the radio is a detail of this inyan, and may he continue to expand with diligence not only ‘as much and as much again’ - which according to Chazal means up to eight times - but even more and more, without stop.”

(Shabbos Mishpatim 5722)

For many years, ever since Motzaei Shabbos Parshas

Mishpatim, 5720/1960, when Rabbi Yosef Wineberg began giving a weekly Tanya shiur on the radio in New York, he had the z’chus of being mentioned in the Rebbe’s farbrengen nearest the program’s anniversary. The Rebbe praised R’ Wineberg’s devotion to this special role and spoke about the advantage in broadcasting Chassidus over the radio.

The Rebbe’s high regard for this Tanya shiur is attested to by the following two facts: 1) The Rebbe regularly listened to the shiur and would eat Melaveh Malka while he listened, 2) The Rebbe edited every shiur from beginning to end before it was broadcast, adding many notes and explanations.

To mark fifty years of the Tanya shiurim on the radio, a special

Melaveh Malka was held. The event was attended by members of the Beis Din of Crown Heights, Rabbi Osdoba, Rabbi Schwei, friends of R’ Wineberg, and hundreds of Crown Heights residents.

R’ Wineberg spoke very emotionally about fifty years of teaching Tanya on the radio and about the special attention he got in this regard from the Rebbe. Then Rabbi Leibel Groner spoke about how the Rebbe regarded these shiurim. R’ Wineberg’s grandson, Rabbi Zev Wineberg, taught a portion of Tanya with the Rebbe’s explanation. His son, Rabbi Yitzchok Wineberg, concluded the evening by urging everybody to study Tanya to hasten the Geula.

The next day, I visited R’ Wineberg who brought us back to fifty years ago. His excellent memory enabled us to review the events that led to this historic achievement with all the dates and names of the people involved in the innovation and implementation of the idea.

He spoke with his characteristic emotion, which reminded me of the chayus with which he gave the Tanya classes up until recently. It was only when he turned ninety and no longer had the strength that his son, R’ Sholom Dovber, shliach in Kansas City, took over.

R’ Wineberg is known as an excellent speaker whose oratory is appreciated by Jews of all backgrounds and levels. Numerous Jews in New York and further afield looked forward to the wonderful shiur he gave. His shiurim were enjoyed by ordinary people as well as rabbanim and roshei yeshiva.

How did this shiur begin?

It all started thanks to a weekly radio program I gave for the benefit of yeshivas Tomchei T’mimim. I obtained a slot on a radio station and I delivered divrei Torah and asked people to donate to the yeshiva. That was my first encounter with the medium. When the



At the farbrengen marking fifty years. From left to right: Rabbi Osdoba, Rabbi Yosef Wineberg, Rabbi Levi Wineberg, Rabbi Dovid Eidelman, Rabbi Avrohom Hecht, Rabbi Schwei, Rabbi Leibel Groner

program was successful beyond my expectations and listeners expressed interest in Chassidus, I realized that this was an incomparable tool for spreading Chassidus. If the radio is good for “harvesting gashmius” (i.e. raising money), then why not use it for “planting ruchnius” (i.e. teaching Chassidus)?

In Cheshvan 5719/1958, when I had yechidus for my birthday, I mentioned the idea of having a Tanya shiur on the radio. The Rebbe thought a moment and then said, “It is not yet the time for it.”

I explained that I did not intend on presenting a shiur solely on my own responsibility and I suggested that the Rebbe review them, but the Rebbe repeated that it wasn’t yet time.

A year later, I heard that Rabbi Nachum Goldschmidt a”h in Eretz Yisroel had started broadcasting a Tanya shiur on Kol Yisroel to mark the 200th birthday of the Baal Shem Tov. So when I had yechidus on my birthday in 5720/1959, I mentioned

When the program was successful beyond my expectations and listeners expressed interest in Chassidus, I realized that this was an incomparable tool for spreading Chassidus. If the radio is good for “harvesting gashmius” (i.e. raising money), then why not use it for “planting ruchnius” (i.e. teaching Chassidus)?

the idea again and said, “In Eretz Yisroel they are doing it already.” The Rebbe still did not give his approval.

A few weeks later I thought that perhaps, if I prepared a sample shiur, the Rebbe would give it his blessing. Along with the sample shiur I included a letter in which I wrote that I was aware of the great responsibility in teaching Tanya

publicly but I relied on what I had learned in Tomchei T’mimim in Otvosk from the mashpia R’ Boruch Friedman a”h. The Rebbe reviewed the shiur and I suddenly got a completely different reaction. Shortly after I submitted it, it came back edited by the Rebbe. The Rebbe also included \$100 as his participation in the expenses and added his bracha.

THE REBBE SPOKE ABOUT RABBI WINEBERG'S ENTHUSIASM

Rabbi Wineberg delivered his shiurim with Chassidishe warmth and enthusiasm. In a sicha that the Rebbe delivered 22 years since the start of the shiur, he referred to this:

According to this the great advantage in spreading the wellsprings outward via radio is understandable. According to the laws of physics that Hashem instituted, the metal (of the radio) can transmit (not only the content but) also the way the words are said so that you can hear and feel, throughout the world, that the words come from the heart and are said with great enthusiasm.

The enthusiasm is so great that (as mentioned earlier) if not for the order of the Rebbe Rashab that after the “ratzo” there needs to be “shuv” (for this is the purpose of the neshama down below), who knows what would happen! And it is only because of this order of the Rebbe Rashab that there is no choice and therefore the neshama remains in the body and on the next Motzaei Shabbos he continues saying shiurim in Tanya on the radio.

Since all matters of goodness and holiness are infinite, as lofty as the delivery of the shiur in Tanya will be, it is understood that the following Motzaei Shabbos it will be in an even loftier manner “ascending in holiness.”

(sicha of 15 Shvat, 5742)

Since the editing of the first shiur, the Rebbe displayed a special interest in this project. He showered those involved with numerous blessings and directed us in every detail.

Since the editing of the first shiur, the Rebbe displayed a special interest in this project. He showered those involved with numerous blessings and directed us in every detail. On Motzaei Shabbos Parshas Yisro, 5720, I went to the studio and told the listeners about the importance of studying Tanya and that starting the following week, there would be an ongoing shiur in Tanya.

What was the style of the shiurim? Were they intended for beginners or did you explain things in depth?

With the first shiurim I wasn't clear on how to approach it. As I

said, I learned Tanya with Boruch Friedman and he followed the simple meaning of Tanya. Yet when I listened to R' Goldschmidt's shiurim, he presented long and detailed explanations on various topics in Chassidus, mainly on the concepts that appear in Tanya, and I saw that he was popular in teaching Tanya to the public. You can't argue with success!

I decided to let the Rebbe decide. The Rebbe's answer was: “It has to be as simple as possible.” When I mentioned that R' Nachum taught differently, the Rebbe said: “In Eretz Yisroel it's different.” I understood that the Rebbe wanted the shiur in

America to be appropriate for beginners so as to be mekarev them to Chassidus.

I've heard that the Rebbe edited every shiur before it was broadcast. What can you tell us about that?

Yes, every shiur, from beginning to end, was reviewed by the Rebbe. First I would collect various commentaries on Tanya and then I would work out a shiur. At this stage, I presented it to the Rebbe and a short time later I received his notes. Often the Rebbe added significant additions so that I had to redo the entire shiur. I would show up at the studio with notes that included the Rebbe's additions.

Several years went by and one day I was told by Rabbi Chadakov that from that point on, the Rebbe would not edit the shiurim and instead, I should show them to someone else in addition to Rabbi Tenenbaum.

I swallowed my disappointment and decided to try anyway and hope for the best. I sent in the next shiur to the Rebbe and this time, I kept a copy for myself in case the Rebbe would not give it back to me. In the end, the Rebbe edited this shiur too... and the ones that followed. This continued until we completed the first cycle of Tanya.

After the Rebbe had a heart attack on Simchas Torah 5738, I thought that I should stop submitting the shiurim temporarily so as not to bother the Rebbe. I intended to drag out the shiurim that the Rebbe had edited earlier until the Rebbe recovered. But when the Rebbe saw that no shiurim were submitted, he asked R' Groner about it and I realized how important it was to the Rebbe that he edit them.

There were times that the Rebbe edited the shiurim more than once. For example, after the Rebbe edited the shiur that I was going to give on chapter 49, the Rebbe sat for three hours on Motzaei Shabbos Chanuka and wrote an amazing explanation



Rabbi Wineberg saying l'chaim to the Rebbe at a farbrengen

on the chapter. When the Rebbe finished it, it was close to the time that I gave the shiur so I could not rework the Rebbe's deep thoughts in the style of the radio broadcast. The Rebbe told his secretary R' Binyamin Klein, "Give this to Wineberg and let him do with it as he wishes."

I announced in the shiur that week that we had the privilege of receiving an explanation from the Rebbe and that I would divide it into three parts which I would broadcast over three weeks.

That was just one example. The Rebbe put in hours of work into the shiurim. It was only after the s'farim *Shiurim B'Seifer HaTanya* were published and long lines of notes in the Rebbe's handwriting adorned the margins, that it was possible to fully appreciate that we were dealing with something unprecedented.

They say that you had the z'chus of being one of the people responsible for the Rebbe farbrenging every Shabbos during the year of mourning after his

The Rebbe put in hours of work into the shiurim. It was only after the s'farim Shiurim B'Seifer HaTanya were published and long lines of notes in the Rebbe's handwriting adorned the margins, that it was possible to fully appreciate that we were dealing with something unprecedented.

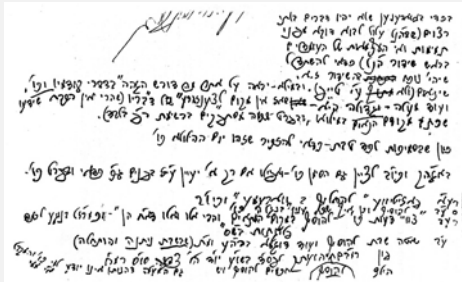
mother passed away.

Yes. What happened was, the Rebbetzin passed away on Shabbos, the 6th of Tishrei, 5725/1964, and I dedicated the shiur on Motzaei Shabbos l'ilui nishmasa. I didn't think it was appropriate to write to the Rebbe about it during the Shiva and it was first on Chol HaMoed Sukkos that I wrote about this to the Rebbe. The Rebbe wrote on the note: "It's surprising that you did not inform me about this previously,

as everyone is constantly looking forward to something that provides nachas ruach, especially at a time like this."

In that letter, I told the Rebbe that on the last Thursday of his mother's life I said a special shiur about the yeshiva and since I knew that the Rebbetzin sometimes listened to the broadcast, I called to tell her about it. The Rebbetzin told me that she had listened to it and added: "May Hashem give us the

THE REBBE EDITS OTHER BROADCASTS OF RABBI WINEBERG



In Teives, 5727, a certain organization asked for the Rebbe's support in a broadcast for their organization. R' Chadakov asked R' Wineberg to prepare a speech in support of the organization but said it shouldn't be in the name of Lubavitch. R' Wineberg

wrote the speech and since he thought people would assume that it was in the name of Lubavitch he decided to have the Rebbe look it over.

To his great surprise, he received a detailed response in which the Rebbe commented on every detail, regarding the time and manner of delivering the speech, as well as the content of the speech itself.

strength to reap the nachas."

Hearing the weakness in her voice as she said this, I responded, "On Rosh HaShana there was a happy farbrengen and we hope that it will be a happy year." The Rebbetzin replied, "If only that were so for all Jews. The Rebbe himself needs it." And she concluded with brachos for me and my family.

At the end of my letter I wrote that since the Rebbetzin highly esteemed the broadcast of Tanya and sichos, perhaps it would be worthwhile to arrange that every Motzaei Shabbos of that year there be a broadcast reviewing a sicha (instead of just on Shabbos Mevarchim as it was until then) and it should be ilui nishmasa. Since in those years the Rebbe did not farbreng every Shabbos, I wrote that I could take the lessons from the Likkutei Sichos that were already printed or from talks that were not printed yet.

The Rebbe liked this idea very much. He drew a line through the words "perhaps" and made an arrow to the words "it would be worthwhile arranging." He also circled the words "throughout the year" and added in his handwriting,

"and this strengthens my consideration to farbreng, bli neder, on Shabbos, at least briefly in quantity."

Regarding what I wrote at the end of the letter that I did not have a source of money for the expenses involved in having a longer broadcast every week, the Rebbe circled the words, "the expenses involved in this" and wrote, "half is on me."

After I received this response, with the amazing note that the Rebbe would cover half of the expenses himself, I asked for the Rebbe's consent that I be his partner and provide the other half. The Rebbe agreed.

A few weeks later, my son Avrohom had yechidus on his birthday and the Rebbe said, "Ask your father what is happening with our partnership. Your father knows what I'm talking about."

Throughout the years, we would stop the shiurim during the summer since many people left New York and we didn't want them to lose the continuity of the shiurim. That year, since the Rebbe farbrenged every Shabbos, I thought that maybe I should continue through the

summer. I consulted with someone and he advised me to take a break during that summer as I did every year. I wasn't satisfied with this and wrote to the Rebbe. The Rebbe said that surely I spoke with those askanim who always maintain that it's better to do nothing. The Rebbe instructed to continue the shiur that year even in the summer.

How long was each shiur?

The shiur was only fifteen minutes but the preparations for it took many hours. During the first editing I was greatly assisted by R' Yosef Menachem Mendel Tenenbaum. Then it was a big job to incorporate the Rebbe's comments and additions, not to mention traveling to the radio station of WEVD in Manhattan, the technical preparations for the broadcast and the trip back home.

In later years, after R' Chaim Boruch Halberstam built his broadcasting studio WLCC in 770, I began giving the shiur from there. With the improvement of the technology I was eventually able to give the shiur from my home directly to the radio station.

In the course of your fundraising work for Tomchei T'mimim, what happened with the shiur when you were on the road?

R' Moshe Pinchas Katz, who was a member of the committee we formed for the Tanya shiur, gave the shiur those weeks I was out of town. From the outset we did not intend for just one person to prepare and give the shiur. At the meeting that took place when the shiur first began, it was decided that a committee would be formed to take care of the technical details. The committee was formed and the work was divided among several people.

When it became apparent that the bulk of the task would rest on my shoulders, I told the Rebbe in yechidus that I didn't know if I could do it since I was very busy with Tomchei T'mimim and I had a

family etc. The Rebbe smiled and said, “Nu, you can call another meeting ... “

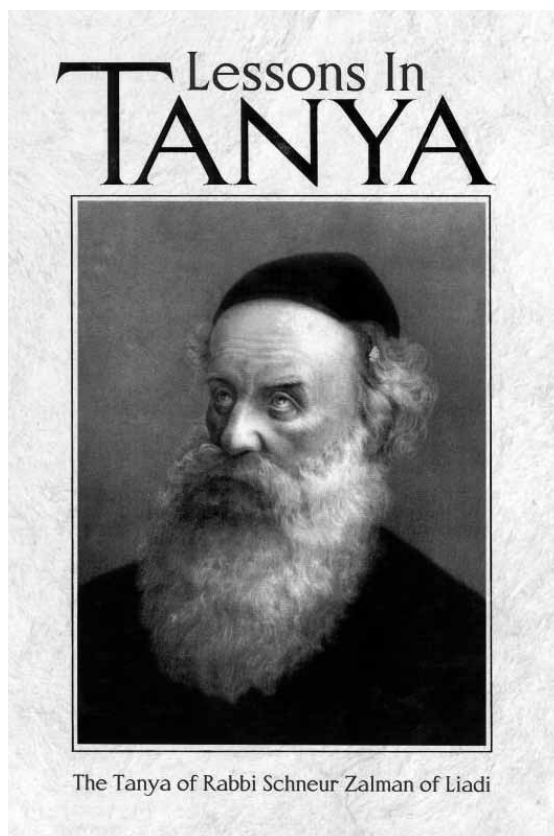
Then he added in a serious tone, “You have to commit to going through all of Tanya at least one time.”

Although the Rebbe spoke explicitly about one cycle, even then it was clear that he planned on it continuing. While going through the gloss in chapter two, which has deep ideas, the Rebbe wrote, “for the first time it will be enough to say it briefly.”

The Rebbe encouraged me throughout and this gave me the ability to manage even when under pressure. For example – for one of the shiurim, I prepared a tape recording and sent it to the radio station on Friday as I did many other times, in order to save myself the effort although I still had to go to Manhattan for the broadcast of the chazara of the Rebbe’s farbrengen on Shabbos.

When Shabbos was over, the phone rang and R’ Chadakov told me that the Rebbe made certain changes in the shiur, sort of a second edition of the editing. The radio station already had the tape and I had to tell them not to use it and that I would be coming to do a live shiur. Now I had a problem. Usually, I used the travel time to Manhattan to prepare chazara of something from the farbrengen based on notes I received from the Rebbe, but this time I was busy redoing the Tanya shiur and could not think about the sicha. After the shiur, I wrote to the Rebbe what happened and said that I was afraid I did not do a good job with the chazara. The Rebbe crossed off “not” and wrote, “It was conveyed properly and the merit of the many aids him.”

How long did it take you to complete one cycle of Tanya?



22 years, until Motzaei Shabbos Parshas Tazria-Metzora, 5742/1982. The Rebbe referred to this at a farbrengen that took place that Shabbos and said that the Alter Rebbe’s niggun should be sung at that farbrengen and again at the next farbrengen three times. The Rebbe noted that “through this was accomplished the inyan of spreading the wellsprings of Chassidus throughout the world and in a way that at the moment that Tanya is learned, it is heard everywhere.”

Whose idea was it to publish the shiurim?

Even before the s’farim, the Vaad L’Hafatzos Chassidus began producing the shiurim on tape, but since they didn’t have someone to work on it, only a few tapes were produced. Then Rabbi Moshe Leib Rodstein a”h suggested that they be published. At first, this idea seemed strange to me. I asked the Rebbe about it and the Rebbe said no. But the next morning there was a change

and the Rebbe said the shiurim should be published.

The work on editing it took a relatively long time because all the material had to be reviewed and changed from a speaking style to that suitable for reading, while ensuring that the changes were only stylistic because the material had been reviewed by the Rebbe. Boruch Hashem, since it was first published it has been enormously successful. It was originally published in Yiddish and then it was quickly translated into Hebrew by Rabbi Avrohom Chanoch Glitzenstein. It was printed in Israel over twenty times. Every year it is reprinted and each time it is sold out.

It was translated into English by my son, Sholom Dovber and edited by Uri Kaploun. We didn’t realize how widespread the English version

would become. It even appears in the catalog of the Book Club for Bnei Brith, and they have ordered hundreds of copies!

Over the years, I heard that the English translation reached some interesting places. The shliach, R’ Raphael Tennenhaus of Florida said he met with a president of a university who was described as completely estranged from religion. When the shliach visited his office, the president asked him whether he had heard about *Lessons in Tanya*. He said that he learned it every day and even taught it to a group he formed at the university!

There are numerous Jews of all walks of life who learn it, boruch Hashem. Recently it has been translated into French and Spanish and I received a lot of positive feedback. Wherever I go, I hear about distinguished people, some of whom have no connection to Chabad, who learn Tanya thanks to *Lessons in Tanya*.

STORIES FROM THE FRONT LINES OF SHLICHUS

By Rabbi Yaakov Shmuelewitz
Shliach, Beit Shaan

HE HAS THE REBBE'S SUPPORT

Rabbi Shlomo Butbul has been on shlichus in Kiryat Gat for over 20 years. He was brought out there by Rabbi Moshe Havlin, who is the Rav of the city and the rosh yeshiva. R' Butbul and his wife began Tzivos Hashem clubs for children, Mesibos Shabbos, etc. and raised an "army" of hundreds of children who, over the years, joined the growing Chabad community in Kiryat Gat.

Mrs. Butbul had been a student and mekureves of Rabbi Lazer Nannes a"h of Yerushalayim (of *Subbota* fame) and absorbed from him the fire of Chassidishe shlichus. This went a long way towards spurring her later successes.

The Butbul home also served as a Chabad house. Even in their first tiny apartment, they hosted everything from farbrengens for mekuravim to mesibos Shabbos gatherings. Up to 120 children packed into their small home.

R' Butbul and his wife were blessed by the Rebbe every step of the way. As soon as they arrived in Kiryat Gat the Rebbe gave his approval and blessing for them to buy a house, and they were able to jump right into their shlichus. One of their first projects was organizing a Shabbos Achdus for Shavuos, under the direction of R' Havlin. R' Havlin wrote a report to the Rebbe and mentioned R' Butbul's share in the work.

On Sunday, R' Groner, the Rebbe's secretary called with the Rebbe's response. The Rebbe wrote that the report gave him much nachas, and he underlined R' Butbul's name. At a farbrengen attended by the entire k'hilla, R' Havlin read the Rebbe's answer aloud and declared that the Rebbe had ordained R' Butbul to carry out all the activities of U'faratzta in Kiryat Gat.

At a certain point, one of the Chabad rabbanim was considering adding another shliach for Kiryat



Gat. He wrote to the Rebbe and the Rebbe replied, "I think there are those already involved." Of course the rav dropped the idea and R' Butbul continues to do his work throughout Kiryat Gat.

HAKHEL FOR 1500 PEOPLE EVERY MONTH

Fifteen years ago, in the Hakhel year of 5755, R' Butbul went all out to fulfill the Rebbe's instruction to be in touch with every possible Jew each month. He built a database of 1500 friends and acquaintances of the Chabad house and made it his business to call each and every one of them once a month, and to talk about increasing in mitzvah observance.

He entered the name of an electrician who once did work at the Chabad house and every month, the electrician received his phone call. He also got a phone call in honor of his birthday and then for his wife's birthday and those of his children. Irritated by these frequent phone



Chabad of Venice (illustrative photo)

calls, the electrician asked R' Butbul to stop calling him. He even went so far as to leave R' Butbul's shul. Instead, he joined the Chabad house of R' Zalman Abelsky (who is now a shliach in Moldova). Little did the electrician realize ...

In his first meeting with R' Abelsky, the rav gave him a big friendly hug and immediately told him that he had to put his children into Chabad schools. Indeed, he switched them to Chabad preschools, elementary schools, and then to Chabad yeshivos. Today, boruch Hashem, they are all Chassidim.

One of the man's sons, though learning in the Chabad yeshiva in Tzfas, doesn't forget his hometown. Last Lag B'Omer he told R' Butbul that he wanted to help him organize the parade. Actually, he didn't help; he ran the whole thing from beginning to end. R' Butbul excitedly tells how one bachur transformed a city. He implemented a massive

advertising campaign complete with billboards, and he organized a circus, a raffle for a computer, and a trip in a helicopter. There were over 1000 children at the parade.

A raffle was held and as it happened, the child who won the computer had been told by his mother before the parade that if he committed to wearing a kippa all day, he would get a computer and that's what happened. The surprise was that the reward came from Hashem directly!

WITH THE REBBE'S HELP

About three years ago, someone called R' Butbul late at night to tell him that his daughter-in-law was pregnant and both mother and baby were in danger. The doctors wanted her to terminate the pregnancy.

R' Butbul called the daughter-in-law's house and explained to the husband that he could write to the Rebbe, receive his bracha, and save both the baby and the mother. The husband woke up his wife and they committed to checking the mezuzos, tznius and Shabbos observance. They wrote to the Rebbe for his blessing and the pregnancy went on normally. The woman gave birth to a son, but the troubles were not yet over. The doctors found a medical problem with the baby and needed to operate. R' Butbul suggested that they gave tz'daka and write to the Rebbe again.

A few days later, R' Butbul met the happy father. He said they had already made the bris and the baby was fine. The father began wearing tzitzis and had all the mezuzos at the military base where he served checked.

He later left the army for the police force, but that was not the end of his encounters with R' Butbul... or miracles.

It was the Shabbos before Shavuos and everybody was at a Shabbos Achdus when someone

came running to the shul and announced that R' Butbul's daughter's hand was injured. R' Butbul hurried out and found that his daughter's hand was broken and bleeding. The rav ruled that she should be driven to the hospital. Worried about leaving her without medical treatment for the duration of the drive, they were about to call for an ambulance when a patrol car drove up. The policeman was the man formerly of the base, and he informed the Rabbi, "I am a combat medic and I know how to take care of the hand on the trip; you don't need an ambulance."

When they reached the hospital, the doctors spoke gravely about the bad shape the hand was in. They predicted an operation and a long hospitalization but the girl was hospitalized for only two days. She utilized her time there to distribute Moshiah cards while her father put t'fillin on with patients and their families. After two days, when they had reached everybody in the hospital with their mivtzaim, the girl was released.

Another small miracle from Kiryat Gat:

On the morning of Lag B'Omer, R' Butbul went to buy some last minute items for the parade. Due to his haste he disregarded some parking laws and was given a ticket. He found out that the ticket could be dismissed if he could convince the municipal judge to let him off.

R' Butbul told the woman (a religious lady and the wife of a talmid chacham who was learned herself) that he had been preoccupied with the parade in honor of Rabbi Shimon bar Yochai and didn't deserve a fine. The magistrate responded in the style of Rashbi: "It's not enough for you that you will get a reward in the World to Come for your mitzvos, that you seek reward in this world, too, in the cancellation of the ticket?"

She also offered him a proof

The magistrate responded in the style of Rashbi: “It’s not enough for you that you will get a reward in the World to Come for your mitzvos, that you seek reward in this world, too, in the cancellation of the ticket?”

from the Rashbi, who said, “Valley, valley, fill up with gold coins,” but explained to his students that whoever took gold would lose out in his share in the World to Come.

R’ Butbul countered that we are already in the Yemos HaMoshiach and in the world of Tchiya, we will get our reward as souls in bodies and so it is possible to receive reward in this world as well as the next. Finally convinced, she canceled the fine.

MORE THAN A JUDAICA STORE

Rabbi Shmuel Jerufi has been on shlichus in Kiryat Mochkin for 15 years. He opens his Chabad house at nine in the morning, after a shiur in Chassidus, mikva and Shacharis. I asked whether he sells Judaica at his Chabad house and he said, somewhat disdainfully, that you don’t need a Chabad house in order to sell Judaica. You can buy a Kiddush cup, kippa and tzitzis in nearby stores - the Chabad house only “sells” Judaism, guidance, a connection to the Rebbe and chizuk for the neshama. He gave some examples:

A couple came to the Chabad house and told him about their fifteen year old daughter who had a malignant tumor. They also mentioned that they had recently been visited by a rabbi who knew how to tell the fate of their family members by “reading mezuzos.” He had told them that they had to

change the mezuzah on the front door. They showed R’ Jerufi the new mezuzah that the “mezuzah reader” had brought them.

R’ Jerufi took one look at the mezuzah and immediately saw numerous p’sulim. He told them that all their mezuzos needed to be checked by a sofer, to which they readily agreed. They also committed to checking the t’fillin, lighting Shabbos candles, and saying T’hillim.

Another time, a 20 year old Yemenite walked in and said he had been to the Kosel and some Lubavitchers there had put t’fillin on with him. The short prayer he recited had whetted his appetite for more of a connection with Judaism. The Judaica store couldn’t give him serious answers so he turned to the Chabad house. R’ Jerufi paired the Yemenite youth with R’ Menachem Mendel Brook, a shliach Torah whose job it is to learn Torah with people. The fellow bought t’fillin and perhaps you will soon read about a new talmid in the yeshiva in Ramat Aviv or Tzfas ...

MY DAUGHTER WON’T MARRY OUT

A few years ago, a young woman walked into R’ Jerufi’s Chabad house. She was a successful officer in the army but was in great emotional distress. She said she had met a Bedouin soldier in the army and they planned on marrying. She knew it wasn’t proper but she didn’t

know how to leave him.

R’ Jerufi spent two hours with her, talking about the holiness of the Jewish people, Jewish identity, etc. She agreed that she had to leave him but needed guidance and moral support. R’ Moshe Oirechman, shliach in Kiryat Mochkin, was enlisted. He gave her four hours of encouragement and guidance until she was able to return to the army and tell the guy that she would only marry a Jew.

About a month later, another woman stopped by the Chabad house. She was somewhat older, and proud of her Judaism. She told R’ Jerufi, “I go to shul every Shabbos - a Reform temple. I go by car and enjoy the chazanit accompanied by the violin and organ.”

R’ Jerufi explained that this sort of prayer is not in accordance with halacha. The woman described how strong she was in her Judaism and her certainty that none of her children would marry out. When she mentioned that her daughter was serving in the south, it came out that this woman was the mother of the soldier who had been a step away from marrying a Bedouin.

A long conversation ensued, and the conclusion was that the woman said she would pray in an Orthodox shul. A short while later, the daughter called and said she had met a religious boy and they would be getting married.

Years have passed since then. The couple has established a beautiful Jewish home with Family Purity and Jewish chinuch for their children.

FROM KIBBUTZ MIZRA TO BRESLOV AND CHABAD

Rabbi Avrohom Dunin, shliach in Yishuvei Taanach, participated in a memorial marking thirty years since the passing of a member of kibbutz Ein Charod – Me’uchad.

She was an old woman who had

been active in Shomer HaTzair (a decidedly secular Zionist movement) and was a member of the kibbutzim Mizra and Ein Charod-Me'uchad in the Jezreel Valley. She visited the Chabad school in Taanach, headed by Rabbi Yitzchok Yadgar, many times over the years in her capacity as a nurse. Between vaccinations and eye exams she heard a thing or two about Judaism and Chassidus.

One of the things she liked the most was the connection to the parsha of the week, something she had never heard about before. She learned the concept of "living with the times" and how every week there are updated instructions from that week's parsha.

As the years went by, her relationship with the teachers at the school grew, especially with the family of Rabbi Saadia Jerufi, who welcomed her like a member of the family. While the other members of the kibbutz were raising non-kosher animals, she was raising a baal t'shuva. Her son, R' Moishele, joined Breslov while also learning Chabad s'farim. He recently asked where he could get the Tzemach Tzedek's explanations of the Zohar. R' Moishele serves Hashem with the Breslov approach of simcha, and he sings and plays the violin.

One day, when Moishele and his mother visited R' Saadia, R' Saadia began singing the Niggun Gaaguim of the tzaddik, Rabbi Menachem Mendel of Horodok, as Moishele accompanied him on the violin. R' Saadia then explained the origin of the niggun and about its great composer but as he did so, he noticed the mother crying. When he asked her what was wrong, she said that she and her family grew up in Horodok and she had just realized what spiritual treasures she had had in her city.

The son was unable to attend the memorial for his mother at the kibbutz but he sent a letter that was read out loud. In the letter, the son

wrote that outside of the house - where they talked constantly - his mother was silent. She did not participate in the prattling of others.

"Every time my mother would visit me, she asked what parsha it was and read the entire parsha with Rashi. Then she would complete all the parshiyos that she hadn't read at the kibbutz. Even there, however, she stood firm in her observance. One time, people in the kibbutz dining room asked her, 'What are you mumbling?' and she answered, 'I'm not mumbling, I am saying the Birkat HaMazon.'"

She had come a long way from the women who commented to teacher Shulamis Jerufi about the numerous times a day that the children prayed, "Do you think that G-d has the strength to listen to so many prayers a day? In the morning it's Modeh Ani and then Shacharit. Then al netilat yadayim, HaMotzi and now Birkat HaMazon ..."

R' Dunin connected the verse in T'hillim, "Laminatzei'ach al yonas elem," to her name, Yonat. He said that the commentaries explain that when the yona-dove is outside the nest, it is elem-mute. Only at home does it say what needs to be said. So too, the Jewish people in exile are quiet and suffer, but when they go home, to the Beis HaMikdash, they sing and praise Hashem. R' Dunin said the same was true of this woman. When she became religious she said whatever davening and Torah learning was necessary, but among the members of the kibbutz

who did not want to listen, she was silent.

HEAVENLY ASSISTANCE

Rabbi Yosef Yitzchok Chitrik, a shliach to Eretz Yisroel and director of a seminary in Tzfas, is an advisor to many shluchim in Eretz Yisroel and abroad.

A young shliach once called him from abroad and consulted with him about an important matter. The shliach presented two options and said he was inclined towards one of them. R' Chitrik listened and then said, "I think the other option is better but since I am in Eretz Yisroel and you are on the scene and it is you who has to decide, you are the one who has the siyata d'Shmaya to make the right decision."

R' Chitrik told the shliach a story that the Rebbe related about the Noda B'Yehuda. When he first accepted the rabbanus, some people tried to embarrass him by presenting him with difficult and peculiar questions. When it came to his attention that he had paskened inaccurately, he said that this question could not have been genuine and wasn't asked for a practical halachic response, because when there is an actual question the rav has siyata d'Shmaya to answer properly.

Indeed, the shliach did as he had thought to do and was very successful. He found out later that if he had gone the second route, it would have been disastrous for the shlichus.

EDUCATING OUR CHILDREN TO LOVE HASHEM

By Rabbi Levi Goldstein
A teacher in Oholei Menachem

“Why aren’t we following the Rebbe’s Horaa in this Sich’a? Why are teachers still ‘bribing’ their students, when we have a clear guarantee from the Rebbe that we can be mechanech our kinderlach to learn and daven only because they want Elokus?!” * Part 1 of a series on educating our children.

Before embarking on a trip, one must know his destination, so that he prepares himself accordingly. He knows what to watch out for, and prepares the appropriate vehicle, supplies, spare tire, first aid kit, and most important - directions.

When it comes to Chinuch, the above conditions are even more crucial. For if we do not set our goals properly and don’t use the right vehicles and tools, then we are in big trouble down the road. Boruch Hashem, we are fortunate to have at our disposal an incredible wealth of resources for chinuch, mainly in the Sichos Kodesh and Igros Kodesh of

our Rebbeim.

However, as the saying goes, “You can lead the horse to water, but you can’t make it drink.” This it must do on its own. Likewise in regard to chinuch, all the resources in the world are worthless if one does not make use of them - learning them, studying them, and most importantly, implementing them.

So, what is the goal of chinuch?

Obviously, there isn’t just one answer. There are numerous goals, but we have to start somewhere.

The Alter Rebbe set out for us the FIRST and FOREMOST goal in chinuch.

We find this in the following story¹:

The Alter Rebbe once summoned a young Talmid of the Maggid and said to him in his customary chant: “I have the mitzva of ‘v’shinantam l’vanecha – Teach them to your children’ – You have the mitzva of sustaining and providing for your family. Let us make an exchange. I will give you what you need to fulfill *your* mitzva and you will teach my son (who was later the Mittler Rebbe).”

Then the Rebbe explained the method of instruction: “The first thing is to teach the letters, Alef, Beis and so on. What is an Alef? A dot above, a dot below and a line between. A child must know that the Alef of Torah is a Yud above, a Yud below, and a line of Emuna that joins them.”

Another version: “A Yud above - this is the Neshama, a Yid (Jew) below - this is the body, and a line of Yiras Shamayim in the center.”

The goal is clear: The Alef Beis of chinuch is to reveal the neshama within the body through the kav (line) of Emuna and Yiras Shamayim. In other words – to implant and saturate the Kinderlach



with Emunas Hashem and Yiras Shamayim.

We find similar words in the Rebbe's letter²: "The main goal of a Yeshiva is to train the students in Yiras Hashem and Ahavas Hashem and to teach them Hashem's Torah and Mitzvos."

How is this task to be accomplished?

The answer is found in Igros Kodesh:

In many letters to Mosdos Chinuch³, based on a verse in Koheles⁴: "*Sof davar ha'kol nishma, es HaElokim yira v'es mitsvosav shmor, ki zeh kol ha'adam*", the Rebbe stresses the utmost importance in educating the children in a way that they grow up to be "Erlche Yidden" (pious) who are not only "knowledgeable" in Torah but familiar with all the halachos pertaining to their daily life, so that they can live as "**Shulchan Aruch – Yidden**".

The Rebbe writes⁵: "If I had the strength, I'd institute in each and every mosad chinuch, beginning from kindergarten through the highest grade, that the primary and foremost subject to be learned is Halacha L'maaseh (practical halacha), whereas the mere 'knowledge' of Torah should be secondary."

It is the practical mitzvos, much more than the acquisition of Torah knowledge, that brings out Yiras Shamayim! This should be reflected in the day-to-day behavior of the child. The teacher must train his talmidim to be careful with the mitzvos, i.e. that his tzitzis are kosher, that he says a bracha clearly, washes netilas yadayim properly, etc.

This is especially essential in our times, says the Rebbe, when unfortunately many children DO NOT get this kind of chinuch of Yiras Shamayim at home.

SHEIM SHAMAYIM

Another invaluable tool with which to imbue the kinderlach with

Yiras Shamayim, is by constantly mentioning **Hashem**. Speaking about Hashem at every opportunity imbues the students with a strong awareness of Hashem's constant presence. The Rebbe should continuously remind the children, "We are davening to Hashem," "Hashem is listening to the words that you daven," or "You are sending up "diamonds" to Hashem's crown." Throughout the lesson, he emphasizes, "We are so-o-o lucky to learn the Torah of Hashem," "Hashem is saying the same words of Chumash *together with you!*" and "Hashem is so proud of you."

Then, obviously, actions speak louder than words. The kinderlach must see how their Rebbe acts with Yiras Shamayim. For example, when the Rebbe eats or drinks something, he says the Bracha loud and clear, so that the Kinderlach may answer *Baruch hu u'varuch sh'mo* and *amen*. After using the bathroom, the Rebbe washes his hands with a *kvalt* and says the bracha *asher yatsar* loud and clear. His Tzitzis are white and have 8 complete strings on each corner, and he kisses the Mezuza⁶ each time he passes through the doorway.

A VERY NEW CHANNEL FOR CHINUCH

Children are like sponges, and will take to such chinuch with the greatest enthusiasm. We see this in the following Sicha⁷ of the Rebbe:

The Rebbe quotes the famous story about the Rebbe Rashab, as told by the Frierdike Rebbe:

"When my father was four or five years old, he went to his grandfather, the Tzemach Tzedek, on Shabbos VaYeira, and began to cry. "Why did Hashem show Himself to our father Avraham, but He does not show Himself to us?" The Tzemach Tzedek answered him: "When a tzaddik decides at the age of ninety-nine years that he should be circumcised, he deserves that

Hashem appear to him."

The Rebbe asks the following question: Why did the Frierdike Rebbe emphasize that the story happened when his father was only four or five years old?

He explains that this teaches us a fundamental lesson in the chinuch of (even) very young children, as follows:

The Rambam writes (in his introduction to his commentary to Mishnayos) that in order to get a child to learn Torah, you need to "bribe" him, by promising him prizes (nuts, shoes, honor etc.); basically, things that he loves.

Now, is it possible to train a young child that G-dliness should be among "the things that he loves?" In other words, to learn *lishma*, just for Hashem's sake?

The Rebbe says YES! Not only is it possible, but the Frierdike Rebbe emphasized that his father was only four or five years old when the story took place in order to teach us this very point. A new channel in chinuch has been opened, namely, that a child of merely four or five years old can become accustomed to want Ruchnius and Elokus (G-dliness), to the point that he cries for Hashem to reveal Himself to him.

And once the Rebbe Rashab paved this new path, any child can reach this level.

The Rebbe emphasizes that specifically now, since a new channel has been opened, it is possible to accomplish this by a child⁸. That means, that through a proper Chinch, we can "breach" the nature of children, and train them to want Ruchnius, to desire nothing else but Elokus.

The Rebbe concludes by saying that if the teacher is not successful in accomplishing this with his students, it is simply because the teacher has not spoken from his heart. If the teacher would have spoken **from his heart**, he would surely have succeeded.

Most of the kinderlach had no clue what they're doing in Yeshiva in the first place, and certainly no inkling of what's their goal.

At this point, I'd like to bring my own experience in regard to this matter.

I have been blessed by Hashem with the great opportunity to teach 6-7 year old kinderlach for the past 30 years. I followed the Rambam's advice about bribing children by giving them points, tickets, prizes and so on, to which they responded quite positively.

About 10 years ago, I attended a shiur on chinuch given by Rabbi Zvi Homnick, in which he discussed the above mentioned Sich'a of the Rebbe about the new channel in chinuch introduced by the Rebbe Rashab. Rabbi Homnick demanded strongly, "Why aren't we following the Rebbe's Horaa in this Sich'a? Why are teachers still 'bribing' their students, when we have a clear guarantee from the Rebbe that we can be *mechanech* our kinderlach to learn and daven only because they want Elokus?!"

Naturally, I felt guilty and thought of changing, but simply didn't think it would work, and continued using my familiar methods. Whenever my wife, *tichya*, would encourage me to try it out, I gave all sorts of excuses. "They're not ready," "The Rebbe doesn't really mean that," etc. I suppose I was lacking the confidence that was needed in order to accomplish this lofty goal with my talmidim.

It was not until last summer that I was jolted from my inertia. Despite the economic crisis, Yeshiva Oholei Torah, where I teach, hired the well known Chinuch expert Rabbi Binyomin Ginsburg to give a two-week intensive Chinuch seminar. I would have never imagined that only

two weeks could completely revolutionize my entire approach to chinuch.

Among the many concepts we learned was to set our goal to train children to learn Torah for the sake of learning Torah (versus for prizes etc.). Upon hearing this, I recalled that this is exactly what the Rebbe instructed us to do in the Sich'a of VaYeira! So I (finally) decided to go for it!

A "fringe benefit" of the seminar: A much stronger confidence in teaching. I was convinced that with Hashem's help, I will succeed in whatever I am determined that the children should and will learn.⁹

PRACTICAL APPLICATION OF THE REBBE'S HORAA

What better resource to turn my determination to carry out the Rebbe's horaa into action than the Rebbe's own words? I opened the HaYom Yom¹⁰ and read: "With three instruments of service —Love of G-d, Love of Torah and Love of Israel — must young students of Torah approach their avoda in the vineyard of the L-rd of Hosts, to bring the hearts of their brothers closer to observing practical mitzvos . . . They must do this without paying any attention to the affliction of factions. The absolute truth is that the heart of Israel is a wellspring, a source of living waters, and there is a 'covenant' with effort and labor — that they shall never be fruitless."

My strategy was now clear.

As the kinderlach entered the classroom on the very first day, I gave each of them a personal warm welcome, and told them to find their

seats. Then I began with the following question: "Please raise your hand if you can tell me why you are here today. Why have you come to Yeshiva?"

Believe it or not, only a few hands went up. Most of the kinderlach had no clue what they're doing in Yeshiva in the first place, and certainly no inkling of what's their goal.

The few who raised their hands ventured answers like, "My Mommy sent me," or similar responses. One boy, however, suggested, "to learn Torah." Ahh!

Then it was my turn.

I pointed to the writing board and asked the Kinderlach "What does it say here?"

They read the three lines (in Hebrew):

Ahavas Hashem

Ahavas HaTorah

Ahavas Yisrael

(Love of Hashem, Love of the Torah, and Love of Every Jew)

I then explained to them in detail, with stories and meshalim, what these three things mean, and concluded by saying:

"This is why you are here in Yeshiva. You are going to learn about loving Hashem, loving the Torah and loving every Jew. Whatever you are going to learn, and whatever you're going to do here, will IY"H be so that you love Hashem, love the Torah and love every Jew."

I then repeated my original question:

"Kinderlach! Please raise your hand if you can tell me why you have come to Yeshiva today!"

All hands went up B"H as they all called out the three *ahavos*.

For the next few days we would review this point three times a day, decreasing in gradually to once a day and eventually only from time to time. Each time I present this question to the class, they enthusiastically respond with the correct answer.

[Continued on pg. 37]

WHEN THE DOCTORS SAY NO AND THE REBBE SAYS YES

By Nosson Avrohom

Translated By Michoel Leib Dobry

When we met last week with Israel Police investigator Mr. Itzik Rosenne, in order to hear from him about the amazing miracle that he and his wife were privileged to experience a few months ago via *Igros Kodesh*, we found that he was still stunned by its intensity. “I still can’t believe that this happened to me,” he confided at the start of the interview. “I’m trying to digest it all, and the shock is still there. In my profession as a police investigator, I need to work with an analytical and rational mind, but you can’t argue with facts, and the reality is there for all to see. While looking at the facts, I try to come up with some rational

explanation – but there are none to be found.”

As he holds his infant son in his arms, beside himself with joy and happiness, he begins to tell us his story.

GOING FROM DOCTOR TO DOCTOR

“My first contact with Chabad was through my wife. Many of her family members are counted among the Chabad chassidic community. Her grandfather had a close connection with the Rebbe, and was privileged to go in for yechidus and receive blessings directly from the

Rebbe himself.

Our family’s connection later became even stronger when we were introduced to Rabbi Menachem Yaakov Reinitz from Shikun Chabad of Lod, a very special Jew, whom I met at my mother’s funeral. He had come to escort her to her final resting place and offer his condolences. I have always felt that it is my mother acted from on high to find for me the rabbi that I go to on all my questions. Rabbi Reinitz also introduced me to the idea of writing to the Rebbe via *Igros Kodesh*.

“We had written to the Rebbe many times regarding questions and requests that we had, and we experienced special brachos every time. On numerous occasions, we saw how the Rebbe could change things from one extreme to the other, and this helped bring me ever closer to the Rebbe and the teachings of chassidus. Today, I pray regularly at the Chabad shul in Lod, where I live. I put on Chabad tallis and t’fillin, participate in farbrengens and Torah classes, and thoroughly enjoy being a part of this marvelous experience.

“Nevertheless, I am still stunned by the incredible miracle that happened to us this year.

“My wife suffers from diabetes and other chronic ailments. Thus, when she became pregnant, she was classified a ‘high risk pregnancy’ and placed under close medical supervision.

“In her youth, my wife did national service at the ‘Hadassah Ein Kerem’ Hospital in Yerushalayim, and established connections with the medical staff there. They all knew her and stayed in touch with her over the years. She felt at home there, and therefore, despite the distance, she preferred to do the medical check-ups there, where the doctors and staff knew her personally.

“Her primary physician was Dr.

Elchalal. He demonstrated much empathy and great professionalism in his treatment. At one of the examinations that took place during the early months of the pregnancy, the doctor gave her the results of the tests that he had just conducted. In his opinion, the fetus was seriously underdeveloped in relation to its age, and it would be advisable to terminate the pregnancy immediately. 'No good will come out of this pregnancy,' he stated categorically, and he gave her a letter for the special committee in charge of abortions. Shocked and confused, my wife quickly called me. I encouraged her and suggested that she get a second opinion, as the Rebbe has always advised that health matters of this nature require the opinions of two doctors.

"Thus, we found ourselves visiting the clinic of another doctor in Yerushalayim, a Professor Tadmor. Both he and Dr. Elchalal were considered among the leading experts in Eretz Yisroel in the field of gynecology. After reviewing the results of the previous tests and making his own examinations, he arrived at the same conclusion as the first doctor: The child is not developing and cannot survive, and thus there is no alternative except to terminate the pregnancy.

"My wife is very close with Mrs. Kirschenbaum, who is quite involved in right-to-life activities with the Efrat organization. She sent my wife to receive consultation from the Puah organization, which deals with this issue from a halachic vantage point. She told them about the test results and the opinions of the doctors. They asked to hear more details, but they eventually said that if that's what the doctors think, we must listen to them, as they are the authority that decides in medical matters and there is no other alternative. We were both deeply disappointed, and my wife took it particularly hard.

In his opinion, the fetus was seriously underdeveloped in relation to its age, and it would be advisable to terminate the pregnancy immediately. 'No good will come out of this pregnancy,' he stated categorically, and he gave her a letter for the special committee in charge of abortions.

THE REBBE IS UNWILLING TO GO TO HIS FATHER-IN-LAW!

"With nowhere else to turn, I contacted Rabbi Reinitz. I had already written to the Rebbe with him on numerous occasions in the past, and we saw the Rebbe's divine strength to change situations, even those that seemed to appear irreversible. I called him at eleven o'clock at night and related the entire sorry chain of events. I said that I must meet with him now before it's too late, and he gladly agreed. I arrived at his home a short while later, and he greeted me warmly and heartily in his unique and characteristic fashion. He immediately suggested that I write to the Rebbe about it, and I proceeded to write a lengthy letter that spelled out the situation in great detail.

"Rabbi Reinitz explained to me that in order for the blessing of the Rebbe to be fulfilled, we should make a good resolution to serve as the 'vessel' to accept the Rebbe's bracha.

"The good resolution that I made was a rather difficult one for us — removing the television from the house. Despite our close relationship with Chabad, it was hard for us to detach ourselves from a device that we had been raised on. This, I felt, would be a worthy resolution for such a weighty matter.

"The Rebbe's answer was directed to someone who wrote such frightful words to the Rebbe about his son's medical condition that the Rebbe was not prepared to go to the gravesite of his father-in-law. In the continuation of the letter, the Rebbe gave a bracha that the son's condition should improve above and beyond nature, and assured them that there is no need to listen to the doctors' scare tactics.

"This was such a precise reply that it gave me the chills. Rabbi Reinitz encouraged me that we have nothing to worry about. He said that with such a clear bracha, everything will be fine and that the child will be born healthy and strong. Since the Rebbe wrote at the end of the letter about checking the mezuzos, the very next morning I brought all the mezuzos in our house to Rabbi Yerachmiel Yerres of Shikun Chabad in Lod, to be checked. Two of them were not kosher, and we had them replaced with stringently kosher ones.

"The Rebbe's bracha lifted our downtrodden spirits, and we felt a bit more optimistic than before.

"After we removed the television from the house and replaced the mezuzos, we decided to see if there had been any medical improvement in her condition. We went to consult with a third doctor, who also lived in Yerushalayim. He examined my wife

“The good resolution that I made was a rather difficult one for us – removing the television from the house. Despite our close relationship with Chabad, it was hard for us to detach ourselves from a device that we had been raised on. This, I felt, would be a worthy resolution for such a weighty matter.”

and couldn't understand the diagnoses of the two previous doctors. There had been a complete turnaround of a totally unbelievable nature. The size of the fetus was excellent for its age, and while he couldn't provide answers for what had happened, he did explain to us that everything is fine and there is no reason to consider terminating the pregnancy at the present time.

“To say that we left the doctor's office surprised would be, to put it mildly, a gross understatement. We were very excited and deeply moved. The Rebbe had turned the prognosis upside down and our lives right side up!

“Yet, despite all this, we are only human, and this was merely one doctor's opinion against the opinions of two experts in the field. We didn't waste any valuable time and made an appointment with another expert gynecologist. He conducted his tests, and after reviewing his findings, he determined that in fact everything was perfectly fine, and the fetus was developing most satisfactorily. I will never forget that evening. When we returned home, we went over to the drawer and took out the Rebbe's answer that we had copied and saved as a keepsake.

“Our hairs were standing on edge, and our skin felt like pins and needles. How could it be that

something so clear could undergo such a substantial change?

“The period of time that followed was by no means easy. Due to the state of her health, my wife continued to be closely monitored. Nonetheless, it was all worthwhile – though our child was born premature, he was completely healthy and all of his bodily functions were working properly. Deep within us, we knew that he was the Rebbe's child! He was born with the Rebbe's bracha, and if it weren't for the Rebbe, he wouldn't be here.

“I am a man of few words, not the type who makes speeches. However, on the Shabbos after our son was born, a chassidic farbrengen was held at the Beit Aryeh Synagogue in Lod's Shikun Chabad neighborhood, and Rabbi Reinitz urged me to tell the story of this miracle, which I did.

“Our son's bris mila was attended by rabbanim and mekubalim, including Rabbi Batzri, with whom my wife has a connection. They all heard the story.

“Every time I tell this story, I tremble from excitement. It's unbelievable to talk about such a tremendous wonder. If I hadn't experienced it myself, I would never have imagined that such things could really happen.”

HE KNOWS EVERYTHING

“Not long ago,” Rabbi Reinitz added to this story, “the child was hospitalized because his weight was decreasing. Having been born in the seventh month, though he was whole and healthy, he already weighed far less than he should have for his age. As a result, the doctors asked for him to remain in the hospital for observation. Even during the hospitalization, his weight continued to drop, and the doctors informed the parents that they were concerned for the life of the child. His father, Itzik, came to me again and we immediately wrote to the Rebbe. The Rebbe's answer in Igros Kodesh amazed us due to its tremendous clarity, not just regarding the state of the child's health, but also on several other problems that they didn't ask about:

In response to her letter from the 12th of Teves, I will mention her and all those she wrote about, as she requested, at the holy gravesite of my revered father-in-law, the Rebbe, of righteous and holy memory, his soul rests in the hidden treasures of Heaven, may his merit protect us, for the improvement of the state of their health and the situation in general.

And with regard to what she writes that the healing drugs she receives have an effect upon her son, *sh'yichyeh*, through the nursing, it's a bit of a wonder as in such instances, the doctors should arrange for nourishment via a milk bottle and the like. Furthermore, it's possible that when there are difficulties in obtaining this where they are, and this is the reason, the matter should be brought to the attention of the doctor in any case. (Vol. 10, pg. 239)

“We didn't need a clearer answer than that. I asked him to tell the doctors that they should alter the nourishment they were feeding to the infant. The doctors initially

refused, but after he pressured them further, they relented and made the changes as requested. In the meantime, I asked the rav of Kfar Chabad, Rabbi Mordechai Shmuel Ashkenazi, if we should check the problem of non-Chalav Yisroel milk or any other kashrus problems. The rav replied emphatically that since this was a case of *pikuach nefesh*, there was no need to make such inquiries. After the child's diet was modified, his weight began to increase, and shortly thereafter, he was released to return home, healthy and strong. But that's not the end of the story.

In the concluding portion of the letter, the Rebbe writes: **It is my hope that by the time of the receipt of my letter, the health situation of the entire family, and hers in particular, will be improved. And in relation to the migraines from which she suffers, in addition to the healing drugs that have increased in recent times, among them various types of nicotinic acid, it would be appropriate that she acquire a small mezuzah, checked and kosher, and she**

should wrap it twice, one layer of felt over another, and she should carry it with her (naturally when she is permitted to do so, i.e., not on Shabbos in a public domain). This will surely have a good effect upon her health, and G-d Alm-ghty will grant her success in always bringing good news together with her husband throughout her days.

"The Rebbe writes that it is his hope that by the time his letter is received, the condition of the entire family will have improved.

"During those tense days while the baby was in the hospital, one of the other children was being a bit mischievous at home and fell on his head. Knowing that a head injury is no trifling matter, the parents were understandably concerned. After a series of comprehensive examinations, it turned out that he too had been miraculously saved from the severe blow he sustained.

Another point, no less fascinating, is that the Rebbe writes in his letter about the serious migraines from which the mother suffers. Indeed, when her husband Itzik read these words, he was

stunned. His wife had been suffering from persistent headaches over a period of many years, and though they had never mentioned it to the Rebbe, the Rebbe made certain to take care of this problem as well."

ANOTHER MIRACLE

This is not Itzik Rosenne's first child to owe his health to the Rebbe's bracha. When his older son was born, the doctors determined that it was highly likely that he would have Down's syndrome. They also wanted to keep an eye on two holes that they had detected in his heart in order to determine if he will need to have an operation. Itzik wrote to the Rebbe before bringing his son for the medical follow-up, and when they arrived for the examination, the doctors informed them that no further checkups would be necessary. The holes had closed up and the concern over Down's syndrome had proved to be unfounded.

"Today, thanks to Alm-ghty G-d, this boy is four years old, healthy and strong!..."

Raskin's
"if it grows we have it"

**Consistently
Superior**

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

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



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



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

KINGSTON HOTEL



917-691-5212
718-473-5937

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



OUT TO CONQUER THE WORLD

By Nosson Avrohom

Translated By Michoel Leib Dobry

In those days, many knew him as “Yanko,” a high-ranking criminal out to conquer the world. Today, R’ Yaakov Bruchman is known as a chassid who is active in the Moshiach Center in the Yerushalayim pedestrian mall. Rather than burying his criminal past, this special individual utilizes it to help young people through spreading the wellsprings of chassidus. Out to conquer the world, indeed!

Back in the day, Yaakov Bruchman would go around with a pistol in his belt, a sharpened knife in his boot, and a large wad of bills in his pocket from his business dealing in forbidden substances. He was classified by all the law enforcement agencies in Europe as one of the biggest drug merchants on the continent, and one of the world’s most wanted criminals. Today, he appears totally different – a chassidic Jew in every sense of the

word, father to a chassidic family, wholly involved in spreading the wellsprings of chassidus and the announcement of the Redemption. All that remains of his dubious past is the scar hidden under his hat, made by a bullet that was aimed right for his skull.

Looking back, Rabbi Bruchman tells how everything began with the low self-image that stuck to him when he was a boy. His parents and

teachers labeled him as “the most unlikely to succeed”, and as a child, he suffered endlessly from harassment and taunting in school. When he grew up, he was determined to show that he could take over anything and anywhere that he wanted. From there, the road to the world of crime was quite short. There he would be able to show the world his mettle. He sums it up by saying, “I’ll tell you something. I recently wrote a book called ‘The Toothless Lion’, and I think that says it all. I thought that I was a lion, but I discovered that I had no teeth, and the one who really runs the world is G-d.”

Twelve years ago, he decided to revolutionize his life. Instead of peddling drugs, he now spreads his chassidic sense of truth. “Regrettably, many people have been taken in by drugs. Since I come from that world, I understand their pain and I can provide them with emotional and physical assistance. They feel that I understand them, and I use much love and chassidus. Now my strength is channeled in matters of holiness. I don’t make a move without Igros Kodesh, and I feel how the Rebbe leads me in the proper direction and exercises tremendous strength in order to repair everything that I have ruined in the past.”

He spent the early years of his youth in North Tel Aviv. Yankele, as everyone called him, was raised by parents who emigrated to Eretz Yisroel in the early thirties, about a decade before the outbreak of the Second World War. The British ruled over the country at the time, and his parents were among the pioneers who had come to settle the land. “My father came to Eretz Yisroel from Riga, Latvia, and my mother came from Horedek in the former Soviet republic of Belarus. They both left devoutly Torah observant Jews and were drawn into the Zionist atmosphere of establishing the Jewish settlement in Eretz Yisroel. When the

Second World War began, many of their family members were wiped out, but they never spoke about it, just as they never spoke to us about G-d.”

The disregarding of all symbols of Jewish tradition was sharp and defiant. “There were no mezuzos on the doorposts, and we neither kept Shabbos nor any of the holidays. At home, they spoke with open admiration of the Mapai Party and Ben-Gurion. My parents experienced a difficult life and were very embittered, and the children in the family suffered much as a result. My father spoke seven languages, played chess, and was a professional theater actor, but made his living working as a buffet attendant. This deeply frustrated him, though he kept these feelings locked inside. When the State of Israel was founded, he fought together with high-ranking members of the Jewish underground, and was stationed in Be’er Tuvia.”

Yaakov spent forty years blaming his parents for his situation, until he became a baal t’shuva and everything took on a different perspective. “I understood that my parents essentially gave us all that they had received. When I internalized this insight, it marked the moment that I took responsibility for my life. In any event, my childhood was by no means easy. Outside of the home, my father was always cheerful and smiling, but inside he expressed tremendous sadness. What further intensified my feeling of low self-esteem was the fact that I was rather short of stature as a boy, and I became a target of scorn and ridicule to my peers in school and in the neighborhood.

“Once, in an amazing case of Divine Providence, on one of those rare occasions when my father agreed to go out with me for a walk, we met a doctor acquaintance and began to chat with him. He asked how old I was, and when I told him that I was twelve, he reproached my father for not bringing me to a doctor to check my stunted growth. This was in the

early sixties, and medicine was not as advanced as it is today. Over a period of one year, I received a special injection each day. The treatment helped, and I grew twenty centimeters during that period.”

Dealing with school proved rather difficult. “I endured humiliations and harassments virtually on a daily basis. I’ll never forget how one day, several students tied me to a post and then they all started tickling me. This reality led me to make the decision at a relatively young age that I’ll show them all and I’ll conquer the world. All of them – my teachers, my peers, my friends, my family – they’ll all soon know who ‘Big Yanko’ is. Since I had never received love in an acceptable manner, I looked for it in various other ways.”

He didn’t manage to make it through school. Since he had been raised in a patriotic home and was a regular participant in the youth movements, such as the United Movement and the immigrant camps, he was sent to Kibbutz Ayin Charod

as part of the project for young people at risk. “I was only thirteen years old at the time, and I was placed together with about forty boys and girls in the kibbutz dormitory. All of us came from Russian homes filled with crime and neglect. The kibbutz residents called us ‘The Kibbutz Alternative’. We spent half a day in a learning framework, and the second half we worked on the farm. We were allowed to go home once a month, but I was the only one who chose to stay on the kibbutz.”

Yet, even on the kibbutz, Yankele quickly found himself alone and rejected. “Each of the children had a foster family, and the format essentially was that they would educate us, as it were, according to the joint ideals of the kibbutz movement. However, no family wanted to adopt me. I was a rather difficult child. I was constantly looking for ways to cause damage in order to get attention. Once I noticed how the kibbutz members would tie cloth around the pomegranates in



I endured humiliations and harassments virtually on a daily basis. This led me to make the decision at a relatively young age that I'll show them all and I'll conquer the world. All of them – my teachers, my peers, my friends, my family – they'll all soon know who 'Big Yanko' is.

order to pick them when they ripened. I waited until they went inside, and then I went and plucked them all off the tree with sheer brutality. I did whatever came into my head.”

With such modes of conduct, it was clear that he wouldn't last long on the kibbutz. “Today, I know that my soul was crying out, ‘Notice me’, but then I wasn't looking for depth. Instead, I simply walked along the path where my life led me. This included an addiction to smoking dangerous substances. When the kibbutz administration found out about this, they called me into the office and politely told me to pack my few belongings and leave the premises.

“My relationship with my parents was far from normal. Their bitterness, particularly my father's, drove me away from them. At the age of fourteen, I rented an apartment in the HaTikva neighborhood, after a good friend of mine who lived there told me about the place.

“I quickly turned an integral part of the neighborhood landscape. I was drawn to this new world that opened up for me, becoming a professional billiard player. I was liked by all the local riff-raff, and I went around to places that the average person would never dare to visit. Thus, without intending to do so, I descended into the world of crime. I wanted to prove to the world that I too could be a

success, and the easy money flowing in this world attracted me. The police arrested me almost every week, but since I was still a minor, I was always released after a relatively short time.”

The only thing that remained from the education he had received at home was his great love for the State of Israel. Thus, despite everything, he made supreme efforts then to be accepted to the Border Police, which immediately after the Six Day War was on a voluntary basis due to the great dangers its service entailed. “At home, I grew up on commando fighters such as Meir Har-Tzion and Gad Manela, and it was clear that I would go for the most battle-oriented task around. My service centered around Ramallah and the Bir Zeit sector, where the worst Arab terrorists were to be found. We worked hard together with the General Security Services (Shabak), and we carried out arrests and operations almost every night. It's quite ironic that a significant part of the activities were designed to stop drug smuggling.”

The drugs were easily accessible and in great quantity, and Yankele settled for a fifth and traded in the rest with his friends. “I thought that I would be there for a week, but I ended up staying for six years. I quickly connected with the people there, and soon everyone knew that you didn't mess with Big Yanko. I built a reputation as someone who wouldn't

hesitate to demand respect. I quickly became a big drug dealer. The courts would usually banish criminals from the center of the country to Eilat, and this was my fate as well.”

“During the day, I would work in the Timna copper mines, located near Eilat. But it wasn't there that I saw my future and my fortune. I was sunken into the depths of darkness, doing whatever my heart desired while I smoked large quantities of drugs that made it impossible for me to focus on my actions most of the day. It was presumably due to this habit that I was seriously injured in a work-related accident while operating a machine. A pump weighing half a ton caught my hand and nearly severed it. I went through six operations over the next two years in order to regain use of my hand.”

After his recovery, Yankele (or “Big Yanko” as he was called then) decided to fulfill his great dream of conquering the world. “I got on a flight with a bag filled with hand-made jewelry and a precision pair of pliers. The flight was destined for Greece, and from there I headed for Holland and the countries in the Scandinavian bloc. I quickly gave up the idea of selling the jewelry, as I felt that this was too difficult a job with not enough profit to show for it. I ended up in Amsterdam, where I made a more comfortable living by dealing in drugs. Within a few short months, I became the biggest importer and dealer in the Netherlands.

“I'll never forget my first visit to Eretz Yisroel, a year after I had left. I left the country dressed in shabby and tattered clothes, and I came back wearing a tie and an expensive suit, my pockets lined with money from European drug addicts. My strength in beating out the other guys and becoming the biggest of them all stemmed from having no fear of anybody. I had a dream of conquering the world and I started to carry it out, and when a Jew wants to do

something, no one can stop him. Now, I look back at that period with sheer astonishment. I would never take such risks today.”

In the criminal world, people have fear for those who display strength and fortitude. Thus, Yanko found himself becoming one of the more significant dealers on the European continent. “I had strength and fortitude to the point that I felt I could do whatever I wanted. I had a good friend living in Sweden who had been sentenced by the local court to a lengthy imprisonment for a crime he had committed. I spoke with him at the earliest opportunity, asking him if he wanted me to try and get him out. When he said yes, I organized an operation with a helicopter and an experienced crew, which landed on the prison grounds and took him away. I also organized a plan to help him escape from Sweden altogether, but my friend got cold feet and the attempt was never made.

“I had ready access to sizable sums of money, and I could use them for whatever purpose I chose. I had another good friend who was on a visit to Colombia and had to come back with some ‘merchandise’. I asked him to land in Holland, a more ideal location. However, he landed instead in Paris and was arrested there. Before he realized what he was being charged with, I already had the necessary information and had arranged an experienced attorney to get him out of this tricky situation. That’s how I conducted my business. Anyone who needed to know me, knew me – and those who didn’t, didn’t.”

Yet, Yankele remembered how despite all the money, power, and glory, he still had a strong feeling of emptiness. “When you’re involved in such work, you constantly have to watch your back that you don’t get into harm’s way, and you rely upon no one but yourself. From my vantage point, G-d didn’t exist, not because I



R' Yaakov Bruchman farbrenging with the young people of Yerushalayim

was rebelling against Him, but simply because I had never been educated to believe that there was a G-d. At the time, I was blind to understanding how much G-d protects and watches over me, while the people around me died like flies.

“I experienced some amazing and thrilling wonders, but I refused to wake up to the reality. Thus, one day in Amsterdam, two hired guns entered my apartment. They apparently had been called to deal with the previous tenant over a dispute he’d had with them. Our eyes met and they fired in my direction. The bullet grazed my head and proceeded to hit the wall. To this day, I still have a scar from the wound I sustained. Mustering all the self-control I could summon (I don’t know where I found it), I told them that they don’t have to shoot again and I offered them a dose of drugs worth a tidy sum of money. They accepted the offer and left the premises. Today, I understand that my life could have ended right then and there and that I was saved by a miracle.”

A Jew is a member of the People of the Book, and despite his lowly and corrupt pursuits, Yankele loved to enrich his knowledge by reading. “I didn’t stop reading books for a moment. I read everything – classics,

biographies, philosophy – everything except books on Judaism. The first moment that I felt my soul waking up to Judaism was when I was caught smuggling from Holland to Sweden. Someone had squealed on me, and I found myself behind bars. I then made a decision stemming from some powerful force within me, and I told my jailers that I was not willing to eat pork.

“If I have to put my finger on the moment when my *pintele Yid* began to illuminate, it was then, a moment over which I had no control. The request seemingly came from nowhere – I had never kept kosher nor had I ever been educated to do so. My neshama essentially told my animal soul, ‘Up until now, you did whatever you wanted, but from now on, I’m also getting into the game.’ In any event, the path towards my becoming a Torah observant Jew was still quite long and treacherous. When I finished serving my time, I was expelled to Eretz Yisroel, but I was drawn back to Holland.

“As I saw it, I had a goal to conquer the world, and it had yet to be fully realized. There were moments when I tried to leave the world of crime to follow the straight and narrow path in the business world, but I failed in my efforts.

“I’ll never forget my first visit to Eretz Yisroel, a year after I had left. I left the country dressed in shabby and tattered clothes, and I came back wearing a tie and an expensive suit. I had a dream of conquering the world and I started to carry it out, and when a Jew wants to do something, no one can stop him.”

“Then one dark day, I was robbed. I had been enticed to a certain meeting place, where a considerable amount of money was stolen from me. I was beside myself. I had given my word to people to whom I owed money, and now I didn’t know how I would pay them back. Broken and crushed, I poured out my heart to an Israeli friend who had just started to get closer to his Jewish roots.

“Look, Yoram,” I said in desperation. ‘If G-d can arrange a hundred thousand gulden for me, I’ll leave Amsterdam - I’ll leave everything - and go back to Eretz Yisroel. I’ll become a baal t’shuva, go to yeshiva, get married, and go live in Yerushalayim.’ As I said the words, it all sounded totally unrealistic. Become a baal t’shuva? Yerushalayim? Yeshiva? Where did I ever get such an idea? Yet that was no less rational than my wild request that a huge sum of money should fall upon me from Heaven. I left my friend’s house in the wee hours of the morning and headed back to my apartment.

“I maintained a high standard of existence at the time living in the Herengracht, a very prestigious section of Amsterdam. A few minutes after entering my house, the doorbell rang. Over the intercom, I heard the voice of a Dutch acquaintance who told me that she had taken a hundred thousand gulden from her friend, and she wanted to put it in my house. For

the first time, I was overcome with a feeling that something was happening here that was beyond me. I asked G-d for a sum of money and within hours, precisely that amount fell into my lap. However, I still found it difficult to believe. When my friend called it a ‘miracle’, I cried out, ‘What are you talking about? It’s mine!’

“I was engulfed by the feeling that maybe there was something to all this, but my ego wouldn’t let me take the plunge into this realization so quickly. Every time such thoughts would begin to gnaw away at me, I immediately pushed them aside. Nonetheless, the very next day, I got on a plane and flew from Holland back to Eretz Yisroel. There I started to feel disgusted by the lifestyle that I was conducting. It no longer gave me any satisfaction. However, I also felt that it was much stronger than me.”

One of his long-time friends is Rabbi Motti Gal, who over the years had become connected to the teachings of chassidus and had begun to serve on the shlichus of the Rebbe, Melech HaMoshiach, in the city of Ramat Gan. “I called him and told him about everything that had happened to me. Anyone familiar with him knows that he is a Jew with much insight and knowledge. He realized that if he would start teaching me Torah, my reaction would be one of opposition. Furthermore, when I asked him what I should do about this vow that I had made, he told me,

‘Look, rabbanim can release you from the vow’, and he asked me to stay in touch with him. He called a few days later to tell me that he had asked several rabbanim about my vow, but they had said that it’s impossible to annul it.”

For the next several minutes, Rabbi Gal taught him chassidus and explained that a Jew is connected to the very essence of G-d, and therefore, making such a vow is pointless. “I had never learned Tanya or the Rebbe’s sichos before, and I didn’t understand what he wanted from me. I asked him how much it would cost me to convince these rabbis to release me from my vow. When he proceeded to explain that these are not rules to some game, I asked him if he could inquire as to what type of things they like. Maybe I could buy them an expensive gift... Rabbi Gal chuckled and said, ‘Yanko, it doesn’t work that way. Judaism is not like the world of crime...’

“In the meantime, my life continued on its regular course, and the same old nonsense and illegal activities brought me considerable profit, but also a ruination of my soul. Periodically, I had an urge to leave this way of life, but it proved far too difficult for me at the time. The connection with Rabbi Gal kept getting stronger, and eventually I even bought a pair of t’fillin from him. I had no intention to put them on, but I bought them anyway. Why? I don’t know. Not every baal t’shuva has answers to explain his first steps along the path of Torah observance. The Creator of the World had decided to illuminate the Jewish spark concealed within me. I was then forty-six years old, and I had handled t’fillin only twice before – first putting them on for my bar mitzvah and then putting them in the closet.

“A month after I bought the t’fillin, the police raided my home in Pardes Chana and brought me in for questioning. I learned from the police investigators that they had been

trailing me for several years, but my alibis had been so solid, there had never been just cause to arrest me. Then, someone informed on me, and I was arrested. The police tore my place apart, but they didn't find anything, as it had all been sold a few days earlier. Before I got into the police vehicle, I told the arresting officer that I have to take my t'fillin with me to the jail. He looked at me and mumbled angrily, 'What do you have to do with Judaism?' However, I was steadfast in my request and they agreed to bring them to me."

The court sentenced Yankele to two years' imprisonment, during which he made a personal accounting that brought him back to his roots in a most serious and truthful manner. "I started putting on t'fillin each morning, I studied a lot, and I understood that if I would have known the ways of Torah and mitzvos when I was young, perhaps I wouldn't have endured all that I did. The Torah quenched my thirst for knowledge and gave me the tremendous sense of satisfaction that I had been seeking in the outside world all of my life. When I left prison, I proudly sported a yarmulke and long peios - not as a matter of obligation and responsibility, rather one of joy, emotion, and enthusiasm.

"There's a marvelous institution in Pardes Chana called 'Neve Michoel', a foster home for boys and girls from Russian homes which is designed to rehabilitate them and lead them along the straight path. I was accepted for work at the institution without their knowing about my past, and when they found out, they were very excited. I knew how to speak to these young people in their own language, and through my own bitter experiences, I showed them how to avoid the mistakes that my parents had made. The level of my Torah observance continued to increase over time, and I eventually started going to Torah classes. Afterwards, I joined the yeshiva in Ramat Aviv, headed by



R' Yaakov Bruchman at outreach activities on the Yerushalayim pedestrian mall

Rabbi Yossi Ginsburgh and Rabbi Amir Kahana. They enabled me to learn and to eat, and in order that I shouldn't feel that I was getting it all for free, I was in charge of arranging the s'farim and putting them back on the bookshelves. When the yeshiva moved to a more spacious location, I was offered the position of administrator. I asked the Rebbe via Igros Kodesh, and I received a very clear answer. The Rebbe wrote that he was happy I had come to the yeshiva, and he suggested that I make a division between myself and the students. Naturally, I accepted the job offer, and ran the material side of the yeshiva for a period of several years.

"When the yeshiva moved again, this time to its current location at Beit Millman, I chose to leave my job and go live in Yerushalayim, where I had been offered a shidduch with a woman who resided there. After a number of meetings, we informed the

Rebbe that we wished to get married. Rabbi Yossi Ginsburgh performed our wedding ceremony. At the conclusion of the week of Sheva Brachos, I suddenly realized that without intending to do so, I had essentially fulfilled my vow: I had become a baal t'shuva, I was in yeshiva, I had gotten married, and I was living in Yerushalayim..."

For Yankele, the teachings of chassidus were like cold water for a tired soul, literally like a drug, only this time a healing drug. When we ask him what he thinks about that lengthy period of his life spent far away from the world of Torah observance, he tenses up and responds with an answer that only a chassid can give. "Even though I left Pardes Chana many years ago, I still have many friends there, and a sizable number of them have also followed the path of mitzvos. For a long time, I would make weekly visits to one of the local

restaurants in order to give over a class in chassidus.

"I explained to one of the guests, whose name I didn't remember, how these places never brought me a sense of true inner joy. He looked at me cynically and said, 'Yanko, you're the one who got me here to begin with.' His words hit me like a ringing slap in the face. I realized how far I still had to go in order to wipe out all my wrongdoings from all those years before I came to know the Rebbe and the teachings of chassidus.

"I feel that the Rebbe has guided my every step in cleansing my soul. All of the strengths I had in the past I now harness for the spreading of the wellsprings outward. This is the reason why I wrote the book, which has already sold numerous copies and reaches many young people in danger. I have been interviewed frequently for the print and electronic media, and I often give lectures to these kids. I have heard about many young people who abandoned this lifestyle early on as a result of my discussions with them. All the strength and determination that I possess comes from the Rebbe's brachos and my insight into the teachings of chassidus."

Every reporter or journalist who has interviewed Yankele during this past year, and there have been many, has also visited the large electrical appliance store on Dizengoff Street in Tel Aviv. "This was the store that I used to frequent regularly in the past," he said in a nostalgic tone. "Now, I have been giving over classes there for more than five years in chassidus and the Rebbe's sichos.

"Recently, someone asked me if I regret what I went through. As a chassid, I understand it was all coordinated by Divine Providence in order to apply all of my revealed and hidden strengths as a human being. When you want to grow an apple tree, you have to take an apple seed and place it in the ground. When the seed decays, its absolute decomposition

and nullification brings forth the vegetative power of the earth to produce a big and beautiful apple tree. Only very few people go through what I did and get out of it alive. I was privileged to have G-d's Divine protection, and now I must pay back my debt. This is what I strive to do every day."

R' Yankele's book has received much coverage in the country's newspapers. "A good friend of mine read the book, and then asked if I would speak to his reporter friend, who writes for the 'Maariv' daily newspaper, about it. Since the media



**R' Yaakov Bruchman's book
– "The Toothless Lion"**

has a very important place in my efforts, I gladly agreed and my friend arranged a meeting. At the appointed time for the pre-interview, I was greeted by a young man with long hair in a pony tail, and wearing an earring. When he heard my story, he was genuinely impressed.

"A few days later, he told me that he had spoken with his editor, and he had been so fascinated by the story, he made certain that it would appear in the 'Maariv' network throughout every region of the country. The reporter planned to make the interview before Shabbos Parshas

Netzavim, and the article would appear the following Friday. When I returned home and told my wife about the article, she pointed out something interesting. In the 'D'var Malchus' for that week, the Rebbe speaks about the need to publicize in the newspapers that Moshiach is already here and we have to be ready to greet him. I was amazed by this display of Divine Providence, and I arranged to meet with the reporter the very next day in Yerushalayim. During the interview, I brought numerous teachings and instructions from the Rebbe.

"For the photo session, I told the photographer that since we were close to the local Chabad House, it would be appropriate to head over there and go inside, as this was a good place to take pictures. The photographer chose to position me in front of pictures of the Rebbe, resulting in the Rebbe's image appearing in all the shots he took of me. The article filled four pages of the paper, and under the Rebbe's picture, there appeared the words 'Melech HaMoshiach'.

Thus ended two hours of a thrilling interview with R' Yankele Bruchman, who spends much of his time these days as one of the more active chassidim working at the Moshiach Center in Yerushalayim's pedestrian mall. The events of his life and the sense of understanding that it brought him led him to write his book, published this year with the Rebbe's bracha, entitled "The Toothless Lion." It has been transformed into a powerful tool for professionals in the field of dealing with youth at risk and trying to stop them from degenerating into a force of hostility. "What got me out from where I was, from darkness into light and from bondage into literal redemption, were the teachings of chassidus. Now is the time that we must go into high gear in spreading the wellsprings outward."

[Continued from pg. 25]

NOTES:

1. HaYom Yom, 8 Adar-I
2. Igros Kodesh vol. 25, letter 9491
3. Printed (partially) in Kuntres Halachos HaTzrichos. Oholei Menachem Brooklyn, NY, 5767.
4. Koheles, 12, 13.
5. Igros Kodesh Vol. 10, Page 270
6. A very learned Talmudic scholar once came to the Chasam-Sofer to be tested for Smicha. He passed the test with flying colors. However, the Chasam Sofer told him to come back the following day. When he returned, the Chasam Sofer told him that unfortunately, he could not give him Smicha. "Why not?" asked the student. "Was there anything that I didn't answer

correctly?"

The Chasam Sofer responded: "You have surely answered all the questions very well. However, when you came in to my room yesterday, I noticed that you entered without kissing the Mezuzah in the doorway. I assumed that you were most probably quite nervous, so you had forgotten. I decided to give you a second chance and watch you when you leave the room. Again, you did not kiss the Mezuzah. Again, I judged you favorably that you were still too excited. So I waited for today to see what you would do. When I saw you walking into my room this morning quite calmly, and still did not kiss the Mezuzah FOR THE THIRD TIME, I concluded that I cannot give you Smicha for Smicha is not merely for the knowledge of Torah, but also the trust that the one getting Smicha is a true Yerei Shamayim.

7. Likkutei Sichos Vol. 15, Parshas VaYeira-Chaf Cheshvan, Page 129.

8. The Rebbe adds (in a footnote): This is similar to the rule that's found concerning certain instances in halacha, that nishtanu hativim (the nature of people's character has actually changed).

9. As a matter of fact, I was scheduled to give a workshop immediately after that seminar to a group of educators at the annual Chinuch Conference (Organized by Rabbi Nochum Y. Kaplan), on the subject of "How have our Holy Rebbes instructed us to teach our children the Alef-Beis and Nekudos." With the new confidence-boost, along with the new teaching techniques I'd just learned at the seminar, it turned out to be a very successful shiur.

10. 26 Adar I



SAVE MONEY TODAY!!



Get a *FREE* analysis on your credit Card Processing!

Call Today 888-468-3256 x 2770

Better rates guaranteed - If we can't save you money we will pay you \$100
For a limited time - get your CC Terminal or software set up absolutely FREE

It's a matter of ONE minute and ONE fax.

Contact Mendy Chanin at 888-468-3256 ext: 2770, mendy@dalmac.com
Dalmac, LLC 5th Floor 245 W 17th St, New York, NY 10011

New Businesses Welcome | Exclusive Referral Program | Organization Charities Partnership

Esther's Party Grill

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

CATERING ON OR OFF THE PREMISES

CORPORATE ACCOUNTS WELCOME.

SHLUCHIM; SPECIAL RATES FOR

SHABBATONS & PARTIES

COME SEE

OUR BRAND NEW
SUSHI BAR

OPEN FOR IN HOUSE DINING

TAKE OUT & CATERING



UNDER THE SUPERVISION OF THE
BEIS DIN CROWN HEIGHTS

FREE DELIVERY TO YOUR HOME OR OFFICE

THE BIOLOGICAL SHABBOS CLOCK

By Dr. Aryeh Gotfryd

Days, months and years are not only Torah facts, but cycles in nature, too. But what about weeks? Does nature have a seven-day rhythm as well? This week's Torah portion, VaYakhel, highlights the importance of keeping Shabbos, even compared to building the Mikdash. In honor of that, we cite some recent correspondence that explores biorhythms that show how all life is primed to recognize Shabbos.

*Dear Dr. Gotfryd,
I'm wondering why the concept of seven days figures so importantly in religion. To me, the other traditional timeframes make more sense. Years, months, days, even hours, are based on natural changes, whether it's the seasons or the moon's phases or the sun's daily cycle. I know that the idea of the Sabbath has to do with the story of creation, but how does a seven-day cycle manifest itself in nature? Or does it?*

*Ben Morris
Cambridge, UK*

Dear Ben,

You are quite right: Seven-day cycles don't have much to do with

the natural time markers around us - the sun, moon, and stars. But in biology, seven-day natural cycles are common.

There are actually several hundred scientific books and articles that refer specifically to seven-day cycles in nature. Although a whole host of life forms have well-defined weekly cycles, most of the research has been medical. Scientists have documented bona fide weekly fluctuations in human blood pressure, heart rate, blood chemistry, body temperature, kidney function, tooth development, urine chemistry and volume, stress hormones, various

neurotransmitters, and the immune system.

Weekly rhythms appear easiest to detect when the body is under stress, such as when it is defending itself against a virus, bacterium, or other harmful intruder. For example, cold symptoms (which are really signs of the body defending itself against the cold virus) last about a week. Chickenpox symptoms (a high fever and small red spots) usually appear almost exactly two weeks after exposure to the illness.

Doctors have long observed that response to malaria infection and pneumonia crisis peaked at seven days. Organ transplants face similar crises as the body's immune system attack the foreign organ.

When a human patient receives a kidney transplant, there is a rhythm of about seven days, a predictable rise and fall in the probability that the body's immune system will reject the new kidney. A major peak of rejection occurs seven days after the operation, and when a serum is given to suppress the immune reaction, a series of peaks occurs, with increasing risk of rejection, at one week, two weeks, three weeks and at four weeks.

One might wonder whether all these biorhythms are simply marching to the rhythm of a cultural cause - i.e., the fact that people keep time according to weekly schedules, but this is apparently not the case.

One proof comes from the research of renowned chronobiologist Franz Halberg, who studied humans isolated without time markers in a cave for over 100 days and found that their seven-day cycles remained intact, regardless. This is especially intriguing since the average circadian or daily rhythm for such people is known to be about 25 hours on average.

(Parenthetically, have you ever wondered why you are constantly fighting with your alarm clock in the morning? It may have something to do with the fact that your body is looking for a 25-hour day! This also can explain one of life's great mysteries - comparable in magnitude to the Bermuda Triangle and the missing-sock-in-the-wash phenomenon - namely, how is it that we are always missing an hour on Friday to get ready in time for Shabbos, yet once the Shabbos comes in, we are so perfectly in tune with that holy day of rest? Maybe it's because our daily biological clock is always running late while

our weekly biorhythm is always on time!)

Interestingly, it's not only humans that are wired for weeks. Mice, insects, algae and even bean seeds are all known to have seven-day cycles of bioactivity, even under constant environmental conditions.

Of course we don't keep Shabbos because we are biologically attuned for it, but it's nice to know that the One who created the world in six days and then rested on the seventh, gave us the Shabbos not only as a commemoration of His work, but as a perfectly timed rest from ours.

The other event that Shabbos commemorates is the Exodus from Egypt, a story of miraculous redemption, the integration of unlimited G-dliness into a very limited world. Keeping Shabbos gives us that little taste of infinity, time beyond time, every week.

In the grander sense, the world is built on a sevenfold timeframe of millennia. The seventh millennium, the Shabbos of Creation, is the ultimate redemption by Moshiach,

the light of which is already shining now. The problem is to prepare. Our "daily rhythm" is running late - we are naturally predisposed to drag our feet in exile, looking for that extra hour, feeling that there is still plenty of time to prepare. The Lubavitcher Rebbe sounded the alarm, waking us up to the fact that Moshiach is coming now, not later.

And once that Big Shabbos comes in and all living beings synchronize their "seven-day" cycles with that, the whole world will see that there is nothing more natural than living with miracles all the time. After all, isn't that the rhythm we were made for in the beginning?

Dr. Aryeh (Arnie) Gotfryd, PhD is a chassid, environmental scientist, author and educator living near Toronto, Canada. To contact, read more or to book him for a talk, contact him at 416-658-9868 or info@arniegotfryd.com.

Do you have any unpublished letters from the Rebbe on the subjects of Science, Technology or Medicine? Dr. Gotfryd is offering cash for the privilege of publishing them.

Crown Travel International



- Express service
- Fully Computerized

• שירות אקספרס
• המשרד ממוחשב

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

(718) 493-1111

Fax: (718) 493-4444

Get your tickets within minutes!

קח את הכרטיס שלך בתוך מספר דקות!

Make a "Mivtzah Kashrus" in your own computer!

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

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

That's why J Net was created.

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

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

experts that will solve your problems fast.

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

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

✓ DIAL UP ✓ DSL ✓ Unlimited Access ✓ 24 Tech Support
✓ 4 Profiles per

Account ✓ Web Mail

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

(mention code "770" for special ANASH Rate)



ELIMINATING DISCRIMINATION

By Rabbi Yosef Karasik
District Rav Bat Chefer – Emek Chefer

*How can we prevent injustices within a family or community? Was picking two craftsmen, one to represent the most illustrious tribe and one to represent the lowliest tribe, an act of corrective discrimination? * A fascinating look at the parsha from the perspective of Chazal, Kabbala and Chabad Chassidus.*

ALL EQUAL

A shliach, rav, or leader of a community does not have an easy time treating everybody equally, the poor simple folk like the distinguished and influential people, so that they all feel comfortable and nobody feels less worthy than others.

Discrimination and unequal treatment have disastrous consequences. A high pay price will be paid when people are insulted. An offended person can walk away from Torah and mitzvos. Years of kiruv can be undone by a single comment or incident where someone felt he was treated unfairly. It's crucial that we make everyone feel worthwhile. The question is, how do we do it when

we need to give honor to the wealthy and influential people so they will help us?

In the Beis HaMikdash that was built out of contributions, the possibility existed that there would develop differences between the big contributors and the poor; between Kohanim and Levites and the rest of the tribes; between important families – Moshe, Aharon, Miriam, the tribe of Yehuda – and the rest of the nation, especially those from the less distinguished tribes.

The feeling of deprivation can also be felt within the family, when a child feels he is treated less well than his siblings. In the book of B'Reishis we learn about fraternal rivalry and the terrible results: between Kayin and Hevel,

Yishmoel and Yitzchok, Eisav and Yaakov, the brothers and Yosef. Though these incidents all have deep and mystical significance, according to the simple meaning we learn how dangerous sibling rivalry can be.

Parents need to be on the lookout and prevent any of their children from feeling rejected. Children have to learn the line, "When siblings fight the winner is a loser." It's so important for parents to work on giving their children the feeling that all are loved, equal and united. This becomes difficult when parents must give extra attention to a child who needs it.

A short pasuk in the parsha teaches how to handle the problem and to prevent it from occurring so that everybody feels "at home" in the House of Hashem, with neither the feelings of arrogance nor of discrimination.

CORRECTIVE DISCRIMINATION

Let us begin with a story about the Rebbe. One winter day in 5745, when the Rebbe was walking in for Mincha, an older and distinguished Chassid from an illustrious family, known for his Torah knowledge and his bountiful support of Beis Rebbe, approached

with his grandchild. “Rebbe, today my grandson is having an upsheren,” he said, and he motioned with the scissors he held to indicate that he wished the Rebbe to cut some of the boy’s hair. The Rebbe blessed him and continued walking. In those years the Rebbe did not cut the hair of three year olds, and he would not deviate from this practice for even this distinguished individual. The disappointed Chassid sighed to his grandson, “By the Rebbe there is no *protektzia*.”

A few weeks later, a Chassid with no pedigree and who wasn’t a big (or even small) donor, made the same request of the Rebbe and the Rebbe smiled, took the scissors, and cut the boy’s hair and blessed him.

We cannot know the Rebbe’s reasons but to ordinary people like us, it looks as though the Rebbe was teaching us a lesson in how to make up for feelings of discrimination. We do that by treating someone who does *not* have something special about him, in a special way.

TWO “COOKS” WHO DID NOT SPOIL THE BROTH

The creative endeavor to construct the Mishkan and the keilim was unprecedented. Quantities of gold, silver, precious stones, and valuable materials were amassed for the magnificent structure and priestly clothing. A master artisan was needed; someone who could work with metal, wood, threads, gems and the other materials that were used. Such an individual was hard to find since for nearly one hundred years the Jewish people were enslaved in Egypt. The slave labor they did there was not in the fine arts (Ramban Shmos 31:2), nor was there much time for such pursuits.

Hashem gave Betzalel, the great-grandson of Miriam the



Prophetess and the great-great-nephew of Moshe Rabbeinu, extraordinary talents. He was an expert in every kind of craft and he was capable of building the Mishkan single-handedly. Yet Hashem said he will not do it alone. Ahaliov of the tribe of Dan, the least important tribe, would join him.

Although a project is best implemented with one director and Chazal have commented negatively about a dish prepared by two cooks, nevertheless, Hashem instructed that Betzalel and Ahaliov should jointly construct the Mishkan because “Ahaliov is from the tribe of Dan, the lowest of the tribes, [descended] from the maidservants, and Hashem made him equal to Betzalel who was from the greatest tribe, in order to fulfill what it says, ‘and the wealthy is not distinguished from the pauper’ (Iyov 34:19),” (Rashi Shmos 35:34).

One day in the future, the members of the tribe of Yehuda might have proprietary feelings about the Beis HaMikdash since “one of theirs,” Betzalel, made it. So Hashem said that Ahaliov, from the least important tribes, should have a role in making the Mishkan. Any concerns that Ahaliov was not as talented as Betzalel and the problems inherent in having two men direct the project were set aside so as not to generate feelings of ill will, and this enabled the construction to work out successfully in the end.

Obviously, the appointment of Ahaliov is not a magical formula that automatically prevents feelings of discrimination on the part of the lesser people and feelings of superiority on the part of the more distinguished folk. The very fact that the issue was brought to the fore and the open demonstration that everyone is equal by appointing two leaders, one from Yehuda and

Any concerns that Ahaliov was not as talented as Betzalel and the problems inherent in having two men direct the project were set aside so as not to generate feelings of ill will, and this enabled the construction to work out successfully in the end.

one from Dan, gave everyone the feeling of Ahavas Yisroel.

EIGHTEEN STATEMENTS OF EQUALITY

Now we can understand another surprising thing. It says in the Gemara (Yerushalmi Brachos 4:3) that we say eighteen brachos in the Shmoneh Esrei to correspond to the eighteen times it says “as Hashem commanded” (from chapter 38, verse 23 and on) about the Mishkan. This is because “prayer was established in place of sacrifices” and this indicates the connection between our prayers and the Mishkan.

Yet, if you make a careful count you will see that it says “as Hashem commanded” *nineteen* times! The explanation is that the nineteenth time was said only to Betzalel and not to Ahaliov and therefore, it's not counted.

This is amazing! Chazal differentiate between commands of Hashem. Only those that were said to both Betzalel and Ahaliov are paralleled in our prayers. A desirable prayer is one which represents all segments of the population, from the greatest to the lowest. Our prayers need to come from all parts of our soul powers, from the most sublime to the lowest, from Betzalel to Ahaliov. It is this unity that makes our service pleasing to Hashem.

UNITY PRESERVED THE MISHKAN FOREVER

Although the Mishkan was constructed out of boards and tapestries while the Mikdash was made out of stone, the Mishkan lasted many more years. The first Mikdash stood for 410 years and the second Mikdash stood for 420 years, while the Mishkan stood for nearly 500 years in all.

Furthermore, Chazal say (Yuma 72) on the verse about the Mishkan being built out of “upright acacia boards,” that the word “upright” or “standing” also refers to its lasting eternally. Unlike the two Battei Mikdash, the Mishkan was not destroyed. When the Mikdash was built, the Mishkan and the keilim made by Betzalel and Ahaliov were hidden away. The tremendous power of achdus which was used to build the Mishkan, made it something that lasts forever.

AND YET, INEQUALITY

The joint work of Betzalel and Ahaliov in building the Mishkan is mentioned in several places:

1-In Hashem's command to Moshe – “and I have given with him [Betzalel] Ahaliov” (Shmos 31:6).

2-In Moshe's command to the people – “[and G-d gave] the ability to teach [others] to him [Betzalel] and Ahaliov” (Shmos 35:34).

3-In the implementation – “and Betzalel and Ahaliov made” (Shmos 36:1).

When it says Hashem's command, it says that Ahaliov was “with him,” with Betzalel. Lest this be construed that he was less than Betzalel, Moshe emphasized the equality among them. And in the implementation, both of them are equal.

The Rebbe explains (Likkutei Sichos 31, p. 217) that there are certain areas in which there is equality among Jews – like in doing mitzvos, “there is one Torah and one law for all of us” – and there are areas with differences among people – our intentions and the love and fear of Hashem, which are differ depending on people's abilities and feelings.

Hashem's command to Moshe that seems to accord superior stature to Betzalel over Ahaliov, corresponds to the intentions in mitzvos. In Moshe's command to the Jewish people and in the implementation, which correspond to the performance of mitzvos in which all are equal, the two of them are mentioned as equals.

“The ultimate intent,” says the Rebbe, “is to draw down the inyan of achdus even within ‘generosity of the heart’ of the Jewish People, so that it be felt that despite the differences between them in matters of the heart, all are equal before Hashem. This is alluded to in the fact that the construction of the Mishkan was done in a way of ‘and the wealthy is not distinguished from the pauper.’”

Ahavas and Achdus Yisroel hasten the Geula. The last farbrengen we had with the Rebbe was on Parshas VaYakhel 5752, eighteen years ago, and the Rebbe spoke a lot about Achdus Yisroel. The theme of that farbrengen was “Ahavas Yisroel brings the Goel,” may it be speedily, now mamash!