

4

CHAI ELUL: A KING IN THE FIELDS

D'var Malchus | Sichos In English

7

MOSHIACH: A MATTER OF LIFE AND LIFE

Thought | Rabbi Zvi Homnick

14

JEWISH REVIVAL IN THE CITY OF THE TYRANT

Shlichus | Nosson Avrohom

24

IN THE MERIT OF THE CHILDREN

Chinuch

28

CHASSIDUS AND MUSAR [CONT.]

Insight | Yisroel Yehuda

32

WOMEN AND ELUL: CONCEPTS AND CUSTOMS

Elul

38

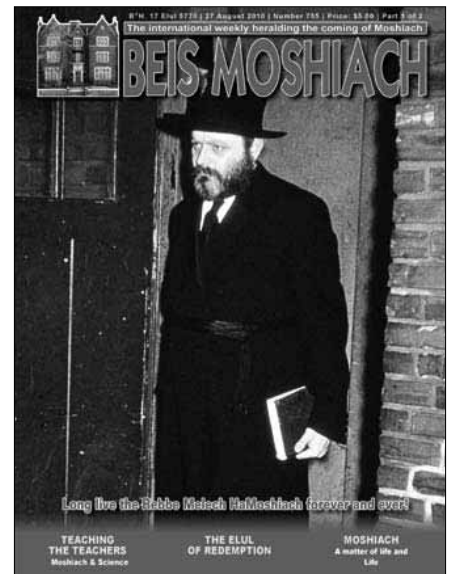
TEACHING THE TEACHERS

Moshiach & Science | Dr. Aryeh Gotfryd, PhD

40

THE TRAIN OF LIFE AND DEATH

Feature | Sholom Dovber Crombie



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.

CHAI ELUL: A KING IN THE FIELDS

From Proceeding Together — Volume 2. Sichos In English

In the case of comprehensive souls, the souls of those whose only concern throughout their lives was a total dedication for the sake of their disciples and for those who were bound to them and for all of Israel, there is no external factor that can separate them from their “flock,” their main concern.

1. HOW TO CLIMB THE BAAL SHEM TOV'S LADDER.

Concerning[591] *Chai Elul*, my revered father-in-law, the Rebbe [Rayatz], writes[592] that it is the birthday of our mentor, the Baal Shem Tov, and of the Alter Rebbe. And, as is well known, on a person's birthday his soul-root[593] is dominant. (Like every subject in *nistar*, the mystical dimension of the Torah, the source for this, too, is hinted at in *nigleh*, the Torah's revealed dimension — in the *Talmud Yerushalmi*. [594]) Hence, on *Chai Elul* the teachings of the Baal Shem Tov and the Alter Rebbe are infused with new strength.

As it is expressed by my revered father-in-law, the Rebbe [Rayatz], [595] the Baal Shem Tov

paved a way that *enables* every single Jew, even the very simplest, to serve G-d; the Alter Rebbe showed *how* every single Jew, even the very simplest, can serve G-d. Elsewhere[596] he uses a different image: The Baal Shem Tov set up a ladder so that everyone (including simple people) would be able to ascend; the Alter Rebbe showed people *how* to climb the ladder.

Though the meaning of the path and the ladder are not spelled out explicitly, it is clear from other teachings of my revered father-in-law[597] that the major theme of the Baal Shem Tov is the love of G-d, a love of the Torah and love for a fellow Jew.[598] Sometimes this is expressed in ascending (instead of descending) order: love for a fellow Jew, a love of the Torah and the love of G-d.

2. ARE YOUR FELLOW CREATURES PLEASED WITH YOU?

These three loves are so interconnected that they are in fact one.[599]

As the *Mishna* teaches:[600] “Anyone with whom his fellow men are pleased, G-d is pleased with him; but anyone with whom his fellow men are not pleased, G-d is not pleased with him.”

The choice of the word *brios* (here translated “fellow men,” but lit., “creatures”) recalls how the Alter Rebbe explains (in ch. 32 of *Tanya*) our Sages' description[601] of Aharon: “loving creatures and drawing them near to the Torah.” There the Alter Rebbe notes: “This means that even those who are far from G-d's Torah and His service, for which reason they are classified *simply as creatures*” — i.e., their sole quality is that they are G-d's creatures — “one must attract with strong cords of love... to draw them close to the Torah and the service of G-d.” (The concept of being “G-d's creatures” figures in an encounter recorded in the *Gemara*: [602] When R. Elazar one day commented on an ugly man whom he met, the latter retorted, “Go and tell the Craftsman Who made me....”) And just as those who are called mere creatures are to be loved and drawn near to the Torah, so, too, in our present context, it is

the opinion of exactly such fellow Jews that the *Mishna* considers: “Anyone with whom his fellow men [lit., *creatures*] are pleased, G-d is pleased with him; but anyone with whom his fellow men [lit., *creatures*] are not pleased, G-d is not pleased with him.”

From the earlier-mentioned interconnection between the three loves, it follows that a lack of *ahavas Yisroel* (“his fellow men are not pleased with him”) proves that there is a lack of *ahavas ha'Torah* and *ahavas Hashem* (“G-d is not pleased with him”).

To examine this connection more closely: *Ahavas Hashem* alone can lead a man to isolate himself from people in general and from simple folk in particular. Similarly, *ahavas ha'Torah* alone can make a man so precious in his own eyes that he keeps himself distant from his fellow Jews. These two loves alone are thus insufficient. And not only is *ahavas Yisroel* indispensable: a lack of this love indicates (as above) that one is lacking in one's love of G-d and of the Torah.

Loving one's fellow Jew fortifies one's love of the Torah and makes one's love of G-d true. And [true] *Ahavas Hashem* and *ahavas ha'Torah* bring about *ahavas Yisroel*.

3. THE THREE LOVES ARE REALLY ONE.

In this matter *Chai Elul* plays a major role: Even if throughout the year these three loves and their interconnection were somewhat neglected, they and their interconnection are revitalized with the arrival of *Chai Elul* — the birthday of the Baal Shem Tov and the Alter Rebbe, the day on which their teachings are infused with new strength.

In plain words, this means that one's brain comes to realize and

one's heart comes to feel that no separation is possible between one's love of a fellow Jew, of the Torah and of G-d, because they are all one — just as Israel, the Torah and the Holy One, Blessed be He, are all one.

4. THE REBBE STILL HAS OBLIGATIONS.

Explaining the content of the twelve days from *Chai Elul* to Rosh HaShana, my revered father-in-law, the Rebbe [Rayatz], teaches[603] that they should be a time of spiritual stocktaking for the twelve months of the year, a day for each month. For a start, *Chai Elul* itself is the day of *cheshbon ha'nefesh* for the past month of Tishrei — when many of those present today were together with my revered father-in-law, the Rebbe [Rayatz] during his lifetime in this world.

And since the Rebbe [Rayatz] says that *Chai Elul* is the day of *cheshbon ha'nefesh* for the past month of Tishrei, it is certain that *he himself* is also taking stock of last Tishrei.

Now there are people who are afraid that after the *histalkus* there is a state of being[604] “free among the dead.” In truth, however, this phrase does not apply to everyone. Thus *Seifer Chassidim* writes[605] that *tzaddikim*, who are referred to as alive even after their passing,[606] are not like other men[607] who have died and who are free of the *mitzvos*; rather, even after their *histalkus* they have all their previous obligations.

With this in mind we can understand the statement in the *Gemara*[608] that after his passing Rabbeinu HaKadosh used to visit his home every Friday evening for *Kiddush*. And *Seifer Chassidim*[605] adds that “his recitation of *Kiddush* enabled others [i.e., members of his household] to discharge their

obligation to hear *Kiddush*” — even though one who is himself not obliged to hear *Kiddush* cannot enable others to discharge their obligation.[609] The explanation is that Rabbeinu HaKadosh is not included in the category of men in general who have died and who are free of the *mitzvos*; rather, he has the obligation of *Kiddush* (like all other obligations) as previously.

In this light, too, we can understand the episode recorded in *Emek HaMelech*[610] in which Avraham Avinu was once counted towards a *minyan* — because, unlike the departed in general, he is not free of the *mitzvos*.

In the case of comprehensive souls,[611] the souls of those whose only concern throughout their lives was a total dedication for the sake of their disciples and for those who were bound to them and for all of Israel, there is no external factor that can separate them from their main concern. Hence now, too, they are not separated from their flock[612] — now, too, they are present in this world and under obligation in all matters of the Torah and the *mitzvos* — and help and support them in all their affairs. They enable Jews at large to fulfill their obligations. Not only are they not “free” of the *mitzvos*, but they are under obligation in all matters as before. Indeed, their obligation is even greater than before, because the limitations imposed by a finite body no longer exist.[613] (It is likewise explained in *Tanya*,[614] that “even a perfect *tzaddik* who serves G-d with awe and with a love that delights in Him,” is nevertheless an *entity* who loves — which is not the case when the limitations of the body cease to exist.)

Thus, in relation to the stocktaking of *Chai Elul* for the past month of Tishrei, even after the *histalkus* the Rebbe [Rayatz] is obliged to do so, and indeed does

so, as in the past — like last year, like two and three years ago, and like thirty years ago, since the time that he utterly dedicated himself to the needs of his disciples and of those who are bound to him, to help and support them in all their affairs.

5. KNOCKING ON THE PALACE DOOR.

The stocktaking that the Rebbe [Rayatz] is making on *Chai Elul* for last Tishrei also includes all the blessings that he gave last Tishrei.

He once told me that he had never gone bankrupt (G-d forbid): he had remained firmly reliable in the payment of all his dues. If so, he will certainly see to the fulfillment of all his blessings.

As far as he is concerned, since he made promises he is certainly able to fulfill them, otherwise he would not have promised. There is one condition, however: *hiskashrus* with him, and faith that now, too, he is able to fulfill — and in fact will fulfill — all his promises.

Speaking of the alien thoughts[615] that sometimes distract people during prayer, the Rebbe [Rayatz] once offered a parable. A man knocks on the king's door, but when the king approaches and opens the door for him, he walks away. Our Sages teach[616] that "one should first recite G-d's praises in order, and then pray." The former stage corresponds to knocking on the king's door; the actual prayer corresponds to the moment of goodwill at which the king opens the door; and if a person allows his mind to wander to alien thoughts while praying, it is as if he walks away at the very moment at which the king opens the door for him.[617]

To connect this with our subject: Since we all immersed ourselves today in a *mikveh*, and have gathered together for a *farbrengen*,

as the Rebbe [Rayatz] wants us to do, it is as if we knocked on his door — so it wouldn't be right to get up and leave.... On the contrary: we should utilize this opportunity and bond ourselves with the Rebbe, by studying his teachings and picturing his face in our minds.

All those who saw the Rebbe, let them picture his face. The idea of doing so is more than reinforced by the statement of Rabbeinu HaKadosh in the *Gemara*: [618] "The reason that I am sharper than my colleagues is that I saw R. Meir *from behind*; if I had seen him from the front I would have been even sharper." Indeed, the *Talmud Yerushalmi* relates[619] that "R. Meir's *cane* was in the hand [of one of the Galilean elders], and from it he gained understanding."

And through *hiskashrus* with the Rebbe, all his blessings will certainly be fulfilled.

NOTES:

591. The above text is taken from unauthenticated notes recorded by listeners when the sicha was delivered on Chai Elul, 5710 [1950].

592. HaYom Yom, entry for Chai Elul; and elsewhere. See p. 147 above, and footnotes there.

593. In the original, *mazal*.

594. Rosh HaShana 3:8, and see Korban HaEida there. See also Seifer HaSichos 5748 [1988], Vol. I, p. 331ff.; and Vol. II, p. 398ff., and references there.

595. HaTamim, Vol. II, p. 58; Seifer HaMaamarim 5708 [1948], p. 292; see also Likkutei Sichos, Vol. XIX, p. 246ff. and 251ff.

596. Seifer HaSichos 5705 [1945], p. 120.

597. See Seifer HaMaamarim 5710 [1950], p. 105 and p. 160; and elsewhere.

598. In the original, *ahavas Hashem*, *ahavas ha'Torah*, *ahavas Yisroel*.

599. See Seifer HaErchim — Chabad,

s.v. *Ahavas Yisroel*, sec. 6 (p. 827ff.), and references there.

600. Avos 3:10; see also HaYom Yom, entry for 6 Tishrei.

601. Avos 1:12.

602. Taanis 20b.

603. Seifer HaSichos 5703 [1943], p. 177 and p. 179.

604. T'hilim 88:6; see also Shabbos 30a, and references there.

605. Sec. 1129.

606. Brachos 18a.

607. Note the wording in the above-quoted Gemara (Shabbos 30a): "Once a man (adam) dies he becomes free of the Torah and the mitzvos." I.e., this statement applies to men in general (adam), though not to tzaddikim who are at a lofty level... (cf. Maharsha in Chiddushei Aggados on Bava Basra 164b) — as stated by Chida in Shem HaG'dolim, Part I, Maareches G'dolim, Letter Alef, s.v. R. Eliezer B"R Nosson.

608. K'subos 103a, and see Chiddushei Aggados of Maharsha there.

609. See the Alter Rebbe's Shulchan Aruch, Orach Chayim 271:7. See also Vol. I in the present series, pp. 40-41.

610. Sec. 10; reproduced in Toldos Chabad B'Eretz HaKodesh, ch. 15, p. 88.

611. The singular form of the original is *neshama klalis*.

612. See Igros Kodesh (Letters) of the Rebbe Rayatz, Vol. I, p. 141. See also Vol. I in the present series, p. 11.

613. See Tanya — Igeres HaKodesh, the Biur — i.e., Part (b) — of Epistle 27 (in Lessons In Tanya, Vol. V, p. 175ff.).

614. Ch. 35; see also ch. 37.

615. In the original, *machshavos zaros*.

616. Brachos 32a; and see references there.

617. See also Seifer HaMaamarim 5699 [1939], p. 95.

618. Eruvin 13b.

619. Moed Katan 3:1; Nedarim 9:1.

MOSHIACH: A MATTER OF LIFE AND LIFE

By Rabbi Zvi Homnick

In the Rebbe's talks...there is also a tremendous emphasis on the importance of drawing down a sweet good year in all of one's material needs... Similarly, when speaking about Geula, although the main focus is on the spiritual service needed to finally complete the process, there is also a tremendous emphasis on the importance of all the material blessings that go along with it.

CROSSROADS OF LIFE

At the very beginning of 1991, I was preparing to return with my family from Eretz Yisroel to attend the wedding of my wife's sister. The happy event had pushed back our planned return date by almost two months, and the impending Gulf War forced us to leave a week or two earlier than our revised plan because they were expecting all planes to be grounded once the deadline of January 15th came and

went. I had spent the previous few months day and night in a nearby Chabad shul really getting into Chassidus, and had gotten to know the members of the afternoon Chassidus Kollel who were based in that shul. The leader of the Kollel, a well-known mashpia, upon hearing that I was returning to the US with the intention of going to the Rebbe as a Chassid, suggested that I arrange a farbrengen in my rented apartment

as was the custom of Chassidim before traveling to the Rebbe.

I invited all the members of the Kollel and proceeded to make all the necessary preparations for the farbrengen (including taking down from the wall the picture of a certain individual who my landlord obviously admired, but whose visage would be offensive to my Lubavitch guests). As the farbrengen got underway, it became obvious to me that the mashpia in question was adopting the approach of treating me as if I was already a member in good standing in the Chassidic brotherhood. This was despite the fact that I was still clean shaven and had yet to make any significant changes in my lifestyle and practices. I remember thinking in a bemused observer sort of way that it was actually a pretty astute psychological gambit, as by nature I tend to prefer confronting issues as they really are rather than having to wade through the sugarcoated version first.

In that spirit, he quoted a renowned Chassid and mashpia from Russia who was known for his acerbic tongue as well as his colorful and off color language (emphasizing the lowliness of the animal soul and generally aimed at himself). This legendary Chassid was once leading a farbrengen when one of the participants asked him how one goes about explaining Chassidus to a Misnaged. His somewhat indelicate response was to the effect that attempting to do so is the equivalent of trying to explain the experience of the reproductive act to a eunuch.

Even as I got a kick out of the caustic and canny rejoinder in the aforementioned anecdote, along with the fact that he thought I was ready to hear and appreciate it, I was also intrigued by the substance of the comment. I knew that this Russian Chassid had, like myself,

originally learned in yeshivas that identified as being opposed to Chassidus, and would often bemoan that fact in the most extreme terms. So why would someone who had himself made the journey negate so absolutely the possibility of explaining Chassidus to a Misnaged, and in terms that categorize a Misnaged as being beyond the realm of relating to Chassidus in the least? And then of course there was the question, why not go with the more traditional and publicly palatable “color to a blind man?” Was he simply exploiting the shock value to drive his point home or was the analogy chosen deliberately? And then, of course, there was still the possibility that these people were all crazy and I should run for my life before I got in too deep.

G-DLY LIFE

One of the greatest challenges facing the uninitiated (and even the born and bred), when attempting to plumb the mysteries of the often abstruse arcana at the heart of Chabad Chassidic theosophy, is to not only master its unique vernacular but also to translate it into terms that have real life relevance. For example, Chassidus explains that the judgment that takes place on Rosh HaShana does not only cover one’s material lot for the coming year, but also deals with the divine flow of spiritual bounty one is slated to receive, specifically *Ohr Eloki* (lit. G-dly light) and *Chayus Eloki* (lit. G-dly life). On the most obvious level this would be referring to spiritual illumination (light, awareness, clarity) and spiritual inspiration (life, energy, enthusiasm). However, a deeper study reveals that this choice of words is very specific and is in fact meant to contrast with the more

universal concepts of spiritual enlightenment and ebullience.

Every person who has ever chosen to pursue a spiritual path, even those rooted in the most degenerate and dissolute belief systems, has experienced extremely intense moments of being filled with “spiritual light” and/or “spiritual energy.” Those that persevere on their path will generally over time have less intense “moments,” but will level off at a heightened state of spiritual consciousness and energy, which will reach progressively greater “heights” over time. Torah observant Jews, for the most part, tend to assume that what distinguishes their spiritual experiences from that of their idolatrous counterparts is that the spirituality which they experience is sourced in holiness, whereas all other spiritual movements derive their “light” and “energy” from the realms of impurity.

Chassidus, however, warns that it is quite possible that your “spiritual experience” may well be rooted in the spiritual source of the animal soul and as such is nothing more than the “light” of self and the “energy” of self, even if it was precipitated by meditation in prayer or the study of Torah. The true seeker must know that it is not spirituality that he should be pursuing, but it is *Ohr Eloki* and *Chayus Eloki*, and he has to know how to distinguish those from their not quite G-dly counterparts. The most obvious distinction from the perspective of Chabad Chassidus is whether one experiences a heightened sense of self during the experience in question, in which case it is inherently suspect, or if one loses oneself in the experience. The more I am sensing “I,” the less G-dly it is. The more I am sensing G-d, the less awareness of self I have.

Even more specifically, “G-dly

light” is not simply a flash of illumination or clarity regarding a localized (G-dly) topic, although it may manifest primarily as such. Just as light guides a person’s steps as well as his perceptions of reality on all levels, experiencing G-dly light means to see everyone and everything including self from a G-dly perspective, even if it is only for a brief moment in time during prayer. So too, “G-dly life” is not simply a burst of excitement and inspiration over a specific (G-dly) activity, although it may manifest primarily as such. It is about experiencing how every fiber of your being is nothing more than a channel for G-d and the G-dly life force that He has invested in you, and is focused entirely on carrying out His will.

That is why it is utterly impossible to explain Chassidus to a Misnaged as long as he insists on maintaining his oppositional stance, because with all the words in the world you can’t explain the concepts of “G-dly light” and “G-dly life.” Only when one is prepared to let go of his inborn obsession with self, even if it is a highly refined and spiritual self, can he begin to glimpse and perhaps even taste what Chassidus is all about. Yes, anybody can make the journey, and that is why we have to reach out even (especially?) to those Jews, but it is not about finding the right words to explain Chassidic ideas that will trump their opposing arguments. It is about opening them up to something that is beyond their finite little self-absorbed worlds.

In Kabbala and Chassidus it is explained (in the context of providing an analogy for the Divine Attribute of *Yesod* and the unification of *Yesod* and *Malchus*) that the reproductive act is unique amongst all human behaviors in that it channels every aspect of the

It became obvious that the mashpia was adopting the approach of treating me as if I was already a member in good standing in the Chassidic brotherhood. This was despite the fact that I was still clean shaven and had yet to make any significant changes in my lifestyle and practices...

person's being in a heightened state, from his pleasure drive and desire to his intellect and emotions. He feels hyper aware, hyper alert, hyper alive and hyper focused. However, if he is even the least bit distracted, with part of him being elsewhere, then the whole experience is compromised to the point that the two experiences have almost nothing in common except the mechanics. So go and try to explain Chassidus to a Misnaged.

LIFE ITSELF

There are many insights gleaned and explanations given for the fact that both the Baal Shem Tov and the Alter Rebbe were born on the 18th of Elul, or as it is commonly referred to, Chai Elul. What all those ideas and insights have in common is the idea that they both came to infuse Judaism and Jewish practice with *Chayus* – with life (Chai), particularly in the month of Elul, the month of “I am to my Beloved, and my Beloved it to me,” as this is the time of the year when the focus is on each Jew taking the initiative in his relationship with G-d so as to merit an abundance in material blessings as well as spiritual plenty in the form of G-dly light and G-dly life.

In fact, through the teachings of Chassidus, one can begin to appreciate that material abundance and spiritual plenty are not only not mutually exclusive but are actually complementary. When you learn to see all things from the perspective of the G-dly light, then both the material and the spiritual are nothing more than manifestations of the divine and exist only in order to reveal G-d in this world. Not only that, but the material actually derives from a higher divine source and is the means through which we reveal the infinite aspects of G-d that cannot be expressed in the spiritual. However, we will not fully realize that revelation until after Moshiach comes and ushers in the Redemption.

That is why in the Rebbe's talks, although the main focus is on the spiritual service of Elul and the many forms and aspects of those efforts, there is also a tremendous emphasis on the importance of drawing down a sweet good year in all of one's material needs, generally classified under the main headings of offspring, life and sustenance, and all of them in abundance. Similarly, when speaking about Geula (both in general and regarding its specific connection to the month of Elul), although the

main focus is on the spiritual service needed to finally complete the process, there is also a tremendous emphasis on the importance of all the material blessings that go along with it. “With our youth and with our elders, with our sons and with our daughters...” “Healthy souls in healthy bodies...” “Their gold and silver with them...”

In that future time, we will experience the great G-dly light and G-dly life that will be revealed from the highest levels of spirituality, but that will pale before the G-dly light and G-dly life that will be revealed in the physical, primarily through the physical body of the Jew. And yet, the Rebbe is telling us that even as we are in the preparatory days before the ultimate revelation, much as Elul serves as the preparation time for the revelations of Rosh HaShana, Yom Kippur, Sukkos and Simchas Torah, we need to open ourselves up to those revelations. We can't be the Misnaged who is waiting for a compelling explanation, because all the explanations and descriptions in the world won't help.

Just as we know that the revelations of Chassidus are here and whoever follows the path laid out by the Rebbeim can experience the “light” and the “life,” even if he was once completely opposed; so too, the revelations of Geula are here, and if we follow the path that the Rebbe laid out for us we will experience the “light” and the “life” of Geula. And then we will merit to see and experience the ultimate revelation of “the King in His palace” as revealed to us by Moshiach, “the king in his glory,” and expressed through the eternal life of the soul and the eternal life of the body of each individual Jew, amidst infinite material and spiritual abundance, immediately, NOW!

THE ELUL OF REDEMPTION

Interview by Sholom Ber Crombie
Translated by Michael Leib Dobry

“The Rebbe revealed a whole new foundation to the very avoda of the month of Elul,” stated Rabbi Chaim Nisselevitch, mashpia in Yerushalayim. In this timely interview, he explains the special avoda of the “chassidishe month of Elul,” the meaning of “the Days of Awe” and connects them to the Rebbe’s innovative approach to the spiritual service of every Jew and how it all leads to the Redemption.

As we begin the month of Elul, the question is asked: How do we prepare for the “chassidishe Elul” and how does it differ from the Elul of the rest of the world?

In general, the innovation of chassidus regarding the month of Elul is an inward look at the very essence of the month. According to Musar s’farim – and what is also accepted according to Shulchan Aruch – the concept of Elul is one of law and judgment. This is how people primarily talk about the month of Elul. While there is also the concept of crowning the King and the halachic obligation to say

“the Holy King” and “the King of Judgment” between Rosh Hashanah and Yom Kippur, the main concept during these days is law and judgment. According to this approach, the month of Elul must follow the same line; if Rosh Hashanah and Yom Kippur are days of law and judgment, then the preceding days must be an appropriate preparation for the judgment. The atmosphere is tense, as we seek to repair our deeds for the purpose of receiving a meritorious judgment. There are stories of Jews who would spend the entire month of Elul in a somber

state of bitterness, for law and judgment are simply not things that make people happy.

The teachings of chassidus turned everything upside down, emphasizing that the main concept of Rosh Hashanah, Yom Kippur, and the Ten Days of T’shuva is not just one of judgment, but **primarily** the time for crowning the King. Furthermore, this must be done with joy, just as we joyously crown the king with shofars blowing and trumpets blaring.

From a chassidic approach, our inner soul searching during the month of Elul is not only in order to receive a meritorious judgment, but also to repair our misdeeds and make us worthy of fulfilling the coronation of the King of the Universe in a befitting manner.

In any event, don’t we place a special emphasis upon the avoda of t’shuva as we prepare to crown the King?

During chassidic farbrengens held in the month of Elul, we discuss how the month of Elul represents the concept of crowning the King, and I once heard R’ Yoel Kahan explain how chassidus can be summed up in the three Rosh Hashanah brachos of the Musaf prayer: “*malchios*,” “*zichronos*,” and “*shofros*.”

First of all, there must be the “*malchios*,” the job of crowning the king. A person can ask himself: Who am I to crown the King of the World, the Holy One, Blessed Be He? I’m just flesh and blood, a created physical being, and if a flesh and blood king can be crowned only by his equals, then this surely applies regarding the King of all kings, Alm-ghty G-d! It would be as if animals came and asked a human being to be their king!

The answer for this comes in the second part of Musaf: “*zichronos*.” How can we arouse the desire of the King to reign over us? Through the “*zichronos*,” i.e., fulfilling the

remembrance of the Covenant. And how do we make a covenant? We take a whole animal, cut it into two halves, and pass between the pieces. This is how a covenant is made between two who love one another.

The question is asked: If the essence of the concept of a covenant is to create unity between two parts, then why is the covenant made through the totally opposite action of dividing a whole object into two? It is explained that the covenant reveals and symbolizes that just as the animal divided was a whole object and the two halves passed between are not separate from one another, rather they are simply two halves of the same whole object – similarly, when two friends make a covenant by passing between the pieces, in practical terms, they are one whole metzius that has been divided in two.

Such is the covenant between us and Alm-ghty G-d. It reveals that we are two halves of the same thing, for the Jew is “truly a part of G-d Above.” As G-d’s other half, we possess the strength to arouse within Him the desire to reign over us when we remind Him of the covenant – “He Who remembers the covenant.”

However, there is yet another question: How is it possible for us, the Jewish People, to reveal that we are part of G-d when it doesn’t appear so in the external sense? This brings us to the third part of the Rosh Hashanah Musaf prayer: “*shofros*.” *Shofros* is a derivative of “*shipru maaseichem*” (improve your deeds) – to remove the covering upon that which is “truly a part of G-d Above,” proving that we really are G-d’s other half.

This is the essential concept of the chassidic month of Elul. In order that we can crown the King, to be worthy of arousing the desire of the King, Alm-ghty G-d, we must improve our actions to make us worthy and reveal the “literal part of



G-d Above” within us so that we can crown Him as King.

Yet, these days are still called “the Days of Awe.”

In the general letters that the Rebbe customarily sent to all chassidim before Rosh Hashanah, the Rebbe explains why Rosh Hashanah and Yom Kippur are called “the Days of Awe.” The Rebbe also reveals that while in simple terms, this is a concept of dread and judgment, and thereby they are “awe-filled” days, we perceive these days in terms of fear of the king and not fear of the judgment. “Fear of the king” refers to a servant standing before his sovereign in a state of awe – fear of majesty, not fear of punishment.

For the purpose of crowning the king, we need the Ten Days of T’shuva in order to crown him with each of the Ten S’firos. Furthermore, since Elul represents a preparation for this process of coronation, we must do it with joy, for can there be a more joyous, lofty, or exalted sight than crowning the king anew?

NOT JUST AN ACRONYM

The Rebbe frequently would mention the acronyms for the month of Elul. What was the main point to this?

Indeed, there are the well-known acronyms of “*Ani L’Dodi V’Dodi Li*,” indicating Torah, t’filla and tz’daka, but the Rebbe also mentioned other acronyms related to t’shuva and geula.

First of all, the Rebbe mentions the acronyms dealing with Torah, t’filla, and tz’daka. These are the three pillars upon which the world stands, and they represent a Jew’s first step in this month as a preparation for the great royal coronation. Afterwards, there are the acronyms that deal with the avoda of t’shuva – “*Ina L’Yado V’Santi Lecha*.” Then, as the crowning achievement, the Rebbe came with new *Elul’dike* acronyms dealing with the subject of Redemption.

It would seem obvious that we need the acronym on t’shuva because if someone is not doing as he should in the areas of Torah,

t'filla, and tz'daka, he must repent and make amends for his misdeeds. However, what does the concept of Redemption have to do with the avoda of the month of Elul? As with other such matters, the Rebbe explains that the main objective is to reach the Redemption. Therefore, we need t'shuva not just to make the necessary repairs, but in order to bring Geula to the world.

During later years, the Rebbe raised the standard in the order of avoda, explaining that t'filla and tz'daka exist in a manner of t'shuva – even if you fulfill them in a befitting manner, there is still the concept of returning to G-d. Our avoda is “repentance and good deeds,” in that order, despite the fact that it would seem that it should be the opposite, i.e., first a person does good deeds and afterwards he comes to a state of t'shuva!

But this is the whole idea of doing t'shuva out of love. There are good deeds that are still within the realm of darkness, without any feeling or vitality. Therefore, we must do good deeds with t'shuva, and the resulting strength will provide a feeling a joy and illumination in our lives. Thus, the closer we get to Alm-ghty G-d, the greater the feeling of G-dliness in our Torah and mitzvos, instilling us with more life and light.

Thus far, the Rebbe has given a majestic explanation of the avoda of t'shuva during the month of Elul.

Yet, a Jew might think to himself: Now that he is already aflame with a feeling of love towards G-d, and his Torah and mitzvos also illuminate, what more can there possibly be? Everything is in proper order. The Rebbe, Melech HaMoshiach, then comes with the innovation of yet another concept in the avoda of Elul: Redemption. This is love on a totally different level – not only do I love G-d with my “yesh,” as is explained in chassidus (I'm the one who's burning with love for G-d),



this love for G-d is also in a manner of complete self-nullification. There's nothing but G-dliness.

Redemption means that you totally go out of your own metzius and are in a state of absolute bittul.

What is the proper order in the avoda of t'shuva?

In Likkutei Sichos, the Rebbe explains the three levels during the Ten Days of T'shuva: first Torah and mitzvos, afterwards t'shuva which is higher than mitzvos, and then the coronation of the King – a level higher even than t'shuva.

Regarding the pasuk, “Seek G-d while He may be found, call upon Him while He is near,” chassidus explains that “these are the ten days between Rosh Hashanah and Yom Kippur.” This invites the well-known question: Aren't there only seven days between Rosh Hashanah and Yom Kippur, not ten? It is explained that the Sages wanted to emphasize the essential quality of Rosh Hashanah and Yom Kippur, i.e., their connection with *atzmus u'mehus*, which is higher than Torah and mitzvos and higher than t'shuva, which is connected with Torah and mitzvos. Therefore, Rosh Hashanah and Yom Kippur are not included in the Ten Days of T'shuva, and since they reveal the deep connection of the essence of the soul and their entire concept is one of “essence,” they are far higher than and are not included in the

concept of t'shuva.

This is the essential connection revealed by the crowning of the king – a Jew's bittul to the Essence of G-d, and from there we arouse G-d's desire to reign over us.

UNITING FOR THE PURPOSE OF CROWNING THE KING

How do we prepare for the crowning of the King? What level of avoda must we fulfill?

The whole concept of crowning the King is man's bittul to G-d, and for this purpose, we must increase in the avoda of Ahavas Yisroel.

The Rebbe explains that as a result of the essential connection between a Jew and G-d, and the self-nullification that exists at the coronation of the king, we reach the hisgalus of “on the designated day of our holiday,” as revealed on the Yom Tov of Sukkos. In other words, Sukkos brings into actualization the avoda of the Ten Days of T'shuva and the Days of Awe. Furthermore, Sukkos represents the concept of unity: joy breaks through all boundaries and causes unity. The sukka also unites everyone within it, “and spread over us the sukka of Your peace.” Similarly, the Dalet Minim symbolize the unity of the four types among the Jewish People. This unity comes through the avoda of the Days of Awe and the bittul of Am Yisroel, reaching their climax of unity at the king's coronation.

Then, of course, when we speak about the concept of the crowning of the king and the aspect of “essence,” through our essential bittul to G-d – and naturally to Melech HaMoshiach as well – this also represents the concept of *kabbalas ha'malchus*, which must be with an emphasis upon the true unity of one metzius, without any divisions between one Jew and another.

What type of unity is required?

There are three levels of Ahavas Yisroel. The first level was revealed to us by the Baal Shem Tov, who brought to the Jewish world the tremendous innovation that every Jew has a special quality. Until the Baal Shem Tov, there were two types within the Jewish People: the “upper class” Torah scholars, and the simple “lower class” Jews, whom no one thought possessed any special quality. The Baal Shem Tov came along with a totally new approach, stating that every Jew has a unique worth, and bringing to light the pure faith of simple Jews and the great merit and sincerity they possess.

In fact, this was such a true revolution that at first, even the Baal Shem Tov’s disciples had a hard time accepting this approach.

The Mezritcher Maggid followed with another new level in Ahavas Yisroel. He told Rabbi Elimelech from Lizhensk that in the higher worlds, they say that a completely wicked person is in fact a complete tzaddik. This means that we must also love the completely wicked, in whom we don’t see any faith whatsoever, in exactly the same way that we love the completely righteous. This level reveals the avoda of Ahavas Yisroel even for those whose inner qualities or merits are nowhere in evidence. The Maggid introduced the idea that we must love them just as we love tzaddikim.

In the ensuing generation, the Alter Rebbe came with still another level, one of even greater and more inner depth. The Alter Rebbe states in Tanya that “all have one Father” – all Jewish souls are exactly the same and all of them have a quality. It’s not that you look at a Jew and see someone completely wicked but you still love him, rather you are looking at a Jew who appears to be completely wicked from an external viewpoint, yet you see him as a complete tzaddik. According to the

This is love on a totally different level – not only do I love G-d with my “yesh,” as is explained in chassidus (I’m the one who’s burning with love for G-d), this love for G-d is also in a manner of complete self-nullification. There’s nothing but G-dliness.

Alter Rebbe, you simply can’t see a Jew as completely wicked, rather the entire Jewish People are perceived as one metzius without any divisions – all of them literally as brothers with no difference between them, “truly a part of G-d Above.”

This explains the concept of unity that we must bring about as preparation to the avoda of crowning the king.

What is our avoda of Ahavas Yisroel in light of the Rebbe’s sichos?

Finally, the Rebbe MH”M came with another original concept in the avoda of Ahavas Yisroel, On Zayin MarCheshvan, the Rebbe would speak about how the Jews of Eretz Yisroel waited until the very last Jew who came to Yerushalayim for Sukkos returned to his home at the river Euphrates, before they began to pray for rain. Despite the millions of acres of fields, orchards, and vineyards in need of these rains, the thousands of farmers passed up on their own desires, their livelihood – all until one Jew, the last one, finally returns home.

The Rebbe’s lesson is a tremendous innovation, befitting the level we must reach when we stand ready to crown our King. The fact that the Jewish People don’t ask for rain doesn’t mean that they’re all suffering just for the sake of one Jew who hasn’t come home yet. The benefit of this Jew is for my benefit! This is the true benefit of every Jew,

passing up his own personal interests to the point that it becomes to his benefit that this Jew will return home without being inconvenienced by the rainfall. The needs of another Jew are my needs.

This is the innovative approach that the Rebbe taught us regarding the coronation of the king and the avoda in preparation for this great event in the days that precede it.

* * *

One might think that during the month of Elul one must prepare by working on unity, but the Rebbe explains in one of his maamarim that during the month of Elul, when the King is in the field, the People of Israel are already in a state of unity. For when the King is in the field, he breaks through all the boundaries in the field – “a king breaks through boundaries” – until everyone is as one metzius and the boundaries have been completely nullified. Thus, even before the king’s coronation, the entire nation is already in a wondrous state of unity.

This is the unity that is required when we stand before the king and ask him to reign over us. This is the concept of Redemption – complete bittul to the very essence so that there is no difference between one Jew and another, nullifying the “me” and leaving only the metzius of holiness.

*Yechi Adoneinu Moreinu
v’Rabbeinu Melech HaMoshiach
l’olam va’ed!*

JEWISH REVIVAL IN THE CITY OF THE TYRANT

By Nosson Avrohom

*On first thought, he couldn't bear the idea to go on shlichus to a city named for one of the most terrible enemies of the Jewish people but then he realized that it was the city closest to Mezhibozh where the Baal Shem Tov was born and the Baal Shem Tov aroused the Jewish people from its faint after the atrocities committed by Chmelnicki. * Rabbi Yehoshua and Menuchi Raskin went on shlichus to Chmelnicki and under difficult circumstances began spreading Judaism. * Presented in honor of 18 Elul, the birthday of the Baal Shem Tov.*

This year marks one decade since Rabbi Yehoshua and Menuchi Raskin went on shlichus to

Chmelnicki, Ukraine. In the past year they have seen great development in the mosdos they run



– they renovated the shul, many additional young people have become aware of their Judaism, and quite a few Jews have strengthened their observance of Torah and mitzvos. He has already stopped counting how many brissin have been done.

Although Bogdan Chmelnicki is responsible for the pogroms in which tens of thousands of Jews were murdered in 1648-1649 in Poland and the Ukraine, he is considered a national hero by Ukrainians. They erected a statue in the center of the city which is named for him. There's no question that the Jews were massacred but Ukrainian historians claim that it was done in the cause of national liberation and wasn't due to anti-Semitism.

Under Soviet rule, the symbols of Ukrainian nationalism were erased as well as the statue in his honor but after the dissolution of the Soviet Union at the beginning of the 90's, his statue was taken out of hiding and replaced on a granite base in the center of town to honor the national hero.



stronghold of ‘chutza’ and this place too needs to be prepared to welcome Moshiach.”

NO LANGUAGE, NO FAMILY; ALONE. JUST US AND THE REBBE

R’ Raskin is not a talker. He prefers to stay away from the limelight and take action. Before going to the Ukraine he served on shlichus in Ofakim for two years with Rabbi Yisroel Hershkowitz from whom he learned a lot.

“Half a year after we got married we went to Ofakim and helped R’ Hershkowitz open a school and with many other activities. We were there for two years, a period of time that inspired us to want to open our own Chabad house and prepare another place to welcome Moshiach.

“When my wife told Faigy Bukiet of Kfar Chabad about our decision, Faigy told her that her brother, R’ Shlomo Wilhelm, the shliach in Zhitomir and western Ukraine was looking for a couple for shlichus. We contacted him and he offered to send us tickets so we could go and check out the city he was talking about. We accepted his offer and from Zhitomir we traveled three hours with him to Chmelnicki.

“A few months earlier R’ Wilhelm had opened a Chabad school in Chmelnicki and it was difficult for him to run it long distance and among other things, he was looking for a couple who could run a school.

“We were unsure about the idea but when we wrote to the Rebbe through the Igros Kodesh we opened to a clear answer. The Rebbe wrote (quoting Avos) that in a place where there is no person, strive to be a man; in a place where only *you* are able to work in ways of pleasantness and peace, you need to be there.

“The Rebbe added: and Hashem granted you the appropriate talents for this and if you don’t do it, nobody will do it. At the end of the

“When they suggested that we go on shlichus to Chmelnicki in the Ukraine I recoiled. I should be a shliach in a city named for our bitter enemy?! But then I heard that there is a large Jewish community there and on second thought I dismissed my apprehensions. Chassidim say that the Baal Shem Tov came to the world following the *G’zeiros Ta”ch v”T”at* (1648-1649) in order to heal the Jewish people who were so broken, similar to the Rebbe’s leadership after the Holocaust.”

In 1648, the city was captured by the Cossacks led by Bogdan Chmelnicki. They wreaked havoc and worse among the Jews. In 1795 the city was annexed by Russia. During the Civil War it was captured alternately by the Ukrainians, Poles and finally by the Soviets but even then there still wasn’t peace and quiet.

In 5679/1919, pogroms took place against the Jews. That year, the Cossack commander Samsenko decided to take charge of the city after a communist uprising. He told

his soldiers to kill the Jews “in order to save Ukraine,” but not to loot. The soldiers marched down the main street of the city and then dispersed to Jewish homes. The Jews weren’t ready and were empty handed. Within three hours the Cossacks had murdered 1600 men, women and children. Nevertheless, the Jewish community soon recovered and at the start of Soviet rule they were the largest community within the city.

The Jews of Chmelnicki still had not had their fill of tzaros. In 1941 the Nazis entered the city and soon formed a ghetto for the 8000 remaining Jews. In the winter of 5702 they were murdered together with 7000 Jews of Prokhorov and Nikolayev. This is the city the Raskin couple went to on shlichus.

“As we know, hashgacha pratit is a foundational teaching of the Baal Shem Tov. I knew that if the city named for our bitter enemy is the city closest to Mezhibuzh, this is not by happenstance. I concluded that apparently this is the final

Her parents began to convince the chassan to remove his beard and to eat whatever they served ... The couple was under a lot of pressure and we were afraid that the wedding would be called off...

letter, he wrote mazal tov on the birth of your son. At that time we hadn't had children yet and this answer was unambiguous and reassuring. We consulted with mashpiim and rabbanim and all were in agreement that the Rebbe wants us in Chmelnicki.

"Within a month we had sold all our belongings, packed and had flown to Chmelnicki without knowing where we would live, without kosher food, without knowing the language, without family, friends, a k'hilla. We were alone; just us and the Rebbe.

"I had a little knowledge of the language since my father was born in Russia and when I learned in Tzfas I worked a lot with Russian Jews."

And your wife?

"My wife is a sociable person and the isolation was very hard for her. The mentality of the people here is completely different from that of Israel. People look around suspiciously; there is no trust at all among people. It isn't easy working under these conditions, especially since we ran an organization that had employees. We did not experience anti-Semitism but we did experience jealousy and vandalism caused by drunks etc.

"As soon as we came we realized just what the Rebbe meant in his letter to us that we have to work with everyone peacefully. A number of organizations were already operating here and the rav of the city was a new baal t'shuva, Litvish, who

caused us a lot of problems. He was unwilling to allow farbrengens to take place in the shul and did all he could so Chabad's presence wouldn't be felt in the city.

How did you start off?

We arrived on 11 Kislev 5761. As I mentioned, a few months earlier a Chabad school had been opened and we were supposed to run it. We got a warm welcome from the parents and the students.

"For the first two weeks we lived in a hotel on broken beds which you could barely sleep on. There was no hot water except for Saturdays and Sundays. After this two week nightmare the head of the k'hilla finally found us an apartment to rent but it was actually going from the frying pan into the fire. The living conditions were horrible. Black water emerged from the faucets. There was no water in the shower and we had to bathe with pails of water. There was no gas and we bought a small electric hotplate on which we cooked. The apartment had some old furniture and two rickety chairs. One morning the landlord, an old drunk, suddenly walked in. My wife was there alone and very frightened. From then on, for a period of time, she went everywhere with me.

"Hashem helped and thanks to the tremendous help of Rabbi Moshe Kotlarsky we bought an apartment that first year in the center of town, opposite the shul. We renovated it and that's where we live."

PERSONAL CONNECTION WITH 90% OF THE JEWISH COMMUNITY

Chmelnicki has about 270,000 residents out of which about 1700 are Jews registered in the k'hilla's registry.

"It is estimated that there are three times that number of Jews. I have personal relationships with 90% of the Jews who are officially listed. They are our guests on Shabbos and Yom Tov and we visit them. The sad thing is when I meet people who identify as Jews but are not willing to give me any information. Their names are Jewish names and they tell me about customs and mitzvos that they remember, but they refuse to have a connection.

"We are trying to discover all the hidden Jews and reach them. A generation is passing and who knows whether, in the coming years, we will be able to rescue any of them. It is hard to explain what causes this behavior, whether it's anti-Semitism or fear of what the neighbors or friends will say, but this is the reality and I encounter it a lot."

Recently, R' Raskin decided to do more to find all those Jews and he came up with a plan of action.

"People here honor the dead. Honoring the deceased is part of the culture. We are working on a project that calls upon the Jews to honor the dead and come to shul where there will be a special t'filla of 'Keil Mallei Rachamim.' We hope that more and more Jews will dare to surface and come to shul."

SHIURIM IN PRACTICAL JUDAISM

The shul serves as the center of it all. Daily activities around the year take place mainly in the shul. In the early days on shlichus the shul was neglected until R' Raskin took over so that now, members of the k'hilla

are proud of it.

“The shul was built 120 years ago but the communists confiscated it as they did in other cities. In 5754 it was returned to the Jewish community but the k’hilla didn’t renovate it. The walls had the smell of mold, the walls were broken, chairs were rickety and it was filthy, not exactly a place of prayer to be proud of.

“This past year we had a fundraising project and managed to prevail on a number of members of the community to take the initiative and renovate the place with the help of Mr. Igor Ratoshnei. After months of work you wouldn’t have believed it was the same place. It’s clean and beautiful. Now more people participate in programs.

“In addition to the davening we have regular shiurim for adults and youth. We have shiurim on the parsha and lectures for the intellectuals in which I discuss various topics and show them what Torah has to say. We recently had a series of lectures for Jewish doctors who live here. We focused on practical issues that come up in the medical field like euthanasia. The goal is to show that Judaism is not merely history but relevant today.”

A HAPPY JEWISH WEDDING THAT SHATTERED THE MYTH

R’ Raskin puts in a lot of effort into young people. Although Ohr Avner closed last year because of money problems, R’ Raskin allocates a lot of resources towards the youth.

“Intermarriage is our worst problem. There is not a single Jewish youth in the community who does not know our view, the Torah view, about the dangers of assimilation. We have various ways of helping Jews boys and girls marry one another. We’ve set up groups for young Jews from all over the city and neighboring cities in



Lag B’Omer parade in Chmelnicki



Rabbi Raskin reading the Megilla on Purim

cooperation with other shluchim to expand the number of people they meet and we’ve had some successes.

“We had a Jewish secretary working for us who was an older single. Her parents observed no Jewish traditions. She was a plain, modest girl who once came to shul and asked that we give her a Jewish name – Golda. She attended shiurim and told us that she lit Shabbos candles. As with many other Jews, it wasn’t out of the question that she would marry a non-Jew.

“Then the shliach, Rabbi Meir Holtzberg suggested one of his mekuravim, a widower, as a

shidduch. We didn’t know if the shidduch would work but after a few months they decided to get engaged with the kalla promising the chassan to observe kashrus, Shabbos and family purity. We hosted the engagement party.

“Then the problems set in. Her parents began to convince the chassan to remove his beard and to eat whatever they served. They also exerted pressure about the wedding being mixed men and women and not compelling their daughter to keep kashrus and Shabbos. The couple was under a lot of pressure and we were afraid that the wedding

FAITHFUL TO HIS PROMISE TO THE BAAL SHEM TOV

The new mayor of Chmelnicki, Sergei Melnick, credits his success in the elections to the Baal Shem Tov! During the campaign preceding the elections, R' Raskin suggested that Melnick ask for a bracha from the Baal Shem Tov. Melnick took him seriously and went to Mezhibuzh with R' Raskin and with R' Raskin's guidance he promised, in a letter to the Baal Shem Tov, that if he won, he would be good to the Jewish community.

The miracle happened very quickly. Out of 25 candidates for mayor, Sergei Melnick was elected. He went back to Mezhibuzh to thank the Baal Shem Tov.

Melnick promised once again to help the Jews especially with speedy permits to build a shul, mikva and Jewish center.

"This is a significant 'Didan Natzach' since until he was elected there was an anti-Semite as the mayor and he refused to meet with me. Time after time he rejected attempts made for a meeting and he didn't want to listen to anything concerning helping the k'hilla. The Jews of Chmelnicki rejoiced when Melnick won and Melnick has kept his promise and has been very helpful in our obtaining permits that allowed us to renovate the shul."

would be called off. My wife taught the kalla the laws of family purity and the chassan learned with Rabbi Feldman of Odessa.

"My wife baked for a week and worked hard to decorate the hall. We ourselves raised some of the money for the wedding expenses from local Jews. The chuppa took place in Adar and I was the mesader kiddushin. We invited a lot of young people in order to show them what a Jewish wedding looks like, so they could see that a Jewish wedding can also be joyous. More than once I heard them complain that a Jewish wedding is a degrading ceremony and so this wedding shattered that myth.

"The couple had a daughter that first year. He keeps mitzvos and conducts himself in every way as a Chassid. She learns from him and does a lot out of respect for him. Her parents are happy with their son-in-law despite the beard and despite his hat."

Even with their successes, and there are quite a few, R' Raskin

sadly shared his disappointments.

"There was a Jewish fellow from the community whom I tried to introduce to Jewish girls but unfortunately, it didn't work out. He met a gentile woman and decided to marry her. All my attempts to dissuade him failed. When I saw that he was determined I gave him a dollar from the Rebbe; perhaps it would be the thing to change his mind. Well, a few months later he returned the dollar to me and they married.

"I was very troubled by this. His family felt rejected by our not recognizing the marriage. They had hoped that this gentile woman would participate in all the Jewish programs and would become a Jew. It's hard to explain to someone who wasn't educated Jewish what a Jewish neshama is.

"The family was offended but there was no choice since this is the Torah and this is the halacha. His children aren't Jews and I explained this to him but I still invite him to daven at the shul."

LIFE CHANGES

Step by step, R' Raskin has been working to breathe life into the Jewish community. The work isn't easy. Seventy years of communism wreaked much havoc but he is persistent and sees results.

"When we arrived in Chmelnicki the head of the k'hilla was an interesting man by the name of Moshe Lerman. He's over 70 and an intellectual. This intellectual bent of his prevented his emuna from coming forth. He was more Zionist than religious. He championed the need to learn Hebrew and admired Hertzl and Ben Gurion and knew the history of the State of Israel by heart.

"I started learning Torah and Chassidus with him. Nearly every Shabbos he would come to us for meals with his wife and would be exposed to another mitzva and other Jewish concepts but it was very hard to get him to make a practical change in his life.

"As the years passed he softened. Chassidus and farbrengens had an effect on him. Then my father, R' Shlomo Raskin of Tzfas, came to visit us. He farbrenged with the community on Purim night, told stories and demanded that they make good hachlatos. This head of the k'hilla asked what he could take on and my father told him to grow a beard. To my surprise, the man agreed.

"Unbelievably, he actually did it. The k'hilla was shocked. He is a very distinguished person, a doctor by profession, and for him to grow a beard ... but he was unfazed by the comments. Once he did that, he did not take off his yarmulke and then he added other mitzvos. In his lectures he began conveying messages of Torah and mitzvos and he convinced Jews to return to their heritage. This man used to be a sworn communist!

“He loved books and every Jewish book I brought him he read avidly. One year he read an article in the L’Chaim which is published in Moscow about the truth in authentic Judaism and how the second and third generation of Reform Jews tend to assimilate while those who preserve authentic Judaism are loyal to their traditions. He discussed this with me and enthusiastically said we need to be religious. He did a lot to be mekarev his friends to Torah.

“On 24 Sivan two years ago on Motzaei Shabbos after Havdala he fell in his house and died suddenly. It was very sad and many attended his funeral. He showed the community that even at age 70 you can still change.”

R’ Raskin told me about another person who was inspired and joined the army of shluchim:

“A few years ago two new students came to our school, a brother and sister. When we asked the mother how she got to us she said she was sitting in the beauty parlor and met a friend who praised the school which her son attended and she decided to transfer her children even though it was the middle of the school year.

“The boy, Kiril, was tall and thin and he went to eighth grade while his sister Alona was in sixth grade. The boy was very smart and very opposed to religion. He refused to wear a yarmulke and he didn’t want to study Hebrew and Judaism but he was willing to attend the school we opened on Sundays. He came regularly and asked a lot of good questions. One day he surprised me when he asked for a bris mila like Avrohom Avinu did and he wanted it as soon as possible on condition that his grandmother never find out about it since she was afraid and vehemently opposed it.

“Kiril even went from boy to boy in school and every day he convinced more children to undergo a bris. He was socially accepted and



Rabbi Raskin with his father-in-law at his son’s upsheren



Rabbi Raskin with the mayor who was elected in the merit of the Baal Shem Tov

little boys began asking their parents for a bris. Kiril’s name was changed to Dan and he was given t’fillin and a mezuzah as gifts. We also held a bar mitzva for him. On Pesach he went with his family to his grandmother in Russia and only ate matza, fruits and vegetables.

“His mother was perturbed by all this. The hardest thing of all was kashrus which made her hysterical and offended her that her son who had previously loved her food was suddenly not eating it and buying kosher food. My wife would prepare hot meals for him and baked challa and cake so he would have what to

eat. We took care of him as though he was our own child.

“Later on he went to yeshivas Tomchei T’mimim in Moscow. Three years ago his mother had an open miracle from the Rebbe. For a long time she felt strong pains and tests showed she had cancer. She began chemotherapy and needed an operation. She was very frightened and the day before surgery we went to see her in the hospital to encourage her. My wife gave her a dollar that she received from the Rebbe.

“She kissed the dollar and began to cry. We told her the amazing

MOVING DREAM



**Rabbi Raskin with his son
Shneur Zalman**

“When we went on shlichus we were married for two and a half years and had no children. Doctors suggested that we follow a certain protocol for which we would need to remain in Israel for at least half a year. We knew that if we left the country, the next time we would be able to visit would be in the summer and that would only be for one month. According to the doctors, the chances of succeeding with this treatment in such a short time were slim. Advised by rabbanim and mashpiim and in light of the answer we opened to in the Igros Kodesh, we decided to go on shlichus, knowing that there was no comparable treatment in the Ukraine.

“When we were in Israel during the summer break my wife remained for an extra month under observation and I returned to Chmelnicki. We were in touch daily and she told me everything she was undergoing. We asked the Rebbe many times for this nightmare to end. It was a really tough time.

“One night, after a long conversation with my wife, I fell into a deep sleep. I dreamt that I was in 770 sitting at the table where the farbrengens take place, facing the Rebbe’s farbrengen bima. I was sitting with some other Chassidim whose identity I forgot as soon as I woke up. We sat and farbrenged, said divrei Torah, sang niggunim, and the atmosphere was one of a true Chassidishe farbrengen. Then suddenly, to my amazement and excitement, I saw the Rebbe approaching the table. He looked young, with a black beard as he looks in the pictures from the early years of his nesius. He sat down to my right. The Rebbe looked at me and asked in Yiddish, ‘What is happening in your city?’ I remember wanting to hear the Rebbe ask about my wife but I didn’t dare to bring that up. I answered, ‘It’s hard.’

“The Rebbe asked again, ‘What is happening in your city?’ and I answered again, ‘It’s hard.’ The third time the Rebbe asked the same question I burst into tears. Then the Rebbe took my head to his chest and I sobbed for a long time. I could hear the Rebbe crying with me. A few moments later I woke up.

“I remembered the dream and felt greatly relieved. I told my wife the dream and we felt that good news was on the way and indeed, boruch Hashem, our oldest son, Shneur Zalman, was born.

“We named him that because we had gone to Haditch to the gravesite of the Alter Rebbe where we davened and said the entire book of T’hilim. Outside it was minus twenty degrees. We wrote a *pidyon nefesh* and asked that he arouse great mercy so we would have a son and we would name him Shneur Zalman. When I related all this at the bris, there wasn’t a dry eye.

“Three years ago my wife flew to the Kinus HaShluchos where she davened for additional children. That year our daughter was born and we named her Baila for a grandmother whose yahrtzait was that week.”

miracle story that was published at the time in *Beis Moshiach* which had to do with a dollar from the Rebbe. She made a good hachlata and boruch Hashem the operation was a success and she was healed. She soon returned to work and told everybody that the Lubavitcher Rebbe healed her. Dan was learning in Moscow at the time.

“The strong connection between the son and the rest of the family during this difficult time was mekarev them to us. His mother, who had been so nervous about her son becoming religious and was uncomfortable about what the neighbors and relatives would say (Will he become a fanatic rabbi? How will he support himself?), began singing a different tune.

“Two years ago we went to Dnepropetrovsk to attend Dan’s wedding. His wife Orly went to Beis Chana and became frum in a similar way to him through the shluchim Rabbi Sholom Gopin and his wife. Last year I flew to Moscow to be the sandak at their son’s bris. Rabbi Lazar saw how serious this couple is and he appointed them as shluchim in Penza, Russia.”

SPECIAL CONNECTION TO THE BAAL SHEM TOV’S TOWN

Mezhibuzh, the holy Baal Shem Tov’s town: Although it’s a popular place for Jewish tourists to visit with thousands going there from all over the world, the Jewish community consists of an older Jewish couple with whom R’ Raskin is in touch.

R’ Raskin tries to visit Mezhibuzh a few times a year with his k’hilla. Occasionally he does brissin there.

“There was a family where the son wanted us to give him a

bris but his father refused since he was a Christian while the mother was Jewish. We didn't back down so fast. We visited and spoke to them about the mitzva. The father's argument was that we were taking away the boy's choice of religion but we negated that of course. The father asked for three days to think it over and to discuss it with his priest. We were surprised afterwards when he gave his okay and even more surprised to hear the name he picked, Avrohom. The bris took place and it was a big simcha.

"That was just the beginning of the story. After four years they had another son, Yosef. This time it was the father who took the initiative and asked for a bris for his son. The eighth day fell out on 18 Elul and we decided to make a big 'shturem.' The plan was to go the gravesite of the Baal Shem Tov in Mezhibuzh. The big problem was the mentality – here, you don't take an infant out of the house the first month because of fear of the evil eye. In any case, we presented the idea and surprisingly, they agreed.

"On 18 Elul we went to the gravesite of the Baal Shem Tov along with students from the school and some people from the community. That day, there were many Jews from Israel and other countries present. We also met the shliach from Odessa, R' Wolf. When he saw the mohel he asked that he circumcise an older man who had come with his group. Many of the people present were moved to tears. We brought plenty of food for a seudas mitzva and all took part in it. The tourists could see the revival of Judaism in the Ukraine under the leadership of the Rebbe. This event made a big commotion back in Chmelnicki regarding the mitzva of mila.

"Tourists who need medical help don't know how things work here.

They don't speak the language and we act as their interpreters. We are often asked to go to Mezhibuzh to help visitors. There was a man, a Gerrer Chassid from B'nei Brak, who was part of a group that was visiting graves of tzaddikim. When he got to Mezhibuzh did not feel well and fainted. His sister and her husband were on the tour and they called for an ambulance and called his wife. She went to the Chassidic library in B'nei Brak and I was contacted from there in the evening.

"I took the head of the k'hilla, a doctor, with me and went to Mezhibuzh. The place we met the man was horrifying. It was an old building about to collapse, light years away from a modern hospital. Together with the head of the k'hilla we brought him to a far better hospital in Chmelnicki. His sister and her husband stayed in a local hotel. I didn't leave the sick man's bedside for two days. I told the doctors to give him the best medical treatment. Thank G-d, the next morning his condition was vastly improved and he could get on the flight with the rest of the tour. He made the trip to the airport accompanied by a male nurse that we arranged. Till today the family is in touch with us and they always thank me for saving his life.

"We have marked all the Jewish milestones at the gravesite of the Baal Shem Tov: brissin, upsheren, bar mitzva, chuppa and even a funeral. We have done Lag B'Omer parades, seminars for families and young people and Shluchim conferences.

"I often get letters and requests from people to daven at the tziyun and every week or two I go there and try to read all the names. Each time I recall how the Rebbe stood for hours at the Ohel and patiently read the letters with great kavana and think how we should learn from him."

Since I have visited the CIS several times and I know that one of the difficulties is the great distance separating Chabad centers, I asked R' Raskin about this and his answer surprised me.

"It's not easy but there are places where the distance between shluchim can only be traversed by plane. Yes, I often feel the need to sit with fellow Chassidim and farbreng and that's why a few of us in the area try to meet every so often for Shabbos. It strengthens us. What really helps is knowing that we have the privilege of being the Rebbe's shluchim."

What about the children – how do they manage and get a proper chinuch here?

"Dugma chaya! That is one of the most important principles of chinuch and that's how it works with every shliach. When the child sees that his father is permeated with the spirit of shlichus and doesn't complain about it but is happy with the privilege, he becomes part of the shlichus.

"Before Purim my son asked me whether we will be in Beit Shemesh for Purim with his grandparents. I explained to him that there are Jews here who cannot manage without us. He asked why we can't leave hamantashen for them and leave and I explained that I also have to read the Megilla. He thought a bit and then said, 'You are right Abba. We need to be here for Purim.' I was thrilled by his response.

"I felt that he was learning that we have to forgo our personal desires for the sake of the shlichus. He is a sociable child and tries to help in shul. He helps a lot just with his presence. He is like many other children who are shluchim in their own right."

How do you feel that the Rebbe is with you?

"In every way. Whatever I have done thus far is all with the Rebbe's

kochos. If it was our own kochos, it would not have been possible.

“For a long time I had to raise a very large sum of money for salaries. At the beginning of every month I had no idea where the money would come from but experience proved that the money came, sometimes in unusual ways. We knew that the Rebbe does not abandon us. A year and a half ago, when I went to the Kinus HaShluchim, I wrote to the Rebbe about the terrible financial situation. I had just finished the letter when a shliach came over to me and gave me an envelope with money and explained that for a long time already he had wanted to give it to me. The amount in the envelope did not get us out of debt but I felt that it was a situation of ‘before they call, I respond.’”

How do you publicize about Moshiach?

“Every Shabbos they hear about Moshiach. After Krias HaTorah, when I say a d’var Torah, I conclude with something practical about

THANK YOU

I would like to thank all those who help us with our shlichus in Chmelnicki:

Our dear parents who support us morally and financially:

R’ Shlomo and Esther Raskin

R’ Refael Tzvi and Rivka Tova Hartman

The directors of the Ohr Avner fund, the Leviev fund and all the employees in Moscow

The generous Rohr family

R’ Shlomo Wilhelm, the shliach to Zhitomir and rabbi of Western Ukraine

needing to strengthen another mitzva and how another good deed hastens the Geula. It’s much harder in the day to day work. Jews don’t know what Modeh Ani is, never mind t’fillin or mezuzah and so we

have to first work on awakening people to their Jewish identity. Those who are close to us hear about the Rebbe and the Besuras Ha’Geula. I find that people like to hear me talk about Moshiach. It’s important to me that they are not ignorant on the subject. Previously, when I asked people who is Moshiach they answered, G-d, an angel. Some of them even said - you are. Today they know the truth.

“We are here as shluchim because the Rebbe taught us that we have to be not where we want to be but where we are needed. From the Rebbe we get the strength and people realize this. Before my trip to the Kinus HaShluchim people send letters with us with requests for me to give to the Rebbe. People know that we are not crazy people who decided to come to their city from Israel to spread Jewish knowledge but we are part of a worldwide organization whose goal is to illuminate the world and to prepare it for Moshiach.”

ב"ה

LIVE SHIURIM ONLINE

Anywhere, Anytime!

CHITAS

**INYONEI GEULA
& MOSHIACH**

RAMBAM

**SHIURIM IN LIKUTEI
SICHOS KODESH**

חת"ת
עניי גאולה ומשיח
ומצ"ס
שיעורים בלקוטי
שיחות קודש



WWW.770LIVE.COM

יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

NEW GLOBAL WEBCAST SERIES ON LIKKUTEI TORAH

A new global series will be launched this Wednesday, 15 Elul, in Likkutei Torah by the Alter Rebbe.

The renowned Chassidus teacher Rabbi Yossi Paltiel, mashpia of Chovevei Torah and director of insidechassidus.org, will present the first-ever video webcast in Likkutei Torah Parshas Ki Savo, this Wednesday, 8:30 PM EST, at www.TheYeshiva.net

Sponsored partially by “The Chanin Fund,” this new series, accompanied with a full curriculum, will open the incredibly rich world of Likkutei Torah to both advanced and beginner students of Chassidus. Rabbi Yossi Paltiel, who has been teaching Chassidus for twenty years to students and adults, will teach the maamar inside, with explanations, illustrations and stories.

“The Rebbe suggested numerous times that each of us study the weekly Likkutei Torah,” said Rabbi YY Jacobson, dean of

TheYeshiva.net. “At the last Kenes Hashluchim Farbrengen of 1992, the Rebbe requested that every Shliach studies the weekly Likkutei Torah, in order to prepare the word for Moshiach. This was the last public message to the Shluchim,” Rabbi Jacobson remarked.

“Likkutei Torah captures the essence of Chassidus,” said Mendy and Shmulik Chanin, the directors of The Chanin Fund. Till today the learning of Likkutei Torah was only available for the learned Jew, fluent in Hebrew. Our goal is to allow Jews globally to study ‘the Chassidishe Parsha’ inside, allowing them to truly learn, appreciate and internalize Chassidus.”

TheYeshiva.net, the home of these classes, is a website designed to create a global Yeshiva experience with courses

and classes on diverse subjects. Presently, Rabbi YY Jacobson’s weekly Parsha classes on TheYeshiva.net draw thousands of viewers.

*

The launch of the new series will take place on Wednesday, the 15th of Elul, the founding day of Tomechi Temimim, four days before the birthday of the author of Likkutei Torah, the Alter Rebbe.

What is the significance in the fact that this the Rebbe’s last public request from the Shluchim? We ask Rabbi Jacobson.

“Who can know for sure?” he says. “But the focus of that farbrengen was that now we must prepare the world for Moshiach. When the Rebbe Maharash asked the Tzemach Tzedek why Moshiach did not come in the “ketz”-year of 5608 (1848), the year designated as the “ketz” by the Alter Rebbe?! The Tzemach Tzedek responded: “What do you mean? The Likkutei Torah was published!”



Mendy Chanin



Shmulik Chanin



Rabbi YY Jacobson



Rabbi Yossi Paltiel

IN THE MERIT OF THE CHILDREN

A compilation of sichos and letters on the topic of chinuch. Presented for the beginning of the new school year.

THE BEGINNING OF THE SCHOOL YEAR IN ELUL

It was mentioned several times recently (and I asked that it be publicized) about making a special effort for the education of Jewish boys and girls, especially the education of young children starting from the littlest ones. Especially nowadays when the schedule in these countries is that the new school year begins in Elul, we need to use this time (as Chazal say: when you go to a city, follow their customs) to register boys and girls so they learn in kosher schools and better – schools where they are taught al taharas ha’kodesh, even to the point of chinuch that is kodesh. And then – as in the saying of the Rebbeim – “the way you harness (i.e. commit) yourself that’s the way it goes, and when you set the harness straight, it goes straight” – and when the beginning of the year is with kosher chinuch and with chinuch al taharas ha’kodesh, then the entire year will be in a straight and good way.

(Likkutei Sichos vol. 14 p. 261)

MESIRUS NEFESH BY THE REBBEIM

One of the main themes of Chabad-Lubavitch is the emphasis on chinuch, an emphasis that is expressed in wide-ranging activity with mesirus nefesh. This tradition comes from the Baal Shem Tov, the founder of Chassidus, who began his educational activities even before he was revealed [as a tzaddik], when he

was a teacher of little children. His devotion and love for the children was endless. His successor, the famous Maggid of Mezritch wished that when he kissed a Torah scroll he would feel what the Baal Shem Tov felt when he kissed a little child!

This tradition continued with the Maggid’s disciple and successor, the Alter Rebbe and all the Chabad leaders until the Rebbe, my father-

in-law.

The Rebbe the Tzemach Tzedek, as is known, was a giant among the Torah greats of his time and was famous as a halachic authority, and a genius in Chassidus and Kabbala, as his many s’farim attest. In addition, he was a leader who was often called upon by the government in Petersburg for consultations about Jewish matters in that critical time. Despite all this, he set aside his own learning, his writing, and the rest of his responsibilities in order to **personally** test his young grandchildren once a month and he would give them monetary prizes for excellence.

These stories – and the fact that they were told to us, proves their pertinence to each of us – teach us to what extent mesirus nefesh for chinuch al taharas ha’kodesh goes: not just easy forms of mesirus nefesh such as donating money and personal exertion but also the hard forms of mesirus nefesh, removing oneself from his personal learning and other matters, as important as they are, for chinuch al taharas





ha'kodesh is even more important.

(Igros Kodesh the Rebbe MH"M, vol. 24, p. 47)

THE ALTER REBBE – DUGMA CHAYA

The Alter Rebbe was a dugma chaya (role model), even in his personal life (if one could use such an expression) for everything he instructed and conceived in his teachings, even before he emerged in his role of leader and Nasi b'Yisroel. As for our matter there are three main points: the inyan of helping another, which generally speaking is tz'daka; disseminating Torah, Nigleh and p'nimius ha'Torah; and the central beam which connects these two things which is chinuch according to the Torah al taharas ha'kodesh. It is this that joins together both disseminating Torah and the inyan of tz'daka, spiritual tz'daka which is given to those being educated and literal tz'daka of those who support Torah.

... As for disseminating Torah – it is known that he was involved in teaching Torah to the public,

whether to those great in Torah or simple people, and he concerned himself with the chinuch of b'nei and b'nos Yisroel (and apparently he considered starting Likkutei Amarim Tanya, with the section called “Chinuch Katan,” but because of reasons unknown it was printed as part two).

(Igros Kodesh of the Rebbe vol. 22 p. 399)

THE MESIRUS NEFESH OF THE REBBE RAYATZ

The main point to contemplate is the mesirus nefesh of the Baal Ha'Geula for the education of little Jewish children and youth. He toiled to found and maintain yeshivos for them. This work particularly aroused the wrath of the hostile regime and was one of the main reasons for his imprisonment.

The point that stands out here is that he devoted himself to the education of children, knowing that by doing so he was endangering his life and all of his work to maintain shuls, mikvaos and all the other vital matters for the adults who were also

dependent on him.

It shows clearly just how greatly he regarded chinuch for children, both for them and for our entire nation whose future depends on them, as Chazal say, “If there are no kids [young goats] there are no goats.”

The lesson, which is readily understandable to all boys and girls in all locations, is that if their education in Torah and mitzvos comes before everything else, to the point of mesirus nefesh, their desire and diligence in Torah study and fulfillment of mitzvos will be apparent, especially since there are no impediments from without; on the contrary; it depends solely upon their will.

(Likkutei Sichos vol. 13, p. 248-9)

A GOOD MELAMED

The Rebbe Rayatz said that a “good melamed” is not just someone who is successful in teaching the student the inyan they are learning then and there, but someone who teaches him how to learn so he can learn on his own.

From this we understand that Torah education achieves its goal when those who were taught have themselves become mechanchim/educators. Therefore, it stands to reason that those who are involved in chinuch are expressing the ultimate impact of Hashem's chinuch efforts.

(Toras Menachem vol. 4, p. 91)

LUMINARIES OF LIGHT

From a sicha of the Rebbe Rashab in 5662/1902:

Chassidishe melamdim are the real “luminaries of light,” in Jewish homes. Chassidishe melamdim who are baalei avoda are the “Avrohom Avinu” in every generation. They publicize G-dliness in Jewish homes. The Mittlerer Rebbe would be mekarev the melamdim more than

**EXCERPTS FROM A SICHA OF THE REBBE
RAYATZ WHICH WAS SAID AT THE END OF
NISSAN, 5701/1941, ABOUT THE IMPORTANCE
OF A KOSHER JEWISH CHINUCH**

**A CHILD NEEDS PHYSICAL AND
SPIRITUAL FOOD**

It is clear and known that in order to sustain the physical life of a child and in order that he develop normally, he needs food and air, and when a child is not given enough bread to eat and enough air to breathe, this puts his life in danger, G-d forbid. And one who does this is simply a murderer.

Likewise, if the bread is exchanged for rocks and pure air for nitrogen this endangers the child's life.

Even if you were to call the rocks "bread" and the nitrogen "oxygen" – changing what they're called won't change the reality and the child will remain in danger.

Just as the child's organism needs bodily sustenance and physical development, so too a Jewish child needs spiritual nourishment for his education and his spiritual development.

THE PURPOSE OF A JEW

The Jewish nation in general, and every Jew in particular, has a purpose given him by Hashem. The purpose of every Jew is to live as the Torah tells us. Without Torah, the existence of a Jew and the Jewish people is not possible!

Torah study is the spiritual food for the Jewish neshama. Chinuch in the spirit of Torah and the fulfillment of mitzvos is how every Jew and the Jewish nation develops spiritually.

Just as you cannot exchange eating bread for eating rocks without endangering your life, so too Torah study through authentic Jewish chinuch cannot be exchanged in any way without endangering a person's neshama.

The time has come for everybody to recognize the truth, that the material and physical existence of every Jew and all the Jewish people depends on the spiritual state achieved through observing Judaism.

The state of the Jewish people throughout the world is very sad. Everybody knows how great the danger to the Jews of Europe is. One who is not too short-sighted also sees the danger which hangs over (ch"v) the Jews in those parts of the world which are still quiet.

... Jews who can seriously contemplate on occasion and are ready to admit the truth, must agree that only by establishing Jewish education according to its proper standard, i.e. chinuch of Torah according to Torah, can the Jewish people be saved physically and spiritually.

A feeling of responsibility demands of me to make clear to all the state of Jewish education, how it is today and how it ought to be.

Love for every Jew and responsibility for Klal Yisroel forces me to say the truth as it is.

We have had enough of fooling ourselves; enough flattering one another and saying that all deficiencies are advantages; and yet, one need not stab one another and quarrel.

**WHAT MUST WE DO TO SOLVE THE
PROBLEM?**

We need to discuss in a friendly manner:

Until they all begin to understand the significance and importance of Jewish chinuch.

Until the Jewish askanim build the requisite number of Torah schools.

Until the Jewish teachers raise the level of the schools to the highest level of Torah study and Jewish chinuch.

Until all Jewish parents acknowledge their obligation to send their children to Jewish schools, those from which we can hope will emerge Torah and yiras Shamayim.

the rabbanim. The Mittlerer Rebbe said: The melamdin make Jews "receptacles" for Elokus.

(From the introduction to kuntres U'Maayan p. 56-7)

THE MAIN JOB

The main job of our generation is **chinuch**. Everyone, not just adults but little boys and girls too, must be

involved in chinuch. Our generation, the generation before Moshiach, is one of "double and redoubled darkness." Therefore everyone must do his all to transform the darkness to light and primarily through the education of Jewish children to Torah.

Everyone, big and small, not only must be involved with chinuch but is

mesugal (capable).

Although our generation is "a generation of dwarfs" compared to earlier generations, those of the earlier generations, the holy Rebbeim, endowed every one of us, even the smallest, with kochos and instructions and guidance for success in the holy work of chinuch.

(Likkutei Sichos vol. 24 p. 424)

THE BREATH OF CHILDREN

... To try with all kochos and efforts that every Jewish boy and girl is found in the tent of Torah and yiras Shamayim, in other words, in a Torah educational framework. Every Jewish child should be involved with Torah in a way of "v'shinantam," "when you sit in your house and go on the road and lie down and get up," and proclaims loudly: "*Torah tziva lanu Moshe morasha k'hillas Yaakov*." This will lead to neutralizing all enemies and avengers and everyone will be redeemed from his personal exile and all of Am Yisroel will be redeemed from galus with the true and complete Geula.

It should be emphasized that even boys and girls have a great z'chus and responsibility, for even though they themselves need counselors and teachers they are capable of raising up and sustaining the Beis HaMikdash by learning on their own and with others.

The children, with the breath of their mouths, in their Torah study, are capable of more impact than even Abaya and Rav Puppa – say Chazal. They are capable of taking their parents, all Jews and even the Sh'china out of galus, and bringing Melech HaMoshiach.

(ibid p. 425)

GREAT IS THE RESPONSIBILITY

The pasuk says that man is a tree of the field, the vineyard of Hashem, and the fruits are children like sons and like daughters. How great is the responsibility of the leader and gardener in whose hands the owner of the vineyard entrusted his vineyard! Chazal say that the teaching of children is called G-d's work, and how great is his z'chus that Hashem appointed him to watch his vineyard. We see that every improvement, even a slight one, in the seed, leads to much beauty and improvement in the tree that grows from it.

(Igros Kodesh of the Rebbe vol. 1 p. 83)

DANGER TO LIFE

... Especially regarding proper chinuch which is one of the main things in every place and every time, especially our time of double and redoubled darkness in which the words of the prophet are fulfilled in their entirety, "woe to those who say bad is good and good is bad" (Yeshaya 5:20). This is in the category of danger to life, and not just to bring them to life in the World to Come but also to protect them in this world. As we see the wildness and licentiousness etc. and it is not permissible to go on at length regarding the degradation etc.

(ibid p. 222)

MEASURE FOR MEASURE

The saying of the Rebbe, my father-in-law, is known, based on the statement of Chazal that Hashem responds measure for measure. All those who are involved in proper chinuch, Hashem repays them measure for measure that they raise their children with the "candle of mitzva and light of Torah" etc.

(ibid vol. 4 p. 424)

HASHEM'S EMISSARIES

... Especially regarding youth, for man is a tree of the field, and any minor change in the sapling, all the more so in the seed, can affect the entire life of the tree for better or worse. This is especially so nowadays, when destructive winds blow not only on the streets, but they have penetrated schools and even yeshivos. How much greater is the responsibility (and consequently the privilege) of all those who have the ability to be influential and whose voice is heard by the youth.

These educators and influential people need to regard themselves as shluchim of Hashem in location X and time Y, to illuminate, to bless, to refine, and to sanctify their surroundings with the "candle of mitzva and light of Torah" and the illumination within Torah.

(Igros Kodesh of the Rebbe vol. 8 p. 190)

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)



CHASSIDUS AND MUSAR

By Yisroel Yehuda

*In the month of Elul students of Musar focus on the fear of judgment before Hashem on the high holy days. How does Chassidus regard Musar? What differences are there between the two approaches? Where and when did the Musar movement begin? How did the Rebbeim relate to the study of Musar? **
Part 2 of 2

[Continued from last week]

THE WAY OF CHABAD IS NOT THE WAY OF MUSAR

In other letters the Rebbe wrote that the way of Musar, with all its advantages, is not effective in strengthening yiras Shamayim like Chassidus is. In an interesting letter, the Rebbe states that in Soviet Russia, during the terrible decrees against Jewish life, only those who learned Chassidus stood strong:

Especially now, these days, we see that among those who were under Soviet rule, out of all those who attended yeshivos, to our great sorrow the only ones who withstood the test for decades were those youth who learned Chassidus and not those

who only learned Nigleh and not even those who learned Musar. Based on the testimony of dozens and hundreds of people who were there – many of whom are now in Eretz Yisroel – the fact stands, and that which is well-known does not need proof.[13]

To someone else the Rebbe wrote:

Although in earlier generations it was possible to suffice with the system of spiritual self-flagellation i.e. Musar which lowers a person and causes him sorrow etc., nowadays this could lead to sickness or infirmity spiritually, i.e. becoming more downhearted or depressed G-d forbid, or the body and animal soul and Evil Inclination will rebel against the

humiliation. Therefore, it is vital to follow the path of the Baal Shem Tov of *azov taazov imo* (i.e. working with the animal soul).[14]

Another interesting letter is to someone who apparently asked whether the things said at farbrengens are part of our shita of Musar. The Rebbe responds:

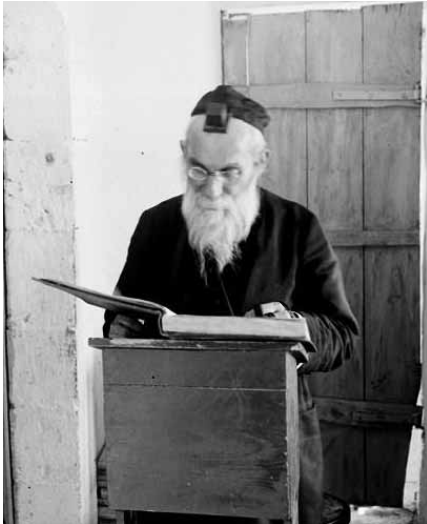
Regarding the *sidrei ha'yeshiva*, you surely know that the way of Chabad is not the way of Musar. The fact that sometimes words of hisorerus are said which include expressions that don't increase one's pleasure is not due to the love of giving rebuke but the hope that it will lead to practical results; that by saying this the situation will change, if it requires change ...[15]

The Rebbe Rayatz writes a long letter to one of the early T'mimim about the importance of founding yeshivos in various places in the spirit of Tomchei T'mimim.

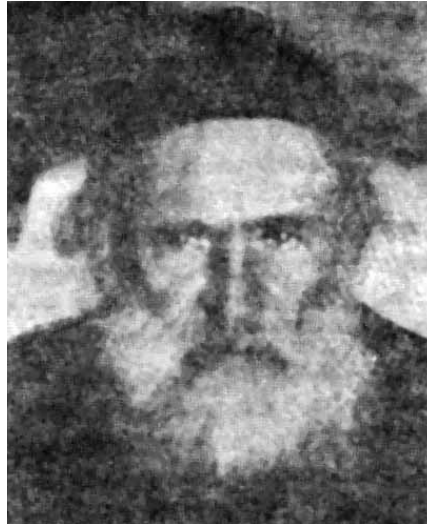
That summer, R' Yehoshua'l of Minsk visited me. He is one of the elders of the generation and maintained a yeshiva for over fifty years and he came to Leningrad to raise money for his yeshiva ... He is a gadol ba'Torah, a true yerei Elokim, who cherishes those who study Torah with genuine fondness. He asked me to write brief synopses of the Musar lessons of Chassidus for the talmidim who have come to realize that dry Gemara is not enough and the Musar of Chassidus is better than the Musar that they have (his words) and I have received letters from other places that are along the same lines.[16]

THEY ALSO OPPOSED MUSAR

One of the recurring themes that we see in the writings of the



Rabbi Nosson Tzvi Finkel (1849-1927), known as the Alter of Slabodka, a famous Musar proponent in Eastern Europe. Many of his students became leading Torah figures in the US and Israel.



Rabbi Naftali Amsterdam (1832-1916), one of the first proponents of the Musar Movement in Lithuania and one of the students of Rabbi Yisroel Salanter



Rabbi Yitzchok Blazer known as R' Itzele Peterburger, who was a student of Rabbi Yisroel Salanter (d. 1907)

Rebbeim about Musar is the tremendous opposition that Rabbi Yisroel Salanter encountered when he wanted to disseminate his teachings. Today, the study of Musar is a given in the yeshiva world, but back then, Litvishe roshei yeshivos strongly opposed it.

The student of Rabbi Yitzchok Blazer describes his meeting with Rabbi Chaim Soloveitchik (1853-1918) in which he tried to convince him that Musar should be studied in his yeshiva in Volozhin:

“We in Volozhin – said R’ Chaim – are boruch Hashem, healthy in soul and body and study Torah and we have no need for castor oil (a foul tasting common remedy of that time). If the sages of Kovna and Kielce need to drink bitter medicine, let them drink to their heart’s delight but they shouldn’t invite other people who are healthy to drink with them.” [17]

This was the attitude in other places, too, and as the Rebbe Rayatz wrote:

An example of this would be the study of Musar in yeshivos which the g’dolei ha’geonim opposed fiercely. [18]

The Rebbe Rayatz offers firsthand testimony to the strong opposition from Litvishe roshei yeshiva to the study of Musar:

At the beginning of the winter of 5655/1895, I had occasion to be present at a meeting which was attended by the great men of the time. Most of the Litvishe roshei yeshiva were present and they spoke about learning Musar in the yeshivos. Due to “the honor of Elokim” I won’t mention the names of the g’dolim who were opposed and I won’t repeat their exceedingly harsh words against the study of Musar in yeshivos.

And now we have tangible proof for the learning of Musar in yeshivos because today we see that every yeshiva where they have the practice to learn Musar, especially where the hanhala of the yeshiva is in the hands of a menahel ruchni, the talmidim of this yeshiva are more G-d

fearing than in those yeshivos in which they do not learn Musar.[19]

The Rebbeim derive from this that just as the yeshiva world grasped how important the study of Musar is in the yeshivos, so too in the future they will begin to understand how important it is to learn Chassidus in yeshivos.

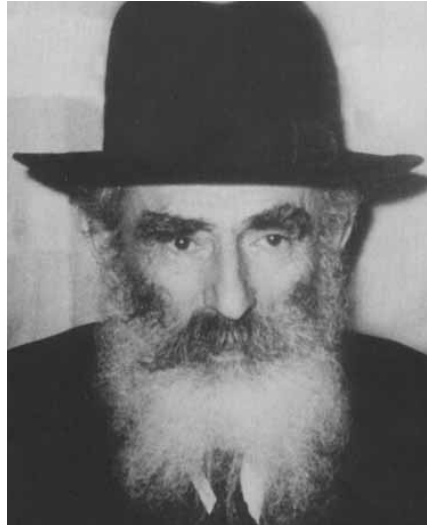
In another place the Rebbe Rayatz describes a secret meeting in which Litvishe roshei yeshivos admitted that Musar was a must in order to establish yiras Shamayim:

42 years ago, when I was just over 15 years old, I was sent by my father [the Rebbe Rashab] to one of the conferences in a town in Lithuania. Most of the people were the great rabbanim of the Misnagdim. As for Chassidim, there was only the person who went with me and myself.

The meeting was secret and devoted to communal matters and the members of the meeting were sorrowful since it was within the Shloshim of the famous gaon and askan for the good of Klal Yisroel, Rabbi



Rabbi Yerucham Levovitz (1873-1936), famous mashgiach and baal Musar in Mir, Poland



Rabbi Yechezkel Levenstein (1895-1974), mashgiach in the Mir after Rabbi Yerucham

When he went to take a volume to learn, he noticed the Derech Chaim on the shelf and he felt a pain in his heart so he hid it behind the other s'farim. On each occasion when he would see it, he would once again feel a pain to his heart so he gave it to a bookbinder to bind it again, though not with the red binding that it had previously...

Yitzchok Elchonon [Spektor, d. 1896, the chief rabbi of Kovna and Jewish leader in Russia. He was considered one of the greatest poskim and Torah giants of his time].

One of the sessions of this conference was designated for discussing the curriculum in yeshivos. A few of the rabbanim suggested that they should establish the study of Musar in yeshivos while others opposed this, saying that it would take away from the diligence of the study of Gemara.

One of the rabbanim delivered a sharp speech in which he said that what we need are yerei Shamayim and not those scholars who are capable of ruling matters however they like in 150 ways. To be a yerei Shamayim you need to learn Musar.

If, forty years ago, they realized that they need to learn Musar, one should understand that in order to be a yerei Shamayim we need to learn Tanya and divrei Chassidus. [20]

The Rebbe writes similarly:

At this opportunity I will make another point about the study of Chassidus with which, it seems, from between the lines of your letter, that you are not very pleased, and I will rely on what I heard several times from the Rebbe, my father-in-law from what he himself saw, which is:

It is known that in previous years there were a number of approaches regarding learning with youth, whether it should be only Shas, Rishonim, Acharonim and Poskim or also Musar and Chassidus, and it is known that about sixty-seventy years ago, the geonim in the Litvishe yeshivos strongly opposed the learning of Musar saying that learning Shas and Poskim are enough and that Torah protects and saves, as can be extrapolated from the fact that even one who veered from the path – the light [within Torah] restores him to the right way.

But as the decades passed, life has shown in living proof that some study that speaks directly of middos, feelings and duties of the heart are necessary, and even the g'dolim of Lithuania conceded and agreed about the study of Musar, to a larger or smaller extent.[21]

... But in our generation, and especially in recent years, when decrees and annihilations have come upon us and confused the world, boys and men are faced with very difficult tests. To our sorrow it is almost impossible that they not encounter those who cast doubts on everything sacred, even the fundamentals of our faith. It is [therefore] essential that they know what is said in the teachings of the Baal Shem Tov and his disciples' disciples ... so they won't pay any heed to what they hear from others ...

In other words, the Rebbe says the only way to withstand

questions to faith is through Chassidus, which creates a real immunity against this evil affliction.

CHASSIDISHE MUSAR

Does Chabad have sifrei Musar? The Rebbe says in regard to Tanya, “the first and third parts can serve, to the baalei Musar, as an exemplar of a Musar work.”[22]

Derech Chaim of the Mitteler Rebbe is also a Musar work, as the complete title indicates: *Derech Chaim V'Tochachos Musar*.

I will conclude with two short stories about Chabad sifrei Musar. The Rebbe Rayatz relates:

“Shvii shel Pesach, 5664/1894, at eight pm, my father (the Rebbe Rashab) entered my room. I was learning Shaar HaEmuna (in *Derech Chaim*), chapter 50, where the Mitteler Rebbe explains that the refinement process of the G-dly soul which refines the animal soul is an inyan of *ma'h adam mevarer ba'n b'heima* (and he explains this) by way of an analogy – with the boiling brought about by fire, the good is separated from the bad in a cooked food.

“The Rebbe Rashab sat down and asked, ‘What does a Chassidishe yungerman learn on Shvii shel Pesach?’ On my table was the *Derech Chaim* and my father was asking me what I was learning?! I said that part of my shiurim was to learn a piece from *Derech Chaim* before Krias Shma.

“My father said that although it is Chassidish to learn at the proper times all the maamarei avoda, starting with Igeres HaT'shuva and *Derech Chaim*, still there are times to arouse the track of simcha, especially on Shvii shel Pesach which is the source of simcha ...”[23]

It is told that there was a melamed in a village who learned a lot in *Derech Chaim* so that he walked and cried all the time ... When he went home and went over to the bookcase to take a volume to learn, he noticed the *Derech Chaim* on the shelf and he felt a pain in his heart so he hid it behind the other s'farim. On each occasion when he would see it, he would once again feel a pain to his heart so he gave it to a bookbinder to bind it again, though not with the red binding that it had

previously ...

The Rebbe Rashab asked this Chassid several times to learn *Derech Chaim* with the bachurim, but he said: “I will learn whatever the Rebbe wants but I can't learn *Derech Chaim*.”[24]

NOTES:

13-vol. 11 p. 337

14- vol. 5 p. 235

15-vol. 11 p. 6

16-Igros Kodesh Rebbe Rayatz vol. 2 p. 103

17-HaPardes shana 32 choveres 1

18-Igros Kodesh Rebbe Rayatz p. 348

19-ibid

20-Igros Kodesh Rebbe Rayatz vol. 4 p. 202

21-vol. 8 p. 77

22-vol. 2 p. 102

23-*Derech Chaim* 5762 edition in the addendum about what the Rebbeim said about the work

24-and it adds there: “and this I heard from the Chassid and mashpia R' Michael ha'zakein Blinner, who once learned the Ani L'Dodi in Likkutei Torah in a way of applying it to himself and afterwards could not look at the maamer for seven years.



- Express service
- Fully Computerized

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

● שירות אקספרס
● המשרד ממוחשב

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

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

ADD IN ACTS
OF GOODNESS & KINDNESS
TO BRING MOSHIACH NOW!

WOMEN AND ELUL: CONCEPTS AND CUSTOMS

Rabbi Menachem Mendel Gluckowsky, rav of the Chabad community in Rechovot and member of the Beis Din Rabbanei Chabad in Eretz Yisroel, responds to questions about the month of Elul particularly as it relates to women and girls.

I don't see any "Hilchos Elul" in the Shulchan Aruch HaRav...

There are no special halachos for the month of Elul. Most things in Elul are customs. In the laws of Rosh HaShana there is an entire siman about the customs of the month of Elul. Another thing is the practice of learning the laws of a holiday thirty days before the holiday. This is brought in halacha regarding Pesach where it mentions this idea of thirty days before the holiday, i.e. from Purim we learn the laws of Pesach, from the 5th of Iyar we learn the laws of Shavuot, and from 14 Elul we learn the laws of Sukkos.

The reason that the chachamim established that the public speakers review the laws thirty days before the holiday is because when the Beis HaMikdash stood and every person

was *oleh regel*, he had to bring three korbanos: a korban olas r'iya, shalmei chagiga, and shalmei simcha. Each korban had to be free of any blemish and so they prepared people thirty days before the holiday so they would have time to pick the animals. Even after the churban this takana was not abolished. Nowadays, when we don't bring korbanos, we study the laws of the upcoming holiday.

Today, our t'fillos are in place of korbanos: Musaf on Shabbos and Yom Tov, the Korban Tamid of the morning corresponding to Shacharis and the evening Korban Tamid corresponding to Mincha. Maariv corresponds to the remains of the korbanos which burned all night.

The month of Elul is known as auspicious for t'shuva. The Rebbe Rayatz explains that the

uniqueness of Elul permeates all aspects of it, not just in a spiritual sense, like the service of Hashem with inspiration, t'shuva and mercy but also in a physical way – affecting even the light of Elul, the air of Elul, the scent of Elul. Why is this month singled out for an abundance of light and chesed?

Elul is the time that Hashem was appeased for the Sin of the Golden Calf and answered Moshe Rabbeinu, "*salachti ki'd'varecha*," in a joyous manner. This is why the month was designated for forgiveness. Since then, these days are *yemei ratzon* for t'shuva, t'filla and coming close to Hashem.

One of the customs of Elul is to blow the shofar. When does this take place and do women have to hear the shofar in Elul?

The custom of blowing the shofar was always after davening in shul throughout the month of Elul, excluding Shabbos and Erev Rosh HaShana. Women are not obligated to hear the shofar in Elul. If there are gatherings of women during this month, perhaps they should hear the shofar being blown but I have not seen that people are particular about this.

In Elul we bring to a close the matters of the previous year and prepare for the coming year; it is a time for a spiritual accounting.

There is nobody who has nothing to ask forgiveness for, and nobody who has no requests for the future. What is the practice in Chabad regarding Slichos? Do women say Slichos?

We start saying Slichos on the Motzaei Shabbos before Rosh HaShana, close to midnight. If Rosh HaShana is on Monday or Tuesday, this wouldn't give us four days of Slichos so we begin on the Motzaei Shabbos of the week before.

Many women go to recite Slichos on the first night but I have not seen any requirement for this. Women are not particular about reciting Slichos.

We do, however, have the custom of adding three chapters of T'hillim every day in Elul. This represents an increase in prayer alluded to in the acronym "*Ani l'Dodi v'Dodi Li.*" We also increase tz'daka during Elul to fulfill the acronym of "*Ish l'reieihu u'matanos la'evyonim.*" We learn inyanai t'shuva like Igeres HaT'shuva of the Alter Rebbe and Derech Chaim of the Mitteler Rebbe, and maamarim connected with this time of year. All this is an increase in Torah.

These inyanim pertain to women too. In addition to her own personal matters, a woman, as a wife and mother, makes a cheshbon ha'nefesh about the mitzvos that pertain to her which are the things associated with the home. She needs to make a real cheshbon ha'nefesh about the kashrus of the home, tznius, taharas ha'mishpacha, chinuch ...

Do women make Hataras Nedarim?

No. We don't want to overburden them.

Some people go to kivrei tzaddikim on Erev Rosh HaShana or around that time and some visit their parents' graves. What is the Chabad custom?

In Chabad the custom is, on Erev Rosh HaShana, to go to the Ohel of the Rebbe Rayatz if possible and to write a *pidyon nefesh* to the Rebbe.



It is also customary to give money for the *p"n* (it can be given to Kupas Rabbeinu) but this need not be mentioned within the *p"n*.

How should the *pidyon nefesh* be written?

At the top of the page you write the words **pidyon nefesh** without the addition of "Boruch Hashem." Underneath that you write the line **ana l'orer rachamim rabbim** and then you write for whom, using the person's name and their mother's name. For example: **for me X ben/bas Y, and for my son X ben Y** and so on. You end with **b'bracha l'kesiva v'chasima tova.**

The Rebbe Rayatz says in one of his sichos that his father would commit to a new hiddur every Erev Rosh HaShana. Why did he do that?

I once saw that this is so that the inspiration that we merit in the month of Elul should not remain just as an inspiration. In order for it to have a "hold" in our reality, we need to make a good resolution, an added hiddur in a mitzva.

You are known as a source for stories, sippurei Tzaddikim and sippurei Chassidim that illuminate and inspire the heart to understand and sense deep and lofty inyanim. Do you have a story for us that would give us a sense of the preciousness of this special time,

the month of Elul?

One story that always comes to mind in Elul is the story of the Baal Shem Tov:

When he was still a hidden tzaddik, the holy Baal Shem Tov would go from town to town in order to see the state of Jewish life and to encourage the simple Jewish folk. During the period of the Yomim Nora'im he would make a great effort to be the chazan on Rosh HaShana and Yom Kippur and he would seek out that role in different places.

On one of his trips he arrived in a town a few days before Yom Kippur and entered a beis midrash in order to see how things were run, what the customs of the place were and who the chazan would be on Yom Kippur. The sincere Jews there told him that the rav of the town was the chazan for all the t'fillos and he had a special custom of reciting the Vidui in a happy tune, with one of the hakafos niggunim. The Baal Shem Tov wondered why he did so; what connection was there between Vidui and Simchas Torah?

He found the rav and got into a discussion with him. The rav realized that the passing stranger was a yerei Shamayim and a Torah scholar and was thrilled at the opportunity to talk to him. After gaining his trust, the Baal Shem Tov said to the rav, "I heard that you are the chazan on Yom Kippur...I have the custom of leading the davening of all the Yom Tov t'fillos." The rav agreed to step down and allow the Baal Shem Tov to lead the prayers.

"I also heard that you say Vidui with a happy niggun, one of the hakafos niggunim."

"Indeed," said the rav with a smile.

"Why do you use a hakafos niggun for the Vidui of Yom Kippur?"

The rav said he would respond with a story.

In a faraway land there was a

ELUL-TISHREI – GREETING THE KING IN THE FIELD AND CORONATING HIM WITH LOVE

Elul brings in the **light** of Elul, the **air** of Elul, and the **scent** of Elul. When Elul comes in, the revelation of the 13 Middos HaRachamim are shining, and from Above is poured forth the “Dodi li” – the King, Hashem, goes out to the field and welcomes everyone graciously, as long as he approaches to welcome the King with genuine affection - with an inner effort and arousal, fulfilling the “Ani l’Dodi.” Then the hearts of the Jewish people are inspired:

To T’shuva – *“u’mal Hashem Elokecha es levavcha v’es l’vav zaracha to love Hashem your G-d with all your heart and all your soul;*

To Tz’daka and Chesed – *“ish l’reieihu u’matanos la’evyonim”*

To T’filla – *“ani l’dodi v’dodi li” – I serve the Master of the world who is my beloved...* “T’shuva, T’filla, and Tz’daka do away with the evil of the decree.”

And we escape directly to the G-dly City of Refuge – the Torah – *“Ina l’yado v’samti lecha”*

And doing all these avodos in a way of Geula – *“ashira L’Hashem v’yomru leimor”*

With the strength of the month of mercy which showers us with Hashem’s love and mercy, each of us dares to raise our head to look straight into ourselves without any personal bias and to make a “cheshbon nefesh to think and meditate upon what happened the previous year, to regret that which is not good with utter remorse and to resolve to be careful in the future in doing mitzvos b’hiddur, to toil diligently in Torah and T’filla and to habituate ourselves in good middos” – “we will search our ways and return to Hashem.”

When he returns to Hashem, truly and sincerely and arouses his love for Him, then “as water reflects a face” Hashem will shine His face towards him, forgiving his sins and fulfilling his requests with kindness and mercy.

In this way we all prepare ourselves to welcome the King with a genuine cheshbon ha’nefesh, so we merit to stand before him on Rosh HaShana purified and cleansed, and to willingly accept His Kingship.

great king. His country extended over many miles of fertile land, with natural resources, forests, mountains, rivers and lakes. He was known for his great love for nature. His magnificent palace was surrounded by a huge expanse of forests, gardens and orchards, outstanding in their beauty. The king loved to walk in his gardens. This is when he thought and made decisions with peace of mind.

One day the king became very upset when he went to a distant part of his gardens and a bad smell rose to his nostrils. His nose led him to a

hole in the fence that bordered on the main thoroughfare. The numerous passerby treated it as they pleased, leaving behind their garbage, which had accumulated over time and gave off unpleasant odors and attracted flies and animals.

The king returned to his palace greatly perturbed by the neglect and the filth. How poorly his precious and beloved parkland had been treated. He noticed a servant vigorously cleaning the courtyard of the palace. He ordered the servant to approach, which the servant did with

great trepidation.

“I see that you are working energetically,” said the king in a kind voice. “Take your tools and go to the edge of my estate which is off of the main road and over there remove the garbage and dirt. Perhaps you will be able to restore that corner to its former beauty.”

The servant was shaken by the unexpected recognition by the king. The monarch had never acknowledged him before, yet now he, the lowly servant, had personally heard the voice of the king addressed to him!

When he arrived at the area the king had sent him to, he began working enthusiastically. Joy filled his heart and he felt like a young man again. He jumped with alacrity and nimbleness as he removed the putrid garbage, mounds and mounds of which he carried out and sorted into piles for disposal, and as he did so he sang a sweet and uplifting tune. He paid no attention to the sweat streaming down his face. He ignored his thirst and hunger and he did not hear the sounds of the passersby on the road next to him.

He suddenly felt the silent presence of someone behind him. “What is the joy about?” thundered a voice.

He turned around and saw a distinguished looking man. “What are you doing with a pitchfork in your hand, your feet in the garbage, sweating and breathing in foul air, bending and lifting, and singing?”

“I will tell you. True, I am working hard. True, I am sweating and thirsty and a bit hungry and it’s hard to breathe with this unpleasant odor, but I’m happy! Do you know why? Because we are standing in the king’s garden and I had the singular privilege of receiving an order directly from the king! I have the privilege of cleaning the king’s garden. I am removing this garbage for the king! How could I not sing? How could I not rejoice?”

“That is us, the Jewish people, on the Yomim Nora'im,” concluded the rav. “*Oshamnu, bagadnu...* that is real rancidity, but we are cleaning the king’s garden, the King of all kings. Shouldn’t we rejoice?”

“If so,” said the Baal Shem Tov, “then you are doing well and should continue.”

And that is how it is for us today, just like in the story. We have the custom of saying Vidui with a niggun...the main thing being that we should always be b'simcha.

Rosh HaShana is called Yom Trua for the blowing of the shofar, Yom HaZikaron – for being remembered, and Yom HaDin – for being judged, and Rosh HaShana – because on this day we are judged for the entire year. We have two great and awesome days filled with long t'fillos, the blowing of the shofar arousing our heart, lavish Yom Tov meals, Krias Ha'Torah, the saying of T'hilim, Tashlich ... What should women busy in the home focus on during these fateful days?

On the first day of Rosh HaShana we read about the birth of Yitzchok Avinu and about the birth of Shmuel HaNavi. It says that Sarah Imeinu and Chana were each remembered for a child on Rosh HaShana. On the second day of Rosh HaShana, in the Haftora, we read about Rochel Imeinu crying for her children. We know that Rochel forwent burial next to Yaakov Avinu in the M'aras HaMachpella and preferred to be buried alone on the road in Beis Lechem so that in the future she would be able to help her children who would need her prayers and tears. That is the mesirus nefesh of a mother; it is personified in Rochel crying for her children.

With Sarah and Chana we see the mesirus nefesh of a mother for her child. It says that after giving birth to Yitzchok, Sarah expelled Yishmoel because of his negative



“The darkness of galus is double and redoubled and enticements dance before their eyes, while Gan Eden you left in the Reishis Chochma [a Musar work]. If You had done the opposite and made Gan Eden dance before their eyes and hid the enticements of the yetzer in s'farim, then I promise that You would not have one child of Yours sinning.”

ON ROSH HA'SHANA IT'S BETTER TO SAY TEHILLIM

One Rosh HaShana, the children of the Tzemach Tzedek and Chassidim went to hear Chassidus from him while the congregation said T'hillim. When the Tzemach Tzedek opened the door, he said, "The congregation is saying T'hillim now and you want Chassidus? It's better to say T'hillim." And that's what they did.

LIMUD ZECHUS

The Shpole Zeide would hide from everyone on Rosh HaShana before the t'kios. Nobody knew what he did in the privacy of his room. One year, a man from Reisin was there for the Yomim Nora'im, and he was curious to know what the Shpole Zeide was doing at such an exalted time. The man peeked through a crack and he saw a frightening sight.

The Shpole Zeide lay full length on the floor with his hands and legs outstretched and he cried, "Master of the universe, what do you want from Your people Israel? Honestly, if I hadn't seen with my own eyes the mitzvos and good deeds that Your children do, I would not have believed that in such a long and bitter galus that they could do one mitzva! Especially now, when the darkness of galus is double and redoubled and enticements dance before their eyes, while Gan Eden you left in the *Reishis Chochma* [a Musar work]. If You had done the opposite and made Gan Eden dance before their eyes and hid the enticements of the yetzer in s'farim, then I promise that You would not have one child of Yours sinning."

Then the Shpole Zeide rose, wiped his tears and with his face shining with joy, he went out to the shul and raised his voice three times in a victory cry and began the t'kios.

(Taken from the book Elul-Tishrei)

influence. She did not want Yitzchok to be exposed to it. Chana also displayed mesirus nefesh for chinuch. After giving birth to Shmuel she was not oleh regel with the rest of the family as she had done in previous years but remained home with the child for his first two years to raise him properly. She did not take him along to the Mishkan so she would be able to give him the attention and time that he needed. She did this even though Elkana was wealthy enough to hire servants and anything else she would need to be oleh regel. The Rebbe emphasizes this in a sicha and says that Chana opted to raise Shmuel under the best possible conditions.

Do we learn from this that

women who have babies and young children belong at home and not in shul?

Yes indeed. Women must take care of their children. That's the first priority. And they should hear the shofar with their children.

So what we learn from the Krias ha'Torah and the Haftora of Rosh HaShana is women's role and main shlichus?

Correct. The house, the family, the children – these are the most important things to a woman and how she fulfills her purpose.

From the devotion of these three women – Sarah, Rochel and Chana – we learn to fulfill the mitzva of pru u'r'vu properly – those who can bring children into the world. See

what one child can do – Yitzchok, Shmuel ... and the most essential thing is chinuch. We see that in order to see good products, we need mesirus nefesh for chinuch! This pertains to all generations.

What is the halacha regarding women and eating before hearing the shofar on Rosh HaShana?

They can be lenient. I personally would not rule stringently in this.

In shul, seats are bought before Yom Tov. It sometimes happens that a guest or even an older woman in the community sits in one of these seats and then along comes a girl who wants to daven and she finds a woman sitting in the seat she had paid for. Often, the girl will speak up and say it's her seat. Another situation that arises among those who did not purchase seats in advance is often there are arguments over seats and people come early to get a seat and to hold places for others ...

If you have any natural sense of Ahavas Yisroel, if it's an older woman you forego your seat, but there should be enough seats for the congregants and for guests. Selling seats is a time-honored practice. It's a way to raise money for the shul's expenses throughout the year.

When children disturb during the davening, how should we respond?

That is the job of the parents. They need to watch their children.

What kavana should we have when hearing the shofar?

During the blowing of the shofar we are crowning the King, accepting ol malchus Shamayim. The purpose in blowing the shofar is also to arouse us to t'shuva, to remind us about Maamad Har Sinai and to bring up the memory of the mesirus nefesh of Yitzchok Avinu at the Akeida. There are ten reasons for the blowing of the shofar which are brought down in the book *Elul-Tishrei*.

There is also the mashal of the

Baal Shem Tov about the prince who was sent by his father to a distant land in order to study wisdom and acquire the tools to be able to run the country. The prince ended up becoming immersed in coarse things and he forgot his noble origins and the language of the country that he came from. When he had the opportunity to recall who he was and he wanted to return to his father, he was unable to remember

how to say anything. All he could do was utter a cry from the heart and when the king heard his cry he recognized the voice of his son.

This cry is the sound of the shofar. The Rebbe explained this mashal and the mashal of Rabbi Levi Yitzchok of Berditchev of the king lost in the forest, in the famous sicha in volume 4 of Likkutei Sichos. There is also the maamer of the Rebbe in Seifer HaMaamarim

Meluket vol. 1 from 5743, where the Rebbe explains these two meshalim.

The Rebbe would say *k'siva va'chasima tova, l'shana tova u'mesuka*. Why mesuka?

The Rebbe explained that mesuka-sweet refers to revealed goodness.

K'siva va'chasima tova, l'shnas ha'Geula ha'imitis v'ha'shleima in all its sweetness!

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



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@dalmiao.com
Dalmiao, 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

TEACHING THE TEACHERS

By Aryeh Gotfryd, PhD

When wisdom is not properly utilized, and one forgets to seek the prior causes and sources, truth becomes distorted. It is even possible to deify a particular creature or creation, as a result of forgetting about the original cause - the Creator of the universe.

--The Rebbe, Mind Over Matter, Ch.6.

Faith.

Science.

Two solitudes.

Or are they?

One G-d made them both,

So why don't they mesh?

Or do they?

They work together pretty well in the summertime, out in "G-d's country." You watch a sunset – heavenly. You study a bug on a leaf or watch a waterfall – miraculous. Listen to the birds singing in the woods in the morning – divinely awesome.

But then fall lands and you're back in the city. And if you happen to be a teenager in public school or even your typical religious school for that matter, the very same exquisite natural wonders that switched on your soul in the summer, are now plain facts coldly framed in the mechanistic ideology of your run of the mill science curriculum.

Well, what can you do? Summer is vacation, an escape from the reality of everyday life. That gives

the other three seasons a kind of exalted moral status – come September, you are not just goofing off, you are getting an Education!

Indeed there are many good reasons for getting a good education. It teaches you skills, socialization, language, critical thinking, math, arts, culture – the list goes on. But what if the price of this ostensibly good education includes getting indoctrinated, implicitly at least, in the atheistic dogma that underlies so much of our secular curriculum? Do we actually want our children to learn in school that the Creator of the universe is basically irrelevant, that there is no reason to consider the existence of a soul, and that human life is insignificant in the grand scheme of things?

Whether we like it or not, these three "pillars" of secular society are imprinted on our minds from childhood by the secular nature of our educational system. That system itself is shaped by a rational materialistic dogma that took root in the 18th Century, flourished in the 19th, and was then displaced by scientific advances early in the 20th.

The ironic thing is that now in the 21st Century, while science and popular culture have evolved way past those archaic, mechanistic views of nature, our science curriculums keep plodding along as if nothing

has changed. The result is – no Creator, no soul, and no meaning to life, and all in the name of a science that nowadays takes an opposite view.

Thanks to innovations like quantum physics, relativity and chaos theory, the new view of science includes faith friendly notions such as these: That there *is* some indivisible wholeness, even a consciousness that underlies all physical reality; that there *is* some transcendent self that is associated with our physical bodies; and that yes, our lives *are* meaningful, even integral, to the whole of nature, from the subatomic all the way to the intergalactic.

Sadly, none of this matters to most people. The kids are too naïve, their parents are too busy, teachers are just doing their job as they were trained to, and those that teach the teachers were themselves taught by teachers that inherited the old mentality from their forebears. So now we are stuck. Or so it seems.

The fact is there are solutions, and some can be implemented fairly quickly.

Let's take for example a Chabad-style high school that teaches science from secular textbooks. About a half-year ago, you may have read my article called "Scientism in a Chabad School," which was specifically about such a case. In that detailed article, I analyzed the space science and biology units, identified the problem areas, reviewed various ways of dealing with the situation, and settled on one approach that seems to hold the most promise.

The story there was that issues arose over the origin and age of the universe, the motions of stars and planets, and how biological species came to be. On the surface of things, science has one explanation and Torah has another very different one. How does one deal with that?

Some use apologetics to resolve

such issues. This promotes assuming that Genesis is more literary than literal, and that therefore one may interpret Torah verses to be verifying whatever scientific theory is currently fashionable. Applying this approach, one translates “Let there be light” into the Big Bang and the six creation days into 13.7 billion years. It also invites one to interpret Torah’s teachings about everything revolving around the earth as being anything from simplistic to downright wrong.

But while that approach *may* work well for some, Chabad has another standard in education – the Rebbe’s. For the Lubavitcher Rebbe, the consummate Torah scholar who is also tremendously erudite in the sciences, these answers just don’t work. For the Rebbe, the six days were just that, the earth is central and things turn around it, and the diversity of life was specifically created and did not happen by any kind of Darwinian evolution over millions and billions of years.

So how does the Rebbe deal with the science? Simple. He fights fire with fire. He turns the questions around and puts the burden of proof on the scientists, claiming that they have misapplied their own craft and come to conclusions that science itself does not require in any way, shape or form.

The Rebbe’s arguments and counterclaims are of course impeccable and compelling, but for whom? Do the students who are slaving away towards passing their Regents have any clue what those arguments and counterclaims are? Not really. They are busy doing what they are “supposed” to do, namely to assiduously learn, understand and commit to memory a whole raft of concepts that their Rebbe diametrically opposes.

The implicit messages are troublesome – For one, the truth doesn’t matter, what matters is this

material that my teachers and parents say I must know. Second, when the Tanya says secular science contaminates the soul, that’s not so important either. After all, according to science, I don’t necessarily have one. And if I do, it’s not accountable to any divine Being. Moreover that Being may or may not exist, and if He does exist, there’s no proof of Him in history anyway because the tradition from Sinai is just one religion on the menu. Furthermore nothing I do makes any difference because life is just a cosmic hiccup and my life in particular is absolutely worthless because I’m just a tiny speck in an enormous galaxy in a gargantuan universe.

One recommended way of dealing with this issue is to provide a counterpoint companion curriculum that could be taught before each questionable unit and subunit of the regular curriculum. There needs to be ready sample lesson plans and resource material that is grade appropriate and that can be open-ended enough so that the student or teacher who wants to delve deeper has ready tools to do so.

Of course very few teachers could come up with such material on themselves, so it would have to be provided to them. The school administration needs to be on board as well in order to require that the material be distributed and taught to the students and tested as well.

Chabad schools are typically undercapitalized so my resolution is to try to develop suitable material for high school use over the coming weeks and present some of it in my weekly column, and the rest to archive online. I invite any and all of you to contribute to this effort.

If you can contribute any age-appropriate handouts or lesson plans that can address these specific issues from a Chabad perspective, please do so (via info@arniegotfryd.com) and I will try to include them in the

archive.

Here are some of “scientism’s” articles of faith posing as science fact in our kids’ high school textbooks.

*The universe was created 14 billion years ago;

*The universe originated in a Big Bang event;

*The universe has evolved over billions of years to form stars and planets including the sun and the earth;

*The earth is not unique, but there are countless planets just like it many of which have life;

*The diversity of life on earth evolved through random mutation and natural selection over billions of years;

*The earth orbits the sun just like those distant planets orbit their stars;

*The earth spins on its axis which explains day and night and the motion of the stars;

*Modern observations on earth and in space confirm all this;

*Scientists the world over agree on all this.

None of these statements are true, either according to science, or according to Torah. Allowing them to sit unaddressed in our school curricula can only increase the confusion, ignorance, laxity and apathy that all too often characterize our youth. May our efforts to refine the minds of our youth bear fruit and empower them to realize their potential as proud, informed and inspired Chassidim of the Rebbe and proceed with clarity and wholehearted commitment to greet Moshiach NOW!

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, visit www.arniegotfryd.com or call 416-858-9868

THE TRAIN OF LIFE AND DEATH

By Sholom Dovber Crombie

A terrible train accident turned a routine trip from Kfar Chabad to Beer Sheva into a traveling Chabad house.



For two years now, R' Shmuel Levin has been taking the same route every day: Beer Sheva-Kfar Chabad, and Kfar Chabad –Beer Sheva. During this period of time he has managed to form a large minyan for Shacharis that takes place every morning on his way there and a minyan for Mincha on his way back. Sometimes there is even a minyan for Maariv. There are many people who are happy to use their travel time for t'filla. Every morning the first passenger car of the train is transformed into a shul, and definitely the most original shul in the country, at that!

A year ago, at the end of Elul, the shul on wheels received a Torah scroll, and since then the minyanim on Mondays and Thursdays also have a Torah reading. The Torah is brought on the train in a portable Aron Kodesh which is on wheels and after a day's work, it returns, together with the afternoon train, to Beer Sheva, from where it is taken the next time the Torah is read.

"When I began traveling on this train line there were only a few guys who would daven on the train, five or six passengers. When we wanted to form a minyan we had to look throughout the train for people who would agree to join us. After a while we decided to do it in an organized way, and each of us told our acquaintances that we were starting a minyan that would convene on a regular basis. I also sent around a flyer and that is how our minyan took shape every morning on the 6:30 train."

These days, nobody needs to look around for a tenth man for the minyan. Even when there are vacations, the minyan still takes place. They start Hodu in Beer Sheva, in Kiryat Gat they get up to Yishtabach so that the people boarding in Kiryat Gat get to hear Barchu. Davening is over in Lud. By the time they get to Tel Aviv, the passengers are able to roll up their t'fillin and get ready to debark.

Once the minyan for Shacharis

was formed and the shul became permanent, Shmuel decided to see what he could do on the trains returning south in the afternoon. He already knew the regular passengers who traveled the same line he did. Together they began having minyanim for Mincha, followed by a daily shiur in a sicha of the Rebbe.

Shmuel had soon formed a group of people who learn the Rebbe's teachings every day. The shiur also attracted new faces. When a member of the shiur became engaged he quoted the Rebbe's bracha in his invitation, "an everlasting edifice on the foundations of Torah and mitzvos." And at his chuppa he played the Four Bavos. "It was a only a culturally traditional wedding," says Shmuel, "but we felt the Rebbe at every step."

It was a pleasant surprise for Shmuel. "I do my work every day and learn the sicha with them but I never thought that it was having such an impact. Suddenly, I come to the wedding and discover how



R' Shmuel Levin

mekushar this man had become to the Rebbe.

“On the train there is nowhere to run. They have to wait until the trip is over, anyway, so what do they care if they listen to you ... The people are with you until they get to their stop and this gives me plenty of time to talk. As time goes on, more and more people get to know me and every morning they are happy to put on t’fillin and to listen to points from the Rebbe’s sichos that I review.

“On the trip to the center of the country I always have an extra pair of t’fillin with me so that if someone gets on who didn’t know about the minyan, I lend him the t’fillin so he can daven. This helps those who want to join the minyan even though they don’t usually put on t’fillin on a regular basis. People see that there is a minyan and they’re on the train anyway so they figure why not daven one morning?”

One of the people who has gotten close to Chassidus thanks to



The minyan he organized on the train.

the shiurim on the train is an officer in the IDF whom Shmuel has known for years. Previously, when they attended university, they learned the Rebbe’s sichos together every day.

“One day he came over to me and asked me to arrange a bris mila for him for 11 Nissan. Of course I was very surprised. The bris took place and later on I met him and he was holding tallis and t’fillin. To my astonishment he told me that he had become a baal t’shuva and was now completely frum. Then we met again on the train, traveling every day on the same Beer Sheva-Tel Aviv line and back. We decided to renew our chavrusa partnership and since then we learn every day.”

SUDDENLY, THE LIGHTS WENT OUT

On Thursday, August 5, Shmuel and his friend the officer were in the middle of learning a sicha on the parsha when the train tragically collided with a minibus. The first

half of the trip had proceeded normally. First there was a minyan for Mincha and then the men sat down to learn. That day they learned the Rebbe’s sichos on inyanei Moshiach and Geula and the shiur wasn’t long. When they finished, they returned to their places while Shmuel remained with his officer friend to learn a sicha on the parsha.

The conductor announced their imminent arrival in Kiryat Gat and the passengers got up and collected their belongings.

“Suddenly the train slowed down and stopped. A siren began to wail and the lights went out. Something had happened. They were still unaware of the terrible tragedy that took place only meters away from where they peacefully sat. On the train they did not feel the impact with the minibus. People did not fall out of their seats as a result of the sudden stop and even those who were standing in the aisles remained on their feet.”

The passengers remained where



The fatal accident

they were and waited for the train to continue but nothing happened.

“Panic set in when time passed and we were left on the train without any information. We saw helicopters above and heard the wailing of ambulances. We still had no idea what had happened.

“As we waited uncertainly we suddenly heard a shout outside the train asking if there were any paramedics. That’s when we realized that an accident had occurred. Later a paramedic returned from the scene of the accident looking grim, and we realized that the situation was grave. Later we learned that only the driver and the son-in-law who were sitting in the front were alive – the rest of the passengers had been killed.

“We on the train were very frightened. One passenger had a heart attack but nobody was physically injured by the collision.”

A MOVING MAARIV

When details of the tragedy trickled in, they realized what a miracle had taken place. Traffic experts explained that if the train hadn’t stopped so slowly and just one piece of metal would have

gotten under the tracks, the train would have been derailed and all of them would have been in grave danger.

Of course the first person the passengers turned to was Shmuel. People went over to him to ask him about the miracle they had experienced. They all asked whether he had said T’fillas HaDerech. Although they were devastated by the news of the people who were crushed in their minibus, they knew that it could have been a lot worse.

“As soon as night fell, we arranged a minyan for Maariv. I was uncertain whether to have the minyan on the train because of the situation. I finally decided that this was a good time to daven with a minyan and to my surprise, despite my uncertainty, people happily joined in and davened with great feeling. It was very special and whoever was present will certainly not forget it. I saw people without kippot joining the minyan and davening. It wasn’t your everyday kind of minyan.”

By the time they finished davening they learned that seven members of a family had been killed a”h*. Shmuel, who is in a year of

mourning, asked someone else to join him for the recitation of Kaddish for those who had just been killed.

Shmuel says that there are people currently organizing to provide all trains with a Chitas and pushka as the Rebbe advised should be placed in vehicles of transportation.

“I saw how all the holy activities on the trains, and on this particular train, are greatly empowering and have an effect b’gashmius and certainly b’ruchnius too. To all the passengers it was clear that thanks to the fact that we had a Torah on the train we experienced a tremendous miracle. In the normal way of things, the train would also have been affected and yet in this case not one passenger was hurt.”

Shmuel’s plans for the future are to obtain additional Sifrei Torah so there can be other minyanim on morning train lines.

“Other lines, like the train between Beit Shemesh and Tel Aviv, also have potential for a minyan and when people go to work every morning at 6:00, minyanim on trains are their only davening option.

“Anybody who wants to recite Kaddish and hear Krias Ha’Torah will have the opportunity to do so. It is a z’chus ha’rabbim.”

**Seven members of the Bernstein family were killed: Both parents, Aryeh 43 and Rivka Bernstein 41 and their four children: their pregnant married daughter Malki Gotstein, 21, and her one and a half year old son, 16 year old Yochanan, 14 year old Chaya, and 9 year old Mordechai.*

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

