

4

NO NEED FOR SEVERITY TO BRING MOSHIACH

D'var Malchus

7

MECHITZAH DOESN'T DEGRADE THE DIGNITY OF JEWISH WOMEN

The Rebbe's Letter

10

THE FIRST YEAR OF SHLICHUS

Shlichus | Sholom Ber Crombie

18

MY LINEAGE IS GREATER!

Stories for 19 Kislev | Y. Ben Baruch

22

PLAYING THE ODDS.

Moshiach & Science | Aryeh Gotfryd, PhD

24

LIKE SARA, LIKE STERNA

Feature | Malka Schwartz

26

GUT YOM TOV!

Shlichus | Rabbi Shmuelevitz

29

THE REBBE ON MOSHIACH AND GEULA

Moshiach & Geula

32

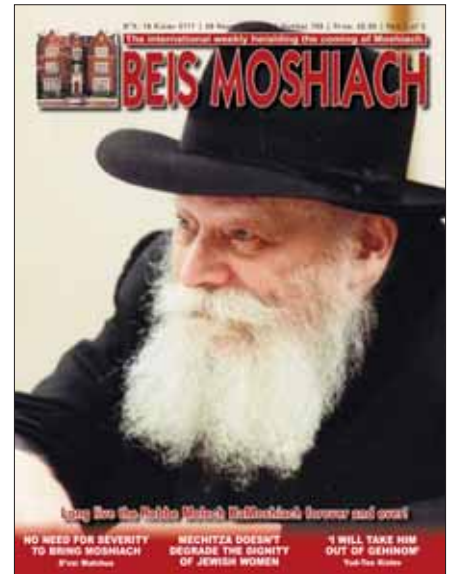
TANYA ON THE AIR

Feature | Shneur Zalman Berger

36

'I WILL TAKE HIM OUT OF GEHINOM'

Yud-Tes Kislev



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
editor@beismoshiach.org

HEBREW EDITOR:

Rabbi Sholom Yaakov Chazan
editorH@beismoshiach.org

Beis Moshiach (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 Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 11213-3409. Copyright 2010 by Beis Moshiach, Inc.

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

NO NEED FOR SEVERITY TO BRING MOSHIACH

Translated by Boruch Merkur

DOVID HA'MELECH CAN DO WITHOUT YEARS FROM YITZCHOK

Regarding the commentary of my revered father on the Zohar, on this week's Torah portion, a connection with the future redemption can be traced:

There is a lengthy commentary among my father's notes regarding the years the patriarchs granted [of their own lives] to Dovid HaMelech, Dovid Malka Meshicha, as cited in the words of the Zohar: "From Adam HaRishon there were 70 years that Dovid HaMelech lived in this world. The patriarchs added to this, granting him of their own lives, each of them individually. Avrohom gave him [years of his life], as did Yaakov and Yosef, etc."

The reason why Avrohom and Yaakov (as well as Yosef) gave of their years to Dovid but not Yitzchok" is because his aspect is that of judgement (*din*) – as it is written, 'and the fear of Yitzchok was upon me' – and there was no need for Dovid [who represents Malchus (kingship, majesty)] to receive an illumination and influence from the aspect of judgement, for irrespective of this, '*dina d'malchusa dina* (the law of the kingdom is law),' as it is written, 'a king, with

his judgement, upholds the land." [That is, Dovid HaMelech was not lacking the quality of judgement, insofar as he represents Malchus, a manifestation of law and judgement.]

An incredible lesson is derived from the above:

When we are speaking about Dovid Malka Meshicha, in order to precipitate and speed up the advent of our righteous Moshiach, there is no need for judgements and severity G-d forbid, for according to all opinions we have already met the prerequisite for all matters of judgement and severity – "enough and more than enough" ... Therefore, the Jewish people cry out "*ad masai?! (Until when?!).*" "L-rd, do not be silent, hold not thy peace, and be not still, O G-d." ... And since this is so, it is imperative that Dovid Malka Meshicha comes immediately.

(Hisvadyos 5746 Vol. 1, Parshas VaYishlach, pg. 699)

THE PROMISE OF A PEACEFUL REDEMPTION

1. The lesson and instruction derived from the redemption of Yud-Tes Kislev, first and foremost is apparent in the holy letter of the

Alter Rebbe, who was redeemed from prison on this day:

In his first letter regarding the redemption of Yud-Tes Kislev, the Alter Rebbe emphasizes two general points: a) "*Pada v'shalom nafshi* (My soul was redeemed in peace)" – "When i saw in the Book of T'hillim the verse, '*Pada v'shalom nafshi,*' I left [the prison] in peace." b) The effect of the redemption on the nations of the world: "G-d has been exalted and glorified to act upon the earth...in the eyes of all the ministers and all the peoples in all the king's countries – that even in their eyes, the event is seen as a wonder, an enigmatic miracle, etc."

It is well known the great precision of the Alter Rebbe's choice of words, even in speech and especially in writing – how much more so with regard to a letter addressed, first and foremost, to the preeminent Jewish religious figures of the generation. It is, therefore, certain that the length and seeming redundancy of expression pertaining to the effect of the redemption on the Gentile nations is not for the sake of eloquence alone, G-d forbid. Rather, it is absolutely precise, [not needlessly verbose or redundant but for the purpose of] introducing

additional ideas, etc.

The point of the matter with regard to practical application is as follows. Indeed, “action is the main thing.”

The words “*pada v’shalom* (a peaceful redemption)” suggest opposite meanings. On the one hand, it refers to a state where there is the need for redemption, redemption from a state of exile. On the other hand, this redemption occurs peacefully.

The lesson from this is that the general service in matters of Judaism – Torah and Mitzvos, including the inner dimension of the Torah – must not be restricted to a state of “a man beneath his vine and beneath his fig tree,” [i.e., in peaceful, prosperous times, when the Jewish people have subdued or vanquished their enemies] under the rule of the Davidic dynasty [for example], in the First Temple Era, or at least in the time of the Second Temple. Rather, this service must also be during a state of exile, a condition that needs redemption.

At the same time, there is a promise that certainly there will be a redemption from this state, and a “peaceful” redemption at that.

Moreover, the effect of the peaceful redemption even pervades “all the ministers and all the peoples in all the king’s countries” that they

too shall see that “there is a master to this capital city,” one who makes miracles and wonders in our lowliest of worlds, “*b’kerev ha’aretz* (in the midst of the land).”

THE 7 MITZVOS OF B’NEI NOACH: THE HOLY MISSION OF EVERY JEW

As stated, this matter contains a general instruction in the service of each and every Jew:

Among the commandments of the Torah that were given to each and every Jew eternally – [for] “The Torah is eternal” – there is the commandment to influence the Gentile nations, as Rambam rules, “So did Moshe Rabbeinu command, in the name of the Alm-ghty, to compel all humankind to accept the Mitzvos that were commanded to the descendants of Noach.”

That is to say that in addition to the general service “to serve my master” by means of fulfilling the 613 Mitzvos of the Torah, the holy mission that is incumbent upon every single Jew is to have an impact on “all the ministers and all the peoples in all the king’s countries,” to ensure that their conduct reflects [the general Divine intent of] “He formed it to be inhabited/settled,” by their fulfilling the Seven Mitzvos of the Descendants of Noach (together with all the offshoots of these general commandments).

According to all opinions we have already met the prerequisite for all matters of judgement and severity – “enough and more than enough.”

Of course, it is appropriate to emphasize that the Gentile “should do them because G-d commanded them in the Torah and he made them known to us through Moshe Rabbeinu, etc..” That is to say that this conduct – “He formed it to be inhabited/settled” – expresses the mastery of G-d in the world – “There is a master to this capital city” – in accordance with and exemplifying the effect of the redemption of Yud-Tes Kislev “in the eyes of all the ministers and all the peoples in all the king’s countries.”

If with regard to all matters of the world, “(G-d) did not create a single thing in vain,” how much more does this apply to the commandments of G-d in His Torah. And regarding this matter itself, it applies not just to Kohanim and Leviim, the elite, but every single Jew. Certainly this directive was not commanded in vain, G-d forbid. On the contrary, it is clear that when “All of you, stand ready” to fulfill this commandment there will be help from On High to succeed in this action far more than estimated prior to taking on this manner of Divine service.

*(Hisvadiyos 5746 Vol. 2,
19 Kislev, pg. 42-43)*

Anash Car Service
נה הולצמן
Airports & Pick ups From Israel Call: 072-2605770 Local & Long dist.
1-718-756-5656

MECHITZAH DOESN'T DEGRADE THE DIGNITY OF JEWISH WOMEN

To think that there could be anything degrading in the Mechitzah is to betray complete ignorance not only of the significance of the Mechitzah but of the whole attitude and way of the Torah.

BS"D

By the Grace of G-d
10th of Nissan, 5721
Brooklyn, N.Y.

Greeting and Blessings:

This is in reply to your letter and questions:

(1) Regarding the Mechitzah in the synagogue.

You mention several explanations which have been suggested to you, according to which the necessity for a Mechitzah would be qualified and limited to certain conditions only.

Let me preface my answer with a general observation about a misconception in this matter. It is a mistake to think that the Mechitzah is degrading to the honor or dignity of the Jewish woman. The best proof of this is that although the love of parents for their children is not only a very natural one, but has even been hallowed by the Torah, as we pray to G-d to show us the same fatherly feeling ("As a father has mercy on his children"), yet there is a Din in the Shulchan Aruch (Orach Chaim 93:1) that it is forbidden to kiss one's children in

Shul, and moreover, even not during the time of prayer. Not to mention the Din of the Torah to esteem and honor every human being created in the "image" of G-d. To think that there could be anything degrading in the Mechitzah is to betray complete ignorance not only of the significance of the Mechitzah but of the whole attitude and way of the Torah.

One of the inner and essential reasons for the Mechitzah – since you insist on an explanation – is that the synagogue, and the time of prayer in general (even when recited at home), are not merely the place and time when a formal petition is offered to Him who is able to fulfill the petition; it is much more profound than that. It is the time and place when the person offering the prayer unites himself with Him to whom the prayer is offered, by means of the prayer. And as our Sages declare: Know before whom you stand: before the Supreme Kind of Kings, the Holy One, blessed be He. "Know" (da), as the term daas is explained in the Tanya, in the

sense of unity, as in "And Adam knew Eve". The union of two things can be complete only when there is not a third element involved, be it even a matter of holiness and the like.

From the above it follows that there certainly must be nothing to distract the attention and . . . attunement of the heart and mind towards the attainment of the highest degree of unity with G-d.

From the above it also follows that the separation of the sexes by a Mechitzah has nothing to do with any particular condition or state in the women, as has been suggested to you.

It further follows also that the purpose of the Mechitzah is not just to set up a visible boundary for which a Mechitzah of several inches might do, but it must be one that completely hides the view, otherwise a Mechitzah does not accomplish all its purposes.

I have indicated above, though quite briefly, some of the basic facts about a Mechitzah and the essential explanation behind it in order to answer your questions and satisfy your curiosity. I must say, however, quite emphatically that the approach of testing and measuring the Torah and Mitzvoth by the yardstick of the limited and often fallacious human reason is totally wrong. The human intellect is a very unreliable gauge, and quite changeable from one extreme to the other. Even in the so-called exact sciences, the

Thus, the individual you call “apikores” is also animated by the “word” of G-d, which is surely eternal, for that individual is also a part of Creation and is animated and sustained in the same way.

unreliability of human reason and deduction has been amply demonstrated, and what was one day considered as an “absolute” truth is the next day abrogated with equal certainty and absoluteness. Hence to presume to make conditions in regard to the eternal and G-d given Torah and Mitzvoth is completely out of place.

Therefore, inasmuch as we have been instructed to have a Mechitzah in the house of prayer, it would violate even the common sense to present a petition to the Almighty in a manner which displeases Him, and to add insult to injury, to declare that “the reason I do not accept this regulation is because my human intelligence suggests to act otherwise than is the will of the En Sof, yet, please fulfill my request anyway”!

Much more should be said on this subject, but it is difficult to do so in a letter.

(2) You ask, How can one accept the Mishnah “All Israel have a portion in the world to come” and how, by the wildest stretch of the imagination, can one believe that the worst “apikores” will have a share in the world to come?

The answer to your question may be found in various sources and is especially illuminated in the sources of Chasidus at length.

The belief of our Jewish people in true Monotheism is, of course,

the very basis of our faith and way of life. This means not only that there is only One G-d and none other beside Him, but “nothing else beside Him” (ein od milvado). The whole Creation and all the worlds have no reality of their own, for there is only one Reality – G-d, inasmuch as a spark of G-dliness animates and keeps everything in existence, as it is written, “By the word of G-d the heavens were created” etc. This “word” of G-d is the essence and reality of everything.

Thus, the individual you call “apikores” is also animated by the “word” of G-d, which is surely eternal, for that individual is also a part of Creation and is animated and sustained in the same way. Except that it was the will of the Creator that this individual (as all Jews) created by the word of G-d, should have complete freedom to choose good or bad, life or death, as it is written, “Behold, I place before you this day life and good, and death and evil”. The individual who misuses this gift of freedom and chooses evil, loses and forfeits that part of his G-d given energy which went into the commission of the sin or omission of the Mitzvah, which, had he chosen otherwise, would have been imbued with an external quality. However, the very essence of his reality, that is, that which has been created and came into being by the word of G-d, cannot be destroyed, so long as it retains

its essential character. It can only be soiled and stained by sin, G-d forbid.

But inasmuch as every individual Jew is a “whole world”, as our Sages said, and moreover, the whole universe was created for his sake, and as the Sages commented on the word “Breishis” – for the sake of Yisroel called “Reishis”, the Jew who sinned must undergo various transformations and stages of purgatory to be cleansed of those impurities which had attached themselves to his soul, which is his essence, and which has a portion in the world to come because of its eternal quality.

This is also what our Sages meant when they succinctly said – as they often compress a far-reaching idea into a few concise words – by way of explanation immediately following the statement in the said Mishnah of Kol Yisroel: “For it is written ‘And thy people are all righteous . . . a branch of My planting, the work of My hand to be glorified’ “. Because every Jew contains in him something which is like a branch of the Divine Tree and the work of G-d’s own hands, it is eternal, and that is why “Every Jew has a portion in the world to come”.

I trust that in harmony with your search for knowledge which you display in your letter, you have regular daily periods of study of the Torah and the Torah view, and that it is the kind of study which leads to action and practice in the daily life, as our Sages emphasized that the essential thing is the deed.

The enclosed message will surely be of interest to you.

Wishing you and your fellow students a kosher, happy and inspiring Pesach.

With blessing,

THE FIRST YEAR OF SHLICHUS

Translated by Michael Leib Dobry

The first year of shlichus is by far one of the most exciting. A year of building and growing strength, a year of disappointment and difficulties alongside hopes and dreams, a year of unexpected problems and small successes. Exactly one year ago, Rabbi Sholom Ber Crombie and his wife opened “Shmaya”, a Chabad activities center in the heart of Yerushalayim’s Nachlaot neighborhood, which works to provide a warm home for young people looking to get a taste of Yiddishkeit, chassidus, and even a cup of coffee... Rabbi Crombie sums up his first year of activities from a unique vantage point.

DREAMS...

A little more than a year ago, it was just a dream: To establish a Chabad House in Eretz Yisroel in

the style of those in India and the Far East. That type of free and easy atmosphere is quite at odds with the style of your average



Chabad House in Israel.

The idea was devised while I was on shlichus in India, where I saw tens of thousands of backpackers – students or young people after military service – for whom Judaism and chassidus were foreign elements back in Eretz Yisroel. On the inside, however, they are searching for something to quench their spiritual thirst, wandering after an unknown voice calling to them from the depths of their soul. They fly off on spiritual journeys to India and South America, far removed from all the divisions and polarization, where they feel a sense of release as they succeed in reconnecting to the aspect of love that naturally exists within them: the love of the soul for its Creator.

Divine Providence paved the way for me to find this potential in Yerushalayim, the holy city that joins together all contradictions. On the one hand, there’s the ultra-Orthodox Yerushalayim – Geula, Mea Sh’arim, the Western Wall, the holiness. On the other hand, there’s the center of secular culture – Hebrew University, the Bezalel Academy of Arts and Design, the Israel Museum, and



the Ben-Yehuda pedestrian mall.

Thus, it was in Yerushalayim, of all places, where opposites attract, that my wife and I decided to establish this future Chabad House.

Where? How? We found the answers to our questions in the Nachlaot neighborhood, located in the city's center. In the past, the neighborhood was comprised of numerous immigrants from the East and North African countries who established their place of residence in the new part of the city. It started in Nachlat Shiva, located just outside the Old City. Those that followed also received the name *nachalot*, hence the neighborhood was called Nachlaot.

One of the neighborhood's more obvious features is the Machane Yehuda market, a classic Yerushalmi marketplace whose unique sights and smells remain as a nostalgic reminder of life that once was. Another focal point in the neighborhood is the Bezalel Academy of Arts and Design, a gathering place for those who want to be among the future generation of artists in Eretz Yisroel, and which has evolved over the years into a prominent symbol of the

bohemian side to Israeli society.

Among the antiquated homes and aging populace of the founding generation, which are gradually disappearing from the landscape, hundreds of young people and students have found tranquility. They live in old studio apartments, where families of twelve (or more) once crowded, and enjoy the pleasant and nostalgic lifestyle of Yerushalayim. With the passage of time, the neighborhood has become a site where young people look for greater awareness, and are drawn to New Age and various alternative circles within the spiritual world.

We decided to establish our Chabad House there for this confused population in search of a better way.

“THIS SITE IS UNDER CONSTRUCTION!”

Before we made the decision to go out on shlichus, we submitted a written request to the Rebbe, Melech HaMoshiach. We placed the letter in one of the volumes of *Igros Kodesh*, and the answer we received left no room for doubts. The Rebbe spoke about the way in

which people choose the neighborhood where they want to live, checking whether it has a positive environment. The sign that the Rebbe gave was to check whether the neighborhood was a drawing place for young people... For us, the answer was clear.

The initial task before us was to find an appropriate location that would meet the needs of a Chabad House. Divine Providence brought us, on the first day of our search, to a Chabad real estate agent who lived in the Nachlaot neighborhood. She arranged a meeting for us with a building contractor who was in the midst of renovating a ground-floor apartment. When we saw the place, we immediately noticed that it had all the potential components for an excellent activities venue. While the house was still in the middle of renovations, it already showed that it had a “character” that would draw in the crowd: a warm and pleasant house with old Jerusalem stone peeking through the layers of concrete covering the walls.

After discussing the matter with the property owner, a rental contract was signed for the new

People in a neighborhood such as Nachlaot are looking for more “interesting” centers. In their estimation, a “Chabad House” is nothing more than a place for putting on t’fillin, checking mezuzos or arranging a yahrtzait commemorations for a deceased grandfather...

Chabad House. To our good fortune, we discovered that the owner was a traditional Jew who remained close to his Jewish roots. It was with some anxiety that we told him that the place would soon be used for outreach activities, concerned about his response to the fact that dozens of strange people would visit the place each night. He responded with much happiness and enthusiasm. He was particularly excited at the prospect of this building, once occupied by his stringently observant grandparents, turning into a bastion of Torah and t’filla. He was simply overjoyed.

Now we had to complete the work and modify the location for the needs of a Chabad House. First, there was the need to tear down the wall that divided the apartment in two. The Jerusalem stone walls, built more than a century ago, underwent renewal and design. An old-style chandelier was hung from the ceiling. Library shelves were attached to the walls. The place took on a form that gave it a look comparable to a coffee house – with small cafe tables and two chairs alongside each one, couches and lounge furniture, accompanied by numerous s’farim and a picture of the Rebbe.

The first stage ended with the facility’s establishment: acquiring

donations for the institution’s opening, renovations, furniture, s’farim, kitchen equipment, and other accessories. Now began the real avoda: turning the location into a place of activities, organizing an array of Torah classes, arranging publicity and establishing our reputation as a neighborhood study center – but above all, we must get people to love the place so that they would simply want to come.

The Nachlaot neighborhood is not India. Here, people have no lack of places to go for the evening. But while learning, yoga, and meditation centers are quite plentiful in Yerushalayim, there still is not much in the way of outreach centers for the study of chassidus. We took on the mission of becoming familiar with our surroundings, understanding the people around us, as well as what speaks to them.

One of the more difficult decisions we confronted was in connection with the choice of a name for the center. On the one hand, we were the Rebbe’s shluchim, proudly bearing the flag of Lubavitch, but on the other hand, people in a neighborhood such as Nachlaot are looking for more “interesting” centers. In their estimation, a “Chabad House” is nothing more than a place for

checking t’fillin and mezuzos or arranging yahrtzait commemorations for a deceased grandfather...

After much thought and discussion with several mashpiim, it was decided to consult a professional branding expert. It was he who proposed the name “Shmaya”, for the purpose of marketing the activities as a mystical-spiritual center with a strong emphasis on the Jewish dimension – in a manner that will not put people off.

The next objective was choosing a theme to serve as the basis for operations. A standard Chabad House usually doesn’t have such a problem. It is quite focused with a clear approach for the nature of its activities. In our case, the institution clearly could not function according to the more standard mode of operations; we needed a framework that would enable people to feel, above all, that the place was a home for them. The question was: What would bring a person specifically to this location, to sit on a couch and read a book on chassidic philosophy? What could draw people there besides the official Torah classes?

It was decided to operate the facility along the model of a library and coffee house, with a set price for a cup of coffee and pastry. This way, no one would feel uncomfortable about coming in and sitting down, otherwise, they would simply head to the nearest coffee shop, where they wouldn’t need to worry that maybe someone was doing them a favor when they had a cup of coffee without paying...

**GREAT JOY!
ON THE THRESHOLD
OF A NEW BEGINNING**

Just before the opening, we put

up a large picture of the Rebbe at the front entrance to make it quite clear who is the *baal ha'bayis* and what is the purpose of this facility. A student passing by the location told us that he didn't know whether or not this was a Chabad House. He saw the large picture of the Rebbe, but the sign said "Shmaya", not "Chabad House". He eventually called the Rebbe's shliach in his hometown, who told him that if there's a picture of the Rebbe that size at the entrance, then it must be a Chabad House.

By Divine Providence, during the week that we opened Shmaya, a Chabad woman from Nachlaot, who had just returned from spending Tishrei with the Rebbe, decided to start a local Tanya class. Little did she know that this shiur was destined to be the first one held in Shmaya.

That very same week, a young woman from the Machon Alte Institute of Tzfas, who had returned from a tour in India, decided that she too wanted to start a Tanya class in Nachlaot for her friends with whom she had traveled together in India... It was if G-d had directed for them to be brought together, for the purpose of opening our Shmaya facility with a regular Torah class, established with literal Divine Providence.

At this point, two of "the righteous women of the generation" entered the picture. Mrs. Tzofit Grossman and Mrs. Rut Davidowitz offered their services, and they have been invaluable partners in the activities here ever since. It is mainly to their credit that a regular Tanya class for women is held every Sunday, which has already given hundreds the privilege of being exposed to the light of chassidic teachings.

On Yud-Tes Kislev, 5770, we celebrated the official opening with a farbrengen together with Chabad



In-depth discussions well into the night

chassidim and shluchim from all over Yerushalayim. We affixed the mezuzos, everyone wished us success – and our mission had begun.

THE FIRST SMALL STEPS

We encountered our first difficulties when the activities entered a regular routine, or more specifically, when we tried to bring them into a regular routine. While everyone hears about the challenges shluchim face with being far from a community, with educating their children, or with the economic situation, but not as much is said about difficulties with

the activities themselves.

Fortunately, we are not the first to experience such occurrences, and we knew that successful activities, well-attended shiurim and the making of baalei t'shuva don't happen overnight. There's the well-known story of the shliach who organized a Chabad evening, and only one person showed up. He complained about this to Rabbi Chadakov, who replied that sometimes you prepare a whole evening event with hundreds of participants, only for one attending Jew whose soul is kindled. So what do you care that only this Jew comes?...

Shlichus often includes many small steps, and sometimes we must remember and remind ourselves that the Rebbe considers every Jew as gold and every Jew as an entire world.

A similar story happened to us a few weeks ago, when we organized a Torah class with Rabbi Zalman Notik. We publicized the shiur to our regular participants, but only four people actually came. A few days later, one of them told me that during the class, he asked Rabbi Notik how he can reach a level of true simcha. Rabbi Notik replied that to attain this, he must go out of his boundaries. "Where are you tomorrow morning?" Rabbi Notik asked him, and the man replied that he will be traveling by train. "Excellent," he said. "If you do T'fillin Campaign activities on the train, that's called 'going out of your boundaries', and it will thereby be possible for you to attain true joy."

At first, he deemed the suggestion to be totally illogical. He's completely unaffiliated with the ways of Chabad, so how could he possibly go up to people and suggest that they put on t'fillin? Yet, he was eventually convinced, and it worked...

Sometimes we see that the whole shiur or event was directed towards one participant, but sometimes we don't even see that one individual who makes it all worth it.

We are accustomed to showing the great successes achieved by those on shlichus, when hundreds and thousands of people attend one event or another. However, shlichus often includes many small steps, and sometimes we must remember and remind ourselves

that the Rebbe considers every Jew as gold and every Jew as an entire world. Alongside the packed Torah classes and the numerous participants coming closer to the light of chassidus, this other type of activity is equally a part of the shlichus.

As with any other institution, we also experience "labor pains" on a daily basis, and during the first year, there's no lack of that...

AN EMPHASIS ON A JEWISH EXPERIENCE

The special characteristic of Shmaya also brings forth unique activities that you don't always find in other Chabad Houses, e.g., Jewish music evenings taking place every Thursday. They are held with numerous young participants who live in Nachlaot and play various musical instruments. We also conduct Jewish meditation evenings, accompanied by arousing Chabad niggunim that manage to reach many bewildered and lost souls. In the merit of these niggunim and the special meditation technique, many of them attained a high level of spiritual experience and felt for the first time what it meant to be truly connected to one's soul.

Another example of activities at Shmaya is the selection of workshops in Jewish coaching and the study of Tanya and chassidus, alongside the classes in meditation and the inner teachings of Torah that draw sizable crowds. During these workshops, the participants

discover that the current trend of touching their soul and recognizing their inner world already existed hundreds of years ago among the great scholars of kabbala and chassidus, who spoke about the most profound levels of the Jewish soul.

Our motto is "Jewish experience with a spirit of youth". In these times, many young people are searching for answers to life's questions in various strange places. They roam around Tibetan monasteries, totally unaware that the clearest possible answers to the confusion in the world are found so close to home.

To our great regret, despite the great spiritual treasure hidden in chassidic texts, people who deal with matters of spirituality tend to retreat when exposed to anything related to Judaism. When we talk with them about Torah, faith in the Creator of the World, and the way of life according to the Law given to us on Mt. Sinai, they recoil. Many of them simply aren't ready to examine what the holy Torah has to offer them. For such people, there is a major lack of spiritual centers and books that present the inner teachings of Torah to the masses in a language and packaging they can connect to without feeling threatened.

At Shmaya, we place an emphasis upon the Jewish experience and present the content in a young and contemporary spirit, using modern and attractive tools. Accordingly, we invest in publicity with a mystical style, reaching out to the community in its own language.

I recently saw a letter from the Rebbe to a young woman who had written about mystical cults that were operating in the area where she lived. In her letter to the Rebbe, she had made two suggestions: a) bring the Jewish experience to the general public; b)

write about the distortions caused by these cults. The Rebbe replied to her that the first suggestion seems appropriate, since the best thing is to help Jews feel the beauty and great value in Judaism and the fulfillment of the way of life that G-d bestowed upon us. In connection with the second suggestion, the Rebbe wrote that it seems to him that this would be an investment of wasted energy in the wrong place.

GREETING MOSHIACH

Beneath the Rebbe's picture at Shmaya, there is a small but prominent sign bearing the words, "The only remaining avoda is greeting Moshiach Tzidkeinu". It appears there not only to bring the announcement of the Redemption to all those visit the premises, but also to remind us of the main task of our shlichus, as stated by the Rebbe at the 5752 International Shluchim Conference.

We employ the attractive tools at Shmaya to instill the announcement of the Redemption and the Redeemer, and to explain to people about the need to accept the sovereignty of Melech HaMoshiach. Our guiding principle in the proclamation of the Redemption is the Rebbe's directive that greeting Moshiach be done in an inner and contemplative manner.

One of the ways in which I respond to those who ask about faith in the Rebbe today is with a fifteen-minute video on the activities of the shluchim in India. Before getting into answers and extensive explanations, I put the film in a video player and let them see for themselves. After watching the tremendously impressive activities, people concede that the Rebbe continues to lead us.

This is the first stage. After the person already understands that



After a build-up like that he realizes how Moshiach is not just some guy who will come and make everything good.

we're talking about something truly celestial, as he saw in the activities of the shluchim, and he realizes that the Rebbe is not just another charismatic rabbi, we then move on to the next stage and give a deeper explanation of the whole subject of the revelation of Melech HaMoshiach.

While there are those for whom seeing the film of the Rebbe and the shluchim is sufficient to convey the message, there are naturally also more "rational" people, all of whom require their own form of explanation. Visitors at Shmaya also include many from the religious Zionist sector, and they want to hear explanations of a Torah nature.

I start my explanation of the faith in the Rebbe as Melech HaMoshiach with the Creation of the world, because a person first has to understand what Moshiach is before he can understand why

the Rebbe is Moshiach. We describe to him the whole purpose of the world's Creation, for G-d to have "a dwelling place in the lower worlds", and how this theme reverberates throughout world history. Thus are included G-d's revelation to the Patriarchs, Mattan Torah, the First and Second Beis HaMikdash and their destruction, the objective of the Exile, and the ultimate Redemption. After a build-up like that he realizes how Moshiach is not just some guy who will come and make everything good.

The real problem among many is the inability to consider the idea of a prophet in this generation, a leader of the stature of Moshe Rabbeinu and the Patriarchs. A normal young person today – even someone who learned in yeshiva – can't grasp the possibility of prophecy in this day and age, nor the concept that Moshiach can be

When you work in a manner of “l’chat’chilla aribber”, the Rebbe will lead you in kind.

a tzaddik who has lived in our times and with whom everyone is familiar. Nor can they wrap their minds around the eternal life of Moshiach. Yet, we see that after they are exposed to the Torah sources on the life of tzaddikim, and stories such as the one about Rabbi Yehuda HaNasi, who after everyone witnessed his burial, came and made Kiddush in his home in his physical body, they begin to understand that this is not just some “craziness” of a few Lubavitchers, rather there are some very lofty foundations here upon which this faith is based.

When a person discovers that this is authentic Judaism, and that in all the relevant Torah sources – Rambam, Midrashim, Aggados, and its hidden teachings – Melech HaMoshiach is perceived in exactly the same way, including the concept of a process of concealment before the Redemption, then even if he doesn’t yet accept the Rebbe’s sovereignty as Melech HaMoshiach, he relates to the whole subject in an entirely different fashion and surely without any disrespect.

Another answer that I present to people is that the entire process of Moshiach’s coming is a miraculous and unnatural concept. “If no one has a problem with the idea that people rising from their graves, that the dead from thousands of years ago will come back to life, and the Beis HaMikdash come down from Heaven and the elimination from Israel of those mosques, then they won’t have a problem understanding that Melech

HaMoshiach is *chai v’kayam* despite the fact that we don’t see him?”

MIRACLES ALONG THE WAY

In the year that has passed since Shmaya opened, almost every time when I meet friends and acquaintances and tell them about our activities, I come across the same question: “How do you survive financially?” Everyone knows that even without a Chabad House and without outreach activities, it’s not easy to make it through the month. But when you also have all the activities on your head, the situation truly requires some creative problem-solving. I always give the same answer, because really, it’s the only one there is: “Personally, I don’t understand it myself. The only thing I do know is that we’re talking about the extraordinary powers of the Rebbe, the *m’shaleiach*, as there doesn’t seem to be any logical explanation for this phenomenon. Sometimes, I try to check where the money is coming from, but I just don’t understand...”

Dealing with the financial situation produces daily episodes of *hashgacha pratis*, when you clearly see how the Rebbe guides us every step of the way, even when the situation in the bank seems totally lost.

Once when I went to offer congratulations at a bris mila, the happy father decided to give me a check for an amount sufficient to cover the expenses of an upcoming event. On another occasion, we

inexplicably received a grant on the birth of a baby girl, which saved us again from a serious problem with our standing bank order.

The conclusion that comes from life on shlichus: There are no laws of nature! The Rebbe runs things in a totally supernatural fashion. The second conclusion: When you work in a manner of “l’chat’chilla aribber”, the Rebbe will lead you in kind.

Before this past Tishrei, we wrote to the Rebbe about our desire to come to 770 for Simchas Torah, while my brother Mendy, the shliach in Sri Lanka, wanted us to come and help him in his activities. The answer we received was a letter written to a young man who had asked the Rebbe about traveling to Beis Chayeinu, and the Rebbe told him that it would be better for him to be on shlichus, and that he should come some other time!

We decided to do the shlichus, but when we went to order the tickets, our credit card company would not authorize the transaction. Distressed but determined, I turned to a friend and asked him to buy the tickets on his credit card, and I would pay him when I returned from the shlichus. How would I get the money? I hadn’t a clue.

Two weeks after our return to Eretz Yisroel, I received a telephone call from my friend. “Regarding the debt on the airline tickets,” he told me, as I listened silently with no idea as to where I could get the money now to pay for them, “I’ve decided to consider it a contribution to Shmaya...”

One story among many that has turned into a part of our lives.

SUCCESSSES, AND A FEW DISAPPOINTMENTS...

While life on shlichus certainly has its fair share of

disappointments, there have still been many occasions when we have been privileged to see the fruits of our labors on shlichus and benefit from the seeds that have sprouted.

For example, there was a young man from Yerushalayim who was invited by a Lubavitcher friend to Shmaya's inaugural farbrengen. We met there, and I invited him to come to our Torah classes. At the time, he was still in the early stages of his interest in Yiddishkai. He had examined several paths and found it difficult to connect with Chabad. In the shiurim at Shmaya, he found the light of the teachings of chassidus, the Rebbe, and the special Chabad approach. His growing knowledge about Chabad and the Rebbe had a great influence upon him, and he decided to enter a Chabad yeshiva. But he didn't enter alone. He was joined by another friend whom he had encouraged to come to the Torah classes at Shmaya. Today, they are T'mimim in every respect.

On another occasion, three young women came to the Tanya class. They told us that a year earlier, they had spent a Shabbos



Original approach to publicity for classes in chassidus

in Tzfas' Machon Alte Institute, where they had first discovered the Tanya. However, since that Shabbos, they had been unable to find an appropriate place to continue their study of Tanya. On the previous Friday, one of them had visited the Machane Yehuda market, where one of the Chabad girls distributing Shabbos candles also gave her a Shmaya brochure with information on the Torah study schedule. When she saw that there was a Tanya shiur for women there, she was very excited. Since then, she and her friends have

become part of the Shmaya family and have come closer to the light of chassidus.

We meet many young people at Shmaya activities in search of meaning and substance to their lives. Some of them know that they're seeking an answer for their soul, while others still need a little explanation. Many are returning from trips to the Far East and South America, and their

encounters with Chabad in these locations prompt them to seek out a Chabad House in Yerushalayim. We try to provide answers for all of them.

As we sum up the first year of shlichus, we hope to expand the circle of activities, despite or perhaps due to all the material and spiritual difficulties. Now, we are about to enter the month of Kislev, and we have decided to commence the "month of chassidus" with special programs and guest lecturers, and with G-d's help, we will be privileged to give much nachas to the Rebbe with these activities, as we kindle the flames until they become the great torch of the light of the Redemption.

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)



MY LINEAGE IS GREATER!

Prepared by Y. Ben Baruch

For Yud-Tes Kislev, Chag HaChagim, we present a compilation of stories about the Alter Rebbe and about the Tanya which we begin learning anew on this day. From the notes of R' Avrohom Weingarten a"h, l'ilui nishmas his son Matisyahu Aryeh Leib H'yd

PROSTRATION OVER EVERY WORD

R' Shmuel Levitin related that he heard from R' Shmuel Gronem about the tremendous precision in the Tanya, that over each thing (every word) the Alter Rebbe would prostrate himself in prayer.

WITHOUT EXPLANATIONS

R' Shmuel Levitin related:

When the Chassid R' Chanoch Hendel would say a shiur in Tanya (in yeshivas Tomchei T'mimim), he would only translate the words and did not explain anything.

For example, in chapter nine the Alter Rebbe says: "All lusts and arrogance and anger and the like are in the heart." R' Chanoch Hendel would say: "lusts" – chesed; "arrogance" – tiferes; "anger" – g'vura.

IN KUNTRES ACHARON THERE IS NO EXTRA WORD!

R' Shmaryahu, the brother of R' Shmuel Levitin was a big scholar and even the Misnagdim acknowledged his greatness. R' Shmuel Yaffe (a brother-in-law of R' Chaim of Brisk who lived in Eretz Yisroel) would send R' Shmaryahu money because he had great esteem for him and for his way of learning.

When R' Shmaryahu learned Hilchos Nidda in the Alter Rebbe's Shulchan Aruch, he learned it with the Kuntres Acharon which is known to be difficult even on the most basic level.

When he had yechidus with the Rebbe Rashab, the Rebbe spoke to him about the Alter Rebbe's Kuntres Acharon and said: Just as in Tanya there is no extra letter, so too in Kuntres Acharon there is no extra word.

WHAT IS A REBBE? INFINITY WITHIN FINITUDE

Ramash (later to be the Rebbe MH"m) and R' Shmuel Levitin were once sitting at the Rebbe Rayatz's table and Ramash asked R' Levitin whether he heard in Lubavitch anything about Tanya because he planned on printing a compilation of explanations on Tanya.

R' Levitin said:

The father of the rabbinic family Klatzkin of Lublin learned together with his friend (his brother) in yeshivas Chasam Sofer in Pressburg. One day, the two of them ran away from the yeshiva in Pressburg and went to Lubavitch, to the Tzemach Tzedek. They wanted to hear a maamer from the Rebbe but the Tzemach Tzedek wasn't saying maamarim at that time.

One day there was a simcha in Lubavitch and the Tzemach Tzedek said a maamer, but these brothers weren't informed about it and they missed the maamer. They were very upset about this and they expressed their disappointment to the Tzemach Tzedek.

The Rebbe said to them that they should learn Tanya with R' Hillel of Paritch. They protested: "R' Hillel is a 'kli sheini and a kli sheini does not cook' (lit. a primary vessel for food/liquid in a secondary vessel is not hot enough to cook anything, i.e. they wanted to hear directly from the Rebbe)." The Rebbe responded: "R' Hillel is a 'kli sheini sh'ha'yad soledes bo' (lit. a secondary vessel which contains scalding food/liquid, i.e. can transfer "heat")!"

They sat down to learn Tanya with R' Hillel and when they learned the first chapter about tzaddikim, beinonim, and resha'im, he explained to them what a Rebbe

is and said: "A beinoni is finitude. A tzaddik is infinity. What is a Rebbe? A Rebbe is infinity within finitude!"

When R' Levitin related this, the Rebbe Rayatz shrugged.

THE DIFFERENCE BETWEEN THE APPROBATIONS TO TANYA

R' Levitin said there is a difference between the approbation to Tanya of R' Yehuda Leib HaKohen and the approbation of R' Zushe of Anipoli.

R' Yehuda Leib HaKohen wrote about the Alter Rebbe: "when he sat at the seat of wisdom with our lord, master and teacher, the world gaon" – referring to the Maggid of Mezritch. Then he goes on to say, "and he drew water from the well of living waters" which refers to R' Avrohom the Malach. Then, "Now Israel will rejoice" – a reference to the Baal Shem Tov. In other words, R' Yehuda Leib HaKohen (mainly) describes the greatness of the Alter Rebbe's teachers. But R' Zushe of Anipoli writes about the Alter Rebbe himself.

OMISSION IN TANYA

In his introduction to Tanya the Alter Rebbe writes, "These pamphlets entitled *Likkutei Amarim* have been compiled from books and scribes, heavenly saints, who are well known to us. **Some of these teachings, the wise (for whom "a hint is sufficient") will find alluded to in the sacred letters of our teachers in the Holy Land. Some of them I heard from their saintly mouths when they were here with us.**"

R' Levitin said that "our teachers in the Holy Land" is a reference to R' Menachem Mendel of Vitebsk and R' Avrohom of Kalisk. That is what was printed in the first edition of Tanya, but in



subsequent editions (from the year 1801 and on) this part was omitted because of the dispute between R' Avrohom of Kalisk and the Alter Rebbe.

In 1900, when yeshivas Tomchei T'mimim printed the new and corrected edition of Tanya, they included this omission in the introduction.

When the Admur R' Shlomo Zalman of Kopust saw this he was extremely upset.

THE BOOK OF TZADDIKIM

R' Levitin related: the Alter Rebbe also began writing a "Book of Tzaddikim" and then burned it.

I heard from the Rebbe Rayatz: if the Alter Rebbe had not gone to the Maggid of Mezritch, he would have written the "Book of Tzaddikim," but in order to write the "Book of Beinonim" he had to travel to the Maggid.

GREAT IS THE POWER OF T'SHUVA

There was a *yishuvnik* (villager

in a farming community) who owned a tavern and had two non-Jewish children with a gentile woman. He was brought (or he came on his own) to the Alter Rebbe and when he entered the room, the Alter Rebbe placed his head on his two holy hands in great *d'veikus* (spiritual "cleaving" on high), as was his way. When he lifted his head he said the words of the Gemara (in tractate Avoda Zara daf 17a), "They said about R' Elozor ben Durdaya that he did not neglect a single prostitute in the world etc. One time, he heard about a certain prostitute on an island somewhere etc. She said: Elozor ben Durdaya's repentance will not be accepted. He went and sat between two mountains and hills and said: 'Mountains and hills, ask for mercy for me, heavens and earth, ask for mercy for me, sun, moon, stars and constellations, ask for mercy for me,' etc. [until finally] he said, 'it only depends on me' and he placed his head between his knees and sobbed until his soul left him. A heavenly voice called out: 'Rabbi

Elozor ben Durdaya is destined to life in the World to Come.”

Hearing this, the man left the Alter Rebbe and went to the forest and sat on the ground with his head between his knees like R' Elozor ben Durdaya and cried and cried.

His family thought he had gone to visit his gentile girlfriend as usual. Some hours later, one of the gentile children of that woman went to the yishuvnik's tavern to buy some mashke. The yishuvnik's family thought the mashke was for him, but the gentile child told them that one of the children of this non-Jewish woman (that she had had with the yishuvnik) had suddenly died and so he was taking mashke for that (as was the gentile custom). A while later another gentile child came to buy mashke and he said that her second child (that she had with the yishuvnik) had suddenly died.

They understood that the yishuvnik wasn't with the gentile girlfriend and they began to search for him. They finally found him in the forest sitting with his head between his knees, faint, on the verge of death. When they aroused him they told him that his two gentile children had died, and he returned home and was a righteous man. They realized that it was because of the power of his t'shuva that the two non-Jewish children had died. (Another version is that he cried until he died).

When R' Levitin finished telling this story he concluded: This story is brought in brief in the writings of the Mittlerer Rebbe in *Shaarei T'shuva*. From here we see the great power of t'shuva, that even this sin about which Chazal say on the verse – what is so corrupted that it cannot be rectified? Someone who is intimate with someone forbidden to him and a mamzer is born (as the Alter Rebbe explains in chapter 7 of

Tanya, “For then, even if he repents mightily he cannot elevate the chayus to holiness since it already came down to this world and is in a flesh and blood body”) and yet, through t'shuva from the depths of one's heart, even this sin can be rectified as related in this story.

“CHASSIDIM” AND “BAALEI T'SHUVA”

The Alter Rebbe wanted Chassidim to be called “baalei t'shuva” because it is through t'shuva that one reaches deeper in Atzmuso Yisborach. This is the great innovation of the Baal Shem Tov. He revealed to the Jewish people the closeness to G-d, and that is what the title “baal t'shuva” is about, returning and getting closer to Atzmus.

Therefore, the Alter Rebbe wanted to call Chassidim “baalei t'shuva,” but he couldn't call them that since that would be an opening to call those who are not Chassidim “sinners,” G-d forbid.

“TORAH IS NOT IN THE HEAVENS!”

A rav once paskened a certain halachic question in the laws of forbidden and permitted foods according to the view of one of the commentators in Shulchan Aruch Yoreh Deia (in another version, according to the Mirkeves HaMishna), who was not held of in Chassidic circles.

When this question came to the Ohr HaChayim HaKadosh, he decided the halacha differently and he said about himself that he was paskening this way because this was the ruling up Above, and since up Above this was the law, down below this is also the law.

When this question came to the Alter Rebbe he commented on what the Ohr HaChayim said:

“Torah is not in the heavens” and it says in the Gemara that “we don't pay attention to a heavenly voice,” because the Torah was given down below within human intellect and we need to toil in it with our own intellect.

Consequently, the law will be decided down below according to the way it is up Above, but we are not to look up Above to see what the law is!

WHO IS GREATER?

When the Rebbe Rayatz was in Petersburg he told the following at a 10 Kislev and 19 Kislev farbrengen:

The world says that once (during the shidduch of the Tzemach Tzedek with the daughter of the Mittlerer Rebbe) the Alter Rebbe and his son the Mittlerer Rebbe sparred in jest over who is greater than whom. The Mittlerer Rebbe said to his father: “I have a greater lineage than you because you did not have as great a father as I do!” The Alter Rebbe replied: “My lineage is greater because you don't have as great a son as I have!”

The Rebbe Rayatz explained that it's not as it seems. This was not simple lighthearted banter between father and son; their words held much deeper significance. For it is known that the avoda of the Mittlerer Rebbe was the aspect of *mochin* (intellect), while the avoda of the Alter Rebbe was the aspect of *middos* and *hispaalus* (emotions). This is what they were discussing, which avoda is loftier. The Mittlerer Rebbe emphasized the quality of “father” – as *mochin* are called the father, because he held that *mochin* are greater, while the Alter Rebbe emphasized the quality of “son” – since the *middos* (*z'a*) are called “ben” – because he held that *middos* are greater.

PLAYING THE ODDS

By Aryeh Gotfryd, PhD



Not long ago, CNN ran a story about Israel's National Lottery. This was not some seedy affair about rigged lotteries looking random, rather it was the opposite – a random lottery that looked rigged.

What happened was that the very same set of six double-digit numbers came up for the top prize twice in the same month. This made news because it was so improbable. When dealing with rarities like one-in-a-thousand or even one-in-a-million, most people won't balk, but statisticians pegged

the likelihood of something like this happening by chance at four trillion to one. No wonder officials looked into the matter. But after finding no irregularities whatsoever, they duly paid out million-dollar prizes to each of three winners.

This got me thinking... How many times in a row does such a massively unlikely event have to happen, in order to convince any normal person that it would be impossible by chance, that some "mystery factor" is biasing the outcome? Would three times in a

row clinch it? How about fifty?

The prestigious Journal of Theoretical Biology published a paper some time back[1] analyzing the minimum number of steps needed to evolve one species into another. Making all the most generous assumptions in favor of the Theory of Evolution, and using standard statistical methods, the probability was so low that speciation could not be expected to occur even once over billions of years.

Did anyone protest, raising a hue and a cry over allowing this piece of research? No. Was it criticized in any journal by even one of the tens of thousands of biologists, evolutionists, mathematicians, geneticists and so on that probably read it? No. This is very unusual – The normal course of events is that whenever someone publishes a controversial piece in a science journal, it stirs up debate, with dozens or even hundreds of other articles quoting it and commenting. Here there was none whatsoever. Why? Because the methods were impeccable and therefore there was nothing to criticize. One might say there was something to bash, at least for a devout Darwinist, but nothing to rationally criticize because the science was sterling.

Decades later, the author of that original paper, Lee Spetner, took another shot at the evolution issue in his book, "Not By Chance." There he uses updated knowledge of genetics and biostatistics to conclude that the chance of one species evolving into another, given as much time as one wishes is $1/10^{2738}$, which is a 1 followed by 2,738 zeros!

Feeding that statistical probability back into lottery language, you could picture the likelihood of that happening like this. Imagine that every one of the nearly seven billion people on this

planet bought a lottery ticket and someone, let's say Shmerel, won. Mazal Tov. Now let's imagine that they all say, "That was fun, let's do it again," and lo and behold Shmerel wins again. Hmm. Will they pay it out? Maybe.

Now let's do it again... and again... and again... and guess what, every time Shmerel wins. Forget about the odds of him winning. Forget about the odds of the lottery commission paying it out. What do you think are the odds that Shmerel and the lottery officials aren't all lined up and shot or at least convicted of fraud? Now those odds are really low.

But wait. Instead of just running this lottery four times, let's run it every day for a year. The probability of Shmerel winning every one of those 365 lotteries in a row is roughly equal to the scientifically vindicated calculation Spetner makes for the probability of one species making it through the minimum number of steps needed to evolve into a slightly different one. No one would call Shmerel's daily global jackpot unlikely. The practical word is impossible... or at least, a bonafide miracle, if it did occur.

It is in this context Ilya Prigogine, a two-time Nobel Chemistry laureate writes, "The statistical probability that organic structures and the most precisely harmonized reactions that typify living organisms would be generated by accident, is zero." And this is a man who made his mark in science by modeling self-organizing systems!

So if science sets the odds of life evolving by accident at zero, why is it that dumb-luck-Darwinists and atheists like Richard Dawkins sell millions of books while noble scientists like Spetner and Prigogine sell only a few thousand?

To be honest, I have no answer

So if science sets the odds of life evolving by accident at zero, why is it that dumb-luck-Darwinists and atheists like Richard Dawkins sell millions of books while noble scientists like Spetner and Prigogine sell only a few thousand?

for this question. Maybe people don't think critically enough. Maybe they don't read widely enough. Maybe they were indoctrinated at such a young age that evolutionary theory is absolutely unquestionable, no matter what the facts and stats disclose.

David Ben Gurion once said that anyone who does not believe in miracles is simply not being realistic. Have you ever looked up at the stars and wondered about the miracle of the night sky? Or watched a bug skating on a pond, or heard the birds singing at sunrise?

The Chacham Tzvi writes about the nature of miracles and the miracle of nature. He says that nature is just a constant stream of miracles. The fact that nature follows a set of laws is itself miraculous. Breathe in... a miracle. Open your eyes... another miracle. When we start to look at life this way, we are more receptive to signs of the divine when they occur.

In the fall of 1999, I was in the final pre-production stages of my book, *Living in the Age of Moshiach*. A generous benefactor, Sara Weinkranz, was willing to sponsor the first printing by donating stock in Ericsson to a charitable organization where I operate accounts. Everything was arranged over the phone in a 3-way call with the broker, and by the close of the day, my charity

owned the shares. The plan was that the shares would be sold the next morning. There was only one drawback. The shares were enough to print the book, but not the beautiful color photo section we had prepared for the middle of the book. We were \$2200 short. Oh well, we thought, maybe for the second edition.

That evening, after a Torah class at Beis Malkeinu, I was approached by my friend Ken Daniels who asked me to help him write a letter to the Lubavitcher Rebbe. Once written, he randomly placed it within some volume of *Igros Kodesh* (18:441) in the hope of getting a clear answer to whatever his dilemma was. I read him the Rebbe's answer, which satisfied him, but there was something more to it. A few lines of the letter seemed to be speaking directly to me:

"Regarding the shares, it is not now the time to sell at half price. Better to keep them until you can sell them at a profit."

A shiver went up my spine.

"Ken, do you have any stock shares you are planning to sell?"

"No."

"How about other investments?"

"No."

"Maybe assets? Are you planning to sell your house?"

"Aryeh, what are you getting at?"

[Continued on page 25]

LIKE SARA, LIKE STERNA

By Malka Schwartz

Chassidic insights into the life of Rebbetzin Sterna – the wife of the Alter Rebbe – providing a glimpse at how exalted she really was

Like Avraham Avinu and Sarah Imeinu, the Alter Rebbe and his wife, Rebbetzin Sterna, were one in their service of Hashem. The Alter Rebbe influenced his wife and, yes, Rebbetzin Sterna influenced her husband. We see this from the account below, brought in the HaYom Yom. To understand the extent of the importance of this account, let us first examine what the Previous Rebbe wrote about HaYom Yom, which was compiled and arranged by the Rebbe:

“... a book which is small in format... but packed with pearls and diamonds of choicest quality. It is, thank G-d, truly a Chassidic cultural work... a splendid palace of Chassidus, with 383 chambers from which meaningful speech streams forth daily, each communicating something of import...”¹

It is recorded in the HaYom Yom of the 23rd day of Shevat:

Once, as the Alter Rebbe stepped out of his room, he overheard his wife remarking to several women, “Mine says...”

The Rebbe said: “With one

mitzvah I am yours; with how many are we G-d’s!” With these words he fell onto a doorpost in *d’veikus*.” On “awakening” from the *d’veikus* he said: “Go out and see”— to step out of self and perceive the Divine, comes from (the following words in that verse) “daughters of Zion,” *malchut* arousing *z’a...*”²

The Alter Rebbe experienced *d’veikus* through Rebbetzin Sterna. It is this author’s opinion that if this story was recorded in HaYom Yom, this was not a onetime fleeting occurrence. Instead, Rebbetzin Sterna was, in her own way, a catalyst for at least some aspect of the Alter Rebbe’s G-dly experience.

On another occasion, the Rebbe discussed Rebbetzin Sterna in a context which also led to a discussion of perceiving G-dliness, in this case actual prophecy. The point made was regarding the superior level of prophecy which Sarah Imeinu possessed in relation to Avraham Avinu. It was Yud Tes Kislev, 5720,³ and the Rebbe was speaking about the fact that the

Alter Rebbe gave away his entire dowry in order to help others with *parnasa*.³

You see, already before his marriage at the age of 15, Rabbi Schneur Zalman began to take an active interest in the economic position of other Jews. He felt that the towns and cities were too overcrowded to offer enough opportunities for Jews to make a living, and that more Jews should settle the land and engage in agricultural pursuits.⁴ With his marriage to Rebbetzin Sterna he acquired a true partner and advocate, and together they established a special fund for this cause. Rebbetzin Sterna willingly and joyfully consented⁵ to donate her entire dowry to this fund.⁶

Regarding their giving away the dowry, the Rebbe pointed out that special praise goes to Rebbetzin Sterna. Because the dowry came from her⁷ family, she would naturally be more attached to it. When a woman is nonetheless able to detach herself from possessing her dowry and donate it to *tz’daka*, she can receive an even higher elevation than her husband. This is based on the principal of “the greater the challenge the greater the reward.”⁸

Similarly, this was the pathway through which Sarah Imeinu was able to attain a level of prophecy even higher than that of Avrohom. In order to receive prophecy, there must first be a disrobing from the physical. Sarah’s role as the Akeres HaBayis required that she be more involved in mundane matters, so she would naturally be more attached to the physical. It was therefore more difficult for her to divest herself of this. But when Sarah did accomplish this, she was rewarded with a level of prophecy that was higher than even Avrohom’s.⁹

Herein lies Sarah Imeinu’s secret: precisely because of – not

despite – her role as Akeris HaBayis, she was able to reach a level of prophecy even higher than that of Avraham Avinu.

malkalschwartz@gmail.com

Special thanks to Rabbi Michoel Seligson for reviewing this article.

NOTES:

1. Adapted from the introductory pages of HaYom Yom

2. HaYom Yom Shevat 23

3. As found in Ateres Malchus

4. Gallery of The Great, Kehos Publication, Nissan Mindel

5. Regarding giving away their dowry, the Rebbe also said on that Yud Tes Kislev, 5720: “The Torah’s ways are ways of sweetness” and “the Torah was given only to bring peace to the world.” Chassidus adds that this peace must be internal, so that there is no possibility left

for discord. Accordingly, Rabbi Schneur Zalman did not command his wife to agree to give the dowry, instead Rebbetzin Sterna agreed to give the dowry willingly and joyfully.

6. Sicha Yud Tes Kislev, 5720, as found in Ateres Malchus

7. Author’s adaptation of Sicha

8. Ibid

9. Ibid

[Continued from page 23]

“Well, This is the only day in my life that I have ever owned stocks. It’s also the only day of my life that I ever planned on selling stocks. They are scheduled to be sold first thing tomorrow morning and it looks like the Rebbe is telling me to wait. But it can’t be the Rebbe answering me because I never wrote the Rebbe, you did, and you had no clue about all this.”

“Look Aryeh, you’d better get used to it. That part of the letter had nothing to do with me. I was writing about my children’s education. Why deny the connection? Obviously the Rebbe was talking to you.”

Within minutes I was on the phone with the donor.

“Sara, we’ve got to stop the sale of the stocks.”

“But why?”

“Because the Rebbe said so. Could you get the broker on the phone right now?”

“Okay Aryeh, but what’s this all about?”

I told her the story and she got her broker on the phone, although it was already quite late. We narrowly managed to cancel the instruction to sell. Later that day, big news broke. Ericsson was signing a big deal with Sony that ultimately led to the formation of Sony Ericsson. The share price shot up and we held on until it stabilized. Waiting those few days earned us another \$2200, exactly the amount we needed to include the color photo section in the book.

Was it a miracle? Was it luck? For some people, the sea could split and it would still be natural. For others a raindrop on a blade of grass is a divine revelation.

On only one of my 16,000 days on earth till then had I owned stocks. Then it’s not every day that I write the Rebbe. It’s not every volume that gets picked on a day. It’s not every page that gets read in the book, and there is only one

place in all 30 or so volumes that talks about waiting to sell stocks for a profit. It’s not every day that I’m short on a project and it’s not every project that’s short \$2200. It’s not every stock that goes up in a day and it’s not every announcement that drives prices up so high. And to top it all off it was a new book featuring the Lubavitcher Rebbe that was enhanced by an old book by the Rebbe that had been “consulted.”

I won’t deny that it’s only natural that wondrous events like this happen. They happen hundreds if not thousands of times every day among Chabad adherents the world over who seek the Rebbe’s guidance. The very definition of nature is a steady stream of miraculous events.

As for me, I’m playing the odds that Moshiach is coming today. After all, what could be more natural?

(contact: 416-858-9868 or info@arniegotfryd.com)

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

GUT YOM TOV!

By Rabbi Shmuelewitz
Shliach, Beit Shaan

We have a holiday for spending a few hours farbrenging in honor of the Geula. During these hours we won't be rushing anywhere; we will be raised up a bit from the material world. We'll say l'chaim and relive the miracles of Yud-Tes Kislev, the joy over the wondrous gift we received, Toras HaChassidus, the Rebbeim in general and the Rebbe MH" M in particular.

GUT YOM TOV

The title is, of course, a quote from the HaYom Yom for 18 Kislev in anticipation of the Chag HaGeula and Rosh HaShana L'Chassidus, Yud-Tes Kislev.

There are among us thousands of people, not necessarily official Lubavitchers, people in their 40's, 50's, 60's who, as the 19th of Kislev approaches every year (some of them call it Yat Kislev), recall old memories of special farbrengens in some shtibel in Meia Sh'arim or in Russia or in a Chabad center in Argentina, or at a gathering for religious high school students etc. At this time of year, these people look out for a Lubavitcher so they can share their feelings and find out where, in their neighborhood, they can find a farbrengen to attend in honor of this great day. At this time of year

they become more Lubavitch than the Chassidim themselves.

Forget everything you know about Chassidishe farbrengens in yeshiva or in a Chabad community – a farbrengen on shlichus is something else entirely.

The principal of the religious public school where I am the school rabbi, asked me before 19 Kislev, "Aren't you planning something at our school in honor of the Chassidic holiday?" One time, he invited a Chabad tank to his school and he sent out class after class to hear about the holiday. Another time, he held an assembly for the student body in which I was asked to tell everybody the story of the arrest and liberation.

Usually, the request to celebrate Yud-Tes Kislev comes from the public. In Beit Shaan, a small city

with a modest Chabad house, we have big farbrengens for men and women, and dozens of other activities in all the yeshivos and schools in the city. Even the senior citizens' home and preschools are eager to hear about the "Chag HaChagim," Yud-Tes Kislev. If that's the case for Beit Shaan, it is surely the case wherever shluchim are to be found.

One could say that these Chassidishe feelings and memories are the results of the Alter Rebbe's work, for when the Chassidim wanted to write a Megillas Yud-Tes Kislev the Rebbe told them, "This day will be established as an everlasting holiday in Israel ... and thousands of hearts will be inspired in Israel to repentance and service of the heart ..."

At the same time, we must say that these feelings come as a result of the hundreds and even thousands of shluchim, Chassidim and T'mimim, throughout the generations, who made mighty efforts to organize meaningful well-attended farbrengens in every location and every year, inviting as many Jews as possible, of all backgrounds, types and ages – in honor of the Chag HaChagim, Chag HaGeula, Yud-Tes Kislev.

YUD-TES KISLEV – UNFORGETTABLE

A veteran askan and scholar, who wears a knitted kippa, told me, "Chabad today is not what it once was. Chabad used to be more real, without photographers and ceremonies. A farbrengen was something straight from the heart."

This does not imply that Chabad today is lacking, rather it highlights the deep memories of experiences that penetrated the heart of a young boy 45 years ago, thanks to attending a farbrengen or two in Chabad.

About thirty years ago,

someone in Kfar Chabad invited a non-Chassidic rav from Rechovot to a Yud-Tes Kislev farbrengen that took place in Beis Menachem. The rav from Rechovot, who was originally from Russia, attended the farbrengen and commented, "It's a really nice farbrengen, but it doesn't come close to the ones I remember from Russia. Over there, there was electricity in the air."

The Chassid said, "So come with me to a farbrengen in the yeshiva where the mashpia, R' Mendel Futerfas is farbrenging." The rav went to that farbrengen and afterwards he said, "That's something like it ..."

WANTING GEULA!

Many rabbanim in Eretz Yisroel and the world their first Yud-Tes Kislev at some farbrengen or another. How did Chassidim accomplish this, that a farbrengen should make such a deep impact?

I think the answer is in the name of the holiday, Chag HaGeula. It's a day of Geula, of going out of exile and rising above limitations. That's the atmosphere that should prevail at every Yud-Tes Kislev farbrengen and that is something that everybody yearns for, Geula.

If only we merit it this year, to forget our worries for a few hours. If not throughout the days of the Chag HaGeula, at least for the few hours of the farbrengen we engross ourselves in the celebration of the geula. During these hours we won't be rushing anywhere; we will be raised up a bit from the material world. We'll say l'chaim and relive the miracles of Yud-Tes Kislev, the joy over the wondrous gift we received, Toras



Chanuka 5751. Avrohom Asulin receiving a dollar from the Rebbe

HaChassidus, the Rebbeim in general and the Rebbe MH" M in particular. We and the other participants at the farbrengen can experience that unforgettable atmosphere that prevailed at the farbrengens of years gone by.

BRINGING BACK MEMORIES

R' Yisroel Glitzenstein, who worked as a shliach in Eilat for many years, relates:

We once met a resident of Eilat who, many years ago, learned in the Chabad yeshiva in Lud. He then went off the derech and as much as we tried – and I was not the only one – to talk to him and get him back to his roots, to invite him to shiurim in Chassidus, he remained estranged.

When Yud-Tes Kislev was approaching, he agreed to come with me to Yerushalayim to attend the farbrengen in yeshivas Toras Emes. We walked in and apparently he felt like a fish back in water. He listened intently to the sichos, sang the niggunim, and said l'chaim time and again.

Over the course of the evening he drank a lot and sang Chabad niggunim to himself, such as "Ashreinu ma tov chelkeinu" (fortunate are we, how good is our

lot) for hours. It was hard to understand what he was so happy about but in the morning, when he got up, he was a new man. When he returned to Eilat he became a part of the Chabad community, attended the shiurim in Chassidus, davened at the Chabad house etc., as is fitting for a Tamim from Tomchei T'mimim.

R' Glitzenstein asked him afterwards what impressed him so much at the farbrengen that caused him to sing Ashreinu for hours. He thought for a moment and then said that when he walked into the farbrengen he felt drawn back thirty years to the yeshivos he learned in as a young bachur. He was suddenly reminded how good it was there as compared to what he was experiencing in life at that time. "You should know," he said, "that throughout the years that I was disconnected from Chassidus, I did not have a moment of happiness. I always felt pangs of conscience and the sense that I was missing out and lacking meaning in life. As soon as I walked into the farbrengen I realized that I will only find true happiness here."

Ashreinu, ma tov chelkeinu ...

THE FRENCH REVOLUTION BEGAN AT A YUD-TEK KISLEV FARBRENGEN

R' Yitzchok Chaviv, director of the Chabad center for French-speaking Jews in Yerushalayim, has some special stories about young Frenchmen whose souls were lit up at a single Yud-Tes Kislev farbrengen. They made a complete about-face from the secular world to the world of Chassidus. Some

“It’s a really nice farbrengen, but it doesn’t come close to the ones I remember from Russia. Over there, there was electricity in the air.”

of them serve today as shlichim of the Rebbe and spread the Rebbe’s teachings in French. Here are some examples:

R’ Avrohom Asulin is a shliach at the Har Choma Chabad house in Yerushalayim. He is gabbai of a shul where 70% of the people speak French. R’ Asulin organizes shiurim and farbrengens for them and everything a person needs to get involved with Torah and Chassidus. R’ Asulin declares proudly, “I am a Lubavitcher thanks to one Yud-Tes Kislev farbrengen!”

What happened was as follows: That Chabad center for French speakers is located opposite the secular school “Chavat HaNoar HaTziyoni,” where hundreds of French boys are among the thousands of that have learned there. Many of them were drawn to the Chassidic center for a farbrengen or some other activity and their lives changed completely. Avi Asulin was among those inspired souls. Even after he was involved in Jewish learning and attended Machon Meir, he continued to attend farbrengens at the Center.

Then came the big Yud-Tes Kislev farbrengen of 5751. Avi celebrated in the men’s hall on the first floor and his future kalla listened to the farbrengen for women on the second floor. Towards the end of the farbrengen they held a raffle for a ticket to the Rebbe, and Avi’s future kalla won. Within a week they both flew to the Rebbe. On one of the days of Chanuka they stood on line

(separately) to receive a dollar for tz’daka from the Rebbe.

Avi was struggling with a big problem. Because of his dual citizenship, he had to serve in the army twice, both in France and in Israel. The IDF told him that after he served in France he would have to return and serve for 3 years in Israel, though if he was exempted from service in France he would be exempt from service in Israel too. As he stood on line, he wondered how to say this in the briefest way to the Rebbe. When his turn finally arrived, he was so overcome by emotion that he could barely get out the words. The Rebbe smiled lovingly and made a dismissive motion with his hand. He blessed Avi that all his problems should be dismissed.

The next day Avi called his parents in France and told them about the bracha he had received from the Rebbe. His father was very moved because just that day he had received a letter from the French army that said that Avi was exempt from serving and, as mentioned earlier, this exemption released him from serving in Israel as well.

When Avi returned to Israel, his friends at the Center rejoiced with him and proposed that now he should give back to the Rebbe at least one year. So he went to learn in a Chabad yeshiva. Under the direction of R’ Yitzchok Chaviv and R’ Chai Bar Katz, he got very into his learning and Chassidic ways. What better way to close the circle that began at that Yud-Tes Kislev farbrengen than by

continuing the chain of shlichus that brought him there in the first place.

THE FRENCH REVOLUTION CONTINUES

Dovid Zion also made his way from that school to Chassidus via farbrengens. R’ Chaviv relates:

One Shabbos he came to a farbrengen. The atmosphere was terrific (as usual), and each participant in turn was asked to tell what he felt at a farbrengen. When it was Dovid’s turn to speak he burst into tears. When he calmed down he said that when he was four or five in Paris, his mother won a raffle for a trip to the Rebbe and he went with her. He remembered that she took him for Dollars and when they stood before the Rebbe, the Rebbe reached out and held his little hand throughout the conversation and the brachos he showered on his mother and the family.

“Now, at this farbrengen,” he said as he allowed the tears to run down his cheeks, “I suddenly feel the Rebbe’s hand holding mine. The Rebbe is leading me forward and giving me the strength to overcome all difficulties. I feel that my way is clear now and I will follow it till the end.”

Dovid continued on the path of Chassidus. He also had big miracles and clear brachos in the Igros Kodesh that were fulfilled in a most amazing way and showed him the Rebbe’s ruach ha’kodesh.

R’ Chaviv continues:

Thanks to all the farbrengens, miracles and wonders, my brother Avrohom, who wasn’t a Lubavitcher at all, got involved in Chassidus and today is a full participant in our work.

Gut Yom Tov! May you be written and sealed for a good year in the learning of Chassidus and the ways of Chassidus!

THE REBBE ON MOSHIACH AND GEULA

In recent years, many books and booklets have been published on the topic of Moshiach and Geula. Surprisingly, the Rebbe's letters on this subject have not been compiled. The following is a (very small) sampling of the Rebbe's letters concerning Moshiach and Geula.

THE END TIME IS APPROACHING

The great matter of disseminating Chassidus through printed works and the like does not need a lengthy explanation for you and those like yourself. The value of this matter is far greater in our times, *Ikvisa d'Meshicha* when the end time is approaching us, and according to the response that Moshiach gave the Baal Shem Tov (in the famous ascent of his soul), the coming of Moshiach is dependent on spreading the wellsprings of the teachings of the Baal Shem Tov **outward**. And as the precision of the word "outward" has been explained in the sicha of the Rebbe, my father-

in-law, on Simchas Torah 5690/1929.

(Igros Kodesh vol. 1, p. 255)

IN THE MERIT OF MISHNAYOS

In the generations of *Ikvisa d'Meshicha*, when the end of our exile is nigh, there is particular value and added significance to Mishna as our Sages (VaYikra Raba 7:3) say, all these exiles will not be gathered except in the merit of Mishnayos ... and therefore, in order for Israel to merit the gathering of the exiles there needs to be: 1) blessing of the Torah, i.e. it should be important to them, and 2) unity of those who are separated, the opposite of

unwarranted hatred which is divisiveness, and these two conditions are fulfilled by being involved with Mishna.

(vol. 1 p. 242-243)

IMBUED WITH THE FEAR OF G-D

May Hashem give us the privilege of seeing, speedily in our days, the ingathering of our exiles through Moshiach Tzidkeinu, as it says regarding him, and the **ruach (spirit)** of Hashem will rest upon him...**ruach...v'heiricho b'yiras Hashem** (and he will be imbued with the fear of G-d) etc., "that he will judge with his sense of smell" (Sanhedrin 93b).

(vol. 1 p. 244)

THE END OF BIRURIM

This final exile is necessary for correcting the specific matter that brought it about, regarding which our Sages say (Yuma 9b), why was the Mikdash destroyed, because there was unwarranted hatred. Through the avoda (divine service) during exile now, there will be an end to the birurim.

(vol. 1 p. 253)

AWAITING THE BEGINNING

The simple explanation is that the meaning of the "Ani Maamin" (liturgical pronouncement of belief, which includes the statement that "I will await his coming every day") is the belief in Geula such that one awaits the beginning of the process every day. We also await the coming of Eliyahu who announces that tomorrow or in two days Moshiach will appear, and this is also called the coming of Moshiach and therefore you can say the *nusach* every day...

(vol. 2 p. 234)

GEVALD, R' MOSHE

Gevald, R' Moshe, what will be in the end? Moshiach told the Baal Shem Tov that he is waiting for the dissemination of the wellsprings outward in order to come, and they gave this to us to do, and what is being done? Instead we do galus a favor and tire ourselves in exile - while the Rebbe [Rayatz] shlita in a maamer quotes the words "future Geula," and then immediately says it will come speedily in our days, amen.

(vol. 2 p. 330)

THE GEULA SHOULD JUST COME

Hashem reveals His deepest mysteries through the Baal Shem Tov, his disciples, and his disciples' disciples, and also in these generations, **only so that** the Geula should come, freedom from the Evil Inclination and servitude of the governments and that all this be, as mentioned [in the section of the Zohar called] *raaya mehemna*, with mercy, and all who are influential need to cry out with an inner voice: Our brethren the Jewish people, have compassion upon yourselves and on the Jewish people and disseminate Toras v'divrei Elokim chayim (Chassidus).

(vol. 3 p. 159)

POLITICS IN CONNECTION WITH MOSHIACH'S COMING

As for your writing that you are surprised about world politics and their relevance to the coming of Moshiach, you did not specify what surprises you. Surely you remember what we spoke about here, that Hashem did not create anything for naught in the world, and so too regarding world events and knowing their significance. So

if it pertained to a person's service of his Maker, surely there would be people who dealt in telling the future in order to make it easier on a person's avoda, and if there is no person telling the future, then that itself proves that avoda is demanded of us even without our knowing the future.

(vol. 3 p. 457)

G-D FORBID TO SAY SUCH THINGS

I will also point out in particular that you conclude by saying we have merited to see the *is'chalta d'Geula* (the beginning of the Geula) [as per religious Zionist ideology]. G-d forbid to say such things, and especially to print them, that the situation presently in our holy land in matters of Judaism are indications of the beginning of the Geula. The heart is pained to go on at length on this topic, especially as it is well known to the public. May we soon, in our days, merit to leave the double and redoubled darkness, where darkness is made into light and light into darkness, and Moshiach Tzidkeinu will redeem us amongst the Jewish people, both outside and inside Eretz Yisroel, may it be rebuilt, from the bitter exile, with the true and complete Geula.

(vol. 5 p. 4)

MOSHIACH THROUGH UNIFICATIONS

To note about what you wrote regarding the ability to bring Moshiach Tzidkeinu already through *yichudim* (unifications) - from what the Mittlerer Rebbe writes in Shaarei Orah, in the discourse beginning with *yavi'u levush malchus* ch. 94 in the explanation of the difference of *b'ita* (in its time) and *achishena* (I will hasten it).

(vol. 6 p. 177)

I HAVE ALREADY SAID

I have already said that since we are in the *Ikvisa d'ikvisa d'Meshicha* each of us ought to try with proper avoda to bring Moshiach ...

(vol. 7 p. 92)

A HIGHER LEVEL IN GEULA

We leave the mode of conduct in exile for the conduct of Yemos HaMoshiach. That there is a higher level in Geula as is obvious, in addition to the essential difference between the Geula of the individual and Geula of all which is for a long time or forever. ...

(vol. 10 p. 399)

SUCH A PRECIOUS TIME

The Rebbe, my father-in-law is known to have said, when he lived in this world, that in a little while the time will come (referring to the time after the coming of Moshiach Tzidkeinu) when they will grasp the fringes of their heads [i.e. tear their hair out in regret over the fact] that there was such a precious time and it wasn't utilized properly.

(vol. 14 p. 264)

EVERY MOMENT IS EXTREMELY PRECIOUS

Especially in our time when every moment is extremely precious, the saying of the Rebbe, my father-in-law, is apt that behold this [King Moshiach] stands behind our wall, but we need to complete the birur of the small vessels.

(vol. 15 p. 96)

AVOID HIDDEN MATTERS

Regarding your inquiry as to the delay in our Geula, it is surprising that you seek out hidden matters

and unsatisfactory answers at a time when our Sages said openly (Sanhedrin 97b) that all endpoints were reached and the matter depends solely on repentance and good deeds, as in the words of the great teacher, the Rambam (Laws of T'shuva, 7:5) the Torah **promised** that in end the Jewish people will do t'shuva at the end of their exile and will be immediately redeemed, instead of trying to come up with practical solutions...

(vol. 12 p. 335)

SPEEDING UP THE COMING OF MOSHIACH

These days, which we are promised will be transformed to joy and gladness with the coming of Moshiach and (in the known wording), even though he tarries, I await his coming every day, and as it says, if he [Moshiach] delays, wait for him - may this all be very quickly in our days. Based on what it says in several places one could say that by waiting for him, this itself makes him come sooner.

(vol. 23 p. 427)

WE SEE THAT MOSHIACH IS NEAR

At this time we are close to the mountain peak. We truly see that Moshiach is already near. He is behind the wall and he who has a good sense of hearing and sense of sight, hears his voice and sees ...

(vol. 23 p. 379)

BEGINNING TO FEEL THE FOOTSTEPS OF GEULA

... only - we are approaching the end of galus and the coming of Moshiach the righteous redeemer when the promise that the earth will be full of knowledge of Hashem will be fulfilled, and therefore we are already beginning to feel the footsteps of Moshiach as

I also heard you yourself express, even though the darkness of exile still covers the land.

(vol. 22 p. 186)

IT DOESN'T MUCH MATTER TO MOSHIACH

I was particularly happy to read at the end of your letter about welcoming Moshiach Tzidkeinu soon, and this gives me strong hope that we are standing ready and working in the proper way towards Moshiach Tzidkeinu for, obviously, it does not much matter to Moshiach how many dollars are in the pocket and how many houses will be left in exile ...

(vol. 22 p. 145)

BY DOING THIS, THE KEITZ IS POSTPONED, G-D FORBID

In it I saw a chapter that speaks about recent events, especially regarding Eretz Yisroel and they call this the beginning of the Geula. I take this opportunity to urge the author to stop saying this since, it is my view that by doing so, this pushes off the end of exile, G-d forbid. In addition, talking about the beginning of Geula at this time leads to treating Torah and mitzvos lightly.

(vol. 10 p. 142)

WILLINGLY OR UNWILLINGLY

Willingly or unwillingly we are the successors of the Chabad Chassidim of the preceding generation and generations back to the Generation of Knowledge of the Chassidim of the Alter Rebbe, founder of Toras Chabad. Generation after generation paved the way for us and what remains for us to do is to complete the "small vessels." Conversely, we and our generation have the obligation to complete the birurim of *Ikvisa d'ikvisa d'Meshicha* and to draw

down the revelation of Moshiach below ten hands-breadths in this physical world. And even when briefly contemplating these matters, one ought to be seized with fear and trembling that all the awesome things related by the Sages regarding Moshiach and the revelations of that time, especially as explained in Chassidus, it all depends on our avoda.

HOW LONG WILL THIS BE A STUMBLING BLOCK?

It is obvious how damaging is the distancing of hearts among Anash in general, among the Tmimim in particular and within Aguch and Tzeirei Aguch in very particular. How long will this be a stumbling block and obstruction to receiving the blessings from Hashem and His success that He provides from Above in the general matters concerning Chabad and consequently the specific matters of all those who put in effort and work in this? How great is the darkness of *Ikvisa d'Meshicha* that all this is not seen and no attention is paid to that which they are destroying every single day - through the lack of closeness and all the more so, divisiveness.

(from a letter of 13 Shevat 5716)

SPEEDILY IN OUR DAY

Speedily in our day may we merit the fulfillment of the promise that a king will arise from the house of Dovid, immersed in Torah and involved in mitzvos etc. and will compel all Israel to follow in it and to strengthen its breaches and fight the wars of G-d, this is Moshiach Tzidkeinu and he will build the Mikdash and gather the outcasts of Israel as in the p'sak din of the Rambam (Laws of Kings, end chapter 11).

(vol. 22 p. 287)

TANYA ON THE AIR

By Shneur Zalman Berger

“About the radio broadcast ... it is vital and the merit of public aids him” – this is one of the Rebbe’s answers to the Chassid, Rabbi Yona Edelkopf who, after much effort, was able to give shiurim in Tanya on the radio. Even Jews behind the Iron Curtain were able to listen to these broadcasts. * For Yud-Tes Kislev, the day that represents the spreading of the wellsprings outward, we present the full story about the Tanya radio broadcasts in Eretz Yisroel.

Wednesday, 10 MarCheshvan,
5720/1959: 8:00 pm

Numerous Chassidim and mekuravim who were given notice ahead of time, turned on their radios. At 8:00 they heard the deep voice of the Chassid, Rabbi Nachum Goldschmid a”h. “We have learned (*Nidda*, end of ch. 3): “An oath is administered to him: Be righteous and be not wicked; and even if the whole world (judging you by your actions) tells you that you are righteous, regard yourself as wicked.”

R’ Goldschmid’s voice was calm and confident. He read from the

Tanya, explained, and gave background information to what was being learned.

This was the beginning of shiurim in Tanya on the radio in Eretz Yisroel. It was also the first attempt to spread p’nimius ha’Torah, the light of Chassidus, to Jews all over the country on such a large scale.

Following the initial shiurim, the listeners were urged to send their positive feedback to the radio station, Kol Yisroel, and to the office of Mercaz Tzach Chabad on Rav Kook Street 16 in Tel Aviv.

Among the encouraging letters

there was also one from the Rebbe which said:

Obviously I am very pleased with the Tanya broadcast. Also obvious is the matter of making an effort as relates to a segment for the youth etc.

From that point on, the organizers knew that this was something important and dear to the Rebbe and that this broadcast gave him much pleasure.

THE BEGINNING OF THE IDEA

The first idea for a Tanya shiur on the radio occurred to the Chassid R’ Yona Edelkopf. Others dismissed the suggestion, seeing the radio as a disgusting tool that broadcast things that were the opposite of holiness. But R’ Yona had a broader view than them. He knew that Tanya classes on the radio would reach tens and hundreds of thousands of people and many people would thereby be exposed to Chassidus.

He spoke to Tzach, which was headed by R’ Yisroel Leibov, and after some discussion and some responses from the Rebbe, they agreed to help bring his idea to fruition. The breakthrough occurred after R’ Yona received an answer from the Rebbe on 11 Nissan, 5719/1959. In the margin of the letter the Rebbe added a handwritten note which said:

Obviously, a radio broadcast of Tanya is proper and good.

R’ Yona, who had connections in high places in government offices, spoke directly to the members of the commission overseeing the broadcasting network and asked them to approve a Tanya shiur. As expected, they avoided giving him an answer. When some Chassidim heard about this, they tried to dissuade R’ Yona from his idea by claiming that the radio

management would never approve.

R' Yona did not give up. He kept up the pressure and requests to the broadcasting network and other influential entities. He was so confident his efforts would bear fruit that he simultaneously looked for educational material on Tanya so that the shiurim on the radio would be top-notch. The Rebbe wrote to him about this in a letter dated 6 Elul, 1959:

You wrote about a radio broadcast and material etc. surely you are discussing this with Tzach time after time, and as also I wrote to them my view, and this is a vital matter and the merit of many aids him.

R' Yona's optimism was borne out. After much effort and pulling of strings, the radio management agreed to a Tanya shiur every two weeks for 10 minutes. It wasn't much but it was a start.

R' Yona knew that for this unique Tanya class, the one giving the shiur had to know how to speak so that a wide array of people on different levels would understand it. After some research he picked R' Nachum Goldschmid. Why him? When I asked this question of one of the elder Chassidim he responded with a question of his own, "Was there a Chassid who could explain things better than R' Nachum?"

R' Nachum was born on 8 Nissan, 5665/1905, in Yekaterinislav. At the end of 5683/1923, when he was 18, he went to Rostov to learn in yeshivas Tomchei T'mimim. In Elul he heard his first maamer from the Rebbe Rayatz (who lived in Rostov at the time), "Ki Imcha HaSlicha." The day he heard this maamer he considered his birthday. From the beginning of his studies in yeshiva, all saw his tremendous abilities, particularly his wonderful ability to explain things. Although he was one of the younger talmidim, he



R' Nachum Goldschmid a"h reviewing a maamer Chassidus

אשר, אהרן, אהרן
קרבניא בתניא -
נטון זכור הוא

The Rebbe's response encouraging the Tanya broadcast

was sent to teach Chassidus in shuls in the city.

At a certain point R' Goldschmid received permission from the Rebbe Rayatz to adjust and to clarify maamarei Chassidus to the level of his audience without having to say every single word. Every day he would spend many hours learning Chassidus. Likewise, he reviewed hundreds of maamarim by heart and his main chayus was in learning Chassidus and disseminating it.

In 5695/1935, he was able to make aliya, which was an open miracle. In Eretz Yisroel he continued his work in spreading Chassidus. Despite working at a strenuous job, he would travel throughout the country in order to spread the wellsprings of Chassidus. He continued doing so even during hard times for the country and even when certain

trips were dangerous – the main thing was that he shouldn't lose out on any opportunity to learn and teach Chassidus. On Shabbos he would give five shiurim in Chassidus in five different places.

He saw the learning and spreading of Chassidus as the means to bring Jews back to true faith, and all his sacrifices were toward this end. He believed with all his heart that only through understanding Chassidus could a Jew arrive at the correct outlook, and being a generous person and one who loved Jews, he longed all his life to share his knowledge of Chassidus with others. He took pains to always speak in a way that would be clearly understood.

The Rebbe Rayatz, in a letter that he sent to the founding committee of Aguch in Eretz Yisroel, wrote that R' Nachum Goldschmid should give shiurim in Chassidus in Petach Tikva and Rishon L'Tziyon. Indeed, R' Goldschmid gave shiurim in Chassidus in many shuls all over the country. Many people went to hear him and were impressed by his wonderful way of explaining Chassidus, which included unique conversational and descriptive skills as well as a refined and keen

sense of humor.

Not surprisingly, then, the difficult task of giving classes on Tanya to the broadest possible audience, fell on his shoulders.

ENTHUSIASTIC FEEDBACK

Right after the radio management approved the broadcast, R' Yona spoke to R' Nachum. R' Nachum was willing to do it, knowing that hundreds had heard him until then and now hundreds of thousands would hear him.

R' Nachum understood the momentousness of the assignment and took the preparations very seriously. Before every shiur he prepared for hours, even though these were chapters and topics that he had taught innumerable times before.

R' Mordechai Goldberg of B'nei Brak relates:

“In those days I was a national coordinator for Tzach. Tzach helped R' Yona and R' Nachum in this important project. I helped R' Nachum prepare the shiurim – naturally, not in the learning and explanations in which he was better than me, but in technical matters. I would type up the script from which he would read the Tanya classes for the radio, give it to him to look over, and retype it until it was perfect. We were conscious of the fact that thousands of people were listening who had never learned Chassidus, and R' Nachum in his great wisdom took the ideas and, with analogies and explanations, made it clear. He would take the deepest intellectual ideas and enable anyone to understand it.”

R' Leibel Zalmanov tells us about the shiurim themselves:

“R' Nachum would give the classes in a calm and pleasant manner, with no emotionalism or

tension. His voice transmitted a pleasant atmosphere to the listeners. He spoke like a veteran radio announcer. I remember that Kol Yisroel announcers said that they did not understand how a person who never studied radio announcing and who had no background in radio, was able to speak on the air as easily as one speaks to a friend.

“His shiurim were very popular and many listeners recorded them privately and played them for those who missed it. Eventually, Tzach printed his shiurim and they were disseminated to the public in booklets.”

“Enthusiastic feedback was received in the offices of Tzach and Kol Yisroel,” says R' Goldberg. “The offices of Tzach were flooded by thousands of letters from listeners of all backgrounds, including prominent public figures, who praised the shiurim and asked that the time slot be extended and that the shiurim be broadcast more often. Many people asked whether they could get tapes or transcripts of the shiurim. So Tzach decided to print booklets of his shiurim. As the person responsible for printing these booklets I can tell you that they were grabbed up like hotcakes. The more we printed, the greater the demand, which encouraged us to work even more. There were answers from the Rebbe to Tzach and to R' Nachum in which he encouraged then to continue in greater measure.”

SAGA OF A RADIO PROGRAM

The Tanya broadcast had a broad impact on the public, and Kol Yisroel knew this. After about half a year of broadcasts, the program went from biweekly to weekly.

However, as usual, when a

good thing increases the opposing forces do too. People on the Left who hated anything that smelled of Judaism, began exerting pressure to have the new decision canceled. Pressure increased until, when it came time to arrange the winter programming for 5721, the weekly program was moved from the popular Reshet Beit to Reshet Alef and back to a bi-weekly schedule. Pressure on the broadcasting network and Kol Yisroel was exerted by both sides. Tzach urged that the program be expanded, while anti-religious individuals worked unceasingly to stop it altogether. This tug-of-war resulted in all kinds of channel and schedule switches every few months.

Unfortunately, the pressures were effective and the Tanya shiurim were stopped completely. After a year of no shiurim, the broadcasts resumed, this time on the Kol Tziyon L'Gola network – a radio network broadcast from Israel to the Soviet Union in Russian and Yiddish in order to boost the morale of the Jews living there.

These shiurim were given bi-weekly but the content was different. Instead of just a Tanya shiur, it was incorporated into a Chassidic program. R' Zalman Klein, who lived at the time in Tashkent, relates:

“The shiur began with a Chassidic niggun and then there were talks and Chassidic stories and of course, the Tanya shiur. During those difficult years the government forbade listening to foreign broadcasts and whoever was caught listening could expect a severe punishment, i.e. many years in Soviet prison.

“The communists didn't suffice with that. They also jammed radio waves coming from broadcasts like Voice of America and the BBC and especially Kol Tziyon L'Gola.

Nevertheless, on the designated day, at the designated time, we would turn the radio on low so no prying ears would hear. Although sometimes there was interference and noise, we always got at least some of the shiur and this revived us. These shiurim were very moving for us and by listening we learned new Chassidic niggunim and heard wonderful explanations on Tanya. After listening to this shiur the yearning to leave the Soviet Union only intensified as we knew that outside of the Soviet Union we would be able to learn Torah freely."

THOUSANDS OF REQUESTS TO CONTINUE THE BROADCASTS

R' Tuvia Blau tells about the mighty protest following the cessation of the broadcasts:

"After a few years in which R' Nachum Goldschmid broadcast shiurim, they were stopped entirely. Despite this, we did not give up and together with some of Anash we contacted the regular listeners of the program from all over the country, including prominent personalities, and they sent letters to Kol Yisroel in which they wrote how much they enjoyed the Tanya shiurim and wanted them to continue.

"A short while after starting this campaign, people at Kol Yisroel told us that their mailbox was clogged by thousands of requests. We continued making these requests and after a period of time the broadcasting network decided that Rabbi Adin Even-Yisroel (Steinsaltz) would give a Tanya class. He did so for two years until that stopped too."

In Tishrei 5728, R' Nachum Goldschmid had yechidus and the Rebbe told him to print the shiurim that he broadcast on the radio. For various reasons this did

A note sent from the Rebbe's secretaries to R' Yona Edelkopf

A letter from the Rebbe about the Tanya broadcast

not happen in his lifetime. R' Goldschmid passed away on 13 Shevat 5736/1976. Shortly after his passing his son-in-law, Rabbi Sholom Dovber Lifschitz had yechidus and the Rebbe told him that it be worthwhile if R' Nachum's only son, R' Mordechai, edit his father's writings and publish them. R' Mordechai worked on a compilation of the material and editing of a book based on notes that his father had left and based on the booklets that Tzach had published as well as recordings of his shiurim.

A book was published that year which was called *Biurei HaRav Nachum Goldschmid on the Tanya*. It's a simple title that expresses what the book is about. The first and main part of the book are explanations of the first fifteen chapters of Likkutei Amarim that R' Nachum managed to give before the program was cancelled. The

second part contains talks of R' Goldschmid on topics in Chassidus.

Since R' Nachum explained things so well and spiced his lessons with many analogies and examples, the demand for this book was enormous. As soon as it was published, numerous copies were sold. Thousands of regular listeners of the shiurim wanted the book. The first edition was soon sold out and the family quickly prepared a second edition. The second edition was quickly grabbed up and since then there have been a number of editions in tens of thousands of copies.

May we soon receive the Torah Chadasha from Moshiach at which time only shiurim in Torah and Chassidus will be heard over the radio, at all hours of the day and on all stations.

‘I WILL TAKE HIM OUT OF GEHINOM’

*The Alter Rebbe’s statement regarding Yud-Tes Kislev and all who rejoice in his joy. * Stories and aphorisms on the great and holy day of Yud-Tes Kislev.*

SHARED CELEBRATION

Before the passing of the Maggid of Mezritch, on the 19th of Kislev, 5533/1763, he took the Alter Rebbe’s hand and said: “Yud-Tes Kislev is our Hilula.”

The explanation is: the teachings of the “Fathers of Chassidus” – the Baal Shem Tov and the Maggid – were like the wellspring itself, while the teachings of the Alter Rebbe accomplished spreading forth of the wellspring through explanations of Chassidic ideas in a way that the mind could understand. In order to bring about the unification of the wellspring itself with those wellsprings that are on the “outside” (“your wellsprings spread outward”), an outstanding effort had to be made.

This was accomplished on 19 Kislev, and this is what the Maggid was alluding to when he said: “This is our Hilula, our unification.”

(See Likkutei Sichos vol. 25, p. 221)

CHASSIDIM FIND A NOTE

After the Alter Rebbe was imprisoned, the Chassidim found a note in his handwriting which had the verse, “Ministers pursued me for naught, and my heart feared Your word.” They understood this to be referring to the arrest.

This verse has two meanings: 1) that fear of ministers is for naught and the only thing to be truly feared is the word of Hashem, for the Alter Rebbe thought, in his humility, that perhaps he had been arrested because he had not completed some aspect of avoda. 2) The reason that even though “ministers pursue me” I consider it as “naught,” is because “my heart feared Your word.”

The Alter Rebbe transmitted this teaching to his disciples and to Chassidim in the generation to come – there is nothing to fear from the gentile. If something like an arrest should happen, you need to search and examine your

deeds.

(Sicha 19 Kislev, 5734)

THEY CAME AS SOULS IN BODIES!

The story is known that while the Alter Rebbe was in jail, his master the Maggid, and his master’s master the Baal Shem Tov, came from the World of Truth, at one time. They came in **bodies** [not as a vision]. The Rebbe, my father-in-law once visited this place (when he was in Petersburg in the summer of 5671/1911), and when he returned from there his father asked him if a space that size could **contain three people!**

This question proves that they came in bodies. It is known that the revelation of the neshama in a body is a **loftier revelation** than the revelation of a soul without a body.

(Sicha 19 Kislev, 5711)

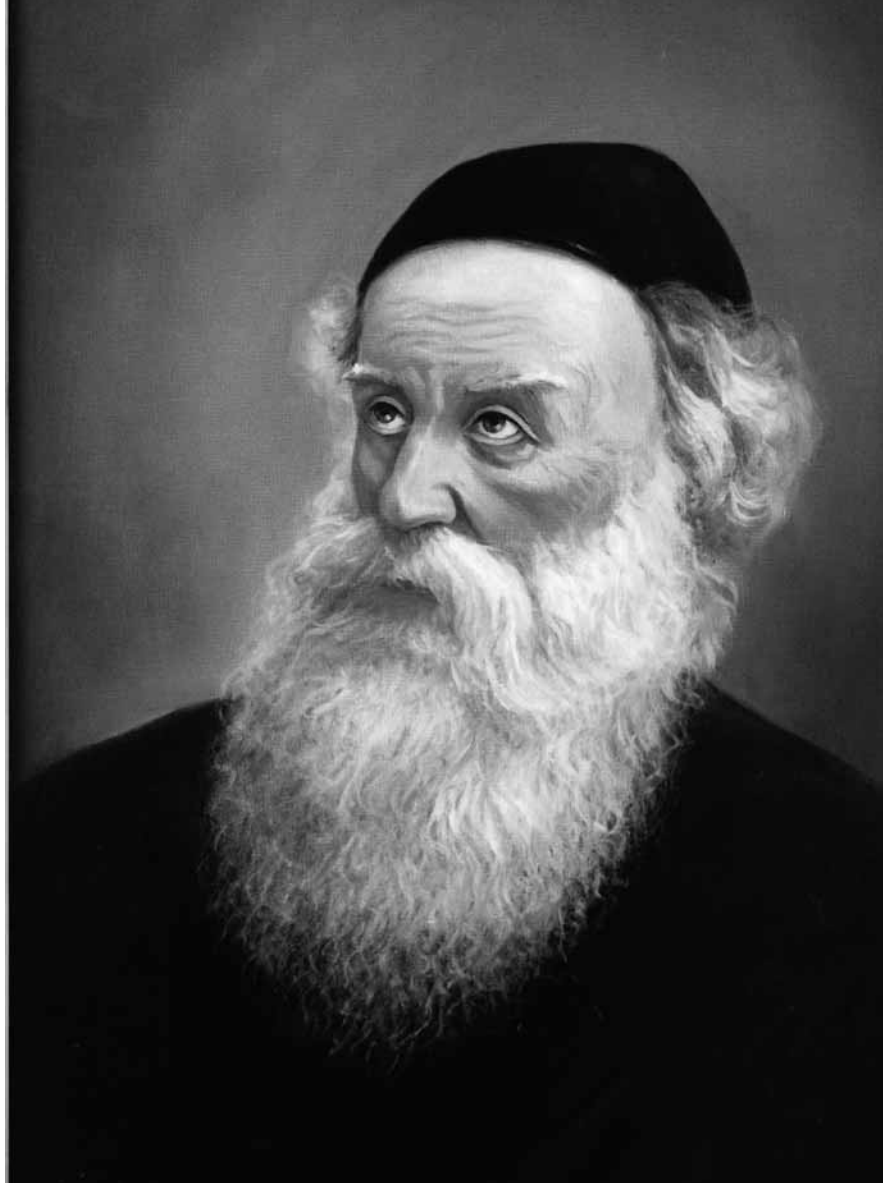
THE STYLE OF THE DRASHOS THAT I SAY

The Alter Rebbe wrote the following in response to the question of his interrogators as to where did he get the knowledge that he transmitted in his drashos (lectures):

It is a known fact that even though all wisdom is written in books, nevertheless a person needs, at the start of his

studying, to study with a teacher and then he can learn on his own from books and that is how it was with me, when I was about 20, during the time that I was in Vitebsk. I went from there to Mezritch and began learning Kabbala there with the Rabbi and teacher Ber OBM, who passed away over 25 years ago. Since then I learn on my own in many respected books from early and later kabbalists according to my intellect and understanding, but the style of sermons that I give to the public are mostly according to the simple and revealed meaning so that all listeners will understand well. And only occasionally, by happenstance, do I say something simple from the wisdom of the Kabbala, which can be understood and explained to someone who learned a little in kabbalistic works that are owned by all, insofar as it brings benefit in attaining love of Hashem and fear of Him and to observe His commandments and to pray with concentration from the depths of one's heart.

(Ighros Kodesh vol. 2 p. 137)



SAVED FROM EXPIRY OF THE SOUL

When they brought the Alter Rebbe to Petersburg, the interrogator was the czar's minister. He was expert in Tanach by heart and he questioned the Rebbe as to the meaning of the question Hashem asked Adam, "ayeka?" (Where are you) after the Sin of the Tree of Knowledge, when Hashem obviously knew where he was.

The Rebbe gave the explanation of Rashi but the minister said he was familiar with what Rashi says. So the Rebbe said the famous line (that Hashem is asking every person where he is in the world, what

has he accomplished).

The Rebbe Rashab related this story at a Yud-Tes Kislev farbrengen in 5648/1887, and said: Saying this prevented the Alter Rebbe from expiry of the soul, for when he was brought to the Petropavlovskaya Fortress and was locked into a room, he thought about how he had merited to sacrifice his life for the teachings of the Baal Shem Tov and the Maggid and as a result of this thought he nearly expired. Saying this prevented it from happening. He remembered that he still had what to accomplish in the world.

(Seifer HaSichos 5698, p. 249-250)

DISMISSED THE QUESTION WITH A SMILE

Among the questions that they asked the Alter Rebbe during his imprisonment – and he answered them all – was one question about the topic at the end of chapter one of Tanya about the nature of non-Jews, that their kindness is self-serving. He did not respond; he merely smiled.

The explanation is that by responding without offering a reason but rather dismissing the question without explanation, and laughing at it too, the other person understands that the question was out of place.

(Sicha 19 Kislev 5729, 5739)

TEA IN THE MISNAGED'S HOUSE

When the Alter Rebbe left prison he was mistakenly brought to the home of a Misnaged (one opposed to Chassidim) who bothered him with questions etc. (afterwards, the Alter Rebbe said that those three hours in the Misnaged's house were more difficult than his entire imprisonment).

When the Chassidim realized the error, they came to get the Alter Rebbe from there, but he wanted to stay and drink tea since the man had prepared it for him.

In this way he expressed the idea of "tov la'briyos" (good to creatures). Briyos are those who have no good quality aside from the fact that they are creations of Hashem. That Misnaged caused grief to the Alter Rebbe and wanted him to feel suffering as he did before the Geula, which is completely irrational. Furthermore, the Misnaged even thought he was doing something good. Nevertheless, the Alter Rebbe treated him in a way of "tov la'briyos."

(Sicha 19 Kislev, 5738)

"HE REDEEMED MY SOUL IN PEACE"

After his release, the Alter Rebbe wrote a letter to Rabbi Levi Yitzchok of Berditchev in which he informed him of his wondrous release:

"For Hashem did wonders and great things on the earth, and He made wondrous and exalted His great and holy name, which was made great and holy publicly especially before the ministers and all the nations in all the king's lands so that also in their eyes it was wondrous, a wonder of wonders, and they said about

this that this came from G-d and it is wondrous in our eyes. And this was established as a wonder, for G-d is with us and there is no other ...

"However, it is necessary to inform you that this day that Hashem did for us is a day in which 'ki tov' is doubled, the 19th of Kislev, the great Yom Hilula [celebrating] the passing of our holy master, may his memory be a blessing. When I read in T'hilim the verse 'He redeemed my soul in peace,' before I began the next verse, I went out in peace."

(Igras Kodesh 1 p. 97-8)

"AT THIS TIME – 19 KISLEV"

Yud-Tes Kislev in the year 5560/1800 was the first time the Alter Rebbe publicly celebrated his release. In Liozna a large group of Anash gathered and the Alter Rebbe said a maamer Chassidus which began with the words, "Blessed [is He] who did miracles for our ancestors the Baal Shem Tov and our master HaRav HaMaggid, in those days Purim and Chanuka, and this time, 19 Kislev."

(Likkutei Dibburim 1 p. 14)

WHAT WE EAT ON YUD-TES KISLEV

Among the people gathered for the Yud-Tes Kislev farbrengen in 5653/1893 with the Rebbe Rashab was a Chassid who was reveling in enjoyment of one of the statements made by the Rebbe on the topic of love for mitzvos.

On 19 Kislev it is customary to eat black kasha (buckwheat), and they explained that it is eaten to recall the food the Alter Rebbe had while in prison. The Rebbe Rayatz related in the name of Chassidim that they brought the

Alter Rebbe a cup of water and bread and that is what he ate. On Shabbos they would bring him beer or mead. Every country has dishes that its people are particularly fond of and in Lithuania it is this cereal. This man, when he heard what was said on the subject of appreciation of mitzvos, ate the cereal with extra delight.

When the Rebbe noticed this, that the taanug had been applied to eating food which was not the way a Chassid should eat, he said to this man: "You forgot that you are eating cereal," and he explained:

The mind of that person was delighting in the explanation on the topic of proper appreciation of mitzvos. This caused the "natural soul" to take pleasure in eating cereal, but the eater did not sense this since he was involved with what he heard. So the Rebbe reminded him that he ought to bear in mind that he is eating cereal.

(Seifer HaSichos 5798, p. 250-251)

CELEBRATION IN LUBAVITCH

This is how they celebrated Yud-Tes Kislev in Lubavitch in the year 5663/1902:

They put up a special arch in honor of the Rebbe Rashab and lit 613 candles, which were placed in all the windows. When the Rebbe left his house for the beis midrash, the "large hall," for the farbrengen, they pulled on a special string and immediately all the candles were lit.

The Chassid R' Nota of Pahar sat above the arch. In the middle of the courtyard stood R' Shaul Dov Zislin as the conductor and on the other side Shmuel Katzman stood and led the choir. Then R' Nota sang his special niggun.



When he was brought to the Petropavlovskaya Fortress and was locked into a room, he thought about how he had merited to sacrifice his life for the teachings of the Baal Shem Tov and the Maggid and as a result of this thought he nearly expired.

(Seifer HaSichos 5705 p. 42-43)

CELEBRATIONS IN ZHLOBIN

In one of his writings, the Rebbe Rayatz writes about the Chassid R' Aharon Shlomo, a Chassid of the Alter Rebbe, who lived in Zhlobin in the Mohilev district:

The Chassid R' Aharon Shlomo was known for his righteousness in general and his honest conduct in particular, and they would call him R' Aharon Shlomo *der lieber* (beloved) because he was good to all and stayed away from any leadership positions. He learned Chassidus and davened at length. They said about him that he was one of the

outstanding Chassidim of the Alter Rebbe who fulfilled his bequest and warnings not to speak good or bad with or about the Misnagdim.

On Yud-Tes Kislev he would sponsor large meals in all the shuls in the town and thanks to this good practice, some families of Misnagdim who lived in Zhlobin became Chassidim and accepted the Alter Rebbe's nusach. And even in the "new Chassidim" shul they had a big meal in honor of Yud-Tes Kislev.

IN YEKETRINISLAV

R' Nachum Goldschmid described the Yud-Tes Kislev farbrengen of Rabbi Levi Yitzchok Schneersohn in Yeketrinislav:

At this farbrengen, R' Levik would talk at length throughout the night. A large crowd would come to hear him and he would

“By us, Chabad Chassidim, there is a custom, a custom from the Chassidim of the Alter Rebbe, that on 19 Kislev they say ‘gut Yom Tov’ before and after Maariv, and throughout the days surrounding Yud-Tes-Chaf Kislev when Chassidim meet in shul or on the street.”

speak for hours without a break, deep concepts combined with Kabbala, Nigleh and Chassidus. He would drink a lot of mashke and explain, for example, why according to Kabbala the Alter Rebbe was released on this particular day.

The children of Yekatrinslav would also have a meal in honor of Yud-Tes Kislev, but this took place on a different night so as not to interfere with the rav’s farbrengen. A few days before Yud-Tes Kislev they would collect money for their farbrengen. The Rebbe was in charge of accounts. He was the leader of all the children since he was the oldest. They would cook kasha and make a meal and there was great rejoicing.

This was the only day of the year in which the Rebbe was involved in things other than Torah study.

(Yemei Melech p. 125)

REJOICE IN MY REJOICING

In 5658/1897, the Rebbe Rashab said that there are three versions of the Alter Rebbe’s statement regarding Yud-Tes Kislev and all who rejoice in his joy:

- Version 1:** I will take him out from the straits to the expanse,
- Version 2:** I will take him out from the material to the spiritual,
- Version 3:** I will take him out of Gehinom.

The Rebbe Rashab said that all the versions are true. The first refers to from Bria to Atzilus; the second from Yetzira to Bria; the third from the world of Asiya.

The Tzemach Tzedek explains that with the words, “will rejoice in my joy,” the Alter Rebbe was referring to someone who “holds the Rebbe’s doorknob,” i.e. in Torah and avoda.

NACHAS FROM THE DESCENDANTS

Among the first of Anash to

come to New York was a man by the name of R’ Shmuel Eliezer Katznelson (he later shortened the name to Nelson), who was a grandson of the famous gaon R’ Boruch Mordechai of Bobruisk, a great Chassid of the Alter Rebbe.

He was very wealthy and every year he was the main activist for the Yud-Tes Kislev celebration in arranging a meal in a restaurant – as is done in America – with meat, fish etc. because he heard in the name of his great-grandfather R’ Boruch Mordechai that the Alter Rebbe said: Whoever takes part in my simcha, will merit to see nachas from his children.

(Zichron Livnei Yisroel p. 119)

GUT YOM TOV

At the Yud-Tes Kislev farbrengen of 5702, the Rebbe Rayatz said: “By us, Chabad Chassidim, there is a custom, a custom from the Chassidim of the Alter Rebbe, that on 19 Kislev they say ‘gut Yom Tov’ before and after Maariv, and throughout the days surrounding Yud-Tes-Chaf Kislev when Chassidim meet in shul or on the street.”

In 5703, the HaYom Yom was printed for the first time and at the end, the entry for 18 Kislev says:

“Gut Yom Tov, may you be inscribed for a good year in the learning of Chassidus and the ways of Chassidus.”

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

