

4

## 'ENOUGH EXILE!' IS A LEGITIMATE COMPLAINT

D'var Malchus

6

## MY DEAR FRIEND LEVI

Shloshim | Rabbi Chaim Leib Hildeshaim

10

## AND THEN THE REBBE LAUGHED

Feature | Nosson Avrohom

16

## A BRACHA FROM SKY-HIGH

Miracle Story | Nosson Avrohom

20

## FLYING SNAKES

Moshiach & Science | Dr. Aryeh Gotfryd

22

## TO CATCH A BIG FISH

Story | Nosson Avrohom

26

## GEULA - WHAT WE AWAIT!

Moshiach & Geula | Rabbi Gershon Avtzon

28

## OF STORIES AND STORYBOOKS

Insight | M. Liebson

34

## WIKILEAKS AND THE CHABAD REBBEIM

Feature | Rabbi Naftali Estulin

36

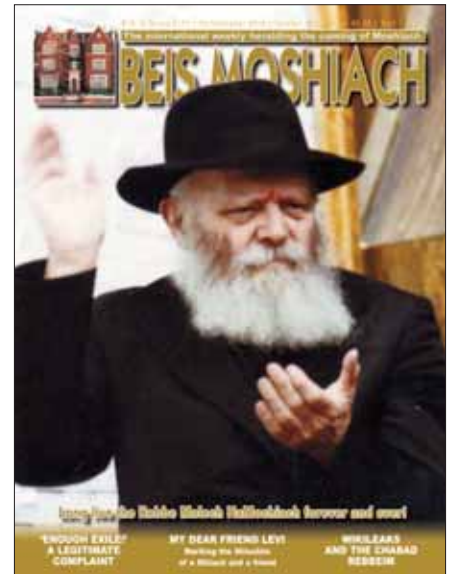
## THE POWER OF PRAYER

Shlichus | Rabbi Yaakov Shmuelewitz

39

## 11TH EUROPEAN MOSHIACH CONGRESS

News



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

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

# 'ENOUGH EXILE!' IS A LEGITIMATE COMPLAINT

Translated by Boruch Merkur

## THE CLAIM FOR A GOOD, LONG LIFE

This week's Torah portion relates the complaint of Yaakov Avinu: "Few...have been the days of the years of my life, and they have not attained the days of the years of the life of my fathers" (for Yaakov lived only to the age of 147; he did not merit the longevity of his father, Yitzchok, who lived to 180).

From Yaakov's concern about longevity we learn that it is within the power of every Jew to ask for a good, long life. And when a Jew makes this claim, certainly it will have an impact - and so it shall be!

How much more so is it within the power of a Jew to demand that the redemption should finally come, for "All of the predicated dates [for the advent of the redemption] have passed and the matter is only dependent upon repentance." Indeed, the leader of the generation has ruled that all Jews have already repented - "immediately to repentance" - and now there must already be "immediately to redemption." Thus, we cry out [with the legitimate complaint] "*Ad masai!*" (Until when?!)"

## WHY IS IT NECESSARY TO REMIND ME ABOUT THE SUFFERING OF EXILE - ON SHABBOS?

There are those who argue:

How can it be that a person sits and torments Jews for several hours, speaking about this and that, and then all of a sudden starts screaming "*Dalai galus!*" (Enough with exile!) And he asks that they too scream "*Ad masai?!*" - insofar as Friday has already passed, many hours of Shabbos have gone by, and now it is Shabbos in the afternoon, after several hours of speaking here, and still [Moshiach] has not come!

They argue: Why is it necessary to remind them of the suffering of exile on Shabbos? And in so doing he is in effect coming with complaints against G-d Himself (as it were) and voicing his opinion to G-d! We want to live with G-d peacefully and not to start up with Him!

Especially since G-d knows what He's supposed to do and He knows what it says in the Gemara - that "All of the predicated dates have passed and the matter is only dependent upon repentance." He even knows that the leader of the generation has ruled that Jews have already repented. Therefore, how could it be that this big shot gets up and demands the redemption?!

## NOTHING ELSE MATTERS OTHER THAN GEULA

The answer to their complaints is that no calculations can be

considered here. What matters is nothing other than that the redemption should already be here in actuality, in a manner of "*achishena* (I shall hasten it)" and "*achishena sh'b'achishena!*"

What about the fact that there are Jews sitting here at the farbrengen and sleeping - nestled, sleeping on "clouds of heaven"? When they wake up from their sleep they'll open their eyes and see that all of a sudden they find themselves in Yerushalayim the Holy City. If they wonder how they got there, tell them. And after they wash their hands [upon waking from their sleep] tell them which blessings to say [for the advent of the Messianic redemption] according to Shulchan Aruch!

What about the fact that there are those who have difficulties? May they be well! - but let that take place before the redemption unfolds. Because surely then Eliyahu HaNavi will have mercy upon such a person, seeing that he can't sleep, bothered from his quandary - and Eliyahu will resolve it.

The main thing, however, is: Jews, get out of exile!

[The Rebbe paused for a moment, smiled, and said] "*L'chaim, l'chaim u'l'v'racha* [and motioned with his holy hand].

*From the address of Shabbos Parshas Shmos 5746, bilti muga*

# MY DEAR FRIEND

## LEVI

By Rabbi Chaim Leib Hildeshaim

*To mark the Shloshim of Rabbi Levi Deitsch O.B.M. – the Rebbe’s Shliach to Tysons Corner, Virginia, Beis Moshiach presents a series of memories and essays dealing with “and the living shall take it to heart.” With the pain still raw in our hearts, and still unable to stem the flow of our tears we shout out to Hashem AD MASAI?! \* Part 1 of 2*

It’s very hard for me to write about my dear longtime friend, Levi. I don’t know where to begin, so I would like to focus on our friendship, as this will be a reminder to myself as well as to others, on the importance of staying close.

### FRIENDSHIP

Levi and I grew up together: our birthdays were celebrated just a week apart, we were classmates throughout our years of schooling, starting from preschool, we spent many summers together - thousands of hours of friendship and conversations.

Levi loved reminiscing about

different childhood memories, among them special moments and encounters in 770...

There’s another memory that springs to mind, a memory of one of the so many people that felt so close to you, Levi! After the levaya was over, most of the chaverim just stood there crying and simply couldn’t leave. I noticed Ami, a guy from your mitzvaim route standing and crying with everyone else, and it brought back vivid memories. Although we didn’t regularly go on mitzvaim together, you used to schlep me along to farbreng with Ami in his Manhattan apartment a number of times. It’s hard to believe

that you were doing this at such a young age! We were farbrenging with someone so much older than us. You really taught me what it means to farbreng with someone, the good feeling that is gained from doing so, by becoming much closer with the other person, and greatly enhancing the relationship. Later, on the way back home to Crown Heights - either on the train or when we took a taxi - you spoke of the geshmak that we had just experienced and how you wish we could do this much more often. This was just the beginning of Levi acting as a shliach!

This was something that you enjoyed so much and what you told me many times that it was the most enjoyable part of being on shlichus: farbrenging and becoming friends with new people, and through that being mekarev them, and how that is the best job in the world!

### A TRUE CHAVER - WHO MADE SURE WE ALWAYS STAYED CLOSE

1. When my younger brothers were born, you came to the Shalom Zochors, although it required special effort. You had to arrange for an older bachur friend (which you had no shortage of!) to walk you over, since your father had a weekly shiur at your house. It meant

so much to me that you were celebrating with us.

2. As a bachur, Levi was on shlichus in Migdal HaEmek, and I was on shlichus in Kfar Chabad. Shortly after we arrived, and we were separated from each other for so long, not seeing each other on a regular basis (as we did since we were in Oholei Torah preschool in east Flatbush by Reb Michel's shul), Levi started calling me regularly, and nudging me: "Nu, when are you coming to Migdal for Shabbos?" Sure enough, I soon went to Migdal for Shabbos, and Levi welcomed me like only Levi knew how. He gave me a grand tour of the yeshiva and the city, and he introduced me to all his new friends – which was the whole yeshiva!

I will never forget the Friday night Shabbos meal with the whole yeshiva, where Levi rocked the house like only Levi could do, with tremendous chayus and niggunim, including "The niggun" that he would sing every Friday night. He got everyone involved in singing it, to the point that the bachurim called it Levi's Niggun! In fact, this past Friday, I was listening to a CD of niggunim that his late father, Reb Zalmen A"H had put together. One of the songs he calls "Levi's Niggun," and mentions that this is an old niggun that the bachurim from Migdal HaEmek would sing when they came over to the Deitsch family during Tishrei. Indeed, this was the niggun that Levi would always sing and get everyone to sing along with him!

On Shabbos day, he took me to eat at the home of Rabbi Hendel, the esteemed Rav of the community, with whom Levi had already established a very friendly relationship. On Motzaei Shabbos we both went out together, and Levi walked me to the bus station. Before I even left the city, Levi was already asking and demanding that I come back to visit again soon.



3. At my engagement L'chaim and at my Kiddush in 770 before my chassuna, Levi was there to bring happiness and joy on my special day. He made sure to say lots of L'chaim and really helped bring a tremendous chayus into the farbrengen that lasted for many hours.

Before my chassuna, which was held out of town, Levi insisted that he should be the one to take me to the airport. My other siblings assured him: "Don't worry, we are going to do it. We B"H have a big family, someone will be available to take him." He said: "don't even think of letting someone else take you - I am going to do it!" and so it was.

4. Shortly after Levi moved on shlichus to Virginia, he started calling and nudging: "Nu, when are you coming to visit with the family? We have to get together, you have to see my place!" After a number of such calls I made the eleven hour drive from Toronto to Virginia to

spend two quality days together. We went out together to Washington DC, we visited the neighboring Chabad Houses, and we spent hours just farbrenging together.

Whenever Levi was in Toronto, where two of his siblings are shluchim, even if he was there for a short time - coming in and out for a family simcha - he always made it a point on his schedule that we should get together.

5. Levi made sure to always stay in touch. He never missed to call me on my birthday, even when he was sick, r"l, he still called and gave all of his brachos. Last year, he called a day late and he started apologizing for being a day late. I told him that he didn't have to call altogether, and how delighted I am that he is calling me at all; he certainly didn't have to apologize! He just brushed it off by saying: "*a gutte chaver darf men rufen* (a good friend - you have to call)".

6. After Levi sadly become ill, I would call him very often. At one

point he told me that I should from now on call him or text him on his cell phone, since that is the best way to get hold of him. If he was unable to talk at the moment, he would call me back as soon as he had a chance. After he sadly was not able to see properly, and it was hard for him to call, he would send me a text by just typing a few letters, telling me that that was the sign that I should call him now that he wants to talk. I have saved on my cell phone many of these texts and it will be an everlasting reminder how much he loved to farbreng together and how important it is to call a chaver.

## **A BIG MAAMIN - WHO GAVE MUCH CHIZUK**

As mentioned above, after Levi sadly become ill, we spoke very often. I never asked him about his illness. Whatever he said, he said, I didn't ask more.

About two and a half years ago, his brother Nechemia, may he live and be well, made a bris and Levi came in for the bris to be the sandek. We arranged it that if he would come in (he didn't know until the last second if he would be able to come at all), I would pick him up from the airport and we would spend the day together.

We hugged each other as soon as we got into the car, and Levi started to talk: "Let me tell you everything from the beginning. After Tishrei I was in pain. I thought it was because of working hard on Tishrei, schlepping the sukkah, etc. When the pains didn't go away, I went to a doctor. I was told I have a few months left to live... But the doctors have no right to say that, I am fine, I feel fine! It will be fine..."

And with the chayus and strength that only Levi had, with his loud laughs, he went on and on being his regular self.

I tried (a bit unsuccessfully)

holding back my tears and missed the exit on the highway. Meanwhile, the entire time Levi was talking and telling me everything he was going through and how it will all be fine.

He said that no one else in his community knows about it, how he managed to hide it from everyone, and he is continuing with his shlichus like nothing is going on, so all the activities with all the people involved won't be affected at all! Again and again, he told me how it will all be fine. I was sitting and listening, and instead of giving chizuk, I was getting chizuk from Levi. This happened almost every time we spoke - he was giving chizuk and lebedikait, uplifting all of us. This is something that I heard from many people that went to visit Levi and from those that called him; he was the one always giving chizuk! We then went out together and had a good time together, by just farbrenging together, which was Levi's favorite thing to do.

## **LEVI WAS ALWAYS THANKFUL**

Just to share a few small examples:

1. When Levi was in NY to undergo some treatment, two close classmates and myself came by to visit him on Sunday night. The plan was to go in for a short visit, since I had already visited over Shabbos, and I had to drive back to Toronto, and most importantly he had a doctor appointment on Monday morning. But Levi just didn't let us go... he said a few more minutes... another story, and another story.... until it was light outside! He then sent me an email thanking me for the "all-nighter" and how much he appreciated it, and how much it meant for him. After that incident, we started learning a sicha on the phone together with a few classmates, something that was done on and off before Levi became

ill as well.

2. Shortly after I moved to Toronto on shlichus, I did an unveiling for a person whose son 'happened' to live near Tyson's Corner. I told him that I have a very close friend that lives not too far, and that they should get together. He gave me all of his contact info and I forwarded it on to Levi. B"H they connected very well. The son became involved in the Chabad activities there; he put his kids in Levi's Hebrew School, and became a supporter of Chabad of Tyson's Corner! On one of my trips to Tyson's Corner, Levi wanted to go out to the same coffee shop where he first met this person. He wanted to tell me where they sat, to tell me everything they talked about when they just met, and how the family got connected with their Chabad House. He was so thankful for that connection that I made for him, just a simple gesture on my part, yet he kept on thanking me, and mentioned this a number of times when we spoke over the next few years.

3. After Levi was, lo aleinu, sitting Shiva for his father, I travelled to be menchaem avel him. He later made a special call to thank me for coming in and how much it meant to him. He would tell me all the time about all the guests he had that came to visit him, and all the people that would call him, and how much it meant to him. He would often tell me: "Please tell everyone that if they come, they should not come for two hours and leave. If they come, they should come for a full day!"

4. Once, after a farbrengen for my birthday (after Levi was not well) and after I had a few L'chaims, I called Levi's cellphone. It was around 3 AM, and I left this long message with some brachos. I don't remember exactly what I said, but he called me the next day thanking me, saying how happy it made him

***Again and again, he told me how it will all be fine. I was sitting and listening, and instead of giving chizuk, I was getting chizuk from Levi. This happened almost every time we spoke - he was giving chizuk and lebedikait, uplifting all of us...***

feel and how he saved the message to listen to again and again, and how he wished that I did it more often.

### **LEVIS BIG HEART**

Levi was a very giving person from a very young age. There are many examples, but just to share a few:

1. As a child, he would bring lots of cake to school to share with us. He would say that he has to know how it tastes, as his mother - may she live and be well - needs to get some feedback, as she was in the midst of working on the Lubavitch 'Spice & Spirit' cookbook, and needs to know if she should include that particular recipe.

2. Levi shared with me on a number of occasions that he had helped out various shluchim financially, simply loaning large amounts of money. Some were our classmates; others were older shluchim, who despite the great age difference were Levi's friends. At times, I would ask him about his connection to that particular shliach that he just gave such a big loan to. Levi would always say: "if the Rebbe's shliach needs help, and I can help, I will do whatever I can." And he did!

3. A number of our classmates and friends are on shlichus or have jobs, thanks for Levi putting in a good word for them. Whether it was

through making the phone calls on their behalf, having other chaverim call, and making follow-up calls once they were at their new job; Levi was a truly devoted and caring friend!

Also, there are many people that are married today, thanks for Levi's input in making their shidduch (directly or indirectly). Levi started this even when he was still a young bachur, caring about others and their futures, assisting his mother in this important work.

### **BEING HAPPY IN OTHERS' SUCCESS**

Levi was very proud of the hatzlacha of his siblings and friends on shlichus. Levi would describe with tremendous nachas and joy about their Chabad Houses, their breitkait, the stories that happened to them etc.

A few times Levi told me over and over again about our classmate's new Chabad House; how I must go and check it out - "it's worth the drive in from Toronto!" He would describe how it looks - "it's an old mansion, it has big windows, its impressive doors, it's just beautiful ...I can't describe it (although he did a great job in doing so); you must go check it out!"

He listened to a CD from a dinner that was produced by another chaver on shlichus. He said

how they talk so highly about our chaver: "It's unbelievable, you must get it and listen to it!"

The same nachas was heard in his voice when he was describing so many of our friends and their success in business. He did it with such sincere happiness, as he would go on and on in describing their successes.

### **DEAR LEVI, THANKS FOR YOUR FRIENDSHIP!**

No one will ever be able to take your place as a true friend, the one who always put a smile on my face. There is no one else that I spent so much time talking on the phone with, on such a regular basis. No one was ever as concerned about every detail of my personal and shlichus life as you were!

Levi, you taught me a big lesson in life. Pick up the phone and call a chaver, a long-lost classmate. Keep in touch. You showed me how much it meant to you, and how much it means to everyone - to have the feeling that someone is thinking of them!

Dear Levi, I never told you this, but thanks to your living example, I had started calling more chaverim over these last few years, to wish them happy birthday, or just to stay hello. I hope that this trend will only catch on to more and more people.

Surely, in the z'chus of your incredible Ahavas Yisroel that is now serving as an example and inspiration to so many people, it will bring all the necessary brachos to all your loved ones-to your dear wife Miriam, a true Eishes Chayil, to your taier kinderlach, to your mother and to all your siblings; and may we be zocheh very soon to be all together and farbreng by the ultimate farbrengen that we're all yearning to attend - with the Rebbe in Yerushalayim - may it be NOW!

# AND THEN THE REBBE LAUGHED

By Nosson Avrohom

*The Chassid, Rabbi Yerachmiel Alperowitz, served as a teacher for decades in Litvishe circles and was greatly respected by them. When hostile misnagdim tried to get him fired he turned to the Rebbe.*

“I saw how the Rebbe sits in Brooklyn and runs the school in the Chinuch Atzmai system where I worked in B’nei Brak.” That is how Rabbi Yerachmiel Alperowitz began his story. He is one of the senior Lubavitcher Chassidim in Yerushalayim and an outstanding educator who taught thousands of students with the bracha of the Rebbe Rayatz.

It was the late 1980’s and hatred towards the teachings of the Baal Shem Tov in general and Chabad Chassidus and the Lubavitcher Rebbe in particular was being spewed forth from a certain personality in B’nei Brak. The long years of peace between Chassidim and non-Chassidim were over and replaced with enmity.

R’ Alperowitz worked as an

elementary school teacher for decades, since 5713, in one of the Chinch Atzmai schools (a system founded in 1953 by the Moetzes G’dolei Ha’Torah, to serve as an alternate school system for religious children in Israel) in the center of B’nei Brak. Usually lauded by the local and national administration and gratefully thanked by the satisfied parents, he suddenly found himself in the eye of a storm. A band of quarrel mongers who took control of the school decided to fire him. Why? The only reason was because he was a Lubavitcher Chassid, their sworn enemy.

“The truth must be said – they were a small group. But despite being few in number they used intimidation to impose their views on others.”



## EDUCATION MISSION

Rabbi Alperowitz began teaching in 5709, three years before he got married. R’ Zushe Wilyamovsky, known as “the Partisan,” is the one who drew him into the field. That year many Jews came from Russia and he put together a yeshiva in Lud where he promised to take care of their material needs while R’ Alperowitz was assigned to provide for their spiritual needs.

“I remember it as though it was today,” says R’ Alperowitz. “Zushe called me and said, ‘You will teach the children and I will take care of all the material needs.’ This arrangement worked until 5712, when I got married and moved to B’nei Brak.

“When I wrote to the Rebbe Rayatz in 5709 about my

involvement in chinuch and that I thought I was suited to this work, he wrote me a long and encouraging response. He told me: be successful in establishing good students who are successful in their studies and in fear of Heaven.

“Unfortunately, the letter was stolen from me. I tried my best to get it back, albeit unsuccessfully. The Rebbe’s words, however, still accompany me till this day in every aspect of the education of Jewish children.

“After I got married I looked for a teaching job. I knew that with this bracha from the Rebbe, this was my mission in life.

“Not long after my wedding I went to the Neve Achiezer neighborhood on the edge of B’nei Brak. I walked into the main shul there and asked the people of the neighborhood whether there was a school for their children. They looked at me in astonishment and said that there was no school was because they had no teacher. This was a period of time when things weren’t as organized as they are today. It’s not like today where there are schools in every neighborhood and there was no law at the time about school attendance. When I heard this, I offered to be the teacher.

“They agreed and every morning I would go to the shul, the children would convene, and I would teach them. This went on for a long time. Since they had no money to give me, I had to look for additional work to support my family.

“One day, R’ Tzvi Kogan came to observe me at the shul. He was sent by the Talmud Torah of Chinuch Atzmai, which was located opposite my home. He got straight to the point and said he had heard a lot about me, and the students who came from me to his Talmud Torah knew how to read better than the rest, and their *yiras Shamayim* (fear of Heaven) was apparent.

“He asked to test the children in my presence and I was happy to let him do so. He asked them questions in Chumash and was very excited by the knowledge they displayed. On the spot he offered me a job in the Chinuch Atzmai school in the center of B’nei Brak, near my home. He said he was sent by the members of the administration led by the principal, Rabbi Koretz, a Karliner Chassid, to offer me this position. I did not answer him immediately since a Chassid first asks the Rebbe.”

### **“YOU ARE A CHASSID; YOU NEED TO GO TO CHABAD!”**

At this time I received another teaching offer from a school in Kfar Saba that was run by Rabbi Moshe Aharon Zilberstrom. He asked me to join his staff. I sent a letter to the Rebbe with the two offers and asked the Rebbe to tell me which to pick.

It is interesting that in the interim I met the Chazon Ish (Rabbi Avrohom Yeshaya Karelitz 1878-1953, leader of religious Jewry in Israel who lived in B’nei Brak). I didn’t live far from him. I asked him his opinion. He knew me well and we spoke on occasion. He said, “You are a Chassid and they are making you an offer from Chabad – you should go to Chabad.”

Some days later the Rebbe answered as follows: wherever you are, be a Chassid who creates an environment. The hint was clear. The Rebbe wanted me to accept the offer from the Chinuch Atzmai School in B’nei Brak.

I began teaching there at the beginning of the 5714/1953 school year. With Hashem’s help I was very successful. The parents were happy and the administration was happy. I felt that the success wasn’t due to my talents or abilities. Whenever the central administration of Chinuch Atzmai would come to the school to

test the students, the principal, Rabbi Grossbard of Yerushalayim, would come into my class and note lovingly, “This is a Chabad school ...” On the wall, of course, were pictures of all the Rebbeim and there was a Chabad atmosphere in the classroom as the Rebbe had instructed me.

I remember one time when R’ Grossbard stood near the door of my classroom, wanting to hear what I was teaching. I didn’t know he was standing there but afterwards at a teachers’ meeting he related what he heard. I had explained to the children the idea of “the earth will be filled with knowledge of G-d” according to the Chassidic understanding that no place is devoid of G-d.

One of the boys asked how this was possible when we don’t see G-d and I answered him with a Chassidic analogy of a blind person who attends a wedding where the tables are laden with delicious food, meat and fish, wine and desserts. When someone tells the blind man about all the food, he dismisses it and says: ‘I don’t believe you. There is no food like that here.’ The children immediately said it’s because he doesn’t see it; that’s why he doesn’t believe it. But the food is really there. So too in our situation, I went on to say. We are limited and cannot see G-dliness. It’s above us, like the blind man who doesn’t see the food; but does that mean the food isn’t there?

R’ Grossbard was standing there and listening the entire time and in the teachers’ room he was very complimentary. “By Alperowitz it’s alive,” he exclaimed. Before me I could see the Rebbe Rayatz’s bracha.

From the Rebbe I had the shlichus to make every place Chabad and so when the Rebbe announced the Mezuzah campaign, I tried to implement it. I told R’ Grossbard, “It’s been many years since the mezuzos in the school were checked,



## GOOD RELATIONS BETWEEN CHASSIDIM AND NON-CHASSIDIM

For many years, R' Alperowitz lived near the Chazon Ish in B'nei Brak and he says categorically that throughout all those years there was no hatred between Chassidim and non-Chassidim; on the contrary, they got along:

One time, as I passed near his house, I met R' Shneur Zalman Garelik, the rav of Kfar Chabad, together with Rav Zislin. I went over to them and before I said a word, R' Garelik asked me what I was doing there. I was impudent and I asked him, "What am I doing here? What are you doing here?!" They said they had come to ask a halachic question.

\*\*\*

The Chazon Ish would take walks in the streets of B'nei Brak. One time we met and he asked me whether I could take care of something for him with the rav of Kfar Chabad. Of course, I immediately agreed and I asked what he wanted me to do. He said it had to do with the mitzva of eiruv. Since I wasn't knowledgeable in the subject, I couldn't undertake the shlichus on one foot there in the street. We went up to his apartment and he wrote his halachic response and then explained to me why he held what he held.

The next time I was in Kfar Chabad, I went to R' Garelik and told him that I had something for him from the Chazon Ish. I saw that he was pleased, apparently he had been waiting for this, and he blessed me with a hearty yasher ko'ach.

\*\*\*

Another similar example is something that happened with the Ponovezher Rav, Rabbi Kahaneman. In my early years of teaching, after I got married, Rav Kahaneman met me and said he had heard a lot about me and my teaching and since he

had a group in his yeshiva from Tunisia, he wanted me to take educational responsibility for them and be their *madrish*. That group had some tough kids. I heard that they had even hit their previous *madrish*. Until that point, my experience was only in teaching small children and this meant dealing with youths seventeen years old and older. Nevertheless, I agreed to take on the task on a trial basis.

I decided to start with the basics. I asked for a closed room where I could teach them, which was no difficulty in Ponovezh. I told the boys that I wanted to reveal secrets to them that they would not hear anywhere else. What were those secrets? I took out a Tanya and began teaching them that every neshama that comes down to the world has two forces, a G-dly soul and an animalistic soul and there is a constant battle between them as to which will be in control.

They were excited by this. They had never heard anything like it. I followed this up with other fundamentals of Chassidus and they were fascinated. Within two weeks it was obvious that they had undergone a radical change.

One morning R' Kahaneman met me and said, "Yerachmiel, what is this I heard?" I was frightened. Then he went on to say, "I heard that you are teaching Tanya." The moment I heard this I was sure I was fired. I tried to defend myself. "And so what? They changed their behavior and are good and they stopped hitting one another and they began learning and davening!" He looked at me and smiled. "It's good, it's good!" he said twice in Yiddish.

He told me that the administration had noticed the great change in these boys and they wanted to know where it came from. One of the cooks told them that she heard from the children that I was teaching them Tanya.

if they were ever checked at all. The Rebbe says to check the mezuzos." At first he tried to get out of it by saying it cost a lot of money to have sixty mezuzos checked, but I urged him to do it. Then he said he would be traveling on a fundraising trip soon and when he returned he would set aside money for it. I explained that he should do it the other way around, first check the mezuzos and then travel, and thanks to doing it this way he would be successful.

He agreed to have them checked and quite a few were *pasul*; there were even cases without any mezuzos at all. Back then less attention was paid to the mitzva of mezuzah until the Rebbe focused attention on it. Soon everyone saw that the Rebbe was justified.

I enjoyed my work and boruch Hashem the administration was pleased too. Inspectors from the Education Ministry once came and when they saw that I had 36 students in my classroom, they

pointed out that I had the right to a smaller class size. I said every child is a diamond and I wouldn't give up any of them as long as there were no complaints. They were very impressed.

Things continued in this way until the late 80's.

## BATTLING THE MISNAGDIM

In 5749 the troubles began. A group of Litvishe parents decided to

take control of the school and turn it into the type of school they wanted. And they were successful. Within that group there was one person whose sole preoccupation was hatred for Chabad and the Rebbe. I knew that I would be the first to be hurt by this course of action, which of course turned out to be true.

A few days before the start of that school year, some parents from the Litvishe parent committee came to me and they were nice enough to inform me that I was going to be fired. I asked why, and there was no answer.

One of them was honest enough and he said, "Because you are a Lubavitcher." There was tremendous hatred for Chabad at the time. It was really terrible. All the stories about Chassidim and Misnagdim from the early years of the movement came to life. The administration decided to fire all the Chassidic teachers in the school, with me on the top of the list.

I told these people that I was doing a good job and if a letter announcing my dismissal came I would figure out how to handle it. The principal of the school, who knew me, was unwilling to capitulate to their tactics and to send me a letter firing me. They weren't deterred. They decided to find a new principal to replace him. One day, the new principal called me in and gave me a letter of dismissal. The letter thanked me for all the years I worked for them and said they had decided to take on younger teachers, which is why they were firing me.

The principal looked at me and I at him and I saw that he was embarrassed. I was unwilling to give up on the work that I loved and saw as my shlichus and I said to him, "If there are complaints from the parents, I would understand; but there is no genuine reason here."

"That's right," he said. "There are no complaints against you. You are an outstanding teacher and it's



***One morning R' Kahaneman met me and said, "Yerachmiel, what is this I heard?" I was frightened. Then he went on to say, "I heard that you are teaching Tanya." The moment I heard this I was sure I was fired.***

just that a decision was made because of the age issue and we want to truly thank you for all the years that you taught here."

I was in a whirlwind of emotion. As soon as I got home I sent the letter of dismissal to the Rebbe and wrote all the details of the goings-on and about the group of troublemakers.

A few days later R' Groner called me and said that the Rebbe saw the letter and his reply was: You will remain there and much success.

After such a clear declaration I knew that I would continue teaching there as always. The days passed and I didn't tell anyone about the Rebbe's answer. A week later I met someone whose roots are Vizhnitz and whose son was supposed to be in my class. He was happy to see me and said, "Are you Rabbi Alperowitz the teacher?" When I said that I was

he went on to say, "My son will be in your class. We heard a lot about you and we are thrilled." I decided to tell him about being fired.

"What?! You were dismissed?" he shouted. "Listen, tomorrow I have to fly to Europe on business. Before I go, I will travel to Yerushalayim early in the morning in order to meet with R' Grossbard and talk to him."

I was skeptical. "What can you do against the entire administration?" But he was adamant.

"You will see what I can do," he said, and went on his way.

Just two days passed and R' Neuman, the supervisor of the Talmud Torah approached me and said, "R' Alperowitz, I heard that they fired you. You should know that nobody has the right to fire you. You will stay with us. We will fire them."

## BIOGRAPHICAL NOTES

\*\*\*

R' Yerachmiel Alperowitz was born in Moscow in 5689/1929. His father, R' Chaim Moshe learned in yeshivas Tomchei T'mimim in Lubavitch and was with the Rebbe Rashab in 1920 when he passed away. After the Rebbe's passing, R' Chaim Moshe assisted the Rebbe Rayatz for a year.

"The Rebbe Rayatz lived on the top floor and my father lived on the bottom floor. The ceiling was made of wood and my father would hear the Rebbe pacing night after night. My father would speak wistfully about that year and I learned that he, too, did not sleep at night.

"I saw the Rebbe Rayatz for the last time in Warsaw before we set sail for Eretz Yisroel in 5695/1935. I was a boy of six and a half. The Rebbe wanted to give my father a room when we arrived in Warsaw, but my father refused and said he would find a place to stay with an uncle, Sholom Kroll who lived in that city. The Rebbe Rayatz tried several times to ask my father to take a room but my father did not want to be a burden to him. Life wasn't easy then.

"Before we left Warsaw after a short stay there, yechidus was arranged for us. I remember how my father prepared us for this special encounter. He guided us: 'In the Rebbe's room you can't say a word. We are going to see the king, the Nasi HaDor. When we leave the room we do not turn our backs on the Rebbe.'

"The entire family went in and the Rebbe welcomed us with great joy. Then he looked at each one of us and gave his blessing. My mother cried bitterly and asked the Rebbe for a bracha that we cross the sea safely and all remain Chassidim. The Rebbe gave his blessing. I was a child and don't remember the brachos precisely, but they reassured my mother. Then we all left, except for my father who remained there for two entire hours."

R' Alperowitz met the Rebbe MH" M for the first time in 5738/1977.

"I was very afraid of flying. I would dream constantly of the Rebbe and see 770, hear the sichos and yearn to see him, but was afraid to get on a plane. One night I dreamt that the Rebbe came to me and said: 'Now, while awake!'

"I woke up immediately. At first I did not understand what the Rebbe meant but that lasted only a few hours. Rabbi Ozer Alperowitz from the Lachish Tours travel agency came and told me, 'I brought you a ticket to the Rebbe.' I was stunned and moved for just that night the Rebbe had told me, 'Now, while awake.' I felt that the Rebbe had arranged the ticket for me.

"I boarded the plane and thought in a panic, 'Hashem, there are 400 people on this plane. If they are all wicked, I am one of them. If they are all righteous, I am one of them. If they are all crazy, I am one of them, so how come I am the only one who is scared?'

"I strengthened my faith and the flight was uneventful. My son, Yekusiel arranged a place for me at the Vav Tishrei farbrengen.

"What can I tell you? I saw everything I had seen in my dreams. Nothing was new to me.

"While in New York I told my son that the atmosphere was hard on me and I missed the air of Eretz Yisroel. He suggested that I write to the Rebbe and that is what I did. I gave my note to R' Binyamin Klein and he came out with a response that the Rebbe said it would be fine. From then on, the feeling changed. When I was in 770 I felt uplifted as though I was in Eretz Yisroel. When I stuck my head out of 770, I felt that I was out of Eretz Yisroel. That was my first trip."

At that moment I felt how the Rebbe was sitting in New York and running the Talmud Torah. The Rebbe decided I would stay and so I would stay, regardless of the letter of dismissal.

On the first day of school I arrived as usual. The member of the parents' committee who was responsible for firing me asked me why I had come. He enjoyed firing off verbal digs and jabs. I asked him

in turn: "And why did *you* come?" and entered my classroom to teach. I knew that the parents were happy; the Litvishe roshei yeshivos would meet me and say, "We know that you are a Chassid and nevertheless, we insist that our children learn with you." I ignored the quarrel mongers and continued doing my job as though nothing had happened.

The saga did not end that year. The following year the same people

tried to get me fired again. I received the decision about my dismissal when I was at the Rebbe in New York and was staying with my son Menachem. One day, the phone rang in my son's house and the caller asked to speak to me. I didn't imagine that they would bother to find out where I was staying and how to reach me. The person said his name and informed me that what they did not succeed in doing the

year before, they would succeed with this year and the decision had been made to fire me. "Rabbi Alperowitz," he said arrogantly, "we took a new principal and there is nothing to come back to."

I told R' Groner and asked him to inform the Rebbe. Afterwards, he told me that he repeated the entire story to the Rebbe and the Rebbe simply laughed and said, "With increased success."

I realized that they thought I was fired but there was someone above them who decided I was going to stay. After the bracha and my staying on the previous time, I knew that this time, too, a miracle would happen and I would retain my job.

On the first day upon my return to Eretz Yisroel, I got a phone call from the new principal who told me he had been looking for me for a long time. He asked me to come to his office because he had a matter to discuss with me. I knew that he wanted to give me a letter of dismissal. Since the school was located opposite my home, I went right away. He began telling me that



**Rabbi Yerachmiel Alperowitz  
at an upsheren**

he wanted to work together with me and that he had heard only good things about me. I listened and chuckled. He looked at me and realized I did not believe him. He asked me, "Why are you laughing?"

I told him that I had received a phone call in New York telling me that I was fired. He dismissed this with a wave of his hand and said he had a brother who was an educator in Kfar Chabad, Rabbi Moshe Rosenfeld, and he had nothing against Chabad.

## CHASSIDIM COME OUT ON TOP

Rabbi Alperowitz continued teaching at this school and future rabbanim and roshei yeshivos imbibed from him a love for Torah, *derech eretz* (manners, proper conduct), and uncompromising Chassidic faith.

Throughout this interview, R' Alperowitz was careful to stress that these were a few fools and that over the years he got along very well with everybody, but what wows him each time anew is how though the Rebbe was so far away, he was clearly in charge of what went on in the Chinuch Atzmai school. "I hope that even before this interview is published, we see the hisgalus of Melech HaMoshiach."

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



# Raskin's

"if it grows we have it"

**Consistently  
Superior**

Fruit and Produce Emporium **WHOLESALE & RETAIL**

**Michal & Aaron Raskin**

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



# A BRACHA FROM SKY-HIGH

By Nosson Avrohom  
Translated by Michael Leib Dobry

*Roman's approach to Judaism took a very significant turn when he saw the power of the Rebbe's bracha with his own eyes. Since he returned with his family from Kiev, there isn't a single person at his workplace who hasn't heard his story. "Everyone raised their eyebrows in amazement," he said with a strong tone of excitement. Yet another amazing Igros Kodesh story.*

One of the more interesting families that I have met in my work is the **Grinbergschitzky** family living in Ashdod. The couple emigrated to Eretz Yisroel from the Ukraine ten years ago. The husband, Roman, is a native Ukrainian, while his wife Irena Rina originates from Moldova. Before they came to Eretz HaKodesh, their level of understanding and knowledge of Judaism was virtually non-existent, as they had been raised according to educational values based on

total atheism.

For three years after their emigration to Eretz Yisroel, this status quo continued, until Irena somehow came to a lecture by Mrs. Ester Segal, a Chabad woman who told about the miracle that led to the birth of her five children.

Mrs. Segal explained to those in attendance about the unique opportunity available today in writing to the Rebbe, Melech HaMoshiach, via Igros Kodesh, and the tremendous wonders and miracles that occur as a result.



Irena found herself becoming more excited with each passing moment. The latent faith in her heart finally had a chance to express itself, and she gradually began to come closer to Yiddishkeit and started conducting a lifestyle based on mitzvah observance. Later, she even transferred her three children to Chabad educational institutions in Ashdod and began participating in Torah classes and other Chabad House events until she had become a full-fledged Lubavitcher.

To her great regret, however, her husband refused to take part in her kiruv process. While he appreciated and showed much respect for her new way of life, he continued to live his life as he had in the past.

His approach to Judaism took a very significant turn when he saw the power of the Rebbe's bracha with his own eyes. Irena was determined that I should hear the story directly from her husband, so I waited until the evening, when he finished his job as a computer technician. Roman happily agreed to tell his story – since he returned with his family from Kiev, there isn't a single person at his



visas were only valid as of tomorrow. I didn't understand what she wanted, and I asked her to be specific. She proceeded to explain that my visa and my wife's were in proper order, but the children's visas showed tomorrow's date as the day they would take effect.

"Even after hearing her explanation, I still didn't understand the trouble we were in. I had difficulty grasping the significance of what she was telling me. Then she stated bluntly that the children cannot board the flight! She suggested that we arrange tickets for the flight scheduled for the following day...

"I was stunned and very upset. What was the big deal? We were scheduled to leave Eretz Yisroel at four in the afternoon, arriving in Kiev at nine o'clock at night. Three hours later, it would already be the following day, and at least two of those hours would have elapsed by the time we would be ready to step onto Ukrainian soil. So what's the problem?"

"I still failed to realize the seriousness of our situation. Sympathetically, she explained that it didn't depend upon her, and that Ukrainian law did not allow her to let the children board the plane. 'Go to the travel agent who sold you the tickets, and ask them to postpone the flight until tomorrow,' she proposed. It was only at this moment that I managed to understand the surprising and unpleasant reality facing us.

"I had bought the tickets at a special bargain price, and they were non-refundable. I knew that if we didn't board the flight, it meant that all the money spent would go down the drain. For the next fifteen minutes, I stood by the check-in counter and pleaded with the clerk, trying to find someone who might be able to help us.

workplace who hasn't heard it. "Everyone raised their eyebrows in amazement," he said, the undercurrent of excitement in his voice evidencing that the tumultuous miracle he had experienced was still quite fresh in his mind. "People can't believe that such a thing could have possibly happened."

### **THE CHILDREN CAN'T BOARD THE FLIGHT!**

"Ten years after our emigration to Eretz Yisroel, we decided to make a trip to the Ukraine. The flight was scheduled right before our eldest daughter's bas-mitzvah. Being a very orderly person, we started making preparations several weeks in advance and arranged everything. We made appointments at the Ukrainian Embassy in Israel, and I arranged visas for all the children. I checked my wife's entry visa to make certain that it was still valid. When all these details were finalized and the passports/visas were in my hand, I requested vacation from work and bought airline tickets at special low prices for myself, my

wife, and our three children. We counted down the days toward the upcoming flight with ever-increasing eagerness. Even the family waiting in Kiev for our arrival was very excited. Everyone was ready for the visit, with a scheduled tour throughout the country of my childhood. It was all well planned out with a special file folder.

"When the day finally came, we arrived at the airport three hours before the scheduled flight. We waited most impatiently for the Ukrainian airline counter to open. When it finally did open, we were glad to be the first ones standing in line. I went up to the clerk and submitted the family's passports, and she began to check them carefully, one by one, as she looked back at her computer screen.

"I was completely calm. I knew that I had made all the necessary preparations. By nature, I am a very organized person and I had made certain that everything had been prepared down to the last detail, as it should be. Then, like a bolt out of the blue, I heard the clerk asking me why the children's

Other passengers had already begun to gather in line behind us, moving around uncomfortably. The clerk referred me to her supervisor in the hope that she could be of some assistance. The supervisor asked me again for the passports, and once she checked them, she too determined that the children absolutely could not board the flight. 'Go to the travel agent and buy tickets for tomorrow,' she said. 'If you get on this flight, I have no doubt that they'll put you back on the same plane, taking off one hour later back to Israel,' she stated with the utmost certainty.

"I would not relent, and I asked her to try and find me a solution, adding that this was a vacation that had been planned for several weeks. 'I took time off from work, my family in Kiev is already waiting, and the children are all excited about this trip. There must be something creative that you can do.' The clerk simply shook her head and wrung her hands. Still, she made an effort by picking up the phone and speaking with a senior official of the airline company, explaining our situation. But the official simply repeated what we had already heard before – it would be impossible to allow the children to board this flight.

"The children soon began to understand that things had taken a bad turn, and they started to cry. Their disappointment was indescribable. Weeks of anxious anticipation, preparations, and plans – all gone for nothing. The children joined me in pleading for the clerk to do something, but she really wasn't the person to ask. She agreed to give me the phone number of a young man named Nikolai, who worked for the customs house in Kiev. But when we explained to him our situation, his reply was similar to everyone else's. 'The only people who can help you are the officials with the

Ukrainian Embassy in Israel,' he said over the phone. 'They have sole responsibility for entry visas.' He also added that it would be a waste of time to try and get on this flight, as the local Ukrainian police would escort us on to the same plane back to Eretz Yisroel.

"My wife is a believer, a regular Chabad chassid, and she asked our eldest daughter to go and pray to G-d from the depths of her heart, and she was certain that her prayers would be answered. In the meantime, she proceeded to do what she always does in moments of difficulty or confusion. She called Rabbi Menachem Yaakov Rainitz from Lod, told him everything that was happening, and she asked him to write to the Lubavitcher Rebbe in request of a bracha. She even made a good resolution that when we arrived in Kiev, we would make a one hundred dollar donation to the local Chabad yeshiva.

"For my part, I am a realist, and I had already given up. There was no hope. The conversation with the customs official had made it quite clear to me that the situation was simply irreversible.

## AMBASSADOR SUMMONED THE CONSUL

"My eyes began to well with tears, as I felt an indescribable sense of disappointment. Where would I be able to get such a large sum of money again to buy more airline tickets? Thoughts were running through my mind about how I would ever make up for all the children's' anguish. My wife and children were not near me, as they had left the terminal to go call Rabbi Rainitz and daven.

"Choking back the tears in my throat, I went back to the check-in counter to gather the luggage I had left there and prepared to head

home. As I was approaching the counter, I saw facing me a tall man wearing a tie and an elegant suit. He appeared to be an official of some kind. Near him stood his wife and another man who was apparently his personal assistant. I looked at them with growing interest, but I didn't have the slightest idea who they might be.

"Suddenly, one of the clerks approached them, and I saw that she spoke to them and then pointed at me. They looked at her and then back at me, and I realized that she was apparently telling them about our predicament. I went up to them, still not knowing who they were, and I asked if they could help us. We had planned this trip for weeks, the children were crying, and we were literally devastated over the whole situation.

"In the meantime, my wife and children had come back into the terminal. The man looked at them and then conferred with his assistant for a few moments. When he finished, we heard his assistant calling the Ukrainian Embassy in Tel Aviv and informing the consul to come to Lod Airport as quickly as possible with all the necessary seals.

"There are three children here with open visas, effective only from tomorrow. Their flight leaves in another two hours. Get here right away,' he ordered him. 'Don't leave the terminal until you are certain that the entire family boards the flight.' When I heard these words, I was completely bewildered and confused. Too many drastic things were taking place in such a short period of time. I came to the airport happy over our trip, then all the excitement vanished in an instant, and now things seemed to be working out. Only then did I realize that this elegantly dressed man was none other than the

Ukrainian ambassador to Eretz Yisroel!

The emotion of the moment overwhelmed us all.

## THE SITUATION WAS REVERSED

“About half an hour later, my wife’s mobile phone rang. It was Rabbi Rainitz. When my wife asks him to write a letter for her, she usually gets back to him within thirty minutes in order to hear the answer, but with all the fast-moving events, she had forgotten to call him and ask what the Rebbe’s answer was. As a result, Rabbi Rainitz decided to place the call himself.

“You have nothing to worry about,” he said with complete confidence, naturally without knowing about the newest development. “You’ll see that everything will turn out for the best, *‘v’nahafochu*’ (and it was reversed), and you’ll board the flight... The Rebbe gave a bracha, and that’s the way it will be,” he explained.

“My wife was so stunned that she was absolutely speechless. Her voice was choked. Without knowing it, he had precisely summed up the events of the moment.. ‘The situation was reversed’, in its simplest sense. The unbelievable was actually happening.

The Rebbe’s answer appears in Vol. 14, pg. 440:

**“...and his matter has already been explained in numerous places, and among them the holy Tanya, that the concept of sadness in whatever form, whether in spiritual or material matters, is nothing more than the advice of the [evil] inclination, and as is explained there at length, and in particular in relation to him, who even saw revealed miracles and G-d’s**

***‘Go to the travel agent and buy tickets for tomorrow,’ she said. ‘If you get on this flight, I have no doubt that they’ll put you back on the same plane, taking off one hour later back to Israel.’***

**Kindnesses with his flesh eyes, there is simply no basis for sadness. On the contrary, he must increase in joy, and as the Laws of Purim and the portion of Orach Chaim in Shulchan Aruch conclude, ‘the good-hearted is always festive’, and especially since even now, Divine Providence has bestowed him with a fine portion, the education of the Jewish People, for which you have no more holy and pleasant avoda than that, causing tremendous pleasure Above, it is thereby understood that this is also the reward for the person who causes this pleasure.**

**And may it be G-d’s Will that the days of this month – when these words of mine will be received – from the segula of this month – will be turned into joy and celebration.**

**And the substance of the concept of ‘it will be reversed’ is that even matters that do not appear good in a revealed sense can be transformed by the days of this month into joy and celebration apparent to the physical eye, [and] they shall have this effect in his aforementioned matters.”**

“The Rebbe not only wrote that there would be a reversal, he simply didn’t understand why we were in state of melancholy. Once again we were all standing and crying, but this time it was due to joy and optimism.

“As per his instructions, the ambassador’s assistant remained with us in order to get the consul

to complete the process with all deliberate speed. In fact, the consul arrived about an hour before the scheduled take-off and dealt with us most cordially. He took our passports, pulled out his official seals, stamped the passports one by one, and then quickly gave them to the clerk to hasten our check-in, as time was running out before the flight was due to leave. It was only when the clerk promised him that the flight would not leave until we boarded that he shook all our hands, and I thanked him profusely.

“When we were finally seated on the flight, we had some time to think about what had happened. I came to the conclusion that there was a G-dly Power that caused everything.

“From a logical standpoint, this simply couldn’t have happened. How many ‘coincidences’ could there be already to arrange for the ambassador to take the same flight as we did and then agree to do this personal favor for us? He was the only person who could have summoned the consul to come with the official seals at such short notice, something that could not be done according to the accepted rules and regulations. In addition, there’s the fact that the airline company agreed to hold up the flight until we had all boarded...

“For the first time in my life, I saw the power of a tzaddik. Until then, I hadn’t believed in such things. While I had much respect

[Continued on page 21]



# FLYING SNAKES

By Dr. Aryeh Gotfryd



Life was simpler back then.  
Peace. Love. Joy. Health.  
Prosperity. All the things we hope  
for down the road, we already had  
then, back in the garden.

At that point, however, the two-  
legged snake came to visit. No, not  
the door-to-door home renovation  
salesman, although their ilk also  
includes slicksters who entice  
vulnerable populations to buy into  
things that aren't good for them. We  
are talking about the granddaddy of  
them all, the scheming and seductive  
primordial serpent who tricked our  
original ancestress into eating the

forbidden fruit and we have been  
paying the price ever since.

Some say the whole story is  
basically literature. Some call it a  
moralistic allegory. To me, it's fact,  
not fiction, although it's a great read  
and deeply symbolic too. More than  
divinely inspired, I believe it's G-d's  
truth. In any case, the story goes -

Adam shifted the blame to Eve  
and she shifted it to the snake. As  
the ultimate instigator, that critter  
got cut down to size, literally. Legs  
gone, lick the dust. Game over, all  
you get to do is slither. And that's  
the end of it. Or so we thought.

As we wriggled down the  
serpentine path of history, and made  
our way to the woodlands of  
southeast Asia, we discovered that  
there seems to be a loophole in the  
divine decree, a loophole that allows  
some snakes, at least, to reverse the  
curse and even more. Not to walk –  
but to fly, or glide to be more  
precise.

The premiere example is one  
called The Paradise Tree Snake  
(*Chrysopelia paradisi*), a creature  
that can leap from a branch and  
glide up to 80 feet to the next tree.

Until recently, no one really  
understood how a wingless,  
cylindrical creature like a snake  
could fly so well, but Jake Socha, a  
biophysicist from Virginia Tech has  
painstakingly worked out the  
aerodynamics in detail.

The key factors are (a) that it  
flattens its body fully mimicking a  
wing shape, (b) it glides at a slight  
angle to the air flow it creates, and  
(c) it keeps its head still for steering,  
its body slithering for lift, and its tail  
flapping for propulsion.

Chassidus teaches us to look for  
a life lesson in everything. It also  
highlights kabbalistic teachings  
about how events in the world are  
influenced by the Torah times, such  
as the weekly Torah portion and  
special days on the Jewish calendar.

What can we learn from flying  
snakes and from the fact that the  
research was publicized during the  
week of Yud-Tes Kislev, the Rosh  
HaShana of Chassidus?

The first thing to note is that  
nothing is impossible. No one would  
ever expect that a snake would fly  
but does the Paradise Tree Snake  
care? Not one bit. The Creator says  
jump and the creature goes and does  
it with no hesitation whatsoever.

Many times we feel that a  
mitzvah is an impossible mandate.  
We have statistics to prove it – most  
people don't do mitzvos so how can  
I? We cite nature – I'm not made  
for this lifestyle. We even blame evil

itself – how can I be good when the world is so bad, when I am so bad?

Along comes the Paradise Tree Snake and says, “Ha! The statistics are just as loaded against me as they are against you. You Jews comprise about 0.2% of people on the planet. The five known flying snake species are also about 0.2% of the 3000 known species of snake.

“You say it is against your nature to soar with Torah and mitzvos? What about me? I have no wings, in fact no appendages at all and still I fly! You at least have a head to study and hands to do mitzvos.

“You say that evil holds you back, but look at me. I am evil incarnate, but that doesn’t stop me from doing what I’m told.

“So stop with the excuses and learn the a-b-c’s of self-transcendence and personal transformation from me. The first thing is to flatten out. This is the notion of *bittul*, self-nullification and humility. I too used to be a terrible egotist, in fact much bigger than you, as everyone knows. If you want to elevate yourself, you have to rid yourself of this quality.

“Second, no matter how bad things seem, look for the positive aspect. When I leap off a tree from

50 feet up, it looks like certain death for a wriggly reptile like me. But my fall creates a breeze and when I angle myself just right, the breeze lifts me up.

“Third, you have to keep your head still while you keep your body moving. In other words stay focused on the fly. I’m fixated on my destination the whole time I slither through the air creating the illusion of a wing, and flap my tail to propel myself forward.”

Yud-Tes Kislev marks the liberation of the founder of Chabad from prison and the consequent expansion of his teachings and influence. Like Chanukah that follows it, Yud-Tes Kislev carries a message of transforming darkness to light.

Indeed both holidays focus on Moshiach as a central theme. Moshiach himself is said to have told the Baal Shem Tov that his coming will be heralded by expansive teaching and promotion of Chassidic thought and that is what Yud-Tes Kislev is all about. Chanukah is a universal celebration of the rededication of the Temple in Jerusalem, an act which we will once more relive with the imminent coming of Moshiach.

What better time to learn from a snake, in Hebrew a *nachash*. The word *nachash* and Moshiach both have a gematria or numerical equivalent of 358. Indeed Moshiach is the ultimate antidote for original sin, as perpetrated by the original *nachash*.

Chanukah has another connection to Moshiach and that is the lettering on the dreidel, *Nun, Gimmel, Hei, Shin*, an acronym for *nes gadol haya sham* – a big miracle happened there. These four letters too add up to 358, the value of Moshiach.

Finally it is also a specific act of Divine Providence that this creature is referred to as the Paradise Tree Snake. I don’t know the taxonomist’s reason for calling it that, but for me the lesson is clear. Through the *bittul* of the Snake, the sin of the Tree is atoned, and we return to Paradise.

Then life will be simple once again. Peace. Love. Joy. Health. Prosperity.

And no nasty snakes, just the antidote, Moshiach, may he come speedily now.

(To contact, visit [www.arniegotfryd.com](http://www.arniegotfryd.com) or call (416) 858-9868)

[Continued from page 19]

for my wife and the path she had taken, I felt no connection to this lifestyle. Now, my opinions had changed completely.”

\*

The Grinbergschitzky family remained in Kiev for two weeks. Their visit included regular prayers

at the city’s central Chabad synagogue. The tour throughout the country also included the holy gravesites of several tzaddikim. This time, Roman wasn’t there just to accompany his family or as a passive observer, as he personally recited chapters of T’hillim.

“We told this story to chassidim in Kiev, and they responded with

amazement. None other than the consul himself in all his glory had come to Lod Airport to take care of us... For the first time in my life, I felt and experienced for myself the fact that there are G-dly Powers that run the world. I have no doubt that the Rebbe performed a great miracle for us.”

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

# TO CATCH A BIG FISH

By Nosson Avrohom

***A day after “Didan Natzach” the Rebbe said an astounding sicha in which he asked Chassidim to write letters that should be sent to the secretariat. The Rebbe said he would take them to the gravesite of the Rebbe Rayatz. As for those who lived far away, the Rebbe asked them to place their letters at the gravesites of tzaddikim where they lived. People knew this was an auspicious time for requests...***

Mrs. Devorah Hasofer is known to many people for being a gifted singer and songwriter. She made aliya with her family in 1998 and lives in the Chabad community of Rechovot, a result of a series of amazing answers from the Rebbe via Igros Kodesh.

Other clear answers, no less amazing, led her to realize a dream and to develop her musical career. She appears often at Chabad events for women at Chabad houses, at gatherings, and farbrengens in Eretz Yisroel and around the world. The world of music is not unfamiliar to her. Before becoming religious she studied music and now she is using

it for *k'dusha* (holiness).

She has a heart-stopping story about an event she experienced with her father, after the Rebbe's surprising instruction given at the farbrengen on the 6<sup>th</sup> of Teves, 5747, a day after the victory in the court case regarding the s'farim.

Her father is a man with a strong Jewish identity and Jewish pride. Although he was not religiously observant and did not study Torah, it was always important to him that his children marry Jews. He told his children that in his youth he had once gazed at the sky and the constellations and asked himself Avrohom Avinu's question: Who

created all this?

When his daughter, Devorah, began becoming religious, he greatly respected her decision and new way of life which was so different from the way he had raised her.

The following special story, a “Baal Shem'ske mofes” (a miracle worthy of the Baal Shem Tov) has been kept by the family for nearly twenty years. Now, after receiving permission from her father to publicize it, Devorah shares it with us.

## SURPRISING INSTRUCTION

The story began after the judges ruled in the Rebbe's favor that the s'farim are not the private possession of any individual but belong to Agudas Chassidei Chabad. The Chassidim of Crown Heights and around the world rejoiced. The following day, the Rebbe delivered an astounding sicha in which he asked Chassidim to write letters and send them to the secretariat, promising to bring them to the gravesite of the Rebbe Rayatz. As for those who lived far away, the Rebbe asked them to bring their letters to the gravesites of Tzaddikim where they lived.

People knew that this was an *eis ratzon* (auspicious time) for requests and that they shouldn't miss this golden opportunity. Chassidim,





young and old, wrote letters and told those outside Chabad to do the same. They say that that day, when the Rebbe went to the Ohel, there were over ten sacks of letters that he took in his car!

Before we get to the special Hasofer story, it would be appropriate to quote some excerpts from that unusual sicha:

**... All those who, for whatever reason, did not yet give tz'daka, along with their name and their mother's name (in connection to what was said earlier) – should hasten to give a certain amount to tz'daka (for in this matter the amount makes no difference, just the act of participating in giving tz'daka, including doing so graciously) and to include their name and their mother's name, as soon as possible, before my going tomorrow, bli neder, to the gravesite of the Rebbe my father-in-law, in order to mention them at the gravesite.**

**It would be worthwhile for them to give the notes separately and the money for tz'daka separately (at the same time but in different envelopes) to save the bother of separating the notes from the money, for there will surely be many in quantity and all the more so in quality.**

**To add, since it will not be possible to read all the notes, but only to leave them at the gravesite,**

**everybody can write whatever they want (without shame) for it is in the manner of writing to Hashem through the Nasi HaDor.**

**They can do likewise in all other places where there is a cemetery where a great person is buried, a tzaddik and spiritual leader, as is known that all cemeteries are connected with one another and all of them together are connected with the M'eras HaMachpella via tunnels (as is explained in s'farim).**

**... May this activity increase in the wholeness of Yisroel, as is emphasized also at the end of the daily portion of Chumash, "Yaakov and all his descendants with him," "his sons and grandsons with him, his daughters and granddaughters and all his descendants," and as continued in the following verses (in the daily portion of the next day), "and all the soul(s) of the house of Yaakov ... seventy."**

## **DOZENS OF MEKURAVIM WRITE TO THE REBBE**

Like many Chassidim, Rabbi Mordechai (Motty) Hasofer returned home all excited. It was easy to get his wife caught up in his enthusiasm. It was obvious to them, as it was to all Chassidim, especially with the tone in which the sicha was said, that this was an auspicious time. They both decided to speak with all their relatives and acquaintances so they too would write to the Rebbe and ask for brachos.

"We lived in Sydney," said Mrs. Hasofer. "We had exchanged homes with our good friends, the Lieders. They were living in our home in Melbourne and we were in their home in Sydney. Their large home was located across from the yeshiva and the shul.

"When my husband came from shul and told me about what the Rebbe said, we realized we had to

take advantage of this special opportunity. It wasn't every day that the Rebbe made announcements like this, and so specifically, too. We also understood that the Rebbe considered this very important. Without losing a moment we gathered our children and told them what the Rebbe said. We gave them paper and pen and they began to write. It was moving to see what faith and *t'mimus* (wholehearted faith, simplicity) they put into their letters.

"We were taken aback to see how seriously the children took it and how they asked for brachos for things we hadn't thought they had even considered. To our amazement they did not ask only for those things that children yearn for, but also for serious matters.

"Many other people came to our house and were in and out all day. They were in addition to our relatives, friends, and acquaintances. We explained to each of them what the Rebbe said and told them that they would surely see later on how what they asked for had worked out in the best possible way. Most of the people wrote letters in a spirit of respect and awe. We spent time with the few cynics too. We decided to devote this day to writing letters. 'If it won't help, it certainly won't hurt,' we told them.

"By the end of that day our table was piled high with letters, but I was tremendously bothered by the fact that my father was the only one we had not convinced to write to the Rebbe. We tried, we begged, we explained, but he didn't want to. All the approaches that had helped with the other skeptics and cynics were to no avail with him. It just seemed bizarre to him and he saw no need to be a part of it.

"In order to understand his stubborn opposition, I will tell you a little about his personal odyssey which led him to the brink between secular and religious life."

## THE STORY OF PETER DYCE

“My father emigrated from pre-war Europe as a child together with his parents, and so they were spared the horrors of the Holocaust. My grandfather was the one who convinced his wife to leave Europe since he realized the fascists were taking over and this meant the Jews were in big trouble. He was unable to convince the rest of his extended family. They thought it was an ugly wave of anti-Semitism that would pass. Most of them perished at the hands of the Nazis. My grandparents felt terrible about this and this feeling was passed along to their son, my father.

“They had some Jewish tradition but were not religious. They were in contact with many Jews as well as with Jewish organizations in Australia.

“They were very successful in business and became well-to-do. They sent my father to a Christian school. He was educated within the gentile culture. The fact that his parents were wealthy led to his association with those in the upper class and distanced him further from his Jewish heritage. Whenever the topic of Judaism and faith in G-d came up in their house you would hear the refrain: ‘But where was G-d in the Holocaust?’ He couldn’t understand it. Intellectually, he grasped that G-d is compassionate and merciful and takes care of His people. As much as he tried to understand the existing reality, he could not arrive at satisfactory answers. He wasn’t anti as much as he was hurt.

“In any case, my father had a strong Jewish identity and he loved people.

“An interesting incident that I remember from when I was a child is when I asked him if he believes in what I heard that G-d is good and does good. He instinctively

responded as he usually did: ‘If there is a G-d, where was He during the Holocaust that happened to our people?’ But after a few moments, before I fell asleep, he kissed me and said: ‘G-d should watch over you.’ It’s like the Alter Rebbe says, a Jew cannot and does not want to be disconnected from Judaism.

“One of the years that we visited Crown Heights for a family simcha, he decided to go to 770 on Erev Shabbos. He returned from there moved to tears. For many hours he spoke in wonderment about the special bond he saw between the Rebbe and the Chassidim, a bond the likes of which he had never seen or heard about before between a leader and his followers. My father has a warm spot in his heart for the Rebbe, despite everything.”

## THE REQUEST: A GOOD DAY’S FISHING

“I’m going back to that day, to the day we convinced people to write to the Rebbe and to take advantage of the *eis ratzon*. Whatever we tried to tell my father and whatever we did to convince him, failed. He adamantly refused. I, who already knew the significance of “Rebbe” and what it means to follow his instructions, was no less determined. In the end, after much time, when the sun had already begun to set, we arrived at a compromise in that he would tell me what he wanted to request and I would write it for him.

“He was all smiles and I was very excited that my father, despite his views, would write a letter to G-d (as the Rebbe put it in the *sicha*: ‘he writes to Hashem through the *Nasi HaDor*’).

“‘Dear G-d,’ he dictated. ‘Tomorrow, at four in the morning I am going fishing and I want to be more successful than ever.’

“One of my father’s big hobbies is fishing. Till today, despite his age, he goes fishing every week as he has

done for decades.

“I was disappointed. I wanted him to ask for loftier, more serious matters, but that is what he wanted and I respected this just as he had respected my wishes although he had raised me otherwise. We included this letter with the others on the big pile that had collected.”

## A TRIP AT MIDNIGHT TO THE CEMETERY

Towards midnight, when the last guest had left our house, my husband and his brother Nachi (Menachem) went to the cemetery in Sydney to put the bundle of letters on the gravesite of Rabbi Asher Abramson who was a great Chassid, an *Av Beis Din*, and a greatly admired rabbinic figure. He also officiated at our wedding.

“The trip to the cemetery was scary. It was very dark but with the help of a powerful flashlight they located the grave and after a heartfelt prayer that all the requests be accepted favorably by Hashem and be fulfilled, they placed the letters there and left for home.

“At about six in the morning, while everybody was sleeping, especially after the exhausting previous day, we suddenly heard knocks at the door. We woke up in a fright. We couldn’t imagine who it could be. It wasn’t even our house and who would be knocking so early in the morning? Was this an emergency?

“My husband and I raced to the front door and to our great surprise, it was my father standing there. He was the last person we would have expected at that hour. He is a rational and very well mannered person. Even if something bad had happened, he would not have reacted in this way. From the peephole I could see he was emotionally overwrought and we quickly opened the door.

“The three of us sat down at the

kitchen table and waited curiously for him to say something. After he relaxed a little, he looked at me and said, 'I will tell you something astounding that if I hadn't experienced it myself, I would not believe that things like this could happen.'"

## DO YOU HAVE A DIRECT LINE TO G-D?

"As you know, I left with my friend to go fishing as I do every week. As always, I sat on one side and my friend Richard sat on the other side and we both set out to catch our fish for the week. On the way out to sea, we saw a large Italian boat with a large crew and nets out on the water and we waved at them. When we found a spot to stop our boat and begin fishing, something amazing happened. I caught a big, fat fish, the likes of which I had never caught before. My friend caught nothing. This happened time and again. I cast my rod into the water and shortly thereafter pulled out a fat fish, while my friend caught nothing!

"At first we just laughed and joked around, but when more time passed and Richard still had yet to catch a single fish, something told me this wasn't luck.

"Richard began to get annoyed. His ego was bruised. We decided to switch places and amazingly, I brought up fish after fish, big ones, while Richard's luck did not change. At some point I connected this to the request I had made the night before."

"My father related this and was still dumbfounded by the turn of events. He wasn't sure it was because of the bracha. He told his friend about it and his friend thought that he was merely trying to assuage him for his bad luck. They usually spend four of five hours at sea or even more, to have time to catch enough fish for the week, but



now after two hours their boat was full and they decided to return to shore.

"On the way back they saw the Italian boat approaching them rapidly. At first they were nervous and tried to avoid it, but the other boat was much quicker and caught up with them. When they were in hearing distance, the Italian captain shouted: 'How did you manage to catch so many fish? Do you have a direct line to G-d? We have been trying to catch some fish for a few hours now and barely caught anything. We are going back to shore with nothing to show for ourselves.'

"My father looked at Richard and told us that he was suddenly overcome with an inner fear that he was unaccustomed to. He was suddenly struck by the thought that there is a G-d in the world and he realized his amazing success was connected with the letter he had written the day before. At first he had tried dismissing the thought and laughing it off, but now he was trembling.

"He had been going fishing for forty years and had never had such success. This feeling was in response to the voices within him that tried to cool him off to the enormity of the miracle.

"My father brought a lot of fish to Richard to appease him.

"When we finished talking we went with him to his boat and saw lots of fish (which were all **kosher!**), and we took some for Shabbos. My father gave out the rest of the fish to his friends and he told them all about the fantastical experience he had while fishing.

"A few Shabbasos later, he told us that he saw Lubavitcher children talking amongst themselves. They were pointing at him and saying, 'There's the man who could have asked for anything and all he asked for was to be able to catch fish ...'"

\*\*\*

This is the story Mrs. Devorah Hasofer told. She concludes it by saying, "We are in the final moments of galus and this is an auspicious time." She said she was in a store and one of the ladies there blessed her and she returned the blessing, including a blessing for the imminent Geula and Moshiach now. The other woman asked, "Are you Lubavitch?"

She responded, "Do only Lubavitchers want the Geula? We all believe in it!" This is an opportunity given to us, this generation, to put our focus on the importance of our task of realizing the brachos of Geula as something real and for right now. "I pray that by publicizing this story it will hasten the immediate hisgalus of the Rebbe Melech HaMoshiach."

# GEULA – WHAT WE AWAIT!

## Part 2

By Rabbi Gershon Avtzon

Dear Reader sh'yichyeh:

Before we begin to describe the details of Yemos HaMoshiach, it is very important that we get the Halachic description. It was written by the Rambam (Hilchos Melachim Chapter 12):

1. One should not entertain the notion that in the Era of Moshiach an element of the natural order will be nullified, or that there will be any innovation in the work of creation. Rather, the world will continue according to its pattern.

2. Our Sages taught: [Brachos 34b] “There will be no difference between the current age and the Era of Moshiach except [our emancipation from] subjugation to the [gentile] kingdoms.”

3. In that Era there will be neither famine nor war, neither envy nor competition, for good things will flow in abundance and all the delights will be as freely available as dust. The occupation of the entire world will be solely to know G-d. The Jews will therefore be great sages and know the hidden matters, and will attain an understanding of their Creator to the [full] extent of human potential; as it is written



[Yeshayahu 11:9], “For the world will be filled with the knowledge of G-d as the waters cover the ocean bed.”

One may ask, why is the Rambam so descriptive about the atmosphere in the world when Moshiach comes? Isn't the Rambam a codifier of Jewish law?

The Rebbe explains (Hadran 5746, chapter 10) that knowing the atmosphere of Yemos HaMoshiach is part of believing in Moshiach! We must believe that the world will reach a point that its atmosphere

encourages, and is conducive to, Torah and Mitzvos.]

The above description by the Rambam is describing the beginning – the first era - of Yemos HaMoshiach. Chazal say (Gemara Brachos) “*Lo nisnavu chachamim elah l'yemos HaMoshiach aval Olam Habah, ayin lo raa Elokim zulasecha*” - The sages only “had visions” of Yemos HaMoshiach, but Olam Habah - the second era - only Hashem knows what will be! In the era of Olam Habah, the world will get a completely new look.

### *What is the difference between Yemos HaMoshiach and Olam Habah?*

There is actually a famous argument between Rambam and Ramban:

**Rambam** holds that while in Yemos HaMoshiach, we will be in physical bodies, all the miracles of Moshiach – like the resurrection of the dead etc. – will be in the era of Olam Habah, when all souls will leave their constricting, limited bodies and enjoy eternal bliss in Gan Eden.

**Ramban** holds - and this is the opinion that the Rebbe follows - that even in Olam Habah we will be in this physical world, as the entire purpose of creation was (Midrash Parshas Naso) “To make a dwelling place for Hashem in this physical world”. In Olam Habah, the complete truth of creation - that the Jewish people are one with Hashem, and that the world is consistently being created by Hashem - will be revealed to all. Many miracles will take place in that era.

We now have to address the following question:

According to the accepted opinion (Ramban), that ***in Olam Habah we will be living in this physical world, will we be eating and drinking?***

Chazal write (Brachos, 17a) “In Olam Habah there will be no eating

and drinking, no jealousy and competition etc., rather the Tzaddikim (the entire Jewish people are referred to as tzaddikim - see Mishnah Sanhedrin Perek Chelek) will be sitting with crowns and enjoying the Sh'china."

From this Gemara, it would seem obvious that there will be no eating and drinking in Olam Habah. But this seemingly contradicts other Gemaras (P'sachim 119b and Bava Basra 74b) that clearly state that Hashem will make a feast for Tzaddikim in the times of Geula.

The Midrash (VaYikra, 13) actually describes the following:

There will be a great war in the future between the Shor HaBar (the wild mountain ox) and the Leviathan (Leviathan).

"...How will they be slaughtered? Beheimos (the Shor HaBar) will, with its horns, pull Leviathan down and rend it, and Leviathan will, with its fins, pull Beheimos down and

pierce it through..."

One may be able to answer simply, that the meal will take place in the era of Yemos HaMoshiach, while in Olam Habah, we won't be eating at all. However in Likkutei Torah (from the Alter Rebbe, Parshas Tzav), it seems that the feast will take place in Olam Habah.

The Lubavitcher Rebbe (Igros Kodesh Volume 2, page 65, in footnote 26) gives a fascinating explanation:

There will be a physical feast, but the eating of Olam Habah will be for a different purpose than the eating in the time of Exile.

Why does one eat? We eat to live and exist. Without food, we would not be able to survive. Our physical body can't be sustained by spiritual energy, so we need to eat physical food, which produces physical energy. But in Olam Habah, when our body will be refined and elevated, it will be sustained from its

own divine energy, to the extent that Chazal say that in Olam Habah, the Neshama will be sustained by the spirituality of the body!

If, indeed, we will not need food to live, why will there be a meal in Olam Habah?

The Baal Shem Tov said (Kesser Shem Tov, 194) that in reality, eating is a spiritual exercise. There are many lofty spiritual sparks in our food that get elevated when we eat food, especially if we do so l'sheim Shamayim. That is the real purpose of eating. It is just that in exile, we would not be inspired to eat if it was just a spiritual activity, so Hashem created us with a material need and physical desire to eat.

The eating and feasting in Olam Habah will be entirely for a different purpose than why we eat today. It will be an entirely spiritual activity.

I am sure that many of you want some more details of this feast. We will elaborate in our next article.



## SAVE MONEY TODAY!!



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

**Call Today 888-468-3256 x 2770**

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

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

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

New Businesses Welcome | Exclusive Referral Program | Organization Charities Partnership

## Esther's Party Grill

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

**CATERING ON OR OFF THE PREMISES**

CORPORATE ACCOUNTS WELCOME.

SHLUCHIM; SPECIAL RATES FOR

SHABBATONS & PARTIES

COME SEE

OUR BRAND NEW

SUSHI BAR

OPEN FOR IN HOUSE DINING

TAKE OUT & CATERING



UNDER THE SUPERVISION OF THE  
BEIS DIN CROWN HEIGHTS

**FREE DELIVERY TO YOUR HOME OR OFFICE**



# OF STORIES AND STORYBOOKS

Compiled by M. Liebson

***“Hearing a story from the Rebbe was the Written Torah to us,” said the Alter Rebbe. The Rebbe Rayatz and the Rebbe MH”M attributed great importance to the memoirs of Chassidim. They asked that they be written and encouraged publishing them. \* The following is a small compilation of quotes from the Rebbeim about the importance given to writing stories and memoirs. \* Presented for Hei Teves, which marks the victory of the s’farim.***

We know that in their youth, most of our Rebbeim wrote dozens, or even hundreds, of stories that they heard from their parents or Chassidim from the previous generation, about the chain of Chassidus and the earlier Rebbeim.

The Rebbe Maharash said (on the Motzai Shabbos after the bar mitzva of his son, later to become the Rebbe Rashab), that starting

from his bar mitzva he would write down whatever he heard from his father, the Tzemach Tzedek, as well as stories that he heard from older family members, especially his uncle R’ Chaim Avrohom, the son of the Alter Rebbe, and from elder Chassidim (Likkutei Dibburim).

The Rebbe Rayatz was unique in that he did not only relate stories publicly but he even wrote them for



publication in his unique style. Thus, thousands of stories were printed in the series of Likkutei Dibburim and his Seifer HaSichos and in thousands of printed letters. Today too, more and more stories that he wrote are being discovered – memories of his childhood or stories that he heard from his parents and grandparents, from the elders of his generation or from the Chassidim of that time.

## THE FEET OF CHASSIDIM

In the sicha of the second night of Chol HaMoed Sukkos, 5707/1946, the Rebbe Rayatz related:

In the summer of 5646/1886, my father [the Rebbe Rashab] traveled and he left me under the supervision of the melamed (teacher) R’ Nissan. R’ Nissan told me many stories from our Rebbeim and when my father returned, he was grateful to R’ Nissan for the stories he told me. When I became older my father told me: “You need to be grateful to R’ Nissan. He put you on your feet. The feet of Chassidim are stories, and that rises to the head.”

On another occasion my father



told me that through stories one draws down the essence of the soul. The essence of the soul is concealed and only a glimmer of the neshama that comes down below is revealed. Serving Hashem makes that spiritual radiance shine and also causes a tremendous elevation in the soul up above. The illumination of the neshama is good for the essence of the soul because through the work of illuminating the soul here, by fulfilling Torah and mitzvos, the World of Atzilus is envious of the World of Asiya; the lights of Atzilus and the essence of the soul are jealous of the illumination of the soul down below. Through stories, the essence of the soul is revealed.

#### MY FATHER TESTS ME

The Rebbe Rashab told his son to write down the stories he told him and even tested him on this. The Rebbe Rayatz relates:

14 Menachem Av, 5701/1941, marked fifty years from the day my father told me to start writing down the stories he told me (see HaYom Yom for 14 Av).

My father tests me occasionally to see whether I remember the stories he told me in Yalta and for the most part I remember them accurately. The points I forget my

father reminds me and tells me to review several times so I remember them (Seifer HaMaamarim 5711).

### YEARNING TO HEAR STORIES

In every free moment on weekdays, and especially on Shabbos, I run to my teacher, R' Yekusiel the melamed. Because of his nice stories, I remained bonded to him with great love, and I asked the other students which stories he told them while I had been away from Lubavitch. I boasted that I, too, had heard many stories from my father and I remembered them accurately, and since they asked me I told them a few stories.

The talmidim told the melamed R' Yekusiel about the stories I told them and one Shabbos, when I went to him and he was sitting there wearing his yarmulke and without his jacket, drinking tea after an afternoon nap, he told me to tell him the stories I heard from my father. (ibid)

### THE SOURCES

... Every week after candle-lighting I would go to my grandmother [Rebbetzin Rivka] and she would read from her big book and tell me nice stories ... The stories of my grandmother and of my teacher R' Yekusiel aroused in me a longing to hear stories. Since I saw that my father respected the guest who lived with us in the room next to mine, and his luminous countenance was very apparent to me and I had already gotten over my fear of the distinguished Chassidim who I had seen in Charkov during the days we spent there on our way back from Yalta – I got up my courage to ask the honored guest to tell me Chassidic stories. For the seven weeks that Rashdam [Reb Shmuel Dovber of Parisov] stayed in our house, I heard many stories

from him, most of which I remember till today (HaTamim, 5<sup>th</sup> volume).

My grandmother, Rebbetzin Rivka was an able transmitter of oral tradition and each of her stories was precise, including when and from whom she heard it. And she would give a broad description of the storyteller and the time period of the event and the story itself. Every day, when I came home from school, I would go and visit her and ask for a story. My visits to my grandmother continued throughout the years until her passing. Her stories take a special place in my journal and in my memories. (Seifer HaMaamarim 5711)

Every melamed I learned with and from whom I heard stories of my holy ancestors, the fathers of Chassidus and of Chassidim, I held in high esteem, and above all I held my teacher R' Nissan in highest regard. His orderly and clear stories enabled me not only to absorb the contents with all the details, but also inspired me with a desire to review the stories in thought and speech and in accordance with my childish understanding to delve into the moral lesson or the idea exemplified in each story (ibid).

Throughout all the days with my father, for six weeks, he told me stories that he saw by his father, grandfather Maharash and by his father-in-law, grandfather R' Yosef Yitzchok, both when he was in Lubavitch and in the few days he spent in Ovrutch, and of his conduct until his bar mitzva and from his bar mitzva and onwards. From every single story he drew a moral lesson in fear of heaven and behaving with proper middos (character traits). (Seifer HaSichos, kayitz 5700)

### WRITING A JOURNAL

One time I complained to my teacher R' Nissan that I forget the stories I hear. He advised me to

write down everything I heard with a name, number and date. I listened to his advice and all my free time from my studies I used for writing. My handwriting at the time was hard to decipher and I myself had to work hard to figure out what I wrote. The innocent obedience to my teacher R' Nissan's advice, despite the heavy burden it put on me, led to my having written quite a few stories and incidents that later on my father explained to me. (Seifer HaMaamarim 5709)

The practice of R' Pinchas the melamed is that every day after learning, he would tell a certain story of the Admurim or the Chassidim from those printed in story books or recounted from one person to another. This story hour was very precious to us all and we often fought with one another about where we would stand or sit, for each of us wanted to stand next to our teacher. After a contemplative silence, R' Pinchas would describe the one who related the story, whether one of the Admurim or one of the elder Chassidim, and with broad verbal strokes he would describe the place and time in which the story took place. (Shmuos V'Sippurim vol. 3)

## A STORY IS A FOUNDATION

When we take walks my father uses this time to tell me stories and memories about my grandfather, the Tzemach Tzedek's appearance, stories from him and stories he heard from his mother. From day to day I am getting better acquainted with the life and ways of conduct in learning Chassidus, learning Nigleh, and the ways of avoda, and my journal is enriched daily with more of my written pages... For my father, every story is "foundational." (Seifer HaMaamarim 5709)

My father educated me with inner values in my youth, and told

me that Chassidic stories provide general improvement that makes a person into a baal middos (man of good character) and a servant of Hashem. My father went on at great length in explaining this... Stories of Tzaddikim are the improvement; korbanos (sacrifices) are a matter of slaughtering, slaughtering one's evil inclination, *iskafia* – forcing oneself (Likkutei Dibburim).

When Chassidim in general, and Chabad Chassidim in particular, tell their own stories – whether in their homes or at farbrengens – their narratives are illuminated in turn by the stories and practices of their Rebbeim and elder Chassidim. Their homes are then more radiant and more refined (Seifer HaMaamarim 5701).

About the stories that we heard in school, we children had to review them amongst ourselves under our teacher's supervision. Typically, wanting to show that we remember and understand what our teacher told us, we raised our voices to shout one another and there was such a racket that our teachers would sit and be moved by our shouting (ibid).

## HOW SHOULD A CHASSIDIC STORY LOOK?

The Rebbe Rashab once said: You need to know how to tell a Chassidic story so that the story is vivid. Furthermore, you need to know how to listen to a story, because from hearing, an entire picture forms in the mind of the listener as though he is living through the incident (Likkutei Dibburim).

The story of a tzaddik or of a Chassid ought to be told with great precision. An excerpt from a story also ought to be told in an orderly way and as it happened. This is regardless of the content of the story. Even a story that seems at first glance to be devoid of meaningful

content has great depth lying within. (Igros Kodesh Rebbe Rayatz vol. 6 p. 280)

You need to learn how to tell a Chassidic story. Everything must be told in the proper order. The story should not be "prettied" up with explanations of the storyteller (Likkutei Dibburim).

A Chassidic story ought to lead to an opening of the mind and the straightening out of the crookedness of the heart. This is why the book of B'Reishis, which is mostly stories, is called "The Book of the Straight," for the holy stories straighten out the heart and mind so they are receptive to receiving the Torah and avoda (ibid).

## THE PURPOSE AND ADVANTAGE OF A STORY

The Alter Rebbe said, "The stories told at Chassidic farbrengens are the dew of resurrection that instill vitality in *haskala* and *avoda*" (ibid).

The Alter Rebbe would often say: "Hearing **Torah** from the Rebbe [the Maggid of Mezritch] was to us, the Oral Torah. Hearing a **story** from our master was, to us, the Written Torah." (Igros Kodesh Rebbe Rayatz vol. 4 p. 65)

The Rebbe Rashab once said, "A Chassidic story illuminates and warms a Chassidic home." (Likkutei Dibburim)

"The Chassidic process of "Exodus from Egypt" includes "hagada", that is, telling Chassidic stories and internalizing them deeply. We need to know that every story is a life lesson. Every story must lead to a good character trait and inner vitality in beautifying mitzvos and lead to feeling the pleasant ways of Toras HaChassidus" (HaYom Yom 26 Av).

## A WONDROUS SEGULA

It is related in the name of the

Rebbe Maharash:

They say that when you tell a story of the Baal Shem Tov on Motzaei Shabbos, it is a segula (good portent) for parnasa (livelihood). In this there are three exclusions: 1) not only stories of the Baal Shem Tov but of all Tzaddikim, 2) not only on Motzaei Shabbos but at any time, 3) it is a segula not only for parnasa but for everything – children, health and livelihood, which include within them all matters of this world for good and blessing (quoted in the introduction to Shmuos V'Sippurim).

## FARBRENGEN STORIES

The true “service of Torah” is a Chassidic farbrengen, because at a farbrengen – when it is held as it was by the senior Chassidim in every generation – they relate stories of Tzaddikim and Chassidim with the moral lesson to be learned. They explain what ought to be learned from them, and people are infused with inspiration according to the content of the stories. And to a certain degree this comes to actual practice in avoiding bad and doing good. It is for this reason that our holy Rebbeim, leaders of Chabad and the famous Tzaddikim, leaders of Chassidus in general, cherished Chassidic farbrengens and telling stories. (Igros Kodesh vol. 6 p. 75)

## CHABAD CUSTOM

By Chabad Chassidim, in addition to niggunim, the stories imbued their behavior with great wealth. By elder Chabad Chassidim, telling a story that they heard 45 years before ... meant to relive it again, aside from the preciousness and the importance of the story itself, it placed them back in the situation of Chassidim and Chassidus of that time (Seifer HaMaamarim 5711).

The start of an orderly Chassidic



education is stories told at home to one's wife and children on Shabbos and Yom Tov. He should say what he heard from the Chassidic melamed who experienced it or from his father who experienced it, or that the father and teacher heard it from their parents and teachers as a tradition passed down through the generations. (Seifer HaMaamarim 5710)

## CHASSIDIC SENTIMENT OUGHT TO DEMAND IT

It would be very dear to me if everyone of Anash and the T'mimim would write what they remembered from what they saw by their parents and grandparents – the Chassidim, from their conduct in general and from the holidays in particular, that each one write down as he is capable, and if he errs between one letter and another it's not terrible... An order or even an outside arousal cannot be given regarding this, but Chassidic sentiment ought to demand it of itself. Great benefit will accrue – for him it will be the best musar work, and it will have a great effect on the children, on the family, and the environment.

The Rebbe MH”M also put a great emphasis on the importance of

writing down stories and memories:

It is known how greatly our holy Rebbeim valued ... stories of Tzaddikim and Chassidim. The sicha of the Rebbe my father-in-law is known, that the book of B'Reishis precedes all the other books of the Torah even though most of it consists of stories of Tzaddikim and the books that follow deal with the commandments. (Igros Kodesh vol. 5 p. 327)

In a letter from 22 Adar, 5723, the Rebbe writes to the editors of *Bitaon Chabad*: “The story section should take up a large part of the publication for obvious reasons.”

In a letter to R' Shneur Zalman Bepalov, the Rebbe writes: “I was given your letter which contains stories about R' Hillel of Paritch. How good it would be if you would write these memories and memories of Chassidic history and of Chassidus, which you surely remember, in general – you surely heard many in your home and in Lubavitch etc. And surely you also remember the names of who you heard them from and their reliability. It is known how greatly the Rebbe my father-in-law cherished giving over an idea or story in all its details, even those details which seem extraneous, such as what the

conditions were and who was present etc. (Igros Kodesh vol. 9 p. 271)

## THE CALL OF THE HOUR

Over the years, the Rebbe told many elder Chassidim to write their memoirs and the stories they heard. Many books of stories and memoirs were printed. The following are some of the Rebbe's comments about these books:

R' Chaim Mordechai Perlow, editor of *Likkutei Sippurim*, says in the introduction to the book that in the year 5722, the Rebbe urged him to write the stories he heard in his youth and he received constant encouragement to do so. When he finally published the book in 5725, he gave a copy to the Rebbe before it was bound. At the Yud Shevat farbrengen of that year, the Rebbe said that he had just received the pages of the book of stories of R' Perlow and he publicly repeated one of the stories.

R' Folye (Refael) Kahn, who put out three volumes of books called *Shmuos V'Sippurim* and publicized other stories, tells in his book *Lubavitch V'Chayaleha* that when he told the Rebbe about plans for a book, that it would include a description of Lubavitch, the yeshiva, the talmidim, etc. the Rebbe said: Every description and true story of Lubavitch is obviously good and the call of the hour.

When he had yechidus before Pesach 5732/1972, the Rebbe told him: Sometimes people are inspired to fear of heaven from a story more than from other things. When he asked whether he should print *Shmuos V'Sippurim*, the Rebbe said: *k'dai, k'dai* (it is worthwhile). In the yechidus he had after Pesach 5737/1977, the Rebbe asked him again to print stories and to distribute them far and wide.

He writes about the above incidents in the introduction to his

***You need to learn how to tell a Chassidic story. Everything must be told in the proper order. The story should not be “prettied” up with explanations of the storyteller.***

books. R' Shneur Zalman Duchman, author of *L'Shema Ozen*, was also asked by the Rebbe to do the same, and in the additions printed at the end of the new edition of the book (in 5750), a number of interesting episodes are recounted in connection to this.

R' Yehuda Chitrik, author of the series called *Reshimos D'varim* – four volumes – tells of what inspired him to write his memoirs. He once wrote to the Rebbe a story that he heard from the mashpia in Lubavitch, R' Shmuel Gronem Esterman. The Rebbe thanked him and asked him to continue writing what he heard. This went on for a few years. From time to time he would write to the Rebbe stories that he heard, until a lot of material was collected out of which he printed his books. In the Rebbe's letters to him it mentions the following: “The delivery was delayed and I just received your notes of stories of Tzaddikim, and **surely** you will continue and many thanks in advance.” “Surely you will continue writing your memoirs.”

## THE HISTORY OF CHASSIDIM AND THEIR STORIES

The Rebbe Rayatz begged his Chassidim who left Russia to write their memoirs. R' Benzion Shemtov worked a lot on his fellow Chassidim in this area, and on 18 Teves, 5709, the Rebbe wrote him: “you should enter into correspondence in my name with our friends, Anash and the T'mimim in Eretz Yisroel and

other locations where it is possible to discuss this matter with them in writing, and send it all to me, and I have appointed someone to arrange all the letters and information that will come in on this topic.” (Igros Kodesh vol. 10 p. 62-3)

On 24 Shevat of that year, he wrote to him: “I was very pleased by your good decision to fulfill my request to urge our friends the T'mimim and Anash...to join you and through you to carry out what I have placed upon them, to write of their work in strengthening Torah and the study of Chassidus in the land of our birth.” (ibid p. 92)

The Rebbe was involved in giving these stories to the Rebbe Rayatz, and in 5706, in the introduction to Seifer HaSichos Toras Sholom, he wrote, “As per the desire of the Rebbe my father-in-law for some time, to gather information about the elder Chassidim, the mashpiim etc.”

You also see this a lot in his letters:

“What will finally be with your writing up the holy talks that you know and remember and “accepted” stories (with citations of their source)?” (9 Tammuz, 5708)

“Thank you especially for the story of the Rebbe Maharash ... and I told it to the Rebbe my father-in-law in your name and he enjoyed it.” (4 Sivan, 5708)

“It is surprising that you stopped writing stories and holy talks that you remember.” (10 Adar, 5709)

“And therefore be so good as to send from your memories,” “surely you will continue sending your

writings frequently,” “it’s surprising that you stopped writing your memoirs,” “thank you for the writings that you continue to write,” (these excerpts were compiled from Likkutei Sichos vol. 24 p. 556-560).

The Rebbe himself would tell stories at farbrengens along with their lessons. These stories were collected in special booklets and are also on tape. Additionally, he continued to emphasize the need for stories of Chassidim themselves, as he told R’ Abba Pliskin in yechidus:

“You must tell stories of **Chassidic Jews**, by which I mean specifically **Chassidim** and not Rebbeim. When you tell a story about a Rebbe one can think that the distance is incomparable, unlike when you **tell of Chassidim** that you learn from this etc. (Heichal Menachem vol. 3 p. 221)

## STORIES TAKE PRECEDENCE OVER CHIDDUSHEI TORAH

We will conclude with a story that the Rebbe Rayatz wrote in a letter dated 20 Cheshvan, 5702/1941:

The Tzemach Tzedek wanted to send the genuine gaon, the well-known Chassid, R’ Yitzchok Isaac Epstein of Homil to the holy R’ Yisroel of Ruzhin regarding a communal matter.

R’ Isaac, being educated in the ways of Chabad, was very interested in knowing the ways and conduct of the Ruzhiner Chassidim in general and the ways of the Rebbe in particular, and he applied his broad mind and heart to every detail.

By R’ Yisroel Ruzhiner the custom was, as typical of Polisher Chassidim, that when he received people – *praven zich*, and when he read *kvittlech* (notes with requests), there would be an elder Chassid (called a mekurav) that would act as a mediator standing on the Rebbe’s right and the first gabbai standing to



his left.

Among the guests then in Ruzhin was one of the great rabbanim in Bukovina, famous as a big scholar and one of the close Chassidim of the Ruzhiner tzaddik. He brought his scholarly manuscript along for R’ Yisroel’s approbation. There was also a Chassid who had spent some years collecting stories of Tzaddikim and Chassidim, and he, too, brought his manuscript for R’ Yisroel’s approbation.

These two Chassidim stood on the reception line, the rabbi and the Chassid with their manuscripts. The aide took their manuscripts and read some selections from the rabbi’s work and then some stories from the other work.

R’ Yisroel sat in *d’veikus* (a spiritually transcendent state) and then began to talk about how great it is to recount tales of Tzaddikim and the tremendous impression this makes in the chambers of Tzaddikim in Gan Eden. Then he spoke about chiddushei Torah on the topics that had been read to him. Then he told his aide to write approbations for both books.

R’ Isaac noted how R’ Yisroel addressed the two individuals and marveled at the depth and style of what R’ Yisroel said in response to the rabbi’s chiddushei Torah. He was puzzled by why R’ Yisroel had given precedence in his comments as

well as in his instruction to write his approbation, to the book of stories over the book of chiddushei Torah.

Two days later it was Rosh Chodesh and R’ Isaac was invited to the Rosh Chodesh meal. R’ Yisroel said divrei Torah and before the Birkas HaMazon he said:

It was surprising to the Lithuanian gaon that I first spoke about stories of Tzaddikim and only afterwards about chiddushei Torah, and that the approbation for the stories was given before the approbation for the chiddushei Torah. This question is an old one and the holy Rashi, who was an incredible genius in the Revealed and Hidden parts of Torah, asks this on the first verse in B’Reishis – the Torah should have begun with the commandment “this month is to you” – why did it start with B’Reishis? Because “Hashem was relating His might,” i.e. the soul of all acts of creation, in every time and at every moment.

My grandfather, the holy Maggid, had a tradition from the holy Baal Shem Tov about how to see the neshama in every physical body. You understand? We are following the same order that Hashem did in His Torah, first with the book of B’Reishis – stories of Tzaddikim, as it says in the Midrash – with whom did G-d consult? With the souls of Tzaddikim. And only then do we go on to the book of Shmos – with the mitzva of “this month is for you.”

The two authors are Chassidim, men of stature, and both manuscripts contain wondrous chiddushim. In the chiddushei Torah the author reveals his tremendous scholarship and the straight thinking that he innovated in the holy Torah. In the stories of Tzaddikim it tells of the mighty chiddushim of Hashem that He innovated in the world. So that is why I gave precedence to the book of stories of Tzaddikim over the book of chiddushei Torah.

# WIKILEAKS AND THE CHABAD REBBEIM



By Rabbi Naftali Estulin  
Shliach of the Rebbe in Los Angeles

***Secretary of State Hillary Clinton who has recently devoted much of her time to applying pressure to Israel is now compelled to work round the clock in order to put out the diplomatic fires that are raging across the world. \* Since the year 5750 – as the Rebbe told us in his sichos – we have been given the abilities to hear, see and understand – we merely need to open our eyes and see.***

## **TO LOOK AT THE LIGHTS, OPEN OUR EYES, AND THANK HASHEM**

Many years ago, religious askanim in New York found out about the government's plan to pass a law that could adversely affect religious matters. I think it had to do with shechita. The askanim convened meetings, made appointments, exerted pressure, and ultimately the idea was shelved.

Shortly thereafter, one of these askanim had yechidus with the Rebbe and he asked: Why wasn't Chabad involved in this?

The Rebbe reacted in surprise: I wasn't involved?! I said a maamar in the middle of the week!

It's an accepted fact that Chabad leaders influence world events and as the Rebbe Rayatz once said about the Tzemach Tzedek that when he was in Lubavitch he made "order" in Petersburg, the capitol of Russia in those days.

If that was so with all Chabad leaders, then all the more so with the Rebbe MH"M, for his role as Moshiach is "to rectify the world with the Kingdom of G-d," and in this capacity he was certainly given the ability to make "order" in the world. Certainly, since the Rebbe took on the Chabad nesius, he has influenced nations around the world.

Most of these matters remained hidden from us and only on rare occasions were they revealed such as on Purim 5713/1953 when the Rebbe orchestrated Stalin's death. So too on Rosh Hashana 5743/1982 when the Rebbe mentioned that the Tzemach Tzedek made "order" in Petersburg and shortly thereafter Brezhnev, General Secretary of the Communist party, died (in November 1982). A year later, on Rosh Hashana 5744/1983 the Rebbe said the same thing and his successor, Yuri Andropov died (February 1984).

That is how it went for forty years, from 5710-5750 (1950-1990). In 5750 the Rebbe spoke a lot about how after forty years "Hashem gave you a heart to know and eyes to see and ears to hear," and it is possible to also see those

things which were hidden until now.

Indeed, from that point on upheavals took place in the world at a rapid pace and the Rebbe spoke at length about them. For example, the Rebbe said in the sicha of Shabbos parshas Mishpatim 5752 that all the activities taking place in the world in recent years in order to bring about world peace, were a result of the activities of Melech Ha'Moshiach who is in New York and is preparing the world to greet Moshiach.

For forty years this was hidden, "and Hashem did not give you a heart to understand and eyes to see and ears to hear," but all that was "until this day," until 5750. Since 5750 – said the Rebbe – we have been given the ability to hear, to see, and understand. We just need to open our eyes and see.

### WHY AM I REFERRING TO THIS NOW?

American governments have come and gone over the decades. There were those that were better for Israel and those that were less so, but we have never had the likes of Barak Obama and Hillary Clinton. Nearly all the American governments



pressured Israel regarding settlements, for example, but those were just words. As the Rebbe often said in his sichos that the Americans did so just to be able to tell the Saudis that they pressured Israel. But the Obama-Clinton team are exerting unprecedented pressure and are causing Israel tremendous harm.

Of course, PM Netanyahu is to blame for the situation. He brought the pressure on to himself when he announced to the Americans immediately after the elections that he was no longer interested in controlling Yehuda-Shomron and that he was prepared for territory

exchanges. This was exposed last week through WikiLeaks and shows how foolish he is for inviting the pressure.

Last week, starting with Friday Yud-Tes Kislev, we see how Obama and Clinton are sustaining blow after blow. It began with an actual blow that Obama got on the face for which he needed twelve stitches. But the bigger blow began at the beginning of this week when WikiLeaks publicized hundreds of thousands of documents that throw a monkey wrench into all of American diplomacy. Clinton, who devoted many hours of her time lately to exerting pressure on Israel, has had to work around the clock in the attempt to put out the many diplomatic fires that are burning all over the world.

The Italian prime minister called the leaking of these documents the 9/11 of diplomacy and the one who has to deal with the mess is Hillary Clinton.

We need to open our eyes and understand that all these world events are being conducted by the Rebbe MH"M on the way to the true and complete Geula when there will be no more secrets.



- Express service
- Fully Computerized

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

- שירות אקספרס
- המשרד ממוחשב

331 Kingston Ave.  
(2<sup>nd</sup> Flr) Brooklyn NY 11213

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

## 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)





# THE POWER OF PRAYER

By Rabbi Yaakov Shmuelewitz  
Shliach, Beit Shaan

*With the power of prayer one can attain “bittul atzmi” (negation of self) and the bonding of the neshama in Elokus.*

## FEAR IN THE MIDDLE OF DAVENING

The following story took place in Beit Shaan:

Tziyon (a pseudonym) came to the Chabad house wearing a lambskin coat, a backpack, holding a shepherd’s staff in one hand and a reed flute in the other hand. The odor of sheep wafted through the building and perfectly suited his unusual appearance. He introduced himself as coming from Beit Shaan and working as a shepherd in the mountains of the Galilee. He spoke about periods of time that he lived in caves and experimented with drugs. Prayer and mitzvos were not part of his life.

I actually liked Tziyon and I called my young children to come and see a real shepherd. He played his flute for them and let them touch the lambs’ wool, which was reminiscent of the story they had learned in school about Rivka dressing Yaakov in the garments of Eisav. Tziyon enjoyed the friendly welcome, something he did not receive elsewhere. He promised to visit again.

He began attending t’fillos and shiurim. He was a sensitive young man and at nearly every class he had something to contribute of his thoughts and experiences. He especially took to Chassidic prayer. He learned to prepare for davening and to daven at length and he occasionally related what new thing he learned with each prayer.

One day he said he wanted to ask a question that had bothered him for a long time. He said that it happened to him more than once while praying that as he focused on the idea of Hashem standing above him and opposite him, he was suddenly seized by a great fear. He literally saw with his mind’s eye how the Sh’china (Divine Presence) hovered near him and he didn’t know what to do when this happened. He asked me whether I also felt this frightening holiness sometimes ... It wasn’t pleasant for me to admit that I still did not attain such high levels but I reassured him that it was all right and he shouldn’t be afraid. Hashem was truly standing over him but he could continue praying.



He continues till this day and draws many other Jews closer to t’filla, to serving Hashem, and the ways of Chassidus.

## BOWING DURING A WEEKDAY MORNING DAVENING

The following story happened in a Chabad house in India. A young man walked in, a tourist with a backpack, and he wanted to daven. The shliach realized that the man was taking his first steps in t’filla and he gave him a T’hillas Hashem Siddur with instructions in the margins of every page and told him to start with Modeh Ani.

The shliach went to another room and the young man began praying with all his heart. An hour later the shliach returned to see where he was up to and to his amazement he saw that the man was lying on the ground (belly down) with arms and legs spread out and reading the Shmoneh Esrei. The shliach retreated. He didn’t know just what to do under the circumstances. He left the room and the man continued davening.



The Chabad t'fillin stand at the Kosel

Some time later the man finished davening and sat down. The shliach asked him why he had been lying on the floor and the man did not understand the question. He showed the shliach that at the beginning of Shmoneh Esrei it says to bend the knees at “boruch,” to bow at “ata,” and to straighten up at “Hashem,” so he had bent and bowed and continued reciting the entire Shmoneh Esrei this way until he came to the word “b’sheim” in Tachanun, “... ka’yom va’yikra **b’sheim** Hashem v’sham ne’emar,” and that is when he got up!

## THE PRAYER FOR PRAYER WITH A MINYAN

Rabbi Roi Tor, shliach to the kibbutzim in Emek Beit Shaan:

In Elul 5769 I was sitting and learning with someone from the kibbutzim. The topic was Rosh Hashanah, the blowing of the shofar and the Rosh Hashanah prayers in light of Chassidus. He understood the special quality of the first day of the year and the significance of the coronation of Hashem, and he dearly wanted to be part of a minyan

on this holy day. Since there is no minyan and no shul on his kibbutz, R’ Roi suggested that he and his wife go somewhere for Rosh HaShana where there is a shul. He said he would have to ask his wife.

His wife wasn’t excited by the idea. “It’s enough that you are away from home all day on Yom Kippur. Now you want to go away for Rosh Hashanah?” He made his peace with this and said, “It’s a shame that you don’t understand the importance of t’filla on Rosh Hashanah. If you knew how important it is, you would agree.”

Rosh Hashanah was approaching and he was getting progressively more pained and he prayed for a miracle so he could daven with a minyan on Rosh Hashanah.

Then a group of people on the kibbutz suddenly asked R’ Roi to arrange a minyan on the kibbutz for Rosh Hashanah. R’ Roi got some people together led by Rabbi Sholom Blau of Beit Shaan. They brought a Torah with them, Siddurim, food for two days and arranged a place to daven, a place where they could stay, etc. and voila, there was a shul. Over

100 people (from that kibbutz and a nearby kibbutz) heard the shofar that Rosh Hashanah. The place was full and more men and women listened outside to the t’fillos and shofar. They were all satisfied with the new shul but the happiest one of all was that member of the kibbutz who davened with a minyan and whose prayer was answered.

## PRAYER AT THE KOSEL

Rabbi Yosef Halperin and Rabbi Shmuel Weiss run the Chabad t’fillin stand at the Kosel plaza. Every day they meet hundreds of people who come to pray, to put on t’fillin in this holy place, the remnant of our Mikdash where the Sh’china still resides. Because of a prayer, sometimes exceedingly short, people are inspired to t’shuva, they are moved, and sometimes they make significant changes in their lives.

R’ Halperin relates:

Someone came over to the t’fillin stand, stood there for a minute and watched our work in amazement. He came over to me and said, “You see me? You see that I am a religious Jew. My son learns in a yeshiva in Brooklyn and it’s all thanks to Mivtza T’fillin of a young bachur in New York.

“I was not religious. I had an office and a successful business. One Friday a Lubavitcher yeshiva bachur came into my office and wanted to put on t’fillin with me. He came every Friday until I suggested – why put your t’fillin on with me? Take money and buy me t’fillin so I’ll have my own. He continued coming every Friday and he taught me something new – another prayer, a d’var Torah, a Halacha etc.

“I began attending shul (at first I showed up on Shabbos with t’fillin) and then we registered our children in yeshiva and our entire home became observant. It is all thanks to a short prayer with a young bachur with a pair of t’fillin.

## PRIESTS PUT ON T'FILLIN

R' Shmuel Weiss (whose expertise is working with English speaking people at the Kosel) relates:

Yesterday a group of priests came to the Kosel. Their tour guide was Jewish and as part of the tour he stopped at the t'fillin stand and asked all the priests to wait a few minutes while he put on t'fillin!

As I helped him I glanced over at the priests and saw that two of them looked Jewish. I quietly asked the guide whether it was possible that there were two Jews in his group and he said it was impossible for they were all Christian priests. But I saw Jewish faces. I went over to one of them and asked, "Are you Jewish?"

"I am not Jewish," he said, "but my mother is Jewish and this is my younger brother." Of course the brothers were given a brief explanation about their Jewish identity (the younger one heard for the first time in his life what t'fillin are; the other one had once seen them) and both rolled up their sleeves and joined the Jewish people. Thanks to their guide.

## ANOTHER PRIEST WHO PUT ON T'FILLIN

Four years ago, on Rosh Chodesh Kislev – continued R' Weiss – I noticed an older man standing at a distance from the t'fillin stand and watching us. He looked somewhat Jewish. I motioned

to him to come over but he did not want to. I went over to him and asked him whether he would put on t'fillin. We got into a brief friendly conversation in the course of which I asked him when he last put on t'fillin. He said he hadn't put them on in a long time. I began putting them on him and continued to talk to him and listen. Within a few minutes he corrected himself and said that he had never put on t'fillin. After I removed the t'fillin he told me his story:

"When I was one year old my parents were able to flee Europe and we arrived in the United States. On Rosh Hashanah my father went to shul but there stood a guard who asked for a ticket.

"What ticket?" asked my puzzled father.

"The guard explained that only those who bought a ticket could enter the shul. My father was so offended that he decided that he would never go back to shul and he dropped all Jewish observance. My parents so distanced themselves from Jewish practice that they registered me in a school for priests and that is what I've been all my life. I am a priest in the US.

"We continued talking and I told him that he is 100% Jewish. I explained that the name Hershel (Yiddish for deer) signifies that he needs to make speedy progress (like a deer) in the direction of Judaism and he ought to change careers. He sighed and we parted ways as he pondered his past, present and future.

"We have been in touch. We speak nearly every week by telephone. He told me that he left his job at the church (he retired at age 70) and tries to do mitzvos to the best of his knowledge. He came back to the Kosel two years ago. I didn't recognize him. An older man approached me and said loudly, "You don't recognize me? I'm Hershel!" He showed me that he had come with a group of retirees and all of them wanted to see "Hershel's friend" who stands at the Kosel plaza and puts t'fillin on with Jews.

## THANKS TO ONE DAY WITHOUT T'FILLIN

I was at a wedding in Kfar Chabad – concluded R' Weiss – when suddenly a Lubavitcher came over to me and said hello. I recognized the voice but not the face with the beard. "I don't know if you remember me, but three years ago we had a short conversation near your t'fillin stand."

He reminded me that three years earlier he spent time learning in the Jewish quarter of the Old City. He sometimes put on t'fillin. One day, he came to the stand a few minutes after sunset and said he hadn't put on t'fillin yet.

"You told me it was too late but I could make a good resolution that from that day on I would never forget to put on t'fillin every morning. I listened to you and from then on I never missed a day. I left the school I was in and went to Ohr T'mimim and I am engaged to a Lubavitcher girl."

---

[Continued from page 39]

the crowd advertisements one after the other which were printed in the Jewish Press with headlines like "Open your eyes" or "Saying good bye to Golus, Ad Matai", all of these advertisements were signed by

litvishe (!) organisations. "We must wake up" urged Rabbi Kalmanson. The crowd was mesmerised by his words.

The farbengen continued until Shacharis on Sunday morning. Many resolutions were made by all

those participating in the Congress and everyone was strengthened and encouraged in anticipation of redemption and complete realisation of the prophecy that Henei Moshiach Bo!

# 11TH EUROPEAN MOSHIACH CONGRESS

Shabbos was ushered in with a joyous Kabbolas Shabbos, the singing of Yechi at Lecha Dodi left no one in their seats as everyone joined the circle of dancing. After Kabbolas Shabbos, over 100 people sat down for a sumptuous Seudas Shabbos and Chassidische Farbrenge. Rabbi Zushe Silberstein Shliach in Montreal related stories from the Rebbe MHM about the importance of working together B'achdus and the Nachas the Rebbe derives from it.

Rabbi Eli Dovid Borenstein chazzered the Hayom Yom which was peppered with questions, vertlach and some very interesting answers to the delight of the assembled. The Seuda continued well in to the early morning developing into a Chassidische Farbrenge led by Rabbi Zushe Posner from Lud, Eretz Yisroel.

## SHABBOS DAY - CHOF KISLEV, CHAG HAGEULA

Seder Chassidus commenced at 8am before the davening started and the tables were already prepared and set up for the farbrenge after davening. Even before the Seder Chassidus, each guest learnt his own Maamar followed by a very lively Davening. Many continued way into the afternoon..

The Seudas Shabbos and Farbrenge was led once again by Rabbi Zushe Posner, with Rabbi's Dovid Nachshon, Borenstein, Silberstein and the guests from France Rabbi Pinchas Pashteur and Rabbi David Turgeman. Actively

participating in the farbrenge. Other distinguished speakers included Rabbi Chaim Sasson.

Mincha was followed by Seder Nigunim and a chazoro of a Mamar by Rabbi Zalman Liberow who shared words of inspiration and thanks to Hashem Yisborach, during the speech while mentioning his son Avraham Dovid A"H, he emotionally choked up with tears begging Hashem that we should see his son again in the Geula Shleima NOW!

## MOTZOEI SHABBOS - GRAND BANQUET AND MELAVE MALKA

The tables were laden with delicacies as over 200 people sat down for the last major event of the congress.

Rabbi Chaim Yitzchok Cohen formally opened the event and introduced Rabbi Reuven Flamer from ChabadLife.TV based in NYC, as the evening's emcee.

Then followed the recital of the Tehillim of the Rebbe MH"M Shlita's Kappitel. Rabbi Chaim Shmuel Menachem Mendel Liberow, from Beis Moshach UK., the father of Rabbi Zalman Liberow, was called to lead the Tehillim.

The emcee then called the representative from Belgium, a famous artist and designer, R' Daniel Von Weinberger. R' Weinberger spoke about the revolution his work is causing in the world of art by promoting the concept of G-d and the Rebbe MH"M. He presented to the crowd

art books which were sponsored by the official art institutes in Holland costing up to 50,000 Euro for the production. In the book (except for his work) there were articles about his life as a believer and how it is possible to write to the Rebbe today and receive answers through the Igros Kodesh. "The message is" said R' Weinberger, "everyone can and must do all that they can to bring Moshiach into the world".

At this point, the emcee invited the guest speaker of the evening, the Chief Rabbi of Ukraine, Rabbi Moishe Reuven Asman to address the Congress. Rabbi Asman started by saying that he is rededicating himself to ship to Israel the four new Mitzvah Tanks which he promised at the Kinus HaShluchim, recently held in 770. He revealed that one of the Tanks is actually sponsored from his own pocket and he urged everyone to help Rabbi Nachshon with the Tanks in Israel.

Rabbi Asman spoke about the letter he received from the Rebbe MHM for his Chasuna which was before the end of the "Iron Curtain" and how the Rebbe was involved in the date of his Chasuna which was set for Yud-Tes Kislev.

Rabbi Zushe Silberstein related the amazing story of his Shlichus to Russia in 1987 and related about the mesiras nefesh the Chassidim had then to build Mikvaos. He urged the audience to be inspired from these actions to have Mesiras Nefesh in each one of their daily activities.

The formal part of the evening ended with Rabbi Sholom Ber Kalmanson, Head Shliach of the Rebbe MH"M in Cincinnati, Ohio and Executive Vice President of Chabad in Cincinnati. "The Rebbe wants us to prepare the world for Moshiach. If we won't do it he will find someone else".

To prove this point he shows to

[Continued on page 38]

# SPREADING THE WELLSPRINGS OF MOSHIACH OUTWARD

Speech by Rabbi Chaim Yitzchok Cohen, menahel, Beis Moshiach UK  
at the 11th Annual European Moshiach Congress, London UK

When the Alter Rebbe was sitting in a Russian prison, arrested on slanderous reports of treason, he was interviewed by a Russian minister who was learned in Jewish matters and an expert on the entire Bible. One of the questions he posed to the Alter Rebbe was concerning the meaning of the verse in *B'Reishis*, "And G-d called to Adam and said, 'where are you?'"

"Did the Alm-ghty not know where Adam was," asked the Minister, "that He had to ask, 'where are you?'"

The Alter Rebbe answered according to the commentary of Rashi: "G-d knew very well where Adam was, of course, but He nevertheless asked, 'Where are you?' in order to enter into a conversation with him without startling him [thereby giving Adam a chance to ask forgiveness for having eaten of the fruit of the Tree of Knowledge]. But if G-d had suddenly come upon him to punish him, he would have been too bewildered to respond."

The Minister said: "What Rashi says I know myself. I would like, however, to hear an explanation from the Rebbe."

The Rebbe answered, "When a person is at the age of such and such, for example," saying the precise age of the Minister, "the Alm-ghty asks him, 'where are you?' Do you know for what purpose you were created in the world? Are you aware of what you *must do* and have you taken account of what you *have* done thus far?"

Although the release of the Alter Rebbe was a day of great joy and celebration for world Jewry, the Rebbe Rayatz explains that the Alter Rebbe himself was celebrating even before he was released from prison. In fact, the incarceration itself was the cause of the Alter Rebbe's great joy, having merited sitting in prison and having self-sacrifice for the teachings of the Baal Shem Tov and the Mezritcher Maggid, the founders of *chassidus*. For it was in opposition to *chassidus* that slanderous reports were issued, leading to the Alter Rebbe's arrest. His pleasure was completely unbridled and overwhelming to the extent that he was literally on the verge of soul expiration (*k'los ha'nefesh*).

If it wasn't for his conversation with the Minister, the soul of the Alter Rebbe would have surely

departed. Only by recalling how the Alm-ghty asks every person, "where are you? Have you yet done what you must do?" was the Alter Rebbe revived, allowing his soul to remain in his body, for by this point in time the Alter Rebbe had by no means completed his life's work.

In fact, the release of the Alter Rebbe, which we celebrate on the 19th and 20th of the month of Kislev, marks the beginning of the stage of his leadership in which he renewed his commitments to "spreading the wellsprings of *chassidus* outwards," and thereby preparing the world for the imminent coming of Moshiach and the true and complete Redemption.

And as the Rebbe Rayatz writes: "At the present time, when the world trembles, when all the world shudders with the birth pangs of Moshiach, for G-d has set fire to the walls of the Exile..., **it is the duty of every Jew – man and woman, old and young – to ask himself: What have I done, and what am I now doing to alleviate the birth pangs of Moshiach and to merit the complete Redemption, which will come through our righteous Moshiach?**"

When the Alter Rebbe left prison on Yud-Tes Kislev, he wrote about his release to his colleagues, the holy *tzaddikim*, R' Levi Yitzchok of Berditchev and R' Boruch of Mezhibuzh "Hashem has done wonders and made Himself great in the land. He has made wondrous and great His glorious and holy Name, which was exalted and sanctified publicly, especially in the eyes of all the ministers and each nation in every country of the king, so that even in their eyes the matter is tremendously wondrous. Indeed, they have announced that certainly 'this is from G-d - it is wondrous in our eyes.'"

In other words, the Alter Rebbe connected his release from jail with the effect and impact on the ministers and nations, who also recognized that

this was from Hashem, influencing them to the extent that even *their* behaviour would be proper and in accordance with Hashem's commandments.

The Rebbe MH" M asks (*Likkutei Sichos*, Vol. 25, p. 186): This idea, that even the non-Jews recognized the miracle and that it influenced their behaviour, as important and wonderful as it is - what value does it have relative to the *geula* and the revelation of *pnimiyus ha'Torah*? Through *pnimiyus ha'Torah*, the innermost part of the *neshama* was revealed - the "spreading of the wellsprings outward" - which leads to "k'asi mar" (Moshiach's coming)!?

This question is especially significant because it involves *g'dolei Yisroel*, who were great in *pnimiyus ha'Torah*, who had an understanding of the *geula* and its import. Concerning the amazing *chiddush* it brought about Above and below in this world, and throughout the entire *seider hishtalshelus*, who cares about the impact it had on gentile ministers and nations?

Whoever has tasted of the teachings of the Rebbeim is aware that the entire episode of the imprisonment and release of the Alter Rebbe on Yud-Tes Kislev is much more than a local story, much more than relevant to only one isolated group of people - it is a fundamental event that affects all the Jewish people, and contributes to the bringing of Moshiach.

The imprisonment was only a mirror-effect of a judgment up Above, which dealt with the question as to whether it was permissible and necessary to continue spreading the wellsprings of *chassidus*, especially in a way of *chochma, bina, daas*. Up Above there was a complaint: The world was not yet ready for *chassidus*. It is forbidden to grind the "crown jewel" if its true value is not appreciated, if its preciousness will be wasted.

Even if permission was already



granted to spread *chassidus* in order to save the life of the "prince," it was enough to give a drop, and that's all, as did the Baal Shem Tov and the Maggid. It should not be in the way of Chabad, which is a far greater "waste" of the treasures. Up Above there was reason to claim that this "waste" was not necessary then in order to save the Jewish people, but was only for the sake of granting a foretaste of *Geula*, for which the world may not have been ready.

This was the quarrel Above and below. This is what the Alter Rebbe gave his life for *b'gashmius* and *b'ruchnius*, suffering greatly - to the point of the sufferings of death. Chag HaGeula (Yud-Tes Kislev), Rosh HaShana L'Chassidus, when, as it says in *T'hillim*, "He redeemed my soul in peace and I left in peace, the G-d of peace," was not only a personal release and *geula* of a private individual, or even of an *ish klali*. This day was the confirmation that the decision had been rendered Above (and therefore below, as well) giving both permission and ability to spread the wellsprings of *chassidus* outward, in the way of Chabad.

As Moshiach promised the Baal Shem Tov: when his wellsprings would spread outward, he would come.

Why is it the spreading of the wellsprings that brings Moshiach?

The Rebbe explains: This statement does not mean to indicate that spreading the wellsprings is a *segula* in whose merit Moshiach comes. As the Rambam says, every deed or word or thought of Torah and *mitzvos* tips the scale to bring the *Geula*. What is it about spreading the wellspring of *chassidus* that brings Moshiach? Spreading *chassidus* itself the beginning of the *Geula*.

The fact that when Moshiach comes there will be no hunger, no war, no hatred and competition, and goodness will be bountiful is not the essence of *Geula*, but the results of *Geula*. Because of *Geula*, we'll have all these good things, both *b'gashmius* and *b'ruchnius*. The essence of *Geula* is, rather, "the revelation of the *Ohr Ein Sof Boruch Hu* in this physical world," as it says: "The glory of Hashem will be revealed and all flesh together will see that the mouth of Hashem has spoken"; "And the earth will be full with the knowledge of Hashem as water covers the sea."

Since Hashem is the ultimate in truth and goodness, beyond all limitations, when He is revealed, utter goodness will be experienced as a matter of course.

What are "your wellsprings"? What is the point of the teachings of the Baal Shem Tov? The point of all of the teachings of the Baal Shem Tov is that "everything is *Elokus*, and *Elokus* is everything." When the wellsprings of *chassidus* spread forth, when the world recognizes and feels that everything is *Elokus*, which is "the revelation of the *Ohr Ein Sof Boruch Hu* in this physical world" - this stage of existence is not a *segula* to bring the *Geula*; this stage of existence is the *Geula*.

The reason the Baal Shem Tov himself did not usher in the era of Moshiach in his time was not because the wellsprings were not completely revealed then, but because they still hadn't reached and penetrated the "outside." There *was* a "revelation of

the *Ohr Ein Sof Boruch Hu*,” but it still hadn’t fully penetrated this physical world. When the teachings of the Baal Shem Tov fill all of the *chutza*, all of this physical world, so that it is saturated with *Elokus* - this is actually the true and complete Redemption.

This was also the primary reason for the founding of *Chassidus Chabad*. Chabad was not founded because of the importance of intellect for its own sake. On the contrary, Chabad *chassidus* explains how it is impossible for true *hiskashrus* to Hashem to be based on intellect. After all, intellect can err. But even if the intellect would be absolutely unerring, it would still be limited. And hence, *hiskashrus* to Hashem would, therefore, also be limited, *ch’v*, according to the *seichel* of each person. (The teachings of the Baal Shem Tov are not intellectually based; they speak specifically in terms of faith, without intellectual understanding).

The revelation of the *Ohr Ein Sof Boruch Hu* in this world must be brought down into *seichel* in Chabad *chassidus*, because as long as the revelation does not penetrate the intellect, it remains “up Above” in the seventh heaven, on the level of *emuna* (which is above the world), without penetrating the physical world. The *seichel* is the highest level of this physical world, therefore the beginning of the path of bringing the wellsprings outward is by having them penetrate the *seichel*. Drawing the revelation of the *Ohr Ein Sof Boruch Hu* down from the seventh heaven (to the sixth heaven) opened the pathway, granting permission to continue this further, throughout the seven generations of our Rebbeim.

The goal is reached in our generation, the seventh generation, “to draw down the *Sh’china*,” not only from “heaven to heaven,” but “from the heaven to earth,” the literal “revelation of *Ohr Ein Sof Boruch Hu* in this physical world,” within the

physicality of this lowest world. And in our generation this revelation continued to penetrate more and more deeply as time passed, further completing the plan of making for Hashem a “*dira ba’tachtonim*,” so that even within the lowest of the low, the cry of “*ein od milvado*” and “everything is *Elokus* and *Elokus* is everything,” bursts forth.

This is why *Geula* is connected not only with the Jewish people but with the entire world becoming refined and redeemed. In the redemption from Mitzrayim, Hashem wanted the Egyptians to know “that I am G-d.” It wasn’t enough to vanquish Mitzrayim; the Egyptians had to recognize G-d. And “as in the days of your going forth from Egypt, I will show you wonders,” the final Redemption also entails the entire world being redeemed. *Geula* is not only for the “lost ones in the land of Ashur and the outcasts in the land of Egypt,” but even for Ashur and Egypt themselves.

When we left Mitzrayim, the Egyptians came to know Hashem by being broken by the plagues. But in our time, they will see and acknowledge that “the glory of Hashem will be revealed, and all flesh will see that the mouth of Hashem has spoken.” “And the earth will be full of the knowledge of Hashem like the waters cover the sea.”

This is why, the Rebbe MH”M *shlita* explains, it was particularly important to the Alter Rebbe that even the nations and ministers recognize that his *geula* came from Hashem, and that their realization of it impact their conduct, and this is what he stressed in the letter he wrote to other *tzaddikim* about his *geula*. This is because an important component of the Alter Rebbe’s release from jail was that the wellsprings would begin to reach the outside, so that even the nations and ministers of the nations of the world recognize the greatness of Hashem and the oneness of Hashem - not just

Hashem’s *hashgacha* in general, but in the way that *chassidus* explains Hashem’s oneness in *Shaar HaYichud V’HaEmuna*.

Although according to some opinions, gentiles were not commanded to refrain from *shituf* (believing in more than one G-d), their knowledge of the oneness of Hashem (as it is explained in *chassidus*) contributes a great deal both in regard to their personal conduct and in their interaction with Jews. Therefore, we should work to ensure that everybody recognize “that He alone is *emes*.” Even non-Jews should know that nature and its laws are nothing and have no existence independent of *Elokus*, so that even within the lowest of the low, and specifically from it, G-d’s oneness bursts forth in the clearest way.

This goal is achieved through what Hashem commanded in the Torah and what He conveyed to us through Moshe Rabbeinu. A most important part of our job is to bring all nations of the world to the awareness of the greatness and the rule of the Rebbe MH”M.

Presumably, this includes inspiring them to ask for the *Geula* and to proclaim “*Yechi*,” because although “crowning the king” is connected with Jewish souls, our greatness is especially expressed by bringing along the entire world in doing likewise. When Adam crowned Hashem as king, it was necessary for all of Creation to accept Hashem’s rule.

It is clear that we have a mission to disseminate the “belief in Hashem and in Moshe, His servant” - i.e., the Rebbe MH”M - along with the *Sheva Mitzvos Bnei Noach*. This resolution to influence the entire world should hasten the fulfillment of the promise of *Geula* with the revelation of the Rebbe MH”M!

*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach L’olam Va’ed!*