



FEATURED ARTICLES

**6 THE RISE OF CHABAD
DOWN UNDER**
Avrohom Jacobson

**14 PROMISE TO CALL HER
NESSIA**
Nosson Avrohom

26 REB ZALMAN ZEZMER
Y. Sofer

36 WE ARE DAY WORKERS
Rabbi Yaakov Shmuelewitz

**40 THE BUCK DOESN'T
STOP**
Chaya Rochel Hendel

WEEKLY COLUMNS

4 D'var Malchus

20 Stories

22 Moshiach & Science

24 Moshiach & Geula

32 Parsha Thought

34 Feature

40 Miracle Story

Beis Moshiach (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$160.00 in Crown Heights. USA \$180.00. All other places for \$195.00 per year (45 issues), by Beis Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 11213-3409. Copyright 2010 by Beis Moshiach, Inc.

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

BEIS MOSHIACH

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

HEBREW EDITOR:
Rabbi S.Y. Chazan
editorH@beismoshiach.org

ENGLISH EDITOR:
Boruch Merkur
editor@beismoshiach.org

ASSISTANT EDITOR:
Berel Goldberg

BASI L'GANI 5731

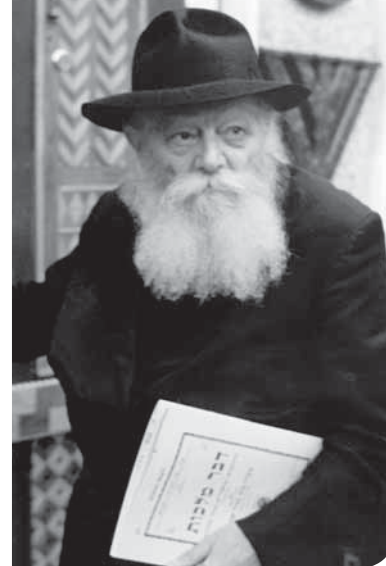
In honor of Yud Shvat, Beis Moshiach presents a selection of the maamer the Rebbe MH"M delivered on Yud-Alef Shvat 5731, which is being studied this year by chassidim all over the world, in accordance with the custom established by the Rebbe to review each year a section of the Rebbe Rayatz's maamer "Basi L'Gani" of 5710. • This year we begin the 20-year cycle anew, focussing on the first section of the profound and foundational chassidic discourse. • Part 3 of 4

Translated by Boruch Merkur

However, the notion that our Divine service draws down G-d's Transcendent Light requires further elaboration. How is it possible to draw down a revelation that is not subject to the Concealment? Indeed, the Concealment affects both the Light that Fills the Worlds as well as the Light that Transcends the Worlds. (The Transcendent Light, however, is different insofar as it is at the level of G-d's light that was "removed to the side," as will be explained.) How then is it possible to draw down these revelations after the Concealment?

In *Ohr Torah*, the Mezritcher Maggid explains the verse, "Make for yourself two trumpets of silver, etc.": The meaning of "two trumpets" is in accordance with the explanation of the verse, "Upon the appearance of the throne was the appearance of the image of Man (*Adam*) upon it from above." For "*Adam* (Man)" is no more than what is suggested by the letters Daled, Mem [the

two final letters of "*Adam*"] – meaning that he possesses the qualities of *Dibbur* (speech) and *Malchus* (kingship). But it is only when he cleaves to G-d, *Alufo Shel Olam* (Master of the Universe) [represented by the first letter of "*Adam*," the Alef], that he becomes *Adam* [i.e., he truly becomes a man, a whole being]. G-d subjects the revelation of His glory to numerous concealments, throughout many worlds, for the sake of establishing unity with Man, for Man would otherwise not withstand its brilliance. [But these concealments alone – actions taken, as it were, on the part of G-d – are insufficient to realize this unity; Man must also contribute to bridging the infinite chasm between himself and G-d to establish this bond.] In order to attain true unity with G-d, Man must separate himself from materialism and ascend through all the worlds, until [any illusion of disunity or separation from Divinity is dispelled and] he achieves [total] existential nullification. Then



he is [rightfully] called Man. Thus, "upon the appearance of the throne (*ha'kisei*)," means that G-d, may He be blessed, is concealed (*mechusa*) there, etc. And this is the meaning of "two trumpets (*chatzotzros*) of silver" – for Man is merely half of a form (*chatzi tzura*), insofar as he is constituted by no more than [the two letters] Daled and Mem. Alef alone is also not a complete form. But when the two "halves" cleave together they become a whole form [*Adam*].

The meaning of the Mezritcher Maggid's teaching is that the bond of G-d with Man is dependent upon a descent [of G-dliness from its lofty state of transcendence] to the lower realm [where Man resides], etc. (When we say "descent" in a spiritual context, it is, of course, not referring to the dimension of space but a descent in terms of quality.) Similarly, Man must ascend from the lower realm upward; he must achieve the refinement and purification of his inner faculties as well as his transcendent powers, etc.

When the Maggid writes that G-d brought about several concealments, it can be explained in terms of what is elucidated in *Tanya* Chapter 49 – that basically there are three types of general, powerful contractions

of G-dly energy, and at each of these three levels there are millions of particular levels. This concept is reflected in the Maggid's reference to "numerous concealments." But how then is it possible that through Man's service of *iskafia* (compelling himself to serve G-d), etc., a revelation is drawn down from prior to the Concealment, bypassing all these contractions?

This difficulty is especially pronounced in light of the Tzemach Tzedek's comments on this teaching of the Maggid: "G-d subjects the revelation of His glory to numerous concealments, throughout many worlds, etc." This refers to the contraction of G-d's Infinite Light in order for it to invest itself within Atzilus, etc. But a further concealment is still required, etc., which is suggested by, 'upon the appearance of the throne (*ha'kisei*),' meaning that G-d, may He be blessed, is concealed (*mechusa*) there, etc., concealed by means of the Curtain and the *Chashmal* that exists between Atzilus and Bria, etc." According to this quote of the Tzemach Tzedek, it is more difficult to understand how G-d's light, a revelation stemming from prior to the Concealment, is drawn into the [finite] worlds, as they are. [Numerous contractions are required simply to reach Atzilus, and more concealment is required for this Divine light to descend still lower, into Bria, etc. How then can such a lofty revelation be manifest specifically in the lowest realm?]

We must also clarify what is meant by the two categories of Divine service, *iskafia* and *is'hafcha*, etc. For if one were to achieve the service of *is'hafcha*, surely that includes within it anything that is accomplished by the [seemingly inferior] service

“The true concept of service is when it is done in the face of opposition, when there is an inner obstacle in one's path [i.e., the Evil Inclination] preventing the person from serving G-d, but he conquers the opposition and acts in a manner that is the opposite of its will.

of *iskafia*. What need is there then for the service of *iskafia*? Indeed, the Zohar quoted in "Basi L'Gani" specifies, "*kad is'kafia Sitra Achara* (when evil is subdued)." And if the service of *iskafia* suffices, why would there be any need for *is'hafcha*?

5. An explanation can be derived from the following analysis. It is written, "And you shall serve G-d (Havaya), your L-rd, and He will bless, etc., and I will remove illness from your midst." At first it says, "And you shall serve G-d, your L-rd [and He will bless]" (in the third person), but curiously the verse concludes, "and I will remove illness from your midst," speaking in the first person.

The meaning of this perspective shift is as follows. The level of G-dliness referred to as "Havaya" exists at all levels, even the highest possible level in the entire Order of Creation (*Hishtalshlus*). The intent of Man's Divine service is to cause Havaya to be "your L-rd," meaning one's source of strength and vitality. The inference derived from this verse is not that one should ascend above the aspect of "your L-rd" [to reach the (higher) level of Havaya], but that the aspect of Havaya itself shall be "your L-rd," your source of strength and vitality [i.e., this transcendent level of G-dliness should be brought down and become something that is meaningful and inspiring

to "you," the individual].

In order to accomplish this objective, Man's service of G-d is required, "And you shall serve, etc.," specifically the Divine service of *iskafia*, as it is explained by the Rebbe Maharash in the Hemshech entitled "Mayim Rabbim": "'Service' is a noun signifying the act of serving G-d in the present and ongoing. Nevertheless, the true concept of service is when it is done in the face of opposition, when there is an [inner] obstacle in one's path [i.e., the Evil Inclination] preventing him from serving G-d, but he conquers the opposition and acts in a manner that is the opposite of its will, etc.

Thus, it is written in *Tanya* Chapter 15 regarding the saying of our Sages on the verse, "And you shall return and discern between the righteous and the wicked, between one who serves G-d and one who does not served Him" – they are both perfectly righteous people [referred to here], it is just that you cannot compare one who reviews his chapter of study 100 times to one who reviews it 101 times." That is, on account of the fact that they were accustomed [at the time] to review each legal ruling 100 times. Thus, each of the 100 times that one reviews the subject is not a feat of *iskafia* at all. However, when he reviews it 101 times – the fact that he reviews

Continued on page 13

THE RISE OF CHABAD DOWN UNDER

100 years have passed since the first Lubavitcher stepped foot in Australia and launched a spiritual renaissance Chabad style. Today, there are two large Chabad communities that have beautiful schools in which thousands of children are educated. This is aside from dozens of shlichim who are building Chabad communities. * The founding of the Lubavitcher community in Melbourne.

By Avrohom Jacobson

When did the first settlers arrive in Australia? If you ask old-time Australians they will be somewhat discomfited since their ancestors were British prisoners who were exiled to Australia to serve out their sentence. The fifth and smallest continent that the British navy discovered in 1788 served them as a place to get rid of those who were unwanted. There were six Jews in the first group of prisoners and they were the first Jews to settle in Australia.

When did the first Chassidim arrive in Australia? If you ask the Feiglin family, they will be proud

to inform you that their family patriarch arrived in Melbourne 100 years ago. Within a short time he founded a Lubavitcher agricultural settlement which later developed into the Chabad community that today numbers several thousand people. They might also mention what the Rebbe said to a relative in yechidus, “Hashem sent the English to Australia in order to settle it, and the Feiglin family – in order to bring Yiddishkeit there.”

Even a quick visit to the Chabad community of Melbourne is enough

to appreciate the Rebbe’s comparison between the English and the Lubavitcher Chassidim. Both turned a desolate area into a flourishing one. I read the history of Chabad in Australia, by Rabbi Mordechai Tzvi Liberow, but there is no comparing reading to seeing. During my short visit I managed to visit the main Chabad mosdos (institutions) and to see from up close what Chabad has accomplished.

When I think about what I saw, the dozens of shlichim who have established frum communities, the beautiful





A partial view of the campus of mosdos Chabad in Melbourne



Additional buildings in the campus of Chabad mosdos in Melbourne

schools attended by thousands of children, the yeshivos and the Smicha programs, I can't help but recall a line that Rabbi Yitzchok Dovid Groner a"h said repeatedly, "The Rebbe showers us with so many miracles and wonders that only an utter fool could think 'my strength and the power of my hand made all this wealth.' It's a foolish thought!"

A LUBAVITCHER TOWN IN AUSTRALIA

It has been a century since Rabbi Moshe Feiglin landed in Australia to launch Chabad's

presence and activities there. As soon as he descended the gangplank of the ship in the port city of Fremantle, local Jews advised him not to overly emphasize his Judaism. When he later went to Melbourne and found a relatively organized Jewish community, it wasn't the sort of community he was familiar with.

It was clear to R' Moshe Zalman that it would be quite a challenge to maintain a Jewish life in Melbourne on an acceptable spiritual level. So when he heard a government announcement about an

agricultural settlement in the area of Shepparton, 200 kilometers away from Melbourne, he jumped at the opportunity and settled near Shepparton, together with a few other Jewish families.

The early years were extremely hard and at first, they barely had a minyan, but R' Moshe Zalman spared no effort in building up Jewish life permeated with the warmth and spirit of Chabad. A wooden structure in the center of the settlement was declared a shul and they brought a melamed and shochet, just as they did back in Russia. But in Australia the



Rabbi Yehoshua Shneur Zalman
Serebryanski



Rabbi Moshe Zalman Feiglin a"n,
the first Chassid in Australia



Rabbi Yitzchok Dovid Groner a"n

melamdim and shoctim did not last long, and once every two or three years they had to find someone new to fill the positions. In the transition times between one melamed and the next, R' Moshe Zalman would substitute and he even filled in as the shochet sometimes.

The fledgling community grew. In 1930 it had over 100 people. It was the first Lubavitch community in Australia. Many years later, in 1956, when R' Feiglin's son had yechidus with the Rebbe and raised the possibility of selling the rural estate because of the difficult economic situation, the Rebbe negated the idea, giving as his reason the fact that the main development of Judaism and Chassidus began there.

SHLUCHIM OF THE REBBE RAYATZ

More than all the difficulties, what bothered R' Moshe Zalman was the spiritual isolation. He made great efforts to bring Rabbi Betzalel Wilschansky, a Chassidic shochet from Russia, but by the time any progress was made in this direction,

World War II broke out and they could no longer communicate. At this time, the Rebbe Rayatz looked into the possibility of sending some of the talmidim from yeshivos in Poland and Eretz Yisroel to Australia. This plan, as well as the plan that was discussed at the end of the war, namely transferring the yeshiva from Shanghai to Australia, did not work out.

The Rebbe Rayatz's first shliach arrived in Australia in 1939. This was Rabbi Ezriel Zelig Slonim of Yerushalayim. His shlichus was crowned with great success and in addition to the breath of fresh air he brought to the Shepparton community, he influenced other Jewish communities to strengthen their religious observance.

The next shliach of the Rebbe Rayatz arrived eight years later, at the end of the summer of 1947. This was Rabbi Yitzchok Dovid Groner, who was considered the head shliach of Australia. The official purpose of his coming was as *shadar* (fundraiser) for yeshivos Tomchei T'mimim, but during his stay he inspired many Jewish youth. The Rebbe Rayatz was

very pleased to hear about this and wrote to him, "The job of the *meshulach* is to make money for the institutions of Torah and chinuch, but that is not all. This is greatly needed, but the work of creating inspiration is obligatory, for this is of primary importance."

At the end of World War II, thousands of refugees began making the long journey to distant Australia. The Rebbe Rayatz's view was that some of the Lubavitcher refugees who left Russia at this time should settle in Australia and messages were sent to some Chassidim who were in refugee camps in Europe. When R' Moshe Zalman heard about this, he renewed efforts to obtain entrance visas and was able to obtain visas for seven Lubavitcher families.

The first of the Lubavitcher families to arrive was that of R' Betzalel Wilschansky. He came after Pesach 1949 and served as shochet and melamed in Shepparton. A few months later Rabbi Isser Klugvant, Rabbi Shmuel Betzalel Altheus, Rabbi Nachum Zalman Gurewitz, Rabbi Yehoshua Shneur Zalman Serebryanski and Rabbi Yisroel

Abba Pliskin arrived with their families.

The immigration of thousands of Jews had a great effect on religious life in Australia. Out of all the thousands of refugees, the group of six Chassidim, men of stature possessed of steely characters along with powerful wills to the point of mesirus nefesh (self sacrifice), stood out. The Rebbe Rayatz wrote, "I am sure that with the help of Hashem, they will bring great blessing to their country in strengthening Judaism in all of its branches and making Australia a place of Torah Temima."

FOUNDING INSTITUTIONS

During Tishrei 5710/1949, plans for a yeshiva began to take shape. Veterans of the community tell of a farbrengen that took place on Sukkos when one of the people present said a yeshiva could not be founded in Australia. R' Serebryanski was horrified by this thought and he banged on the table and shouted, "In Australia there must be – and will be – a yeshiva!" After a statement like that, nobody dared to cast doubts on the possibility of founding a yeshiva.

At the end of Tishrei, the Rebbe Rayatz sent a letter in which he expressed his satisfaction with the idea of a yeshiva and said it should open immediately, no matter how many talmidim there were. Within two weeks, Yeshiva College, the first Talmud Torah in Australia, opened. This yeshiva, which was headed by R' Serebryanski, began with three students but within a short time it expanded. Four years later it moved to a larger building in East S. Kilda, the Jewish area of Melbourne.



Lighting the Menorah in the center of Melbourne

“Principals of schools often have to make very difficult, fateful decisions. Take, for example, the question I asked the Rebbe in yechidus – under what circumstances can a student be expelled?”

=====

Years passed and in the summer of 1956, the Rebbe addressed Chabad activists in Melbourne and asked them to start a girls' division, Beis Rivkah. To show his support, the Rebbe announced that he would pay the teachers' salaries for the first two months.

R' Moshe Zalman visited 770 with his son Dovid. At the Chaf Av farbrengen the Rebbe said to him, "Since it has been said already that the education of girls is no less important and is even more important than education for boys, a school should be founded for girls and the Feiglin family should be amongst those leading the way." Then the Rebbe addressed the crowd and said, "Since we have just laid the cornerstone for Beis Rivkah of Australia, the community should bless R' Moshe Zalman with 'mazel tov'..."

A few days later, after they returned to Australia and they

informed the Rebbe about the founding of the school, the Rebbe said, "Now, with a Beis Rivkah in Australia, one can tell Moshiach that he can come already..."

R' Yitzchok Dovid Groner arrived on permanent shlichus in Australia in 5719, and under his direction the existing mosdos expanded and became a magnificent empire around which a fledgling Lubavitcher community formed.

In 5726, after R' Serebranski's great efforts, a yeshiva for older boys was started which was the first yeshiva of its kind in Australia. In a sicha around then the Rebbe said, "To found **another** yeshiva in a place where there are already 10 yeshivos, there is nothing innovative about that, but to found the first yeshiva in a place where there were no yeshivos at all – that's innovation."

In a yechidus the Rebbe

had at that time with someone from Melbourne, the Rebbe spoke about the importance of the yeshiva. The Rebbe asked – why found another mosad and another mosad when Moshiach is about to come? The Rebbe quoted an analogy from the Rebbe Rayatz, who explained that when the Jewish people were in the desert, they stayed in one location for eighteen years, in another they camped for a month, and one time they only stayed for a day, but each time they had to erect the Mishkan, bring sacrifices, and do the avoda. Although they knew they would be traveling again, this did not stop them from erecting the Mishkan yet again ...

The Rebbe concluded the yechidus by saying: People asked [the Rebbe Rayatz], what will be if Moshiach comes today and he said, they will take the Mishkan with them along with Moshiach!

In the years that followed, R' Groner started Ohel Chana seminary for girls and a Kollel. Branches of Merkos L'Inyonei Chinuch and Machne Israel opened in Australia under the directorship of R' Aharon Serebyranski, for the purpose of strengthening awareness of Judaism in general and education in particular.

THE REBBE GUIDED AND ENCOURAGED

Dozens of families became

close with Chabad and became Chassidim devoted to the Rebbe. A fine example is Rabbi Avrohom Glick, who ran this educational empire. His parents emigrated to Melbourne when he was two and he spent his childhood alongside Chabad Chassidim in Yeshiva College. He also spent summers with the Lubavitcher bachurim and when it came time to attend yeshiva, he went to New York to 770.

After he married, he moved to Worcester and worked with shliach, Rabbi Yehuda Tzvi Fogelman until he was invited by R' Y. D. Groner to run Tzach in Melbourne. The Rebbe gave his approval and R' Glick became head of Tzach in Melbourne.

R' Glick said that before he assumed the position, R' Fogelman visited New York and had yechidus with the Rebbe. The Rebbe said to him: You deserve a *yashar ko'ach* for not stopping Glick from going to Melbourne.

In this yechidus, the Rebbe promised him that R' Glick's leaving would not diminish the success in Worcester, MA, because the success the Glicks would have in Australia would increase his success in Worcester.

After three years as head of Tzach, R' Glick was asked to run the Jewish studies department of Yeshiva College. In this delicate position in which he had to work with children from Lubavitch homes as well as children from

pre-observant homes, he had many questions which he sent to the Rebbe.

Regarding one question, which he asked in yechidus, he relates:

"I told the Rebbe that I do not feel good in my role as principal because most of my encounters with the students are when a teacher sends them to me for disciplinary action for misbehavior.

"In his response, the Rebbe quoted the Mishna in the tractate Shabbos which enumerates the 39 forms of work and asked: Why is plowing considered work when on Shabbos the halacha is that ruining something is exempt and plowing constitutes taking smooth earth and ruining it? The answer is that since before planting you need to plow, even the plowing is considered part of the constructive process. So too with education. Sometimes you need the work of plowing, which appears negative, but you need to remember that without this work, you cannot plant.

"This answer from the Rebbe was very encouraging to me. I suddenly saw things from another perspective. But what encouraged me more than anything was the Rebbe's promise that in the end there would be planting. 'In the meantime, matters of discipline are necessary. The Tanna enumerated the *melachos* according to the order needed to make a loaf of bread. You need to know that this is part of the process.'"

R' Shmuel Gurewitz, principal of Beis Rivkah for decades, relates:

"Principals of schools often have to make very difficult, fateful decisions. Take, for example, the question I asked the

“One of the people present said a yeshiva could not be founded in Australia. R' Serebryanski was horrified by this thought and he banged on the table and shouted, “In Australia there must be – and will be – a yeshiva!” After a statement like that, nobody dared to cast doubts on the possibility of founding a yeshiva.



Ohel Chana seminary



Beis Rivkah high school

Rebbe in yechidus – under what circumstances can a student be expelled? The Rebbe said that even when a student did not behave properly, all efforts needed to be made to influence her to change for the better and remain in the school. Especially, said the Rebbe, in Melbourne, because if she leaves Beis Rivkah she will go left (to a school that is not religious and perhaps to a gentile school). It is only after doing all you can and she still continues to negatively influence others, that you need to expel her for the sake of the others.

“I asked the Rebbe – when do I know that I’ve done all that I can? The Rebbe said this cannot be answered. It’s a tremendous responsibility and you need to consult with others and decide locally.”

R’ Gurewitz also asked the Rebbe what to do about the demand on the part of some parents to change from the Sephardic pronunciation that the school used during davening and Jewish studies, to the Ashkenazic pronunciation.

“The Rebbe told me not to

switch since if they switched, zealots on both sides would wage a war. It used to be, said the Rebbe, that this was something of the Maskilim and it was necessary to fight it with self-sacrifice. However, nowadays it’s just a matter of pronunciation and there are many fine schools where they use the Sephardic pronunciation and so it is not worth fighting about it and losing students.”

AUSTRALIAN CHALLENGES

Aside from the usual chinuch problems, the principals of the schools in Melbourne have to deal with a complicated problem which is unique to Chabad schools in Australia. Both Yeshiva College and Beis Rivkah opened their doors to children from homes that are not Lubavitch and from homes that are not even observant. So in any one class there are students who come from very different backgrounds. There might be a child from a Lubavitch family that has been Lubavitch for generations sitting next to a child whose family’s knowledge of Judaism is nil.

In front of them stands one teacher...

R’ Glick said he did not see this as a problem. “It’s a challenge and we, as Lubavitchers, trained by the Rebbe, meet the challenge. The Chassidic spirit in school is so palpable that even those students who don’t come from Chassidic homes get swept up in it. The influence among classmates goes in one direction – from the children from Chassidic homes towards those who come from non-Chassidic or not even religious homes.

“The very fact that a parent sends his child to a Chabad school demonstrates that he is interested in his child’s receiving a Chassidically inspired education. We see this daily. When children from non-Chassidic homes have a birthday, all the classmates are invited to their home and the parents ensure that all the food is perfectly kosher. On the other hand, when the child is from a Chassidic home, it’s an opportunity for the other children to experience what it’s



Merkos L'Inyonei Chinuch and Beis Chaya Mushka



The yeshiva building in Melbourne, which is owned by the Rebbe MH"M

like to be in a Chassidishe home.

"After all is said and done, the Lubavitcher children only benefit. The years they spend in our school are years of chinuch for shlichus. Under the direction of the teachers, the Lubavitcher children invite their friends for Shabbos or to come over and do homework and have supper. This is the avoda of shlichus from a young age."

The number of students in Chabad schools in Melbourne (over 700 girls in Beis Rivkah and a similar number in Yeshiva College) is theoretically enough for two schools, but to R' Gurewitz this was out of the question. "G-d forbid to divide them. It's the opposite of the entire Toras Chassidus Chabad!"

So how do they manage? According to R' Gurewitz, it is only because of the numerous brachos from the Rebbe. "If you know what difficulties arise in educating children these days, especially in a mixed school like ours, you realize that our tremendous success is not at all natural. It is miraculous success which has no logical explanation aside from the Rebbe's brachos.

"It's not like there aren't any problems, but when you take the circumstances into consideration, we can be proud of our success and at the same time, say that we see open miracles."

Even in the few instances of failure, there are points of light:

"When I first started working as principal, a sixteen year old girl came to us, a new immigrant from Russia, who was greatly impacted by her communist indoctrination and did not want to daven. She said she didn't believe in it and when her friends would daven, she would read a Russian book. I consulted with R' Serebryanski and he told me: Leave her alone. Let her read her book; the main thing is she should continue attending a Jewish school. She stayed with us another few months until one day, with no prior announcement, she stopped coming to school.

"A few years later my friend Rabbi Chaim Eliezer Garelik told me that a Russian couple who wanted to marry were referred to him for him to verify their Jewish identities. At first it did not seem as though they knew

anything at all about Judaism, so when he asked the woman if she knows what a mikva is, he was amazed to hear her say she did. He expressed his surprise and she told him that she had spent a few months in a Chabad school and although she did not like the praying and the Jewish studies, she had learned many Jewish concepts. He asked her whether she would go to the mikva and she said she would. A year later, when their son was born, they performed a bris and pidyon ha'ben!

"If she hadn't learned in our school she would know nothing at all about Judaism and she could have easily married a non-Jew and forgotten about bris and pidyon ha'ben. These things are a very big accomplishment."

AN EMPIRE OF MOSDOS

The Kollel, with about thirty men, is led by Rabbi Chaim Tzvi Groner. Along with their studies they also work within the community, whether in organizing shiurim or helping various projects that "spread the wellsprings."

Rabbi Yitzchok Dovid

Groner a”h was a role model for many decades. Despite the tremendous burden of running Chabad mosdos of Melbourne and constantly having to raise the tens of millions of dollars needed, he found the time to give shiurim nearly every evening, including in-depth shiurim in Gemara with Rishonim and Acharonim!

R’ Yosef Minkowitz, who was in the first group of talmidim-shluchim in Melbourne, related

that at that time, his father had yechidus and the Rebbe said to him: From the time of Moshe Rabbeinu there wasn’t a revolution like the revolution R’ Groner made in Melbourne. Don’t tell R’ Groner so he won’t feel arrogant about it...

After learning for a few years in Kollel, the men go on shlichus and open Chabad houses in suburbs of Melbourne or other cities in Australia. Some of them

are invited to serve as official rabbis of communities and shuls in Australia.

One article cannot do justice to the empire of mosdos in Melbourne. If after one school was started, the Rebbe said that Moshiach can come, after so many mosdos were founded, Moshiach *must* come! ■

Continued from page 5

the subject one additional time – this is at the level of *iskafia*, etc., and he is therefore called “one who serves G-d (Elokim),” etc.

The reason for the reference specifically to G-d’s name “Elokim” is insofar as it is equivalent to “*ha’teva* (nature).” “*Oved Elokim* (one who serves G-d)” means someone who serves (*oved*, works) and works over his nature (*maaved es ha’teva*), as in the phrase “skins tanned (*oros avudim*) by trampling upon them.” Similarly, this person toils to the point of suffering in order to study more than he is accustomed to.

Tanna D’Vei Eliyahu also explains this principal in terms of repentance, as cited in *Tanya*: If one was accustomed to read one page, he should read two pages. The same applies to reviewing more that one is accustomed, etc. Thus, the primary meaning of the word “service” is one who changes his nature and what he is accustomed to, etc.

This manner of Divine service – making Havaya into “your L-rd,” “your strength and source of vitality” – brings about, “and I will remove illness from your midst” [spoken in the first person], revealing the [otherwise inherently concealed] third

person narrator of the Torah (as Ramban writes in the preface of his commentary on the Torah – that Torah is narrated in the third person), which is even higher than Havaya, etc.

Thus, we can understand how through the service of Man it is possible to draw down a revelation from before the Concealment of the worlds, for the service of Man entails a change of his nature, which results in the change of the nature On High, as it were – that Havaya should be “your L-rd,” drawing down, into the worlds, a revelation of G-dly light that is not subject to the Concealment.■

[To be continued be”H]

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

PROMISE TO CALL HER NESSIA

Moshe and Susanne Dombin's story defies the principles of medicine and laws of nature. It's no wonder that this extraordinary account made waves throughout the medical world in Eretz Yisroel. And of course, it followed the Rebbe's bracha.

By Nosson Avrohom

Translated by Michael Leib Dobry

Just over twenty years ago, sometime during 5750, there wasn't a gynecologist in any of the hospitals in Yerushalayim who hadn't heard about the following amazing story. Were it not for the obvious proofs clearly indicating that a stunning miracle had taken place, it's doubtful whether anyone within the medical mainstream would ever have believed that such a thing could possibly occur. Yet, it did happen, and the result is **Nessia**, the now twenty-year old daughter of Netanya residents **Moshe and Susanne Dombin**.

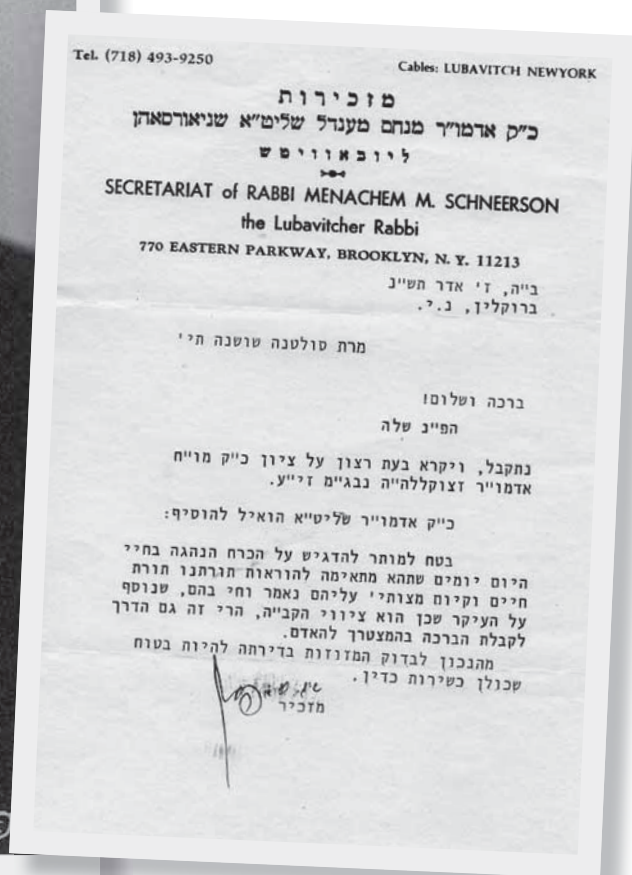
Susanne's voice fills with undisguised emotion as we asked her to relate her amazing story. In my opinion, this is one

of the most fascinating stories ever written in this column. It is quite evident that despite the many years that have passed, the memory of those moments still lives strongly within her. She remembers every detail, including names and dates.

The story was first publicized in one of the s'farim of the shliach, Rabbi Chaim Malul, who edited and translated numerous texts of chassidic teachings. "I've wanted to publicize this story for many years, but I didn't know how," Mme. Dombin explained. "Three years ago, my daughter Nessia wrote the story in full, but apparently the Hand of Divine Providence wanted it to be publicized only now."

"We began coming closer to our Jewish roots and the teachings of chassidus as a young couple in 5745. We were living at the time in Strasbourg, France, and I was the first of us to be exposed to the activities of the Rebbe's shluchim, as I found myself getting stronger in my observance of Torah and mitzvos. For my husband, the process was slower and more complex, for he was not swept up with the fervent excitement that I had experienced. In the end, that which proved to be the significant and dramatic push for him was the visit we made together to 770. I had signed my husband up for a raffle that took place in Strasbourg, for a ticket





to 'Beis Chayeinu'. I davened that he would win, and that's exactly what happened.

"He was as happy as I was about the ticket, although he intended to use it for a pleasure trip to the great metropolis of New York City. What eventually got him to go to 770 were the conditions of the raffle, stipulating that the winner had to participate in farbrengens upon his return, and tell about what he saw and heard. My husband was a diehard and committed Zionist. Instead of hearing about the Rebbe and Chabad, he preferred to hear and show appreciation for people who emigrated to Eretz Yisroel. It wasn't easy to convince him to enter 'Beis Chayeinu'.

"The first time he went into 770 was during Shacharis. The beis midrash was filled to capacity. He didn't see the Rebbe, and when the minyan was concluded, he managed only with great difficulty to extricate himself from the crowd. He obviously was not very enthused.

"When he returned to the home of our hosts, he told them that he saw nothing. They gave him instructions to stand near the doorway through which the Rebbe entered for davening. When he came back the following morning after Shacharis, he seemed very moved and emotional. He said that he had suddenly seen an elderly Jew with the appearance of an angel, and

when he entered, he made room for him to pass. He didn't even know that this was the Rebbe. It was only when he turned around and saw everyone clearing a path for him, he began to follow after him until he reached the Rebbe's platform and stood behind it. During the entire davening, he stood there and kept his eyes constantly on the Rebbe. He has been a chassid ever since. The Rebbe had simply enraptured him.

"At Sunday dollars distribution, my husband asked the Rebbe for a blessing to emigrate to Eretz Yisroel, and he was privileged to receive a bracha and five dollars. His enthusiasm knew no bounds. The Rebbe's

piercing eyes had changed him. After our initial plans to stay in Crown Heights for only a day or two, we eventually decided to remain for the entire week. From a situation where he didn't want to hear anything about Judaism and religious people, my husband had become an ardent chassid. We returned to France, instilled with great inspiration. Needless to say, he made farbrengens and told about his experiences. Not long afterwards, we completed all our preparations and emigrated to Eretz Yisroel with our two children.

"We lived for a short while in the immigrant absorption center in Yerushalayim's Gilo neighborhood, and afterwards we established our residence in Efrat.

"Since I was a professional hairdresser, when we were searching for a place to settle, we looked for a location where I would also have work. When someone told us that there was no serious professional boutique of this type anywhere in Gush Etzion, we decided to look into a possible move to Efrat. We arrived there, and we were the only chassidim on the settlement. All of our customers heard much about the Rebbe from us, and about the many wonders that he performs. We were still relatively 'new' to Chabad, and we didn't know everything, but we shared the little we did know with everyone.

Our two children were

already much older, the youngest of whom was fifteen years old, and we longed with all of our hearts to have another child. Unfortunately, to our great regret, every pregnancy ended with disappointment, an occurrence that repeated itself on several occasions. I was beside myself with pain and anguish. After the first occurrences, we still had hope and faith that everything would work out, and maybe this time it would be successful. But that faith turned into bitter frustration when I understood that our hopes had been dashed once again.

"It's hard to put into words the feelings of tremendous despair that we felt at this time. The belief that we might be privileged to have more children had been snatched from our hearts. This had been going on for years now. When I again managed to become pregnant, and once more the pregnancy ended unsuccessfully after just three months, I had to undergo an operation.

"A minute before they brought me into the operating room, I asked if I could consult with other doctors. Looking back, I know that such a request came from a feeling of sheer broken heartedness. The surgeons agreed, and they brought in another physician to check the test results, and he too declared unequivocally that I must have the operation. Yet, an inner voice mysteriously caused me

to be stubborn, and I asked to postpone the operation. After spending a whole week in the hospital ward, I asked if I could return home to discuss matters with my family.

"The medical staff thought I had gone out of my mind. They got me to sign a release form, absolving the hospital of any responsibility if anything happened to me, and I returned home to Efrat with my husband. To this day, I don't know what caused me to stand up to the pressure of these learned men of medicine and refuse to have the operation. When I arrived back in Efrat, I already had several customers waiting for me. I told one of them the whole story, and she recommended that I should go see a prominent ultrasound expert with the 'Bikur Cholim' Hospital in Yerushalayim. His name was Dr. Negri, an observant Jew with a kippa and a beard.

"I clearly remember that the consultation was not covered by my health insurance, and I had to pay a large sum of money out of my pocket. I knew that since he was Torah observant, if there was no need for the operation, he would not dare tell me to do it. I hoped and waited, as I prayed to G-d that the results would be good. However, he informed me that after a thorough examination, he had reached the same conclusion as all the others: I must have the operation.

"After hearing his explicit findings, I went back to the first hospital and informed the doctors there that I was ready to undergo the procedure. But then, something else happened. I suddenly realized that we hadn't written to the Rebbe. How could that be? We were chassidim!

"Today, I wouldn't take a step

“When I returned to the examining room, the doctor had managed to call other physicians and nurses, who had arrived and proceeded to fill the room. No less than ten medical staff members were standing there.

without receiving the Rebbe's bracha. Back then, however, in the early days of our connection to Chabad, not everything was so clear cut. When it suddenly hit me, I immediately asked my husband to bring me a sheet of paper from one of the offices because I wanted to write a letter. I wrote to the Rebbe about all of my efforts to become pregnant and be privileged to have another child, the many disappointments, and the deep anguish and emotional turmoil. I added that I was about to have an operation, and the hardships were intensifying. Today, I understand that my desire for more children was so great that it made it extremely difficult for me to accept my inability to maintain a pregnancy to term.

"In those days, fax machines were not as commonplace as they are today, and there was obviously no Internet either. I sent my husband to the central post office in Yerushalayim to fax the letter to the Rebbe's secretariat. I asked the doctors to be patient until I received an answer, while I asked my husband to wait near the post office for the next few hours, in anticipation of a possible reply. Several hours passed, but no reply came. We knew that the very fact that you send a letter to the Rebbe is similar to a bracha, but since there was no answer, my husband returned to the hospital ward, and with great sorrow, I agreed to go in for the operation.

"The anesthetist who brought me in for the procedure was a new immigrant with whom I was acquainted back in France. He gave me encouragement, and I was instilled with a feeling of hope.



"After several hours in the operating theatre, the doctors brought me into the recovery room, and by the very next day, I had already been released home. On my way back, I received a call from the boutique, informing me that there were several customers standing in line. I thought that I would forget about everything and resume my routine schedule, but that was not to be. On my first day back at work, I already started to feel unwell – nausea, vomiting, loss of appetite, etc. I couldn't understand what was causing all this. It was the type of feeling that accompanies a period of pregnancy, but not under these circumstances...

"Choosing not to waste any valuable time, I quickly called Dr. Roland Dazo from Yerushalayim, a high-ranking physician with

Little Nessia with her brother Dov, sixteen years older than her.

considerable expertise in the field of gynecology from his days practicing in Nice, France, before his emigration to Eretz Yisroel. He heard everything that I had to say and proceeded to rebuke me. 'You just had an operation under general anesthetic, and you're going back to work without even one day to rest? Naturally, you don't feel well! Go home and relax,' he ordered. Nevertheless, the fact was that I was feeling sicker with each passing day. I would wake up in the morning, but I was unable to put any food in my mouth. I simply couldn't eat, and when it reached a point that I couldn't take it any

longer, I checked myself into the 'Shaarei Tzedek' Hospital in Yerushalayim.

"The doctors heard my story, and they suggested that I have another ultrasound examination. When my turn came to go in, the doctor started the exam, while the secretary stood nearby and read out my name and the reason I had come. 'This woman underwent a 'D-and-C' procedure just thirteen days ago, and now she is complaining that she isn't feeling well,' she said. But the doctor cut her off: 'There must be a mistake in the file. This is not the same woman. She has no connection to what you just said.' I heard his words, but I failed to understand. I know that it's me..."

"The secretary turned to me and inquired: 'Is your name Susanne?', and I replied in the affirmative. She then asked: 'Is your last name Dombin?', and I again said yes. The doctor stopped what he was doing, and he asked me to go out for a few minutes. By this time, I was already very nervous, confused, and frightened. When I returned to the examining room, the doctor had managed to call other physicians and nurses, who had arrived and proceeded to fill the room. No less than ten medical staff members were standing there. He stood before them and said, 'Look, this woman underwent a 'D-and-C' procedure less than two weeks ago, and now see together with me what appears on the screen as I examine her,' and he showed them 'a four-month old fetus!'"

"When I saw this, I could feel my heart beating wildly. To remove any possible doubt, the doctor raised the volume on the microphones, and we all heard the fetus' heartbeat. Everyone

was stunned, and I could see absolute disbelief in everyone's eyes.

"When they all had recovered from the shock, the doctors made various rationalizations for this phenomenon, but they were all discounted as quickly as they were proposed. The ultrasound technician said that he had never seen such a thing before, nor had he read in any medical writings that such a situation could ever come about..."

"The story spread like wildfire, and the medical world in Eretz Yisroel erupted like a volcano when it learned the details. We were new immigrants, and we didn't understand all the reports in the print and electronic media, but afterwards we discovered that the story had hit the papers. To this day, I meet people who tell me that they remember how they read my story in the newspaper."

"Throughout that entire day, I felt as if I was floating, confused and excited."

"It took me quite a while to digest this amazing development. Emotionally, I had already reconciled myself to the fact there would no pregnancy, and now this good news..."

"I preferred to continue the medical follow-up at 'Shaarei Tzedek'. Every few weeks, I visited the ward, and everything was proceeding well."

"Then one fine day, a few months after the situation had changed, my husband returned home holding a letter that had just arrived from the Rebbe's secretariat in New York. The date on the letter was Zayin Adar 5750. After the customary words '**Her PaN has been received, and it will be read at an auspicious hour at the Tzion of my holy and revered father-in-law, the Rebbe, of holy**

and blessed memory, his soul rests in the hidden treasures of Heaven, may his merit protect us', additional lines were added, written by the secretary, Rabbi Simpson, who signed his name at the bottom.

The Rebbe shlita agreed to add: Surely it is superfluous to emphasize about the need for one's daily conduct to be appropriate for the teachings of our Torah, the Torah of Life, and the fulfillment of its mitzvos, regarding which it is said, 'and live by them', for in addition to the main principle that it is G-d's command, it is also the way to receive the bracha that a person requires. It would be proper to check the mezuzos in her place of dwelling, to be certain that they are all kosher in accordance with Jewish law.

"I read this letter over and over again, and I couldn't help but burst into tears. The Rebbe spoke about the way to bring about 'live by them'... I knew that after this whole amazing story that had driven all the doctors crazy, there was a Divine Hand directing everything."

"The excitement stemming from the Rebbe's answer was great indeed. I felt the Rebbe to be constantly with me. In accordance with the Rebbe's instructions, we took the mezuzos in our home to be checked, and the results were heart-stopping. None of the *Yud'im* in any of the mezuzos were good. When I told this to Rebbetzin Bluma Nachshon, she noted that the letter *Yud* represented *yeladim* (children). What's no less amazing is the fact that in the mezuzah for our bedroom, instead of '*V'Nasati* (I shall give)' with a *Nun*, there appeared '*V'Gasati*' with a *Gimmel*."

“We realized and internalized the fact that there is a leader in Israel. In fact, it seems that according to the ways of nature, there had been no fetus, but the Rebbe changed everything.

“Practically speaking, I was very worried about the situation. In the months before the birth, I had taken numerous medications, undergone an operation under anesthesia, and who knows if all this didn’t cause harm to the health of the fetus. This fear constantly gnawed away at my heart. However, at the end of nine long months of tense anticipation, G-d’s Kindness prevailed, and we were blessed with a healthy baby girl.

“We also have a very interesting story regarding how her name was chosen. Since we were new immigrants, we weren’t particularly familiar with the more widespread names in Eretz Yisroel, and we struggled a great deal on this matter. Even after several days had passed after she had been born, we still weren’t been able to make a decision.

“The doctor who had assisted in the baby’s delivery and who had been very moved by the whole story, suggested that we choose the name Nissim, but the problem was that this was not a

suitable name for a girl. Thus, despite the fact that we knew the Rebbe’s position about naming a child as quickly as possible, five days had passed since her birth, and she still hadn’t been given a name. Then one day, something very strange and most interesting occurred. My husband was on a city bus en route to the hospital to visit me, when an elderly Jew took the seat next to him. He had a dignified appearance, and he was the type of person with whom you didn’t need wait until you opened a conversation yourself. Instead, he immediately started to chat with my husband, inquiring about his welfare, and taking a personal interest in him.

“My husband told him that he was on his way to visit me, and he told him the whole story of our daughter’s birth. The man listened and said, ‘I want you to promise me that you’ll call her Nessia’, and he then got off at the next stop.

“My husband came to my hospital room and asked if I was still looking for a name. When I said yes, he told me the strange event that he had just experienced and the name that the man had suggested. He asked me for my opinion, and I said that I loved the name – and that was the

name that was given to her when my husband received an aliya at the next Torah reading.

“I recently met Dr. Dazo. He reminded me about the story, adding that since then he has not heard a story like it anywhere in the medical world. He has still concluded that this was a miracle with no logical basis.”

Mme. Suzanne Dombin concludes her story with great pride and a fair share of emotion:

“Today, Nessia is already twenty years old, and with a strong chassidic connection to the Rebbe. It’s quite clear to see that she is the Rebbe’s daughter, well-versed in the Rebbe’s sichos, and one who doesn’t let a Tishrei pass without spending it with the Rebbe. My child always reminds me that she was born on the 21st of Menachem Av 5750, during the year the Rebbe established as The Year of Miracles.

“The Rebbe says that it is a mitzvah to publicize miracles as part of the process to hasten the Redemption, and we all hope that this story will strengthen Jews in their connection to the Tree of Life and bring even more speedily the Rebbe’s hisgalus before our very eyes.” ■

Continued from page 23

the world and to view our lives as an opportunity to enhance its furtherance.

Fortunately, Templeton had the means to launch his own publishing company in order to put the book out there, but sales never really took off. But that was then and this is now. Rosling’s message is not much different but two things have changed

since then: Technology and Moshiach readiness. Yes it’s true that YouTube and the Internet are propagating Rosling’s message globally at the speed of light, but that is not enough to explain his success. To this we must add that the world is finally ready to hear the truth – that we are moving forward to a brighter future.

For thousands of years, the geula has been a dream that only our faith could keep alive. Today

that dream is materializing as the improvements our prophets and sages foretold are now dawning on every horizon. The nations of the world are waking up. They are opening their eyes and seeing. They are seeing qualities of geula move from the realm of hope to certainty.

And what about us? ■

To contact call 416-858-9868
or email info@arniegotfryd.com

FROM THE REBBE'S SHABBOS TABLE

Another chapter from the sichos of the Rebbe Rayatz that were said at his Shabbos table on Parshas Mikeitz, 5703. * As recounted by R' Shmuel Levitin, from the treasury of notes by R' Avrohom Weingarten a"h. * L'ilui nishmas his son, R' Matisyahu Aryeh Leib Hy"d.

Compiled by Y. Ben Boruch



“I burst into tears. The Tzemach Tzedek read the note and said, ‘Don’t cry. Tracht gut, vet zain gut (think positively, it will be good). Don’t cry out. You will attend the bar mitzva of your grandsons.’”

=====

MEASURE FOR MEASURE

The Rebbe Rayatz spoke about someone who asked for a refua (healing) for his son and related:

The Chassid, R' Michoel Bliner, when his son was sick, went to the Tzemach Tzedek who told him: The Midrash Tanchuma Mishpatim explains the verse, “If you lend money,” that Hashem says: The soul of the pauper was fluttering and about to exit [the body] because of his hunger etc. and you revived him, by My life, I will replace a soul for a soul. At a later point your son or daughter will become sick etc. and I will save them, a soul for a soul.

Concluded the Tzemach Tzedek: You restored the lives of Jewish children (because R' Michoel was a teacher); thus Hashem will give life to your son.

FOR THE CHILDREN

There are people who don't keep the laws of Family Purity for themselves, may Hashem have mercy, but when it comes to having a child they don't want the child to be *pagum* (spiritually flawed) and so then they are particular about purity etc.

GAZING UPON THE REBBE

I heard from the Chassid R' Gershon Ber who heard the following from his teacher, the Chassid R' Hillel of Paritch:

This is what I heard from one who serves G-d in truth [referring to the Chassid R' Zalman Zezmer, R' Hillel's teacher]: We got our love for G-dliness from the book of Tanya, and our going

TRACHT GUT, VET ZAIN GUT!

The story about R' Michoel Bliner with the Tzemach Tzedek was quoted in brief, with only part of what the Tzemach Tzedek said. The following are more details to the story as the Rebbe Rayatz related it on various occasions.

The son of R' Michoel Bliner – one of the mashpiim in Tomchei T'mimim – became sick and the doctors despaired, saying they had no cure for him and there was nothing to be done. R' Michoel went to the fraternity of Chassidim and told them about the terrible situation and they gave him moral support. "Hashem will surely have mercy," they assured him, "but go to Lubavitch immediately."

R' Michoel burst into tears and said he longed to go to Lubavitch but the doctors said it was a matter of hours, so how could he make the trip to Lubavitch?

One of the elder Chassidim became very angry and said: "The Gemara states explicitly 'a person should not withhold himself from mercy,' and surely the defending angels will accomplish that Hashem will wait with the decision (of a sentence) until you get to the Rebbe."

Upon arriving in Lubavitch, R' Michoel was received for yechidus immediately.

"When I entered," related R' Michoel, "and gave the *pidyon nefesh* for the boy, the thought occurred to me: Who knows what is happening now with the child? The doctors said it was a matter of hours.

"I burst into tears. The Tzemach Tzedek read the note and said, 'Don't cry. *Tracht gut, vet zain gut* (think positively, it will be good). Don't cry out. You will attend the bar mitzva of your grandsons.'"

R' Michoel concluded: "During any difficult time,

when there was a painful situation regarding child-rearing, I would picture the Rebbe's holy face and what was said in that yechidus, and it became good.

(Likkutei Dibburim vol. 1)

THE REBBE'S THOUGHT CAN HELP

My father (the Rebbe Rashab) made the following statement to someone who cried and pleaded that he arouse much mercy on a very ill person: My father (the Rebbe Maharash) told me that one time someone came to him about this matter and he said this happened with his father (the Tzemach Tzedek) and the Tzemach Tzedek told him: *Tracht gut, vet zain gut!*

The Chassid said: How will my thoughts help with this? If you, the Rebbe have the thought, that can help!

The Tzemach Tzedek replied: Yes, but you must inform [the Rebbe] what happens because there are thoughts and there are thoughts and a positive thought is helpful, etc.

(Igros Kodesh Rebbe Rayatz vol. 2 p. 537)

TO AROUSE THE POWER OF TRUST

The Tzemach Tzedek told a Chassid, R' Michoel Bliner of Nevel, when his son was very sick:

Arouse the power of *bitachon* (trust) in Hashem with simple faith that He, blessed is He, can save your son. Thought is helpful; Think positively and it will be good!

(Igros Kodesh Rebbe Rayatz vol. 7 p. 197)

THE REBBE'S EXPLANATION

The Tzemach Tzedek's words "think positively and it will be good" are explained at length in the teachings of the Rebbe MH"M, in Likkutei Sichos vol. 36 p. 4, Seifer HaMaamarim Meluket vol. 4 p. 130, etc.

to the Rebbe [the Alter Rebbe] effected an increase in this love.

When we gazed upon the Rebbe, and felt how the Rebbe looked at every Jew, this engraved Ahavas Yisroel within us.

R' ZALMAN'S EXPLANATION

The Chassid R' Zalman Zezmer was a teacher and a tremendous *baal mochin* (possessed of profound intellect).

He was one of the young disciples of the Alter Rebbe. The Alter Rebbe quotes his explanation in a maamer on the topic of "rolling away light before the darkness and darkness before the light." ■

A TASTE OF THINGS TO COME

The Rebbe taught us how the emergence of science is a sign of geula unfolding and that if we open our eyes properly, we will see that it is already here. Here is an eye-opening resource developed by a brilliant Swedish statistician to help us do precisely that.

By Aryeh Gotfryd, PhD

HOPE



CERTAINTY

The redemption is nothing new. Rather all its elements have already begun, and have already been brought down and accepted in the physical world... Therefore it should be of no surprise when immediately, the redemption arrives.

— *-The Rebbe, Parshas Shoftim 5751.*

The Lubavitcher Rebbe is well known to be, among other things, an incomparable visionary with an uncanny and comprehensive knowledge of events past, present and even future. He interpreted the scientific revolution of the mid-nineteenth century as an upwelling of worldly knowledge that readies the world

CERTAINTY



HOPE

for the coming of Moshiach. For the Rebbe the redemption is not a distant dream but a current reality unfolding. We just have to open our eyes and see.

But what exactly are we supposed to look at? Most people would concede that on the whole we inhabit a harsh and difficult world with countless unsolvable problems at every turn. Is this the redemption we were promised?

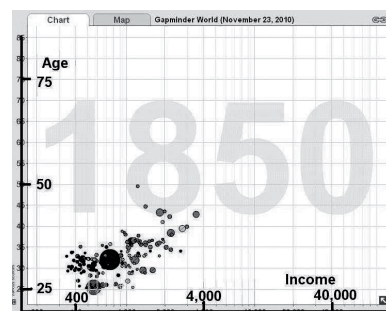
Perhaps there are signs of improvement but we can't see the forest for the trees. The ups and downs of everyday life and our subjective biases and feelings cloud our vision of the bigger picture. How can we transcend our puny perspectives? Is there a way to take a step back to get an accurate overview of how the myriad complexities of our

world are taking shape? And is that shape in line with the truly better world that the promise of redemption implies?

Today more than ever the answer is yes. Despite the overwhelmingly immense masses of data that flood the world every day, and however disconcerting and discouraging much of that data is, there are elegant tools out there, freely available, that anyone can use to track the progress of the promises of redemption and how they are being fulfilled.

I know of no better example than the website www.gapminder.org, created by a Swedish expert on trends in global health by the name of Hans Rosling. [Note: I don't advocate anyone using the Internet and certainly not children and teens. Nonetheless, if people are already in the habit of doing so, this is definitely a better use than almost any other non-Torah website.]

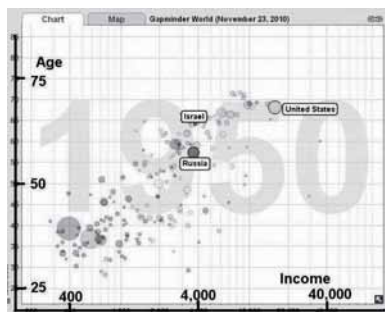
His flagship video is a little piece called "200 Countries, 200 Years, 4 Minutes," which recently aired on the BBC, and the YouTube version has generated 3,000,000 hits in just a month. Strangely enough, the title is accurate. Rosling speaks with the passion of a sportscaster as he narrates the multifaceted meanderings of what may



be his most highly cherished pet – a dynamic, holographic bubble-graph of 120,000 annual statistical facts concerning health, wealth and population in every country over two centuries.

His presentation is surprisingly clear, imaginative and dynamic. Instead of us being confused to high heaven or bored to tears by the gargantuan quantity of quantitative dry-bone data dots, viewers come away informed, entertained and most importantly, inspired.

The inspiration derives from both the medium and the message. The medium of megastats provides massive backup for the message, which is as simple as it is important. The simple message is that despite setbacks due to wars, plagues, depressions and disasters, the inhabitants of the world in general and every country in particular have evolved, on average, from sickness and poverty to health and wealth, and the trend continues.



Two hundred years ago, the richest and healthiest countries of the world had an inflation-adjusted per capita annual income of only \$3,000 and a life expectancy of just 40 years. Today there are dozens of countries with a per capita income of over \$30,000 (after correcting for inflation) and life expectancy over 80 years of age. Today the sickest

“Two hundred years ago, the richest and healthiest countries of the world had an inflation-adjusted per capita annual income of only \$3,000 and a life expectancy of just 40 years. Today the sickest of countries live longer than and poverty is much more rare.

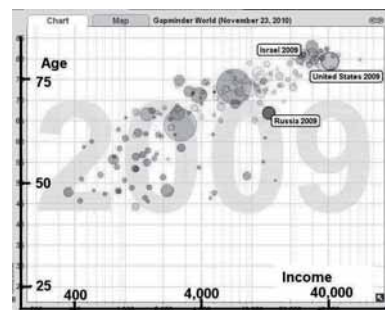
of countries have life expectancy over 40, which is better off then the healthiest countries were 200 years ago!

Rosling’s organization, Gapminder, allows you to download for free the software he uses to make these elegant yet powerful analyses, as well as all the data he’s got – and there is no end to it. Drawing on continuously updated United Nations data banks, you can instantly create your own dynamic analyses of every conceivable metric over time, place and populace.

In categories including Economy, Society, Education, Energy, Environment, Health, Infrastructure, Population and Work, Gapminder has tons of data in hundreds of subcategories each with a story to tell and the story is surprisingly consistent: That the world is steadily getting better, regardless of transient setbacks and what the newspapers may say.

In 1998, Sir John Marks Templeton wrote a book along these lines but no one would publish it. This itself is amazing, for Sir John was a famous billionaire, having innovated the concept of a globally diversified mutual fund. On top of that he was very creative, intelligent and articulate. If you were a publisher, wouldn’t you like to have an author like that in your “stable”?

The book was entitled, “Is Progress Speeding Up?” and



its basic premise was a little like Rosling’s – that the world we live in is nothing like the media tells us, and that global statistics throughout modern history paint a very consistent picture of an improving world.

Not only are populations becoming ever more healthy and wealthy, but quality of life is improving in other ways as well. Templeton uses UN statistics over a hundred years to show that our countries are more free, our work week shorter, travel more convenient, communications ever smoother and quicker, our societies more safe, our literacy on the rise, our mutual tolerance improving, and our spiritual values more in harmony than ever before.

Still, publisher after publisher turned the title down and the reason? Too much good news. They wanted something more even-handed, but Templeton would have none of it. He claimed the world was bad enough without us constantly harping on its flaws. He insisted we see and celebrate the good in

Continued on page 19

GEULA: WHAT WE BELIEVE

Part 6

By R' Gershon Avtzon, Menahel – Yeshivas Lubavitch Cincinnati

Dear Reader sh'yichyeh:

In our previous articles, we made it clear that all Jewish people who have passed away in previous generations will be resurrected. We still have to clarify:

What will be with those who are alive when Moshiach arrives; will they have to pass away and be resurrected again?

At first glance, this questions seems out of place. Why would one think that if everyone else is coming back to life, that those that are alive will have to pass away?

To fully understand this concept, we need to discuss the general concept of death. Why did Hashem “create” the concept of death?

The Torah (Parshas B'Reishis) tells us that originally Adam and Eve were supposed to live forever. It was only after they transgressed G-d's will and ate from the “Tree of Knowledge” that G-d decreed that they must die. From this is seems that death is a punishment.

In Chassidic discourses (Seifer Maamarim Meluket Vol. 2, pg. 277) it discusses the concept of death and sheds new light on the issue. The Chassidic masters teach that death is a blessing in disguise.

To explain: Adam and Eve were created in a very pure state. There was evil in the world – the

sly serpent etc., – but it was not intertwined with holiness. When they ate – against G-d's will – from the “Tree of Knowledge”, they brought evil into their lives and systems.

To ensure that this evil will not be everlasting, G-d created death. This way the evil would eventually disappear. When the body will be resurrected in the times of Moshiach, the evil will have already been obliterated from this world through the immense “radiation” of G-dliness that will be revealed in this physical world.

Based on the above, it would make sense that those who will be living in this world at the time of the revelation of Moshiach – and carry inside of them part of this evil – should pass away and then be resurrected. In truth, the **Zohar** (Vol. 2 page 108b) writes that man will pass away when Moshiach comes.

I know that this sounds scary and may cause people to be wary of the coming of Moshiach. People are afraid of death, even if they know that they will be resurrected.

I want to share with you the revolutionary approach of the Lubavitcher Rebbe (discourse entitled *Bila HaMavess* 5725, footnote 36). He explains that there is one substitute for physical death, and that is if one nullifies his evil and ego, as we

say in our prayers (end of the *Shmoneh Esrei*) that “My soul is like dust to all...” With this type of *bittul* we will be spared physical – temporary – death in the era of Moshiach.

This concludes our discussion of how all Jewish people will be resurrected and present in the era of Moshiach. We still need to clarify: Will there be any special blessings said – or sacrifices offered – at the time of Geula?

The sages (see Shu”t Minchas Shlomo 91:27) that all Jewish people will say five blessings:

1) “**Chacham HaRazin**” – who is Wise in secrets – the special blessing one recites when seeing 600,000 Jewish people.

2) “**Sh'Chalak M'Chochmoso Lireiav**” – who apportioned His Wisdom to those who fear Him – The blessing one recites when he sees an exceptionally wise Jewish person.

3) “**Sh'Chalak M'kvodo Lireiav**” – who apportioned His Glory to those who fear Him – the blessing recited when one sees a king.

4) “**Go'al Yisroel**” – who redeems Israel – praising and thanking Hashem for the redemption, and

5) “**SheHechiyanu**” – The blessing we say to thank Hashem for allowing us to live to merit the observance of a special occasion.

Additionally, there will be more changes that will occur to our daily prayers and blessings.



Being that most our prayers are prayers **requesting** the redemption, it is obvious that in the era of redemption they will change into **thanks** for bringing the redemption. Also, many of our prayers were instituted as substitutes for the sacrifices that were brought in the Beis HaMikdash. It is self understood that once the Beis HaMikdash will be rebuilt, there will be no need for these prayers.

Another major difference in our prayers will be the tone in which the prayers will be said. While in exile, we pray the Amida – *Shmoneh Esrei* – quietly. In the era of Geula, the prayer will be said out loud (see Zohar Parshas VaYigash).

The Lubavitcher Rebbe (Likkutei Sichos Vol. 35 pg. 197) explains:

In the times of exile, we are very aware of our existence. It is our duty and obligation to nullify our egos and desires and give ourselves over to Hashem. By praying quietly, we demonstrate that our existence is “quiet” and nullified to Hashem.

In the time of Moshiach, the true reality of our existence will

“ I know that this sounds scary and may cause people to be wary of the coming of Moshiach. People are afraid of death, even if they know that they will be resurrected.

be revealed. The truth of creation – that its sole mission and purpose is to be a “Dwelling place for Hashem” – will be apparent. We will no longer feel ourselves, rather we will be one with our Creator. That is the ultimate nullification. Therefore we will pray “out loud,” symbolizing and emphasizing that Hashem has become our existence in a revealed way.]

In addition to the above, the Jewish people will bring a special sacrifice to thank Hashem for taking us out of exile. This sacrifice is called a “*Korban Toda* – Sacrifice of Thanks”. (see Sicha Shlach 5751)

[The *korban toda* is the source of the “Birchas HaGomel” that one would make in the time of exile.]

It is usually brought on four occasions: 1) When one crossed

an ocean or sea. 2) When one was very sick and then cured. 3) If one crossed a desert and survives. 4) If one was in prison and released.

It is self-understood that if when an **individual** is released from prison, that individual is required to bring a sacrifice of thanks, how much more so when the **entire** Jewish people are released from physical and spiritual bondage (i.e. exile), we will certainly bring a Sacrifice of Thanks.

Once we mention the sacrifices in the Beis HaMikdash, we must be wondering:

How often will we be visiting – and what changes will there be in – the Third Beis HaMikdash?

This we will explain IY”H in our next article. ■

For Rabbi Avtzon’s audio shiurim on Moshiach: www.ylcrecording.com

Raskin's

“if it grows we have

Consistently Superior

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

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

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

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

917 -691-5212
718-473-5937

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

KINGSTON HOTEL

REB ZALMAN ZEZMER

The life of the Chassid R' Zalman Zezmer, one of the great Chassidim of the Alter Rebbe. * Part 1 of 2

By Y. Sofer

INITIAL CONNECTION TO CHASSIDUS

The Chassid, R' Zalman Zezmer was born in Vilna around the year 5523/1763.

His initial connection to Chassidus began when he was a youth studying in Polotzk by the aged gaon R' Elimelech Shaul of Polotzk. In 5539, when R' Zalman turned sixteen,, his teacher disclosed to him the fact that he was a Chassid and even revealed that he had often visited the Baal Shem Tov and his disciple, the Maggid of Mezritch. From then on, his teacher studied with him the ways of Chassidus in serving Hashem, according to the teachings of the Baal Shem Tov. However, although his connection with Chassidus had begun, he did not yet become a Chassid.

MAY MY LOT BE WITH THEM!

The Chassid R' Zalman also learned by the Gra (the Vilna

Gaon). One time, R' Zalman saw how some townspeople were mocking a few Chassidim and when he asked them for an explanation, they said: They are from the *kat* (lit. sect, i.e. meant derogatorily like the word cult).

R' Zalman asked them: So what? Don't they put on t'fillin?

They responded: They put on *two* pairs of t'fillin, Rashi and Rabbeinu Tam, and their t'fillin are large and *mehudar* (especially beautiful).

R' Zalman asked: Do they eat chametz on Pesach?

They answered: On the contrary! They are strict and don't even eat *shruya* (matza in a liquid) because of their fear of chametz.

Said R' Zalman: If so, may my lot be with them!

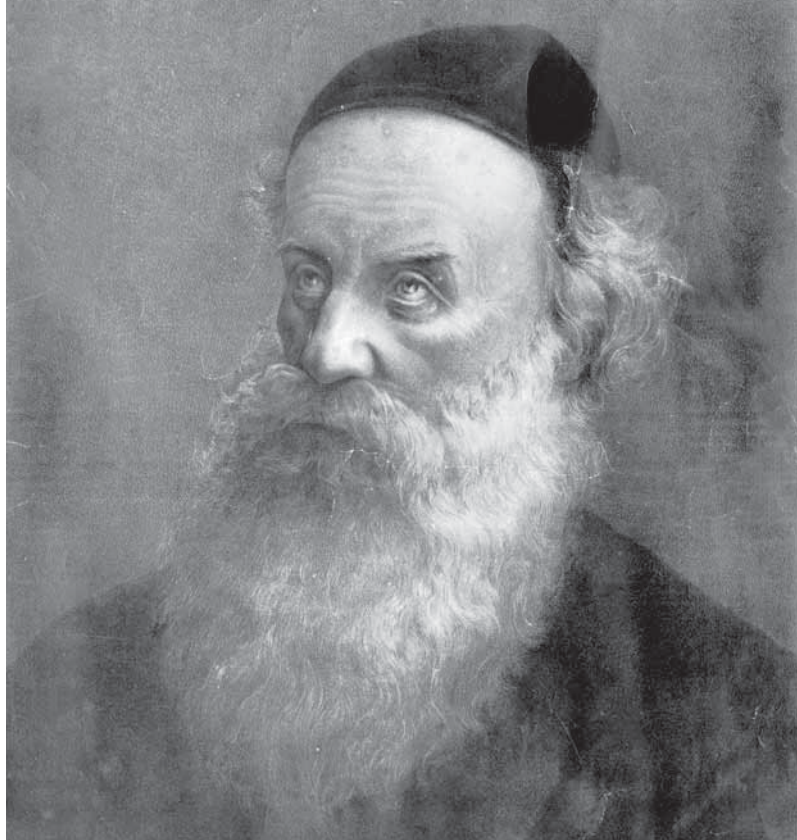
FARBRENGENS THAT WON R' ZALMAN OVER

While in Vilna, the Chassidim saw that R' Zalman was a genius and someone who would be receptive to the light

of Chassidus, and they greatly desired to introduce him to the Alter Rebbe. For this purpose, the Chassid R' Meir Refael's (who was one of the *parnasei ha'ir* – member of the autonomous Jewish City Council of Vilna) hired him to teach his sons so he could develop a relationship with him.

In order to be mekarev him to Chassidus, R' Meir would hold Chassidic farbrengens in his home while R' Zalman would be sitting and learning with his sons in a nearby room. At one of the farbrengens R' Zalman heard some of what the Chassidim who excelled in Chassidus were saying, and he listened in. The Chassidim ignored him at first (as though they didn't notice him) until suddenly R' Meir "noticed" him and pointed out that he had hired him to teach his sons and not to listen to their farbrengens.

R' Meir did this on several occasions to whet R' Zalman's desire to hear Chassidus until one time, R' Zalman got up and said: I can also travel to Liozna!



“As they listened to the reading of Zachor, R’ Zalman noticed how R’ Binyamin’s face changed to exhibit intense hatred towards Amalek. This amazed R’ Zalman and he asked R’ Binyamin: What did Amalek do to you that you hate him so much?”

The Chassidim were waiting for this moment and from then on they were mekarev him and no longer put obstacles in his way.

TREMENDOUS HATRED FOR AMALEK

His rebbi, R’ Elimelech Shaul passed away in 5543, and before he died he told R’ Zalman to go to Liozna to the Alter Rebbe.

The incident which had the greatest influence in convincing R’ Zalman to go to Liozna to the Alter Rebbe happened on Shabbos Parshas Zachor during the Torah reading. R’ Zalman was present at the same shul as the celebrated Chassid R’ Binyanim Kletzker, one of the great disciples of the Alter Rebbe. As they listened to the reading of Zachor, R’ Zalman noticed how R’ Binyamin’s face changed to exhibit intense hatred towards Amalek.

This amazed R’ Zalman and he asked R’ Binyamin: What did Amalek do to you that you hate

him so much?

R’ Binyamin said: I got this from my Rebbe (the Alter Rebbe) in Liozna. Go to Liozna!

R’ Zalman was so impressed that he decided to go to the Alter Rebbe.

(R’ Hillel of Paritch, the foremost disciple of R’ Zalman, later said: I saw people who truly despised evil and I saw Chassidim who hated Amalek, but a hatred towards Amalek like R’ Zalman had – I never saw anything like it!)

TO BE MEKAREV THE “CHICK”

Before going to Liozna, R’ Binyamin Kletzker gave him a letter of recommendation which said this “chick” needed to be cultivated.

In 5544/1784, R’ Zalman was accepted to the sixth of the Alter Rebbe’s chadarim and indeed, this “chick” became one of the Alter Rebbe’s greatest Chassidim.

HEAD OF THE SHACH

The Alter Rebbe was greatly mekarev R’ Zalman and highly esteemed him. He once said: Something that Zalman says needs to be studied.

Chassidim relate that one time the Alter Rebbe said about R’ Zalman: He has the head of the Shach (author of the *Sifsei Cohen* 1622-1663)!

THE POWER OF A FARBRENGEN

The Alter Rebbe’s aphorism: “What a Chassidishe farbrengen can accomplish, even the Angel Michael cannot accomplish” – came to us through R’ Zalman, who related it to R’ Hillel of Paritch as he heard it from the elder Chassidim of R’ Mendel Horodoker.

In relating this, R’ Zalman concluded: A bracha from the Chassidim can arouse tremendous mercy like the arousal of mercy by the Angel Michael.

THE ALTER REBBE QUOTES A SAYING FROM R' ZALMAN ZEZMER IN A MAAMER CHASSIDUS

In one of his sichos (Mikeitz 5703), the Rebbe Rayatz relates:

“The Chassid R' Zalman Zezmer was a melamed and a tremendous baal mochin. He was one of the Alter Rebbe's younger disciples. In a maamer, the Alter Rebbe brings R' Zalman's explanation on the topic of light before darkness and darkness before light.”

Apparently this refers to the maamer of the Alter Rebbe from Shabbos Parshas Korach, 5567, “*L'havin ma sh'kasuv b'Eitz Chayim k'sh'ala b'r'tzono ha'pashut*,” where it says:

“And this is what is meant by rolling away light before darkness etc. That is, that the light, which is the Ohr Ein Sof, became incorporated within itself before the darkness, that is, in order that there be darkness, and then, darkness before light, meaning – when the Kav (lit. line) and Chut (lit. thread) are drawn down, the darkness is pushed away by the light.”

That the Alter Rebbe brings something that R' Zalman said in his maamer is rare indeed. It was not at all usual for the Rebbeim to bring explanations of their Chassidim. From this we see how greatly the Alter Rebbe esteemed R' Zalman's thoughts and, as the Alter Rebbe once said: A saying from R' Zalman must be studied!

BROUGHT BY HIS TALMID, R' HILLEL OF PARITCH

This explanation is brought by R' Zalman's foremost disciple, R' Hillel Paritcher (in a reshima which was not yet published):

“I heard from my teacher on the topic of light before darkness, i.e. the Essential Light which preceded darkness and was concealed within darkness and *tzimtzum*. And darkness before light, i.e. the “breaking through of the Kav” that is called light which penetrates the concealment that is called darkness.”

A SAYING OF R' ZALMAN NEEDS TO BE STUDIED!

On other occasions, the Rebbe Rayatz said the following:

1-Regarding R' Zalman Zezmer, my father (the Rebbe Rashab) told me that he explained: rolling away light before the darkness is *tzimtzum*, and darkness before light is the Kav and Chut. He concluded: This is an explanation of the words of a typical weekday Maariv.

2-R' Zalman was known as an incredible intellectual and of deep understanding. He would speak with great brevity and great depth. The Alter Rebbe said: Zalman's words can be studied!

The Rebbe Rashab, in one of his maamarim, brings in his name, rolling away light before darkness and dark before light, rolling away the light before the *tzimtzum* because of the darkness of *tzimtzum*, and the darkness of *tzimtzum* because the Essential Light will be revealed.

We find something interesting in a maamer of the Rebbe Rayatz where he brings the explanation in the **name of the Alter Rebbe!**

WITH THE ELDER CHASSIDIM

While in Liozna by the Alter Rebbe, R' Zalman inquired a lot by the elder Chassidim about what Chassidim said in the first era of the revelation of Chassidus. He greatly desired hearing yet another story of the teachings of the Baal Shem Tov or the Maggid etc.

The Rebbe Rayatz relates: The Chassid R' Zalman Zezmer was someone who knew the elder Chassidim of the Baal Shem Tov even before the birth of the Alter Rebbe, and he related brief Torah teachings from the Baal Shem Tov that he heard from those elder Chassidim.

R' Zalman related to his student R' Hillel of Paritch many things that he heard from the elder Chassidim. He told him what he heard about the Alter Rebbe's trip to Eretz Yisroel in 5537/1777, and how in the end, he decided to return to Lithuania.

“ONE CHAPTER IN THE MORNING AND ONE CHAPTER IN THE EVENING”

The Chassid R' Hirschel of Pleshtzenitz said that traveled together with R' Zalman Zezmer to the Alter Rebbe. And he said that he heard from R' Zalman in the name of the elder Chassidim that they would interpret the wording of the Sages in the tractate Menachos 92b, “One perek in the morning and one chapter in the evening” – “perek” from the root meaning to break apart, that in order to learn Torah a person needs to break himself apart and divest himself of worries and of himself. “One perek in the morning” – when a person learns and breaks himself apart and rises above himself,

then “shacharis” – from the root meaning dawn, he becomes light. “And one perek in the evening” – when a person learns and rises above himself, then “arvis” – from the root meaning sweetness.

YOU STILL DIDN'T PREPARE THE LEECHES!

R' Zalman recounted his memories of the initial period with the Alter Rebbe to R' Hillel:

When the Mitteler Rebbe was a boy, he once heard the doctor, R' Ber sigh and say: We are already deep into the month of Elul and I still didn't prepare the leeches (leeches needed to be prepared in the summer for the winter because in the winter, due to the cold, the leeches decompose or hide deep in the river).

When the Mitteler Rebbe went home, he entered the outer room and found young men sitting, talking and laughing. The Mitteler Rebbe said to them: Why are you laughing? We are already deep into the month of Elul and you still haven't prepared the leeches, and you're sitting and laughing.

He explained: The nature of leeches is that they extract the bad blood and quiet the stirring up of the blood, and in Elul which is the month of preparation for the service of Rosh HaShana, we need [spiritual leeches] to remove the bad blood and to quiet the stirring up of the blood, i.e. the passions and excitement for things of the world.

What the Mitteler Rebbe said – continued R' Zalman – made a tremendous impression on the Chassidim, who were certain that he heard this from his father, the Alter Rebbe.

When the Alter Rebbe heard about this, he said: This is the

“The homeowner suddenly appeared in the doorway and in a terrifying voice he said, “I only let people in; I don't let them out. You will remain here.” And he locked the door of the room they were in.

way of the Baal Shem Tov, to learn something from every physical thing we see or hear and to derive some kind of lesson in the service of Hashem. We toiled and agonized for this, and for our children it's already in their blood! (The Alter Rebbe concluded with a promise:) One who goes in the way of the Baal Shem Tov and the Rav HaMaggid will implant the spark of spiritual arousal and proper sensitivity in avodas Hashem within himself and for generations to come.

R' Zalman concluded: That year on Rosh HaShana, the floor (of the beis midrash) was wet with tears from what the Mitteler Rebbe said about leeches. On Simchas Torah they tore their shoes in their ecstatic dancing about the Alter Rebbe's promise.

THE TANYA CORRESPONDS TO THE PARSHIYOS OF THE TORAH

In 5557/1797, when the Tanya was printed – related R' Zalman to R' Hillel – one night, my teacher R' Elimelech Shaul came to me in a dream and said:

“You should know that the Tanya of your teacher corresponds in the number of its chapters to the parshiyos of the Five Books of the Torah. Just as Parshas B'Reishis is a comprehensive parsha, likewise, the introduction to Tanya is comprehensive and corresponds to Parshas B'Reishis. And every chapter corresponds to a parsha in the Torah, in order.”

R' Zalman related: From then on, I began learning one chapter of Tanya every week like I was reading the Parshas ha'shavua in the Torah.

When the Alter Rebbe was released from jail in 5559, an announcement went out from the elder Chassidim to read one chapter of Tanya every week like the parsha of the Torah.

THE REBBE'S GAZE

As for the enormous impression that the study of Tanya and the trips to the Rebbe had on R' Zalman, R' Zalman himself related to his main disciple, R' Hillel:

The trip to the Rebbe added intensity to our love of Hashem. And when we gazed upon the Rebbe, how he looked at every Jew, this engraved Ahavas Yisroel within us.

HIS DESIRE FOR CHASSIDUS

R' Zalman's desire to hear maamarei Chassidus from the Alter Rebbe was tremendous. The Alter Rebbe would say two types of maamarim: *yunge Chassidus* – maamarim that were said particularly for the young Chassidim – and *alte Chassidus* – maamarim that were addressed to the veteran Chassidim. They would not allow the young ones to listen to the Chassidus of the elders, and the elders could not listen to the Chassidus of the young men.

R' Zalman, who was already

one of the veteran Chassidim at this point, yearned to hear the “yunge Chassidus” and he asked one of the young men that when they called for the recitation of Chassidus for the young men, he should also be informed so that he could try to quietly enter and listen to the maamer.

Once, in the middle of the day, the young man came to tell R’ Zalman that Chassidus would be said. R’ Zalman had been resting when the young man woke him up and told him to hurry so he could hear the maamer.

In his haste, R’ Zalman forgot to wash his hands when he got up from his nap (as the p’sak din in the Alter Rebbe’s Shulchan Aruch, that if you slept in the daytime an amount of sixty breaths, it’s good to wash your hands three times) and he dashed off to hear the maamer.

In the meantime, the Alter Rebbe had already begun to speak. As he stood at the door, R’ Zalman managed to hear the Alter Rebbe saying in the maamer, “Emori (an Emorite) means (is the same root as) ‘a sayer’ – he (the Evil Inclination) says: Look here – and he looks and contaminates his eyes.”

When R’ Zalman managed to sneak into the room, the Alter Rebbe stopped in the middle of the maamer and said: “What is this? What is this? Without negel vasser?”

R’ Zalman instantly realized that the Alter Rebbe meant him, and he immediately left, but he was thrilled that at least he had been able to hear about the klipa of Emori.

YOU SHOULD KNOW, I’M A SHLIACH OF THE REBBE!

The Alter Rebbe would send

the greatest of his disciples to various cities and towns to teach people the ways of Chassidus and to inspire them to the service of Hashem with love and fear, as well as to raise funds for the settlements in Eretz Yisroel.

The Alter Rebbe once sent R’ Zalman, who was already one of the great Chassidim, on one of these missions. Before he left, the Alter Rebbe blessed him and added: “Be very careful not to sleep in a house with a door facing east.”

R’ Zalman hired a wagon and set out. Hashem helped him and wherever he went he was successful in inspiring people to Chassidus and avoda and he also raised money for Eretz Yisroel.

On his way back, happy that he had been successful in carrying out his mission, he felt the wagon suddenly veer off the road and wander on crooked byways. It was the middle of the night and pitch black. The wagon driver and R’ Zalman were frightened and did not know what to do. After a time they saw a light twinkling in the distance from some dwelling. They immediately headed in that direction and then alighted and knocked at the door. An old man came out of the house and greeted them and welcomed them to come inside and rest up from the rigors of their travels.

When they entered the house, R’ Zalman washed his hands and asked where the eastern wall was since he wanted to daven Maariv. When the man showed him, he was taken aback to see that the door was on that same side for he remembered the Alter Rebbe’s warning. He immediately told the wagon driver to load their belongings back on the wagon so they could leave immediately.

The wagon driver didn’t

understand why they were rushing out but he obeyed R’ Zalman. The homeowner suddenly appeared in the doorway and in a terrifying voice he said, “I only let people in; I don’t let them out. You will remain here.” And he locked the door of the room they were in.

Zalman and the wagon driver were greatly frightened. They could hear a commotion of people bursting into the house and they went over to the door to try and overhear what was being said. They heard one man say to another, “Whose wagon is that? Were you able to catch a fine bird today?” The homeowner replied, “We haven’t had a bird like this in a long time. There are many possessions here and I can hear the clinking of the coins.”

“Let’s see the birds!” they exclaimed, and the door opened and in burst six wild men with murder in their eyes. The bandits looked at the Jewish men and said, “Let’s eat first. The birds won’t fly away.”

R’ Zalman, who was a *baal mochin* (intellectual and of profound intelligence) did not lose his wits but said to them firmly, “You should know that I am a shliach mitzva of a holy man before whom all secrets are disclosed. He saw the danger that awaited me and he ordered me not to stay in a house with a door in the east. The homeowner here can testify that as soon as I realized the door was in the east, I sought to leave but I was too late. Therefore, I warn you. Let us out of here or else our holy rabbi will take revenge for our blood.”

The bandits guffawed but the homeowner looked thoughtful.

All that night R’ Zalman and the wagon driver recited T’hillim with tears from the depths of

their hearts. At dawn they heard footsteps quietly approaching their room. The homeowner entered and said, "Quick, follow me. I will help you escape."

They could hardly believe their ears but they didn't tarry and followed the old man and a few minutes later they were in their wagon. When they began moving he said to them, "I saved you because of your rabbi," and he took out fifty rubles and gave it to R' Zalman for the Rebbe.

When R' Zalman went to the Alter Rebbe, the Alter Rebbe said to him: "I didn't sleep all night because of you."


When the Alter Rebbe received the fifty rubles from R' Zalman, he stuck it into a crack in the wall.

A few years later, a pauper came to the Alter Rebbe and wanted to see him. The gabbai told the Alter Rebbe that a poor man wanted to see him. The Alter Rebbe refused to receive him but took the fifty rubles out of the crack and told the gabbai to give to the man.

Nobody knew who the poor man was, but Chassidim in the know realized it was the homeowner.

REVIEW OF THE LAST MAAMER

On Shabbos Parshas Pinchas in Liadi, the Alter Rebbe said the maamer, "VaYedaber etc. es korbani lachmi." After Shabbos he fled before the approaching French army. This maamer was the last maamer the Alter Rebbe said in Liadi and it was the last maamer said before all the Chassidim because after he escaped Liadi, he said only a few maamarim to a handful of Chassidim.

 **R' Zalman begged him to continue until R' Isaac conceded to try again, but when he began to review the maamer he fainted. After that, R' Zalman's pleading did not help.**

R' Zalman was not in Liadi that Shabbos. After the passing of the Alter Rebbe he yearned to hear a review of this maamer and he traveled to his friend, R' Yitzchok Isaac of Homil who had been present when the maamer was said, and asked him to review it.

R' Yitzchok Isaac began reviewing the maamer but while still in the first part of the maamer, he fainted from great emotion. When he was aroused, he refused to continue saying the maamer lest he faint again.

But R' Zalman begged him to continue until R' Isaac conceded to try again, but when he began to review the maamer he fainted. After that, R' Zalman's pleading did not help.

A few days later R' Zalman came back to him and said he would not budge from there until he finished the maamer. R' Isaac agreed to do so but asked R' Zalman to hold him by his belt, and then he was able to complete the maamer.

THE CHIDDUSH IN THE MINCHA PRAYER

When the Alter Rebbe fled from the French, he was accompanied by thirty wagons containing the members of his household and his belongings as well as Chassidim who joined him.

R' Zalman related that one day, in the middle of the journey, when they reached the summit of a high mountain, it was afternoon

and the Alter Rebbe stopped his wagon. He said: It is time for Mincha, and he asked – Why aren't you asking why it's time for Mincha now?

He explained: The reason that this prayer is called "Mincha" is because it's from the root that means a gift, like the *minchas soless* – the sacrifice of fine flour that the pauper brings in the Mikdash which is called "Mincha," a gift.

The explanation can be understood with a parable of a king who is not that interested in a gift of silver, gold and jewels but is pleased with something novel such as a beautiful piece of pottery. When we sacrifice an animal or bird on the altar, there is nothing unique about that in the "order of *hishtalshlus*" because the face of the ox and the face of the eagle on the supernal Chariot sing G-d's praises, but there is no fine flour on the chariot and that is something unique.

The same is true for prayer, which corresponds to the daily burnt offerings. The fact that a person davens Shacharis is nothing novel because he hasn't gone to the marketplace yet and with Maariv, when his work is done, this is also no novelty. Mincha, on the other hand, is in the middle of the day and yet he stops and prays. This is a novelty and a chiddush!

The next installment will be about R' Zalman Zezmer during the times of the Mitteler Rebbe and the Tzemach Tzedek and the end of his life. ■

FROM THE WELLSPRINGS: YISRO

By Rabbi Heschel Greenberg



The Torah portion that contains the most significant event in the history of Judaism, and indeed in the history of the world at large, is entitled Yisro, after Moses' father-in-law who joined the Jewish nation.

The Torah introduces his arrival with the words: "Yisro, the priest of Midyan, father-in-law of Moses, heard all that G-d had done for Moses and for Israel, His people; that G-d had taken Israel out of Egypt."

The Talmud and Midrash, cited by Rashi, ask the question "What report did he hear that caused him to come? The splitting of the Red Sea and the war with Amalek."

Commentators are puzzled by the fact that Rashi asks this question. Doesn't it seem quite obvious why Yisro wanted to come and join the Jewish people? Doesn't the Torah state clearly that he heard that G-d took Israel out of Egypt? Isn't that a sufficient reason for him to have come? Why do our Sages feel there must have been something else that motivated him to come? And why did they conclude that it was actually two specific events that influenced his decision: the splitting of the Red Sea and the war against Amalek?

And more importantly, why would the Torah highlight the most pivotal event of history in conjunction with Yisro's arrival? What relevance does his coming to join the Jewish people—after

hearing of the splitting of the sea and the war against Amalek—have to us?

One interpretation of the above is based on a well known Talmudic tradition that every day a heavenly voice emerges from Mount Sinai and declares: "Return you errant children, return."

The Baal Shem Tov asked the obvious question: Who hears this heavenly voice? If the people are so spiritually sophisticated that they can receive the message, they are, most likely, on a higher spiritual level and, therefore, would not require this heavenly reminder on a daily basis. And those people who might benefit from these heavenly reminders do not, in fact, ever hear them. So what is the purpose of the heavenly broadcast if the audience for whom it is intended does not even know of its existence, let alone hear its message?

The Baal Shem Tov answered that the part of the soul that is not concealed within the body does indeed hear the call, loud and clear. It then relays the message to its counterpart within the body. But when the message reaches the conscious mind, it arrives only as a feeling that he or she should change in some way. A person can be walking in the street or engaged in a casual conversation and, without warning, feel inspired. It usually lasts only for a fleeting moment

and then disappears. While we don't hear the actual message we do receive a jolt when the message is transmitted.

However, essentially the question reasserts itself: if the inspiration brought on by the heavenly voice will just dissipate as if it had never come, what purpose is served by the heavenly voice broadcasting to us the need for us to change when this inspiration is neither lasting nor specific?

The answer given in Chassidic literature is that when one experiences these feelings of spontaneous inspiration he should immediately harness them to a positive action. One should never let an inspiring occasion go to waste. When harnessed to a mitzvah, the inspiration from above acquires a channel that prevents it from just fizzling out.

Where do we see an illustration of this principle in the Torah? We see it in two key narratives: the splitting of the Red Sea and the struggle with Amalek.

The Exodus from Egypt was certainly not only a physical event; it represented a spiritual liberation as well. But the spiritual high was actually reached only when they crossed the Red Sea. At that time, our Sages tell us, even a lowly maidservant was able to experience Divine revelations that surpassed that of the great prophet Ezekiel. At that moment the Jewish nation had

reached the pinnacle of spiritual enlightenment.

Yet despite the lofty heights to which they rose at the splitting and crossing of the Red Sea, the Jewish people soon regressed to their previous state once more. When they came to the city of Refidim, their spiritual high dissipated and gave way to doubts about “whether G-d was in their midst,” as recounted at the conclusion of this week’s parsha. This expression of doubt gave rise to the attack of Amalek who exploited their vulnerability. Indeed, the word Amalek is numerically the same as the Hebrew word for doubt because it was doubt that unleashed Amalek, and it was Amalek who unleashes doubt.

How could it be that from such a high perch they fell so low in just a few weeks? How could a nation that witnessed the greatest revelations of G-dliness become so vulnerable?

The answer is that when an inspiration is initiated from above, unless there is a way of translating that initiative into some practical and tangible action, it will not endure.

This, then, is what motivated Yisro to join the Jewish people. When he heard about the Exodus from Egypt he was inspired. In his mind the inspiration was a good beginning, which he felt would help him in his desire to grow spiritually. At that point Yisro did not feel the need to make a total break from his Midianite environment and to join the Jewish nation. He felt secure that one inspiring event would spark more spiritual awareness and that he would grow incrementally. All he would have to do was sit back and watch the unfolding events.

These feelings were compounded and buttressed

when the Exodus was followed by the splitting of the Red Sea. It served to add a new level of inspiration to Yisro’s feeling about G-d’s abilities and the spiritual awareness that this engendered in him.

However, then Yisro heard of the subsequent decline of the Jewish people. Even after they had witnessed all the miracles associated with the Exodus through the climactic Splitting of the Red Sea, at which time they were able to “point” their fingers and declare “This is my G-d and I will glorify Him”, there was then a complete turn of events with an attack against them by Amalek. This is what made him realize that inspiration that comes from Above does not suffice.

Such an arousal cannot last unless it is followed by some strong measure on the part of the one who is inspired. And it was this immensely important recognition that led him to pack his bags and join the Jewish people in the desert in order to receive the Torah with them. He wanted to immediately translate his inspiration into concrete action so that his inspiration should not fade away.

This lesson is not merely of secondary importance. The fact that the giving of the Torah from G-d followed Yisro’s arrival underscores the importance that Judaism assigns to our efforts. Any spiritual experience that comes from Above without any effort on our part--even if it is an authentic experience--is not the object. The primary goal is that every initiative from G-d should be immediately responded to by creating a physical residence for that inspiration. That physical residence is expressed in the Mitzvoth that we perform, and particularly those Mitzvos that

do not initially resonate with us. When a Mitzvah comes easily it does not permeate our beings. Only when we struggle to go beyond our nature in fulfilling G-d’s will, does our effort serve as the most concrete instrument which will channel G-d’s energy into our lives--permanently.

Nowhere is this message more relevant than in the preparations for Moshiach. Moshiach’s ushering in the Messianic Age does not suggest that someone will fly down from a cloud and singlehandedly pull us out of exile. The process of Redemption--as the culmination of the Revelation at Mount Sinai--demands that we each do our part in greeting and welcoming Moshiach with our increased devotion to the study of Torah and the observance of the Mitzvos.

In the past few decades we have witnessed incredible miracles of “Biblical proportions.” From the victories of Israel over its enemies in the many wars of survival it has fought to the collapse of the Soviet Union, the miracles of the Gulf War, etc., the Jewish people have certainly been inspired. Particularly when the Rebbe told us unequivocally that the “time of your Redemption has arrived,” that we are living in momentous, Messianic times, and that soon we will see the Redemption materialize, we have all the more reason to be filled with inspiration, enthusiasm, and anticipation.

The lesson to us from Yisro is that we cannot rely on the inspiration from Above alone; we must translate this inspiration into action on our part. We must begin to live as if we were already beyond the period of exile and well into the period of Redemption.

PASSING ON THE RIGHT

Obama is having trouble and the battle to succeed him has already begun. Mrs. Palin and Mr. Huckabee stand on the Republican side, seeking to take his place. From their vantage point, the most important alliance in the Middle East is with Eretz Yisroel.

By Sholom Ber Crombie

Translated by Michael Leib Dobry

The former Governor of Alaska, Mrs. Sarah Palin, is revving her engines. Even former Arkansas Governor Mike Huckabee is not resting on his laurels. Both of them are preparing for next year's race for the White House, each dreaming about becoming the next President of the United States and leader of the free world.

Mrs. Palin is considered a supporter of Israel, and she sees eye to eye with the Israeli government on matters of policy. Mr. Huckabee, on the other hand, simply doesn't see the situation as the Israeli politicians do, because he is far more right-wing than they are. Based on our perceptions, he should at least join Ichud HaLeumi (The National Union).

Obama thought that he could sell himself as the new champion for peace, while giving an overtly strong wink and a nod to the Moslem world. But the American people don't like this arrangement. It has suffered far too many wounds and scars at the hands of Arab terrorists to allow its leaders to run unimpeded all the way to Iran.

Now Obama is having trouble. The battle to succeed

him has already begun. Mrs. Palin and Mr. Huckabee stand on the Republican side, seeking to take his place. They represent an outlook in complete opposition to Obama's. From their vantage point, the most important alliance in the Middle East is with Israel. They don't perceive the Jewish State merely as America's partner, sharing common goals, but as a country with whom alliance is in the fundamental interests of the Government of the United States.

MEET THE CANDIDATES

During the past two years since Obama took office, we have frequently seen ironclad proofs of the realization of the Rebbe's words in the context of American-Israeli relations. These were usually played out in negative terms. When Israel confounded the Americans and gave in to their demands, the demands simply grew and intensified. But there is also another side – the positive side of the map. Politicians such as Huckabee and Palin make it possible to understand what the Rebbe was talking about when he explained that a strong Israel is in the vital interests of the United States. Huckabee says

this openly. He has no problem with Jewish construction in East Jerusalem – quite to the contrary.

When he arrived in Eretz Yisroel a year ago, Huckabee visited the Gush Katif Museum. His office wanted to have the tour in order to get an up-close look at the destruction of the Jewish settlements of Gush Katif and the northern Shomron. Afterwards, he continued to the Shepherd Hotel, located in the heart of the left-right conflict, in the eastern Jerusalem neighborhood just north of the Old City. The hotel belongs to Jews and even received the permission of the Israeli High Court of Justice to be populated, but left-wing elements have prevented such activities.

Huckabee had no problem with visiting the hotel and expressing his ties with the Jewish settlements of East Jerusalem. During his visit to the hotel, Peace Now activists demonstrated outside. Yairiv Oppenheimer told the media at the time that it was ridiculous to see the right-wing drawing support from an encouraging visit from an unknown senator... He forgot that the unknown "senator" was the former Governor of Arkansas and a leading candidate to capture the office held by President Obama, the darling of the left.

BUSH VS. OLMERT

The major question hanging over American-Israeli relations is not who will become the next President of the United States. The excuse that it's only because of Obama, an insensitive leader, that the freezing of construction in Yehuda and Shomron is taking place, is hollow and empty of substance. To our great regret, even during the presidency of George W. Bush,

who was far more right-wing than the government of Israel, the expulsion and disengagement plan was carried out, despite the Administration's initial opposition. Similarly, during the Second Lebanon War, when Bush pressured Israel to attack with greater force and intensity, Israel hesitated.

"The Israelis had an opportunity to inflict a tremendous defeat upon Hezbollah and their operatives, Syria and Iran," wrote Bush in his book, *Decision Points*. "Unfortunately, they wasted the opportunity. The Israeli bombing campaign contained targets of questionable military value, including sites in northern Lebanon, far from Hezbollah bases. The damage was broadcast on television and everyone saw it."

Israeli governments have failed to realize the green light they received from the United States, trying instead to be more of a "bleeding heart" even than the Americans. Therefore, the question is: How should the State of Israel handle its relations with the United States in the event that one of the aforementioned leading candidates for the Republican nomination should defeat Obama in next year's presidential election? Will Israel even then continue to cave in and surrender to its enemies, rather than honor its position and provide security for its citizens?

Or maybe someone in Jerusalem will understand how to run a country with a little self-respect,

and then the next President of the United States can truly help to protect Israel. ■



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@dalmao.com
Dalmao, LLC 5th Floor 245 W 17th St, New York, NY 10011

New Businesses Welcome | Exclusive Referral Program | Organization Charities Partnership

Crown Travel International



- Express service
- Fully Computerized

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

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

Get your tickets within minutes!

WE ARE DAY WORKERS

The Rebbe Rayatz said, “We are day workers,” meaning that our job is to light up the world. Working on ourselves is not enough; we need to influence other Jews so that they too will be illuminated by the light of Torah and mitzvos.

By Rabbi Yaakov Shmuelevitz, Shliach, Beit Shaan

THE REBBE LEFT HIM IN A LITVISHE YESHIVA

I heard a beautiful story about a special yechidus that someone had with the Rebbe. This was a short yechidus, yet it lit up this man’s world with a light that still has an effect today, materially and spiritually, and not just for him, but for his business partner as well, for decades. And with all this, it was still a yechidus in which, in this man’s eyes, he thought that he “did a job” on the Rebbe.

The story was told by a shliach at a farbrengen at the Chabad yeshiva in Netanya. This is what happened:

This shliach was visiting a wealthy person in Crown Heights and he asked for a sizeable donation, which he received. The donor told him the following story of how he had merited to become so wealthy.

When I was a young man, married just a few months, I was

standing on line for a yechidus with the Rebbe on the occasion of my birthday. Ahead of me in the line was a bachur from a Litvishe yeshiva in New York, and we got to talking. I met him again as soon as he came out of his yechidus, when he told me that he managed to ‘do a job’ on the Rebbe, meaning he was able to get the bracha that he wanted. “I told the Rebbe that I learn in a Litvishe yeshiva and that I was considering switching to Yeshiva University. The Rebbe didn’t like the idea, and he asked me why I wanted to go there. I said the reason was for **parnasa**.”

The Rebbe questioned, “And if I tell you that you will have **parnasa** even if you continue learning in yeshiva?”

The bachur replied, “But I want a good **parnasa**!”

The Rebbe told him, “And if I tell you that you will have a good **parnasa**, even if you continue learning in yeshiva, then will you reconsider?”

The bachur continued to insist. “But I want a good **parnasa** that will make me rich!”

The Rebbe then said, “And if I tell you that you will have a good **parnasa** that will make you rich, even if you stay in yeshiva, then what will you say?”

The bachur then answered, “Then I would continue learning in yeshiva.”

“So you see,” said the bachur, “I was able to get a bracha for wealth, which is just what I wanted!”

The young chassid (who is the wealthy donor in our story) asked the Litvishe bachur to wait a few minutes. Then he ran home and came back with a bundle of bills that amounted to several thousand dollars that he had received as wedding gifts. He gave it to the Litvishe bachur and asked to be a partner in the wealth that the Rebbe had promised him. The bachur saw this as the instant fulfillment of the Rebbe’s words, and he agreed. The Chassid considered it a guarantee for wealth, and they signed to a partnership.

The Chassid then concluded, “Decades have passed since then, and I’ve done business in a number of fields, but my best profits came from the partnership that I made with a businessman whose entire knowledge of business was acquired in yeshiva and in yechidus.”

THANKS TO YOU, MY FAMILY AND I ARE LUBAVITCH

Although the Chassidic quote with which this article begins, namely that “we are day workers”, demands serious work on our part, sometimes over a period of many years, in order to be mekarev one Jew.

Yet sometimes shluchim who are living this avoda see that the work is done almost by itself, with one little deed and with the Rebbe's bracha.

Rabbi Michoel Rainitz, shliach and program coordinator at the Chabad house in Rechovot, told me about a situation like this:

At the last Lag B'Omer gathering, my wife and children and I sat on the grass and listened to the program we had organized. A woman came over to my wife who looked like a fine Lubavitcher woman and introduced herself as a member of a Chabad community in the center of the country. She said, "I am from Rechovot, and it is only thanks to you and your husband and thanks to one Shabbos meal with you that my family and I are Chassidim of the Rebbe.

"Seventeen years ago, I was a soldier in the IDF, and my mother wanted to make the atmosphere at home somewhat more religious. She started out by going to shiurim given by people in the Litvishe community. It was because they warned her against Chabad that her curiosity was aroused, and she went to a Chabad house to find out more. There she met your husband, R' Rainitz, and asked him if he would visit her at her home.

"Your husband made the house call, and they got into a conversation about Torah and mitzvos, to which I attentively listened. At a certain point it seemed to me that he was talking with *ruach ha'kodesh* (prophetic spirit). I thought about how much I wanted to see one Shabbos in a Chassidic home, and just at that moment he turned to me and said, 'Why



The Rebbe in yechidus (illustration)

don't you come to us for a Shabbos meal?'

"We went and saw what a true Shabbos table looks like – the light of the candles, the niggunim, the stories... it was wonderful. I resolved to build just that kind of house with my future husband. From that Shabbos and on, everything was different. I finished my army duty and registered for classes in a seminary, and now I have a beautiful Chassidic home."

IMPRESSIONS OF AN EIGHT-YEAR-OLD

R' Rainitz has another example of how one deed can make an enormous change. At one of the public high schools in Rechovot, an experienced though not religious teacher fills the position of cultural coordinator. Despite her lack of religious feeling, before every holiday (among other times) she invites people from the Chabad house to lecture and do an activity with the students. This is in spite of repeated complaints (and slander to the Education Ministry) on the part of parents who are opposed to Judaism.

One day this teacher told us why she invited us at every opportunity. "When I was eight years old, I participated in a Lag B'Omer parade for the first time. I saw how the counselors devotedly took care of each girl. Each counselor 'adopted' a few girls and led them in the parade like a devoted mother, teaching them slogans and p'sukim. I saw and understood what true Ahavas Yisroel is, and since then, I feel connected to Chabad, and I don't care about the complaints and tattling."

COACHING FOR THE TEST

When necessary, R' Rainitz knows how to work overtime. A few years ago, a boy walked into his Chabad house and asked R' Rainitz if he would learn Tanach with him for a few hours to prepare him for his matriculation exam. R' Rainitz hesitated, as the thought entered his mind, "What do I know about matriculation exams!" However, on second thought, he decided it was a unique opportunity of Mivtza Torah.

The boy showed up a few times and they learned a lot

of Tanach in addition to some Tanya. The boy commented that he was surprised to discover how interesting Tanach was, as opposed to the boring Tanach classes he took in his secular high school. But he was even more impressed by the fundamental concepts he learned in Tanya.

He passed his test with flying colors and went on to graduate and go to the army. They met occasionally, the soldier and the shliach, and when they spoke the young man always mentioned his love of Tanya. After he completed his army service, they met again, but this time it was at the Tanya class that he attended regularly once a week. More recently, he began keeping Shabbos and kashrus, and he puts t'fillin on every day and learns the daily Chitas!

The young man took a trip to Prague. At the airport in Lud, he passed the Chabad stand manned by Rabbi Nachman Maidanchek. When the young man was asked if he wanted to put on t'fillin, he replied, "I put on t'fillin every day, and I also say Chitas!" R' Nachman hesitated and then asked, in order to confirm, "Can you tell me what Chitas is?"

The young man opened his bag and showed him his Chitas. R' Nachman, who was thrilled by this, called R' Rainitz to give him regards and a hearty "Yasher Ko'ach!"

THE REBBE RESTORED HIS SIGHT

Rabbi Meir Mashash lives in Safsufa and is the shliach of the Merom HaGalil region for thirteen years now. He divides the 24 hours in a day between working as a teacher in Ohr Menachem in Tzfas and his work as a shliach serving 22 yishuvim

situated in the area of Rabbi Shimon bar Yochai's gravesite.

R' Mashash became a baal t'shuva at a young age, leaving behind his friends and the entire world in which he grew up. He left, but he still keeps in touch with his former friends and he occasionally guides or leads one of them to the path of Torah, the Rebbe, and Chassidus.

One of his childhood friend's who served together with him in the army was studying agriculture. While R' Meir had moved into the world of Torah, Chassidus, and shlichus, his friend became a farmer and engineer in the field of agronomic research. He provided services for dozens of farmers in the northern region. The two friends have remained very close, and they often have long, meaningful conversations. The friend sometimes drops into a shul or a shiur, and it goes without saying that he has heard about the Rebbe and his miracles.

One fine day five years ago, the friend called R' Meir and began speaking incoherently, telling him about something terrible that happened to him which, if it had a solution, only the Rebbe could solve. He said something had happened to his eyes which caused his vision to become distorted. It caused his car to appear rounded like a crescent and the trees to look as if they were bent.

R' Meir quickly went over to see him, and together they prepared to ask the Rebbe for a bracha through the Igros Kodesh. Because of his impaired vision, the friend wasn't able to write, and so he verbalized his request and opened the volume. He asked R' Meir to read the letter on the page.

R' Meir began to read and did not understand what connection there was between the letter and his friend's plight, but the friend knew and was astounded. The Rebbe wrote that a person is not allowed to walk in his gardens and orchards on Shabbos, because by doing so, he might be planning his work for the following week, and it is forbidden to prepare on Shabbos for the weekday.

The friend exclaimed, "Oy! The truth is that lately, I get up at five o'clock every Shabbos and go out walking for three hours in the fields under my care. As I do so, I plan my work for the coming week. The Rebbe is right! I am sure that this is the reason for my vision problems. I hereby promise to stop doing this, and I hope that this terrible problem goes away."

R' Meir accompanied his friend to the local clinic, and after a brief treatment his eyesight was restored. The friend strengthened his ties to the Rebbe, and today he is considered a Chassid of the Rebbe who is fully observant. He even makes a point of recommending to others that they do the same.

R' Meir continues his work in the 22 yishuvim. In most of them he finds a "shliach oseh shliach", someone who volunteers to assume responsibility for the spiritual life of the yishuv on a permanent basis, with shiurim, clubs, house calls, etc. R' Meir provides the resources and oversees the activities. In those places where there is no on-site person permanently in place, he runs the programs himself.

AND HER NAME IS: AMINA BAS SERGEI

The following story happened at the Chabad house in Kfar Saba. A Russian Jew approached the shliach, Rabbi Aharon Kanievsky, and introduced himself as a factory owner. He wanted to attend shul services the following Shabbos for Shacharis in order to name his baby daughter. The man did not seem religious, and so at first, R' Kanievsky tried convincing him to attend a weekday davening or to go to a different shul, one that was closer to the man's house. He was afraid that the man and his family would desecrate the Shabbos by traveling to shul on Shabbos. But apparently the man knew very well that he was at the Chabad house and exactly what it was that he wanted. He emphasized that he was willing to commit to whatever the rabbi told him to do in order to be included in the minyan. He would walk the entire way, he wouldn't bring a camera or cell phone, he wouldn't do anything that was forbidden! All he wanted was to have his baby to be named in the Chabad house, and he would take on all that it entailed. He then donated a nice sum of money to buy refreshments for the Kiddush after the davening.

R' Kanievsky gave his okay, and the man walked to shul that Shabbos. When he was called to his aliya to the Torah, he gave his daughter the unusual name of Amina. During the farbrengen, the man told everyone why he chose this name.

"I'm a businessman, and I occasionally travel to Russia on business. A few years ago I scored a major deal (the first in my life on that big a scale) with a number of partners, non-Jews, and we earned a huge profit.

When the deal went through and we received all the money in denominations of \$100, I invited the guys to a party at my house in Moscow. I was the only Jew present, and I didn't even know that it was the night of Yom Kippur.

"As we all made our way to my house, we passed the big Chabad shul called Bolshoi Bronya, and I felt that I had to enter and give the rabbi a donation from the money I had just earned. I told the others to wait for me outside while I went into the shul. The shul was full, and many of the worshipers were clothed in white. The atmosphere was one of sanctity and awe. I asked one of the people to point out the rabbi and he did so, telling me that his name was Itche Kogan.

"After the davening the rabbi and I went into his office which was near the sanctuary. I told him about the deal I had made, and I took out the bundle of dollars in order to give him a \$100 bill. The rabbi firmly explained that it was Yom Kippur and that I had to immediately place all the money in my pocket in the drawer of his desk. In addition, he said I could not eat or drink anything until the following evening. 'Come here tomorrow night at 6:00, and you'll get all your money back.'

"I don't know how it happened, but I did everything he told me to do. Two minutes later I was outside the shul, and I told my friends there was no money, so there would be no party. They began yelling at me, telling me that what I did was stupid, for how could I rely on the rabbi to return my money? 'Forget about that money,' they said. 'There's no way you're going to see it again.' I wasn't sure whether



Rabbi Yitzchok Kogan

they were right or not.

"It was the hardest night of my life. My friends mocked me all night, and I was a wreck as I wondered if I had indeed lost all my money. Plus, I wasn't eating or drinking. I was just waiting for six o'clock the next night. My non-Jewish friends were also eager to find out what would happen.

"At 5:55 I went up the steps of the shul. R' Kogan appeared, and he smiled at me lovingly. He went with me to his office, opened the drawer and the money was lying there just as he had left it the night before. Not a penny was missing. I took the money, said thank you, and went outside to my waiting friends.

"They were all amazed by the Jewish rabbi's honesty. They couldn't believe it but they all agreed when I said to them, 'You see, the Chabad movement is *amina* (authentic, credible).'

Now that I have a baby daughter, I decided to come to this Chabad shul and name my daughter Amina."

L'chaim, l'chaim v'l'v'racha!



THE BUCK DOESN'T STOP

A miraculous chain of events that changed the lives of several people because of an irrational purchase of a dollar from the Rebbe.

By Chaya Rochel Hendel

THREE DOLLARS

My son and daughter-in-law run a Chabad House in Beer Sheva, and asked me to come one evening to speak for the women of the community. When I stopped by their house before my speaking engagement, I inquired about the pictures of the Rebbe framed with a dollar of the Rebbe that were sitting in their home. They explained that my son's mashpia had said he could sell some of the dollars he received from the Rebbe in order to raise funds for their outreach work. They had therefore framed the dollars together with a photograph of the Rebbe, to be sold at the cost of 3600 shekels.

I walked into the Chabad house and was surprised to see a crowd of about 150 women. They had all come to hear divrei Torah and be inspired. When the atmosphere warmed up, I began to talk about the need for money to support the work of the Chabad house and I explained what *mesirus nefesh* (self sacrifice) it is to part with a

dollar given to you by the Rebbe himself.

I picked up one picture with a dollar and announced the price, 3600 shekels. Perhaps, I thought, 10 women would divide the cost between themselves. Unexpectedly, a woman raised her hand and said, "I'm buying it."

I asked, "Are you sure?"

"Yes," she said, "I'm sure. A year ago I bought a dollar from the Rebbe and I had great *yeshuos* (salvations) as a result and I want to buy another one!"

What were the *yeshuos*? She told us that she had been looking for seven years to buy an apartment. Prices were ridiculously high and she couldn't find what she wanted. Almost immediately after buying the Rebbe's dollar, she found a spacious four-room apartment at a quarter of the price she expected and that is where she now lives.

I hadn't even picked up the second dollar when one of the ladies had already raised her

hand and we sold it to her.

A woman sitting opposite me exclaimed, "That's not right! I immediately said that I wanted to buy it but you didn't look in my direction!"

I apologized and asked my daughter-in-law whether there was another picture and dollar. She said they had it in the house and someone was sent to get it.

While she was waiting, this third purchaser, Angelica, wanted to tell us why she was buying it and about her connection with the Rebbe. With her short spiky (actually shaped in spikes!) hair and far from modest dress, her request caught everyone's interest. She told everyone that each of her children was born weighing about a kilogram (2.2 pounds), and as infants both had been in critical condition. They "lived and died, lived and died," she said, and it was the Lubavitcher Rebbe who saved them! Boruch Hashem, today they are six and eight and attend a Chabad school.

She was buying the dollar



in the merit of her 31-year-old brother, a Lubavitcher baal t'shuva who needed a shidduch. All of us blessed him, using his full name, that he find a wonderful wife very soon. The program ended at about midnight.

INTENTIONAL DELAY

I had arranged to return to Tzfas that night, since I needed to teach the next day, but the appointed driver who was supposed to take me along with a friend so it wouldn't be yichud (seclusion) did not answer the phone. I had no other ride and I had to spend the night in the home of my children. I accepted this as Hashgacha Pratis and within a few hours I understood why this had happened!

The next morning I enjoyed my grandchildren and began making inquiries about rides to Acco, from where I planned on taking a taxi to Tzfat. At 10:00 there were knocks at the door. It was Angelica who was happy to

“Almost immediately after buying the Rebbe's dollar, she found a spacious four-room apartment at a quarter of the price she expected and that is where she now lives. Then the next lady spoke up...

see me. I told her I had one foot out the door and she said, “It's good you're here. Sit down and let me tell you a story.”

As soon as she bought the picture and the dollar from the Rebbe, she told us, she gazed at the picture and said, “Rebbe, you know I don't have money but that doesn't matter because I'm not giving back the picture or the dollar. All my life I've been waiting to have a picture of you and a dollar from you ... *Bli neder*, tomorrow I will go and borrow money and bring them the amount I committed to.”

She called her brother and said, “You know Avrohom, I bought a dollar for you so you'll find a kalla already, and they all blessed you.”

Her brother asked, “How much money did it cost?”

She said, “3600 shekels.”

He yelled at her, “What did you do? How could you commit to paying that much money when you don't have any, not even for the children?” Dismayed by his unenthusiastic response, she hung up the phone.

DRUNK IN THE HOUSE

When she arrived home, her older son opened the door and said, “Mommy, What happened? Your face is shining! Where were you?”

She pointed at the picture and dollar and said, “You see? I bought this.”

She walked into the living

room where a surprise awaited her. Her older brother was sitting there as if it were the most natural thing in the world. Here is a man who is married to a gentile woman and has two non-Jewish children with her, and who had never come to visit before and who had never wanted anything to do with her or their siblings! She had all but given up on him after the last family effort in which her other brother brought him mezuzos, and he not only refused to put them up but screamed at him to never come back again.

Now, at 12:00 at night, here he was. "Where were you Angelica?" he inquired. She pointed at the picture and said, "See, I bought this, for a lot of money!"

He suddenly shouted, "Money? Money? Money? Yes, I know Angie, that all this time I should have helped you with money but I didn't give you a cent." He began pulling cash out of his pockets, hundreds of sh'kalim, 100 and 200 shekel bills, and he said, "Finally, I will help you." He put the money on the table and kept on taking out more and more, thousands of shekels.

She said to him, "Take the money back. I know you'll regret it. You're drunk and you don't know what you're doing."

He said, "No, I won't take it back. After all this time that I've never helped you, now I want to make up for it." And he continued taking out money.

She took a bag and put all the hundreds of bills in it and said, "Here, take it all back. You'll regret it." Ignoring her protests, he took out more and more until he fell asleep.

The next morning he woke up

sober and she said again, "Take the money back before you regret it."

He insisted, "I refuse to take it back!"

She said, "But the picture only cost 3600 shekels and you gave me 10,000! At least take the remaining money."

He retorted, "Angelica, I am sure you will know what to do with the remaining money." And he left.

A BLESSED CHANGE

She was so emotionally overcome by this that she came right over with the money to pay what she owed, and she couldn't believe that I was there so she could tell me the story. She concluded, "I didn't sleep all night. I feel that this dollar changed my whole life!"

I told her, "Angelica, what's wrong with changing your life? Look, there are short wigs in your hair color and you can also buy skirts and wear them, and as for your name – why not change it to a Jewish name? Ask Yossi (my son) to announce your Jewish name next Shabbos in shul!"

My daughter-in-law pointed out to her that her friend from Russia, a doctor, wears a wig. She simply couldn't believe that her friend's hair was actually a wig, and she said she would talk to her.

By about 10:30 I was on my way home, glad that I'd been privileged to hear this amazing miracle story from the Rebbe. I was very excited. A brother who had never entered her home had been waiting for her at 12:00 after she was moser nefesh for the picture and dollar from the Rebbe.

But it gets even better ... That week, Angelica bought a short

wig, modest and very nice, and she bought skirts and hasn't worn pants since. On Shabbos she was given the name Chana, she now goes by Chana, not Angelica! She is a different person, one who changed her whole life.

Her older brother, who had given her all that money, maintained their newfound connection. He walked up eight flights to her on two Shabbasos. One Shabbos he made Kiddush for her and after the second Shabbos he made Havdala.

FROM TZFAS TO BEER SHEVA

I was very moved by this story and I related it at a birthday farbrengen of one of the women in Tzfas. After the farbrengen we wrote down our names and put them into a volume of Igros Kodesh, and this is what we opened to:

I heard that you visited Beer Sheva and that you had a big impact on the people. Since it is far and you can't go there every week, you should give a lecture there every month or two so that it will affect all the weeks in between and it should be successful etc.

I couldn't believe it. When I read it my children, my son said that only twice in the Rebbe's letters does it mention Beer Sheva. Now I had a job to do, despite the distance between Tzfas in the north and Beer Sheva in the south.

I was recently in Beer Sheva again and a wedding invitation on the table caught my eye. Chana (Angelica)'s brother, Avrohom the Chabadnik, the one we had blessed that he find a shidduch, was getting married that week. ■