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# NOT EMPTY OR SUPERFICIAL BUT SOLID GOLD

If the “pomegranates” adorning the hem of the *m’il* of the Kohen Gadol are (not functional per se but) intended for bringing out beauty, the virtues of the Jewish people, we must not emphasize the quality alluded to by pomegranates (“the empty among you are full with Mitzvos as a pomegranate”) but the inner virtue of a Jew, the fact that every Jew is like a “golden apple” (solid gold, not empty or vacuous, G-d forbid). \* The inner quality of a Jew in the light of the commentary of Ramban.

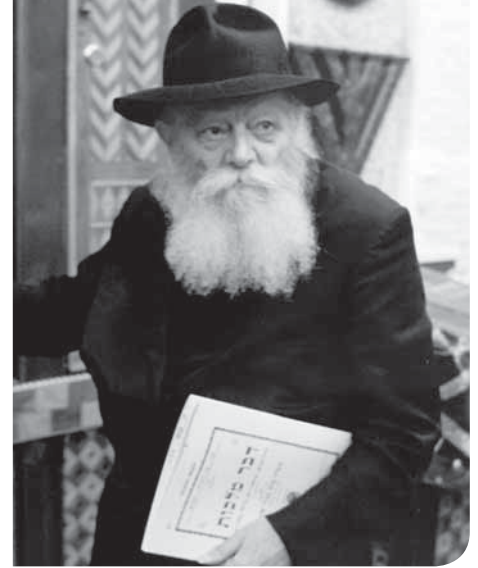
Translated by Boruch Merkur

[...] 6. In light of all the above we shall also understand the difference between the approach of Rashi (that on the hem of the Kohen Gadol’s [ritual garment called] *m’il* there must be “pomegranates” ([hollow balls, not bells] for the sake of ornamentation)) and the approach of Ramban ([who repudiates Rashi, saying] that “if they are for the sake of ornamentation...they should be made like **apples** of [solid] gold”):

Jews are likened to both apples and pomegranates. The difference between the two is that apples symbolize Jews as they are at the greatest heights, whereas pomegranates symbolize Jews who happen to be in a lowly state, as stated in Tractate Brachos 57a: “your temples are like a split pomegranate (*k’felach ha’rimon **rakseich***)” (Shir HaShirim 4:3) – here

‘pomegranate’ refers to the empty (***reikanim***, meaning shallow) among you.” However, even Jews described as being empty are filled with goodness and holiness, as the saying of our Sages continues and concludes, “Even the **empty** among you are full with Mitzvos as a pomegranate [is full with sweet, juicy seeds].”

Rashi – whose commentary elucidates the **literal** dimension of Torah, a level at which Jews are seen simply (superficially) – focuses his commentary here on the Jews connected with the “**hem** of the *m’il*,” those Jews who are described as being “empty.” Thus, the *m’il* must be adorned specifically with “pomegranates,” indicating that even Jews who are “empty” (including those who are even lower than that, “even the sinners among the Jewish people” (Eiruvim 19a; Chagiga, end))



enter “the Holy [the Sanctuary proper]” with the Kohen Gadol. Indeed, they are a veritable part of the Jewish body at large. Moreover, they are “full with Mitzvos as a **pomegranate**.”

The commentary of Ramban – which features (not only “literal interpretations” but) also “pleasant matters...for those who are knowledgeable in esoteric wisdom (*chein*; literally “grace,” a term used as an acronym for “*chochma nisteres*”)” – emphasizes the **inner** qualities of Jews. From this perspective, a Jew has no connection with sin: “Your nation is composed entirely of righteous people.”

(For this reason Ramban maintains that the [jingling of the bells on the hem of the *m’il* of the Kohen Gadol, described by the Torah as] “its din was heard,” is no more than a **preparation** for the subsequent service of the Kohen Gadol, not an aspect of the service unto itself, for his entrance to the Holy – even as an emissary of the Jewish people at large – is at the level of the service of the righteous, characterized by “a still, small voice.”)

Thus, Ramban’s quandary emerges (from his interpretation): “If they are for the sake of **ornamentation**... they should be made like

**apples of gold.**” That is, if the “pomegranates” are (not functional per se but) intended for bringing out beauty (“for the sake of ornamentation”), the virtues of the Jewish people, we must not emphasize the quality alluded to by pomegranates (“the **empty** among you are full with Mitzvos as a pomegranate”) but the **inner** virtue of a Jew, the fact that every Jew is like a “golden apple” ([solid gold] not empty or vacuous, G-d forbid).

To that extent, the same motif, the form of the apple, is present in the design of the candelabra in the Holy Temple, whose seven branches signify (Jews as they are at) the seven levels of **servants of G-d**, for each branch was adorned with “ornaments resembling apples” (as discussed in Section 2 of this essay).

7. Notwithstanding the fact that simply speaking and superficially this service is characterized by the phrase, “its **din** was heard,” which is a lesser level of Divine service than [the more inward and intimate level of service described as] “a still, small voice,” nevertheless this service, service performed with noise, entails an advantage over the [silent] Divine service of self-nullification.

That is, “a still, small voice” is subject to limitation. True, the service is done with self-nullification [which is traditionally viewed as the loftiest level of service]. However, it is performed with contained enthusiasm (*ohr b’kli*), a settled temperament.

Regarding the service of “its **din** was heard,” on the other hand, the noisy ambiance is indicative of one escaping the confines of his faculties (*keilim*). He cannot contain the enthusiasm, resulting in his crying out, giving voice to his

**“The noisy ambiance is indicative of one escaping the confines of his faculties. He cannot contain the enthusiasm, resulting in his crying out, giving voice to his passion.**

passion. In fact, this is one of the reasons why it is stated, “In the place where penitents stand, the utterly righteous cannot stand.” The boundless quality of the soul is expressed specifically in the “clamor” of the service of repentance.

8. From all the above a special directive for this generation is derived, the generation of the Heels of Moshiach [when the advent of Moshiach is so close, his “footsteps” can already be heard approaching]:

There are those who argue as follows. It is true that given the lowly state of our generation we must be involved with the dissemination of Torah and the strengthening of Judaism and so on. And it is indeed not sufficient to sit within one’s four cubits (even the four cubits of Torah [such as a yeshiva]), waiting until he is approached and asked to spread awareness about Torah, etc. Rather, we must go out, outside, and find Jews who have gone astray and bring them back to the path of Torah observance.

What, however, is the need to do this very task with a tumultuous racket? Why is it necessary to go out to the street and call out there in a loud voice that Jews should put on t’fillin, put mezuzos on their doorposts, give charity, and the like? Previous generations weren’t so intensely active in this endeavor!

The response for this complaint is as follows. According to all the signs [of the imminence of redemption] enumerated at the end of Tractate Sota, we see that we are presently in the generation

of the Heels of Moshiach, at the very lowest level, “the hem of the *m’il*.” We have to know that the hem of the *m’il* must be adorned with bells, meaning that the bringing of this type of Jew “into the Holy,” beneath the wings of the Divine Presence is established in a manner of “**its *din* was heard**.” In fact, the greatest height is specifically in the “noise” of the service of repentance, as discussed above.

9. Another point:

We observe that “the noise of the crowds of Rome” is coming from “those who transgress G-d’s will” [Tractate Makos, end], that all matters of evil are not done in private chambers but [often] with great publicity and fanfare. The way to nullify the uproar of evil is “of its own kind and of its own species ... ‘From the forest itself is taken the axe wherewith to fell it.’” That is, this tumultuous show of evil is eradicated by “those who fulfill G-d’s will” serving Him in a manner of “its **din** is heard,” and specifically in the place where “the noise of the crowds of Rome” is present.

And this brings about “If they who offend Him fare thus, how much better shall fare they who do obey Him!” [Ibid] – that Jews should “live in safety and ease” upon their land, specifically through “he shall sound the great shofar,” through the “**voice** [that] proclaims, proclaims and says,” proclaiming the redemption, imminently!

(From the address of Shabbos Parshas  
*Teitzaveh* 5735; *Likkutei Sichos* Vol.  
 16, pg. 339-341)



# THE REBBE ON EGYPT

Egypt is in chaos with the uprising against Mubarak. The Egyptian police have lost control and Mubarak sent in tanks. Over 300 citizens and policemen have been killed. At the time of writing, Mubarak refuses to resign and demonstrators are looting and burning government buildings. • Beis Moshiach spoke to Rabbi Sholom Dovber Wolpo, author of “Daas Torah” and “Shalom, Shalom V’Ein Shalom,” that were written by instruction of the Rebbe and with his guidance and deal primarily with the Rebbe’s opposition to the Peace Accords with Egypt. We wanted to know whether the Rebbe brought up the possibility of a change in regime in Egypt.

Interview by Avrohom Rainitz



**Did the Rebbe refer to a possibility of a change in regime in Egypt?**

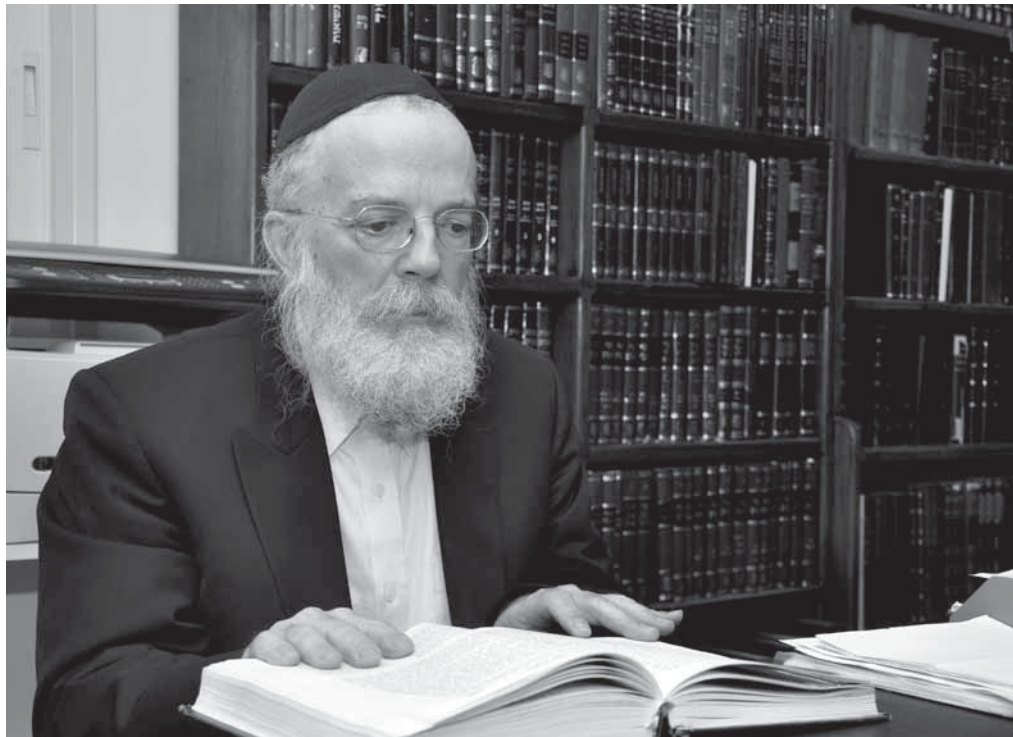
Yes. The Rebbe said several times that the governments in these countries are not stable and he even said that the agreement Sadat signed was worthless since the situation there is such that he could be assassinated which is what, in fact, did happen in 5742 when the Muslim Brotherhood killed the Egyptian president.

**But the change in leadership after his assassination did not shake up Israel's relationship with Egypt to the point of abolishing prior agreements ...**

No, but it definitely changed the situation because Sadat wanted peace with the Israeli government for various reasons. The Rebbe's opposition wasn't towards the very agreement but to the price that was paid for it. The Rebbe maintained that if they had told Sadat that a withdrawal from the Sinai was out of the question and had offered him "peace for peace," with plenty of economic aid (from Israel and western countries), he would have signed.

Mubarak on the other hand, hates the Jewish people and Eretz Yisroel and is an ardent supporter of the Palestinians. Therefore he fortified his army in an unbelievable way and his men don't hesitate to say that they are getting ready for war against Israel. For many years he has allowed Hamas in Gaza to smuggle weapons and the tools of terrorism to bleed us to death, G-d forbid (until recently that is, when he saw that this endangered his own government and he started fighting Hamas).

**And yet there still remains a cold peace with Mubarak's government for nearly 30 years. Will the present uprising, if it's successful, end differently?**



**“For many years Mubarak has allowed Hamas in Gaza to smuggle weapons and the tools of terrorism to bleed us to death, G-d forbid (until recently that is, when he saw that this endangered his own government and he started fighting Hamas).**

The situation now is definitely vastly different than the change in leadership after Sadat's death because there is a chance now for the Muslim Brotherhood to finally take over and they are not at all obligated by the peace agreements; on the contrary, they are looking for an excuse to go to war.

A situation has been created in which we are surrounded by countries with extreme Muslim regimes. In the **north** – Lebanon is about to turn into a Hezbollah-Iranian state. In the **east** we see the beginnings of a Muslim revolution in Jordan and the American army is leaving Iraq and is casting the Iraqi government into the clutches

of Iran and its supporters. In the **south**, Hamas in Gaza is a dangerous enemy and certainly an Islamic Egypt with its strong army, the most advanced of the Arab countries, is a grave danger.

Let's not forget that in opposition to the agreements signed with Sadat, Mubarak cleverly managed to fill the Sinai desert with thousands of troops armed with heavy artillery and they are very close to the settlements of the Negev. We don't have the sand dunes that helped us (*al pi teva*) to stop the Egyptians during the Yom Kippur War.

**Some still say that we have had peace with Egypt for over**

## CONCESSIONS ONLY LED TO TROUBLE

Among the things said by the Rebbe to Rabbi Wolpo in yechidus in 5741:

“They probably told you what I wrote on your note about the need to print another edition of *Daas Torah*. Aside from the fact that since it was printed some new things have taken place, the main thing is that what is written in the book that I said at the time as an assumption, we can now see, due to our many sins, has actually happened. That is because they returned the Sinai to Egypt and conceded on Lebanon (in the Litani campaign), and it led to terrible results.

“Likewise, what I said, that the time would come and they would have to act forcefully, now we see that indeed they have to act forcefully. But now it’s in a way that they have to antagonize the entire world. And all this is under conditions in which they don’t have the Sinai and the territories and the oil.

“So the book needs to be reprinted and not only in order to garner more responsa from rabbanim for there is no end to that (only if there are already responsa that you have ready, can you print them), but simply to point at the dry facts, i.e. that by returning and conceding only trouble resulted. When this is written clearly then even those who previously spoke otherwise, who have already changed their minds but are ashamed to admit it – I refer to rabbanim – now that the facts are publicized they won’t be ashamed.

“So aside from reprinting the book being important in and of itself, it needs to be reprinted with all these additions.”

### 32 years and that’s not a small accomplishment.

I’ve already pointed out that the Rebbe is not against peace but against the price paid for it. In *Daas Torah* I showed how the Rebbe analyzed the situation when Sadat came to the Knesset and proved that Sadat would sign a peace agreement even without the security sacrifice that was paid. More importantly, the Rebbe emphasized that all the troubles we’ve had from the terrorists over these thirty years, and the situation we are in today – to the extent that a Palestinian state will be established shortly, are (as Rashi and the Shulchan Aruch say: “it opens the entire country before them”) direct results of the peace treaty with Egypt. That treaty laid the foundation for “land for peace,” and it stated explicitly that we agree to further this approach in dealing with the

Palestinian problem. And this is why terrorists did all their acts of terror against thousands of Jews in order to force us to concede to them what we conceded to Egypt.

**Is it possible that the uprising in Egypt will lead to a better situation, to a democratic Egypt, which will continue living in peace with the State of Israel?**

Definitely not. Even Baradei, the leader of the uprising, who was the head of the international atomic energy commission and is considered relatively moderate, in his previous position did all he could to cover for Iran and to provide it with the time to prepare nuclear weapons. If he rises to power there is no doubt that he will be strongly supportive of Iran. In any case, the Islamic extremists have shown that they are taking over all the Arab countries, slowly but surely. They know how to excite the masses

through charity funds, economic incentives and education, and that is how they are taking over the governments in each place.

**At the time, the Rebbe screamed about giving oil wells to the Egyptians. Senior economists feared that if an uprising took place in Egypt, the supply of oil and gas could cease. Did the Rebbe refer to such a possibility?**

The Rebbe referred a lot to the foolishness and recklessness in giving up the Abu Rodeis oilfields to Egypt. Instead of being a world power that exports oil to other countries, we need to buy oil from Egypt at the cost of hundreds of millions of dollars a year. He said that when there will be war with the Arab nations, Egypt won’t need to shoot even one bullet but can simply close the oil faucet and our planes won’t be able to fly.

When I had yechidus, the Rebbe mentioned the catastrophe of giving away oil (see box). The Rebbe completely scorned the idea that America would construct underground reservoirs for oil and gas for us. You can see just how amazing that prediction was in the introduction to the book *Shalom Shalom V’Ein Shalom*; that after investing many millions of dollars, all the underground tanks for oil and gas were faulty and it all went down the drain.

**Is there fear that these uprisings will spread to the Arabs who are citizens of the State of Israel?**

Yes. In fact, this is the biggest danger, one that we brought upon ourselves. When there are demonstrations in Egypt and over 120 demonstrators were killed in addition to thousands who were wounded, there is no committee of inquiry and



everybody understands that the government has to defend itself, and this is true even when the demonstrators aren't the enemy and a fifth column but people who want a government that will do better for them.

But here in Eretz Yisroel, when Arab enemies act out against the government and endanger people's lives and thirteen people are killed, we *klap al cheit* and beg forgiveness. This encourages the Muslim extremists to do as they please, knowing that the next time the government won't dare touch them even if they demonstrate violently. We know what the Rebbe said, that the biggest miracle of the Yom Kippur War was that 60,000 terrorists in the Old City were quiet and did not get involved. But you can't rely on a miracle.

There is another serious danger. Egypt has recently taken action to restrict Hamas' weapons smuggling in Gaza and the flow of Sudanese into the region, but if it turns into a Muslim state all this will stop and we will need to deal with this ourselves, and then it will require confrontations with Egyptian soldiers who we brought into the area all the way until Rafiach.

**How do you understand the reaction of the United States to the uprising, which openly supports the demonstrators and is against Mubarak?**

Obama decided to bring "democracy" to all the Arab nations. He doesn't understand that "democracy" in these countries will inevitably lead to an extremist fundamentalist Muslim regime. It's just like the mistake made by America and Israel in holding "democratic" elections in Gaza and turning it into Hamastan. For years, America



sent tens of billions of dollars in money and cutting edge weapons to Egypt (something the Rebbe warned about, and said: "As you know, I say that MiHu Yehudi poses a danger to millions of Jews, but the flow of American weapons to Egypt poses an even greater danger"). Now America is doing something foolish which enable all the weapons and money to fall into the hands of the Muslim Brotherhood.

**The uprising in Egypt began the week of Parshas Mishpatim, 17 years after the Rebbe's sicha about Moshiach's influence on the nations of the world. Are current events tied to preparing the world for Moshiach?**

There is no question that ultimately everything is part of the Geula process. We cannot understand it all now but certain things we can see. First, now we see that the US is a traitor to its longtime ally (Mubarak) and cannot be relied upon. Second, everybody sees that

there is nobody with whom to make a peace agreement because even the mighty Egypt and the powerful Mubarak are falling into the hands of Muslims; *kal v'chomer* the weak Abu Mazen won't last, and anything we concede in Yehuda-Shomron will go to Hamas just as it happened in Gaza.

I don't want to scare anyone but we need to recognize the reality that we are surrounded by countries associated with Iran and they have thousands of missiles that cover all of Eretz Yisroel. The army openly admits, and this was said by them before the Committee on Foreign Affairs and Defense and in several forums, that they have no solution for the missiles. The residents of Tel Aviv need to face the fact that their city will be shelled each day with hundreds of missiles. So the only thing left *al pi teva* is the hisgalus (revelation) of the Rebbe who fights the wars of Hashem and is victorious. May this be sooner rather than later.

# THE REBBE'S MEKUBAL

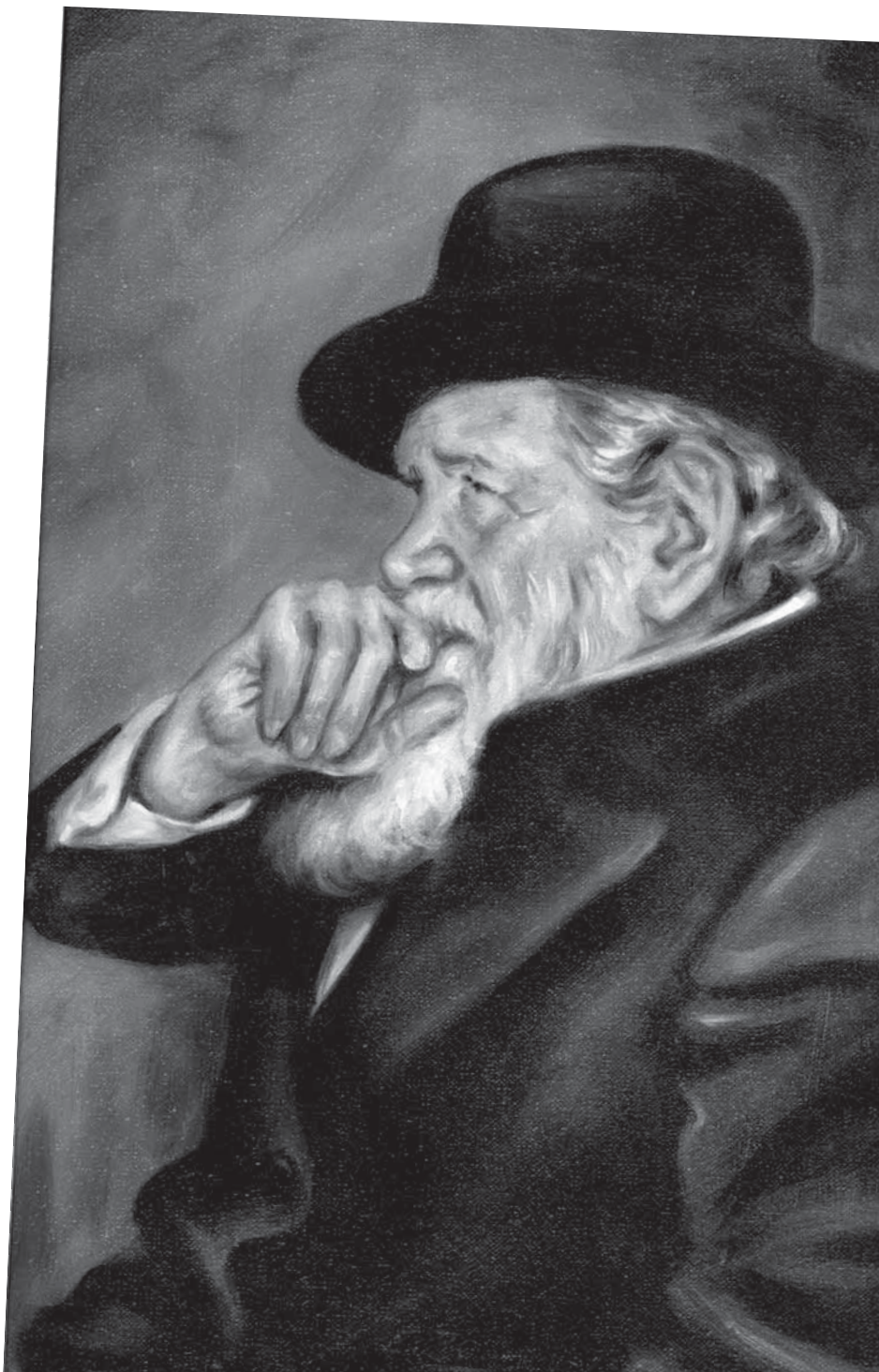
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By Shneur Zalman Berger

**T**he gaon (genius) and mekubal (kabbalist) Rabbi Menachem Zev (Volf) Greenglass a"h, passed away on 22 Teves at the age of 94. He learned Kabbala from his teacher, the Chassid R' Zalman Schneersohn a"h of Lodz, and shared it with the great mekubalim of our generation under the direction and encouragement of the Rebbe. The Rebbe actually publicly called him at farbrengens, "the Lodzer mekubal" or "the Montreal'er mekubal" and even "my mekubal."

He was also a mekubal in the other sense of the word — accepted by everyone. Thousands of talmidim who learned from him for nearly seventy years know that R' Greenglass insisted that they call him "Volf" with no title. Despite being a genius in Nigleh and tremendously knowledgeable in the Toras HaSod, he was a gracious Chassid who spoke with the bachurim as an equal. He knew how to speak to and impact every talmid and was able to instill Chassidishkait and yiras Shamayim (fear of heaven) in them.

His shiurim were deep but in order to open students' hearts he would make humorous and witty remarks. At each shiur he would tell a Chassidic tale.





He was a role model for getting up early, being present at minyan, being careful to say “amen” and “barchu” and only after that did he daven at home at great length.

He was a Chassid and mekushar to the Rebbe. Even before the Rebbe accepted the nesius (leadership) he would correspond with the Rebbe and this was by instruction of the Rebbe Rayatz, to be in touch with his son-in-law. When the Rebbe Rayatz passed away, it was clear to him that the Rebbe was his successor and he worked towards achieving this end. He was one of the first Chassidim who wrote a K’sav Hiskashrus. He was so mekushar to the Rebbe that when one of the bachurim approached him in the days following Yud Shvat and asked him, “What will be?” he slapped him on the cheek and said: That’s just for the question.

This matter-of-fact assumption that of course we have a Rebbe was how he felt after Gimmel Tammuz too. When they would ask him, “What will be?” he would say there is no change and the Rebbe continues to lead us and the present situation is only a tremendous concealment before the revelation.

Over the years he wrote regularly to the Rebbe and asked questions in Nigleh and Kabbala. He received instructions about how to influence the great mekubalim, even those who did not go in the ways of Chassidus, especially those who opposed Chabad Chassidus on various Kabbalistic issues and on “spreading the wellsprings.” In certain instances he even conveyed messages



Rabbi Greenglass in his youth

to mekubalim without them realizing that the source was the Rebbe.

## TWO WEEKS WITH THE BAAL SHEM TOV'S SIDDUR

Rabbi Menachem Zev (Volf) Greenglass a”h was born in Poland to Avrohom and Chava Greenglass, Alexander Chassidim. After seeing his friend, R’ Moshe Eliyahu Gerlitzky a”h davening a weekday Maariv with tremendous fervor, he decided to go and learn in a yeshiva that produces such talmidim and he went to Tomchei T’mimim in Lodz.

After a period of time he went to Tomchei T’mimim in Otvotsk where he became close to his teacher, Rabbi Zalman Schneersohn from whom he also learned Kabbala. Being his close talmid gave him a rare privilege.

This was around 1935 when the Rebbe Rayatz sent the Siddur of the Baal Shem Tov to Lodz in order to show it to those who were interested, in exchange for a sizable donation to the yeshiva. The Rebbe made looking at the Siddur conditional on going to the mikva and on one of R’ Zalman Schneersohn’s people turning the pages of the Siddur and showing it with no one else touching it. R’ Greenglass was the one appointed to show the Siddur as he related years later, “I merited to be one of the people who displayed the Siddur for about two weeks.”

Furthermore, he was able to see the entire Siddur and even understood the chiddushim (novel insights jotted in the margins) in it, “I paged through it from beginning to end and saw all the chiddushim in it.”

R’ Greenglass told his son-in-law R’ Dovid Cohen that R’ Zalman Schneersohn once explained to him how one should learn a maamer:

First, learn the entire maamer. Then read the first line and think about what it says. Read it again, and once again think about the content. Then say the line by heart. And so on, until you learn the entire maamer by heart. R’ Zalman stressed that you need to think about the content of the maamer in our terms, how we explain it to ourselves in simple language, and then you need to “dress” the content in the words of the Rebbe.

After World War II nothing remained of the yeshiva since most of the students had been murdered and only a few survived. Years passed and two former students attended a farbrengen in the Rebbe’s sukka, R’ Greenglass and R’ Yisroel



Cheshvan 5710, the wedding of Rabbi Feigelstock. From right to left: Rabbi Greenglass, the chassan, the Rebbe, and Rabbi Eliyahu Yochil Simpson

**“First, learn the entire maamer. Then read the first line and think about what it says. Read it again, and once again think about the content. Then say the line by heart. And so on, until you learn the entire maamer by heart.”**

Tzvi Heber. The Rebbe spoke about this – in the course of the farbrengen he called the two of them by the name of the place they had learned at in their youth and asked them to say l’chaim, as R’ Heber related:

“I suddenly heard the Rebbe say, ‘And the Lodzer Tamim,’ meaning that I should say l’chaim. Then the Rebbe said, ‘And the Lodzer mekubal,’ referring to R’ Greenglass who also learned in Tomchei T’mimim in Lodz.”

Already back in Tomchei T’mimim in Otvoetsk, R’ Greenglass’ joie de vivre was apparent and he drew others around him into his state of simcha. He received a letter from the Rebbe Rayatz which denigrated *leitzaanus* (frivolous

talk, mockery, cynical scoffing) and explained how to elevate simcha to holiness.

The Rebbe Rayatz was very much mekarev (drew close) R’ Greenglass. In one letter he called him “my talmid.” R’ Greenglass treasured this letter to the extent that in his will he asked that the letter be placed in his right hand after he died.

On one of the Rebbe’s visits to the yeshiva in Otvoetsk the talmidim stood to escort the Rebbe before he left. The Rebbe was traveling by sleigh at the time and before he left he blessed the talmidim. Then he added the quote, “the smallest among you can resurrect the dead,” and R’ Greenglass was the youngest of the group.

## “MY DISTINGUISHED SON”

World War II interrupted his learning. With the outbreak of the war at the end of Elul 5699/1939 there were bachurim who managed to smuggle across the border and reach Lithuania where they came together in Vilna and reopened the yeshiva.

Before they left, they appointed R’ Greenglass and R’ Shmuel Dovid Raitchik to be their shluchim to receive the Rebbe’s parting bracha. In those days, R’ Greenglass dressed as the goyim did so as not to arouse any attention. Before he entered for yechidus it was suggested that he change his clothes but he refused, saying, “Let the Rebbe see me as I am.” Later on, when he related this, he said that the early Chassidim would write their *panim* to the Rebbe with mistakes so that the Rebbe would see them as they were, including their errors.

Tidbits from this period of his life are found in the memoirs of R’ Shimon Goldman:

“I remember that when R’ Greenglass came he stood out a bit because of his appearance, both because of his ruddy complexion and because he was blonde, as well as the fact that he wore a short jacket. Nevertheless, it was obvious that he wasn’t an ordinary person but a maskil in Chassidus and a truly Chassidishe bachur.

“During the war, the mashpia R’ Yehoshua Isaac Baruch came to the yeshiva. The bachurim practiced the ways of Chassidus and they learned Chassidus with tremendous energy and would daven at length. They would go up to the Ezras Nashim where they would daven at length and in privacy. The younger bachurim would go up there on Shabbos afternoon after the meal in order



to listen to their sweet prayers. Among those who davened at length were R' Menachem Mendel Tenenbaum, R' Volf Greenglass, and R' Yitzchok Hendel.

Even during those terrible times, when he was cut off from his city, his friends and family, R' Greenglass continued to advance in his learning and even wanted to study safrus (scribal writing). He wrote about this to the Rebbe Rayatz and received a response in which he was addressed as, "my distinguished son" because of the war. The Rebbe told him it was a good thing to study safrus.

## LITHUANIA -CHINA-CANADA

It was a long, wearying journey that the T'mimim endured. After a waiting period in Vilna, several dozen, including R' Greenglass, were able to reach Japan and then Shanghai, China, like many talmidim from a number of European yeshivos. A few months after the group of talmidim arrived in Shanghai the Canadian government gave a limited number of visas for the talmidim there. When the Rebbe Rayatz heard about these visas he did what he could to obtain as many as possible for the T'mimim. In the end, they could only get nine and R' Greenglass was one of the nine who immigrated to Canada.

## FOUNDING OF THE YESHIVA IN MONTREAL

The nine T'mimim arrived on a Friday, 2 Cheshvan 5702/1941 in Montreal, Canada, and that same day the Rebbe told them to open yeshivas Tomchei T'mimim. By the next day the new yeshiva had opened in the Nusach Ari



The early days in Montreal, he is sitting the first on the right

**“In one letter the Rebbe Rayatz called him “my talmid.” R' Greenglass treasured this letter so much that in his will he asked that the letter be placed in his right hand after he dies.**

shul. A week later, the Rebbe sent them a long letter with instructions about how to work with the people in the city as well as instructions for the talmidim of the new yeshiva: to review maamarei Chassidus on Shabbos in the two Chabad shuls in Montreal. The bachurim should eat the Shabbos meals together and during the meal should sing Chabad niggunim. One of the bachurim should review Chassidus and tell Chassidishe stories.

Within less than a month the nine T'mimim had gathered twenty-four young students whom they put into two classes of the yeshiva they called Achei T'mimim. At first they wondered whether it wasn't bittul Torah (time taken away from Torah study) to be mekarev others, but

the Rebbe wrote them that the time they spent learning with the boys was the fulfillment of Torah and avoda.

In the next phase, the yeshiva expanded and the nine T'mimim, including R' Greenglass, ran a large yeshiva where Nigleh and Chassidus were studied.

In the following years the yeshiva grew and acquired a good reputation and Lubavitcher bachurim attended it from all over the world.

## OPEN RUACH HA'KODESH

Along with his work in the yeshiva, R' Greenglass began working on various fronts as per instructions he received from the Rebbe Rayatz. He distributed *HaKria V'HaK'dusha* and letters of the Rebbe on important topics



Rabbi Greenglass (right) with his friends from Poland and Montreal  
– Rabbi Hendel and Rabbi Gerlitzky

and was appointed director of Kehot, Machne Israel, Merkos L'Inyonei Chinuch and Kollel Chabad in Canada. His student and ben bayis (household regular) R' Shneur Zalman Farkash, who is today a mashpia in the Chabad yeshiva in Buenos Aires, related:

"I saw his accounting books that were full of astronomical figures coming in and going out, the budgets of all the mosdos went through him. Every far-off shliach in Canada and every little activity had to get his approval. I remember how famous shluchim in the area would go to the yeshiva to discuss matters of timely import with him and gain his advice."

The Rebbe Rayatz instructed him to be in touch with his son-in-law (later the Rebbe) too, and R' Greenglass did so. We can see this in the numerous letters that the Rebbe sent him before the nesius, on many issues, some of which are publicized in the Igros Kodesh. Due to his many

positions and involvements in learning, askanus, in the yeshiva, and kabbalistic practices, there is a letter that contains fifteen sections, each one on an entirely different subject.

Not surprisingly then, immediately after the passing of the Rebbe Rayatz, R' Greenglass became mekushar, heart and soul, to the Rebbe. At the end of Shvat 5710/1950, only two weeks after the histalkus, he went to New York to the Rebbe. Although up until then he was well acquainted with the Rebbe and would shake hands with him when he visited his room, this time, after the histalkus, the Rebbe said with a smile, "I won't give you 'shalom aleichem' because I know that you won't respond" (since in Lubavitch the practice is not to shake the Rebbe's hand).

Simchas Torah 5711 he merited "ruach ha'kodesh" regarding the acceptance of the Chabad leadership. This what R' Greenglass related:

Before hakafos (the night of Shmini Atzeres or Simchas Torah) the Rebbe called the members of the hanhala of yeshiva Tomchei T'mimim of Montreal and spoke to them about the yeshiva and told them to send a report every two weeks. The Rebbe asked who would take the responsibility to write the report and they were all silent.

At that moment, R' Greenglass wondered what title to use in this letter to the Rebbe, for to him it was clear that it should say, "to the Rebbe shlita," but he did not want to impose his view on the others, nor did he want to share his opinion with them. And yet, he did not want to sign to a report that did not have the appropriate title for the Rebbe.

The Rebbe, sensing what he was thinking, said that if they thought there would be a problem with the title, this should not be a reason to refrain from writing for they could simply write "shalom u'v'racha" without a title.

Also from that Simchas Torah:

At the farbrengen after Mincha, the Rebbe asked R' Greenglass how many talmidim there were. He said 86. The Rebbe responded: 86 is the gematria of Elokim. May you have talmidim that number Tzivaos (499). He added that on Simchas Torah there is no concern about *yeshus* (arrogance – i.e. due to having such a large number of students).

## MY NAME IS VOLF

In his position of mashpia, he taught Chassidus mornings and evenings, farbrenged, and had personal discussions with talmidim. Despite his advanced age and being a genius in Nigleh, baki in Chassidus and Kabbala and head mashpia in the yeshiva



## TREASURES

R' Greenglass had precious items in his house. His talmid, R' Shneur Zalman Farkash, during the time he learned in Montreal, regularly visited his house and one day he managed to enter the room where the treasures were stored:

"I greatly desired seeing what he had in his room that was full of closets. I waited for an opportunity when he would ask me to straighten up the house and what I discovered was beyond anything I could have expected. All the closets were full of manuscripts, letters, yechiduyos, rare sichos from the Rebbe and Rebbe Rayatz, pictures and valuable items.

"A special bag of writings and objects was hidden away with something from each Admur. The most precious item was part of a t'fillin shel rosh strap from the Baal Shem Tov. Next to it was a written provenance of the item as it traced back to the Baal Shem Tov. There was a rock and some moss from the gravesite of the Alter Rebbe, pieces of a gartel and a kittel and handkerchief from other Admurim and a handwritten transcript of a Purim sicha from the Rebbe Rayatz and a letter signed by the Rebbe.

"Years later I was saddened to hear that someone had stolen his treasures. He was probably very anguished by this but he surely forgave the thieves."

for decades, he always acted as a regular person and spoke to the bachurim "as an equal" and did not accept the titles he was endowed with. Like his talmid, R' Shlomo Lifsh who learned by him 25 years ago recalls, "If we called him Rabbi Greenglass, he would immediately correct us and say, 'My name is Volf.' He didn't even want to be called 'rabbi,' and when they called him 'rabbi' he would say, 'A rabbi is Reform.'"

He was very devoted to his talmidim. His son-in-law cites the fact that many did not realize – in the evenings, when fathers try to spend time with their children, he would be in the yeshiva with the talmidim. For close to seventy years he dedicated this precious time to teaching and farbrenging with the talmidim.

R' Farkash wrote that now that R' Greenglass passed away we can use all the titles he deserved: HaRav HaGaon HaChassid HaTamim HaMekubal, oved Hashem b'emes u'b'tamim, the Mashpia Rabbi Menachem

Zev HaLevi Greenglass, zecher tzaddik v'chassid l'v'racha, without having him protest.

R' Farkash describes his teacher's modesty:

"The first thing that comes to mind about him is his outstanding humility and modesty, his utter bittul, all the levels explained

in the sifrei Chassidus. Woe to the person who mentioned even a drop of his knowledge and abilities in Toras HaKabbala, as he would contest the fact that he was a mekubal. He would even deny the fact that the Rebbe called him "my mekubal." His ability to read minds or his amazing ability to know which talmid did not recite Shma on time or who had not yet said the Torah brachos he dismissed with a rollicking laugh as though to say, "I guessed ..."

When his wife passed away he composed the wording for her gravestone, "Wife of Menachem Zev HaLevi Greenglass." When he submitted this for the Rebbe's approval, the Rebbe added the following words before his name: "HaRav HaChassid Mashpia of Tomchei T'mimim HaTamim."

In his will he asked that they should not put any titles on his gravestone but since he had written at the end of the will that if the family had questions they could ask the Rebbe, therefore the chevra kadisha decided together with the family and



Rabbi Greenglass leading his son-in-law to the chuppa



Rabbi Greenglass receiving a dollar from the Rebbe



**“I saw his accounting books that were full of astronomical figures coming in and going out, the budgets of all the mosdos went through him. Every far-off shliach in Canada and every little activity had to get his approval.**

I would receive warm regards from him through anyone he met that was traveling from there to here, and when I met him ten years after I learned there, he welcomed me as an old friend and reminisced with me as though we had learned together in Otvotsk.”

rabbanim to put the title that the Rebbe added to the wording for the gravestone of his wife and they did so with a facsimile of the Rebbe’s handwriting.

R’ Farkash related:

“His fatherly manner for every talmid no matter his station, stood out primarily in the displays of friendship for each one as though we were friends his age. When he told a story about something that happened in previous generations, you didn’t feel that an old Chassid was relating something about the distant past; you felt like a friend was telling you something that just happened yesterday, or like a bachur sharing his daily experiences. He spoke to

everyone with respect and in a friendly manner, inquiring what was new and taking a genuine interest.

“I came to Montreal at a very young age and I wasn’t properly prepared for the harsh winter. When the first snow fell, I went outside wearing an Israeli winter coat. R’ Greenglass exclaimed, ‘This is not Yerushalayim. Go to the store and take a coat and hat and proper boots for this weather.’ I went to the address he gave me and got it all on his account. (R’ Greenglass ran a special fund for the bachurim and provided for them without intrusive investigations. Now, his son-in-law runs the fund).

“Years after I left yeshiva

## THE REBBE’S INTRODUCTION TO HIS BOOK

On the one hand, he was very attached to the study of Kabbalah which is deep and abstract; on the other hand, he was very knowledgeable in Chabad customs. No wonder then that R’ Greenglass and the secretary R’ Leibel Groner edited a book of Minhagim which is a must for every Chassidic home.

By the end of 5711 he had collected various dinim that pertain to daily life with the addition of comments from the Rebbeim. At first he collected them and sent it to the Rebbe who gave it to R’ Chadakov who reviewed it all, made



During the Holocaust, the Rebbe rushed to ask two bachurim who were with the Rebbe Rayatz under Nazi occupation to convey to him their memoirs of that time. The Rebbe sent this special request on 4 Cheshvan 5703 to R' Greenglass and R' Yosef Wineberg who were talmidim in Tomchei T'mimim in Montreal.

"I saw a few letters by R' Moshe Pinchas Katz in which he refers to a diary and notes about everything that happened to the Rebbe, my father-in-law from the end of 5699 until he arrived here. I would be very thankful if you can send me a copy, and it is possible that this will also be a benefit to the public if it contains matters that I can insert over time into some of the publications."

The Rebbe stressed that he was asking for these notes because the Rebbe Rayatz urged that journals be written about "days of yore" and especially "of events and times of historical magnitude."

comments, and added to it. The Rebbe also suggested names for the anthology and both were combined in the final choice: *Kovetz Likkutei Dinim*; kovetz alef; a collection of necessary dinim on various subjects that are very practical.

The 64 page booklet was published by Kehot on 20 Av 5711 and the Rebbe wrote an introduction to it in which he showered brachos on the editor.

In the years that followed he authored collections of customs of various types and with the Rebbe's bracha he published them from time to time. He wrote a compendium of minhagim that were practiced by the Rebbe Rashab and the Rebbe Rayatz as well as a fascinating piece about minhagim which the g'dolei ha'Chassidim of the previous generation, whom he knew, observed.

## GO-BETWEEN

R' Greenglass was a faithful go-between, conveying messages between his relative, the gaon and mekubal Rabbi Asher Zelig Margolies and the Rebbe. Although R' Margolies was a mekubal, he did not learn Chabad Chassidus and he also

rewrite he would give the letter to R' Margolies.

R' Margolies would respond through R' Greenglass. By the end of this process, R' Margolies began learning Chassidus and mentioning Chabad works in his s'farim. He even gave sifrei Tanya to his friends.

When R' Margolies planned on publishing a new book in 5724 which explains, according to Kabbala, the section of "Pasach Eliyahu" in Tikkunei Zohar, he asked R' Greenglass to find someone who would provide a gemach loan so he could print the book. When R' Greenglass had yechidus, the Rebbe asked him, "What's new with 'the precious ones of Yerushalayim?'" That is how the Rebbe referred to R' Margolies.

R' Greenglass told the Rebbe about the book he wanted to publish and the Rebbe said he wanted to take part in it. A few days later, R' Greenglass received a check for \$100 signed by the Rebbe with a note that said to send \$100 to R' Margolies without the latter knowing the source of the money.

In the book, R' Margolies quotes Chabad works many times and proves the correctness of the Alter Rebbe's nusach of the *Pasach Eliyahu* in his Siddur. R' Margolies also mentions the great help he received from R' Greenglass, in his referring him to sources in Chabad Chassidus. R' Greenglass said that he knew that this book gave the Rebbe much nachas.

The Rebbe occasionally quoted from R' Margolies' s'farim who, as mentioned, made an about-face regarding everything concerning Lubavitch.

He also had ties with the mekubalim in the Weinstock family and with some Sephardic



Likkutei Dinim, edited by Rabbi Greenglass with an introduction by the Rebbe

had an ideology which opposed Lubavitch in a number of areas. When R' Greenglass sent a book to the Rebbe that R' Margolies wrote, the Rebbe commented that the author had not mentioned any Chabad works. From then on, for a period of time, letters were sent from the Rebbe to R' Greenglass with explanations for R' Margolies. R' Greenglass would write things in his own words and would then send it to the Rebbe who would edit it and add sources, return it to R' Greenglass and after a final

kabbalists. With all of them he operated with great wisdom to instill the approach of Chabad Chassidus and the Baal Shem Tov.

## THE REBBE LIVES

On a few occasions, R' Greenglass wrote wills in which he wrote at length how to conduct his funeral, the burial and how his family and community should behave after his passing. Back in 5716, when he was sick and bedridden, he wrote a will when he wasn't yet 40! In later years he changed his first will and wrote new wills.

R' Greenglass' anticipation for the Geula burned in his bones. He inspired his talmidim

to prepare themselves for the Geula by strengthening their hiskashrus to the Rebbe in a deep way through learning his teachings, sichos and maamarim and fulfilling his instructions. He demanded of his talmidim that they always know some maamarim by heart. In general, he constantly emphasized "Chabad demands p'nimius."

When speaking about life after Gimmel Tammuz, he would say the Rebbe is literally alive. The fact that we don't see him is in the category of "they have eyes but do not see," which means that there can be a situation in which the Rebbe is here but we don't see him. He also said: What is meant by the verse, "they have eyes but do not see?" Why

doesn't it merely say, "they don't see?" The answer is, **there are those who merit to see** and there are those who have eyes but do not see!

R' Greenglass fell seriously ill a few years ago. Chassidim in Canada and elsewhere prayed for him and he recovered and continued giving shiurim and farbrenging, but recently he became weak and he passed away on 22 Teves.

He is survived by his sons R' Yechiel Avrohom (Avremi), R' Yosef Yitzchok (Yossi) and his daughter Suri Cohen, grandchildren and great-grandchildren who go in the ways of Torah and Chassidus.



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Upon this statement I affix my signature, Sunday 20<sup>th</sup> Tamuz 5766



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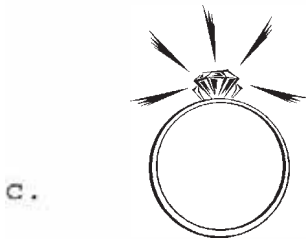
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# QUIZ



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<sup>1</sup> "Why Disability" booklet, published by National Underwriter.

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# CHANUKAH IN THE MONTH OF ADAR

By R' Heschel Greenberg

Founder and Director of the Jewish Discovery Center in Buffalo, NY.



**T**his week's parsha of Tetzaveh begins with the words: "And you shall command the children of Israel that they should bring to you clear olive oil, crushed for lighting, to ignite the lamp continually."

This commandment comes on the heels of the preceding parsha which discussed the various contributions of the Jewish people for the construction of the Mishkan, the portable sanctuary in the desert and the vessels within it: the Ark, Table, Altar, and Menorah.

However there is a discrepancy in these two appeals for contributions:

In last week's parsha the Torah stated: "Take My offering from **every** person whose heart inspires him to generosity." The Zohar states that when the Torah states "From **every** person whose heart inspires him..." it includes even the *Eirev rav* (the mixture of a multitude of nations—the riff-raff—that were inspired, for ulterior motives, to join the Jewish people at the time of the Exodus, having witnessed the incredible miracles).

However, commentators point out, that in contrast to last week's parsha this week's parsha specifies that the contribution of the olive oil must come from "the children of Israel." Absent is the statement that it should come from **every** person who is inspired to contribute as it did

with regard to the Mishkan and all of its vessels. Why is the olive oil different?

To answer this question we must first preface the answer to a second question: Why did the people have to bring the olive oil to Moses? After all, Moses was not the one designated to do the lighting of the Menorah in the Mishkan. They should have been required to bring it to Aaron who was charged with this responsibility as mentioned explicitly in this parsha.

The answer to this question is that lighting the Menorah is more than a ritual. This act was much more than a means to generate greater spiritual light to the world. It was fundamentally about lighting up the souls of the Jewish people. To ensure that the light would be untainted by any outside influence it had to be pure olive oil, not just in the chemical sense of purity. To ensure that the olive oil—with which the soul/flame of every Jew would be kindled—was pure, it had to be brought to Moses. Only Moses' pure and transparent soul had the capacity to guarantee that the oil would be pure in the spiritual and ultimate sense of the word.

Thus, Moses could not have asked the *Eirev rav* to contribute the olive oil, because Moses knew of their lack of sincerity. He also knew that they were the instigators of the golden calf's construction (which according

to many opinions preceded the commandment to contribute to the Mishkan). Moses could not afford to allow their participation in the donation of the olive oil because that would have sullied its pristine purity.

Now a question can be raised in the opposite direction. Why did Moses take their donations for the Mishkan? If their involvement would taint the purity of the oil, then it would also have compromised the integrity of the Mishkan.

To answer this question we must try to understand the difference between the respective objectives of the Mishkan with its vessels on the one hand and the olive oil on the other hand.

The Mishkan was a physical structure designed to be the instrument through which G-d chose to reveal His presence in our world. The fact that our physical world is not a pure and holy place is not a contradiction to the objective of the Mishkan. On the contrary, the very purpose of the Mishkan was precisely to bring holiness into the parameters of the physical world with all of its deficiencies. One does not need to make the spiritual realms holy; the purpose of building the Mishkan—and the subsequent Beit HaMikdash that was built in Jerusalem—was to make the physical and material world holy.

The Mishkan was actually

the prototype of G-d's image and vision for our world. G-d's objective in creating the world is to acquire a "dwelling place" for Himself in the lowliest aspects of existence, in our material, and often spiritually resistant, world. The lowliness of the world is not a negation of G-d's plan. On the contrary, it is an affirmation of it. Transforming the lowliest aspects of existence into a Sanctuary for G-d is indeed what life is all about, our very *raison d'être*.

Thus when G-d asked for contributions for the construction of the Mishkan, the *Eirav rav's* tainted past would not only not detract from the mission statement of the Mishkan; it would validate it. They were precisely the type of people for whom the Mishkan was most suited. And if one can lift up the people on the bottom rung of the spiritual ladder, it can surely uplift everyone else. The only caveat was that they ought not contribute to the Mishkan with negative feelings; they had to do it with an "inspired heart." The fact that they had "skeletons in their closet" was in no way an impediment to their role in contributing to the Mishkan.

When, however, the oil had to be prepared to light up the **souls** of the Jewish people that was an entirely different story. It had to be the purist olive oil in every sense of the word. The physical purity that was required was but a physical manifestation of its spiritual purity. The soul needs to be nurtured and its flame ignited in ways that do not eclipse its light or compromise its brightness, for such defects would contradict the very idea of what a soul is all about. The *Eirav rav's* contribution of the oil—even with their best intentions—would have undermined the very character of the lighting of the

souls of the Jewish people as exemplified through the Menorah with the purist of olive oil.

Once the Menorah was lit with the purist olive oil—under the direction and filter of Moses—it would ignite the spark of the souls of the Jewish people and, once that light is shining brightly, it will eventually also reach and ignite the souls of the *Eirav rav*.

This distinction will also shed light (pun intended) on a Chanukah question. We know that the miracle of Chanukah was the discovery of an uncontaminated cruse of oil. And instead of lasting one night the oil lasted for eight. This miracle ensured that they would not have to light the Menorah with tainted olive oil, although under those circumstances, should there have been no other choice, such tainted oil would have been permitted.

The question has been raised concerning the oil that is needed for the various flour offerings that were brought in the Temple. Why were they able to use the contaminated oil for the offerings, but not for the menorah? Why was there no need for a miracle to ensure that the offerings would also be brought with pure olive oil?

We can now understand that when it comes to offering of ourselves to G-d, He does not mind that it is brought from our lowest aspects. Indeed, sometimes the lower the offering the more G-d's objective of making a Sanctuary for Himself in the lowest of realms is realized. Not so when lighting the Menorah which represents the souls of all the Jewish people. For that purpose G-d performed the great miracle of Chanukah so that the Jewish souls would be

capable of revealing their purist state.

The lesson for us is that we—as we stand on the threshold of the final redemption through Moshiach—are also charged with a two pronged mission:

On the one hand, as we prepare to enter into the world of Redemption it is our responsibility to reach out to every Jew no matter how far they—or we ourselves—have strayed from the Torah. The worshippers of the contemporary version of the golden calf are just as integral to the unfolding process of the world proceeding from the state of exile to the state of Redemption as are the most devout and righteous. The universal Sanctuary that will be our world in the days of Moshiach is being built right now with the efforts of **every** single mitzvah of **every** single Jew no matter how far he or she may be from the state of purity. Moreover, the ultimate Mishkan needs those "lowly" contributions even more than those of the more lofty souls. G-d desires to dwell especially within the lowest of realms.

However, as we prepare our **souls** for the coming of Moshiach at which time we will see G-d's glory without any screen or filter, it is our task to come before Him with a pure soul. By taking our "olive oil" and bringing it to Moshiach, the Moses of our generation, by following in his pure and holy ways that are untainted by the exile mindset, we are guaranteed that our souls will indeed be purified. And when we will stand before G-d in the third Temple we will not be embarrassed because at that time our souls will radiate the purest of light.

# THE REBBE LIVES NOW TOO

For 9 Adar, the day the Rebbe Rayatz came to the “lower hemisphere” in 1940, we present another chapter from the stories Chassidim tell about the Rebbe Rayatz. \* From the notes of R’ Avrohom Weingarten a”h, l’ilui nishmas his son R’ Matisyahu Aryeh Leib, Hy”d



## GIVING THE REBBE YEARS IN THOUGHT

At the end of Cheshvan 5705/1944 the Rebbe Rayatz fell sick and he was unwell for about three weeks. Boruch Hashem, by Yud-Tes Kislev his condition improved and he began writing letters.

Rabbi Shmuel Levitin related that a few days before the Rebbe became sick, one of the daughters went in and asked him: What can we do spiritually so the Rebbe will recover?

He answered: I don’t know.

She asked again: Would it be worthwhile for each one to

bequeath some of his own years to the Rebbe?

He said: That [needs to be done] in thought.

## THE RESHIMA WAS FOUND

Rashag related:

A few days after the Rebbe Rayatz fell sick, the secretary R’ Chaim Lieberman found a reshima (notes) from the year 5681, when the Rebbe had been sick with typhus. In this reshima there are signatures of Anash, the T’mimim and Chassidim that they give years of their lives to the Rebbe.

## THE REBBE WANTS TO SEE THE PEOPLE

On Thursday, 5 Teves 5705, the doctors said that the Rebbe’s condition had improved and he could receive a few of the people closest to him. They said this was on condition that he did not talk at all; only they would speak. And he should be careful not to get excited.

On Tuesday, Motzaei the Tenth of Teves (the eve of the 11<sup>th</sup>) the elder rabbanim and distinguished Anash entered the Rebbe’s room because the Rebbe said he wanted to see the people. This was a happy day for the Chassidim and Anash.

The ones who entered were R’ Shmuel Levitin, R’ Eliyahu (Yochil) Simpson, R’ Yisroel Jacobson, R’ Berel Chaskind, R’ Yochanan Gordon, R’ Shmuel Zalmanov, R’ Shlomo Aharon Kazarnovsky, R’ Moshe Dovber Rivkin, and R’ Shneur Zalman Gurary.



When they walked in, R' Levitin emotionally recited the SheHechyanu blessing.

### **THE KIDNEY STONES DISAPPEARED**

R' Shneur Zalman Gurary was sick at the time and suffered greatly from kidney stones. The doctor said he needed an operation on one of his kidneys and the Rebbe Rayatz asked him: How are you?

He did not know what to say (because they had been warned not to allow the Rebbe to speak) and he said: We agreed not to speak (because of the Rebbe's weakness).

The Rebbe said: But I'm asking.

R' Gurary had no choice and he told the Rebbe about his health and that the doctor said he needed surgery.

The Rebbe said: Tell the doctor that an operation is unnecessary. Drink a cup of milk every day (not strong), and sometimes you can have a piece of herring, but not the way the herring is eaten, and you will be fine!

Afterwards, R' Gurary went to the doctor who examined him and said he did not see any kidney stones.

### **AN ANSWER AND NICE BRACHA FROM THE REBBE**

Rabbi Yisroel Gustman (who was the Rosh Yeshiva in Tomchei T'mimim – 770 at that time) wrote a *pan* to the Rebbe Rayatz and a letter wishing him that he recover. After the Rebbe's condition improved, he wrote a response to R' Gustman with a very nice bracha.

Many people wrote brachos and pidyonos like this to the

Rebbe and did not receive a response, but he received an especially nice answer.

### **GOOD NEWS THAT MADE THE REBBE HAPPY**

In Shvat 5705/1945 R' Shlomo Zalman Hecht had yechidus. Before he had yechidus he was very nervous but when he came out he was very happy. He said that the Rebbe told him: The doctors told me that my cure is in minimizing speech and in hearing good news.

The Rebbe asked him about the wedding of his brother, R' Yaakov Yehuda (J.J.) which took place on 15 Shvat. He told the Rebbe about the wedding and saw that this gave the Rebbe much joy. The Rebbe raised his hands high and said: Praised be G-d.

### **THE REBBE RASHAB NULLIFIED THEM WITH THE LIGHT OF HIS TRUTH**

During that yechidus the Rebbe told R' Hecht: The Rebbe Rashab was in Moscow and from there he went to a meeting in Petersburg. About seventy heretics participated in this meeting and the Rebbe, my father, nullified them all with the light of his truth.

### **THE REBBE'S WORDS SAWED THROUGH MY HEART**

A lawyer participated at this meeting who had received authorization from the government to attend, and he came with the proposal of doing away entirely with *gittin* (Jewish divorces) and *chalitza* and to conduct mixed marriages.

The Rebbe, my father, said: Where does a Jew from birth get

the chutzpa to talk like this?

Hearing this, the lawyer burst into tears and admitted that on the previous Yom Kippur he had eaten ham.

The Rabbiner Maza (R' Yaakov Maza who was a government appointed rabbi) was present at the meeting, and he was very impressed by the lawyer's repentance.

Some time later, R' Menachem Mendel Chein met this lawyer and asked him what brought him back to the proper path. The lawyer said: The Lubavitcher Rebbe! His words sawed through my heart. I saw a Jew sitting there who spoke the truth.

### **THE REBBE LIVES TODAY TOO**

The Rebbe Rayatz concluded:

The Rebbe [Rashab] lives now too! Where Chassidim live, that's where the Rebbe is, but there must be commitment and devotion, and the rest he will already take care of.

### **THE HEALING OF THE REBBE'S FEET DEPENDS ON THE CHASSIDIM!**

At one of the farbrengens after the Rebbe Rayatz became sick, they said that when he had problems with his feet (while he was in Poland) and it was hard for him to walk, R' Chatshe Feigin once spoke about this and said:

Why does the Rebbe have a problem with his feet? Because the brain is fine and the heart is fine too (as far as the Rebbe himself) and it's only the feet, which are associated with the Chassidim, where there is a problem. So the healing of the feet depends on the Chassidim!

# 770 IN NEW JERSEY

An interview with shlucha Mrs. Rivky Carlbach, who helps her husband run eight Chabad houses in New Jersey, and with shlucha Mrs. Sarah Goodman.

• “Shlichus begins in the home!”

By Chani Nussbaum

**Rivky, tell us a little about yourself.**

I am from the Lubavitcher Blizinsky family. I was born into shlichus since the Rebbe sent my parents to Boston, and that is where I grew up until the age of ten.

Boston was spiritually desolate at the time, unlike today. We lived in a non-Jewish area, and I was the only girl in my school who spoke Yiddish. I started learning English for the first time when I went to school.

When we grew older, my parents returned to Crown Heights because of these

challenges in chinuch, but I always remembered my childhood and shlichus in Boston. In Crown Heights I went to Beis Rivkah seminary and then learned in Connecticut for two years. During my second year there, I became engaged to my husband Yossi Carlbach from Montreal.

**When did you go on shlichus?**

We were married on 5 Elul 5738/1978, and we went on shlichus ten days later, on 15 Elul. We had a few offers, but the Rebbe gave his bracha for New Jersey, and we are here ever since.

**What were the main hardships that you faced when you started out on shlichus?**

Our main difficulties were that I knew no one, and that we could not get kosher food. To solve this second problem, we brought everything from Crown Heights. However, even this solution presented its own difficulties. Even though we are actually only an hour away from Crown Heights, practically speaking, it can take much longer.

As the family grew, the trips became harder. The outreach work increased and boruch Hashem, we were busier than ever, so there wasn't much time







or energy left over for trips. I ended up baking and otherwise preparing a lot of food items myself so that I wouldn't have to travel to get them. It's hard to believe that this was a problem, because today you can get everything here, but that's the way it was then.

**Tell us some more about how you handled your growing family and expanding shlichus work.**

I was and still am raising a large family, and so most of my shlichus is done at home. I think the most important shlichus is with your children and helping

your husband. I'll never forget how one time, during dollars distribution, the Rebbe called me back and gave me another dollar and said: **This is for helping your husband in shlichus.**

This is especially so since my husband is extremely busy and is hardly home. The children must see at least their mother at home, so I often give shiurim at home while holding my children. I don't give them to babysitters. Boruch Hashem, today we are responsible for eight Chabad houses in New Jersey, some of which are run by our married children.

The biggest Chabad house of the eight is at the Rutgers University campus. The center of operations is in a building designed as a replica of 770, and this Chabad house is run by Rabbi Boruch and Sarah Goodman. Another couple that works with us is Rabbi Shraga and Shterna Crombie, who work with the Israeli students and run the Chabad House website. Rabbi Yeshaya and Chaya Mushka Shagalov work with religious students and run the summer camp.

Another Chabad house near the Jersey Coast is run by Rabbi Leibel and Chana Shapiro.



There's one in North Brunswick is run by Rabbi Mendy and Nechama Carlebach. Another Chabad House in Monroe is run by Rabbi Yehuda and Rechy Spritzer. And then there's the Chabad House in Manalapan run by Rabbi Boruch and Tova Chazanov. We also have a branch in Holmdale run by Rabbi Efraim and Rochel Carlebach, as well as one in East Brunswick where Rabbi Aryeh Leib and Orah Malka Goodman are the shlichim. Aryeh is the son of the shlichim who are on campus. And then there is our own shul in Wayside Ocean, which serves the community we lead, Kehillas Bnei Yisroel, where we have our own Chabad house.

#### **Tell us a bit about shlichus in your community.**

Our shul used to be an old one whose congregants had aged. Thirty years ago the area wasn't considered desirable, and they were looking for a rabbi to help build it up. That's how we arrived here initially. With the Rebbe's bracha, we continue to see many miracles here. After the community grew, we brought another couple, the Goodmans, to work with the college kids.

A year ago we moved to a new location in the same area, which resulted in another minyan starting up in our home. The minyan began when my husband was looking for a minyan close by for Friday night since he was in the year of mourning. In our new place it was easier to organize a minyan, because we met Jewish

neighbors who at first had only come to complete our minyan, but then began to come regularly to daven with us. In this way my husband always had a minyan during that year of aveilus.

Then, because of the men, their wives began coming on Friday night as well and the atmosphere was just marvelous. They began talking to me and to my daughter and learned about candle lighting, which made a big impression on them. Because of these women, we began building a mikva.

### **770 - THE BIGGEST OF ALL**

#### **When was your 770 replica built?**

It was completed for 3 Tammuz 5756. Today we are expanding it to make additional rooms for classes, a kitchen, a Sefardi shul and a daycare center.

#### **Why did you make a 770 replica in New Jersey?**

My husband always wanted a Chabad house that looked like 770, and we received many brachos for it from the Rebbe. And we needed them, since there were so many obstacles in the process of its construction. At one point we needed \$8000 to finish it, but there were another 8000 problems that came with that... The new academic semester was about to begin, and we didn't have enough money to receive the permits needed to open the building for the students. The workers refused to continue working, and we were

stuck. My husband even traveled to Australia in an effort to raise the needed funds, but he was unsuccessful, and the cost rose from \$8000 to \$44,000.

Exhausted and despondent after the trip to Australia, he fell asleep. He was woken by the ring of the phone. Rabbi Leibel Groner was calling, and he asked my husband, "Do you know of a mikva that cannot be completed due to a lack of funds?"

My husband could not believe what he was hearing, because in the basement of our 770 they had started building a mikva. The walls were up, but everything was on hold due to a lack of money and permits.

R' Groner told my husband that he had met a businessman who wanted to donate money to a mikva that had not been completed. My husband told him that he needed this money urgently, and he contacted the man and invited him to visit. The man came, and my husband took him on a tour of the building. The donor didn't seem particularly impressed. My husband went upstairs to daven Mincha, and the visitor continued his tour alone. He went down to the basement where the mikva stood in a room with unfinished walls.

When my husband went downstairs, he found the man there, full of excitement. He explained by telling his story to my husband, "I was born in Russia, and I made aliya with my family in my youth. Chabad helped us a lot both in Russia and in Eretz Yisroel, and I was involved with the Chabad house near my home. When I grew up, I immigrated to America and opened a business with my brother, which was very successful. I am particular about giving a tenth of my profits to

**“Just at the time our generous donor was asking the Rebbe for a bracha for his son, my husband was asking the Rebbe for a bracha for the money he so desperately needed to complete our building.**



In the center, Rabbi Carlebach and the governor of NJ, John Corzine, on a visit to the Chabad house. The other men are shluchim to nearby cities and towns.



Rabbi Carlebach showing the governor of NJ a picture of the Rebbe

Chabad.

“I married, and my wife gave birth to a baby whose weight was very low; he lived on miracles and thank G-d, he grew. We have recently discovered a problem with his feet, and I went to the Rebbe to pray. My prayer was answered, and he was healed. When I returned home, I slept and had a dream in which I saw walls of a mikva that were unfinished. I was surprised, and I woke up.

“When I came down these stairs of your basement and saw the unfinished walls of the mikva, I recognized them! They were precisely the walls I had seen in my dream! How much do you need to finish the construction?”

My husband told him we needed \$44,000, and from here the miracles continued. The man picked up the phone and called his brother who was his partner. It turned out that \$44,000 was precisely the amount he needed to give to tz’daka. We could feel that the Rebbe was with us.

The next day, Friday, the construction resumed, the students had a place to stay and get acquainted with Judaism, and the mikva was ultimately completed.

It’s amazing to note what we later found out: that just at the time our generous donor was asking the Rebbe for a bracha for

his son, my husband was asking the Rebbe for a bracha for the money he so desperately needed to complete our building.

**Tell us about the work that is done there.**

The 770 replica has students coming and going all the time. The campus includes a dormitory for girls, a dining room, a student center, library, shul, and a mikva in the basement. The Goodmans work primarily with the students, and they are very successful, with the kochos of the meshaleiach.

**“His wife gave birth to twins on the infamous day of September 11th, so he didn’t make it to his office in the Twin Towers that day! Through the Rebbe’s shluchim who encouraged them to keep the laws of purity, they had twins and his life was saved.**

Every Shabbos there are about 600 students, and R’ Goodman instituted that each one takes a turn at the Shabbos meals, saying something positive. Most students choose to talk about Moshiach!

**In your replica of 770, what is the Rebbe’s room used for?**

We use the Rebbe’s room (the room that corresponds to the Rebbe’s yechidus room in 770 in New York) for hisকাশrus to the Rebbe by showing video excerpts of special moments with

the Rebbe, for example dollars distribution. It also serves as the yichud room for the Chabad weddings we make.

**What good stories do you have to share with us?**

A student who began taking an interest in Judaism through the Goodman’s influence got married and gave birth to a boy. Years passed, but she did not have more children. Mrs. Goodman spoke with the woman about the importance of observing the laws of family purity, and

shortly thereafter the woman got pregnant. The couple was living in New York City at the time.

One morning, as the husband was going to work, he got a phone call that his wife was in labor. He quickly turned around and headed for the hospital. His wife gave birth to twins on the infamous day of September 11<sup>th</sup>, so he didn’t make it to his office in the Twin Towers that day! Through the Rebbe’s shluchim who encouraged them to keep the laws of purity, they had twins

### **Mrs. Goodman relates:**

I officially work for the mikva, but I am actually involved in all aspects of the students' lives through the three mitzvos that are special for women. These mitzvos create such a special atmosphere that words cannot describe it. It is no wonder that the girls are inspired.

On Thursday night we bake challa together. While the dough rises, we go downstairs to visit the mikva. Most of the students are learning about it for the first time. It's a peaceful, holy place, and I have a student who only feels comfortable to discuss the issues that are on her mind with me in that place.

We spend the entire Shabbos and every Yom Tov with the students. I light candles with the girls, and they learn about Neshek and the holiness of Shabbos. They make it their business to come on time to light. In this way, by the time Shabbos comes, they are familiar with women's three special mitzvos. We have some baalos t'shuva who became religious through baking challa, visiting the mikva, and lighting Shabbos candles.

I'll tell you about three of them. I mentioned a student who likes to talk to me in the mikva room where she feels the sanctity. This student is the granddaughter of the first president of Hadassah. Following her visit to the 770 campus, she became very interested in authentic Jewish life. I sent her to Rabbi Manis Friedman's program, and she was greatly inspired and still keeps in touch with us. Her boyfriend learns with my husband, and we hope that they will build a home together on a foundation of Torah and mitzvos.

Another student began coming to us for Shabbos on campus. When I saw that she was ready for it, I sent her to Manis Friedman's winter seminar. When she came back, she told me she had enjoyed her vacation there, but I saw that she hadn't benefited from the program as I had hoped she would. I had put so much effort into bringing her closer to Yiddishkeit and was very disappointed when I saw this, but I caught myself and said: No, this is not what the Rebbe wants. I told her: You know what? Start with something small, light Shabbos candles.

She agreed, but made it conditional on my not pressuring her about keeping kosher, because that was hard for her.

Incredibly, after a while she came over to me and

said, "I decided to separate between meat and milk and to keep kosher." I saw clearly from this how one mitzva leads to another. Two years later she became frum, got married to a boy whom her brother (who also became frum) knew from yeshiva in Morristown. At first it was hard for her to accept covering her hair after she married, and that her husband would learn in kollel, but that is what happened. And do you know what? Today they are shluchim, and they are busy building a mikva in their own Chabad house."

My favorite story is about one of the students who visits here at the Chabad House, who comes from a Conservative home. She met a "Jewish" guy, and they were considering marriage. Then they discovered that only his father is Jewish. In other words, her boyfriend was not Jewish. Since their relationship had developed, she found it hard to break it off. However, she understood that they couldn't get married since to her family, and to her herself, this was crossing a red line. They kept up their connection while knowing that marriage was out of the question.

The mother came to me, all upset about their ongoing relationship. I realized something had to be done, so I said to her, "You have to start observing the laws of Family Purity for your daughter's sake!" It was hard for her to accept this, but she began doing it, for her daughter. After a number of months, the couple broke up amicably. Seeing this, the mother stopped observing the mitzva, but a short while later this daughter became friendly with another gentile! The mother came to me in tears and announced, "That's it. I'm going to resume keeping this mitzva for my sake and for my daughter!"

And she did. Not long after, her daughter met a Jewish boy, and last summer they got married. They live near the Chabad house in their neighborhood, and they are progressing spiritually together.

My being a shlucha with my husband here on the campus for 23 years is one big miracle in and of itself, because at first, we came to help Rabbi Carlebach with the intention of only staying a short time, since we ourselves are baalei t'shuva. But there was nobody else to take up the responsibility, and upon consulting with R' Menachem Schmidt who himself is a baal t'shuva, we stayed here on shlichus. Of course we wrote to the Rebbe and received his bracha, which is keeping us here all this time!

and his life was saved.

When we first started out on shlichus, my husband met

a couple who were married 11 years without children. They had given up hope of having children and told my husband

that they planned on adopting a foreign child. My husband began convincing them that before they made this momentous decision,





The 770 replica at Rutgers. After the expansion, the size will triple.



Rabbi Carlebach dancing with mekuravim and supporters of the Chabad house.

they should write to the Rebbe.

They wrote to the Rebbe on Yud Shvat, but received no reply. My husband also wrote to the Rebbe on their behalf and didn't hear anything further from them.

In the summer, he went to New York where he met an acquaintance of this family who said: give them a call, they have news for you! My husband called, and the woman told him that a short while before, she had received a letter from the Rebbe dated Yud Shvat (the day she had written her letter) and the Rebbe gave a bracha and said to check the t'fillin and mezuzos. They were checked, and she discovered she was pregnant. She gave birth to a girl. Two years later she gave birth to triplets, and a year later she had another son, so that in four years they had five children!

On 26 Adar I 5752, the last Sunday that the Rebbe distributed dollars for tz'daka, they went to New York, and the woman said to the Rebbe, "Thank you for the children." The Rebbe said, "Which children?" and she answered, "All of them!"

We were on line too, and we saw how the Rebbe smiled in a way that lit up his face. I will never forget it!

**What do people think when you tell your mushpaim about the Besuras Ha'Geula?**

When you live with Moshiach and speak from the heart, it gets through and people accept it.

We send our younger children to schools in Lakewood which are not Chassidic. We made the decision do so after asking the Rebbe, and the answer to

us was: **as per the advice of knowledgeable friends.**

Today we see that the schools also end their notes with blessings for Moshiach's speedy coming. Sometimes, if we are nervous about speaking openly about Moshiach, we need Lakewood to remind us! Everything is ready for Moshiach, he should just come already.

**What message do you have for N'shei Chabad?**

Who am I to give a message to women around the world? I'll just say one thing, that shlichus begins in the home by (helping your) husband and (with chinuch of the) children.

In the merit of the righteous women, the Jewish people were redeemed from Egypt, and in their merit, we will be redeemed!

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# GEULA: WHAT WE AWAIT

## Part 9

By R' Gershon Avtzon, Menahel – Yeshivas Lubavitch Cincinnati

Dear Reader sh'yichyeh:

In our previous article, we explained that in the times of Moshiach, three new cities of refuge will be added in the additional lands of Keini, K'nizi and Kadmoni. We were left with an obvious question:

**Why do we need – and even more so why add – cities of refuge in the times of Moshiach?**

To explain the question better: The “cities of refuge” serve a unique purpose. They are a haven for somebody that killed another person by mistake. To protect himself from an avenging relative, he runs for refuge and safety to these specially designated cities until the passing of the High Priest.

This seemingly should not apply in the times of Moshiach because:

1) Nobody will be killed by mistake, as there will be no death in the times of Moshiach.

2) There will be no – killing by – mistake(s) in time of Moshiach. The reason we can sin – even – by mistake is because there is evil in the world. Being that evil will be eradicated in the era of Moshiach, there will be no killing even by mistake.

This concept of adding three cities of refuge is part of a Mitzvah. The Rambam writes (Hilchos Melachim 11:2):

“Similarly, in regard to the cities of refuge, it is stated [D'varim 19:8-9], “When G-d will expand your borders... you shall add three more cities.” This command has never been fulfilled. [Surely,] G-d did not give this command in vain, [and thus the intent was that it be fulfilled after the coming of Moshiach]. There is no need to cite proof texts on the concept [of the Moshiach] from the words of the prophets, for all [their] books are filled with it.” For an in-depth discussion and analysis of this Rambam, see Likkutei Sichos Vol. 34 page 114.

Many commentaries (Minchas Chinuch Mitzvah 520) explain that in truth this Mitzvah is beyond comprehension. We will fulfill it as we fulfill all the Mitzvos that we don't understand.

The Lubavitcher Rebbe (Likkutei Sichos Vol. 24 page 107) gives an explanation according to the view of the Rambam. The Rambam holds that in the beginning of the Days of Moshiach, nature will not change and death can exist. Yet, one will not sin and kill others by mistake.

The cities of refuge will not be set up for those that will murder someone in the time of Moshiach, for there will be no murder. Rather it will be for those that murdered another

person unintentionally in the time of exile. In Moshiach's times he will have to run to the city of refuge for his sin in exile. This is all consistent with the Rambam's view that the resurrection of the dead will take place in a later stage of the Messianic era.

One may wonder: The reason that one runs to a city of refuge is because he is afraid of the anger and feeling of revenge of the deceased's relative.

Regarding the era of Moshiach, the Rambam writes (Ibid. 12:5) “In that Era there will be neither famine nor war, nor envy nor competition, for good things will flow in abundance and all the delights will be as freely available as dust. The occupation of the entire world will be solely to know G-d.”

If so, why would one feel the need to run to a city of refuge?

The answer is simple: The reason that the relative chases the murderer is – not just because he wants to take revenge, rather it is – because it is **his Mitzvah** to chase the murderer. Being that it is a Mitzvah, it will obviously continue in the time of Moshiach.

We are still left with a question. We quoted the Rambam “for good things will flow in abundance and all the delights will be as freely available as dust”.

**What are some of the physical delights and changes that will transpire in the era of Moshiach?**



The Gemara (K'subos 111b) states: "R. Chiya b. Yosef further stated: There will be a time when the Land of Israel will produce baked cakes of the purest quality and silk garments, for it is said in Scripture, There will be a rich cornfield in the land."

Our Rabbis taught: There will be a rich cornfield in the Land upon the top of the mountains. [From this] it was inferred that there will be a time when wheat will rise as high as a palm-tree and will grow on the top of the mountains. But in case you should think that there will be trouble in reaping it, it was specifically said in Scripture, its fruit shall rustle like Lebanon; the Holy One, blessed be He, will bring a wind from his treasure houses which He will cause to blow upon it. This will loosen its fine flour and a man will walk out into the field and take a mere handful and, out of it, will [have sufficient provision for] his own, and his household's maintenance.

With the kidney-fat of wheat. [From this Verse] it was inferred that there will be a time when a grain of wheat will be as large as the two kidneys of a big bull. And you need not marvel at this, for a fox once made his nest in a turnip and when [the remainder of the vegetable] was weighed, it was found [to be] sixty pounds in the pound weight of Sepphoris."

The Gemara (Ibid. 112b) finishes: "R. Chiya b. Ashi stated in the name of Rav: In the time to come all the wild trees of the Land of Israel will bear fruit; for it is said in Scripture, For the tree beareth its fruit, the fig-tree and the vine do yield their strength."

Another Gemara (Shabbos 30b) states: "R. Gamliel sat and lectured, Woman is destined to bear every day, for it is said, the woman conceived and beareth

simultaneously... On another occasion R. Gamliel sat and lectured, Trees are destined to yield fruit every day, for it is said, and it shall bring forth boughs and bear fruit: just as the boughs [exist] every day, so shall there be fruit every day.. On another occasion R. Gamliel sat and expounded, Palestine is destined to bring forth cakes and wool robes, for it is said, There shall be an handful of corn in the land."

This leads to the next fundamental question: The era of Moshiach, is a spiritual era as the Rambam writes (Ibid.) "The occupation of the entire world will be solely to know G-d. The Jews will therefore be great sages and know the hidden matters, and will attain an understanding

even our animal soul – to want Moshiach.

The Lubavitcher Rebbe (Likkutei Sichos Vol. 37 page 79) gives a deeper explanation. He explains that Hashem wants us to see that Torah – and Living a Torah Life – is the true purpose of creation. If studying and observing Torah only benefitted one's spiritual side, then Torah could not be the purpose of creation.

The fact that the reward for Torah is expressed in physical terms with a peaceful long life, indicates that Torah is the source of life in every way, both spiritual and physical.

After all the above, we are left with our final question:



**The occupation of the entire world will be solely to know G-d. If so, why would one feel the need to run to a city of refuge?**

of their Creator to the [full] extent of mortal potential; as it is written, "For the world will be filled with the knowledge of G-d as the waters cover the ocean bed."

**If the Days of Moshiach are so spiritual, why do the sages stress the physical delights and pleasures that will occur then?**

One simple answer is that this way we will be encouraged to anticipate Moshiach. We are physical people with physical desires. If we were to hear that in the era of Moshiach, we will just be learning and praying, we may not be encouraged to eagerly await the arrival of Moshiach. By hearing that there will also be physical delights, this allows us –

**What can we do – in the time of exile – to usher in this wonderful and miraculous era?**

We first have to establish a basic fact. The Baal HaTanya writes (Tanya Ch. 37) that "All the revelations of the era of Moshiach are dependent on our actions in the time of exile."

We must realize that Moshiach is in our hands.

This is all the more stressed by the Lubavitcher Rebbe who said – **as a prophecy** – that Moshiach is ready to come, (Shoftim 5751) and the job and obligation to make Moshiach a reality is in our hands (28 Nissan 5751).

We must incorporate the lifestyle of Moshiach times in our



lives today. As the Lubavitcher Rebbe spoke regarding the Mitzvah of Ahavas Yisroel (Matos-Massei 5751) “As mentioned, this directive is particularly relevant at present, for we need to accustom ourselves to the spirit of the

itself to cease.

Since, however, to borrow an expression used by the Previous Rebbe, we have already completed all the spiritual service necessary to bring Moshiach, to the point that “we have even polished the buttons,” we can

on simply on making a dwelling place for Hashem, we now should focus on making a “nice and beautiful dwelling place for Hashem”. This is accomplished by doing Mitzvos in a nice and beautiful manner.

Above all, we must learn – and encourage others to learn – about Moshiach. We heard from the Rebbe himself (Tazria-Metzora 5751) that learning about Moshiach is the “**Direct Path**” to bringing Moshiach!”

We are sure that through living in the spirit of the Redemption, accustoming ourselves to this way of thinking, and more significantly, to this form of conduct, we will hasten the actual coming of the Redemption. May this take place in the immediate future.

After all the above, we are left with one question:

**AD MASAI?!**

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**“We can assume that the reason for the exile has also been eradicated already. At present, therefore, the emphasis on ahavas Yisroel comes primarily as a foretaste of the Era of the Redemption.”**

Redemption. Previously it had been explained that an emphasis on Ahavas Yisroel (“love for one’s fellow Jew”) was necessary as a preparation for the Era of Redemption. Since the exile came about because of unwarranted hatred, we would nullify the reason for the exile by spreading love among our people. And this in turn would cause the exile

assume that the reason for the exile has also been eradicated already. At present, therefore, the emphasis on ahavas Yisroel comes primarily as a foretaste of the Era of the Redemption.”

The same is true regarding doing Mitzvos in general. The Rebbe says (Yisro 5752) that while in the past, we focused



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Rebbe instructed that they take dirt from within the Ohel, and not just from around it.

Rabbi Yitzchak Dovber Ushpol, the chevra's gabbai and author of the seifer *Darkei Chesed*, notes in his preface that "this is the time when my friends, members of the chevra kadisha of Agudas Chassidei Chabad in the United States, requested that I publish a 'collection' of laws, customs, and prayers with practical relevance for those involved with the chevra kadisha, those who perform kindness of truth."

As mentioned above, members of the chevra kadisha of Agudas Chassidei Chabad in the United States do observe just a few customs unlike those of their colleagues elsewhere in the world. For example, burial societies in most communities fast on Zayin Adar, whereas in the United States, the fast is held on the 15<sup>th</sup> of Kislev. This had been the custom from the times of the Alter Rebbe, who had been accepted as a regular member of the chevra kadisha in Liozna on that day.

Most of those who are involved with the Chabad chevra kadisha in the United States do their work on a totally volunteer basis, with payment coming only for the burial plot and the *tahara* (purification) procedure, which is done in Borough Park.

It's quite difficult to get the members of the Chabad chevra kadisha in New York to speak about the "inside secrets", as upon their acceptance to the burial society, they promise not to reveal a word about anything connected with their work and customs, out of respect for the deceased and their families. The very few details mentioned above are general matters that we have

heard here and there from chevra kadisha members, but no more.

### "THE BEIS HA'CHAIM WOULD HAVE BEEN CLOSED"

Every spot of the Chabad section in "Montefiore" is filled. At the outset, a few places were reserved, but many chassidim have passed on to the World to Come over the years, including some who were very prominent, with their wives buried in the adjacent section, resulting in the section reaching full capacity.

The chevra kadisha of the Chabad community in the United States has also known hard times from a financial standpoint. We learn this from a letter sent by the gabbai of the chevra kadisha in early 5710, stating that "Our beis ha'chaim was purchased in 5702 at the passing of the righteous Rebbeztzin *a"n* – mother of the Rebbe shlita [*nishmaso Eden*]. Since then and until now, we have been unable to pay the debt [for] the entitled land, nor even the interest that has accrued annually.

"Most of the expenses were virtually placed upon the Rebbe shlita's shoulders, and were it not for this, the Beis HaChayim would have been closed *ch"v* with a *chillul Hashem*. Therefore, the gabbaim and a majority of the members have agreed to come out with a (one-time) collection of an estimated twenty-five dollars from all Anash and T'mimim. Each and every one of us can perceive this great mitzvah as a means of relieving the debts from the Rebbe shlita..."

It turns out that even during the years 5723-5724, there were numerous financial problems, and the chevra kadisha director, Rabbi Yisroel Jacobson, sold burial plots in order to raise funds for the site.

• • •

If every article has to end on a positive note and in an atmosphere of Redemption, it is particularly so regarding this article that it should conclude in this same spirit. Therefore, it would be appropriate to bring the words of the Rebbe MH"M addressed to the founding conference for the chevra kadisha in 5702 [brought here as an explanatory and clarifying addendum – "Reshimos" #25]: "Among the first jobs of the chevra kadisha is opening the grave. Thus, it can be said according to the saying of our Rabbis, of blessed memory, at the beginning at Eicha Rabba, 'If you would have been worthy, you would have said, 'How can I bear, etc.', and now that you have not been worthy, you say, 'How does she remain alone?' – that our hope must be strong that the concept of opening the grave will be in a manner of **'you have been worthy'** Above, meaning that we will merit the opening of the grave according to the language of the Rabbis, of blessed memory, which refers to birth and alludes to the Redemption, as is known that the time of the Redemption is compared to birth and the Exile [is compared] to the pregnancy.

"And this matter is achieved through 'Behold, I will open your graves', as the Rebbe shlita explained regarding the removal of the concealment of physicality, and then the time will speedily come when 'Behold, I will open your graves' in its simplest sense, i.e., the Resurrection of the Dead, preceded by 'Immediate repentance, immediate Redemption', through our Righteous Moshiach." ■

(This translation is dedicated to R' Boruch Menachem Mendel Kumer and the other members of the Chevra Kadisha for Anash in the Holy City of Tzfas.)

# THE REBBE'S "CHESED SHEL EMES"

The Rebbe served as president of the "chevra kadisha" (burial society) of Agudas Chassidei Chabad in the United States, having already filled a most reputable position in the chevra kadisha during the Rebbe Rayatz's lifetime, as per his explicit request. The following narrative is a review of the chevra kadisha in Lubavitch, the Rebbe's involvement in "s'machot", and includes other interesting anecdotes. \* Part 2

By Menachem Ziegelboim; Translated by Michael Leib Dobry

One of the Rebbe Rayatz's instructions was to maintain a special register for the chevra kadisha. In fact, this register was initiated at the general members' meeting, which took place on Lag B'Omer 5703, in the yeshiva hall.

Even beforehand, an advance administrative meeting was held, and the members decided to turn to the Rebbe Rayatz and ask that he should personally serve as a chevra kadisha member and come to participate in the general meeting. They even asked him to personally write an introduction to the register. The Rebbe replied with a letter on the day of the meeting: **"I hereby**

**request that they include me as a member of the chevra kadisha of Agudas Chassidei Chabad, may the Almighty protect them. I would like to fulfill my duty to the chevra participating in conferences, etc., but for reasons of weak health – may G-d send me a recovery – my participation will be through a shliach."**

In response to the request that the Rebbe should write the opening of the register, the Rebbe replied that they should insert the maamer of his father, the Rebbe Rashab, *"V'Asisa Chesed V'Emes"*.

Leading up to the general

meeting, which took place "on Sunday, Lag B'Omer, at four o'clock, in the Agudas Chassidei Chabad Center, 770 Eastern Parkway, Brooklyn", an invitation was sent, noting "that the first member recorded in the register was – the Rebbe shlita. A preface to the register will also be written, as per the order established by the Rebbe shlita."

After the meeting, another letter was sent to Anash on the 15<sup>th</sup> of Sivan 5703:

"This past Lag B'Omer, in Beis Agudas Chassidei Chabad, 770 Eastern Parkway, Brooklyn, New York, a festive opening took place for the chevra kadisha register of Agudas Chassidei Chabad, in which many friends and followers participated.

"At this opportunity, the Rebbe shlita sent a letter in which he registered as a member in







The Chabad section in Montefiore Cemetery. The Ohel is in the center.

the chevra kadisha, requesting that his name be recorded in the chevra kadisha register, and in this merit, he sends his membership dues. At the same time, the Rebbe shlita emphasized that all of our Anash friends and the members of their family should register as members in the chevra kadisha, and he gives his blessing for this in material and spiritual matters. A copy of the Rebbe's letter is enclosed herein.

"At the opening of the said register, many of those present recorded as members in the chevra kadisha, with or without the right of ground [in the *beis ha'chaim*], all were recorded in the register.

"And we hereby turn to all our friends in Anash, *sh'yichyu*, friends and admirers, to follow the good advice and the request of the Rebbe shlita, and they

and the members of their family, *sh'yichyu*, should register as members in our chevra kadisha.

"The standard annual membership cost, with the right to be recorded in the chevra's register, is ten dollars. The cost of ground in the *beis ha'chaim* is two hundred dollars for one place. The privilege of acceptance among fifty prominent members, including ground, is three hundred dollars. In various cases, it will be possible to pay the said amount in several installments, as the administration sees fit.

"Some time ago, a *beis ha'chaim* was purchased in the old section of the Montefiore Cemetery in the name of Agudas Chassidei Chabad, where the righteous Rebbetzin, may her soul rest in Eden, of righteous and holy memory, the mother of the Rebbe shlita, was laid to rest.

"And now, the chevra kadisha of Agudas Chassidei Chabad, which is dealing with all matters of the aforementioned *beis ha'chaim*, has decided to include a certain total of members, limited to fifty in number. We will be stringent, observers of Torah and mitzvos and *yerei Shamayim*, to sell them ground in the *beis ha'chaim* of Agudas Chassidei Chabad. Cost for the ground: Three hundred dollars.

"And since the number of members, as mentioned, is limited to fifty and no more, and on a 'first come, first serve' basis, we have therefore found it imperative to update you regarding this change, dear friends, as well as all of our close friends and the important members of Agudas Chassidei Chabad, in order to provide you with the first opportunity and the great privilege to be registered as members in the *beis ha'chaim* of Agudas Chassidei Chabad, which is truly a great merit and more.

"We will give updates separately regarding special privileges provided for *beis ha'chaim* members."

## THE REBBE PERSONALLY DEALS WITH BURIAL

It's fascinating to note that the Rebbe Rayatz requested the appointment of his son-in-law, the Rebbe MH"M, to head the burial society council. While the Rebbe Rayatz had already managed to place his illustrious son-in-law in charge of other organizations, such as "Machne Israel", "Merkaz L'Inyonei Chinuch", and the "Kehos" Publication Society, the interesting fact is that the annals of Chabad show that this appointment had great

significance, as all the Chabad Rebbeim were members of the chevra kadisha. Among the Rebbeim, there are two about whom there are known details on their appointment: the Alter Rebbe and the Rebbe Rashab (see box).

In fact, after accepting the leadership, the Rebbe was made president of the chevra kadisha, an appointment that appears in the chevra's official records.

As mentioned earlier, it's interesting to note that the very founding of the chevra kadisha was a direct result of the passing of the Rebbetzin Shterna Sara, and it was none other than the Rebbe MH" M himself who dealt with all matters pertaining to the levaya and the burial.

Another unique instance where we see how the Rebbe took personal responsibility for burial details, above the assumed responsibilities of his role as "chairman" or president of the chevra, took place seven years later with the passing of the prominent chassid Rabbi Michoel Dworkin, among the most faithful chassidim of the Rebbe Rayatz.

It was Erev Shavuos 5709, when R' Michoel Dworkin made his way to the mikveh, as he customarily did on the afternoon before Yom Tov. However, when he returned home shortly thereafter, he wasn't feeling well. He came to his room, which was in the home of R' Mendel Meizes, and had a little something to eat. When he suddenly began to feel sick, he went to lie down in bed.

The landlady came back a short while later, and since she had forgotten to take her key with her, she knocked on the door.

R' Michoel heard the knocks, and despite the fact that he was already in very serious condition (it turned out later that he had suffered a stroke), he got up from the bed and came to the door albeit with great difficulty. After opening it, he slowly made his way back to bed, leaning against the wall with his hands as we walked. The woman noticed that something was obviously wrong, and she quickly called the doctor. But by the time he arrived, there was nothing that the doctor could do, except to confirm that the chassid's soul had returned to its Maker.

The Rebbe was soon told the sad news, and he immediately began to make all the necessary arrangements for him to be buried before Yom Tov, thus avoiding the need to wait for a full two days until the holiday ended. The Rebbe made certain that all of R' Michoel's documents and paperwork were in proper order. Dr. Ness was called in to sign the death certificate (necessary prior to burial), but he was unwilling to do so until he determined the cause of death, which would be possible only after x-raying the body.

The hour was already late, and the Rebbe wanted very much that he should be buried before the start of Yom Tov, and therefore, he asked the doctor to sign in any event. When Dr. Ness continued to hesitate, saying that he was

worried to sign on something that hadn't been checked, the Rebbe promised him a place in the World to Come, and the doctor signed on the spot... The levaya took place immediately thereafter.

A group of Anash members traveled with the aron to the Montefiore Cemetery, succeeding in making all the necessary arrangements, and burying the deceased right before Yom Tov.

The levaya participants managed to travel part of the way back to 770 by car. However, when they reached Eastern Parkway, about seven long blocks from 770, they were forced to leave the vehicle where it was, together with all their muktza belongings, and continue their journey on foot. As a result, they arrived at 770 long after sundown. The Rebbe was already waiting for them, and asked for all the details. When he heard that everything had been arranged before Yom Tov, he was very pleased.

## ONLY WITH THE APPROVAL OF THE CHEVRA KADISHA

Despite his serving as the president of the chevra kadisha throughout the years, the Rebbe MH" M limited his practical involvement in its work. On more than one occasion, the gabbaim of the burial society would write to the Rebbe in request of his approval on various appointments. They once even asked the Rebbe to make the appointment himself. But the Rebbe refused, agreeing only to give his consent to the appointments, as with various other decisions that had already been approved.

Even at the passing of the Rebbetzin Chana a" h in 5725 and the passing of the Rebbetzin

**“Among the things the Rebbe said was, “The halacha is to be lenient in matters of mourning, because when we are lenient here below, this makes it easier for the soul above.”**

Chaya Mushka *a"h* in 5748, the Rebbe gave full backing to the chevra kadisha members to deal with all matters pertaining to the levaya and the burial. He ordered that they should be called shortly after the histalkus, in order to work out the various arrangements with them.

After the Rebbe's mother passed away on the afternoon of Shabbos T'shuva 5725, the Rebbe davened Maariv on Motzaei Shabbos as usual, even though an "onein" is exempt from davening and saying Krias Shma. He let it be known that since he had given the responsibility to the members of the chevra kadisha, he thereby was not deemed as "occupied" with the burial, and he was allowed to daven normally.

Before they would erect the tombstone, the chevra kadisha would submit the accompanying text to the Rebbe for him to edit and approve. Sometimes, the Rebbe would make corrections and additions, but he almost always noted that the text requires the approval of the chevra kadisha. There were times when the Rebbe didn't want to edit the text until the chevra kadisha told him that they had already approved it.

The Rebbe's secretary, Rabbi Leibel Groner, recalls that when his mother passed away in 5735, she was buried in Eretz Yisroel. Before traveling there for the levaya, he went in to the Rebbe and asked what he was supposed to do. The Rebbe told him: Don't interfere with anything, just listen to what the chevra kadisha tells you to do... Upon his return from Eretz Yisroel, he told the Rebbe about the order of the levaya and burial that had been conducted according to the local tradition, and the Rebbe expressed his satisfaction.



Front cover of a booklet published in 5752 containing pictures of tombstones from the Chabad section in Montefiore

### "THIS IS A MEIS MITZVAH!"

Our Sages, of blessed memory, have interpreted (Sota, end of Chapter 1), "G-d comforted mourners, as is written (B'Reishis 25:11), 'Now it came to pass after Avrohom's death, that G-d blessed his son Yitzchak – you too shall comfort mourners; G-d buried the dead, as it is written (D'varim 34:6), 'And He buried him in the valley' – you too shall bury the dead."

Throughout the years of his leadership until 5738, the Rebbe MH"M came out for almost every levaya that took place in Crown Heights. When a funeral procession was due to pass in front of 770, the Rebbe would usually receive notification. He would come out of his holy room, follow the bier until it crossed Kingston Avenue, and then stop after a few yards. On rare occasions, he would accompany the procession a bit further. When Mrs. Chaya Posner passed away in 5750, the Rebbe stood outside for forty-five minutes.

During the Chof'im (1960's), the chassid R' Yitzchak Churgin passed away in Crown Heights.

He left no children behind, and only a few people came for his funeral. As per his established custom, the Rebbe also came out to participate. When he saw the scant number of people in attendance, the Rebbe turned to the chevra kadisha members and sternly said to them, "This is a *meis mitzvah*!" He then added: "Why couldn't this chassid come? Why couldn't that chassid come?", and he listed the names of several chassidim who didn't show up.

On very rare occasions, the Rebbe himself went to comfort mourners, but these were most unique cases.

One of the Rebbe's more interesting expressions in connection with mourning came when he paid a Shiva call at the Butman family home in 5723. Among the things the Rebbe said was, "The halacha is to be lenient in matters of mourning, because when we are lenient here below, this makes it easier for the soul above."

Afterwards, at one of the Yom Tov meals, the Rashag asked the Rebbe what was the source of this approach. The Rebbe's reply: "This is my feeling..."

In matters pertaining to *s'machot* (as it is customary to refer euphemistically to the laws of burial and mourning), there aren't many conflicting halachos between standard Jewish custom and Chabad custom. Nevertheless, there are a few things that are customarily done as per the Rebbe's instructions or according to chassidic "feeling", e.g., those buried near the Ohel are laid to rest with a little dirt from around the Ohel in their grave. It is interesting to that when the chassid R' Berel Rivkin passed away and was brought for burial in Eretz HaKodesh, the

Continued on page 33



# THE WINNING TICKET

By Aryeh Gotfryd, PhD

***Science only deals with analyzing the laws of nature themselves... To explain the reason for these laws, however – why these laws exist... science never has done nor could it ever do.***

—The Rebbe, *Mind Over Matter*, p. 144

*Lotteries are important in Judaism – Purim, Yom Kippur, the division of the Land – but why? If everything runs according to Divine Plan what role is there for luck? \* Lottery hackers teach us valuable lesson in seeing past the façade of apparently random events.*

Mohan Srivistava's daughter is only eight years old but she already knows how to pick winning lottery tickets up to 90 per cent of the time. She's not a prophetess nor is she a genius – it's a trick she was taught by her statistician father who looks for hidden patterns among apparently random numbers for a living.

Mohan is a statistical sleuth based in Toronto, Canada, who consults to gold mining companies. His job revolves around analyzing data from rock samples to help decide if it's worth digging a mine there. Rocks don't give up their secrets so easily. A geological statistician has to know about different types of rocks, the forces acting on them, and how metals in those rocks react to those forces.

Mining lottery cards for cash works pretty much the same way,

as he discovered one day kind of by accident. Someone had given him two scratch-and-win cards and the first was a loser and the second was a winner. That got him thinking – what made that second card a winner?

Perhaps it was experience, perhaps it was luck, or maybe a combination of the two or even something else entirely. But the idea suddenly fell into his mind as he was walking by the gas station where he had cashed in his \$3 tic-tac-toe prize ticket.

"That game can't be random," Mohan mused. "The lottery corporation just makes it look that way to make the buyer hopeful. There has to be some algorithm, some set of computer-coded logical rules, that stacks the odds in favor of the lottery while tantalizing the customer with a seemingly good chance of winning. If that is so, something about the numbers themselves should reveal that hidden code."

Sure enough, it did. To understand the code you have to understand the card. On the right side is a mass of two-digit numbers between 01 and 39, arranged in many 3 x 3 grids like tic-tac-toe boards. Most of those numbers appear on the card two or three times. A few numbers appear only once. On the left side of the card is the latex surface with "your numbers" underneath. If any three of "your numbers" appear in sequence on any of the tic-tac-toe boards, you win.

The trick is this. The lottery corporation makes sure that of the many numbers that are

hidden on the left, only a few match numbers revealed on the right. And those that do match appear only once. The bottom line is that if you find a card in the store with three "singletons" in a row, you can be almost sure it's a winner.

In June 2003, the Ontario Lottery Corporation ignored Mohan Srivistava's calls and emails claiming he had found a flaw in the game. What they did not ignore however was the packet of unscratched tickets that he couriered to the CEO along with his claim that 90% should be winners. They were and the game was pulled from the shelves the next day.

The game may be gone but the algorithm isn't. There are hundreds of variations on this game in Canada, the US and around the world and they all can be hacked the same way – some with 60% accuracy, some 70, 80, 90 or more.

Mohan believes he is not the only one who has cracked the code. For example, there are many multi-millionaires who made it not on one big game but on hundreds of smaller ones. Their pattern of wins is exactly what one would expect from an 'exploited' game where the algorithm had been decoded.

\* \* \*

The Baal Shem Tov teaches that from everything a Jew sees or hears he can learn a lesson in the service of his Creator. What can we learn from how to hack a lottery? I posed this question to my Grade 7 and 8 math students at Cheder Chabad and here are some of their responses.

1. The numbers on a lottery card may seem meaningless and random but if you know the code for interpreting them, you can find a hidden treasure. The



same is true for Gematria. The number value of Hebrew words does not seem important but our sages teach us how to find hidden treasures of meaning by analyzing the connection between different words that share one Gematria. – *by Avi Kurtach*

couldn't, the miners could find the gold. We Jews also have a "consultant" who shows us how to hack "Olam HaZeh" [this world] and "get the gold" in Olam Haba [the next world]. And that consultant is, of course, the Rebbe. — *by Moishe Rosenzweig*

\* \* \*

The months of Adar are upon us and the holiday of Purim is around the corner. The Purim story is recorded in Megillas Esther and that text is unique in two ways. For one, it is the only Book of the Hebrew Bible that does not mention the name of G-d even once. Also, aside from the Five Books of Moses itself, it is the only Book of the Bible that will be relevant after Moshiach comes.

that be? How is it that a Book of the Bible that doesn't even once mention G-d's name, is able to achieve unparalleled significance specifically during the era divine revelations are at their greatest?

The key to the answer is in the name of the Book itself – Esther – which means “I will be hidden”. The Essence of the Creator is beyond revelation and that’s why there is no mention of any Name there. A name reveals and any revelation, however high, is nothing compared to the essence.

A lottery is like our physical world – events seem random, apparently unfolding without rhyme or reason. But it's all according to hidden plan and that plan works according to the will of the Hidden of all hidden – Hashem Himself.

When Moshiach comes, that essence will be revealed in the physical world itself. It's definitely a paradox and it's totally inconceivable, but that doesn't mean it can't be done. After all, if an eight year old girl who knows nothing about statistics can follow her wise father's instructions and pick through apparent randomness to find a hidden treasure, can we not do at least as well?

# THE LABOR PARTY FULFILLS THE PROPHECY

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Through their political maneuver, they unknowingly fulfilled a prophecy the Rebbe had proclaimed nearly two decades ago earlier, when he announced that anyone who works to give up territory – “I personally will fight that his government should collapse.”

By Sholom Ber Crombie. Translated by Michoel Leib Dobry

News commentators, journalists, and those who compose the headlines didn't require much effort last Monday to find the words necessary in defining the latest move carried out by the former chairman of the Labor Party, Mr. Ehud Barak. He announced that he was leaving the Labor Party, which had pushed him into threatening the prime minister with their resignation from the government, thereby forcing him to initiate a process of diplomacy with the terrorists. As if it had been all worked out in advance with the news agencies, the tactic was unanimously labeled “the breakup of the Labor Party”, and those who wanted to describe this in one word made their banner headline scream the word “**BREAKUP**”.

Those who initiated this step perhaps didn't know this, but through their political maneuver, they completed the Divine and Heavenly process that the Rebbe had proclaimed nearly two decades ago, when he announced

that anyone who works to give up territory – “I personally will fight that his government should collapse”.

It is clear that the Rebbe's precise words continue to pursue Israeli reality. Now, the party that had been part of all the agreements and withdrawals has been privileged to receive the embarrassing description of a “disintegrating” political entity. It will be remembered among the pages of history as the party that brought us the bloody Oslo Accords, which cost a heavy price in Jewish blood. Finally this entity is being smashed to smithereens without a trace of ideology remaining.

Ehud Barak and his friends tried to force its agenda upon the public in Eretz Yisroel, despite the fact that it received only thirteen seats in the last Knesset elections. They joined the government in order to drag it into a “peace” agreement with the terrorists. Recently, the party's leaders declared that if

Bibi won't take some real action, they'll leave the government and force its collapse. The extended settlement freeze decreed upon Yerushalayim, Yehuda, and Shomron – officially for ten months, but actually continuing to this very day – was not enough for them. They wanted some serious moves that would make for good pictures in the papers – as if to show that they have sufficient excuse for staying in their chairs around the government table.

For his part, Bibi also wanted to satisfy them and come out with some dangerous diplomatic process that would include uprooting settlements and expelling Jews from their homes. But he was forced to stop at the last minute, when he realized that taking such a step would pose a serious danger to his government. Netanyahu learned a painful lesson during his first term as prime minister, when he gave tacit approval to the Oslo II agreement, supported the Chevron withdrawal, and then was forced to call new elections when the right-wing parties left the government. This time, he was concerned about making the same mistake. This was the only reason why he was deterred from marching down the worst of all paths – the literal giving away of territory in Eretz Yisroel. He was worried that his name would be recorded in history after those of Sharon and Olmert, who



departed the political stage in shame.

Bibi and Barak understood that they couldn't answer the demands of the Labor Party, because entering diplomatic negotiations with terrorists meant the collapse of the government. On this point, the holy words of the Rebbe, Melech HaMoshiach were fulfilled right down to the letter. They got the message: Either you give away territory and the government falls – or you preserve the coalition by maintaining the wholeness of Eretz Yisroel.

### UPROOT SETTLEMENTS - NO GOVERNMENT

The connection between the steps taken by the Labor Party politicians and the holy words of the Rebbe is not by chance. During that conversation with Mr. Moshe Katzav, the Rebbe made a radical statement that ultimately proved prophetic: If the prime minister speaks about giving up territory, then he [the Rebbe] will make certain that his government will fall.

The first ones to understand this message were those loyal to the preservation of Eretz Yisroel. After Begin and Sharon, they realized that it's forbidden to get confused by the party affiliation of a given prime minister, as Likud-led governments know how to inflict pain if they're not stopped in time. The recent actions were an expression of the Israeli public internalizing the situation. It understands that a prime minister who deals with territorial compromise and advances discussions with the terrorists loses his legitimacy to serve in office.

They have transmitted this message to the prime minister.

The point was clear: If you take diplomatic steps leading to the abandonment of Eretz HaKodesh, we will take action to bring down your government. The best way to define this is the slogan "Uproot Settlements – No Government". In other words, the only way for you to keep your job is to remain faithful to those values that you were voted into office by a sizable majority to protect – and not the values of Ehud Barak and his cohorts.

Now, after the message has been made so clear, Bibi realizes that he has no alternative. He is faced with a most critical

the arch-terrorist Abu Mazen on the establishment of the Palestinian state.

### STRETCHING THE RED LINE

The declaration of the political right-wing was "If the prime minister follows a policy of uprooting settlements, we will have no qualms about bringing down his government." Netanyahu was genuinely concerned by this threat. The question now is: Why should we set the red line so far away? Why should we allow Bibi to run wild, do whatever he pleases, and reach a dangerous stage of



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decision. On the one hand, he wanted so much to appease the left-wing and to be written about in the history books as an amiable person who tried to bring peace. He went for a far-reaching settlement freeze that even the Americans didn't request. He put a halt to all construction in Yerushalayim, and even now he allows Barak to demolish homes of Jewish families on a weekly basis. On the other hand, however, he tried to do everything in order "not to cross the red line" – in other words, don't anger the right-wing politicians too much, as they had explained to him in the clearest manner possible that they would have no problems with bringing him down. This is what stopped Bibi from taking the additional step of opening official negotiations with

a diplomatic process – instead of deciding that the uprooting of the homes of Jewish families, neglecting settlements in Yehuda and Shomron, and freezing construction also represents the crossing of a red line?

The right-wing has now revealed the strength that it possesses. It has realized that it has enough power to make threats. It now must use this strength to put the prime minister in his place and remind him why the electorate chose him and not Tzippi Livni.

The situation for Bibi now is much more comfortable, as the threat of the Labor Party's resignation from the governing coalition if he doesn't open diplomatic negotiations has been lifted off his head. However, Ehud Barak will apparently

continue to receive backing from him to serve as Minister of Defense, and pursue his policy of maltreatment against the Jewish communities in Yehuda and Shomron.

This is the time to make it clear to Bibi that he is endangering his position not only if he goes for all the marbles and sets out on a perilous diplomatic venture, but even destroying Jewish homes and putting a freeze on construction is a surefire way to place his premiership at risk. If this type of threat will be heard from all the politicians on Bibi's right, and the prime minister will realize that we're talking about a threat with some teeth to it, it's clear that the threat will take hold, and Bibi will be obligated to call his defense minister to order.

Until then, there's some comfort in the fact that the first step has been made, and Bibi has been compelled to spare the

(remaining) members of the Labor Party in order not to set out on a real diplomatic process and thereby lose his government.

## REVOLUTIONS OF PEACE

The revolution in Tunisia was an additional step in the activities of Melech HaMoshiach on the nations, the collapse of dictatorial regimes, and the establishment of a new world order of goodness and kindness.

It's by no means coincidental that all this happens at the same time when the Crown Heights community celebrates the investiture of a new rav to strengthen and bolster the neighborhood's rabbinical court.

And if you ask: What's the connection?

Look at what the Rebbe said at the inaugural farbrengen regarding the appointment of the rabbanim and see if there's a

connection:

"...Since "the nasi is everything", thus every action (including particularly the concept of making peace, as in all the interpretations on the matter) in this neighborhood (the neighborhood of the leader of the generation, the generation of the heels of Moshiach, when the exile ends and the Redemption begins) – flows and has an effect upon the whole world as well.

"And therefore, it can be said that the action in the neighborhood of the leader of the generation has an effect and influence (not only upon the people of this generation, even upon those who are far away, but) also upon the previous generations." (sicha, Shabbos Parshas Shlach 5746, Likkutei Sichos, Vol. 28, pg. 258)

No need to elaborate.



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