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BEIS MOSHIACH

744 Eastern Parkway
Brooklyn, NY 11213-3409

Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

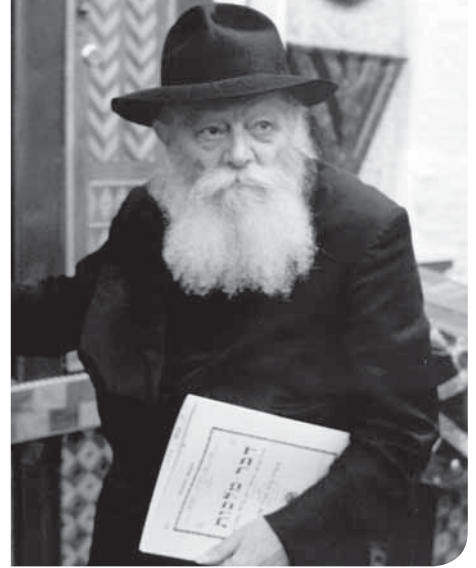
EDITOR-IN-CHIEF:
M.M. Hendel

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

ENGLISH EDITOR:
Boruch Merkur
editor@beismoshiach.org

ASSISTANT EDITOR:
Berel Goldberg

DON'T EVEN BLINK: MOSHIACH IS COMING NOW!



If G-d had caused the Jewish people to remain exiled in Egypt a little while longer, they would have completed the ultimate purpose for which the world was created. Nevertheless, “Once the time of redemption had arrived, G-d did not delay even the blink of an eye.”

Translated by Boruch Merkur

ROSH CHODESH OF REDEMPTION

Rosh Chodesh Nissan is characterized by the concept of redemption, as our Sages say: “From the time that G-d chose His world, He established in it the heads of months and years. And when He chose Yaakov and his descendants, he established the Rosh Chodesh of redemption, when the Jewish people were redeemed from Egypt and when they are destined to be redeemed in the future, as it is said, ‘As in the days of your exodus from the Land of Egypt, I will show you wonders.’”

From this it is understood that since it is the Shabbos immediately preceding Rosh Chodesh Nissan, the Shabbos

that blesses Rosh Chodesh Nissan, there must be an especial emphasis and active enthusiasm (*shturem*) regarding the concept of redemption – “In Nissan they are destined to be redeemed.”

To be more specific, this excitement regarding the redemption is both on account of the certainty that the time of redemption has already arrived, as well as with regard to the fact that the redemption must be realized in the simple, literal sense. Both of these concepts – the imminence of redemption as well as the real, physical manifestation of redemption – can be traced to the redemption from Egypt [the source of all future redemptions], as will be discussed.

PRaised FOR KEEPING THE PROMISE OF REDEMPTION

On the topic of the process of redemption, the speed with which the redemption unfolds once the time has arrived, our Sages have said [regarding the exodus from Egypt], “Once the time of redemption (*ha’keitz*) had arrived, G-d did not delay even the blink of an eye.”

The innovation here emerges in light of the Rebbe Rayatz’s elucidation of the words in the Hagada, “Blessed is He Who keeps his promise to the Jewish people. Blessed is He, for G-d had determined the appropriate time (*ha’keitz*) for action”:

G-d fulfilled His promise to redeem the Jewish people. But at first glance, what is so praiseworthy (“Blessed is He”) in fulfilling a promise? [Keeping one’s word is common decency.] The answer is as follows. “G-d desired to have for Himself a dwelling place in the lower realms.” G-d’s “dwelling place” is established through the Divine service of refining the material world. This service gives G-d great pleasure, as it were. On this basis though, there may never be, G-d forbid, an “appropriate time (*keitz*)” or deadline [for the redemption from exile, when

the opportunity exists for us to give pleasure to G-d by refining the world]. To that extent it is indeed a statement of great praise and acclaim to say, “Blessed is He, for G-d had determined the appropriate time for action,” lauding G-d for concluding the [Jewish people’s] service of refining the world, effectively ending the war waged against exile and subjugation.”

IF ONLY I HAD MORE TIME...

In further detail:

It is said in the writings of the Arizal that throughout the course of the exile in Egypt the Jewish people refined 202 of the 288 G-dly sparks that descended in the Shattering of the Vessels, etc. Thus, it is written, “Also a mixed multitude (*eirev rav*) ascended [from Egypt] with them [i.e., with the Jewish people]” – [alluding to the ascension and refinement of] 202 (*rav*) sparks, leaving only 86 sparks to be elevated, the numerical equivalent of “Elokim,” “the Alm-ghty” [alluding to the predominant role, from that point on, to refine the aspect of G-dliness that is concealed within nature (*ha’teva* in Hebrew, which is also numerically equivalent to 86)].”

Think about it. The service of refining the sparks that fell during the Shattering of the Vessels of the World of Tohu, Chaos, is the ultimate purpose for which the World of Tikkun, Order, was created, and throughout the duration of the exile in Egypt the Jewish people accomplished the vast majority of their mission – refining 202 of the 288 sparks. On this basis, if G-d had caused the Jewish people to remain exiled in Egypt a little while longer, they would have completed the refinement of all 288 of the sparks of the World of Tohu,

“All the predicted dates have passed,” so certainly the redemption must unfold immediately – as it is said, “He did not delay even the blink of an eye,” and as in the well-known saying, “L’alter l’geula! – Immediate redemption!” “L’alter” doesn’t mean tomorrow but this very instant!

which would have amounted to the completion of the entire purpose for which the world was created. Nevertheless, “Once the time of redemption had arrived, G-d did not delay even the blink of an eye.” Indeed, this was in accordance with the will of the Jewish people, who offered to forgo the promise of “And thereafter they shall emerge with great wealth” (the “wealth” of having extracted the holy sparks) in order to get themselves out of exile (“If only we would get out alive” [i.e., without the wealth]) immediately – “enough of exile!” And indeed they succeeded in making that happen, as it is said, “G-d did not delay even the blink of an eye.”

A DOWN-TO-EARTH REDEMPTION

Regarding the manner of the redemption:

The exodus from Egypt was a redemption in the simple and literal sense. That is, it was not just a spiritual redemption, elevating the Jewish people to a greater spiritual height, but a physical redemption, manifested in the Jewish people leaving the Land of Egypt in order to go to receive the Torah (as it is written, “When you take the people out of Egypt, you shall serve the L-rd on this mountain”; i.e., in addition to the fact that receiving the Torah is “the merit that stands for the Jewish people,” the merit by which they were freed

from Egypt, receiving the Torah is also the purpose and reason for the exodus from Egypt), and immediately enter the Land of Yisroel, as it is written, “I have taken you out from beneath the persecution of Egypt, etc., and I have brought you to the land.”

The point here is that although prior to the exodus from Egypt the Jewish people were already in a lofty state, etc., they still needed the redemption in the simple [material] sense.

WHY PHARAOH WANTED US AROUND

With regard to the subjugation the Jewish people suffered in Egypt, it is said that “On Rosh HaShana the servitude of our forefathers was nullified in Egypt,” meaning that half a year prior to the exodus from Egypt they were already not enslaved in Egypt.”

In fact, after this point, Egypt was crushed, stricken with the Plagues, etc., the harshest of which was, of course, the Plague of the Firstborn. The Plague of the Firstborn, besides being an awesome act of harsh destruction, was a particularly brutal blow to Pharaoh King of Egypt. Moshe told Pharaoh, “All your servants shall come down to me and prostrate themselves to me” (including “Pharaoh himself” –Rashi on Parshas Bo 11:8). Pharaoh heard these words; indeed “he heard and he listened.”

To that extent, the Jewish people were able to continue to remain in Egypt, in the Land of Goshen, in a state of freedom from the persecution of Egypt. And Pharaoh would have agreed to their staying, for even after "the servitude of our forefathers was nullified in Egypt" (and of consequence, the benefit derived from their servitude had ended), Pharaoh did not agree to send them out of his land.

The reason for Pharaoh's refusal, simply speaking, is his awareness that "From the time Yaakov granted Pharaoh his blessing and onward, Pharaoh would go to the Nile and it would come up to greet him, irrigating the land." The livelihood of the entire Land of Egypt was dependent upon the blessing of Yaakov. Pharaoh understood

that the very presence of the Jewish people [the descendants of Yaakov] in his land brought about blessings, etc., to the Land of Egypt.; it was the mechanism whereby Pharaoh was able to establish the full rule of his empire, for Pharaoh was "ruler of the world." Thus, he agreed to all conditions, so long as the Jewish people would remain in his land.

Nevertheless, there had to be the redemption from Egypt in the simple sense. Not just freedom from servitude but an exodus from the Land of Egypt in the literal sense. [...]

REDEMPTION: THIS VERY INSTANT!

And from this it is understood with regard to the exodus from this final exile – "As in the days of your exodus from the Land of

Egypt, I will show you wonders":

With regard to the time of the redemption, since "All the predicted dates [for the advent of Moshiach] have passed," certainly the redemption must unfold immediately – as it is said, "He did not delay even the blink of an eye," and as expressed in the well-known saying [of the Rebbe Rayatz], "*L'alter l'geula!*" – Immediate redemption!" And "*l'alter*" doesn't mean tomorrow but this very instant!

And with regard to the manner of redemption – it shall not be just a spiritual milestone, etc., but the true and complete redemption in the simple, literal sense, realized materially, "below ten handbreadths."

*(From the address of Shabbos
VaYakhel-P'kudei, Parshas
HaChodesh 5747, bilti muga)*



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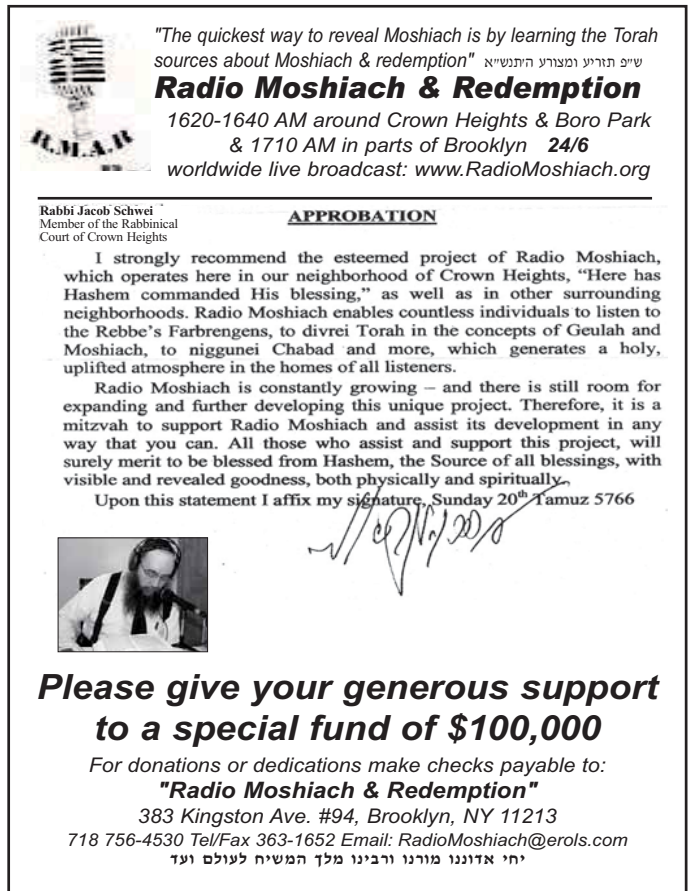
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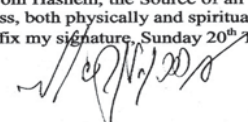
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APPROBATION

I strongly recommend the esteemed project of Radio Moshiah, which operates here in our neighborhood of Crown Heights, "Here has Hashem commanded His blessing," as well as in other surrounding neighborhoods. Radio Moshiah enables countless individuals to listen to the Rebbe's Farbrengens, to divrei Torah in the concepts of Geulah and Moshiah, to niggunei Chabad and more, which generates a holy, uplifted atmosphere in the homes of all listeners.

Radio Moshiah is constantly growing – and there is still room for expanding and further developing this unique project. Therefore, it is a mitzvah to support Radio Moshiah and assist its development in any way that you can. All those who assist and support this project, will surely merit to be blessed from Hashem, the Source of all blessings, with visible and revealed goodness, both physically and spiritually.

Upon this statement I affix my signature, Sunday 20th Tamuz 5766





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MO'OS CHITTIM

To All Anash and Temimim wha' Sholom U'vrocho!

Excerpt of a Sicho Kedoisho, which speaks for itself

The Jews will be redeemed solely through tzedakah... In particular, this applies with regards to the matter relevant at present, maos chittim, tzedakah given for Pesach that includes all of the needs of the holiday.

Our involvement with this must be in a manner of ratzo and shov, i.e., **one should not wait for the *tzedakah* collector, but instead, rush to give him *maos chittim* on his own initiative (*ratzo*). Moreover, even after he has already given maos chittim, he should go and give a second time (*shov*)....** For one who has been blessed should increase his gifts according to the blessing he has been given. And who ever increases will be given additional reward. Indeed, there is no limit to this additional reward. From the sichos Shabbos Parshas Vayakhel-pikudei, 5750

It is well known that "Kupas Rabbeinu" endeavors to continue implementing all of the holy projects and activities which the Rebbe has established. Amongst these activities is the Rebbe's practice to extend financial aid to those families in need of their various Pesach necessities.

Accordingly, we are at this time urging and requesting each and every Anash member and Tomim uhjha to contribute generously to "Kupas Rabbeinu," in order to enable the administration to provide for these families and thus afford them with the opportunity to celebrate Pesach with contentment and joy.

Regarding this Mitzvah it is stated: "Whoever increases (in giving) is praiseworthy."

Unfortunately, the amount of families in need of this financial assistance is more than generally assumed. As such, the more generous your contribution to "Kupas Rabbeinu," the greater the number of families receiving assistance will be.

And since, with regard to all Mitzvahs we are instructed to act with Simcha and zest, it is all the more pertinent with regard to the aforementioned, as it is of paramount importance that the funds be received and distributed as soon as possible.

In the merit of Tzedakah which hastens the Geula, may we merit the true Geula Shlaimah, with the revelation of Melech HaMashiach – The Rebbe Nasi Doreinu, immediately, Mamash.

Chag HaPesach Kosher V'Sameach, *Vaad Kupas Rabbeinu*
Rabbi Sholom Mendel Simpson **Rabbi Yehuda Leib Groner**

P.S. 1) The traditional "Magvis Yud Shevat, Purim" can also be sent at this time, as well as all other Magvios.

2) All funds should be sent to the following address only; Donations are tax deductible

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SKY HIGH PRICES

ON THE THRESHOLD OF GEULA

Chazal have given a number of signs by which we can recognize the period before Moshiach comes. Among other things, they say that there will be inflation. • In recent times, those living in Eretz Yisroel are seeing this come true as the Ministry of the Treasury has started drastically raising prices on many products including basic food items and gasoline. • Beis Moshiach spoke with those involved in chesed organizations and heard how this is affecting their work.

By Sholom Ber Crombie

“The poor of Eretz Yisroel take precedence over the poor of the Diaspora” (Yoreh Deah 251:3)

Food prices are going up in Eretz Yisroel. So is the price of gas. The rise in the cost of water has become a fact of life and according to the Treasury Department, prices will continue to rise. That the housing market has skyrocketed is nothing new and many people have stopped dreaming of buying their own home when it's difficult to find a decent rental. Inflation is one of the signs of Geula, *“ha'yoker ya'amir,”* but perhaps nobody considered it happening quite as severely as this.

Although it's full impact is

not yet realized, inflation mainly affects the lower and middle classes.

RABBI YIGAL TZIPPORI: “WE CAN'T SEND FOOD PACKAGES.”

The ones most greatly affected by the rise in prices are the poor, of course, who need help regardless. Because of inflation, chesed organizations will have a hard time continuing their work of distributing food and maintaining soup kitchens when the budgets they have been working with until now will not be enough to cover their expenses.

At the Beis Batya soup

kitchen operated by Chabad in Kiryat Shmonah, they are already having a hard time making payments because of the rise in price of staple foods.

Rabbi Yigal Tzippori who runs the place said, “The economic situation affects us. We buy large quantities of food every month. Oil alone went up by 40% and other prices went up too. It puts us in a difficult spot. We distribute 600 meals daily to people's homes. Unfortunately, due to the rise in the cost of gas, we started distributing the food at central distribution spots because it's hard for us to go to the homes of the lame and blind. We don't have the financial ability to continue doing what we've



been doing.”

R' Tzipori said, “I was alarmed when I heard about people who did fine for five years and now they need help. We owe 350,000 shekels and I don’t know what to do. And don’t forget, we provide 600 meals every day.”

The soup kitchen is funded in part by the owner of the Itoran company, Izzy Sharetzky, who donates tens of thousands of shekels every month. The expense to the Chabad house in funding the place is about 250,000 a month. “The government helps us with only 80,000 shekels a year from the Welfare Ministry. We rely on donations but under current conditions it is hard to go on.”

“The burden of inflation tends to fall hardest on the working class people and it is feared that it will be hard for people to keep up their regular donations... It won’t be easy to keep up with our regular work while also adding new people to the roster.”

**RABBI TZVI FRIEDMAN:
“IN ANOTHER FEW WEEKS,
WE WILL FEEL THE SQUEEZE.”**

Rabbi Tzvi Friedman of Migdal HaEmek runs another soup kitchen. He told us of the serious ramifications of inflation:

“At the moment, inflation has not yet affected us drastically, but I think that within a few weeks we will start to feel the squeeze. We still have a large supply

of products in our warehouse but it will be used up over the next few weeks and we will be facing a serious problem. Until now, we could buy oil for five shekels. Starting today, the cost of a bottle of oil will go up to eight shekels. When you buy in quantity, the difference of three shekels is significant.

“Another problem for us is that most of our donations come from the public and we anticipate



Rabbi Yigal Tzippori in the soup kitchen

a reduction in donations due to inflation. The burden of inflation tends to fall hardest on the working class people and it is feared that it will be hard for people to keep up their regular donations.

“The most important factor here is the needy. We will start to feel a change shortly when the number of people who need help and turn to us will rise significantly. It won’t be easy to keep up with our regular work while also adding new people to the roster.”

How are you preparing for the future?

“At the moment there aren’t any clear answers. We are looking at all kinds of options. One option that we started implementing already is having telemarketers calling people and asking them to donate. We hope that by adding to the number of donors we will be able to meet our goals and help even more needy people. We hope that if at least the donations don’t shrink, we can preserve

what we already do.”

How can you deal with inflation of prices of basic food items?

“We are looking into a number of possibilities. We may have to buy cheaper products instead of products from brand name companies. There are competing companies whose products are cheaper and the quality is not necessarily less than the brand names. If this doesn’t help we will try to lower the cost of the food packages any way we can. As a last resort we will provide less in the food packages but we really don’t want to do that.”

Who are you helping?

“Anybody can ask us for help and we don’t really check them out since our assumption is that someone who asks us for help is really needy. It is possible that due to the new reality, we will have to be more careful about who we give to and the criteria will change. There is an order of

priorities and today, the priority is whoever needs help can receive it.”

Are you preparing to expand what you provide to accommodate a greater need?

“Yes. We are working in anticipation of an increased demand of our services but what we can provide depends on the donations we receive. Our hope is that we will succeed in increasing donations so we don’t have to cut into the food packages. We need to adjust to the marketplace. Our considerations are like those in business where it’s a matter of supply and demand.”

What are you providing as of now?

“On a daily basis we feed 240 people who come to our soup kitchen to eat their one hot meal a day. Once a month we distribute nearly 200 food baskets. Before holidays we give out over 500 large food packages that include everything needed for Yom Tov from chicken to fish, fruits and vegetables and matza for Pesach. The distribution we are gearing up for now is for Pesach and since the soup kitchen is closed on Pesach, we have to help all the needy who rely on us.”

Who asks you for help?

“There are two categories. There are people who are in a bad financial state. Some of them are alone and elderly and cannot prepare a hot meal for themselves. They come to our soup kitchen. The second group consists mainly of families of people who lead normative lives but are having a hard time contending with expenses. They receive food packages every month. We work in tandem with relief agencies and the government’s social services and are provided with names.

“The families who receive help are not necessarily what you’d call poverty stricken. With many of them, you wouldn’t notice anything if you weren’t apprised of their situation. Unfortunately, today the economic situation is such that even otherwise normal families have to receive help in order to manage.

**RABBI YOSEF ALGAZI:
“IT’S NOT EASY BUT WE
SEE MIRACLES.”**

Many shluchim who run chesed organizations are feeling helpless. If, in the past, they could allow themselves to run a giant chesed project before Yom Tov, today the situation has changed. We spoke with Rabbi Yosef Algazi, shliach to the Kiryat Yovel neighborhood of Yerushalayim. He runs a large chesed organization that includes a soup kitchen in conjunction with the non-profit Chasdei Yosef.

He also runs a unique project – a fruit and vegetable market, that takes place every Thursday. Local residents can buy quality fruits and vegetables (under the hechsher of the Badatz HaEdah HaChareidis) at subsidized prices. Every week, when the market closes, all the leftover fruits and vegetables are distributed to the needy. Many benefit from this arrangement – the families who shop in the market enjoy low prices for produce with a hechsher that they cannot find in local stores. In addition, the needy benefit.

When we spoke with R’ Algazi he sounded agitated. “Looking at it from the perspective of ‘the natural order,’ the new reality will be a serious problem for us. We have a soup kitchen which provides so many hot meals a day



and it costs a lot of money. A s i d e from the food, we have to maintain the place, paying for the water and electricity, cleaning crew and other expenses. It’s hard to maintain it now, so it’s not clear how we will continue to maintain it under more severe conditions.”

Do you see a change in the situation?

“Right now we don’t see a change in prices but within a short time, we will. This situation raises our deficit every week and if in the past we were able to finance this chesed operation with thousands of shekels a week, now we need double the money. We see our deficit doubling and it’s not clear how we will carry on. The new prices affect all products, even fruits and vegetables as well as dry goods, meat, and basic items. The Chabad house continues with all its activities and distributes food packages and we really hope to be able to continue doing that.



Rabbi Tzvi Friedman with the soup kitchen in Migdal HaEmek in the background

“Another problem that affects us is that donations are shrinking. We have mekuravim who donated to us in the past but now they need our help. As prices rise, the donations shrink.”

What do you plan on doing about it?

“When you see how families benefit from the work we do, whether the weekly fruit and vegetables market or the food packages or soup kitchen, it gives you the strength to carry on. We are ‘believers, children of believers,’ and we believe that this situation is one of the signs of Geula before the complete hisgalus of the Rebbe MH”M. A moment before the Geula is the greatest darkness and we cannot let it get us down but have to continue in a ‘I’chat’chilla aribber’ way.

“What goes on, on a daily basis, is nothing compared to what goes on before Yomim Tovim. Before Tishrei and Pesach we distribute hundreds of food



Rabbi Yosef Algazi with food distribution before Pesach in the background



packages. We buy all the products with the best hechsherim and this project costs hundreds of thousands of shekels. Already this past Rosh HaShana I didn't know where the money would come from but we decided to rely on the Rebbe and we saw big yeshuos. People told me that I was crazy for not compromising

and I see it as a z'chus. Now we are facing Pesach and we don't want to give in on anything. We are trying to maintain our faith although when it comes time to pay, it's not easy ..."

What do you see for the future?

"We are Chassidim of the

Rebbe and as such we know that we are dealing with matters of the Rebbe. The situation today is definitely rough but I am convinced that what we provide won't be affected. We will soon have to expand our work in order to address the needs of the new reality when people who used to be well to do and could donate now need help. According to my calculations, donations have been adversely affected the past two years to the tune of 30-40%. That's quite a blow but we see miracles too.

"Our advice to your readers is based on the maxim we ourselves follow: Go beyond your limitations and Hashem will reward you beyond your expectations."

A news item in New York stated: Global wheat prices have more than doubled in the last six months, corn and sugar prices rose 73 percent, and cotton futures are up 44 percent since the beginning of this year, according to analysts. This will mean that people will have to dig deeper to pay for the basic necessities in coming weeks. The increase in cotton prices means clothing prices will go up – including anything from underwear to overcoats.

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THE REBBE MH" M IN A YECHIDUS WITH UNITED JEWISH APPEAL CHAIRMAN, MR. FRANK LAUTENBERG:

THE REBBE, THE SENATOR AND THE UJA

A fascinating transcript of a lengthy 1975 “yechidus” with then-UJA chairman (now US Senator from New Jersey) Frank Lautenberg. His life was changed. * After much consideration of the various difficulties in presenting selections of the yechidus verbatim, the dialogue that appears here is approximated.

Translated By Michael Leib Dobry

EMIGRATION TO ERETZ YISROEL

While the audiocassette in our possession is missing the beginning of the yechidus, it is clear that the Rebbe was in the process of presenting to Mr. Lautenberg his approach in connection with emigration to Eretz Yisroel, a project supported in part by the United Jewish Appeal. The Rebbe stated that it was a pity how the UJA

was investing its efforts and resources in encouraging adult Jews to emigrate to Eretz Yisroel, when they have no economic or social involvement in the Jewish state. Therefore, it would be far preferable to concentrate upon the younger generation, which can adapt more easily to the new environment and the new language, and can even make a sizable contribution to the state through its natural talents.

The audiocassette begins with Mr. Lautenberg’s reply, stating that the United Jewish Appeal’s primary objective is the emigration of young people to Eretz Yisroel. Despite the fact that they speak about emigration with everyone in order not to discriminate, they place an emphasis upon young people.

The Rebbe was dissatisfied with his answer, and replied: “You invest **many resources**



Illustration

you look at it...

Mr. Lautenberg: This is what I wanted to ask you. It's not so clear to me, but we'll talk about this another time.

HELP SOUTH VIETNAM. THE QUESTION IS HOW?

The Rebbe: In order to sharpen my point, I'll give a drastic example that occurred a few days ago: Of course, you know about the afflictions and suffering of the people of South Vietnam. Now, one of the activities of HIAS [Hebrew Immigrant Aid Society], and perhaps the United Jewish Appeal is to help them settle in the United States.

Mr. Lautenberg: Right.

The Rebbe: I am not, G-d forbid, opposed to helping them get settled. I am only opposed to doing this as part of the activities of the United Jewish Appeal.

It is Torah principle from an Orthodox perspective that a Jew must help non-Jews make a living, so that the non-Jew will have house and home, etc. But he is not expected to do this in the framework of a yeshiva or a (Jewish) hospital. He is expected to do this in the framework of charity to non-Jews.

The United Jewish Appeal is expected to engage in Jewish activities. As a Jew, you are expected to help the South Vietnamese settle in the United States, but not in the framework of the United Jewish Appeal and without using UJA staff and equipment. For this purpose, you need to run a special organization or to use through a charitable organization of Jews, Christians, and Moslems that already exists, and not at the expense of your activities.

You only have twenty-four

to bring **all types** of people to Eretz Yisroel." Mr. Lautenberg responded: "Rebbe, you have said something most interesting...", and here the audiocassette was cut off for a few minutes.

HOW TO REFUTE SADAT AND KING HUSSEIN

At this point, the audiocassette resumed, continuing virtually without interruption until the conclusion of the yechidus.

The Rebbe: You understand the difference – either you say that this is a Jewish government,

a Jewish state, a Jewish country, or you merely provide the land for the Jews, or the government for the Jews, or a government that is run by Jews.

What I am talking about is a Jewish government, a Jewish country. Eretz Yisroel is a Jewish country, and you can't change that. This is the only basis by which you can refute [then-Egyptian President] Sadat and [then-King of Jordan] Hussein and all these people – to tell them that this is not a state for Jews, rather this is a **Jewish country**.

And this is the question – how

hours in a day; even the UJA has only twenty-four hours in a day. If you or the UJA or HIAS and the like, which were created specifically for Jewish needs – take these activities upon yourselves to help the South Vietnamese through this organization – this is something that is wrong to do, even from a political vantage point.

Mr. Lautenberg: Rebbe, this is not appropriate. I'm not familiar with all United Jewish Appeal activities, but specifically with this area, I am familiar. We receive money from the government for this purpose, because we are the only organization with experience in settling refugees. They asked us and we volunteered. But only a few people in our organization deal with this, and this is not something important in the organization, rather something small.

The Rebbe: I am not happy if it's small... On the contrary: I am not happy that it's small... What I'm claiming is that it must not be done in the same framework, not through the same organization.

Mr. Lautenberg: Rebbe, let me explain myself. When we are asked by the State Department of the United States Government to help – we cannot refuse.

The Rebbe: G-d forbid! According to Shulchan Aruch, you cannot refuse! From an Orthodox point of view, you

cannot refuse!

Mr. Lautenberg: When we received their request for assistance, we allotted the least resources we could, without interfering with Jewish activities. This is all that we could do. We merely train government people on how to settle the refugees. Only a few people in the organization deal with this, and they merely teach the government people how to do it.

The Rebbe: It doesn't make me happy that they do so little. I'm not talking about this; I'm talking about something else. You print in the newspapers that HIAS takes upon itself to settle the South Vietnamese, and afterwards an organization of many young people came and said to me: If HIAS does it, we also do it.

If HIAS does the same thing, they should do so twice as much, but not in a HIAS role, rather HIAS sends trained people as its representatives to teach them, and they take an active part in these activities – but not as HIAS, rather as a joint organization of Jews, Moslems, and Christians.

Mr. Lautenberg: That's it. There are many Jews, and many people from the State Department and other organizations.

The Rebbe: I'm talking about the results. It's printed in the newspaper, and I have no

reason to doubt it, that HIAS has accepted upon itself to settle a certain number of South Vietnamese in the United States.

As I said before, from an Orthodox point of view, people expect that someone as a Jew working in HIAS will also help non-Jews settle in the United States. When there are no non-Jews around who will do this – as a Jew, he must do this, even when the non-Jews don't help him.

What I am saying is that you can't take (the money from these activities) from the HIAS account, and also the same thing in connection with the United Jewish Appeal.

I'm not talking about this now, but this is only an example: Certain activities of the United Jewish Appeal can be done not in a UJA role, but as a Jewish collection. This can be done through someone who has no connection to Jews, Christians, non-Jews, or Moslems. Nevertheless, the Jewish collection gives money for this, and this is a good activity, but it should not be an activity of the United Jewish Appeal.

THE REBBE'S OPINION ON A DRUG REHABILITATION CENTER

Mr. Lautenberg: For example....

The Rebbe: Drug addicts.

Mr. Lautenberg: You are apparently talking about the Jewish Federation of New York – they work with drug addicts, but not the United Jewish Appeal.

[But let me tell you a secret. How do you say 'secret' in Yiddish?]

The Rebbe: Sod...

Mr. Lautenberg: I am not from the Jewish Federation of

“The United Jewish Appeal is expected to engage in Jewish activities. As a Jew, you are expected to help the South Vietnamese settle in the United States, but not in the framework of the United Jewish Appeal and without using UJA staff and equipment.

New York, but they get a lot of money from the government. Among the budget conditions is that they must grant services to all types of people, even non-Jews, and therefore, many Jewish hospitals grant services even to non-Jews, as these are the conditions to receive funding. To say that I like it? No, I don't like it!

The Rebbe: I do like it! But what I'm saying is that this does not have to be done at the expense of Jewish activities.

HELP ARABS THROUGH TAXES, NOT CONTRIBUTIONS

The Rebbe: What I told you in connection with drug addicts – I'm not talking about activities with drug addicts in the City of New York, rather about activities with drug addicts in Eretz Yisroel. Part of the money of the UJA Organization in Eretz Yisroel goes to Arabs, Christians and non-Jews.

Of course, the government of Eretz Yisroel must provide all things vital for all of its citizens, whether he is a Jew or an Arab, or a Moslem or even if he's a Nazi. If he lives in Eretz Yisroel, they must provide him with police and medical services...

Mr. Lautenberg: But we don't have to provide this to a Nazi...

The Rebbe: If he's a citizen...

Mr. Lautenberg: But we don't have give this to him.

The Rebbe: In any event, they do so.

I'm speaking about the fact that if they take the money from taxes paid by Israeli residents, they must spend it on all Israeli residents. This is the right thing to do.

But the United Jewish Appeal,

MR. FRANK LAUTENBERG - A BRIEF BIOGRAPHY



The Honorable Frank Lautenberg was born in 5684 in Paterson, New Jersey, to Polish-Russian immigrants. His father, Shmuel, was a diligent day worker who toiled with difficulty, yet honorably, to support his family. When Frank was only nineteen years old, his father passed away, leaving his son to support the family while he continued his studies. During the Second World War, he fought with the Allied forces in Europe, and afterwards learned economics at Columbia University.

During the fifties, he founded Automatic Data Processing (ADP), the world's first computerized payroll services company, and considered to be the largest computer company in the world at the time.

In the seventies, Mr. Lautenberg was elected president of the United Jewish Appeal (UJA), and during his yechidus with the Rebbe, they held a lengthy discussion on issues of primary concern for the UJA at the time.

The Rebbe also encouraged him to utilize his position and natural talents for public activities, and Mr. Lautenberg asked for the Rebbe's opinion regarding his desire to become a candidate for federal office.

In 5742-5743, Mr. Lautenberg made his first run for a United States Senate seat, representing the State of New Jersey. He was elected three times, serving until 5761, when he retired after eighteen years in the Senate. The following year, he decided to return to the political scene, and was elected to a fourth Senate term in 5763 and to a fifth this past Cheshvan.

In his merit, many laws have been passed, among them laws directed against nations sponsoring acts of terrorism.

whose money comes from a collection by Jews for Jews and for a Jewish purpose – has no possibility of spending it on anything else. This is not the right thing to do. Not because they don't have to help Arabs – an Arab must be helped as an Israeli citizen, but they must help him from the money that comes from Israeli citizens, from the taxes that were paid by Jews or by Christians or Moslems.

Mr. Lautenberg: I don't think that the United Jewish Appeal in Israel has a special support program for Arabs and Christians. We do give support to the universities, such as Hebrew University and Bar-Ilan. If they accept Arab students – we have no control over that.

For example, when we give money to build a building – if they put a number of Arabs in there, what can we say? I think that this is the right thing, but Rebbe, we have no program for Arabs, Moslems, or Christians in Israel. Our programs are solely designed to help Jews.

The Rebbe: If you are answering me in an official way – you are absolutely right. One hundred percent. This is not your job; you give money, and afterwards they can do according to their understanding.

Mr. Lautenberg: I am not a member of the Jewish Agency Committee.

The Rebbe: You can do much informally.

65,000 ARABS AS OPPOSED TO 1,000 JEWS

The Rebbe: As I said before, I am not opposed to providing every citizen living in Eretz Yisroel with all that he needs. I am against maintaining Arabs in the Old City of Jerusalem! They maintain them through financial support in order to help them build neighborhoods in the Old City!

We're not talking here, as I said before, about two Arab students among one hundred Jewish students in the university. In the Old City of Jerusalem, there are sixty-five thousand Arabs and five hundred or six hundred, maybe about one thousand Jews. That means that every dollar or every pound that is directed to the Old City of Jerusalem supplies the needs of 65,000 Arabs and 1,000 Jews. That means in proportion – 1:65, sixty-five give to Arabs, and one to Jews.

Officially, you can't influence [then-Mayor of Yerushalayim] Teddy Kollek on how to distribute the money in Jerusalem, but unofficially, you can do something on the matter. What is more important – if Teddy Kollek will know that the United Jewish Appeal is interested that the Old City of Jerusalem will not be controlled by the Arabs by a proportion of 65 to 1, he will do something on the matter, since he is not an Arab. He is neutral, and not only is he neutral, he leans towards the Jewish side.

What is the reason that he doesn't do so? Because of international law, because of Israeli law, he can not discriminate on the basis of race, religion, and faith, etc., etc., and this is correct. However, he can distribute the designated money according to the will of the

donors. But until now, the United Jewish Appeal has not interfered with this distribution!

Mr. Lautenberg: We don't interfere with the money that Israel collects for taxes from its citizens.

The Rebbe: I'm talking about this money (from the UJA)!

Mr. Lautenberg: This money doesn't go to the Old City of Jerusalem; it does not go to Arabs.

The Rebbe: It generally goes to the Ministry of Housing or the Ministry of Education, part of which must go to support 65,000 Arabs. The government in Israel doesn't know that the United Jewish Appeal is more interested in doing something in one direction as opposed to another.

If they were pro-Arab, you couldn't have any influence over them. But they're pro-Jewish! Yet, they're restricted by the law, and they have no power on one side. On the other hand, they have tremendous power on the other. The foreign minister of Eretz Yisroel, if it's [Abba] Eban or Yigal Allon – I am in contact with him every day, day and night, twenty-four hours a day. They have the Vatican on their shoulders, and they have the governments of the Gentiles, and they have the Arabs.

They must not discriminate, and as a result, if they try not to discriminate – as it happens in every case, they exaggerate! And the example that cries out the most is the Old City of Jerusalem!

So it is in Jerusalem in general, in Tel Aviv, everywhere, and particularly now in the occupied territories. They invest much money, not in order to (???), but to show an example to the whole world that they don't discriminate, and as a result, they exaggerate.

As I said before, among themselves they are against this, but they're afraid, because it will anger the Vatican, it will anger the Administration in Washington, and it will anger the Arabs. If they could reply that are under pressure from those who gave them the money – they would be happy to do so.

Mr. Lautenberg: Do you recommend that we say this to the government?

The Rebbe: Not officially. Don't make a big deal out of this...

PRIORITY TO JEWS

Mr. Lautenberg: Next week, I will be in Israel. And if I tell them: Look, let the Arabs take responsibility for themselves, and we have to worry about the Jews. This is our responsibility. Do you think that this is a better approach?

The Rebbe: If you change the words. For if you say these words, you will be considered a chauvinist or a *Neturei Karta'nik*.

Mr. Lautenberg: You're right...

The Rebbe: I'm talking about the manner of speech. (You should say) that you're interested that they (the Arabs) should receive the payment from this money (only) after they tend to the needs of the Jewish people that we provide for them.

And this is not just from a diplomatic point of view, but also according to Shulchan Aruch. As I said before, it's possible to make use of this money, but (only) after they provide the needs of the Jews.

Tell this to [then-Israeli Prime Minister] Rabin, or Yigal Allon or someone else. You are the chairman of the United Jewish

Appeal. Approach people and tell them you collect the money for Jews, and you beg them and ask them, you don't force them, G-d forbid. But you demand from them that with this money, they must take care of all the Jews in a just manner – adult Jews, young Jews, Jews at the age of standing up, etc., etc., and they can take the money that is left for the needs of everyone.

Mr. Lautenberg: As much influence as we have in Israel, it is difficult to come and say that Arabs should take care of themselves. If we say that we will take care of ourselves first, and afterwards we will do the best we can to help them – this is liable to make a stir. And if we have an uprising of 65,000 Arabs in the Old City, and how many thousands are there on the West Bank?...

The Rebbe: Much more.

Mr. Lautenberg: There are much more in Gaza, but not on the West Bank.

SPIRITUAL DIRECTION THAT COMES FROM THE SOUL

Mr. Lautenberg: Rebbe, you are more right than I am, and I hope that it will always remain so, since your direction is spiritual and it comes from the soul, and this eventually must be the salvation of the Jewish People. I come from another world, the world that says that we are not perfect. We have money, we have raised a lot of money, and we have to make sure that we can continue to raise this money. Perhaps we will eventually reach the same objective.

The Rebbe: We have time...

Mr. Lautenberg: No, there is no time, for you said that we only have twenty-four hours in



Mr. Lautenberg: It's impossible to live in a non-Jewish environment and to expect that your children and grandchildren will hold on and observe Judaism. **The Rebbe:** You have nineteen hundred years that prove the opposite!

a day. I run both a business and the United Jewish Appeal, both of which are full-time jobs. How do I manage with two full-time jobs in one day? I do it! Other people can't do it, but Jews are a different type...

What we have to try to do is that I should gather the wisdom and information that you have, Rebbe, and I'll learn from this experience what, in your opinion, I must improve and do better. But on the other hand, I hope that you understand that it's impossible to carry out all the priorities simultaneously.

For example: When I see Jews from Russia trying to leave, let's say first physically and afterwards spiritually, and you say that we

must save a Jewish soul in North Carolina. I ask you, Rebbe, all things considered, what must we do first?

The Rebbe: The Jews of Russia.

IMMIGRATION FROM AMERICA

The Rebbe: What I said regarding emigration from the United States, Canada, and England...

Mr. Lautenberg: I agree with you one hundred percent. I am fifty-one years old, and since I have no special expertise (while I have a computer business, but I have no special expertise) that I can teach them to make Israel

better – therefore, I stay here.

I'm not a big Zionist, and even many people with the United Jewish Appeal are not big Zionists. But if you ask me if there's a chance that one of my four children will settle in Israel – I think so, and I would want that they should do so.

The Rebbe: If they can't achieve more in Judaism in the United States.

Mr. Lautenberg: They can't achieve more?

The Rebbe: They can achieve more living in the United States than living in Tel Aviv or Jerusalem.

Mr. Lautenberg: I agree with you in part.

WHAT WE CAN LEARN FROM COMPUTERS

The Rebbe: I am happy that you mentioned that you are in the computer business. This gives you a livelihood.

Mr. Lautenberg: (The Rebbe wants to know) what it is?

The Rebbe: I know what it is, but I'd be happy if you would emphasize it. The innovation of computers is not expressed in a result. The innovation is that something that takes two months, two weeks, or two hours in order to attain results – is now presented in one second. And this brings millions of dollars to this computer industry.

Why is this so important?

Mr. Lautenberg: Why is this so important? I'll tell you why...

The Rebbe: Now apply the same thing with the United Jewish Appeal. You tell me that you will attain results in another two months, two weeks... That's not the way they work in the computer business!

Mr. Lautenberg: Rebbe, you don't understand what I'm saying.

Rebbe, I know that many people are waiting in line to come in to you, but I would like to raise a very complicated issue that we spoke about on our way here: Is the world today better because of all the innovations we have made in it, including the bombs and other things?

The Rebbe: If you will have tomorrow an order for computers – will you sell the computers or will you start a discussion on all this?...

Mr. Lautenberg: No, no, no. Of course I would sell... But not because of the money, rather since for me, this is a means to a goal. Today, my objective is not to earn money from my computer business, rather that this money helps me to do other things that I enjoy to do. I need to do something in life that will satisfy me more than money. I don't enjoy making money; that's not my pleasure. My enjoyment comes from my involvement in Judaism. I began learning about my past, and I am giving this over to my children. These are things more valuable in life than money, and my computer business constitutes a good means for this.

In the meantime, children from Israel are also learning with us, and afterwards they return to Israel with knowledge, through which they can make improvements there in agriculture, the defense systems, and develop industry to make the system more efficient. In general, it is my desire to use computers to run the United Jewish Appeal.

I understood what you said, and I hope that you understand what we are doing, since it wouldn't be fair that your impression of the United Jewish

Appeal would be that we assist directly and consistently to Arabs or Gentiles.

The Rebbe: You don't get involved directly, but you don't do what you can do directly. And if it can be done – it must be done.

START FOCUSING ON AMERICA!

The Rebbe: Now I am more interested in your activities in the United States than your influence in Eretz Yisroel. As I said before, you can have an influence in Eretz Yisroel, but not directly, not officially, since they can not be certain of receiving all types of instructions, if you know the people in Eretz Yisroel.

In the United States, you are an American and you know the approach. You don't need the help of a party or someone else; you can do it by yourself.

Mr. Lautenberg: I wanted to ask a question: Since I have an interest in Israel's well-being, would I be doing a good service for Jews if I would get involved in the American government, if I would run for Congress or something similar? In my current position, I merely collect money for the United Jewish Appeal, and maybe I have a little influence. And if I would have position in the government, I could create more influence. What is your reply to such a question?

This is a decision that I should have made when I accepted the position with the United Jewish Appeal. I wasn't looking for this, but I'm happy that I did it, since this is a very responsible and useful role. But, I was in a good situation for entering politics, and if Nixon wouldn't have won, and [McGovern] had won, I would be in a very good position.

Of course, I would do this in order to assist Jews, not to help myself. I make no money from this; I make my own money from my computer business.

1,900 YEARS OF PROOF

Mr. Lautenberg: What you said before, this is also quite correct. I believe that the good Jewish community here can be more of assistance to Israel in many ways, specifically when we remain here, we work here, and we develop here. This is a very strong feeling that I have.

Nevertheless, I would want that my children should make aliya. If all four of them would emigrate, I wouldn't be happy, because all of them would be far from me, but I would be very happy if one or two would emigrate and if other Jews here would take their positions. I think that if all of them would decide to remain here, then the 95% that you spoke about would benefit. It's impossible to live in a non-Jewish environment and to expect that your children and grandchildren will hold on and observe Judaism.

The Rebbe: You have nineteen hundred years that prove the opposite!

Mr. Lautenberg: Nineteen hundred years?

The Rebbe: The Jewish nation has lived for the past nineteen hundred years in an atmosphere where the Jews were the minority, and they survived.

Mr. Lautenberg: Rebbe, if they would have given them like everyone else, how many would the Jewish People number today? Fifty million? Seventy million?

The Rebbe: This is my point – G-d took you out into freedom for forced separation, and that forced separation was the factor

that helped the Jewish People to survive. Now, there is the possibility to do this willingly, and to survive this separation willingly. Do you understand my point?

Mr. Lautenberg: No, I'm sorry.

The Rebbe: The nineteen hundred years that the Jews survived as a nation was because they were forced to be separate from the Gentiles around them – in the ghettos. This was the factor that prevented them from assimilating and disappearing from the face of the earth.

Mr. Lautenberg: Only in certain places, excuse me, Rebbe. Not in Germany. In Germany, the Jews were already wandering in the direction of assimilation.

The Rebbe: Because the separation there was less by force.

Mr. Lautenberg: Correct.

The Rebbe: Now, in the United States, in this era, the forced separation has been removed. There are Jews who are happy about this, and they don't do anything to create a separation between Jew and Gentile. If this cause will be removed, it will bring these results: total assimilation.

But you can make this cause willingly! Not by refraining from going to Times Square or going around with a yellow patch. You can be separate – not in business, but you can be separate in your daily conduct at home.

Now (I ask you): In your estimation, where is this separation more noticeable? In a Reform house or in a Conservative house?

Mr. Lautenberg: In a Reform house.

The Rebbe: More separation in a Reform house than in a

Conservative house?...

Mr. Lautenberg: Oh, more separation? No, among Reform, it's too light. Of course, this must be among the Conservative or Orthodox, since this is a way of life unto itself. I understand this, Rebbe.

I AM TRYING TO TURN TO THE SOUL AS WELL

The Rebbe (smiling): Now, I am also trying to raise money... and I said before: I'm also trying to turn to the soul. At the moment, I'm turning to you, not as the president of the United Jewish Appeal...

[At this point, there is a gap in the audio, resuming with the words] a Reform home or a Conservative home. And afterwards, a year from today, you'll make from a Conservative home, Orthodox.

I'm telling you (smiling): I am not a diplomat, and I don't go in this direction, G-d forbid – I won't be satisfied if you'll be Conservative.

If you try to go in this direction, you will have a great influence upon your children. If they see that you have changed in the coming days from Reform to Conservative, it will hasten them towards a new reckoning of the future of their lives. Now, they are only in the preparatory stages of their independent lives, and every thing, every small change in their attitude now can bring about a significant change in their future lives.

A person who after sixty years or seventy years (I'm after seventy) makes a change – this is a change that goes in the proper direction, and it's a good change. It's a good change in and of itself. But a change that is made at an age of maturity, this is a

kind of seed, and a small change in a seed can change the whole tree and fruits, etc., in an extreme way. And if this small change is in the right direction – the fruits can be beautiful, magnificent, etc., etc.

With all the things that they say about children these days, they automatically and subconsciously copy their parents. And if they see that Mr. Lautenberg, who is a successful businessman, a successful social figure, a community activist, and nevertheless – he is not embarrassed to change his way of life, despite the fact that he is now past the age of fifty, and he lived fifty years according to a certain pattern, and yet he has the courage to take the challenge to make a new reckoning of the purpose of life, and not merely in philosophical terms, rather as a result, he has changed his way of life as of tomorrow morning to keep Shabbos, put on t'fillin – it will be a shock to your children, but it will be a good shock.

Mr. Lautenberg: It will be a shock for me as well...

The Rebbe: I am not afraid of your shock, because you are strong with two feet firmly on the ground... But for them, this can be a shock that will bring them to a drastic change in their ways, how to adjust their perception of life and their way of life – according to your expectations.

One of those present: Now he will have to begin learning the

brachos, the language, and to read...

The Rebbe: He can do all this in English.

One of those present: All in English?

The Rebbe: Yes, in English. Every young man or young woman, who doesn't understand Hebrew or Yiddish, does all this in English. It's simply a pity on the lost time. I am not in favor of [the] Yiddish [language] in yeshivos. There are many yeshivos that are eager to force people to learn all types of subjects in Yiddish – Gemara, etc. I am not eager for this. They waste much time learning a new language, and after they have learned the language – they can't speak it fluently and they think in English.

It's a waste of time. As I said before, the building is burning, and this is not a normal time. To express this properly: This is an era of computers, and in a period of computers, you must have results in a second from now. This is the reason that they spend millions on computers.

YOU HAVE ACHIEVED A GREAT DEAL, REBBE. THANK YOU VERY MUCH!

One of those present: When was the last time you put on t'fillin? Is it possible to put t'fillin on here?

The Rebbe: Yes, but not at

night. At night, it's forbidden. But if you'll permit me, I would be most happy to present him with a pair of t'fillin. But you have to ask Mr. Adler (?) that he should show you how to put them on. And as I said before: Don't be afraid to come to me again, maybe I'll try to do something big...

I'll be very happy (if you'll change). As I said before, if you say that I have my ways of doing something, then look in the mirror tomorrow morning. If you see the same Lautenberg of yesterday – I didn't achieve anything...

Mr. Lautenberg (with much emotion): You have achieved a great deal. Rebbe, thank you very much!

There are people waiting for you. I thank you that you granted us so much time. This was a wonderful opportunity.

The Rebbe: I hope that you will accept not only my time, but also a pair of t'fillin.

(The Rebbe turned to one of those present and said:) It depends on you – don't be embarrassed to impose yourself on Mr. Lautenberg to show him how to put on t'fillin.

Mr. Lautenberg: I'll do it!

CAPTION (pg. 19): U.S. Senator Frank Lautenberg (center) with the Rebbe MH"M's shliach in New Jersey, Rabbi Yosef Carlebach, at a meeting in Washington, DC



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ABRAHAM PRINCIPLE



Can causal reasoning lead you to sovev, memaleh and atzmus? Is it possible that Avraham Avinu got that far in his thinking? Can we get that far, too? Judge for yourself. * Part 3.

By Dr. Aryeh Gotfryd, PhD

The *avoda* of *t'shuva* must attain a level at which *Havaya*, transcendent Divinity beyond worlds, becomes *Elokecha* – *Elokim* being numerically equivalent to *ha'teva* (nature).

–*The Rebbe, HaYom Yom for 3 Tishrei.*

What started off as a child's inquiry into "who's in charge of the food around here?" morphed into a lifelong passion about "how does the world work and why?"

These days such questions are still being asked and the two major ways of dealing with them boil down to Science or Religion. In the minds of most, Science and Religion mainly disagree but truth be told, that's old-think. New think is more about synergy.

That's why Abraham's logic is more relevant today than ever. He analyzed systems, breaking them down into component parts and also viewed them as a whole greater than the sum of the parts. The analytical part is called reductionism and that's the hallmark of 19th Century science. The system view is called holism and that's the ever-

increasing scientific style of 21st Century.

Rewinding back to Abraham's mental odyssey, in Part 2 of this series we followed his reasoning to the point where the system under question was the universe as a whole. What he came to understand, and now we understand it too, is that the force beyond the universe has to be above it all (transcendent), aware of it all (omniscient), and in control of it all (omnipotent) as well.

TRANSCENDENCE

One of the qualities that Abraham ascribed to the One Above is at once the very best and the very worst. It is the best because it has the greatest explanatory power. And it is also the worst, because it poses major marketing challenges.

That property is transcendence. What does this mean? It means above and

beyond, but beyond its spatial connotation it means abstraction. Ultimately, abstraction means no space, no time, no body, and no parts.

But how do you communicate an idea like that to your average Joe? Nothing to see, smell, taste, touch or hear. An imperceptible ultimate force. But even that would not have been so bad as long as people could imagine someplace in heaven where this entity could reside, and some kind of form, albeit abstract, that this entity could have. But Abraham did away with all that, and not on a whim, either. In a word, the ultimate being had to be abstracted from any notion of space and form, physical or spiritual.

To exemplify, let's consider the popular notion that the Creator resides in heaven. Sounds fair. People live on earth and the Big Guy lives in heaven. Isn't that what most people think? But what and where is heaven, and what does it mean that He lives there? If they told you "Take a Voyager Taxi to



EDITOR'S NOTE: This series is not intended for Lubavitcher Chassidim per se. It is intended as a bridge between a secular mentality and a Torah one, to allow the "pre-observant Jew" permission to believe and even more – so that he sees that science and philosophy themselves can be used to promote faith. A Chassid doesn't need this. A Chassid should follow, rather, what it says in Tanya perek 29 and in many igros from the Rebbe.

Alpha Centauri, turn left and it's right beside Andromeda, you can't miss it, just ask for the Boss and tell him I sent you" I don't think you would buy it.

With a little more abstraction, we could call heaven a higher world and say the Creator lives there because He is spiritual and not physical. Well, that would be a little better because at least it shifts the discussion above the physical plane. But still, it relegates the Creator to a place, a spiritual place but a place nonetheless, so Abraham had to accept that the Creator transcends spiritual "space" just as He transcends physical space.

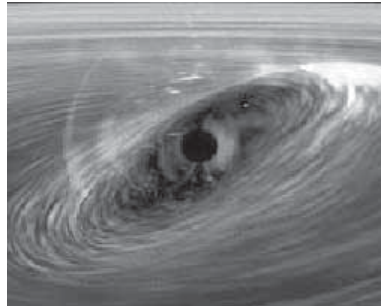
Now how about time? Time is a creation as well; it's part of the space-time continuum, and Abraham figured this out too. If everything has one source and time is part of everything then that one source created time too. Abraham had never heard of Genesis because Moses hadn't written about it yet, and he had not yet met any other monotheists, but still, he deduced that there had to be a beginning and that the true Source had to "precede" that beginning. The Creator had to be beyond time just as He/She/It had to be beyond space.

What does it mean to be beyond time and space? It sounds absurd. "Outside" is a spatial concept. To be outside of space makes no sense. Similarly, "before" is a temporal concept. To be before time makes no sense either. But the fact that human reason cannot quite digest the conclusion does not mean that the reasoning is faulty.

On the contrary, it reflects the greatness of the idea that cannot be grasped by the logic that conceived it.

SO FAR OUT, IT'S IN

Abraham's cognitive quest takes him to the great beyond, indeed the ultimate beyond.



The ultimate beyond. What an expression. In a way it's scary, wild, yet attractive, mysterious. But we need not let go of our rational faculties, at least not yet, because the Abraham Principle is a logical notion and we have yet to exhaust its rational implications.

We have said that transcendence is about being above and beyond, being abstracted from any limitation. But is that not also a sort of limitation?

To explain, imagine you've got some unlimited being and you have to figure out where to put it. If you place it within the world and not beyond it, you have definitely limited it, so that's not the right placement. If you put it beyond the world and not within it, you have limited it in a different way, by being beyond and not within.

To be truly unlimited means that beyond and within are equal in relation to it. Ultimately, to be beyond must include to be within.

So here we have a Being, an ultimate being, that is not only beyond the world but within it too. Not only beyond space but within its confines; not only before time but in time as well.

But wait a moment, you might say. Weren't we looking for an explanation of space and time? An explanation that was beyond the parts, beyond the system, transcendent? So what are we doing coming full circle, looking for the Creator within space and time? Isn't that what Abraham was rebelling against in the first place?

Good question. And in good Jewish style, we will answer this question with another question... the famous "Are we or aren't we?" paradox. Stay tuned.

ARE WE OR AREN'T WE?

Once the patriarch Abraham realized that the Prime Mover was had to be just as much in the world as beyond it, he was faced with the very same dilemma that has plagued philosophers ever since: The Are We or Aren't We Paradox.

Simply stated it amounts to this: If G-d exists, he must be infinite. That's Monotheism 101, no way around it. Being that He's infinite, there is no place devoid of Him, that is, He must be omnipresent, He exists everywhere. So if there is no place where He isn't, He must be here where I am. Because if He is not here where I am, He is limited spatially, and if He's limited in space, He's not unlimited and therefore He's not G-d. So He must be here where I am. The only problem is, I'm here and I'm not Him. And if it's really Him that's here and not me, then what am I doing here? Do I really exist? What's going on here?

To understand this better, there is a famous story about a Chassidic charity collector who traveled to a Jewish community that was not friendly to the Chassidic movement. So anti-

Chassidic were they that they appointed a community leader to interrogate visiting charity collectors to ensure they weren't members of "The Sect" as those townsfolk not-too-lovingly referred to the Chassidic movement.

So this erstwhile Chassidic alms-gatherer was being pointedly questioned by the community leader, saying, "What is your opinion of the Sect?"

The collector replied, "Oh them. They are always thinking about themselves whereas the fine people of this town are always thinking about G-d!" Satisfied with this answer, he was given a note of endorsement to support him in his rounds. Once he had finished his work in town, he stopped by the local synagogue to bid farewell to the congregants.

He walked up to the lectern, gave it a bang and announced: "Gentlemen! Some of you may have been wondering what I meant when I said that the Chassidim are always thinking about themselves whereas the people of this fine town are always thinking about G-d. What I meant was this: What is reality? You are probably thinking 'what a silly question'. Reality is what you see all around you. So for you, the fact that you are real is obvious. So you will always be wondering about the Creator, asking yourself how could it be that He is here when the fact is



that you are here and not Him? The Chassidim however, realize that G-d is the true reality, so they are always wondering about themselves, thinking how can *they* be here, when the fact is that G-d is really here, and not them!"

With that he dashed out the door into the waiting wagon and sped off down the road before they had a chance to react to their lesson in philosophy.

And so, dear reader, there is

no way around it. All of existence is a paradox, and we live in an enigmatic universe. And with regards to whether and how one might come to resolve the Are We or Aren't We Paradox, that's a topic for next week.

*(This series is designed for outreach, not for T'mimim. A Chassid asserts his faith; he need not grapple with s'feikus. * To contact visit www.arniegotfryd.com or call (416) 858-9868)*

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MOSHIACH NOW: MAKING IT REAL

Rabbi Gershon Avtzon,
Dean of the Lubavitcher Yeshiva in Cincinnati



Dear Reader Sh'yichyeh,
This is the first article of a new series, and it is also its introduction.

The first series, entitled “**Moshiach: What we Believe**”, dealt with classical and basic questions regarding the faith and belief in Moshiach and the Resurrection. The second series, entitled “**Geula: What we Await**”, dealt with questions concerning the lifestyle that we will experience in the Messianic Era. Our current series, entitled “**Moshiach Now: Making It Real**”, will focus on how to incorporate Moshiach into our daily activities, which is primarily achieved through Mivtzaim. Through the mivtzaim, we make our entire world a Moshiach'dike world and automatically bring Moshiach to all mankind.

The following is a moving story that illustrates the central message of the theme and its importance. The Friedike Rebbe once farbrenged with a koch about chinuch and about building chadarim, etc. Among those present was the Chassid R' Itche der Masmid who was known for his outstanding piety and asceticism. In the middle of the farbrengen, the Rebbe turned to R' Itche and said, “If you are involved in tashbar (education of children) then you are mine. But if not, then you may still be Itche [i.e., a maskil and an oveid, etc.], but you have no connection with me.” This means that hiskashrus

must be expressed by involvement with the issue to which the Rebbe is devoted at that time.

The most appropriate words of introduction to this topic are those of the Rebbe, which he addressed to his dear Shluchim (Chaya Sarah 5752):

“The most recent innovation in the work of Shlichus is to receive our righteous Moshiach in the true and complete redemption. Indeed, the preparation for the coming of our righteous Moshiach is the most all-encompassing aspect of Judaism and includes all the other points and details of our Shlichus. It is the gateway through which all aspects of the Shlichus enter and rise.

“...This then must be the practical lesson that results as we gather now at the opening and commencement of the “International Convention of Shluchim”. We must come out with a resolution and an announcement to all Shluchim that the work of Shlichus now for Chassidim and for every Jew is to do their utmost to lead the world in greeting our righteous Moshiach. This means that all details of the work of Shlichus in spreading Torah and Judaism and spreading the wellsprings of the inner teachings of Torah outward must be permeated with greeting our righteous Moshiach...

“From the International Convention, must come and be brought good resolutions such

that every Shliach must prepare himself and prepare all Jews in his place and city etc. to greet our righteous Moshiach. **This should be done** through his explanation of the concepts of Moshiach, as explained in the Written Torah and Oral Torah, **in a way that it will be received by everyone**, according to his intellect and understanding.

“This particularly includes the studying of the subject of Moshiach and Redemption and specifically in a manner of Wisdom, Understanding and Knowledge. **And since this is the Divine service of the time, it's understood that this applies to every Jew without exception whatsoever.**”

With these clear instructions, we are left with one question: How can we bring Moshiach into all the other Mivtzaim?

Before we discuss the details, we first must establish a basic premise. The whole point of Mivtzaim – and in general that of the Dor HaShvii – is to bring the world to its ultimate perfection that will be achieved in the era of Moshiach. For many years it was not so crucial that this goal be recognized in all the individual activities performed by the Chassid, but as we near the finish line, the goal has to be seen and recognized in every detail and effort.

This can be better understood through a mashal. There was once a king that wanted to build

his palace in a certain village. He knew that in that village the people were simple, and they would be overwhelmed to hear that the king wanted to move into their town. In addition, the king knew that there was a core group of rebels in that town that would oppose the project and possibly hamper its development.

So the king sent a very wise and loyal friend to the city to arrange for the success of the project. The friend knew that if he would announce that he wanted to build the palace for the king, he would be faced with a lot of opposition. But he was smart, so he devised a plan of action.

He came to the town, which was suffering at the time from a high unemployment rate, and announced that he had many a job position that he needed to fill. He needed architects, plumbers, construction workers, engineers, interior designers, and more. He promised a large salary to those who were qualified. He made sure that he got many of his would-be dissidents a job so that they were kept busy. They were so busy building and designing – and thereby supporting their families – that they did not bother asking about the future dweller of the home that they were creating.

As time moved on, this friend became a very popular individual and was even elected as mayor of the town. In this position, he had tremendous influence on the residents. One day, he received a message from the king that he was ready to move into the town. At this point, the dear friend understood that the time had come for the people to understand for whom they were building a palace. It would not be appropriate for the king to arrive in the town and be ignored or unwelcome.

At that point, however, it was a lot easier than it would have been initially. The people in the town trusted him and knew that he had their best interests in mind. He called a meeting and told the townspeople that he had something very important to share with them.

He informed them that all the money that they received for the duration of that massive project was actually from the king himself. Their mayor told them that he was a good and benevolent king, who only wanted what was best for them. He informed the people that when the king would come, life in the town would only improve.

Since the king's friend had prepared them for this by involving them in his special project, their reaction was extremely positive. They then returned to their jobs with a new sense of mission – to build the most beautiful home for the king. That day, they returned to their own homes to prepare for the king's arrival.

The analogy is clear. The purpose of the entire creation is Moshiach (Talmud Sanhedrin). The Rebbe's Neshama came to this world to bring Moshiach.

This is evident from the famous letter (Igros Vol. 12 pg. 414) where the Rebbe describes the following: "When I was a young child – even before the age of cheder – I already began to visualize the way the world will look like in the Messianic era!"

In his first Maamer (Basi L'Gani 5711) the Rebbe states clearly: "This is what is demanded and expected from the seventh generation – starting from the Alter Rebbe – to bring the Ikar Sh'china back this world with the coming of Moshiach."

With this the Rebbe laid

the groundwork, but the world was not yet ready. The Rebbe still had to build the palace for Hashem. He sent Shluchim and started Mivtzaim. His intent is to build the palace, one brick – one mitzvah – at a time.

For many years, it was not important that the one doing the Mitzvah – or even the Shliach – knew the true intention of the Mivtzaim. "The deed is the main thing!" was the motto.

For example, there are many ways to "convince" someone to put on T'fillin (the same is true with all Mivtzaim):

1 – He is protecting Eretz Yisroel

2 – He will get Olam HaBa as a reward

3 – "Do me a favor..."

4 – Whatever other reason you can come up with.

It was not so important for the one performing the mitzvah that with that Mitzvah he was preparing the world for Moshiach and the Divine revelations that will occur then.

However, after forty years of leadership and effort – corresponding to the forty years that Moshe led the Jewish people in the desert – the Rebbe knew and relayed to us a prophecy that Moshiach's arrival is near. At this point, the true purpose of the mission must be open and revealed. It must permeate every one of our individual actions.

This is the purpose of the current series. We will learn together the background and unique qualities of each individual Mivtza, and try to see the "Moshiach component" in the Mivtzaim of the Rebbe.

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Rabbi Avtzon's audio classes on Moshiach and Geula can be accessed at www.ylrecording.com

BEYOND THE LETTER OF THE LAW

An amazing story about an ultra-Orthodox Jew from Yerushalayim's Mea Sh'arim neighborhood whose wife ran off to live in an Arab village. When she demanded custody of their five children, the story had a surprising ending!

By Rabbi Yaakov Shmuelevitz

Translated by Michael Leib Dobry

This shocking tale was told to be by a bachur who heard it from the baal ha'maaseh himself while on shlichus in a European city. One day, he was preparing to board a local train when to his great surprise, he noticed among the waiting passengers a Polisher Yerushalmi chassid, dressed in full regalia, a very rare sight in that particular city.

Unable to restrain himself, the bachur approached the chassid, wished him a hearty "Shalom Aleichem", and asked him where he was headed. The chassid replied quite matter-of-factly, as if there was nothing strange about it, that he was going to learn chassidus in the synagogue with one of the local Chabad chassidim. The bachur was a bit puzzled: What was a chassid from Yerushalayim doing in a place like this, and why did he come to learn chassidus in such a faraway land?

The chassid hesitated for a

moment or two, and then he told the bachur his amazing story, one which caused a totally unexpected upheaval in the middle of his previously tranquil life.

•

"I was born and raised in Mea Sh'arim and lived there my whole life," said the chassid as he began his story. "My wife was also born and raised in Mea Sh'arim. We were married and lived there. We had five children, all of whom studied and were educated in our community institutions. All was well, until suddenly after the birth of our fifth child, my wife started disappearing from the house for several hours each day. She told me that she was going to a friend, to her sister, to her parents, to my parents, etc. I had no reason to be suspicious until suddenly about a month later, she went out one night and did not return..."

"I waited until a very late hour, and when I saw that she

hadn't come back, I called my parents to ask if my wife had been at their house. They replied that it had been several months since the last time she had visited them. I received a similar answer from her own parents, friends, her sister – from everyone. To my great astonishment, no one seemed to know where she was or where she had disappeared. It was as if the earth had simply swallowed her up...

"After we had spent several days searching for her, we made a few inquiries and came up with different assumptions, but in fact, we didn't have the foggiest notion where she might be. Even my friends from the community joined the search, but we turned up no clues as to her whereabouts.

"A few days later, we received a letter from her. She wrote to me that I shouldn't be offended, 'you're actually an excellent husband', but she had found



Illustration

an Arab Muslim boyfriend and had gone to live with him on his village. The envelope had no return address, and we were left with nothing except to absorb the shock of our lives, the pain and anguish, the anger and embarrassment, and wait for

perhaps another sign of life from her.

"After several more days, another letter came in the mail. This time, she was already asking about the children. She left a number where I could call her and tell her how they were doing,

but my feeling of anger and shock ran so deep, I didn't call her and told her nothing. While this was going on, I looked for professional advice and turned to an attorney. While he wasn't a particularly great legal mind, he was very close to our community.

“The lawyer told me that for the time being, I don’t have to worry as long as she doesn’t demand to get the children, but if she does so, the chances are more than likely that the courts will honor her request, particularly since we’re talking about young children who need their mother. In fact, those fears were realized just a few days later when a letter arrived from the court stating that my wife was demanding custody of the children, and that I was being summoned to the court on a certain date.

“I showed the court summons to my friendly attorney, and when he saw which lawyers were representing the ‘plaintiff’, his jaw dropped. He explained to me that these were five of the most prestigious attorneys in the Arab sector, and if they are representing my wife, there is no chance that the court will ignore their request. ‘Maybe there will be a miracle,’ my attorney said, ‘and the court will give you one or two of the children, if any. But it’s clear that most of them will be placed in the custody of your rebellious wife.’

“When I heard this,” the chassid continued, “I went into a deep depression. Anyone who saw me noticed immediately that I was in a state of literal grief. Everyone sympathized with my plight, but no one knew how to help me. Then one day, I met a Lubavitcher chassid with whom I was acquainted, and when he saw my disconsolate look, he realized that something was seriously wrong and he asked me to tell him what had happened. After I told him the whole story, he had just one question for me: ‘Have you written to the Rebbe yet in Igros Kodesh?’ I said that I am not a Chabadnik, I’ve never written to the Rebbe in my life, the Rebbe doesn’t know me, and

I don’t see the point in writing to him now.

“But this Lubavitcher would not relent. ‘What do you have to lose?’ he replied. ‘Ask for a bracha from a tzaddik and you’ll see the results for yourself.’ In the end, I agreed. We sat together and wrote a letter to the Rebbe explaining the whole matter and requesting his advice and blessing. We opened the volume of ‘Igros Kodesh’ to see the answer we had received, and we found one line on the selected page that was most relevant to the issue at hand. The Rebbe had written: **‘It is forbidden to compromise on Jewish education, even for one Jewish child’**. I saw this as a clear answer and bracha from the Rebbe. I informed my attorney that he should state before the court in my name that we concede not a single child. All five children must remain with their father, and continue to receive a kosher and chassidic Jewish education.

“The attorney shook his head slightly, an expression of pity for my naiveté and my exaggerated hopes, and we agreed to meet on the day on the court hearing.

ON THE DAY OF JUDGMENT...

“The ‘Day of Judgment’ arrived. I came to the court armed with my attorney, but facing me, to my great shock and anger, was my wife surrounded by five respected and impressive lawyers, looking very stern and unwavering.

“The judge called the hearing to order, and then invited the plaintiff to present its arguments. The first Arab lawyer got up and said along these lines: ‘Your Honor, according to the Child Protection Law (5727), Section

X, Regulation Y, children under the age of ten must be raised with their biological mother, as long as she is willing to provide for their physical and emotional needs.’ Then the second attorney got up and said: ‘Your Honor, we have presented before the court a review by the social worker, which gives a proper view of everything happening with this family. While the mother raised the children, fed them, cooked for them, cleaned for them, and provided all their needs, the father sat in ‘kollel’ for his own lofty spiritual enjoyment. It’s clear that the children need their mother along side them, and therefore, we claim that justice and fairness require that the children be placed in the mother’s custody.’

“I won’t tire you with the speeches of the other lawyers for the plaintiff, but they gave a most convincing presentation. The judge then turned to us and asked what we had to say in reply. My attorney stood up and said, ‘Your Honor, while it’s quite clear to me that according to the law, custody of the children must be given to the mother, I come before the court with a special request that at least one or two of the children be permitted to remain with their father.’

“When I heard these words,” the Yerushalmi chassid said, “I positively bolted from my place, stood before the judge, and asked to address the bench.

“Your Honor,” I said, “if counsel will not listen to my instructions, I hereby deprive him of the right to speak on my behalf. From this moment forward, he does not represent me. I only request to make one brief statement before the court: The Lubavitcher Rebbe told me that I must not compromise on

Jewish education, even for one Jewish child, and therefore, I claim and demand that all of my children must remain with me and continue to receive the Jewish education they have been receiving from the moment they were born until this very day.'

"The judge asked me if this was all I had to say in my defense, and I replied, 'Yes, Your Honor, that's all.'

"The judge made a brief summation, stating that he had heard the two sides in a clear and orderly manner, and he would now retire to his chambers to consider the matter, and he would return to the courtroom in a few minutes to render his decision.

"Just as the judge left the courtroom, something totally amazing and unexpected took place. My wife, the mother, suddenly got up and began to scream as if she had gone mad. She showered the most violent curses upon me, our children's Jewish teachers, the rabbanim, the judges, even the judge in the adjacent chambers, and all the Jewish People. 'It's a pity that Hitler didn't wipe you out!' she shouted. 'It's a good thing that there are suicide bombers. We'll

destroy all the Jews!' The Arab lawyers desperately tried to calm her down. 'This screaming will do you no good,' they told her, but she merely yelled with even greater intensity.

"In the meantime, the judge completed his deliberation, and then entered the courtroom to read the verdict. He pounded his gavel and called for order, but that failed to stop the mother's screaming and cursing. Everyone was trying to calm the woman down, but to no avail. When things finally settled down, the judge said: 'At first, I wanted to rule in favor of the mother raising the children, as obligated by law, but after what I just saw for myself in the past few minutes, I now realize quite clearly that her mental state is both unstable and dangerous. I also understand her distorted outlook on life – she's interesting in raising terrorists, not children. Therefore, I now hereby rule unequivocally that all the children will remain in the custody of their father, and the mother has no basis to make any further claim in this matter.'

"The mother and her five lawyers left the courtroom in utter shame, and I immediately started on my way home.

"Some time later, outside the court, I received an unofficial message from the judge. 'Your good fortune shined upon you in the first round, and the children are with you – for the moment. However, there can be no doubt that the battery of lawyers representing the mother will appeal this decision to a higher court, and most likely they will win. Take my advice,' the judge said, 'use this time while you have a court decision granting you custody of the children and leave the country together with them before they can file for an appeal or a restraining order.'

"I took the judge's advice," the chassid said, as he concluded his story on that train platform in a distant European city, "and I started to consider where I should take the children. I decided that we would only go to a place where the children could receive a 'Chabad education'. Since the Lubavitcher Rebbe had saved them from forced conversion, it would be proper for them to go in the Rebbe's path. I chose to live in this city with Lubavitchers. All of my children are studying in the local Chabad institutions, and even I catch a chassidus shiur every day with the local shliach."

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NISHMASO BI - HIS SOUL'S IN ME

For Beis Nissan, the Yom Hilula of the Rebbe Rashab, we present another chapter from the sichos kodesh of the Rebbe Rayatz that were said in 5707/1946, relating ideas from the baal ha'hilula.

Presented by Rabbi Boruch Sholom Cohen

Edited by Y Ben Boruch

Sicha Leil Simchas Torah
5707/1946 – Before Hakafo

NO BARRIERS

(At the home of the Rebbe [Rayatz] they put a table in the doorway to bar entry and the Rebbe [Rayatz] called to someone and said:)

Simchas Torah is a time of simcha, which is revelation without limits, and therefore I want there to be no barriers at the entrance so all can enter.

EARLY CHASSIDIM

Once, there were Chassidim who, after the davening, would fold the page in the Siddur to bookmark the place they had gotten up to in “davening” (i.e. with inner avoda) that day. With Hashem’s help, they would continue from there on the morrow.

HOW TO UNDERSTAND THAT “EIN OD”

(The Rebbe [Rayatz] began explaining verses that are said before the hakafo:)

“*Ata horeisa la'daas*” (You were shown to know) – The entire Order of Hishtalshlus all the way to the highest levels, says to Atzmus Ein Sof: “You” – You Atzmus; “horeisa” – began to reveal Yourself; “la'daas” – so they will know You.

How will they know Him? Through “For Havaya is Elokim” – by knowing that Havaya (Transcendent Divinity) and Elokim (Immanent Divinity) are one and the same with absolute equality all the way to their root sources. Then we understand



that “ein od” (there is no other) – because without this, we don’t understand how He is “ein od,” but after knowing that Havaya and Elokim are one, then we understand “ein od.”

THE REBBE RELIES ON THE CHASSIDIM

(The Rebbe [Rayatz] concluded:)

Really, all the verses of “Ata Horeisa” ought to be explained now, but I rely on the Chassidim, that they know this on their own. Ah, what they know! If only they fulfilled as much as they know.

Simchas Torah day
5707/1946 – During the
Hakafos

BUYING THE VERSES OF “ATA HOREISA”

(The Rebbe [Rayatz] said the verses of “Ata Horeisa” the first time (until “Ki MiTziyon”) on his own. Then they said it another few times and each of the people bought a verse and promised a sum of money for Merkos L’Inyonei Chinuch. After finishing reciting the verses, the Rebbe [Rayatz] said (about those who bought verses):

You have to be very careful with tz’daka and everyone must remember the amount he pledged and give it as soon as possible.

THE ALTER REBBE “RIPPED APART” THE CHASSIDIM FOR TZ’DAKA

The Alter Rebbe was very insistent about his Chassidim giving tz’daka. In simple language we can say – he “ripped them apart” for tz’daka.

He would tell a Chassid: You

can eat just bread and water but for my Jews (referring to those who moved to Eretz Yisroel) I need krupnik (rich vegetable soup). Whether you learn or daven is uncertain but my Jews definitely learn and daven!

For every coin you give to tz’daka down below, the angels up above say: May Hashem give you a thousand times that amount!

The sicha of Simchas Torah day 5707/1946 – during the meal

WHAT’S THE DIFFERENCE BETWEEN PURIM AND SIMCHAS TORAH?

There are two holidays when happiness is expressed in eating and drinking: Purim and Simchas Torah. The difference between them is that on Purim the avoda is “lo yada” (not knowing), but on Simchas Torah the avoda is specifically to know, for by knowing, they will be able to sense the pure simplicity of Atzmus.

THE PLEASURE UP ABOVE FROM THE AVODA OF T’FILLA

However, true “knowing” is through avoda because the main thing is the avodas ha’t’filla. A Chassid is one who prays. Up above there is great pleasure and sweetness from a Jew who is involved in the avodas ha’t’filla. Obviously you have to refine the bad middos and even good middos need to be according to Torah, but the main thing is the avodas ha’t’filla.

There is a “T’hillim Yid,” one who learns Ein Yaakov, there is a ben Torah who learns

Gemara in depth – they are also Chassidim but that doesn’t match a Chassidic Jew who davens at length. The main thing of a Chassid is avodas ha’t’filla!

THE ALEF-BEIS OF CHASSIDUS

A Chassid who fools himself that he is a Maskil, that he understands Chassidus but he is not involved in the avodas ha’t’filla, I say to him clearly: You don’t know the alef-beis of Chassidus!

The alef-beis of Chassidus is the avodas ha’t’filla and refining the middos, not only keeping a distance from middos that are not good but even the good middos need to be refined and worked on so they become pleasant middos.

Through t’filla you can understand Chassidus, but without the avodas ha’t’filla, the comprehension is not comprehension at all!

The avodas ha’t’filla needs to be like bringing a korban. By bringing a korban it would cause one’s faculties to draw close (to G-d) in amazing fashion.

It used to be that Chassidim were involved in the avodas ha’t’filla in an orderly way. They would make a fold in their Siddur at the place they were up to so they would know where to continue from the next day.

THE AVODA OF THE DAY - TO SING A NIGGUN OR TO DRINK MASHKE!

(Between the talks, the Rebbe [Rayatz] said several times:) On this day (Simchas Torah) you need to either sing a niggun or drink mashke!

(Several times he instructed them to sing a niggun and to say l’chaim).

(Then the Rebbe said):

L'chaim! May Hashem give a year of life and a year of avoda to be able to be involved in avoda, and may Hashem give everyone and their households all that they need in children, life and a livelihood, and may Hashem fulfill the heart's requests of each of you for good and blessing.

May He give us daas so we know and understand what to ask for, and may it be a good and sweet year, materially and spiritually.

THE NACHAS RUACH UP ABOVE FROM SAYING L'CHAIM

(The Rebbe [Rayatz] instructed them to say l'chaim and then he said):

You cannot estimate the great pleasure up above when Jews drink mashke and wish l'chaim amongst themselves and one blesses another without considering whether the other person is a scholar or genius or a simple person, and without considering what middos he has, and yet they wish him well from the innermost point of their heart, which is an indication of the "essential love" amongst the Jewish people.

THE DIFFERENCE BETWEEN THE HOLINESS OF SHABBOS AND THE HOLINESS OF YOM TOV

I want to say something from my father [the Rebbe Rashab]. There are a lot of explanations on this in writing but I want to say one thought:

In the wording of the Havdala we say, "between the holiness of Shabbos and the holiness of Yom Tov You have made a separation." We don't

understand how there can be a difference between the holiness of Shabbos and the holiness of Yom Tov, but by Hashem having made a separation – You Atzmus U'Mehus made the separation, so this allows us to give explanations that make sense to us about the difference and the havdala between the holiness of Shabbos and the holiness of Yom Tov.

THE ONLY SOLUTION - AVODAS HA'T'FILLA!

At one of my father [the Rebbe Rashab's] farbrengens which was not yet publicized (in Toras Sholom) my father said:

The Evil Inclination already agreed to the study of Nigleh a while ago since here (in the study of Nigleh) he has some position, but when it comes to the study of Chassidus he is a nonentity. It used to be that when a Jew took a Likkutei Torah or another work of Chassidus, it came straight from Above, because the Evil Inclination had no say in the matter. He fled as you flee from a terrible disease.

But then he also agreed to the study of Chassidus because when you learn Chassidus only for the *haskala* (intellectual comprehension) the Evil Inclination allows this, for here he already has some leverage. The only solution for this is *avodas ha't'filla* where he has no say at all!

VERY SHARP WORDS

My father [the Rebbe Rashab] then said very sharp things about those who learn Chassidus just for the *haskala* and who are not involved in *avodas ha't'filla*.

I won't repeat those sharp words now – there is an expression (in Yiddish): *Es zol fallen oif puste velder* (they –

the sharp words – should fall on desolate forests (i.e. they shouldn't be harmful). You can't say sharp words like that unless you're holding there, and it must be said from the depth and inwardness of one's soul with a deep feeling of compassion, feeling pity for those who are not involved in *avodas ha't'filla*.

YOU NEED TO BE CHASSIDIM!

(The Rebbe [Rayatz] spoke about the difference between Chassidim from birth (*geborene Chassidim*) and those who later became Chassidim (*gevorene Chassidim*) and concluded: You need to be Chassidim! You have to start from the beginning, from alef. It's high time we became *mentschen*.

THE CHIDDUSH OF THE ALTER REBBE

At a farbrengen in 5655/1915, my father [the Rebbe Rashab] spoke about the qualities of the simple Jew and said: The Baal Shem Tov brought down and channeled the quality of the simple person, that one should be able to attain it through *mesirus nefesh* and simple faith. The Alter Rebbe brought it down into understanding and comprehension. Through understanding and comprehension one should be able to reach the level of simplicity of the simple person.

THE T'HILLIM OF ITCHE THE TAILOR AND AKIVA THE COBBLER

My father [the Rebbe Rashab] once farbrenged on [Motzaei] Simchas Torah – it was the same day of the week then as it is this year (that Simchas Torah

was on Erev Shabbos B'Reishis) [Another version: at Simchas Beis HaShoeiva] and my father farbrenged a lot on Friday night (B'Reishis which was Motzaei Simchas Torah). The farbrengen went on through the night and in the morning, they all went to the mikva. On the way to the mikva we passed by the beis midrash – the mikva in Lubavitch was in between two shuls, the shul called Binyamin's shtibel and a beis midrash. In the beis midrash were Yitzchok the tailor (another version: the blacksmith) and Akiva the cobbler, and they said T'hillim with great zest.

My father said to me: That is the real kavana (intention)! The ultimate intent of all the comprehension and understanding is to achieve the simple recitation of T'hillim of Akiva the cobbler and Itche the tailor, because their simplicity reaches till the simplicity of Atzmus, and that is a Chassid!

(The Rebbe [Rayatz] concluded):

How extensive their (Akiva the cobbler and Itche the tailor) knowledge was, I don't know. I am not sure they knew the meaning of the words. But their saying of T'hillim was with such sweetness, like they were eating something sweet! And they reached the simplicity of Atzmus.

GREAT IS THE JOY ON SHABBOS B'REISHIS

(About twenty minutes before sunset the Rebbe [Rayatz] stopped to eat or taste something (because Shabbos was approaching) and then he said):

Now we need to sing because drinking is forbidden.

(And the Rebbe concluded): Simchas Torah follows Shmini Atzeres but Shabbos B'Reishis

"HIS SOUL IS WITHIN ME" AND NOT "HIS SOUL IN GAN EDEN"

From a sicha of the Rebbe Rayatz from Purim 5703 and Beis Nissan 5703, that were not printed in Seifer HaSichos 5703 – from the reshimos of R' Avrohom Weingarten a"h

1-An excerpt from a Purim 5703 sicha towards the end (that was said in the Rebbe MH"m's sicha of 5711 in the name of the Rebbe Rayatz without citing a source): It is known that spiritual children are loftier than physical children but on condition that they are mekusharim.

They say about the Rebbe [Rashab], "*nishmaso Eden*" since they are accustomed to saying that about a biological father. But those who knew my father ought to say, "*nishmaso bi!*" For at least during those moments when he says it, it reveals within him an awakening and hisকাশrus.

I WILL FULFILL THE SHLICHUS!

2-In the sicha of Beis Nissan 5703 after Shacharis:

Since today is Beis Nissan, we should have gone to the Ohel but since this isn't possible, those who want to write pidyonos should write their name and their surname without personal details and without money – if you want, you can give money for Eretz Yisroel to the R' Meir Baal HaNes fund – and give the pidyonos to me and I will fulfill the shlichus!



doesn't come as part of the holiday. On this Shabbos B'Reishis we need to rejoice the entire time and farbreng a lot and be joyous.

"FOREIGN FIRE" AND THE FIRE OF THE HOLY OF HOLIES

The Chassidim of yesteryear

did not drink mashke because they knew the matter as it truly is. They called the avoda and enthusiasm that came from mashke, "a foreign fire" because we should really want the "fire" of the Holy of Holies, but not all can attain it. At least it doesn't need to be a "foreign fire" though, but a "fire" of a korban.

THE PALACE FOR MELECH HA'MOSHIACH

A fountain, a bridge, a waterfall, a sparkling pool, palm trees, flags waving, marble pillars, a large gold crown. • What follows are 19 concepts for the 19 years since the groundbreaking ceremony for the Rebbe's palace in Eretz Yisroel.

- Chabad N'siim bought land in Eretz Yisroel.

- The Rebbe said that the 770 – "Oholei Yosef Yitzchok" building should be built as the Rebbe Rayatz's portion in Eretz Yisroel and he paid all the expenses.

- In 5739 R' Zushe Rivkin, a dynamic Chassid from Kfar Chabad, asked his brother Chaim, who went to see the Rebbe, to ask the Rebbe in Zushe's name about building a home for the Rebbe in Kfar Chabad. The Rebbe's response was, "He wants to build a home for me? A palace! But meanwhile, wait." People were thrilled with the Rebbe's answer.

- Half a year later, R' Zushe spoke with an architect named Zev Marganit who prepared a blueprint for a palace. R' Zushe submitted it to the Rebbe and the Rebbe said, "It was received and thank you, but meanwhile, wait."

- For over a decade, R' Zushe asked whether he should move forward with the plans and the Rebbe told him to hold off.

- On Yud Shevat 5752, his wife Naomi Rivkin passed by the Rebbe, last in a line of women, and she asked, "My husband Zushe wants to know whether we can begin." The Rebbe answered: Ask a rav in Eretz Yisroel.

- R' Zushe spoke to Rabbi Mordechai Shmuel Ashkenazi, rav of Kfar Chabad, who ruled: Do it, with joy! Naomi reported this to the Rebbe who gave a bracha.

- The question that arose was where to build. Three spots on an aerial map of Kfar Chabad were shown to the Rebbe who chose the area closest to Beis Aguch in Eretz Yisroel (the empty lot situated between 770 and Beis Shazar and not as it appears, mistakenly, in the palace model).

- The Rebbe said to do the groundbreaking without publicity. Nevertheless, a large crowd of people were present at the moving event, including the venerated Chassid, R' Moshe Weber (a"h) of Yerushalayim.

- The cornerstone was laid on 14 Adar I 5752 and we have entered the twentieth year since then, ad masai?

- Senior Chabad rav, Rabbi Dovid Chanzin a"h, and Chassidishe rabbanim happily bless the occasion and say l'chaim. Rabbi Ashkenazi said, "We have the privilege, through the Rebbe's consent and blessing, to place the cornerstone for his portion ..."

- The Rebbe wanted to know who attended the event and seemed to wait to hear the name of the Chassid, R' Alter Hilvitz who was a Chassid of the Rebbe Rayatz and the Rebbe Rashab. The Rebbe also asked for the video and audio recordings of the event.

- A month later, R' Zushe went to the Rebbe with the blueprints and the Rebbe gave his consent and blessings for it.

- The Rebbe said that money



could be accepted from the public to build the palace.

R' Zushe had dollars remaining from those he had received from the Rebbe when he built Beis Menachem, the first shul in the world to be named for the Rebbe with his consent and blessing. Now, in 5752, R' Zushe asked whether he could offer these dollars and promise the Rebbe's brachos to the donors. The Rebbe answered, "But for a large sum of money."

There are still dollars remaining!

• • •

Since then:

- Over the years, various obstacles and impediments have thwarted and caused delays in the construction.

- Recently, on one Erev Pesach, two columns were poured, out of a total of nine foundations to be set, but the construction stopped.

- Righteous women have been gathering, every day, in the area where the palace will be built, to say T'hilim to cancel whatever is holding up the construction. A petition has been signed by hundreds of people for the building of the palace. The

previous district committee of the "Lud" region approved the construction.

- The day he was elected, the chairman of the committee, Binyamin Lifschitz, signed on a document for the construction of the palace.

- A special gold lock and key was prepared already for the front door of the palace. A few months ago, the writing of over eighty mezuzos was completed for all the doorways of the palace. The mezuzos were written by the sofer, Rabbi Eliezer Zirkind.

You can read about the palace at www.moshiachpalace.com and email contact@moshiachpalace.com

The mailing address is Moshiach's Palace, 383 Kingston Avenue, Suite 184, Brooklyn, NY 11213

• • •

The righteous women in Egypt were confident they would see miracles and they prepared tambourines which they took with them out of Egypt. The righteous women today have faith and want to build a palace for the Rebbe Melech HaMoshiach in Kfar Chabad.

The Rebbe is coming! How

will we feel if we have made no progress on the palace? How long will we continue asking, "What's with the palace?"



R' Zushe receiving a dollar for tz'daka from the Rebbe



From left to right: Rabbi Ashkenazi, R' Mendel Futerfas, and R' Alter Hilvitz at the groundbreaking

TOHU, TIKKUN AND THE TIMES OF MOSHIACH

By Rabbi Heschel Greenberg,

Founder and Director of the Jewish Discovery Center of Buffalo



RELATIONSHIP BREAKDOWN

If our relationships were challenged from the day humans were created, there seems to be a significant exacerbation of tensions and discord in our own day and age. And these tensions seem to be pervasive in all strata of Jewish society and across the entire spectrum of Jews.

What is the cause of this breakdown, and how do we repair it?

One answer to this issue can be found in this week's parsha, which deals with a strange phenomenon called tzara'at, incorrectly translated as leprosy. Tzara'at is a skin disease that our Sages teach us was actually a physiological response to a spiritual imbalance caused by abusing the gift of speech G-d has given us. And since communication is an indispensable part of any relationship, it follows that the phenomenon of tzara'at carries within it the reason for the breakdown of relationships and the cure for it as well. And this notion of the breakdown of relationships is further reflected in the way the afflicted—the Metzora—must be quarantined, isolated from others. This was to help the person realize how his actions caused discord.

A Mystical Approach to Tzara'at

In Chassidic thought we are taught that only very spiritually sensitive people would “break out” with these tzara'at skin lesions. Tzara'at is the inability of the person to internalize the most sublime G-dly energies. In the lexicon of Kabbalah this powerful surge of spiritual energy is referred to the “lights of Tohu (Chaos)”.

Tohu—in contradistinction with the balanced world of Tikkun, the world we inhabit—is a spiritual “domain” in which the energy that is generated is too powerful for the instruments through which it is transmitted, which results in a spiritual form of short-circuiting. Moreover, Tohu, because each of its diverse components is so intense, has no room for fusion and balance among the various competing forces. Kindness and judgment, for example, cannot coexist in the world of Tohu.

Tohu-oriented souls are therefore people whose spiritual passion can be too much for their systems to contain. A Tikkun personality, by contrast, carves out a comfortable spiritual niche and is never in danger of his or her soul's short-circuiting.

Tohu personalities may have a hard time coexisting with others because their personalities clash. A person imbued with a Tohu-kindness and loving personality cannot find any room for those

who favor discipline or are judgmental. Conversely, one who is stern and judgmental will not be able to tolerate those loving personalities. Each personality type is so intense that he or she cannot get along with another whose personality is likewise very strong and passionate, although in a very different direction.

By contrast, a Tikkun personality is one whose energy is limited and easily contained. And because their traits are tempered they are better at harmonizing their own traits and likewise finding common ground with others.

Two Biblical prototypes of the Tohu phenomenon of intense passion were Nadav and Avihu, Aaron's two eldest sons. In their zeal to get closer G-d—as we read in last week's parsha—they brought an unauthorized offering and were themselves consumed by a heavenly fire. Or HaChayim and Chassidic texts explain that their demise was a direct result of their inability to internalize the intense passion of their Tohu souls.

Another Tohu prototype is the tragic Talmudic story of the 24,000 students of the great Sage, Rabbi Akiva. Because of their inability to tolerate each other's approach they all died in a terrible plague. To this day we observe the days between Passover and Shavuot as days

of minimized joy because of that tragedy. Kabbalah and Chassidic literature attribute their demise to their souls originating in the chaotic and discordant world of Tohu.

GALUT=TOHU ENERGY

Another manifestation of the Tzara'at/Tohu syndrome is the very phenomenon of galut/exile. The Rebbe explains (*Seifer HaSichos*, 5751, *parshat Tazria-Metzora*), that the entire phenomenon of *galut* is the setting where the most sublime energies are in play. But because there is no mechanism for these sublime energies to be accessed and experienced by us, the energy often manifests itself in negative ways. In some, it can motivate them to try to escape the confining and stifling world that we inhabit. In others, it creates tension and the breakdown of relationships.

Our challenge is to bring an end to Galut and usher in the Messianic Age so that the transcendent *galut/Tohu* energies will be capable of being received and internalized by us. In the future Messianic Age we will enjoy the best of both worlds—the fusion of the Passion of Tohu with the stability and tranquility of Tikkun. In truth, both Tohu and Tikkun personalities have their pros and cons. The impression that a Tohu personality is a wholly negative one—and that Nadav, Avihu and the students of Rabbi Akiva, were all negative figures in our history—is wrong. The Tohu personality actually possesses certain qualities that the Tikkun personality lacks and is encouraged to acquire.

Tikkun personalities, because the energy generated in them is limited, do not have much passion, comparatively speaking,

for their own ideals. The amount of spiritual energy they invest in their lives is moderate to minimal. They cannot start revolutions or bring about radical changes for the good. Sure, they can get along with others, but in many cases this might be simply because they don't really stand for much. There is no room for any clashes because their personalities are bland and lack much forcefulness. Of course, there are different degrees of Tikkun personalities. But, generally speaking the Tikkun personality is not ready to rock the boat.

Conversely, Tohu personalities exhibit a lack of knowing what their mission is in this world. Because of their passion for their

They are either overwhelmed by a surge of Tohu energy, which undermines their ability to find common ground with the other, or they are deficient in any active life and inspiration. The very measured and often muted energy of the Tikkun personality can take the life out of a good relationship.

THE REMEDY: FUSING TOHU AND TIKKUN

The answer to this challenge of relationships is the same answer to the challenge of Galut. The ultimate goal is to synthesize the Tohu personality with the Tikkun mindset. And this is what the Messianic Age is all about. It will be punctuated by the best



The very measured and often muted energy of the Tikkun personality can take the life out of a good relationship.

ideals they lose sight of how their passion actually leads them to self-destruct, and often they take others along with them.

In terms of the general purpose of existence—to make this world a dwelling place for G-d—the Tohu personality does not contribute to this ultimate goal.

With a Tohu personality who lacks the ability to fulfill his or her mission on earth—we are left with *galut*. Tikkun personalities do not generate any real spiritual changes, and we are left with the status quo—*galut*.

It seems that whether we are Tohu-oriented or Tikkun-oriented we seem to be locked into a *galut* fixture from which we cannot extricate ourselves. And this is indeed the cause of all the breakdowns in our relationships.

of both worlds: in the Rebbe's words: "The lights of Tohu will be introduced into the vessels of Tikkun."

The passion and zeal of the Tohu personality will not be compromised. Rather it will be infused with a new sense of mission and harmony. The soul's heightened sensitivity and love will not conflict with its sense of mission to relate to and change the world. And the sense of responsibility to respect the limitations of the world in which we live and operate will not dull the sheen nor dampen the natural ardor and energy of our soul.

TORAH WITH HUMILITY

How do we introduce the Messianic synthesis of the intensity of Tohu into the

balanced tranquility of Tikkun?

In the foregoing discourse the Rebbe explains that this balance is achieved through the study of Torah. Torah represents the attribute of *tiferet*, which means beauty or harmony. Torah study—particularly the parts of Torah that discuss Moshiach and Redemption—has the capacity to unify opposites and blend them harmoniously, thereby taking the sublime energy of Tohu and internalizing it in the “broad

vessels”—the “grounding” properties of Tikkun—fusing the best of both the worlds of Tohu and of Tikkun.

Without the harmony of Torah study—and the concomitant humility to enable us to absorb its synthesizing power—we are left with tremendous energy that cannot be internalized and that leads to a state of *tzara’at*; i.e. the state of discord and alienation—broken relationships.

A SUGGESTION

Perhaps we can add that the divisions that exist today are directly related to the mutually exclusive tendencies of the Tohu and Tikkun personalities. A Tohu person has no patience for the conventions that the Tikkun person follows. And, likewise, a Tikkun person feels overwhelmed by the energy and unconventionality of the Tohu personality.

The first thing is for both classes to follow the Rebbe’s guidance and integrate the other’s attitude into their own lives. But this requires a healthy dose of humility. Both have to be capable of accepting the other person’s approach and integrate and incorporate it into their own.

Even where that proves difficult the alternative could be to join together with the other. In the interests of bringing Moshiach it behooves the more reserved among us (the “Tikkun” personalities) to look to the more dynamic members of our community to guide us, while the more passionate members should look to the Tikkun people to find ways of making their powerful ideas accessible, understandable, and palatable to others.

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HEROIC MEASURES

*R' Avrohom teetered on the brink as a virus raged through his body. Many spiritual efforts were made to save him. What finally turned the tide were simcha and bitachon. * The 7th and final installment of the memoirs of Rabbi Avrohom Dunin a"h from a series of interviews that he did with Beis Moshiach seven years ago.*

Interview by Chaim Cohen

R' Avrohom Dunin concluded his memoir with the following personal story:

A year ago (July 2003) an abscess was discovered and the family doctor said that I needed expert care from a top specialist. I was sent to the emergency room where a Lubavitcher nurse, Zahava Malka, did her best to help me.

The doctors decided that I needed to be hospitalized and undergo a small local operation to drain the infected area. It went well and I was sent home. It seemed to be a minor incident and nothing significant except the doctor had done the wrong thing by sending me home without follow-up treatment, i.e. medication that would ensure that the infection was completely eradicated.

48 hours of additional medical treatment did not help me. I

didn't feel well and we consulted with Rabbi Landau as we did on earlier occasions. He referred us again to Ichilov hospital. When we went there, they said they could take us only in another two weeks. However, my condition did not allow for a delay.

The first miracle was when a place was suddenly freed up and we were accepted right away.

• • •

The nurse Zahava knew that R' Avrohom had gone for further medical treatment. She called his house but there was no answer. After trying a few more times without getting through, she became quite worried. She decided to ask one of the Dunin daughters where her parents were. The answer shook her up – he was hospitalized in Ichilov hospital and his condition wasn't good.

The untreated infection ran

amok and wreaked havoc in his body. It was a type of aggressive infection that is a fairly hopeless situation for the one who has it. In this case, it spread wildly and there was nothing they could do to stop it. The diagnosis was unequivocal and the future looked bleak.

Zahava reported this to friends in Afula and they began to think about what they could do, on the spiritual front, to help out. They committed to giving more tz'daka and to having a farbrengen in the merit of a recovery for R' Avrohom. They wrote a note to the Rebbe and put it into a volume of Igros Kodesh and opened to an encouraging answer for good health. But there was still no good news.

People got involved on many fronts during that time: family, friends, Anash, and mekuravim. Various Chabad media outlets

sent reports about the terrible situation with a heartfelt request to increase the recitation of T'hillim and good deeds for the merit of R' Avrohom. Whoever was close to the family brainstormed to come up with ideas that would change the situation for the better.

At that point there was a close friend, an action-oriented Chassid, who couldn't sleep. He felt he had to do something to shake the heavens and prove how R' Avrohom's presence in this world was vital. He started calling other friends in order to come up with a plan.

At this point in the story, we have to go back in time to 5742 in the city of Afula. One of the young shluchos, a teacher in the Chabad school in Taanach, was very sick. Since she was very dear to the small Chabad community, and everybody was willing to do anything for her, they adopted an idea that Chassidim had used in the past in order to extend the life of the Rebbe Rashab – they made a donation of a certain portion of their own lives to her. One of them related a story that had happened in his family in which his grandmother had been sick and family members had donated a certain number of years to her. To the surprise of all, she went on to live precisely the number of years that had been donated.

Back then, in 5742, they began “collecting” years for the young woman, mother of two children, who was in a coma for a long time. The initiators of the idea made it perfectly clear that

this was an extremely serious matter. A certain amount of time was given for each person to think it over before responding.

The feedback was interesting. Some people knew what they wanted to give and did not want time to think it over. When it meant saving the life of a young woman, there was nothing to think about.

Two days later, on a Friday, there was a list of names and years donated. It did not amount to old age but it was definitely an amount of time in which she could raise her children.

When the list was ready, one of the women who organized it called the Rebbe's office. He would get the list and the woman would wake up from her coma and return to a full life. This was a “given” to all involved.

The woman dialed and dialed but got a busy signal. Time was moving on rapidly and it was becoming difficult to dial (remember the old rotary phones?), but this was a matter of pikuach nefesh. One more try – the Shabbos Queen was about to arrive.

Having no recourse, the woman put the list – yes, in 5742 – into a volume of Likkutei Sichos and went off to give tz'daka and light Shabbos candles. Throughout Shabbos many visitors went to see the sick woman whose condition was very poor. All anticipated a miracle.

On Sunday, one of the askanim who was very devoted to improving the health of the

shlucha, called the woman and asked whether she had submitted the list to the Rebbe. She told him how she could not get through on Friday and what she had done with the list.

“Amazing!” he exclaimed. “Take a pen and paper and write down the following answer that I got in response to another question I asked about her [the woman in a coma].”

The answer from the Rebbe was: **Hashem has many years in His treasuries. May Hashem give each man and woman good and lengthy days and years.**

Incredible ruach ha'kodesh! We understood the answer as follows – that if Hashem wants, He has where to take years from, for the shlucha, and He would bless all those who wanted to contribute years to her for their Ahavas Yisroel and devotion.

To the sorrow of all concerned, the story ended sadly and the woman passed away on 12 Tamuz.

Now, many years later, Anash in Afula and Taanach were facing a similar situation. The question was: This time, did Hashem need their years? What should they do? Could they just wait and do nothing?

A certain Lubavitcher was up in the middle of the night and he made a cheshbon ha'nefesh (spiritual accounting). He had children, grandchildren, talmidim and mekuravim. They all depended on him to some degree or another but they could definitely manage without him. They would be sad but nobody would be in a state of pikuach nefesh. But R' Avrohom supported so many families! There was no choice. This Chassid asked the Rebbe to make an exchange, his life for R' Avrohom's, on condition that it

“His grandmother had been sick and family members had donated a certain number of years to her. To the surprise of all, she went on to live precisely the number of years that had been donated.”

would be without suffering.

After a minute he began to feel a choking sensation. Rebbe! I asked that it be without suffering! The choking immediately subsided and he felt that the offer of an exchange had ended.

The phone rang. It was dark and quiet outside. He jumped at the sound of the first ring. Who could it be? *Tracht gut, vet zain gut.* He answered the phone. His friend Rabbi L. was on the phone and he was overwrought. "The situation is terrible. We have to do something! Any ideas?" L heard what his friend had just undergone and he said that he had thought of the same idea but had wavered. What should they do now?

They decided to farbreng. The men of Afula farbrenged that Thursday night and the women of Taanach gathered a few days later.

R' Avrohom's family was with him in the hospital. Since they all lived far away, they came and went, and only one family member remained there at all times.

His daughter, Sima Pizem, tells of that critical period:

"We were given bad news. We could not sleep all night. My sister, shlucha in Ofakim, Sarah Hershkowitz, couldn't sleep either. We wanted to be together at this difficult time, to give strength to one another and together, to give strength to our father who was in critical condition.

"We said T'hillim and wrote to the Rebbe and asked for a bracha for a miracle cure.

"I had fish in the freezer which we defrosted to prepare a proper seuda. We left the house for Tel Aviv in order to make a *Seudas Hodaa* (Thanksgiving



Meal) there in the ICU for my father who was on life support equipment. When we arrived, we saw how bad the situation was. It was very hard for us to digest what we had been told but we knew that we would hold a *Seudas Hodaa*, come what may!

"When I returned home, I reported to the Rebbe about the seuda. The answer I opened to in the Igros Kodesh said that instead of being sad and complaining, to take action and Hashem sees the efforts and all would be well. On the second page the letter was about t'fillin. I called the yeshiva in Ramat Aviv and asked them to send bachurim to do mivtza t'fillin in the ward.

"The next day, my father's condition continued to deteriorate. Two Chassidim came to visit, R' Mordechai Lemberg and R' Meir Amsalem. Their presence was tremendously encouraging because they were part of our father's merits. Surely this would help tip the scale in his favor for life and health.

"R' Mordechai stayed with us and then my sister came with food for a farbrengen. The wonder of it all was that the staff let us do what we wanted even though this was the ICU where they are usually particular about

the rules. They understood our plight and allowed us to do what was important to us.

"Every day they took my father for treatment in the operating room to cut away infected areas to try to prevent the spread to other organs. That night, when they brought him back, they told us that the virus was about to spread to the internal organs and the battle was lost."

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One of the daughters had attended a Yom Iyun that day in Bat Yam on the topic of Family Purity. While she was there she received an emergency phone call to go to the hospital because her father's condition had worsened. She thought of a good resolution to make in her father's merit:

"I was blessed with Yud-Gimmel Middos HaRachamim (the 13 Attributes of Mercy) which are my (13) children. Every day we learn Rambam together and daven Mincha. I decided that all the "13 Middos HaRachamim" would say Chitas in their grandfather's merit and surely this would join all the good activities and prayers and would tip the scale."

Another family member

continues:

“We went through some very difficult, tense days but even in the hardest times, when all the doctors said it was hopeless, we **always** told the doctors that my father is the Rebbe’s shliach for decades and we were sure that the Rebbe would arouse mercy for him. We told the doctors that we would invite them to a thanksgiving meal when he recovered.

“We went to Chabad websites with the request that all of Anash say T’hillim and do things for the merit of R’ Dunin.

“On the worst day, when the doctors spoke about the virus spreading to the internal organs and there was nothing they could do to stop it, one family member wrote to the Rebbe. The letter said, ‘I feel we are lacking in bitachon and simcha and I commit to strengthening my bitachon in Hashem and that of my family, and the simcha, so that our father recover.’

“He put the letter into a volume of Igros Kodesh and the answer he opened to said: **If you strengthen bitachon and are b’simcha, you will merit to see a reason to be happy.**

“As soon as we read the answer, this family member called the hospital where R’ Dunin’s three daughters were. He asked them to go buy some cookies and l’chaim and drinks and give it out in the ward. He also asked everyone to be b’simcha.

“If you know R’ Dunin’s daughters (each one of whom is a shlucha of the Rebbe, in Ofakim, Netivot, and Sderot respectively), you know that when they go into simcha-mode, the entire environment is transformed and whoever is with them is inspired about the Rebbe’s inyanim. That is the power their father

bequeathed them.

“They also sent a message to all of Anash about how the davening and activities should be done – with simcha and bitachon!”

(According to sources in Afula, one of the women was going to be celebrating her birthday the following day and she intended on dedicating her “ascendant mazal” to the merit of R’ Avrohom. She planned on going to the holy sites in Teveria, to the gravesites of the students of the Baal Shem Tov and the Rambam and to plead, with tears, for the life of R’ Avrohom. But when she heard the request that everything be done with joy, although she still visited the gravesites she did so with simcha and bitachon and included a seudas mitzva and a Chassidische farbrengen).

“The miracle took place the next day. When they spoke to the doctor after the daily operation, he said that when they checked to see what needed to be removed that day **there was nothing to remove since the infection had not spread.** The doctor, a human being who lives according to the rules of nature and medicine, tried to bring us down to earth by saying that we shouldn’t get our hopes up since it could be a one-time occurrence and in his opinion the situation was still hopeless.

“We knew though, that thanks to the Rebbe’s bracha, the infection had been halted. And that is what actually happened. From then on, we were only given good reports. It took the doctors weeks to agree with us that a miracle had taken place but we knew that the change had occurred immediately after we had done what the Rebbe said, to increase bitachon and simcha.”

Mrs. Sima Pizem relates what happened next:

“When we brought the bachurim to do mivtza t’fillin in the ward, not everybody was willing to cooperate. But when they saw how greatly the family desired that this happen, they all agreed to put on t’fillin.

“Meanwhile, back at our places of shlichus, life went on as usual. The clock didn’t stop while we were at our father’s bedside. My sister, who was experiencing a big problem at her place of shlichus in addition to the emotional and physical burden of my father’s hospitalization, turned to the Rebbe and said, as a daughter speaks to her father, that the burden was too much for her and she asked that by 5 Av everything should end positively.

“Her prayer was answered and on **5 Av** my father was taken off life support.

“For myself as well, it was hard at a certain point and I asked one of the grandsons to ask the Rebbe for a bracha for me. In the letter that he opened to, the Rebbe was writing to a supervisor in the Education Ministry in connection with **Mrs. Rochel Dunin!** We didn’t need more than that – the Rebbe’s reference to our mother in this difficult time. We knew that we would yet relate the miracles when my father would recover.

“His condition continued to improve with each day bringing additional improvements until he finally returned to his shlichus, his home on Moshav Meitav in Taanach, where he once again was involved with mivtza’im with his perpetual smile.”

The Chassid R’ Avrohom Dunin a”h passed away two months ago, on 21 Teves 5771 at the age of 73.