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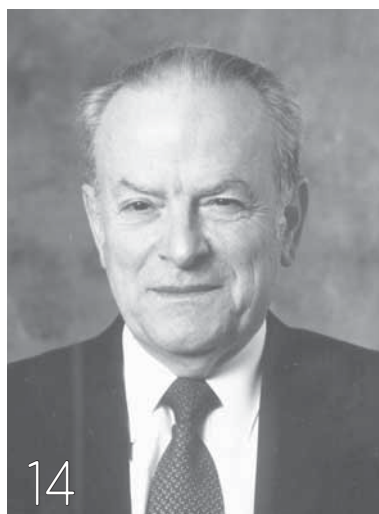
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Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$160.00 in Crown Heights. USA \$180.00. All other places for \$195.00 per year (45 issues), by Beis Moshiah, 744 Eastern Parkway,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

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BEIS MOSHIACH

744 Eastern Parkway
Brooklyn, NY 11213-3409

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

EDITOR-IN-CHIEF:
M.M. Hendel

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

ENGLISH EDITOR:
Boruch Merkur
editor@beismoshiah.org

ASSISTANT EDITOR:
Berel Goldberg

G-D MUST PROVIDE FOR HIS WIFE, THE JEWISH NATION, ACCORDING TO 'HER NEEDS'

It says in Yeshayahu, “Where is the bill of divorce...that I have sent?” – meaning that it does not exist! G-d never divorced, nor intended to divorce, the Jewish people. The fact that it appears otherwise – Moshiach will answer that. Or perhaps this itself is the answer – that the matter is only one of appearance. So what is holding Him back?!

Translated by Boruch Merkur

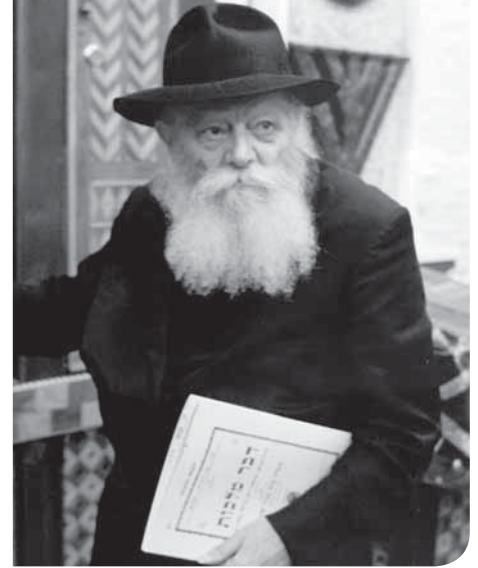
YOU CANNOT MARRY WITH THE INTENT TO DIVORCE

Rambam writes, “A man should not marry a woman with the intent to divorce her” (Laws of Divorce 10:21), “as it says, ‘Devise not evil against your neighbor, seeing he dwells securely with you’” (Laws of Forbidden Relations 21:28).

It is known, of course, that G-d follows His own laws, as derived from the verse, “He speaks His words to Yaakov, etc.” – “That which He does, He tells the Jewish people to do.” On this basis, the question is raised – in *nigla*, the revealed, legalistic dimension of Torah – regarding the general marriage of G-d to the Jewish people, which took place at the Giving of the Torah (as has been discussed at length elsewhere):

The Torah explicitly states, “This people will rise up and go astray ... And I will forsake them” (VaYeilech 31:16-17), “And cast them to another land, etc.” (Nitzavim 29:27). That is, at the time of the wedding, at the Giving of the Torah, G-d had in mind to divorce the Jewish people, G-d forbid – the opposite of the Torah law, “A man should not marry a woman with the intent to divorce her”!

You cannot say here that this case is an exception, having “informed her from the onset that he is only marrying her for [a set duration, or number of] days,” in which case it is permitted (insofar as it is not in a manner of he “dwells securely with you”). This exception cannot apply in our case, for it is understood and obvious that since the matter is dependent upon the bride’s knowledge and



will (“a woman is only betrothed in accordance with her will”), the Jewish people, being “a wise and understanding nation,” would certainly not consent to a marriage that is only for a predetermined time.

Thus [with regard to reconciling G-d’s forewarning that He “will forsake them” “And cast them to another land” with the marriage that took place at the Giving of the Torah], it appears that G-d had no viable alternative, as it were. That is, on the one hand, it is forbidden to marry a woman with the intent of divorcing her, and on the other hand, “to exchange them for another nation, I cannot do” [i.e., G-d remained intent on following through with His marriage to the Jewish people].

WHERE IS THE BILL OF DIVORCE?

We must, therefore, say that the concept of divorce is not meant by these verses; G-d never intended to divorce the Jewish nation, as it says in the book of Yeshayahu the Prophet, the Prophet of Salvation, “Where is the bill of divorce with you that I have sent?” (stated as a rhetorical question) – meaning that it does not exist!

The fact that it appears

otherwise (and similar arguments) – Moshiach Tzidkeinu will answer that. Or perhaps this itself is the answer – that the matter is only one of appearance.

And since this is so: What is holding Him back?! [That is, there is nothing preventing G-d from resuming His intimate connection with the Jewish people by redeeming us.]

Rambam writes (in the daily lesson of this Shabbos) that a Jew “wants to be part of the Jewish heritage, and wants to observe all the Mitzvos, etc.,” it is just that “his [evil] inclination overcame him.” However, regarding the Alm-ghty, such a thing cannot be said. The outcry is, therefore, even more pronounced: “*Ad masai?! How much longer must we suffer in this bitter exile?!?*”

ACCORDING TO HER NEEDS

Since G-d married the Jewish people, He must provide for them, as derived from the following logic. If G-d “provides for the entire world with His benevolence, with grace, kindness, and mercy,” how much more so must He provide for His own wife, the Jewish people!

To elaborate, the Torah defines the role of husband: “Her sustenance, her clothing, and her conjugal rights he shall not withhold from her [his wife].” Indeed, all of this is according to the perspective and benefit of the wife, the Jewish people. Thus, if the husband provides food (sustenance) that is appropriate for himself but not for his wife (for she cannot eat it, or it is not appealing to her) – that is not “her sustenance” (her food). Similarly with regard to her clothes – they should

“Since G-d married the Jewish people, He must provide for them, as derived from the following logic. If G-d “provides for the entire world with His benevolence, with grace, kindness, and mercy,” how much more so must He provide for His own wife, the Jewish people! ... But since the Jewish people remain in exile, denied these rights, there is no other recourse but to make a great outcry!

be appropriate for her needs and dignity, etc., and likewise with regard to intimacy, it must be specifically in a manner of affection and good will (as Rambam elaborates).

[But since the Jewish people remain in exile, denied these rights] there is no other recourse but to make a great outcry...

BANG ON THE TABLES!

[The Rebbe smiled and continued.]

Were we to bang on the tables with the necessary force, the tables would surely break, and there would be no place to put the cups. Moreover, those who are sleeping will have no table to lean on... Therefore, the tables must stay intact.

But it makes no difference what happens to the tables and all the other things. The main thing is that we bring Moshiach Tzidkeinu “below ten handbreadths,” overtly manifest in this world: “A king from the Davidic dynasty proficient in Torah and occupied with Mitzvos, as Dovid, his forefather. He will compel all the Jewish people to go in its way and strengthen its breaches, wage the wars of G-d and be victorious, and build the Holy Temple in its place,” or in a manner of “if

they are found to be meritorious – it will be with the clouds of heaven,” for then the Holy Temple will be revealed from Heaven.

Simply speaking, [we are anticipating the redemption imminently] literally in our times, “He did not hold back [on redeeming the Jewish people] even the blink of an eye.” The promise, “I will cause you to walk upright,” will then be fulfilled, and we will see how “night will be as bright as day.” Indeed, the meaning of all the blessings of the portion of the daily Chumash will be readily apparent in a manner of revealed blessings, with visibly revealed goodness, “below ten handbreadths,” “from His full, and open, holy (*ha’k’dosha*) and generous hand,” including “*ha’g’dusha* (full, overflowing)” [in place of “*ha’k’dosha*”] (as was printed in the siddur of the Baal Shem Tov), “an overflowing cup” in a manner of “enough and then some,” speedily in our times, literally!

[Those present then sang “We Want Moshiach Now” with great enthusiasm for an hour and a half!] ■

(From the address of Lag B’Omer 5746, *bilti muga*)

THE MIGHT OF THE LIGHT OF TORAH

It is forty years since the Rebbe inaugurated Mivtza Torah. * Beis Moshiach spoke with three shluchim in Eretz Yisroel who devote most of their time to shiurim and heard suggestions for successfully implementing this mivtza, as well as stories about Torah study changing people's lives.

By Nosson Avrohom

On the 15th of Shevat 5731/1971, the Rebbe delivered a surprise sicha in which he said it was time to conquer the world through Torah. The Rebbe had gone to the Ohel and upon his return he said he would hold a farbrengen. After Mincha, the Rebbe went downstairs and immediately started the Hachana Niggun, after which he said the maamer, "Arbaa Roshei Shanaim Heim." This was followed by the niggun Ashreinu, after which the Rebbe spoke about the Chamisha-Asar B'Shvat and the difference between a produce field, which represents the avoda of t'filla, and an orchard, which represents the avoda of Torah.

The Rebbe spoke about the **maalas ha'Torah** (advantages of Torah) that requires great effort, as a result of which the fruits are especially luscious. The Rebbe said that even workingmen should increase their Torah study, both in quality and in quantity, thereby enabling us to **conquer the world**.

This is what the Rebbe said at the beginning of the sicha:

This is also one of the reasons for this farbrengen, to bring this special matter to people's attention, that it is good, correct and proper to conquer (to take over) the world through a *shturem* (commotion) regarding a great increase in Torah study, every

individual in his way ...

A veteran shliach said, "Back then, most of the roshei yeshiva in our yeshivos were not Chassidim and from that point on, things began to look altogether different. The Rebbe planted the seeds for a generation of *lomdei Torah* (those who study Torah) in Chabad."

The shluchim have done a good job of promoting Mivtza Torah. I don't think you'll find a Chabad house or Chabad Center that doesn't have a full array of Torah classes. There are Chabad houses whose main focus is shiurim. "Sometimes you can work on someone for days and even years and be mekarev him, but nothing moves.





A shiur in Mill Basin
(from our archives)

And sometimes, if you get them involved in Torah study, whether Chassidus or even halacha, you see a change,” says one of the shluchim. “The Torah has the power to change us, to get us to connect with our real ‘I,’ to our neshama.”

We spoke to three shluchim who devote a lot of their time to giving shiurim as an integral part of their shlichus. Rabbi Ido Rahav, shliach of the Rebbe to the Ne’ot Afka and Tzahala neighborhoods, gives shiurim mainly to well-to-do people. Rabbi Roi Rosenbaum, shliach of the Rebbe in the Yifei Nof neighborhood in Tzfas, works mainly with young people and adults from poorer homes. Rabbi

Dotan Korati works with students at Michlelet Rishon L’Tziyon (College of Management – Academic Studies), the largest college in Eretz Yisroel.

Tell us about your shiurim.

R’ Dotan Karati: There is a Tanya class for women and men, separately, and many one-on-one shiurim. Since these are students with different schedules, it’s hard to pick a set time for all. I see that individual learning makes an enormous difference. On special days we bring Rabbi Yitzchok Arad who lectures at the college. The flyers have the official logo of the college on them, which makes them very well received.

R’ Roi Rosenbaum: Our

shiurim are an essential part of our outreach work. A typical week has a variety of shiurim for women: halacha and parsha, given two mornings a week by my wife; a female guest lecturer on Wednesday evenings; and Chassidus for girls on Monday nights. In addition, there is a shiur and Melaveh Malka on Motzaei Shabbos. The men have plenty of shiurim too. On Sunday and Thursday nights young men have shiurim with Rabbi Ronen Greidish, and on Wednesday’s working men have a shiur with Rabbi Dror Ben Kish.

R’ Ido Rahav: Our most unusual shiur is given weekly in a private room in a famous cafe in the neighborhood. The

SHIUR IN A LOBBY

R' Roi Rosenbaum relates:

One day a new person showed up to one of the shiurim. He was over his head with legal problems because in the past he had dealt in illegal substances and had even spent two years under house arrest. Now they wanted to put him in jail.

At the end of one of the shiurim he told me about his plight and together we wrote to the Rebbe through the Igros Kodesh. The answer we opened to was that going from darkness to light would only come about through learning Torah and Chassidus. I told him that I thought he should commit to taking care of this shiur, developing it and making sure people come.

He lived in an especially “happening” building. These were people who, our first year in the neighborhood, were embarrassed to talk to me. There are always commotions in the lobby and it’s noisy and chaotic. And yet, he decided that the shiur would take place right there, in the lobby. Since he is considered king of the neighborhood, nobody said a word and it was a big kiddush Hashem. Many people from the building who hadn’t looked at anything holy in years, sat down, at his command, and learned Chassidus. After a while, the shiur moved from the lobby to his home.

What happened in the end was a miracle. At first the judge sentenced him to what the police wanted, jail time, but after a while the judge said he made a mistake and announced that his sentence had been an error and he should be let free since he had already paid his debt to society with the lengthy house arrest.

When he told me about this, with tears in his eyes, he said he had spent years in and out of court houses and houses of detention and had never heard a judge concede to a mistake and cancel a sentence he had already given.

shiur began with pressure from the owners of the place, our mekuravim, and has been going on for a year and a half. It started with a small group of friends and is now attended by dozens of people. Sometimes there is no room to sit. The shiur focuses mainly on topics in the parsha according to sichos of the Rebbe, as well as can be derived for our daily work in leading a balanced life, full of serenity and acceptance of others. The shiur is attended by lawyers, judges, people in advertising and the media, and diamond merchants.

There is a special shiur for women that takes place in a private villa. It began this past Yud-Tes Kislev. The landlady

would come to the Chabad house every week to put the weekly D’var Malchus in *sheimos* (where holy papers are discarded). She didn’t look like a Lubavitcher. We asked some questions and our relationship got underway. She is a very famous woman in mainstream Tel Avivian life who began taking an interest in Judaism. Her husband is very wealthy and a descendent of the Vilna Gaon, according to a family tree he has. In Kislev she wanted to write to the Rebbe and the answer she opened to said to have a farbrengen in her house and to invite people.

“When I read the answer to her she was skeptical about her husband’s reaction but in the

end, she decided to make the farbrengen on Yud-Tes Kislev. We even printed a Tanya in their house as a segula for bracha and success. Not only didn’t her husband oppose all this; he even joined us. Then we went on to the second part of the Rebbe’s answer – to invite people, and thus started the weekly shiur in her home. Every week she brings her friends and we take a topic that they choose and talk about it in light of Chassidus and Jewish thought.”

“In addition to these two classes, there are the regular daily classes at the Chabad house with balabatim (working men) and businessmen in what we call ‘one-on-one.’”

How do you get a shiur started?

R’ Dotan Korati: There is the easier way and the more complicated way. The easier way is when a student comes into shul to daven or to put on t’fillin. There is a big library in the shul and we show them around. Sometimes, they come to ask a question and then I set up a shiur with them. I try to use every opportunity to pull them into a shiur. If someone asks about *T’chiyas HaMeisim* (resurrection of the dead) for example, I take out a book and say, “It’s explained here at length; shall we learn it together?”

The harder way, which requires more effort, consists of casual meetings in the hallways of the college or on the street. I initiate a conversation and often the student will ask me a question about Judaism that bothers him, and they all have questions, and then I invite him to the shul. Some of them want a lot of information on the question they asked and I suggest they come back, when they have more time,

and we set up a chavrusa.

R' Roi Rosenbaum: Our shiurim are started after we make house calls. We started our shlichus some time before the second Lebanon War. According to an answer from the Rebbe, we did not leave the neighborhood even when missiles were landing. Instead of running away, we visited homes and gave chizuk to people. In every home we visited we suggested that the people join a shiur that we give. Most of them were interested and we built up a large database of phone numbers that we call every week.

The first shiur for women started in the middle of the war and was attended by two women. Today, there are no fewer than thirty women. There are shiurim almost every day, sometimes several a day, and we always make reminder phone calls.

R' Idó Rahav: The shiur at the cafe was started because the owner urged us to do it. We had been to see him a few times for Mivtza Chanuka and Purim and he loved it. In our honor he was willing to get rid of all the non-kosher food and we started the shiur.

Our one-on-one shiurim, are initiated with mekuravim. We have seen that when a mekurav attends a shiur, his entire attitude towards the Chabad house and towards his involvement in Judaism becomes more serious.

How do you approach people and get them interested in attending a shiur?

R' Dotan Korati: There are no dormitories at the college where you can arrange shiurim with the students after class. In general, the college does not give students free time but rather packs in a lot of material within a short time, which is why the level of interest in shiurim can't be

expected to be high.

We look for topics that will interest them like T'chiyas HaMeisim and other topics that affect students. When someone attends a class, they get a lot of information out of it.

Lately, a building was put up near the college that serves soldiers that were granted leave to attend the college. They live in the building, which makes it easier to work with them. Last 15th of Shevat we did mitzvaim there and started a weekly Tanya class.

R' Roi Rosenbaum: We Lubavitchers are often puzzling to people who love us but don't understand what we want. Where does our joy come from and what drives our commitment to outreach?

When I sit with any individual in a shiur, around one book, one topic, both he and I derive strength from the same source and this brings about inner change. So we get them to feel that they are part of the process; we don't teach them but learn together with them, as though to say – it's not just I who received from the Rebbe but you too. When the mekurav sits in a shiur and gets this feeling, he finds it interesting and he wants to continue attending shiurim. The shiurim in the neighborhood have united people around Torah and around the Rebbe.

R' Idó Rahav: The point is that we need to be aware that today everybody needs Torah, everybody needs Chassidus. There is no one who is not seeking spirituality; all ideologies are bankrupt. People are seeking real meaning and depth in their lives. It's a feeling I sense very strongly in the neighborhoods that I work in. People here don't lack for money and yet it doesn't



“The first shiur for women started in the middle of the war and was attended by two women. Today, there are no fewer than thirty women. There are shiurim almost every day, sometimes several a day, and we always make reminder phone calls.”

bring them happiness. A Jew must be connected to his source and if he is not connected, he cannot enjoy true serenity. When we internalize this, it will be easier for us to speak to mekuravim about joining shiurim.

How do you pick a topic for a shiur?

R' Dotan Korati: You have to see what suits people. In our general classes we pick topics that would interest any students such as simcha, bitachon and emuna and dealing with hardships. This



“When I visit a person at home they realize how important it is to us that he attend and how the shiur can get him back on track. He sees that we didn’t forget about him.

is a very difficult period in the life of a student. On the one hand, he is pressured by course work and tests, while on the other he is trying to actualize himself as an independent person. The topics mentioned speak to him. I direct conversations to get to topics that I think are important in the life of a student.

R’ Roi Rosenbaum: We emphasize Halacha. Even if the topic of the class is Tanya or the parsha, we begin with daily halachos. The Rebbe speaks a lot about the importance of knowing Halacha so we don’t get tripped up in daily life over simple halachos. I see that even

people with a kippa and tzitzis raise questions that demonstrate their ignorance. I am often taken aback by certain questions. Before the Midrash and the Agada, it’s important that Jews know how to run their lives according to basic Halacha.

In general we live with the times, whether with the parsha of the week or an upcoming holiday. On Chassidische dates we speak about the Baal Hilula or Baal Geula.

R’ Ido Rahav: In the Rebbe’s teachings there is a wide variety of styles and topics on every parsha and topic. If I’m giving a shiur to people who know little, obviously I won’t pick a sicha in which the Rebbe explains a nuance in Rashi’s wording, but will choose an easier sicha that is of more general interest.

The Rebbe’s sichos have plenty “halacha l’maaseh” (practical application) and we offer insights as to how people can be happier, imbued with faith, and uplifted. In order to do this we need to put a lot of work into preparing the classes.

These days, people have plenty of ways of filling their free time. How can people be attracted to join a shiur?

R’ Dotan Korati: People are interested. Period. It’s a fact. There are many students who are looking for the G-dly spark within them. A student with a head on his shoulders will be very drawn to Chabad and Chassidus and we see many students who want to listen and understand. People know that Chabad has depth and inner meaning. I once learned Chapter 3 of Tanya with a student. After an hour and a half he began getting excited. When we finished learning he asked me why, with other groups, he can become inspired

within a moment or two while with Chabad it takes more time. I told him that Chassidus is an “eternal flame” and not a fleeting enthusiasm. Chassidus is full of chochma, bina and daas and this is what attracts people.

R’ Roi Rosenbaum: It’s mainly the relationship we build up with the people who attend the shiurim. If we notice that a fellow hasn’t shown up for a few weeks, I will go visit him at home and tell him that we haven’t seen him for a while and he is missed. I know that there are good reasons that can prevent someone from coming one week, and then the week after that and then by the third week, he already feels out of the loop. When I visit a person at home they realize how important it is to us that he attend and how the shiur can get him back on track. He sees that we didn’t forget about him.

When someone doesn’t come one week and then he comes the following week, I tell him – and this is the truth – that the shiur was different without him. That is our message to all of them – that each person is important. Another thing we do is allow everyone a voice. When the shiur is over, people don’t want to leave the Chabad house. They enjoy being there together and this is the most important thing.

R’ Ido Rahav: Maybe the most important thing is treating each shiur with the utmost seriousness. Another thing I am particular about is that the shiurim are organized by “outsiders.” I don’t make the calls. They are invited by the owner of the cafe or the woman-mekureves, and I just show up to give the shiur. This is very important for shluchim to know and it will make things easier for them. They will see that their



shiurim are more successful. Why put your energy into organizing the shiur when you can work on preparing it thoroughly?

I adopted this approach in all aspects of our shlichus. There are mekuravim around every shliach. Don't stop there; create additional circles of mekuravim. Meet their friends and relatives and introduce them all to one another. We always seek out contact within the circle of mekuravim around each mekurav of ours. Every year we do a big Mivtza Mezuza in the neighborhood and bring in many Lubavitchers to go around, door to door. I always tell them, "When you enter one home, you enter ten homes through that home, i.e. their neighbors and friends."

The same is true with a shiur. If you want the shiur to be successful and have many participants, get them to organize it and make them acquainted with new mekuravim and people will feel comfortable participating.

Can you give us some tips

“We’ve seen mekuravim make big changes because of a personal chavrusa relationship. We recently brought a new shliach to the Chabad house whose job is to learn with people one-on-one.

for starting and establishing a shiur?

R' Dotan Korati: You have to gauge what will interest people. If I give an in-depth class to people who are first displaying an interest in Judaism, I will turn them off. On the other hand, if I see a student who is interested in the tractate Eiruv, I will sit down with him and learn the masechta.

People enjoy novel ideas that go beyond the literal meaning of things, and that is what I try to provide.

R' Roi Rosenbaum: You can't just start a shiur and expect lots of people to show up. A successful shiur is not a technical matter. People will come if they feel an affinity for the speaker or the place where

the shiur is being held. If I feel comfortable with the speaker or location, I'll show up. That's the main point. Those who attend our shiurim are people who have a longstanding relationship with us. It's a connection that is cultivated through Shabbos meals and house calls. We also let them know that the shiur will be lacking without their presence. The shiur is ours, not mine. The attendee is an equal partner in this shiur which is why, when it's over, they help clean up – returning books to the shelves and taking out the garbage.

R' Ido Rahav: Some very important tips: 1) Prepare the shiur well. Don't rely on having learned the sicha before and thinking you remember it. 2) Choose the topic according to

your designated audience. You might like a certain maamer or sicha but the people who are going to listen to you have a limited knowledge of Judaism, certainly of Chassidus, and they won't know what you're talking about. 3) Try and connect with key people in your neighborhood and through them to reach many people who want to be in their orbit.

I think highly of one-on-one shiurim where the person can ask anything that bothers him. We've seen mekuravim make big changes whether in Family Purity or putting on t'fillin or committing to saying Chitas daily, because of a personal chavrusa relationship. We recently brought a new shliach to the Chabad house whose job is to learn with people one-on-one.

What effect do you see the shiurim having on people?

R' Dotan Korati: The effect is enormous. We see how Torah has the power to transform those who learn it. We had a student who regularly attended the Tanya class where we learned about daas and how it's not enough to understand something intellectually but it has to come down to your heart. Sometime later when we learned D'var Malchus, she went crazy over it. Could there be Chabad Chassidim who don't live with this?! Today, this girl is a Chassidic woman in every respect.

There was a fellow who, after we learned the D'var Malchus, wondered why we don't take this and turn the world over. We see that someone who learns Torah in general, and the Rebbe's teachings in particular, especially the sichos of 5751-5752, is changed, not merely externally but on a deeper level. He starts keeping Torah and mitzvos.

R' Roi Rosenbaum: The effect is monumental. We see how people's manner of talking changes and their outlook on life changes. I remember that four and a half years ago, when we came here, people spoke to one another in a completely different way, not a good one. Today, the terminology of many of them has changed beyond recognition. They conclude conversations with their friends by wishing, "Besurot Tovot." When I say "Moshiach," they respond with "Teikef u'Miyad Mamash." Many of them write to the Rebbe about any problems they have. There is a great love for the Rebbe here.

R' Ido Rahav: There were many cases of family problems that went to the rabbanut (i.e. for divorce proceedings). These straightened out after the couples began attending shiurim. Torah changed their relationship from ugly to wonderful. Many of them don't stop with shiurim but also come to minyan, farbrengens and increase their religious observance. At the last shiur one of the regulars, a lawyer, came over to me and asked me to be his rabbi. Without a shiur, how would they have a connection with Judaism or with religious Jews?

People started talking about hashgacha pratis (divine providence). For example, at one of the most recent classes we spoke about Yosef and his brothers and the great love between them, a love that is explained by Chassidus. The following week one of the regulars got up from Shiva for his father and said that his father had been involved in a longstanding fight with the neighbors. After the Shiva and after hearing what I said in the shiur, he went to the neighbors and hugged them. "They may look different than

me, but they are my brothers," he said.

The owner of the cafe came to me at the end of a shiur and said that he had an offer of a business deal that could earn him a lot of money. He asked my opinion and I recommended that he write to the Rebbe. The answer he opened to did not lean towards doing the deal and I said, in my opinion, although the deal looks tantalizing he should not go ahead with it. He listened to me and sometime later he realized he had been saved from a bad deal wherein he could have lost all his money.

How do you implement the Rebbe's instruction to learn inyanei Moshiach and Geula?

R' Dotan Korati: If you meet someone who opposes the very fact that you mention the Rebbe and Moshiach in the same breath, then I wouldn't rush to tell him in the first shiur that the Rebbe is Moshiach. I would start by learning a proper perspective on the world with him, that "olam" is from the root meaning hidden, and then, if he is really seeking the truth and is honest with himself, he will understand in his own why we say that the Rebbe is Moshiach and that we are on the threshold of Geula. There are students who have no problem with Moshiach and I learn with them how things work out according to Halacha.

We have shiurim in D'var Malchus and in addition to that I find many opportunities to refer to Moshiach. For last Yud Shevat we farbrenged after Mincha and I explained Basi L'Gani as it relates to leadership of the Rebbe Rayatz and the Rebbe. Then someone wanted to say a Halacha so he could recite Kaddish. The Halacha that I said was taken from the Rambam that when we

see someone who has the criteria of Moshiach, we must believe in him.

R' Roi Rosenbaum: We talk about Moshiach constantly. In our shiurim we bring ideas from the D'var Malchus sichos and people really relate to them. People don't make a separation between other topics in Judaism and Moshiach; it's an integral part of our faith and people internalize the anticipation and yearning for Geula. People here don't have questions about it. If it's a horaa from the Rebbe, you do it; if the Rebbe says he's Moshiach, that's the reality.

R' Ido Rahav: We talk about Moshiach and Geula using two approaches. One approach is as a general theme, since today there is a lot of knowledge in the world, with workshops and exercises in the area of personal development. However, they remove or conceal the Creator and they foster excessive belief in one's own ego. I bring G-d, the Rebbe, and the Torah into the picture. I explain how all the world's wisdom is sourced in Torah.

The approach is to talk about Moshiach whenever we can tie it in. People are very interested in Geula, resurrection, and the building of the Beis HaMikdash, so we discuss it. We try not to present it in the form of dogma but in a rational and reasoned manner, while at the same time

“Then someone wanted to say a Halacha so he could recite Kaddish. The Halacha that I said was taken from the Rambam that when we see someone who has the criteria of Moshiach, we must believe in him.

not shirking the instruction given by the Rebbe to discuss the topic.

It seems fitting to conclude with the Rebbe's words to every one of us, including businessmen and employees who are busy making a living:

The bottom line and the point is that from now on, each person, even a businessperson, will increase in their Torah study. Not only will it be of higher quality within the same quantity, but also one must steal from times that according to Hilchos Talmud Torah are not suitable for Torah study, but rather for another sort of avoda, such as the avoda of “know Him in all your ways” – that he

steal from this time and conquer it for Torah and increase the *quantity* of Torah study too.

This is said to everyone, even businessmen, all the more so to those who are in the “tent of Torah” and especially the talmidei ha'yeshivos in general and the talmidim of yeshivos Tomchei T'mimim in particular... To the point that it is necessary for the study of the balabatim in regard to their establishing times for Torah study – they should add in quantity and quality, and several times over. And Hashem will grant them success and may the promise be fulfilled in them, “those who sow in tears will reap in joy”... ■

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CHILDREN OF AKIVA, STUDENTS OF THE REBBE

Professor Shlomo Eckstein of Rechovot, former president of Bar Ilan University, shares a yechidus he had with the Rebbe in 1953, together with a group of young B'nei Akiva leaders, that shaped his educational philosophy. * About a correspondence on the subject of chinuch, about a wonderful Shabbos spent with the Rebbe, and a yechidus that took place on Motzaei Shabbos in which the Rebbe offered his help with a shidduch. * Also, the lesson to be learned from Rabbi Akiva and the passing of his 24,000 students.

By Avrohom Jacobson

It was the winter of 5755. Rabbi Zushe Silberstein, shliach in Montreal and member of the Vaad HaRabbanim there, was invited to an event of the Vaad HaRabbanim with guest speaker Professor Shlomo Eckstein, president of Bar Ilan University.

“Although I don’t usually have the time to attend events that have no immediate practical purpose,” said R’ Silberstein, “it worked out that I was available

that night and I came to the sudden decision that very night that I would attend it.

“Just as I arrived I heard the emcee call upon Prof. Eckstein to speak. He impressed us with his description of the university’s growth and progress over the previous decade. In his marvelous speech he related various episodes concerning the university and presented the educational goals of the administration.

“When he finished reviewing their plans for the university, he lowered his voice and began talking in a personal and emotional manner. ‘I would like to tell you a personal story that happened to me, whose lessons are with me for nearly fifty years. They actually sum up my educational philosophy.’”

What follows is Prof. Eckstein’s story as he related it again in an interview I held with



Professor Shlomo Eckstein - former president of Bar Ilan University

him (in 5761) after hearing the story from R' Silberstein:

This happened almost fifty years ago. Our family lived in Mexico City and my father was the head of Mizrachi there. I was 17-18 and I helped my father in his work and ran the Mizrachi youth movement.

In 5713/1953, I was sent with my young charges to a youth village in New Jersey that was going to prepare us to be leaders in the movement. At the

end of the course, which took nearly a year, it was decided that I and my group would be sent for meetings with Jewish leaders. We held these meetings in New York, which had numerous Jewish leaders, and we spoke with the great Jewish leaders of the time, from all sectors.

All groups were happy to welcome us except for the Chassidim. Since our group was comprised of boys and girls, we did not find a single

Chassidic Rebbe willing to meet with us. Fortunately, one of the lecturers at our course was a Lubavitcher and when he heard about our problem he offered to arrange a meeting for us with the Lubavitcher Rebbe. It was only three years since the Rebbe had taken over the leadership of the Chabad movement but he had a reputation already of being smart and welcoming and someone for whom education was dear to his heart.

We contacted his head secretary, Rabbi Chadakov, and after consulting with the Rebbe he gave us a positive answer, saying that the Rebbe agreed to meet with us for the sake of chinuch.

It was on a summer day that we traveled from New Jersey to New York. We arrived in Crown Heights by subway and on the way our Lubavitcher chaperone told me that in private audiences with groups, the Rebbe asked members of the group to bring up whatever they wanted to talk about. "As a leader of the group, it's a good idea to mark down the topics you are interested in hearing the Rebbe's opinion on." We were very close to our destination and in the brief time remaining to us, I managed to write down some interesting educational topics.

When we arrived at 770, the secretary brought us to the Rebbe's room and asked us to stand separately, boys on one side and girls on the other side. It was late at night and the Rebbe smiled warmly at us. He seemed as alert as though his day was just beginning.

First, the Rebbe asked me for a list of the members of the group. "In order to be able to mention them at the holy gravesite of my father-in-law, the Rebbe," he

explained. I gave him the list and as the Lubavitcher had told us earlier, the Rebbe asked whether anyone had questions.

The members of the group were awestruck by the Rebbe and were too shy to say anything. After the Rebbe asked twice and received no response, he asked me directly what topics I wanted to discuss.

I told the Rebbe that for a long time I had a big question about the tremendous investments being made in education. “My charges here will be future leaders and they will be putting in many hours, like me, into educating groups of children. We put a lot of time into chinuch, sometimes at the expense of attaining personal goals and my experience has shown me that often this tremendous investment is wasted. We see this when a child we put our neshama into abandons religious life and sometimes assimilates into the gentile society he lives in. A student like this is a painful failure for an educator and every such instance raises the question anew – why should we bother? I would like to hear the Rebbe’s opinion as to why I should invest into chinuch and how I can know that my great effort is worthwhile.”

The Rebbe listened closely and when I was finished speaking he said: It says, “Those who sow with tears.” Sowing with tears is a mitzva. It is an obligation that each one of us and every one of us must carry out – planting with chinuch, planting Yiddishkeit. It requires a tremendous investment, “with tears,” but we cannot avoid this mitzva.

At the same time, the Torah promises that “with joy they will reap.” This is a promise that in the end we can harvest the fruits, but we are not assured that

the one who sowed will see the harvest with his own eyes.

The Rebbe elaborated on the analogy of planting and harvesting with a story that “theoretically” might occur with a student of my group, demonstrating, by the way, expertise in the work of my group:

When you are in Mexico, you arrange educational activities for children on Shabbos afternoons. Imagine that one Shabbos, after you started an activity, a Jewish child walks by. You don’t know him and he doesn’t know you but since he sees Jewish children gathered together, he joins you in order to hear what it’s about.

Since you are in the middle of talking to your group, you don’t stop to ask him his name and you figure that after you finish you will go over and talk to him.

In the meantime, you continue talking, telling your students the history and legacy of the Jewish people. You tell them about the Fathers of the nation, Avrohom, Yitzchok and Yaakov, about their mesirus nefesh to fulfill G-d’s command, about our privilege in being a direct continuation of these giant men. It’s a privilege, which is an obligation too, an obligation to observe the mitzvos of the Torah and to live as a proper Jew, faithful to Hashem under all circumstances.

Before you finish speaking, that child gets up and leaves, before you have a chance to ask him his name. He doesn’t know you and you don’t know him, and your paths are forever apart.

Years go by and that boy grows up and his spiritual state deteriorates. He goes down, down, until he decides to marry a gentile girl. He has reached the steps of the church on his wedding day and then suddenly,

he remembers that one time, he doesn’t remember when and with who, he heard about his history as a child of the Jewish people. He remembers that he is a son of Avrohom, Yitzchok and Yaakov and his great privilege is also his obligation to preserve his Judaism.

These thoughts inspire him to t’shuva. He recoils and decides not to take this step, which will cut him off from the glorious chain of the Jewish people. He informs the gentile girl that the wedding is canceled and he leaves the place having resolved to start living a Jewish life.

That’s an example of “with joy they will reap.” You won’t see it and you won’t even know about it, but that is “reaping with joy” which is a direct result of the “sowing with tears.”

The yechidus lasted close to two hours and was conducted entirely in Yiddish. Most of the people present understood Yiddish but even the few who didn’t were greatly impressed by the Rebbe’s loving face and his eyes, which radiated endless good and genuine interest in the state of Jewish education.

Over the years, in the high-level positions that I filled at Bar Ilan University, including a period in which I served as president of the university, I met with hundreds of Jewish leaders and famous public figures but nothing to compare with those two hours with the Rebbe.

Many years passed since then and I forgot most of the things that we spoke about in that yechidus. Afterward, I found out that I could have asked some talmidim from 770 to join us who would have been able to repeat the yechidus and write it down, but it was too late for that.

One thing I'll never forget from that yechidus is that terrific idea from the Rebbe on the words, "those who sow in tears will reap in joy." This was my guiding light throughout the years and stood at the fore of my educational philosophy.

When I have occasion to lecture about my educational philosophy, I tell about that unforgettable yechidus. A few years ago, when I retired from university, they made a goodbye party and I repeated this story. I added an explanation of my own to the Rebbe's commentary on the verse.

Continuing with the next verse, "He goes along" – when the time comes for the educator to retire, "weeping" – he cries at still not seeing the fruits of his sowing because the sowing takes a long time, "he who carries the bag of seed." But he needs to remember, "he will surely return" – when his time comes to give an accounting of his actions in this world, it will be "with songs of joy" – for there, in the World of Truth, everybody sees who is "carrying his sheaves."

Because of that yechidus I began a correspondence with the Rebbe. I described the difficulties I was experiencing in my educational work in Mexico and the Rebbe responded with encouraging letters.

In one of those letters, the Rebbe brings an example from Rabbi Akiva who after investing in 24,000 students, each of whom was on the level that only Rabbi Akiva could teach him Torah, lost them all in a short period of time and only five remained from whom we have most of the Oral Torah. This is a lesson, said the Rebbe, that even when we invest years in education and the bitter reality slaps us back in the face,



we cannot become downcast but must know that the nachas doesn't always come in quantity and there may be a quality of nachas that will justify all the effort.

The Rebbe ends this letter with a request to give his regards to my students, especially to those who were with me at that yechidus.

A short while after receiving this letter, I had occasion to be in New York again. Since I was in constant contact with Rabbi Chadakov who conveyed my questions to the Rebbe, I called his office and asked whether I could have yechidus with the Rebbe.

Rabbi Chadakov promised to

give me a call back after he had approval for the yechidus. A few minutes later he called and said that the Rebbe wanted me to stay in Crown Heights for Shabbos and he already arranged a host family for me. I was happy with the plan and he told me that it was Shabbos Mevarchim and there would be a farbrengen and of course I was invited to attend.

I had a wonderful Shabbos, one of the greatest of my life. The highlight of course was the Rebbe's farbrengen. Between sichos the Rebbe scanned the crowd and responded with "I'chaim v'livracha" to Chassidim who held out their cups of mashke to him. I felt out of place and thought I wouldn't feel comfortable if the Rebbe would



look at me and wait for me to say "I'chaim." So I stood behind a pillar, such that I wouldn't be visible from where the Rebbe was sitting.

On Motzaei Shabbos I had yechidus. The secretary introduced me to the Rebbe and the Rebbe warmly welcomed me and said that he had recently responded to my last letter and his letter was probably on its way to Mexico.

Before I said anything, the Rebbe asked: Where were you on Shabbos? When I said that I was in Crown Heights and had even been at the farbrengens, the Rebbe said: How is it that I didn't see you at the farbrengens?

I was taken aback by the personal attention the Rebbe was giving me. I was there among thousands of Chassidim and the Rebbe remembered to look for me and even noted that he had not seen me.

The Rebbe began talking to me about chinuch in Mizrahi

and said that the emphasis should be on Judaism more than on aliya.

We spoke about this and similar topics when the Rebbe suddenly stopped, looked at me with a broad smile, and asked: What about the wife, "it is not good for man to be alone?"

I was surprised since I had never told the Rebbe I was still single and flustered because of the direct question. I said, "G-d will help."

The Rebbe said, "In this you cannot rely on Hashem."

I looked wonderingly at the Rebbe and the Rebbe explained, "The Gemara says that a man must seek a wife like he seeks a lost item. What is the comparison between a wife and a lost object? Chazal are teaching us that just as when a person loses something valuable, he doesn't sit at home and rely on Hashem to bring the lost item to his house but he goes out and looks for it and then Hashem helps him find

it, so too with a wife. You are not allowed to sit at home and rely on Hashem but have to seek one out and believe that Hashem will help you find the right match."

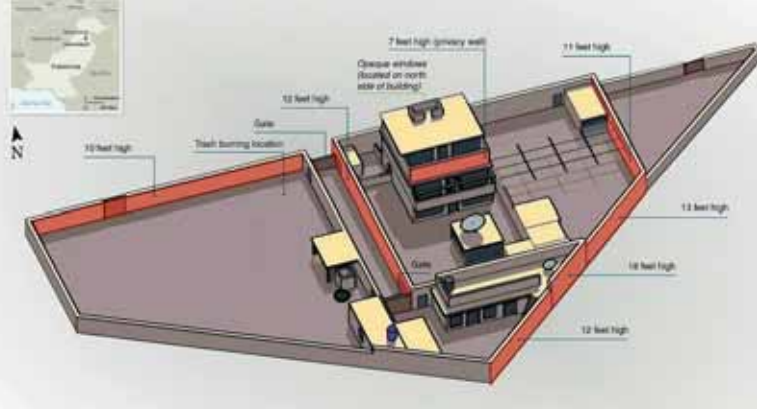
The Rebbe passed and with a big smile he asked me: Perhaps I can help you?

I told the Rebbe that lately I was in touch with someone from Eretz Yisroel and I thought that when I went there, we would get better acquainted and maybe would marry. The Rebbe gave me a bracha and when I went to Eretz Yisroel I met the girl and after a period of time we decided to marry. I informed the Rebbe and received a letter of blessings for the marriage.

I continued to correspond with the Rebbe and received his blessings. When the Rebbe's sichos were distributed every week, I began to learn them and they enriched my knowledge of Torah in general and the Rebbe's *weltanschauung* in particular. ■

THE TIME OF CRUSHING HEADS

Rabbi Yeheskel Lebovic



As we celebrate the recent assassination of Osama Bin Ladin, YM"SH, I would like to draw attention to the new Kapitel of the Rebbe, which contains the pasuk we say every Shabbos, "Machatz rosh al eretz rabba – Hashem will crush heads over a vast area".

There is a very elusive Midrash Ne-elam, about which the Baal Megaleh Amukos states: "This Midrash is sealed and concealed until the coming of Moshiach"

The text of this Midrash Ne-elam reads: *"When Israel is Chayav (guilty), there is fulfilled in them (the pasuk) 'And through your sins was your mother sent away' (Isaiah 50:1), leaving over EMCHATZ (I will crush), which is 'I will crush the head of your enemies', and when Israel will do T'shuva, 'your mother' will return to her place, at that time the eight garments which the Kohen Gadol wears on Yom Kippur will be full"*. Indeed a thoroughly enigmatic Midrash!

However, the great mekubal Rabbi Shimshon of Ostropolie resolves the riddle in his commentary on the Hagada.

He prefaces with a question of Tosafos in Sanhedrin 39a, where the Gemara states: "a heretic posed a question: 'If your G-d is a Kohen, wherein did He immerse Himself (to cleanse from the impurity of the dead) when He buried Moshe?'" Asks

Tosafos: Why didn't the heretic ask, "How could G-d bury Moshe in the first place if He is a Kohen (not allowed contact to the dead)? Tosafos answers: This is because Israel are called "children of G-d" (and a Kohen is permitted to bury his close relatives).

Asks Rabbi Shimshon: How does this answer the question?! Isn't G-d compared to the Kohen Gadol (High Priest) who is NOT allowed to bury even his close relatives?!

(The Maharsha answers that Moshe may have been in the category of Meis Mitzva, since "no one knew his burial place", whom a Kohen Gadol may bury).

He answers that it is stated throughout the Zohar that Hashem makes himself into a common Kohen (Kohen Hedyot) because of the belovedness of Israel, which then "permits" Him to go to places of impurity full of idols (to save Israel).

It is known that the Kohen Gadol wears eight garments, while the Kohen Hedyot wears only four. The four common to both the Kohen Gadol and Kohen Hedyot are: Avnet (belt), Miznefes (turban), Kutones (tunic) Michnesayim (pants). The Hebrew acrostic of these four words is: Alef-Mem-Kof-Mem. These 4 letters are the same letters as the Hebrew word "Imchem" translated above as "your mother".

The additional four garments of the Kohen Gadol are: Efod (Apron) M'il (special tunic) Choshen (breastplate) Tzitz (forehead plate). The four-letter acrostic of these four Hebrew words is: Alef-Mem-Chess-Tzaddik, which also spell "Emchatz – I will crush"

With this background, R. Shimshon of Ostropolie now unlocks the text of the Midrash Ne-elam:

"When Israel is Chayav (guilty), there is fulfilled in them (the pasuk) 'And through your sins was IMCHEM – the four garments of the Kohen Hedyot – sent away in galus, to permit Hashem to act as a Kohen Hedyot in dealing with impurities, leaving over EMCHATZ (the extra four garments of the Kohen Gadol remaining in Israel being an acronym of 'I will crush'), which is a hint that eventually 'I will crush the head of your enemies.' When Israel will do T'shuva, 'IMCHEM – the four garments of the kohen hedyot' will return to their place in Israel, at which time the eight garments which the Kohen Gadol wears on Yom Kippur will be full".

As we have started since Yud-Alef Nisan to say *Machatz Rosh al Eretz Rabba* every day in the Rebbe's Kapitel, instead of only on Shabbos, we are looking forward to many other evil heads to fall, b'karov Mamash! ■

DEMISE OF THE ARCH-TERRORIST ON 28 NISSAN



When we see the wonders and miracles that the Rebbe performs for our sakes – it behooves us to ponder these events in order to see the G-dly revelation, and to work ever harder to complete the task that the Rebbe charged us with on 28 Nissan 5751 – to bring our righteous Moshiach, b’poel mamash!

By Rabbi Naftali Estulin, Shliach, Los Angeles

Sunday night, Chaf-Ches (28) Nissan, we were informed of the death of arch-terrorist Osama Bin Ladin, may his name be erased, at the hands of American Special Forces who burst into his compound and killed him and one of his sons. Two days earlier, we learned that Gaddafi’s son and three grandchildren were killed in a NATO airstrike on the family compound. These events, especially as they took place in the month of Nissan and on auspicious days of this month, should excite a Chassid! The Rebbe taught us to look at world events, discern the hashgacha pratis in every detail, and derive a lesson in the service of Hashem.

CHAF-CHES NISSAN: CHESED OR G’VURA?

Since the liquidation of Osama Bin Ladin occurred on Chaf-Ches Nissan (Pakistani time), we need to examine the inner significance of Chaf-Ches

Nissan. On Chaf-Ches Nissan the Rebbe said the famous sicha, “Do all that you can to actually bring Moshiach.” The Rebbe said he had done what he could and now it was up to us to take the responsibility to bring Moshiach. However, if someone thought for a moment that the Rebbe was abandoning us, he immediately clarified that he would continue to help. He said, “In order to hurry things up by my action, I will give everybody shliach mitzva money to give to tz’daka, for ‘great is tz’daka that it hastens the Geula.’”

What happened here? Did the Rebbe leave us to our own devices or is he helping us? In order to understand this, we need to learn the beginning of chapter 5 of Shaar HaYichud V’HaEmuna. In this chapter, the Alter Rebbe explains the Midrash that at first Hashem sought to create the world with the Attribute of Justice, but when He saw that the world would not endure, He included the Attribute

of Mercy. How is this Attribute of Mercy manifest? The Alter Rebbe explains it as: “The revelation of G-dliness through the tzaddikim and signs and wonders in the Torah.”

Put simply, when Hashem first created the world, He created it in a way that all went according to justice, i.e. that Hashem gives us everything we need in our avoda in this world and says: Do your avoda on your own. If you do it, you will be rewarded; if you don’t, you won’t. It’s fair. However, when Hashem saw that the world would not endure, He included the Attribute of Mercy and as the Alter Rebbe says, the Attribute of Mercy is manifest in our tzaddikim and in signs and wonders that bring about a revelation of G-dliness in the world and that help us in our avoda.

We can say similarly, regarding the sicha of Chaf-Ches Nissan, that at first the Rebbe said: Forty years have passed in which I gave you a “heart to know and eyes to see and ears to hear.” You have all the tools to do the job of bringing Moshiach. You have the sichos, you have the maamarim, you have precise instructions. Now start working. “Do all that you can.” But the Rebbe saw that the Chassidim could not endure with the Attribute of Justice and he included the Attribute of Mercy when he said: Although you need to take action, the job is

yours since “I did my part.” But because of the Attribute of Mercy I will continue to help you by distributing dollars for tz’daka, which symbolizes my help and assistance, as well as signs and wonders etc. whose purpose is the revelation of G-dliness in the world.

That means that Chaf-Ches Nissan is significant for two reasons: 1) It is a call to the Chassidim: do all that you can and 2) it is a promise from the Rebbe: I will continue to help you, including through signs and wonders.

These two points are intertwined. When we do all that we can, we are witnesses to signs and wonders. As anyone who has been involved in the mission to bring the hisgalus of Moshiach can testify, we see miracles and wonders all along the way. Contrariwise, when we see the miracles and wonders that the Rebbe does for us, this should spur us on to do more, to do all that we can, to actually bring Moshiach.

LEADERLESS REVOLUTIONS

This past year, the Rebbe’s sixtieth year of leadership, we see the Rebbe MH”M’s effect on the nations of the world in a way of nullifying all the klipos in sixty (like the Rebbe said regarding the sixty days of simcha during the two months of Adar which nullify all undesirable things). The tremendous upheavals taking place in the Arab world, one after the other, are not the usual kind of revolutions. Nobody predicted them for the simple reason that throughout history, all revolutions were led by charismatic leaders who attracted the masses. The current revolutions are the first of their kind in history for they are



President Obama in the White House Situation Room watching the Osama bin Laden raid with the most recognizable faces in American government and counter-terrorism

leaderless. Nations are changing drastically without anybody leading the process!

In Egypt, for example, not only was there no leader to organize the revolution, but even after the revolution none of the opposition could come up with one leader! In Libya the situation is more murky, which has caused great confusion in Arab countries. On the one hand, they want to topple Gaddafi; on the other hand, there is no rebel leader with whom to make a treaty. The world is ridding itself of dictators and leaving a leadership vacuum. The world is looking for a real leader, Melech HaMoshiach, to lead the world towards an era of righteousness and justice, peace and harmony.

This miraculous process is accompanied by yet another miracle.. In the not-so-distant past, enemies of the Jews used big events like a revolution to fan the fire of hatred against the Jews. They always blamed the Jews for plotting these events and pointed an accusing finger at “Jewish brains” which, to their anti-Semitic eyes, lay behind every world event. Suddenly, anti-Semitism is not center stage. Not in Tunisia, not in Libya, and not even in Egypt and Syria. Nobody is blaming the Jews.

A MONTH OF MIRACLES

Towards the end of the month of Geula, NATO forces killed Gaddafi’s son and grandchildren on Chaf-Vav (the gematria of

“The world is ridding itself of dictators and leaving a leadership vacuum. The world is looking for a real leader, Melech HaMoshiach

YHVH – the idea of revelation of G-dliness in the world). This, by the way, went counter to the mandate that NATO forces received from the United Nations.

Two days later, on Chaf-Ches Nissan, the date on which, 20 years earlier, the Rebbe dedicated an entire sicha to explain the special quality of the day both because of the month, day of the month, the s'fira etc. (as you can read in the first part of the sicha), American special forces killed Osama Bin Ladin after getting the go-ahead from President Obama.

Aside from the miracle in finding him, after having pursued him for nearly ten years, there is another miracle in that Obama approved the operation. Obama is known as someone who constantly tries to find favor in the Arab world. He is also known to be very fearful of military failure. We could have expected him to nix the operation whether because they were not 100% sure that Osama Bin Ladin was there or because if the operation had failed and dozens of American soldiers wound up getting killed, he would have sustained a

terrible loss in the polls that are so important to him now as a re-election campaign is heating up.

And yet, he decided to go for it. He did not ask Congress but took the responsibility. It is out of character but “the heart of kings and ministers is in the hand of Hashem,” and when the Rebbe MH”M wants to accomplish something, he arranges matters through NATO even when it is not part of their approved mission and through Obama who did not consult with Congress.

THINKING POSITIVELY

As soon as we heard about the elimination of Osama Bin Ladin, security was stepped up in fear of terrorist reprisals. When the media reported about a heightened state of alert, one could not help but be reminded of the fact that on this very day, Chaf-Ches Nissan 5750, the Rebbe shocked the world with the sicha in which he said, “information has been received that the PLO issued instructions to all its cells around the world to attack enemies of Israel (a euphemism for the opposite).” The Rebbe went on to say that “it is necessary to stress the blessings

of Hashem to all Jews, wherever they are, with all that they need, in an expansive way, with true bitachon, and with simcha and gladness of heart, including and especially – fulfilling the instruction of “think positively and it will be good.” That is, the positive thought makes it actually good, to the point that Hashem makes the good thing happen even before the good thought. At the same time, we should use this information (not in a way of panic, G-d forbid, but with joy and gladness of heart as I said, to think positively) in order to increase even more in the avoda of the Jewish people in matters of Torah and mitzvos.

Later on, the Rebbe even instructed – and this was unusual – to publish the points of the sicha in a Kol Korei (public announcement) in which the Rebbe called for an increase in Torah study, t'filla and tz'daka.

When we see all the miracles and wonders that the Rebbe is doing for us, especially on a day that represents the “inclusion of the Attribute of Mercy – the tzaddikim and signs and wonders” – we must think about what occurred and see the revelation of G-dliness that the Rebbe is accomplishing, and do even more to finally complete our mission to actually bring Moshiach! ■

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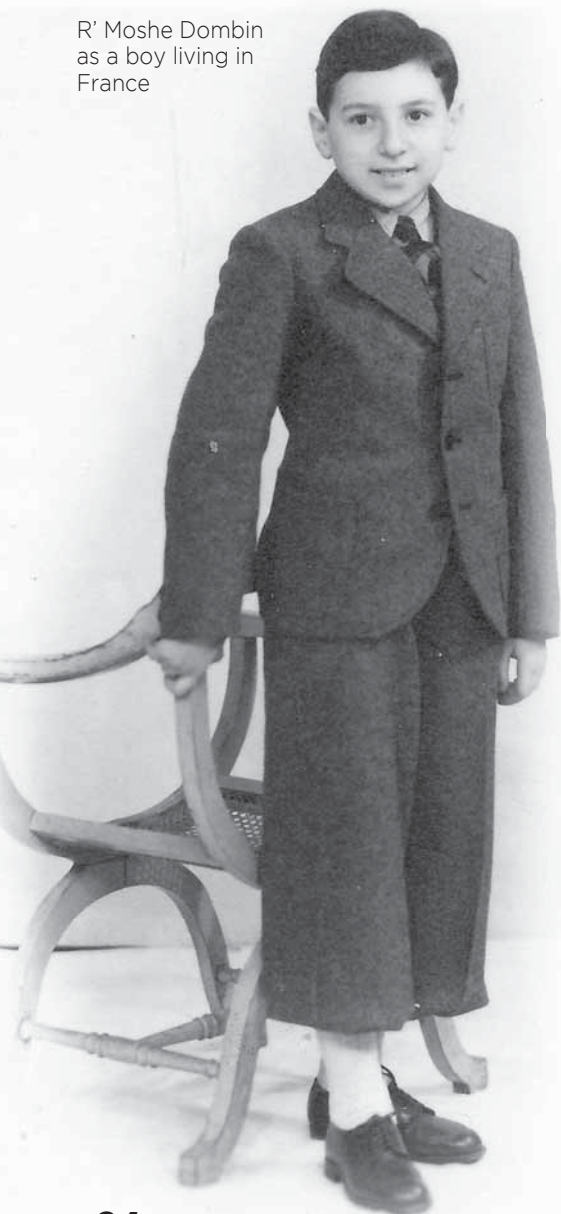
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'MY LIFE WAS SAVED THREE TIMES'

R' Moshe Dombin
as a boy living in
France



One step away from the Nazis, one step away from a terrorist grenade, one step away from a murderous ambush, the life of R' Moshe Dombin of Netanya was spared three times. But the biggest miracle was yet to come.

By Nosson Avrohom

Translated by Michael Leib Dobry

"I didn't want to hear anything about the Lubavitcher Rebbe." So R' Moshe Dombin, now a member of the Chabad community in Netanya, began his story about the process of his kiruv to the light of chassidus and the leader of the generation. "If he's as great a leader as everyone says, then he should be living in Eretz Yisroel and not in the Diaspora," he declared back in the days when the values of Zionism were found deep in the marrow of his bones, and he served as the director of the French induction offices for the Israel Defense Forces. "This stubborn and intransigent attitude changed within a moment, as soon as

I won the raffle, traveled to 770, and was exposed to the image of the Rebbe."

That year, 5746, he emigrated from France to Eretz Yisroel. The aliya was instilled with great inner spiritual value, thanks to the bracha of the Rebbe, Melech HaMoshiach, and the lack of any Zionist delusions.

This spawned a kiruv process that subsequently continued and intensified, until it transformed the entire family into Chabad Chassidim in every respect, with the great encouragement of R' Moshe's wife, Mme. Suzanne. After a series of unforgettable events, the family settled in Netanya, and R' Moshe now makes his living trading various solar energy products.

ESCAPE IN A RAILROAD CAR BETWEEN SACKS OF SUGAR

R' Moshe remembers all too well the early years of his childhood. They took place in the shadow of the terrible Holocaust in Europe, from which he and his parents narrowly escaped, but which claimed the lives of most of their family. They had emigrated from Poland and settled in France, even before the outbreak of the Second World War.

"I was born in 5696 in a small farming village located in the Lille region. In spite of the distance from a Jewish community and Jewish institutions, my parents steadfastly preserved their Jewish identity. Apart from us, there was one other Jewish family living in the village. While the entire local population walked each Sunday morning to its house of worship, we were the only ones who remained at home.

"I remember from the period of my childhood when the village priest asked me why he doesn't see me in the house of worship together with the other children my age. As instructed by my father, I replied that I go to pray in the neighboring village...

"Despite the fact that my parents did not observe Torah and mitzvos in every aspect of their lives, they stubbornly left the village each Rosh Hashanah and Yom Kippur, remaining together with the Jews in the nearby city of Lille, where there was a large Jewish community, and they participated in the High Holiday prayer services. My maternal and paternal grandparents were extremely pious Jews, and though my parents had departed somewhat from their Judaism, feelings of strong emotion still remained within them."



When the winds of the Second World War began to blow, R' Moshe's parents thought that the conflict might pass them by. They were in a small French village, and who would bother to tell the Germans about the two Jewish families living there, especially when their external appearance did not betray any signs of Judaism? Yet, as with many Jews during this period, they were proven wrong. The concept of "Eisav hates Yaakov" was never so concrete and tangible. Friendships maintained for years were wiped away in favor of burning hatred.

"When we heard that the cursed Germans were passing from village to village in search of Jews, we hid in the basement of one of the houses. Only late at night would I go outside with a cap on my head to get a little fresh air.

"Even though I was only a young boy at the time, I remember well the fear and dread that we were compelled to endure. The rumors from the valley of death had already reached us at this stage of the war, and we were genuinely concerned over what lay ahead. We constantly heard about more and more villages that the Germans had combed through.

On one occasion, my father was saved by a revealed miracle. He had been working for the French army, which was then collaborating with the Nazi occupation forces. He sewed uniforms for them, and he thought that since they were in need of his services, he had nothing to worry about. As it turned out, one of his fellow co-workers informed on him, and the Germans placed him on a train making its way to the

“We boarded a ship for Algiers. The commanding officer told us what to expect. ‘Two thousand of you are going, but only six of you are coming back.’”

Auschwitz death camp.

“While the train was run by French locomotive drivers, German soldiers were stationed on the roof of every train car to make certain that no one escaped. At a certain point, one of the trainmen asked someone to bring water from one of the nearby streams. My father volunteered and was given a large pail. He took it and disappeared. After a few days, we were still in the basement dreading over his disappearance, when he came in and told us what he had been through. One thing was now abundantly clear: They would come to get us sooner or later, and therefore we must escape. Our destination would be Vichy France, the southern portion of the country that was not yet under Nazi occupation.

“In order to get to the south, we would have to endure numerous hazards. A virtual border existed between the occupied north and the unoccupied south. German soldiers checked every truck and vehicle that passed the point of entry. They knew that many Jews were trying to reach safe shores, and the Nazis stood there like wild animals waiting to ambush them.

After much suffering and hardships, my father succeeded in paying someone to smuggle us in a train transporting goods from one end of the country to the other. One night, they placed us in a car filled with sacks of sugar, ordering us to conceal ourselves properly and remain absolutely quiet. The smuggler

and his cohorts assured us that we have nothing to worry about, since the Germans are too lazy to open up every single car. In the end, after a journey of several hours, the train stopped at a checkpoint near the border manned by German soldiers. The soldiers asked what was in the cars, and the trainmen replied, ‘Sacks of sugar’. The Nazis were very suspicious and they ordered the trainmen to open all the cars. When my father heard the order given in German, his teeth began to chatter and his hands started shaking uncontrollably. Seized by terror, he ran with my mother further inside the car and inadvertently left me standing near the door.

“The door opened, and I remember to this day how the sunlight penetrated the interior of the car. There were two doors there, and when one door opened, I saw the French trainmen in front of me, while the Germans stood in another corner and failed to notice my presence. One of the Frenchmen saw me, but he turned indifferently to the German soldiers and said, ‘You see, there are only sacks here’, and he quickly shut the door and opened the second one. The Germans saw before them only sacks of sugar, and they ordered the car to be closed as they moved on down the line. When the doors had been shut and the danger had passed, my parents vaulted over the sacks and embraced me out of gratitude and relief.”

At this stage, the difficulties in dealing with life’s tribulations had

not yet come to an end. The fear, the flight, and the persecution were all part of the Dombins’ lot in life, as with many other Jewish families during that most treacherous time in the annals of Jewish history. “When the Germans were finally defeated on the battlefield, we returned to our home in the village, only to discover that absolutely nothing was left. The Germans had taken everything – from the furniture to the family pictures – it was all gone. We left the village and established our new residence in the city of Lille, where they had started to rebuild a Jewish community with those who had been saved from the smoldering flames throughout the continent of Europe.”

In his early years, Moshe went to learn in public school, where he remained until his bar mitzvah. Most of his friends were Gentiles, and they made all too certain to remind him of his distinct Jewish origin.

A few days after celebrating his bar mitzvah, his parents sent him to learn in the “Maimon” School in Paris. “The father of Rabbi Dreyfus, one of the Rebbe’s shluchim in Netanya, ran the institution,” R’ Moshe recalled. “While I was a student in this school, I learned about Jewish customs, the order of davening, and the Jewish holidays for the very first time. I soon realized that while I had always known that I was a Jew, it was nothing more than that. Since it was very important to my parents that I acquire the foundations for a successful life, after I completed my course of Jewish studies, I enrolled in the University of Lille.

“Among both my Jewish and non-Jewish friends, I was called ‘*A gut yahr*’ (happy new year), as Rosh Hashanah and Yom Kippur

were the only holidays when I came to synagogue, and this was what I heard Jews greeting one another. I would customarily repeat these words like a mantra.

“Furthermore, a deep love for Eretz Yisroel began to awaken within me. I read numerous books about the generation that founded the settlements of the Holy Land, and I caught the bug.

HIS LIFE MIRACULOUSLY SAVED TWICE MORE

In 5718, R’ Moshe received his orders to appear in the offices of the French Army. Back in those days, military service was compulsory. Algeria was still part of France’s colonial empire, and the French required numerous soldiers in order to maintain their control in this extremist Islamic state. “I came to the city of Cambrai, where I found a large concentration of young Frenchmen who had also received their conscription orders. From there, we got on a train headed for the southern French city of Marseilles, where we boarded a ship for Algiers with about another two thousand soldiers. The ship’s commanding officer made certain to plant some fear within us regarding what we could expect there. ‘Two thousand of you are going there, and only six of you are coming back,’ he said.

“We did our basic training on an army base located in a small farming village. I met a very clever Jew there, who told me, ‘If you want to survive this war, always volunteer for what ever they ask.’ This is what I did. When they asked who wants to volunteer for work in the clinic or the kitchen, I jumped up. I didn’t have the slightest idea how to use a syringe or how to cook an omelet, but I found this person’s

advice extremely wise, and I was chosen to volunteer at another base. Before setting out on my assignment, they taught me the minimal tasks I would have to know, and I was sent to serve as a doctor’s personal assistant. Throughout this period, I was stringent about writing a letter to my parents every Friday.

“I knew that they were worried. Numerous soldiers lost their lives in terrorist attacks, and so I would not shirk my obligation in honoring my mother and father. Even when I was appointed as administrator on another base, I would not relent in my fulfillment of this custom. This particular base was an open one; the local villagers were very friendly to the French soldiers, and as a result, we received permission to leave the base whenever we wanted, provided that we returned before midnight.

My friends would regularly visit each night a local coffee house with game tables. One Friday, they urged me to join them, but I firmly refused. I still hadn’t written my weekly letter to my parents, and I explained to them that I simply wasn’t ready to change this custom. When I finished writing the letter, I headed towards the coffee house.

When I arrived there, a frightful sight lay before me. It turned out that a terrorist, who was apparently aware that French soldiers regularly gathered there, had tossed a hand grenade into the coffee house. Numerous people had been injured and a fellow soldier had been killed. I was thunderstruck. On the one hand, I was deeply pained by the death of a comrade in arms and the injuries to many others, but I was also elated that my life had been spared. I had meant to be in that coffee house along with



“The Chabad House secretary informed me that I had won an airline ticket to visit the Lubavitcher Rebbe. I was stunned... While my wife was positively overjoyed, I was far less thrilled. ‘What will we do there?’ I asked.

everyone else, but my stubborn determination over the letter to my parents had saved me.

“My life was saved twice during my military service. On the second occasion, the saving miracle was even more real. I had a Jewish friend on the army base, whom I met in a most interesting fashion. He came up



The trip was planned as a tour of Fun City, but it ended with a complete change in lifestyle.

to me one day and asked if I was Jewish. As a good Jew, I replied by asking if it bothered him. He then proceeded to tell me that he too was Jewish, however, since he was afraid to be teased and taunted, he told his commanding officers and fellow soldiers that he was a Christian. This Jew knew a Jewish family that lived about twenty-five miles from the base, and since Chanukah was soon approaching, he suggested that I travel with him to the family for the holiday.

"I turned down the offer, as I was heavily occupied with the numerous responsibilities upon my shoulders, but he remained adamant. 'Go out in the afternoon and come back on the last bus at midnight,' he suggested. Privately, I was debating whether or not I should go. On that day when he traveled to them, I informed him that I simply couldn't join him and I bid him goodbye. He was sorry that I had declined to come, but he understood me.

"Looking back, I really had some regrets that I didn't join him. Later that night, the shocking news reached the base that a soldier, who had been

on the last bus heading for the village, had been caught in a terrorist ambush. The terrorists removed all the Algerian nationals from the bus and murdered the soldier. Chills went up my spine. This was the bus that I would have taken for my return trip, if I had joined him..."

WINNING THE RAFFLE

After two years of military service, R' Moshe returned to France in a state of great confusion. "In 5742, I became a Zionist activist. After Operation Peace for the Galilee, much was said about the exhaustion of reserve IDF soldiers, and I stood at the head of a French Zionist organization that encouraged young Jews to come to Eretz Yisroel for a month or so to replace the reserve soldiers in logistic roles. I would travel throughout France and meet day and night with thousands of young people who agreed to enlist for a mission out of a sense of Jewish patriotism. The military authorities in Eretz Yisroel suggested that I sign up non-Jews as well, but I adamantly refused."

In 5744, R' Moshe met his wife, Suzanne, a resident of Strasbourg who had emigrated from Morocco with her family. During their first year of marriage, she became very actively involved with local Chabad activities. She wouldn't miss a single farbrengen or Torah class, and she was a regular guest at Chabad conferences.

"During this time, I was categorically opposed to the new path she had taken," R' Moshe said candidly. 'If the Rebbe is such a great Jewish leader, why doesn't he settle in Eretz Yisroel?' I would ask my wife again and again, but I never received an

answer to my satisfaction. After all, I was a committed Zionist.

"Just before the holiday of Shavuot 5746, I went out on a series of lectures to try and convince people to volunteer for the IDF, and when I returned, I had a surprise waiting for me. My wife had bought four raffle tickets for a trip to 770. The tickets cost only ten francs apiece, and she wrote the name of one family member of each ticket stub. When I got home, the telephone rang and the Chabad House secretary informed me that I had won an airline ticket to visit the Lubavitcher Rebbe. I was stunned, and I asked her to call back later when my wife was home so I could find out if this wasn't a mistake.

"When my wife came home, I discovered that indeed she had bought the tickets. While she was positively overjoyed, I was far less thrilled about it. 'What will we do there?' I asked. In the end, we agreed that we would travel there together with the expressed purpose of taking a tour of New York City. However, the Chabad House said that one of the raffle conditions was that the winner must tell them about his experiences during his visit to the Rebbe, and as a result we planned a short visit to Crown Heights, after which we would immediately resume our vacation.

Within a few days, we packed our suitcases and boarded a flight destined for John F. Kennedy International Airport in New York."

FIRST TRIP TO BEIS CHAYEINU

On Erev Shavuot, the Dombins decided to make their way to Crown Heights, as they had planned to spend Yom

“I was one of the first people to arrive in 770... My expectations lowered even further... there were only few dozen people. Nothing prepared me for the tsunami of humanity that I was to encounter within the next few minutes.

Tov with the Rebbe. After the holiday, they would return to Manhattan for a thorough tour of Fun City. “I was very skeptical and cynical about the visit to 770, but what could I do? The Chabadnikim had paid for our tickets, and the very least we could do was to spend Yom Tov in the Rebbe’s sh’chuna and tell everyone afterwards what we saw. I didn’t have particularly high expectations. I assumed that the chassidim expressed their reverence for the Rebbe in rather exaggerated terms.

“Before Maariv on the first night of Shavuot, I was one of the first people to arrive in 770. The synagogue appeared far more antiquated than the magnificent and glorious house of worship that I had imagined. The level of my expectations lowered even further. Along with me in the beis midrash, there were only few dozen people. I decided to sit on one of the benches in the third row behind the Rebbe’s platform. The atmosphere was quiet and tranquil, and nothing prepared me for the tsunami of humanity that I was about to encounter within the next few minutes. Then, within a relatively short period of time, throngs of people started coming in and pushing their way forward. I was moved from one place to another and became increasingly bewildered by my surroundings.

“Suddenly, silence descended upon the shul. The congregation

remained transfixed as the Rebbe came in to daven, but I couldn’t see a thing from where I was. I davened Shmoneh Esrei while sitting down, as I simply couldn’t stand even if I really wanted to do so. At the conclusion of Maariv, the pushing started to let up and everyone began to leave – whether to their own home or the home of their hosts. Eventually, the feeling came back to my limbs, and I met my wife Suzanne outside to tell her what I experienced.

“At the home of our host, I also spoke about what I experienced: the shoving, the crowding, the lack of civility, and above all – I couldn’t see the Rebbe, and the Rebbe was the whole reason why we were there. All those around me heaped praise and respect upon the Rebbe, and I wanted so much to see the Rebbe – and not because I was swept up by everyone else’s faith and fiery enthusiasm. My host gave me some pointers regarding the following morning’s schedule. He said that the Rebbe came in for Shacharis at ten o’clock, and I should stand at the entrance of the beis midrash and not consider looking for a place to sit.

“Due to a steady downpour that fell that morning, I arrived at the entrance to 770 a few minutes late. I quickly went down the stairs leading to the beis midrash, and I saw that the place was already filled to capacity. Suddenly, similar to



the night before, silence reigned in the synagogue. I thought that the congregation had apparently reached the Shmoneh Esrei or some other part of the davening. It never dawned on me that the elderly Jew walking near me was the Rebbe himself. However, when I saw the chassidim opening a path for him, I immediately realized what was happening and I followed him

until the Rebbe's escorts stopped me a few yards from the bima.

"Throughout the davening, I stood a short distance from the Rebbe's bima, and I could see his movements and his customs. This was the first time in my life that I had seen the Rebbe. Once before in France, I had seen a picture of the Rebbe in his youth, but I refused to look at any more of his pictures. It all seemed so meaningless to me.

"To be perfectly honest, I hardly davened during that t'filla. I was in a state of absolute shock. In one moment, I felt that everything that I had thought previously had evaporated into nothing, as if I had become a newly created being. One look from the Rebbe had changed me and I still remember this deeply spiritual feeling. It is very hard to describe...

"When I returned to the home of my hosts after davening, they asked me how it was and I was so overwhelmed that I could hardly speak. Eventually, I admitted that it had been a truly unique experience. All the cynicism and skepticism had vanished in those moments. Naturally, my wife was positively ecstatic. When my hosts told me about the farbrengen for the following afternoon at the conclusion of Yom Tov, I was jubilant. I felt that I had been given another opportunity to see the Rebbe and I would not pass it up.

"I was among the first to arrive at 770, and I grabbed a spot in front of the farbrengen platform. Here too, I was asked to leave because these were reserved places. I found myself moving from place to place, until I finally stood on one of the rear tables. When the Rebbe came in, the entire hall became still. The Rebbe spoke in Yiddish, and

despite the fact that this was my mother tongue and I understood it quite well, I could only manage to hear a few words.

"Small plastic cups of wine were passed around to everyone, and they soon reached me. The Rebbe periodically stopped speaking and said '*L'chaim*' to those in attendance.

"After Maariv and Havdala, the Rebbe began to distribute '*kos shel bracha*'. I was coached on how to go up and what I should do, and at a certain point, I found myself standing before the Rebbe with a cup in my hand. I held the cup out for the Rebbe, and then as I had been instructed, I said '*Moshe ben Sara*'. The Rebbe was in a state of great elation and he blessed me with '*bracha v'hatzlacha*'. The noise was deafening, and I also asked the Rebbe for a bracha to emigrate to Eretz Yisroel. The Rebbe gave me a blessing, but the tumult and shoving was so great that I couldn't hear what he had said, and I was immediately pushed outside. I found my wife and gave her some of the wine to taste, and on that very day, we had already made up our minds that Chabad was the way for us.

"Of course, all of our plans for touring Manhattan would now be changed. The following day, we stood in line for dollars along with thousands of other Jews from all over the world who had come to receive the Rebbe's bracha. When my turn came, I poured my heart out to the Rebbe, who gave me a dollar for a bracha and said in Yiddish, '*Tzu gezunt*' (to your health). He then gave me thirty dollars for the farbrengen I would make in Strasbourg as the raffle winner. I suddenly remembered that it was I who had explained to my wife that the Rebbe doesn't come to

Eretz Yisroel because he has so much work to do in New York... My entire outlook on life had made a one hundred and eighty degree turn. As much as people had tried to explain it to me, it didn't register until I personally came to 770.

"The only thing that I didn't understand was the Rebbe's puzzling bracha: Why did he bless me that I should be healthy? People explained to me that every word that comes from the Rebbe's lips is precise and true, and thus I am healthy.

"The Rebbe's words were accurately understood exactly one year later, when we were already living in the immigrant absorption center in Yerushalayim's Gilo neighborhood. Just a day after the Shavuot holiday, I was suffering from a severe case of food poisoning that placed my life in serious danger. My head was swollen and my whole body was as white as chalk. I thought that these were my last moments on earth. What alarmed me even more was that the doctors at Yerushalayim's Shaarei Tzedek Hospital couldn't seem to make a reasoned determination of what was causing these symptoms. After a lengthy follow-up examination, I was released home with a letter indicating that the problem was apparently viral in nature and it would pass with time.

"However, the illness merely intensified as I felt my entire body growing weaker. By Divine Providence, another new immigrant from France lived in the absorption center, a specialist in pediatrics. My wife called him urgently, and after a comprehensive series of tests, he determined that this was a series case of botulism. He gave me an injection to alleviate my condition

until it completely disappeared.

"Only after I had fully recovered and was back to normal, I remembered that exactly one year earlier, the Rebbe had blessed me to be healthy," said R' Moshe as he concluded his story with great emotion.

When I asked what 770 symbolized to him, he began by saying that he is neither a rav nor a mashpia, and he is only giving his own personal opinion: "770 is not walls and stone, 770 is the chassidim, it's the feeling of togetherness, it's the thousands of sichos and maamarim

delivered there. Every chassid knows this when he comes to 770. He then recalls the good old days that awaken a feeling of hischassidus within him: here is where he stood when the Rebbe gave this sicha; here he met this chassid; there he resolved to increase in a certain aspect of his chassidishkait..."

INVOLVED IN THE "LIGHTS"

When people ask R' Moshe how he is, his response is always the same: "I'm waiting for Moshiach."

Today, R' Moshe serves

as a representative for a large French company that produces large streetlights and projectors operating on wind energy as a viable alternative for electrical power. In his meetings with contractors and designers, R' Moshe comes with a decorative "Yechi" kippa on his head. During his business meetings, he is frequently asked questions about his faith in the coming of Moshiach, and with an eternal smile on his lips, he patiently stands and explains about a different type of light – the light of Moshiach. ■

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



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יחי אדונו מורנו ורבינו מלך המשיח לעולם ועד



THE REBBE OFFERED ME MONEY FOR A COKE

R' Shaul Jubani went on K'vutza and the Rebbe treated him in a fatherly manner. He saw the Rebbe's ruach ha'kodesh when the Rebbe spoke to him about the same topic his father had discussed before his trip. * His wife Tikva shares their moving miracle story.

By Nossan Avrohom

"I feel that the Rebbe is my father, that I could always ask him things, write to him, and tell him what is on my mind," said R' Shaul Jubani of Tzfas.

"In 5737, during my year on K'vutza, a few of us Yemenite bachurim worked on arranging chuppos outside the Rebbe's room for which we were paid. As we assembled the chuppa we



would hum Yemenite tunes and I led the singing. One time, we hummed as we usually did and apparently I was preoccupied with my work. The Rebbe had left his room and the other bachurim saw him and scattered to all sides. I continued doing my work until I suddenly noticed the Rebbe and was overcome by fear. To my surprise, the Rebbe walked right by me, slowed his pace, and was all smiles.

“At a Kiddush Levana I was among the crowd when I suddenly found myself standing next to the Rebbe. As I composed my thoughts the Rebbe turned to me and said, ‘Shalom aleichem.’ I was terrified and could not utter a sound. The Rebbe greeted me three times until I managed to stammer a response.”

R’ Jubani has more stories like these. He kept a diary of the time he spent with the Rebbe that he wrote while on K’vutza.

THE REBBE’S ANSWER

R’ Jubani first became acquainted with Chabad Chassidus and the Rebbe when he attended yeshiva in Rishon L’Tziyon. While there, he met Rabbi Chaim Shaul Brook whose manner contributed a lot towards shaping Shaul’s Chassidic identity.

“In yeshiva we were a group of Yemenite students and R’ Chaim Shaul had a particular fondness for us.”

Then he attended the high school in Lud followed by yeshiva in Kfar Chabad.

“My first special moment with the Rebbe took place when I was learning in Kfar Chabad. In addition to Gemara and Chassidus, I enjoyed learning Mishnayos, Tanach and Chok L’Yisroel and other s’farim. I

would go up to the library in the beis midrash of the yeshiva where there were many s’farim on a wide range of topics – musar and machshava – and I would browse.

One day, in 5735, the mashgiach, Rabbi Yaakov Katz noticed that I was taking a great interest in s’farim that were not part of the yeshiva’s curriculum and he yelled at me. He said yeshiva is not a kollel and I couldn’t make my own curriculum.

I told him that I was learning the yeshiva’s curriculum and this learning was in addition to that, but he didn’t accept that. I firmly told him that if I would be forbidden to learn these s’farim I would leave yeshiva for the army and whatever would happen

“What an answer from the Rebbe! On the one hand, he said the hanhala is the authority, but at the same time, they have to consider what the talmid wants.”

would be his fault. We sparred for several minutes until I suggested a compromise, that we write to the Rebbe and do as he said.

He agreed and we went downstairs to the office where we composed a letter that we sent to the Rebbe. Two weeks later the answer arrived. R’ Katz read it to me. The Rebbe had written two lines – I should do as the hanhala told me and he was sure that the yeshiva wouldn’t interfere with my personal learning. R’ Katz looked at me and said, I allow you to do your own learning on condition that it doesn’t take away anything at all from the yeshiva’s learning schedule. I was very happy. What an answer from the Rebbe! On the one hand, he

said the hanhala is the authority, but at the same time, they have to consider what the talmid wants.

THE REBBE’S SURPRISING INSTRUCTION

It was when he went on K’vutza that he saw the Rebbe’s ruach ha’kodesh for the first time:

It was 5737 and I was about to leave for Crown Heights. Each of us had made spiritual preparations for the trip. Unlike today, traveling to the Rebbe wasn’t so simple or common and whoever went, certainly the talmidim on K’vutza, received special attention.

I went to take leave of my father and to receive his blessing

“I wrote that I did not have sufficient bitachon to contend with the enticements that the world presented. The Rebbe told me to become expert in the entire Chovos HaLevavos and especially the Shaar HaBitachon.

but he didn't see eye to eye with me about the necessity for this trip. When I told him that I was going in order to be blessed by the Rebbe, he suggested that he too could bless me ... The Rebbe was known as someone who could perform wonders but it wasn't like it is today, surely not for the adults who had left Yemen and were not familiar with the Rebbe's greatness, although they admired his work in saving their children from spiritual destruction and providing them with a proper chinuch.

After some discussion, my father said, "Okay, then at least the Rebbe should teach you the art of sh'chita."

My father was an expert shochet in Rosh HaAyin, where we lived, and his whole assessment of the Rebbe concerned whether he could teach me a Jewish trade. I nodded even though I knew that his request was out of the question.

But amazingly, when we arrived at 770 the Rebbe told the hanhala of the yeshiva that all the members of the K'vutza who arrived that year, should study sh'chita. This never happened previously or in the years to follow!

The shochet Rabbi Berel Junik was in charge of our studies, which we did in the basement of 770 where we learned to sharpen and test the sharpness of sh'chita knives.

I became a shochet. The most moving thing that happened was

when we had "general yechidus" before returning to Eretz Yisroel. The Rebbe delivered a sicha and then each bachur passed by the Rebbe and received a dollar and a personal bracha. When I passed by, the Rebbe looked at me and said, "Did you study sh'chita?" I nodded and the Rebbe said, "How do you say it in Ivrit? Your father will be *mabsut* (satisfied) ..."

I couldn't believe it! The Rebbe knew the private request my father made of me before I left Eretz Yisroel and perhaps it was in my z'chus that all the bachurim on K'vutza that year learned sh'chita.

From that point on, my father's attitude towards the Rebbe changed completely. He realized that the Rebbe is not just another great rabbi but the Tzaddik HaDor who knows everybody's thoughts and wishes.

YOU CAN SAY L'CHAIM ON COLA!

The highlight of my year on K'vutza was the private audience I had with the Rebbe. The secretaries arranged a day and time and I made all the preparations that I was told to make. I fasted that day, said T'hilim, and wrote my life's story on eight pages as well as those things for which I wanted the Rebbe's bracha.

When I entered the Rebbe's room, I was overcome by emotion but also felt a great

sense of calm and peace. As soon as I walked in, I recited the "SheHechyanu blessing" with the Yemenite pronunciation and the Rebbe smiled broadly. He asked me whether I was one of the Yemenites from Lud. I said I was, and handed the Rebbe the pages I had written. The Rebbe looked through them in a few brief moments, put them aside and then began answering my questions one by one. I was astounded that he was able to read through so much material in such a short time.

One of the questions I asked concerned the fact that I did not have sufficient bitachon and strength to contend with the enticements and challenges that the world presented. The Rebbe told me I had to become expert in the entire *Chovos HaLevavos* (Duties of the Heart), and especially the Shaar HaBitachon. Another question I asked had to do with mashke that is used at farbrengens. I had a health problem with this and since bachurim who did not drink mashke at farbrengens were made fun of, for their unwillingness to sacrifice their animal soul, this was the reason that I had not attended farbrengens in a long time and this caused me anguish.

The Rebbe looked at me warmly and asked what I liked to drink. Without thinking I said, "Coca Cola." The Rebbe smiled and said, "Tell them that you can say l'chaim on Cola too and if someone teases you, refer him to me."

Throughout those moments I felt greatly elevated and I didn't want this encounter to end. Towards the end, the Rebbe said, "When you leave, go to a nearby store and buy Cola and probably, because you are a bachur, you don't have money, so I'll give you

some money.” Foolishly, I said it was all right and I had money for that. The Rebbe made a dismissive motion with his hands and afterward I thought, who knows what I lost by refusing ...

AN IOU WITHOUT A DATE

R' Shaul Jubani married his wife Tikva on 3 Teves 5740. She is from the family of the mekubal, Rabbi Machputz of Rechovot. They settled in Yerushalayim.

“Like most new couples, we looked forward to having children,” said Mrs. Jubani who joined the interview in order to relate the miracle she and her husband experienced. “But after months and years, there were no children. We spoke to kabbalists and rabbanim in Yerushalayim and beyond, but nothing helped. Six years had gone by since we got married.

“We decided we were going to the Rebbe for Yud Shevat 5746 to get his explicit promise for children. We arrived in New York a few weeks earlier and waited eagerly for the ‘general yechidus’ that would take place on Yud Shevat. My uncle, the mohel, Rabbi Yosef Mizrachi of Rechovot, whom we met the day of the flight, gave me chizuk. He said a line that remained etched in my mind and gave me tremendous strength. He said, ‘Remember that a bracha from the Rebbe is an IOU without a date.’ He said this with such passion and faith that he managed to get me caught up in his strong faith too.

“We stood on line at yechidus and I hoped that my husband wouldn’t lose his courage at the last moment. When it was his turn, he told the Rebbe that he wanted a guarantee for children. The Rebbe looked at him in surprise but my husband was



Publicizing the miracle



Shmuel Elchanan

insistent and he repeated his request again, saying he didn’t want a bracha but a promise. The Rebbe replied, *‘b’karov mamash’* (really soon), and the line moved on. When it was the women’s turn, I told the Rebbe that I wanted a bracha for children and the Rebbe said, ‘soon.’ When we left the Rebbe there was nobody happier than us. We knew that a tzaddik decrees, and Hashem fulfills.

“We lost no time but that day took the train to Boro Park and went to a baby furniture store and told the owner, a Sanzer chassid, that we were coming from 770 where we had gotten a bracha from the Rebbe for children, and we wanted to buy a baby carriage. He was taken aback by our faith. We managed to get him swept up in our excitement and he gave us a good deal on the carriage we bought.

“A few days later we flew back to Eretz Yisroel and we moved

from Yerushalayim to Kiryat Malachi. We had sent a letter to the Rebbe, saying that the rent on our apartment in Yerushalayim was high and we wanted to move. We suggested three places and the Rebbe marked Nachalat Har Chabad where we lived for several years.

“In the meantime, another four years went by and we still had no children. We still had the baby carriage and anticipated using it. We experienced many dreams, hopes, requests and wishes during those dark, sad years. It was not an easy time despite having the Rebbe’s guarantee, and as my uncle said, ‘It’s an IOU without a date.’ It was not an easy *nisayon* at all.

WHEN IS THE BIRTHDAY?

“In 5749, after the passing of the Rebbetzin, the Rebbe

Continued on page 37

ABRAHAM PRINCIPLE

Life is full of give and get, but what is our focus? Do we give in order to get? Or get in order to give? Lessons from Abraham * Part 7.

By Dr. Aryeh Gotfryd, PhD

Not everyone is capable of experiencing Abraham's love of G-d but through our deeds, we can achieve the same impact in the physical world as even the greatest of our ancestors.

The Rebbe, Mind Over Matter, p. 226.

GIVE AND TAKE

Abraham was a giver. Whatever he had, he shared. So when it came to the things he valued most, his hard earned truths about the existence of G-d and the importance of acknowledging Him, his sharing knew no bounds.

As a child, his father had him help in the family business, the sale of idols. Of course, Abraham had no use for such

foolishness but being a dutiful son, he brought the merchandise to market.

Ostensibly hawking his wares, the youth cried out, "Who wants a useless statue that cannot help anyone?" Obviously business was not brisk on the days he worked, but even when customers came of their own accord he dissuaded them. "Madam, you are an elderly woman and this idol was made only yesterday. How could it have power over the world and your life?" "Good thinking lad, thank you." And so it went throughout the day. Predictably, upon returning home with all his stock and no cash, dad was not thrilled, but for Abraham, truth was an asset not to be sold.

As Abraham aged, his priorities did not change, although his methods did.



Upon arriving in the Promised Land, he set up a free hostel in the midst of the Negev desert, not exactly the most hospitable of environments. Soon all the nomads and caravan drivers were stopping by because the welcome was warm, the lodgings superb, and the menu lavish. Despite the arid desolation all around, Abraham's table always featured the best delicacies including dairy, baked goods, meat, wine and fruits, all in abundance for anyone who happened by.

When his guests would rise to bless him, Abraham would respond, "Do you think the food was mine? Thank the true owner, the one G-d, Creator of heaven and earth." If they thanked the Creator for the food, the meal was on the house, but if not, he would present them with an itemized bill for hundreds of shekels. "How can things cost so much?" they would ask. But Abraham's reply was irrefutable. "Where else will you find meat, wine and all delicacies in a desert wilderness? Of course it's expensive. But if you will praise the Almighty, it's yours for free."

But rarely would he have to resort to billing. Typically it was enough to share his reasoning. He explained the error of believing that the Creator abandoned the cosmos and relegated its control to various forces. He explained how things



don't make themselves and that Divine creation is not like man's. When people create things, they just alter the form. Divine creation is something from nothing and as such, requires constant investment of creative energy. It all made sense to them and they said Grace happily.

But why did he go through all the hassle? If the point was to teach, why bother with an inn, with lodgings, with cuisine and all the work and expense it entailed? Wouldn't public lectures achieve the same result, maybe even better?

But Abraham knew his customers. Not everyone is an

intellectual. Just as the human head comprises about 7% of the body's mass, so too brainy types make up about 7% of the body of humanity. That leaves a whole lot of people that need a connect to G-d at a totally different level.

The way to a man's heart is through his stomach and I bet women are no different (Chocolates, anyone?). Abraham fed the people, spent his hard-earned money for the physical well-being and comfort of absolute strangers, and then shared all kinds of theological, philosophical and common-sense insights with them as if they were all old college chums. Those that

understood accepted it at that level. Those that didn't resonated with his passion and sincerity and appreciated his love and care. A G-d of love is a G-d people can relate to and that was the G – d of Abraham.

His gift of monotheism was given from the heart. And the proof was in the pudding.


Ref: Seifer Maamarim – Rebbe Rayatz – VaYeira 5701.

To read previous installments and other Torah and Science related articles, or to comment, or to contact the author, visit www.faithandscience.com. ■

Continued From page 35

announced the Birthday Campaign. The Rebbe raised awareness that one's birthday is a special day and an auspicious time for making good resolutions and strengthening those areas that need it. My husband's mother passed away when he was three days old and he did not know his precise birthday. Her gravestone said she died on 10 Cheshvan and so he concluded that he was born on the 7th. Some people disputed this and we decided to check it out. My husband went to Beilinson Hospital to find out. It turned out that she died on the 7th of Cheshvan. Thanks to the Rebbe's campaign, he discovered that his birthday is 3 Cheshvan. 5750 was the first year that he celebrated his birthday on the right day and we made a grand farbrengen.

"On that occasion we thought that perhaps in the merit of his 'new' birthday we would have a child; perhaps this had been holding things up. We decided

 **We experienced many dreams, hopes, requests and wishes during those dark, sad years. It was not an easy time despite having the Rebbe's guarantee, and as my uncle said, 'It's an IOU without a date.'**

=====

to fly to the Rebbe and ask for a guarantee for children. It was before Chanuka. Since my husband was working as a shochet he couldn't go and so I went with a friend. As soon as we arrived in Crown Heights I wrote to the Rebbe and I planned to go on Sunday for dollars. I was determined not to leave for home without an explicit promise. I was brokenhearted at this point and wanted a miracle.

"It was during my visit that I found out that I was expecting a child. I ran to 770 and wrote a new letter, this time asking for a bracha that all go easily. When I passed by the Rebbe for dollars, the Rebbe said, 'bracha v'hatzlacha,' and that was enough for me.

"Nine months later, on 25

Av, our son was born and we named him Shmuel Elchanan. We were ecstatic. Of course, I used the carriage I had bought in Boro Park and it served the three additional sons and two daughters who followed later on."

The Jubanis have been living in Tzfas for the past ten years.

"I tell everyone – if you have a problem, write to the Rebbe. Ask the Rebbe. Even when I learned on K'vutza, there were those who did not get it, but I dared to present all my problems to the Rebbe. I always said that the Rebbe is the Nasi HaDor; he knows the soul of every Jew and he came down to this world to help us." ■

THE GIFT OF LIFE

By Rabbi Heschel Greenberg

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



THE HIGHEST FORM OF TZ'DAKA

The Mitzvah of tz'daka is mentioned several times in the Torah, each time in a different context. From these variations we can gain some insight into the Torah's approach to this central Mitzvah. It is a Mitzvah that our Sages link to Redemption among many other qualities: "Tz'daka is great that it hastens the Redemption." (Talmud, Bava Batra 10a)

In this week's parsha of Behar we read the following description about supporting those who are poor:

"If your fellow among you becomes needy and his hand is faltering, you should support him, a convert or a resident, and he shall live with you."

According to Rashi, this particular command involves assisting the poor individual before he becomes impoverished. Do not let him fall. If you do it will be much more difficult to pick him up later.

According to Rambam (Hilchot Tz'daka) this commandment refers to assisting by tendering a loan or finding a job for someone, etc., so that the person can stand on his own

two feet and does not have to resort to tz'daka. This approach, Rambam maintains, represents the highest of the eight levels of tz'daka.

NO CONDESCENSION

Upon deeper reflection on this verse we can discern yet another nuance of tz'daka, which elevates this Mitzvah to yet a higher level. When we examine this verse the question can be raised: Why does the Torah have to add the words "And he shall live with you?" Would it not have sufficed to have stated, "You shall support him?" Furthermore, what precisely does it mean when it says that "He shall live with you?"

When a person gives tz'daka to the poor and needy—especially if the person is poor in the spiritual sense of the word, as the Talmud (Nedarim 41a) states, "There is no poverty except in knowledge"—there is a tendency to put ourselves on a pedestal and look condescendingly on the impoverished individual whom we are helping.

The Torah therefore tells us, "If your fellow among you becomes needy and his hand is faltering, you should support him, a convert or a resident,

and he shall live with you." This can be understood to mean: if you come to the conclusion that your fellow is needy and is on a very low level—"he is faltering"—you might want to help him in a manner that suggests your superior strength. You might look at this individual as one who is faltering and lowly and who therefore needs your philanthropy. Indeed, the Hebrew words *v'hechzakta bo* "and you shall support him" can also be rendered as "and you shall overpower him." You might help him in a fashion that expresses your superior moral and spiritual strength in relation to this needy and lowly person. Indeed, your very reason for assisting this person may, in reality, be motivated by the desire to assert your superiority.

Lest one harbor this condescending attitude towards the poor in the process of helping them, the Torah concludes, "He shall live **with** you." He shall be viewed as your equal.

REAL LIFE

We can now also appreciate why the Torah states, "He shall **live** with you." Only when you view and treat the impoverished and faltering person as an equal, then, and only then, can he or she truly be said to live. A poor person is one of four types of downtrodden individuals about whom the Talmud (Nedarim 64b) states that he is compared to the dead. Helping another

“When we declare to Moshiach, as in Biblical tradition, “Yechi HaMelech-may the king live,” it is our way of saying that the spark of Moshiach within us has been ignited and nurtured.

in a manner that highlights the poor person's lowliness and degradation merely reinforces his/her inferior status as one who is lacking the very gift of true life. Nothing qualitatively has changed. Before they were assisted, the poor were considered to be devoid of real life, and even now, after they have been assisted, their "lifeless" status has not been fundamentally altered.

The Torah therefore says that when you assist someone in ways that give that person his or her dignity that they are, at least, your equal, then you are actually giving them the ultimate gift—the gift of life!

MOSHIACH THE POOR MAN RIDING ON A DONKEY

Moshiach has been compared to a poor person. In the Biblical book of Zecharia (9:9) Moshiach is described as a "poor man riding on a donkey." This imagery has been understood in many ways. In light of the foregoing understanding as to the proper attitude we must exhibit in our efforts to help the poor, one may suggest the following:

As much as we depend on Moshiach to liberate us from exile—for that is the mission for which he is chosen—Moshiach depends upon us. Moshiach is described as a king who does not assume that title until the people

accept him as their monarch. In the words of our Sages, "There is no king without a nation." This explains the references in Biblical literature to a king's subjects saying: "*Yechi HaMelech*-Long live the King" (literally: "may the king live").

And while this is true of every monarch it is especially true of Moshiach whose relationship with the people is even greater and more intrinsic than the relationship of other monarchs with their constituents. This, the Rebbe (Seifer HaSichos 5748) explains, is based on the teaching of the Baal Shem Tov that every Jew possesses a spark of Moshiach. Moshiach needs our spark to be ignited so that his flame can shine brightly.

Moshiach, in the time of exile before he is fully revealed, is thus considered to be in an impoverished and needy state because he depends on our "assistance." Moshiach needs our input.

In the book of Psalms (Psalm 21:5) King David states: "He asked of You life, You gave it to him—long life forever and ever." According to the Talmud (Sukkah 52a), King David is describing Moshiach's plea to G-d for life. Why would Moshiach have to ask for life? In light of the above it can be understood that Moshiach as our ultimate leader needs our input, our assistance, otherwise he remains in his impoverished

state—"the poor man riding on a donkey"—which is likened to the absence of life.

HOW WE GIVE LIFE TO MOSHIACH

When we show our impatience and disgust with the stifling and painful conditions of exile by crying out to G-d, "*Ad Matai*-How much longer," we are, in effect, telling Moshiach that we are ready to leave exile and enter into a new age of Redemption. This enlivens and energizes Moshiach.

When we declare to Moshiach, as in Biblical tradition, "*Yechi HaMelech*-may the king live," it is our way of saying that the spark of Moshiach within us has been ignited and nurtured. Now, Moshiach, we want your role as the redeemer to be actualized.

When we start to live our lives in a more Torah and Geula/Redemption oriented way, with more purity and idealism, it is tantamount to declaring to Moshiach that it is time for him to "come alive" and fully assume the mantle of leadership. We are ready for him to reveal his potential as our redeemer. At that point, the internal Moshiach spark and the external Moshiach are in sync and both are no longer poor and needy. At that point it can be said, "and he shall live with you." ■

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MOSHIACH NOW: MAKING IT REAL

Part 5 – Mivtza “T’fillin”

Rabbi Gershon Avtzon, Dean of the Lubavitcher Yeshiva in Cincinnati

Dear Reader sh’yichyeh:

The Rebbe started the Mivtza T’fillin campaign on Shabbos Parshas BaMidbar 1967. It was the first of the Rebbe’s Mivtzaim campaigns. Looking back, it is clear that the Rebbe started this campaign in connection with the Six-day War that Eretz Yisroel was going to fight and would need miracles in order to win. Chassidim were encouraged to reach as many Yidden, but specifically and especially Israeli soldiers, to help them put on T’fillin.

When asked if efforts in this Mivtza should continue after the war, the Rebbe responded (Igros Vol. 25 pg. 71), “Certainly! For a few reasons: 1) There are still many enemies at the border of Eretz Yisroel. 2) The blessings that were received in the past, during the war, were in the merit of the **future** mitzvos.”

The following is an excerpt from the *Boston Globe* (Nov. 24 1967):

“Just before the outbreak of the war, an active campaign to push observance by Jewish males over 13 years of age to

do the “mitzvah” of T’fillin was launched by Rabbi Menachem M. Schneerson, the “Lubavitcher Rebbe” of New York, leader of a Hasidic sect with branches throughout the world.

Since the Six Day War in June which resulted in the creation of a united Jerusalem as part of Israel, more than 400,000 members of the Jewish faith are estimated to have observed the commandment to wear Phylacteries- T’fillin In Hebrew--at the city’s Western Wall, formerly known as the “Wailing” Wall.”

The Mitzva of T’fillin also brings special segulos to and in the merit of the one who performs it.

1) It brings security for the Jewish people. The Talmud says (Brachos 6a), “And how do you know that the T’fillin are a strength to Israel? For it is written: And all the peoples of the earth shall see that the name of the Lord is called upon you, and they shall be afraid of you, and it has been taught: R. Eliezer the Great says: This refers to the T’fillin of the head.”

2) The Talmud (Menachos 44a) adds: “Reish Lakish said,

He who puts on the T’fillin will live long, for it is written: The Lord upon them, they shall live, and altogether therein is the life of my spirit; Because You recover me, and make me to live.”

The Shimusha Rabba (cited in the Tur 37) adds: “And Rava said: Anyone who puts on T’fillin... is guaranteed the World To Come ... Rav Pappa says: I guarantee him that all his sins are forgiven.”

3) The Rosh writes (Hilchos T’fillin 28), “The Sages taught (Rosh HaShana 17) that, come the Day of Judgment, if one had been careful regarding the mitzva of T’fillin, then the side of merit prevails; for there is no greater positive commandment in the Torah than the mitzva of T’fillin, since the whole Torah was compared to T’fillin, as it says [with regard to T’fillin], ‘In order that God’s Torah be in your mouth’ (Shemot 13:9).”

4) In the *Midrash T’hillim*, it is written: Rabbi Eliezer declared: “Israel told the Holy One, blessed be He, ‘Master of the world, we want to labor in the study of Torah during the day and at night, but we don’t have the opportunity.’ The Holy One, blessed be He, replied: ‘Fulfill the mitzvah of T’fillin, and I will consider it as if you had labored in Torah study during the day and at night.’”

When you approach a fellow


“A year later, we received a letter from this girl, explaining to us in great detail, that in the merit of starting to light Shabbos candles, she had changed her entire life.

Jew to offer assistance with the performance of Mitzvas T'fillin, here are a few details of the Mitzva to keep in mind. T'fillin may be worn by every Jewish male over the age of 13 years, every weekday, until sunset. If you have T'fillin for a right-handed person and you meet a left-handed Jewish person, turn the T'fillin around, **not** the knot! Try to say the T'filla "Hareini Mikabel" and "Ach Tzaddikim" with the person. Also, a person is allowed to have a watch on while putting on T'fillin. And most importantly, Mitzva T'fillin must be done with joy! (Yechidus 4 Tammuz 1980)

The Rebbe would thank people who held positions of public office, who allowed themselves to be shown publicly putting on T'fillin. In a letter (Igros Vol. 25 pg. 2) the Rebbe writes to Ariel Sharon: "Another factor that motivated me to write this letter is the tremendous inspiration that you aroused in the hearts of many of our Jewish brethren when you put on T'fillin at the Western Wall... May it be G-d's will that henceforth you and your family should know no hurt and pain, and that you should find comfort in your actions in the defense of our Holy Land, "the land which G-d's eyes are upon from the beginning of the year to the end of the year," and in your observance of the mitzvah of T'fillin."

The mitzvah of T'fillin is also strongly connected to the Inyan of Moshiach. This will be easily understood when we consider this question: What is the purpose of putting on T'fillin?

The Alter Rebbe writes (in his Siddur) : My intention in putting on T'fillin is to fulfill the will of my Creator, Who has commanded us to put on T'fillin,

 The Rebbe writes to Ariel Sharon: "Another factor that motivated me to write this letter is the tremendous inspiration that you aroused in the hearts of many of our Jewish brethren when you put on T'fillin at the Western Wall."

as it says in His Torah, "And you shall bind them as a sign on your arm, and they shall be as frontlets on your head between your eyes." They contain the four chapters from the Torah in which the Mitzvah of T'fillin is stated.

Those chapters discuss how Hashem, Whose Name is blessed, is One, and only One, in the entire universe. They also tell about the miracles and wonders that Hashem did for us when He took us out of Egypt. They describe how Hashem alone has the power to do whatever He wants in both the physical world and in the spiritual world.

Hashem commanded us to put *T'fillin* on our arms to remember the "strong arm", which refers to the powerful and cataclysmic changes in nature that Hashem performed for us when He took us out of Egypt.

The T'fillin on our arms is near the heart to control the lusts and thoughts of our hearts and redirect them towards performing the Service we are commanded to perform for Hashem, Whose Name is blessed. The T'fillin on our heads are directly on top of the brain, so that the spiritual elements in our brains, as well as our senses and all our abilities, should all be controlled and redirected towards performing the Service we are commanded to perform for Hashem, Whose Name is blessed.

In the time of exile, we are only capable of holding this focus for a few moments a day.

In the time of Geula, this focus and mind-set will then be the prevailing atmosphere. It is not shocking that many opinions hold that in the time of Moshiach, we will be wearing T'fillin the entire day! In this we can understand how T'fillin is clearly connected to Moshiach.

Another interesting point to note is that it is well known that there are four "types" of T'fillin. The difference between these types lies in the placement order of the T'fillin scrolls. In the time of exile, most Jews only wear one pair of T'fillin (Rashi). However, the Rebbe encouraged Chassidim to also wear the T'fillin of Rabbeinu Tam. (Nowadays, only very righteous men wear all four pairs). In the time of Moshiach, all men will be wearing all four pairs (sicha Truma 5752). We see how the Rebbe has introduced to us a taste of the performance of this mitzvah that will happen in the times of Moshiach.

The above point also answers a puzzling question. In the "HaYom-Yom" (19 Av) the Rebbe writes: "Those who *daven* with four pairs of T'fillin follow this procedure:

1. Put on Rashi hand – and head – T'fillin before saying Chapter *Eizehu* (p. 23), and *daven* in them until after *ach tzaddikim...* (p. 85).

2. Remove the Rashi T'fillin from the head and put on – without a *bracha* – *Shimusha Raba* T'fillin for the head. Recite *Shma...* until *emet*;

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then recite the daily portion of T'hillim (as the T'hillim is divided into the days of the month). The meticulous would study those chapters with the commentaries of Rashi and Metzudot.

3. Then put on – without a *bracha* – Rabbeinu Tam T'fillin, recite *Shma...* until *emet*, then chapter *Kadeish...* (p. 85) and the Remembrances printed in the Siddur (p. 86). Then study a chapter of Mishna, each according to his comprehension.

4. Remove the Rabbeinu Tam T'fillin from the head and put on the Raavad T'fillin for the head – without a *bracha*. Recite *Shma...* until *emet*; study the day's portion of Chumash with the commentary of Rashi – on Sunday (the first *parsha*) until *Sheini*, Monday the second *parsha*, etc.”

For whom was this HaYom Yom written? Is not the HaYom-Yom intended for everyone?

Based on the above, the answer is clear. The Rebbe is preparing us for the lifestyle that we will be living in the time of Moshiach.

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