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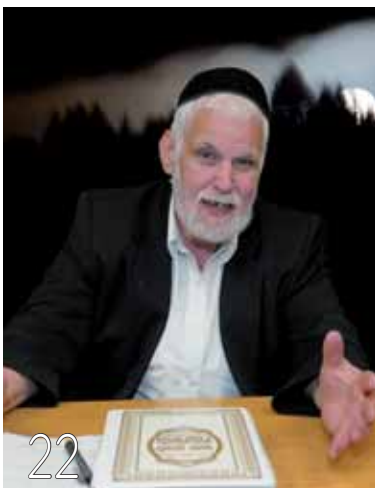
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ADVICE FROM A NOVICE AND A FOOL

The Midrash says, “A fool believes everything’ – this refers to Moshe Rabbeinu.” But when the Midrash seeks out the model fool, could it not find anyone other than Moshe? However, since Moshe embodies the concept of *kabbalas ol*, the Midrash calls him a “fool,” one who accepts the authority of G-d without question.

Translated by Boruch Merkur

There is a Jew who argues that *kabbalas ol*, acceptance of the yoke of Heaven, is no more than an introductory level in the service of G-d – it’s for novices. This Jew, of course, is himself no novice; he is far along the path of Divine service, with decades of experience under his belt. Thus, it is acceptable for him to allow his intellect (ideas that stem from the side of holiness) to mix in to matters of Torah and Mitzvos. In fact, it adds pleasure to his service of Torah and Mitzvos.

In response to this argument, this Jew is told that there must be, “*Va’yahas Kaleiv*,” “Kaleiv silenced (the people),” the concept of being still and quiet, *bittul*, to give oneself over, to simply listen to what he is told and obey.

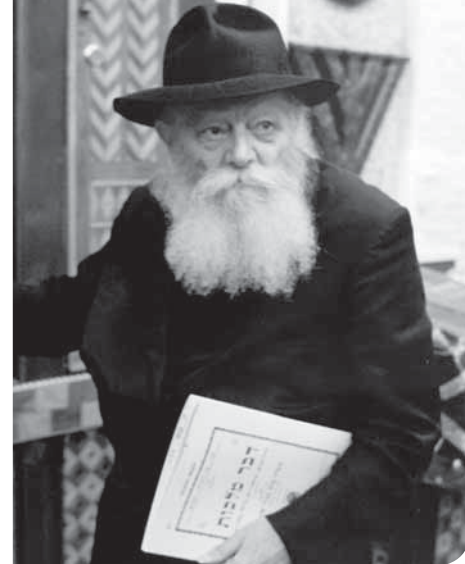
The fact that he has difficulty assimilating this approach (as in the case of “ascending to the firmament,” the possibility of which the Torah precludes), then perhaps someone else can help him with that. The main thing is, however, that the quandary need not be resolved at all; he simply must act with *kabbalas ol*, as Rava explains (Shabbos 88a, end ff.) the verse, “The innocence of

the upright leads them” (Mishlei 11:3) – this is an expression of *kabbalas ol*, beyond reason.

True, the Torah is associated with understanding and reason, as it is written, “for it is your wisdom and understanding in the eyes of the nations.” And the Torah, *Toras Moshe*, is named after Moshe Rabbeinu, who is likewise associated with understanding and comprehension. Nevertheless the Midrash says, “A fool believes everything’ – this refers to Moshe Rabbeinu.” At first glance, when the Midrash seeks out the model fool, could it not find anyone other than Moshe? However, since Moshe embodies the concept of *kabbalas ol*, the Midrash calls him a “fool” [for he transcends reason in his devotion to the Alm-ghty, accepting the authority of G-d without question].

The same can be said of the Rebbe Rayatz: Knowing the Supernal Will, he utterly devoted himself to fulfilling it, even when it meant putting himself in grave danger.

From this we derive an additional lesson: The Rebbe



put not only himself in harms way but even another Jew, to the extent that there were those who were indeed sent to harsh and desolate regions (a few of whom are present at this gathering). It is one thing, of course, to put oneself in danger, being master of his own destiny. At first glance, however, it is difficult to understand how he can lawfully endanger other Jews?

But there is a precedent to be drawn from the story of the spies, for that was in fact their argument. They were prepared to forgo their own safety but how could they bear the burden of responsibility for all the Jewish people [by paving the way for the conquest of the Land of K’naan]? The fact is, though, that this was shown to be an inappropriate argument, and their sin resulted from this line of reasoning.

Clearly, when one knows the Supernal Will, it is not necessary to engage in any calculations – not with regard to oneself and not with regard to another. And when no calculations are made, the necessary ability and the capacity to succeed in the mission are granted.

(From the address of Shabbos Parshas Shlach, Mevarchim HaChodesh Tammuz
5726, *bilti muga*)

PERSONAL REDEMPTION

WITH THE HELP OF THE REBBE'S SHLUCHIM



Rabbi Dotan Korati, today a shliach in Rishon L'Tziyon and at Michlala L'Minhal (College of Business Administration) has a candid talk with Rabbi Yaakov Shmuelewitz, veteran shliach and a familiar name to Beis Moshiach readers.

Rabbi Y. Shmuelewitz:
My dear Dotan, it's a bit difficult to take an entire life's story of a spiritual change in direction and break it down into bite size anecdotes.

When I first met you, I saw an interesting combination of two worlds. On the one hand, you were a third generation kibbutznik. I know your entire extended family and they are all men of action in agriculture and leadership, men of hard work and pioneering ideology. On the other hand, I saw you as a seeker, a bit confused but willing to listen and learn about Judaism and Chassidus. What is your first memory of our relationship?

Rabbi D. Korati: I remember it well. The first time we met was Tisha B'Av night 5762/2002. I had returned from my first trip to India where I met Rabbi Roi Tor (today a shliach to the kibbutzim of the Beit Shaan Valley) who had become a baal t'shuva not long before and we were good friends. When I returned to Eretz Yisroel, Roi contacted me and began visiting me at the kibbutz to give a Tanya shiur in my home.

One day, Roi called me the night of Tisha B'Av and told me that there was a special t'filla that night with the reading of Megillat Eicha and I should go to Rabbi Shmuelewitz's shul and see how Tisha B'Av is observed there.

So I went, and I saw things I had never seen before. I saw that everyone was sitting on the ground, praying in sad voices and reading Eicha. I even saw some tears. And yet, I also saw children throwing little acorns at each other and you even encouraged it as long as they didn't get wild.

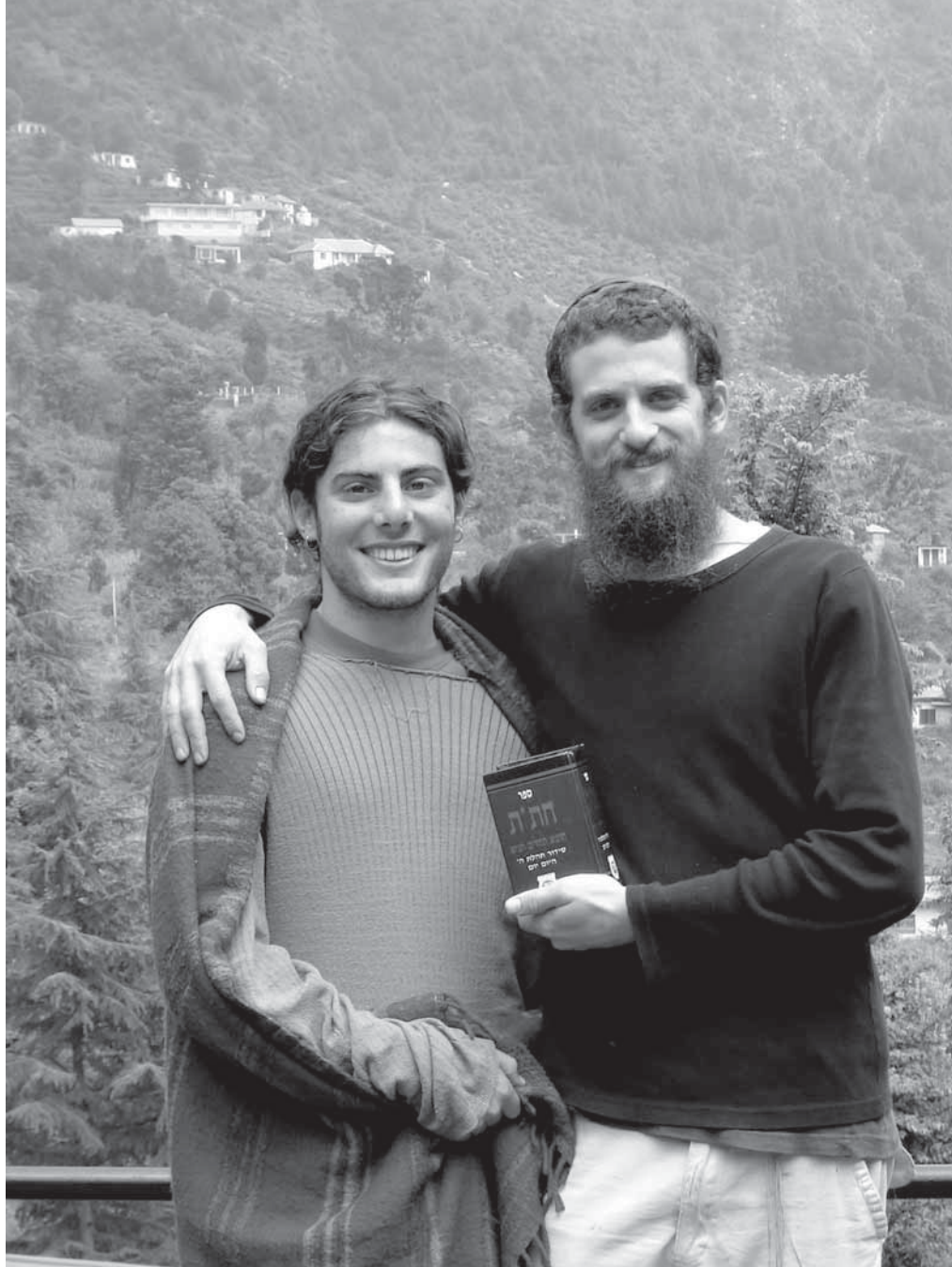
After the reading of Eicha, a farbrengen developed, without food of course, and you told stories from the Midrash about

the Beis HaMikdash, the Churban and the Geula. It was an amazing sight for me, of an ancient Judaism that was still alive and vibrant. I immediately asked when I can learn more about this Judaism.

R' Y. Shmuelewitz: I also have a memory from thirty years ago when I first got involved with Chabad. One day, I went to the Chabad minyan in Bayit V'Gan (in Yerushalayim) the night of Tisha B'Av, and I saw Rabbi Yosef

Marton reading Eicha. He had twins who were two or three at the time, who were sitting on his lap when they suddenly noticed that he was crying, reading the Megilla and crying. The twins began to cry and he had to calm them down and continue reading.

This sight definitely made an impression on me of an example of a p'nimius'dike Chassid who didn't make an external show of things although you could see that he was pained by the Churban



Dotan Korati on his trip to India

and looked forward to the Geula.

R' D. Korati: In later years I made an effort to be at the Chabad house (in Beit Shaan) the night of Tisha B'Av. I always found that combination of seriousness with a Chassidishe atmosphere. The farbrengen while sitting on the ground, after the reading of Eicha, the Chassidishe stories, it's unforgettable.

R' Y. Shmuelevitz: The readers will think that at Beit Shaan we only observe Tisha B'Av! Let's move on to other things, to some of our shared memories.

THE "NEW RABBIS" OF THE DATE PALM INDUSTRY

R' D. Korati: The following memory is connected with Roi Tor. I remember that he said to me that if R' Shmuelevitz invited me for Shabbos, I should pay attention to what the Shabbos table was like and how each child is given attention, their divrei Torah are listened to, lots of stories are told, values are instilled, and it's all in an upbeat, pleasant atmosphere.

I was soon invited for Shabbos and I went with my good friend, Tomer (to whom I owe the start of my t'shuva process. We grew up together, then we traveled to India together and Tomer began getting involved in Judaism and I followed him), and we saw what Roi was talking about. At that time, I worked with Tomer in the date palm industry at Kibbutz Sdeh Eliyahu, and I remember that we sometimes spent hours talking about what R' Shmuelevitz meant with this story or that story and what he answered to this question and that question.

At the date orchard we had a cherry picker that could hold only the two of us when extended to its full height of 15 meters and

we sometimes stood up there for hours on end among the date branches. All our conversations were about Judaism and Chassidus because of the conversations and classes you gave. Up there among the branches, you have to cut the thorns, prune the young clusters, wrap them and powder them to protect against the elements, and between jobs and while doing our work we had all the time in the world to speak about these important matters. I took many steps in the right direction thanks to the work we did on the date palms at Kibbutz Sdeh Eliyahu.

For many months we combined work on the religious kibbutz (Sdeh Eliyahu) with life on a secular kibbutz (Kfar Rupin) and we studied Judaism at Beit Shaan. You patiently answered all questions and guided us in the new life we had chosen. You gave us how-to instructions for life and we, up there among the date palms, discussed it, reviewed all of it, and slowly moved forward.

R' Y. Shmuelevitz: What I remember of that time is not only how you yourself became religious but how you had an influence on all the workers in the date department. You gave them shiurim during meals and you opened discussions on doing mitzvos in a beautiful manner versus a compromising way. I remember you came to me on a number of occasions all shaken up by people's views on compromise and I had to explain to you that according to Chassidus we look for the best and the nicest. Afterward, I was told that the message got back to the date workers and also the kibbutz's youth groups who came to work during their vacation and got a Chassidic perspective from the "new rabbis" of the date palm industry.

IN INDIA I LEARNED THE WEDDING MAAMER

R' D. Korati: A while later, I went to India for the second time. This was an altogether different kind of trip. I was familiar with Judaism. Not with all the halachos, but I knew I had to live as a Jew and for this I had the Chabad house in India. I had already started thinking about a Jewish wedding and establishing a proper Jewish home.

R' Y. Shmuelevitz: I remember that when you returned from India I saw the progress you had made. You had a beard although you still had a ponytail. I remember your wedding which was Chassidic-kibbutznik style. It took place in a water park among waterfalls and pools. I remember when you said you were going to say a maamer. You had a paper on which you had written the content of the maamer and around the table sat some Lubavitchers and some kibbutznikim and they all listened to the Hachana Niggun and the maamer that you said.

There was a tense moment there when you said you were not going to start the wedding without the Niggun Dalet Bavos. The DJ hadn't managed to get the right CD working. Your father started to urge that you get started but you refused to go to the chuppa without the niggun. I was the Mesader Kiddushin and I didn't know what to do. Finally, the DJ managed to get the CD to work and we could hear the niggun over the loudspeaker throughout the park and the wedding began.

Another tense moment took place on the kalla's side when one of the women put a special covering made of cloth from Rebbetzin Chaya Mushka a"h over the kalla's face and the kalla realized that she couldn't see a thing (this was in addition to the

transparent veil that came with her gown). An aunt intervened and said the kalla should not be led to the wedding like a blind person. In the end, the kalla said she wanted it this way, as the Chassidim do it, and she went like that to the chuppa.

I also remember the sheva brachos. One meal took place in the kibbutz clubhouse with some friends, pita, chumus and guitars. Another meal took place on the banks of a stream in Kibbutz Nir Dovid. We had some amazing hashgacha pratis there. My wife and I arrived and to our surprise we met come cousins of mine from Yerushalayim who were on an outing in the area. We managed to convince them, Litvishe people, to join the sheva brachos on a bench near the water.

At first, they thought I was joking. What do you mean a sheva brachos on a bench near the water? But when we showed up they saw that thanks to them we had a minyan as well as “panim chadashos” to recite the sheva brachos. They were really excited to see a new kibbutz couple having a sheva brachos meal and they joined in the singing of “Dovid Melech Yisroel” and “Od Avinu Chai.”

R' D. Korati: I remember that period as one in which my way in life's course was shaped and my Chassidic worldview was constructed and this has affected me till this day in my way of life and on my shlichus in Rishon L'Tziyon and the Michlala L'Minhal [ed. his shlichus is described in an article in issue #713].

My friend R' Tor was the one who advised me but you were like my spiritual father who showed me by personal example how to navigate life. I remember that you told a lot of stories; stories



“ I thought I had come to Chabad in Pushkar to get stronger myself but Shimi told me, “Your shlichus here is to tell stories... At every meal I want you to tell a story.” And I began remembering stories. They came back to me and every meal turned into a long Chassidishe farbrengen.

about the Rebbeim, about elder Chassidim, and just stories from life, from yeshiva, 770. Each story is etched in my mind as a foundational event which needs to be examined in detail for the practical significance in daily life. And thus, from story to story and from conversation to conversation I became more and more involved in the way of Chassidus, the way that the Rebbe taught us to follow.

R' Y. Shmuelewitz: Now you have the opportunity to tell our readers how to be mekarev people through Chassidishe stories. Did it come in handy for you afterward, in your shlichus?

R' D. Korati: Absolutely. I

remember when I went to India the third time – I was married and we went to help out R' Dror Shaul in Dramsala. We opened a kosher restaurant and were involved in all the activities there in hosting guests at the Chabad house. Then we went to R' Shimi Goldstein's Chabad house in Pushkar. I thought I was there to get stronger myself but Shimi told me, “Your shlichus here is to tell stories. Since you come from Emek Beit Shaan, you probably know many stories that you heard from R' Shmuelewitz. At every meal I want you to tell a story.” And I began remembering stories. They came back to me,



At a Hachnasas Seifer Torah



With mekuravim on campus

another story and another story, and every meal turned into a long Chassidishe farbrengen. Till today I meet guys from that time, some of whom have gone ahead of me in knowledge and spiritual level, but they all mention the stories. “When it came to stories, you were the best,” they say.

WATCH WHAT YOU SAY!

R' Y. Shmuelewitz: Tell us what happened after India. The main part of the trip was 770!

R' D. Korati: Right, but it didn't happen so fast. After half a year at the restaurant in India, we continued on to the United States. It was thanks to some bachurim from 770 who came to help out in India. When they got to know us, they convinced us to fly as soon as possible to 770. However, we weren't ardent Chassidim at that point and we had other plans, friends in California, a trip from coast to coast, etc., but this idea definitely sounded interesting too. We packed and flew off to 770.

We arrived in Crown Heights but didn't know what to do. We attended the t'fillos and farbrengens in 770, where I met many bachurim, and heard lots

of shiurim. My wife also went to 770 occasionally. An incident occurred which nearly destroyed our connection with 770. Before our trip to India and mainly during our stay there, my wife made significant strides towards a religiously observant life and had even bought a kerchief to cover her hair which she wore to 770. But there was a lady there who probably had good intentions but made a terrible mistake when she yelled at my wife for having the nerve to show up with a kerchief instead of a wig.

Obviously, the lady's screaming did not endear her or her message to my wife but we were sure enough of ourselves that we continued attending classes and farbrengens, and got more involved in the life of Chabad.

A SIMPLE QUESTION THAT SET ME STRAIGHT

R' D. Korati: I'll take this opportunity to share something with you and to say thanks. After about a month and a half in Crown Heights, we got an enticing offer from friends who bought us tickets to California. Over there we met a group of

great people whom we knew from the kibbutz. They weren't exactly religious of course, and they accepted us into their clique, at their parties, games, and all their fun times, even though we were a bit different than all of them, having chosen the way of Torah. My wife got a job offer for a few months and we settled down with the group.

One day, you called me. Till this day I don't know how you got our number in Los Angeles and I don't know why you called. You just called and asked what's new, how's life, asking what I was up to, etc. I stammered a few words about friends and work but you said, “So what's your shlichus over there?”

For some reason, this question hit home. What's your shlichus there? What?! Just to pass the time? Without shlichus? Without a goal?

At that moment, I resolved to return to 770. We gave up on the work, the friends, and the fun. “It's not for us,” we decided. Within two days we were in 770 and since then, that's where we are. We are on shlichus in Rishon L'Tziyon but we return to and connect to 770 whenever we can.

YOU HAVE GREAT STRENGTH WITHIN YOU - REVEAL IT!

I was speechless. “What ruach kodesh!” I silently marveled to myself. The Rebbe knew exactly who I am! I felt that the Rebbe was simply telling me in essence, “Ask yourself all the questions. You know the answers better than anyone else.” The Rebbe simply revealed the vast treasures concealed within my soul – and that was enough for me.

By Eli Shneuri; Translated by Michael Leib Dobry

It was Shabbos, Erev Lag B’Omer, when Rabbi **Shmuel Lew** of London was a guest of the Chabad community of the Holy City of Tzfas. Rabbi Lew is a unique and valued personality among Anash, and when he opens his mouth, he knows how to enrapture his listeners. So too on this particular Shabbos, Rabbi Lew farbrenged with the Tzfas community, and among his words of wisdom, he told the following story, which he heard first-hand from the baal ha’maaseh:

“As part of my journeys throughout the world, I once came to give a lecture in California. En route to my destination, I heard a radio program with a well-known Jewish figure, whose name I will not mention here. For the purpose of telling this story, I’ll call him

‘Mr. Goldberg from Atlanta’.

“Among the things Mr. Goldberg said during the broadcast was something that shocked me and aroused my curiosity: ‘All of my success is in the merit of the Lubavitcher Rebbe,’ he stated quite plainly without explanation. To hear such a thing from ‘Mr. Goldberg’ was more than just a mere statement of fact. ‘There’s surely a very interesting story behind it all,’ I thought to myself.

“Anyone familiar with me knows that I can’t pass by such a thing so easily, and I must satisfy my curiosity... Thus, after considerable effort on my part, I managed to arrange a meeting with him.

“I entered his office at the appointed time and we began a

conversation. When we reached the topic of discussion that had brought me there, I told him, ‘I heard your program on the radio, when you mentioned among other things that you attribute all your success to the merit of the Lubavitcher Rebbe...’

“Quite so,” Mr. Goldberg confirmed.

“There must be a most interesting story behind such a declaration,” I said. “Would you be willing to reveal what that story is?”

“Absolutely,” Mr. Goldberg consented, as he began to tell his tale.

• • •

“When I was still a young man, I learned in a yeshiva in New York, and I devoted myself completely to my studies out of



“The Rebbe says that there is no need to come for a meeting,” Rabbi Chadakov said as he came back on the line. “You can seek advice in this matter with Mr. Goldberg from Atlanta...”

an aspiration to make as much progress as I could in Torah and yiras Shamayim. Some years later, I met my wife and we were married in a good and auspicious hour.

“Several years after our wedding, I started to feel that my Torah and mitzvos were no longer at the same level of inner depth where it had been in the past. More and more, they were

given mere lip service, as ‘a commandment of men learned by rote’. I slowly began to sense that with all my knowledge and with all my ‘spirit’, I would soon begin to omit the fulfillment of several mitzvos due to apathy. Things proceeded along these lines for a while, and as my situation continued to deteriorate, I still wouldn’t discuss the matter with my wife, as this would require a

significant amount of honesty and courage on my part.

“One day, I decided to put an end to this state of decline. I got up my courage and spoke with my wife openly. I explained my situation to her as I understood it, and I concluded by saying that if we don’t find a solution to this problem immediately, the situation *ch”v* will only get worse and worse...”

“My wife truly appreciated my sincerity, and after thinking for a moment, she made a suggestion: ‘I realize that on the one hand, you need to meet with someone who deeply understands this world, but on the other hand, someone who is firmly and

directly connected to the realm of holiness. As I understand it, the only person who meets those requirements is the Lubavitcher Rebbe.'

"I heard what she said, and I decided to take action. I immediately called the Rebbe's secretariat to make an appointment for a private audience. Rabbi Chadakov got on the line, and I said to him, 'I would like to make an appointment for a meeting with the Rebbe.'

"Who is speaking?" he asked in an inquisitive tone.

"A Jew from Atlanta," I replied, desiring to remain anonymous.

"The next time available for an appointment is in another seven months," he said.

"I felt as if my whole world was crumbling. Seven months?? Who knows what would happen until then?

"What?" I cried into the receiver. "This is urgent! All of my Torah and mitzvos depend upon it!" I explained.

"When Rabbi Chadakov heard my heartfelt plea, he asked me to wait on the line for a moment. I heard him speaking with someone, apparently on another extension.

"The Rebbe says that there is no need to come for a meeting," Rabbi Chadakov said as he came back on the line. "You can seek advice in this matter with Mr.

Goldberg from Atlanta..."

"Thank you," I blurted in a soft voice, and I hung up the phone in a state of shock and bewilderment. Those few words kept ringing in my ears like a clap of thunder. The Rebbe suggested that I seek advice from Mr. Goldberg of Atlanta... But just a minute here, that's me!

"I was speechless. 'What ruach kodesh!' I silently marveled to myself. The Rebbe knew exactly who I am! I felt that the Rebbe was simply telling me in essence, 'Ask yourself all the questions. You know the answers better than anyone else.' The Rebbe simply revealed the vast treasures concealed within my soul – and that was enough for me.

• • •

Rabbi Shmuel Lew finished his amazing story with another anecdote from chassidic history:

In the days of the Alter Rebbe, there was a Jew who became a Chabad chassid and connected himself to the Rebbe with all his heart. When he would speak with his friends affiliated with other brands of chassidism, they would tell him about the great miracles that took place in the courts of their great rebbes, whereas he sat quietly in embarrassment, because he didn't know what to say...

The chassid's heart was filled with sorrow, and he began to

think about the matter for some time.

Then one day, the mashpia in that city called this chassid in, and told him that he had received a letter from the Rebbe, in which he asked him to this young avreich under his wing. The Rebbe concluded the letter with these words: "And this should be a sign for him and a miracle for others", alluding to the fact that he should already have what to tell his fellow chassidim...

The chassid could not contain his excitement, as he jumped up and cried, "This is simply a miracle! The Rebbe felt what I was thinking and sent a letter to 'be a sign for him and a miracle for others'!"

"Do you know what the real miracle is?" the mashpia said, interrupting the chassid's excited reaction. "He took a block of wood like you and made a man out of it..."

In connection with our story, the very fact that Mr. Goldberg from Atlanta grasped how the Rebbe had miraculously felt what he was going through and knew about his situation gave a powerful boost to his Torah and spiritual avoda, instilling him with new life, to the point that over the years that passed, he became a very prominent public figure in the American Jewish community.

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‘SHLOMO, CRY OUT YECHI FROM ABOVE!’

Eleven years have passed since the sudden death of the Chassid and Cohen, R’ Shlomo Edelman a”h, who was a Chassid and mekushar and was utterly devoted to carrying out the Rebbe’s Mivtzaim, especially the Besuras HaGeula. * His widow, Shlomiya tells us a bit about this special man and about an astonishing letter in the Igros Kodesh.

By Shneur Zalman Berger

HE CAN BE MEKAREV AN ENTIRE FAMILY

R’ Shlomo Edelman was a young boy when he went to learn in yeshiva in Kfar Chabad. He was a dynamic bachur and not long after that, he went to 770 where he got involved in Chassidic life there. His friends say that when he was a bachur, the Rebbe showed him special signs of fondness and one time, the Rebbe even asked why they (the yeshiva staff) weren’t being mekarev him enough, when he has the power to be mekarev an entire family to Chassidus.

After he married he settled in Kiryat Gat. In 5730/1970, he moved to Rechovot where he was one of the founders of the Chabad community, which grew

and has become one of the largest Chabad communities in Eretz Yisroel. R’ Shlomo was one of the leading askanim in Rechovot and together with R’ Aryeh Levin, served as gabbai and took care of the shul and in arranging Tzach activities.

Until 5750 he lived in Rechovot, but then he lived in Crown Heights for long periods of time. He once went past the Rebbe for dollars with Rabbi Gluckowsky, the rav of the Chabad community in Rechovot, and they submitted an official document on behalf of the municipality of Rechovot signed by the members of the city council. The Rebbe pointed at R’ Shlomo and said to his secretary, R’ Groner, “Hu harei mi’kan” (He is from here). R’ Groner said

he was also from Rechovot. The Rebbe did not comment. When they left, R’ Shlomo said, “Now the Rebbe made me a resident of Crown Heights. I have to stay here and live near the Rebbe.” The Rebbe’s three words are the reason he left Rechovot and lived in Crown Heights.

BLESSING JEWS

From the time he settled in Crown Heights until his passing, R’ Shlomo lived with 770 day and night. He was always involved with the bachurim in 770, helping them organize farbrengens and even going on mivtzaim with them.

He would walk around in 770 with a pushka and nickels and give the coins to children, so they



could give them for tz'daka. Many people told about the personal, warm way that R' Shlomo treated every child.

In 770 there are many Kohanim, but R' Shlomo would bless people constantly. He did this after the Rebbe told him, "You are a Kohen and you have the power to bless people." From then on, he began blessing Jews on every occasion with the Rebbe being his top priority. Thousands of Chassidim remember those times, whether after davening or at the conclusion of a farbrengen when R' Shlomo's voice could be heard reciting the priestly blessing. The Rebbe always listened attentively and responded with "amen."

R' Elimelech Shachar relates:
"I needed an operation and

when I was in New York, R' Shlomo decided to go with me for dollars. He knew that I would not dare to ask the Rebbe for a bracha, and so he accompanied me to ask for a bracha on my behalf. When we passed by the Rebbe, R' Shlomo began asking for a bracha for me. The Rebbe responded with, "You are a Kohen, you bless him." And he blessed me there next to the Rebbe and the Rebbe answered with 'amen.'"

OUTSTANDING HOST

R' Shlomo was unusually hospitable. He had at least ten guests at every Shabbos meal, and he served them like Avrohom Avinu a"h. Many a bachur related that R' Shlomo would meet them in 770 and ask them, even plead,

that they come be his guest.

His wife, Shlomiya, who was a full partner in this mitzva, relates:

"Shlomo always made sure that there would be plenty of guests, whether on Shabbos or when he made a weekday farbrengen. There were times when guests from other countries stayed in our house for a week or two or even more. Bachurim in 770 knew that farbrengens could be made in our house, and Shlomo himself made sure that every guest had what he needed. He was especially fond of guests who came from Rechovot, and he went completely out of his way for them."

R' Aryeh Levin, one of the leaders of the community in Rechovot, relates:

"A man from the community went to Crown Heights, at a point when he was first taking an interest in Judaism. R' Shlomo took constant care of him. His home was open to him and he took care of all his needs. Thanks to R' Shlomo, the man became more involved in Judaism and was 'built up' spiritually. There were many others who experienced the same thing with R' Shlomo."

As a Kohen, R' Shlomo was a man of chesed. Not too many people know about the numerous acts of chesed he did for others. His wife tells of a resident of Crown Heights who was arrested. When her husband heard about this, he immediately got involved and raised a large amount of money to get him out on bail.

TREMENDOUS YEARNING FOR MOSHIACH

As a Chassid and mekushar who was utterly devoted to anything the Rebbe said, R' Shlomo was of the fervent belief that the Rebbe would imminently



R' Shlomo Edelman receiving Kos shel Bracha from the Rebbe

IGROS KODESH LETTERS

One of Shlomiya Edelman's friends went to console her a few hours after the funeral. The shock and sorrow were enormous. The friend said:

"Yesterday morning I opened a volume of Igros Kodesh, because it was my birthday and I wanted a bracha. The first letter (volume 24, p. 214) was a letter of consolation that the Rebbe sent upon the death of a family member. The second letter on the page was about a birthday, and the third letter was about a shidduch. I understood the relevance of the latter two letters since a shidduch suggestion had come up, but I thought the first letter had nothing to do with me. A few hours later, when you called me to tell me about the passing of R' Shlomo, I realized the significance of the first letter too.

"Incredibly, the letter was about the passing of Shlomo Cohen a"h. The Rebbe writes, 'In great sorrow I express my participation in mourning the passing of ... Shlomo Cohen a"h with the traditional wording of, 'HaMakom should console you among the rest of the mourners of Tzion and Yerushalayim,' and from here-on-in may you not know any more sorrow and only goodness and kindness should find them constantly, all the days."

Shlomiya said, "The Rebbe goes on to write about the mourning of an individual and the consolation of an individual and I thought that here I am, sitting Shiva alone, while the rest of the family are sitting Shiva in Eretz Yisroel."

be revealed as Moshiach. He shared his faith with others. Everybody knew that "In Shlomo's proximity there was no 'anti.'"

The bachurim in 770 said that he was the only balabus who regularly attended the shiur in inyanei Moshiach and Geula of

the bachurim. On his last visit to Eretz Yisroel, when he was saying goodbye to the Gluckowskys, he told the rav's son Yossele, "If you want to do something for me, then I'll ask you to see to it that they add ten minutes to the shiur in inyanei Moshiach and Geula. To get the boys to join,

put refreshments out and once a month send me the bill and I'll pay for it."

As part of his tremendous drive in publicizing the Besuras Ha'Geula, he was especially devoted to working with Beis Moshiach magazine, and he was personally responsible for signing up many of the early subscribers.

Shlomiya adds:

"Erev Lag B'Omer, about two weeks before he died, he went to Eretz Yisroel to be menachem avel his sister on the death of her husband. On the Shabbos prior to his trip, we learned the Rebbe's sicha together about how the Kohen is the one who establishes whether it is tzaraas or not. I said to him, 'Shlomo, this week you will be in Eretz Yisroel and you will be going to Miron in honor of Lag B'Omer and to the Kosel. Daven in these holy places that the Rebbe be nishgaleh and there be an end to the tzaros and the galus!'

"Upon his arrival in Eretz Yisroel he went to Miron on Lag B'Omer. After he died, they told me that he cried out from the depths of his heart and out loud that he was asking that the Rebbe be nishgaleh immediately. He did not make it to the Kosel, but a few hours before his flight he called me and said that he had just woken up and he couldn't calm down from the dream he had. 'I dreamed that I was near the Kosel and wanted to enter the tunnels to get closer to the Site of the Mikdash but the guard barred the entrance. I pleaded with him that I wanted to ask for the hisgalus of Moshiach and he agreed to open the gate. He let me enter the tunnels and there I shouted, 'Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed.'" That was the last conversation I

had with my husband.”

Monday morning, 2 Sivan, R’ Shlomo went to the airport for his flight back to New York. R’ Yitzchak Arad, who drove him to the airport, said:

“On the way there, he told me excitedly about the mitzvaim he did while in Eretz Yisroel. Wherever he went, he made sure that yet another Jew would know about the Besuras Ha’Geula. He spoke about the terrible situation Am Yisroel is in, which makes it that much more imperative that we merit the hisgalus of the Rebbe MH”M.”

HEART ATTACK

“He prophesied but did not know what he prophesied.” This applies to R’ Shlomo. Many things that he said before his return to America were later understood in light of his passing. When his son Menachem asked him to call when he arrived in the United States, he said, “I don’t know whether I’ll be able to call you.” On this visit to Eretz Yisroel, he saw many relatives and people whom he hadn’t seen in many years and blessed them all with the priestly blessing.

A few minutes before he boarded the plane, he called his sister and said, “What can I tell you? May Moshiach come speedily and then all will come from all parts of the world, and I promise you that those who went last, will come first.”

A Chassid by the name of Greenfeld from Boro Park was with him at the airport and went with him from the terminal to the plane. “R’ Shlomo seemed very happy. I didn’t know him, but he introduced himself and that’s how I knew his name. When we boarded the plane, we parted ways and sat in our assigned seats.



IT’S HARD TO WRITE ABOUT R’ SHLOMO IN PAST TENSE

I’m writing about R’ Shlomo in the past tense, but I can’t relate to it; R’ Shlomo was so alive. I knew him for 15 years while we lived in Rechovot. The community was small and we felt like family. R’ Shlomo was one of the outstanding people in the community-family that we had in Rechovot. He was the gabbai, an askan, and probably more than that.

When he moved to Crown Heights, I knew that when I would go to 770 I was sure to meet him, and before I would be able to say “Shalom Aleichem” to him, he would invite me for Shabbos.

The Chabad communities of Rechovot and Crown Heights lost a Chassid, an askan, a doer, a baal chesed and incomparable host.

“During the flight, I went to the back of the plane where I saw, to my shock, a body lying covered with a tallis. I asked who it was and was told it was R’ Shlomo Edelman. I couldn’t believe it! We had just spoken. He was full of life and now ... He had had a heart attack.

“I sat near him until the end of the flight and said T’hillim with great emotion. When I arrived in New York, I knew that since the cause of death wasn’t clear, the authorities would want to do an autopsy. A group of G-d fearing passengers gathered and stood in the doorway and did not allow him to be taken out. We waited for the members of the Chevra Kadisha (religious burial society) to come and take him. When the airport authorities saw

they had no choice, they allowed the Chevra Kadisha to take him, saying that there had never been anything like this before, in which a body was allowed to be taken from the airport inside of a few hours.”

When R’ Shlomo’s wife was told the terrible news she didn’t believe it. “The Rebbe told him, ‘Od yeiroeh Kohen b’Tziyon’ (there will yet be seen the Cohen in Tziyon) from which I understood that Shlomo would see the hisgalus of the Rebbe MH”M.”

He was only 55 when he suddenly passed away. He was buried in the Chabad section of Montefiore cemetery. R’ Gluckowsky called out emotionally, “Shlomo, cry out ‘Yechi’ up Above!”

THE REBBE GAVE ME A REASON TO LIVE

Nechama Lifshitz may be an unfamiliar name in America, but there was hardly a Jew in the Soviet Union in the 1960's who had not heard of her • In this interview, Russian refusenik Yiddish singer Nechama Lifshitz and her conductor, Yitzchak Gratziani, tell of a private audience with the Rebbe that changed their worldview • From an article published in "Yediot Acharonot" in 1971.

Nechama Lifshitz, born between the wars in Kovno, Lithuania, would sing a Jewish song or two in her concerts. In fact, she once gave a concert composed entirely of Yiddish songs! Nechama became a symbol of the struggle against oppression. One of her outstanding achievements was to introduce songs in Hebrew, a language which had, in effect, been prohibited. She also awakened Jewish consciousness and alerted the world to what had happened to Russian Jewry in the Holocaust when she sang "Keili, Keili, lama azavtani" (My G-d, why have you forsaken me), a song ending with the affirmation of Jewish faith "Shma Israel", and also when she sang the heart-rending lullaby "Babi-Yar", by Shike Driz and Rivke Boyarsky, in the city of Kiev, near the site of the Babi Yar massacre of 1941.

Here are extracts from the above-cited article in Yediot

Acharonot in which she describes her yechidus with the Rebbe, MH"M.

"I think I discovered the answer. I think I finally know who I am. I didn't sleep yet. I am tired but happy. This man opened the door for me to a new life.

"I visited the Lubavitcher Rebbe and spent two hours with him.

"The impact was immeasurable. I am not mitzva-observant in the traditional sense, I mean to say, but I believe in Providence. I believe in a Supernal Power that guides us, the Jewish nation. I received a basic Jewish education in Kovno (Kaunas) and when I met the Lubavitcher Rebbe I suddenly realized how Jews managed to remain alive, to create in the midst of the dark days of exile.

"There were great people like him who led us, who enabled us to face the challenge, to continue fighting and survive ...

not conceding to the world even when all the odds were against us.

"I asked the Rebbe whether I should continue singing. He looked up with his deep, beautiful eyes and said: Yes, continue singing. I was shocked because I had not expected that, that a Chassidic Rebbe would support my singing. Seeing the expression on my face he smiled and said: Perhaps I ought not tell a woman to sing but – you ought to continue.

I asked the Rebbe whether I should continue singing. He looked up with his deep, beautiful eyes and said: Yes, continue singing. I was shocked because I had not expected that, that a Chassidic Rebbe would support my singing. Seeing the expression on my face he smiled and said: Perhaps I ought not tell a woman to sing but – you ought to continue.

"I love Chassidic melodies. They are full of hope. They contain



the soul of our people. And this is also true for Chassidic folklore. The songs of the Misnagdim bore me.

“Chassidic songs are powerful; they express the worry and Jewish hope and the longing. They speak from the heart, full of energy and inspiration at the same time. The Misnagdim sing cold songs with no meaning. They don’t touch you inside, they lack beauty.

“You have to remember that I am no youngster. Three quarters of my life have gone by. They won’t come back. I entered a new world. I am faced with many questions, with so many problems. I am trying to find my way.

“From the day I left Russia I have spoken to people whom I think will give me the key but up until now they have not understood me. None of them.

“Now I can say that the only person who understood me is the Rebbe. Wow, what a personality,

what a giant ...

“I was skeptical, but when I visited the Lubavitcher Rebbe I immediately knew that I was right all along. That’s what the Rebbe said to me. He is a remarkable personality. So simple, so deep. He has such warmth, it envelops you. You feel like a child with his loving father. I cried there ...

“Outside it was snowing. It took a long time to get to Brooklyn. I had never been in Brooklyn before. We entered his room at midnight. The most amazing thing that happened is that not only was I captivated but even he, this ‘goy’ (she points at her conductor, the legendary Yitzchak (Ziko) Gratziani (d. 2003 at the age of 78). You know, this ‘goy’ never met a Rebbe in his life. He is a Bulgarian Jew, completely assimilated, who knows nothing. He came just to observe and now, all he talks about is the Rebbe, Rebbe, Rebbe ...”

WHAT WAS IT ABOUT THE REBBE?

Gratziani smiled and picked up her narrative:

“I would never have believed there could be such a person. I did not believe that in our day there can be prophets, holy men. Understand, I am an absolute ‘goy.’ I know nothing at all about Judaism. I never learned Tanach or Talmud. I am a musician and then suddenly, Nechama said – come, let’s go ... Let’s meet the Rebbe. I was skeptical but I went.

“From the moment we walked in – the Rebbe asked me whether I understand Yiddish and I said I did – I sat open-mouthed and listened. This man is overflowing with wisdom. He immediately understands what you’re saying. He knows everything. About music, about art, about the army and Jews everywhere.”

All this is very interesting, I said, but what exactly did the



“You know, this ‘goy’ never met a Rebbe in his life. He is a Bulgarian Jew, completely assimilated, who knows nothing. He came just to observe and now, all he talks about is Rebbe, Rebbe, Rebbe...”

Rebbe say that made such an impact on you?

Gratziani looked at Nechama and she looked at him. They had anticipated this question. Everybody asked them the same question whenever they told about meeting the Lubavitcher Rebbe. Both of them began speaking simultaneously.

“We have no words. You cannot say what happened, in

words. We spoke about many things – the Jews of Russia and Israel, the exile, revival.”

“I felt free,” said Nechama. “I spoke to him about everything that came to mind. His reaction spurred me to go on and on, but it wasn’t merely the content of our talk. It was his royal presence that enveloped me. The atmosphere. I felt how life was stirring within me.”

MONEY DOESN’T INTEREST ME!

“I am tired, exhausted. Dozens of years of singing and traveling all over Russia. Then I left the only world I knew and went to Eretz Yisroel (in 1969). I arrived in a new world and I couldn’t find myself. This last year has been like a bad dream.

“All my life I had but one desire – to be with my people in Israel, to fight at their side, to share their joys and sorrows. In the end, G-d helped me and my dream was realized. I am in Eretz Yisroel. I received a great welcome and packed concert halls with thundering applause. Receptions, journalists, radio, money, everything. I was free, but I felt an emptiness. Something was missing. I didn’t know who I was. What is my life’s goal? What path should I choose. Then I came to America. In Russia I had some friends who were fervently religious. When I had problems I would go to them to talk and cry. And this helped. I had no friends like that here. So I wanted to see the Rebbe. Suddenly, I saw there were answers to my questions. I sense who I am. There is a reason to live; the battle is worthwhile.”

EVEN THE GOYIM IN THE ORCHESTRA WEPT

Gratziani interjects:

“If you were there at a concert a few days after we met with the Rebbe – you never saw her sing that way. Everybody felt it. The goyim in the orchestra wept as did I. The audience was moved as it had never been moved before.

After the concert I asked Nechama what had happened to her. I knew it was the Rebbe and she affirmed this. It’s the power of the Rebbe. She told me that she had never felt this way before.”

She went back to her encounter with the Rebbe. Her eyes sparkle as she recalls that unforgettable meeting in the middle of the night.

She told the Rebbe about the stubborn battle that Jewish youth in Russia were waging to make aliya, to join the Jewish people and integrate with their fellow Jews.

"This generation is unafraid," she said. "They are prepared to endanger themselves and they do. They wage a poignant battle. They are resolute for they want to ensure their Jewish identity, in order to learn more about Jewish history and Jewish faith, in order to unite with the Jewish nation."

Nechama showed the Rebbe a letter that she had just received from a Jewish singer in Moscow who asked her to help arrange his aliya. She asked the Rebbe what she should do about this. Was it a good idea to make mass demonstrations, to arrange protests, meetings? The Rebbe said that this was not a wise thing to do. It was not the right way to help the Jews of Russia. Instead,

he recommended using personal connections with influential people to advance the exodus of Jews from Russia.

When she maintained that public demonstrations had proven their efficacy, the Rebbe disagreed, sensitively although firmly. He said that world public opinion simply did not produce the results that we all hoped for.

"We were witnesses to terrorism when Arab terrorists hijacked an American passenger plane and forced it to land in Syria. Two innocent Israelis were jailed. The entire world protested, the United Nations, the State Department, the Italians. There were dozens of demonstrations in capitols around the world but the Syrians did not budge. They refused to allow the Jews to leave until the Israelis agreed to free thirteen terrorists. Nothing helped. Syria was even given the honor of being elected to the Security Council of the UN. So, if Damascus does not care at all about its honor do you think the Kremlin is concerned about its public image? Demonstrations can undermine a delicate

situation. So, if you ask my advice, I recommend action taken privately instead of public protests."

When Nechama said that Russian Jewry demanded that we raise a hue and cry on their behalf and she asked how their request could be ignored, the Rebbe said:

"There is a Jewish aphorism which says: Don't ask the patient; ask the doctor. Russian Jewry are the ones needing treatment. They are in pain and they cry out. We over here are the doctors. We have to figure out how to help them in the best way possible. We have to decide which medication will work best, whether demonstrations are the best approach, despite the risks of angering the Russian bear, or perhaps pressure exerted discreetly, through influential people, is best. Those whose voice is heard by Soviet leaders.

"I think the second approach is best, particularly after we have seen that demonstrations do not lead to the hoped for results. The incident with Syria emphasized this and I think we have to learn from experience."

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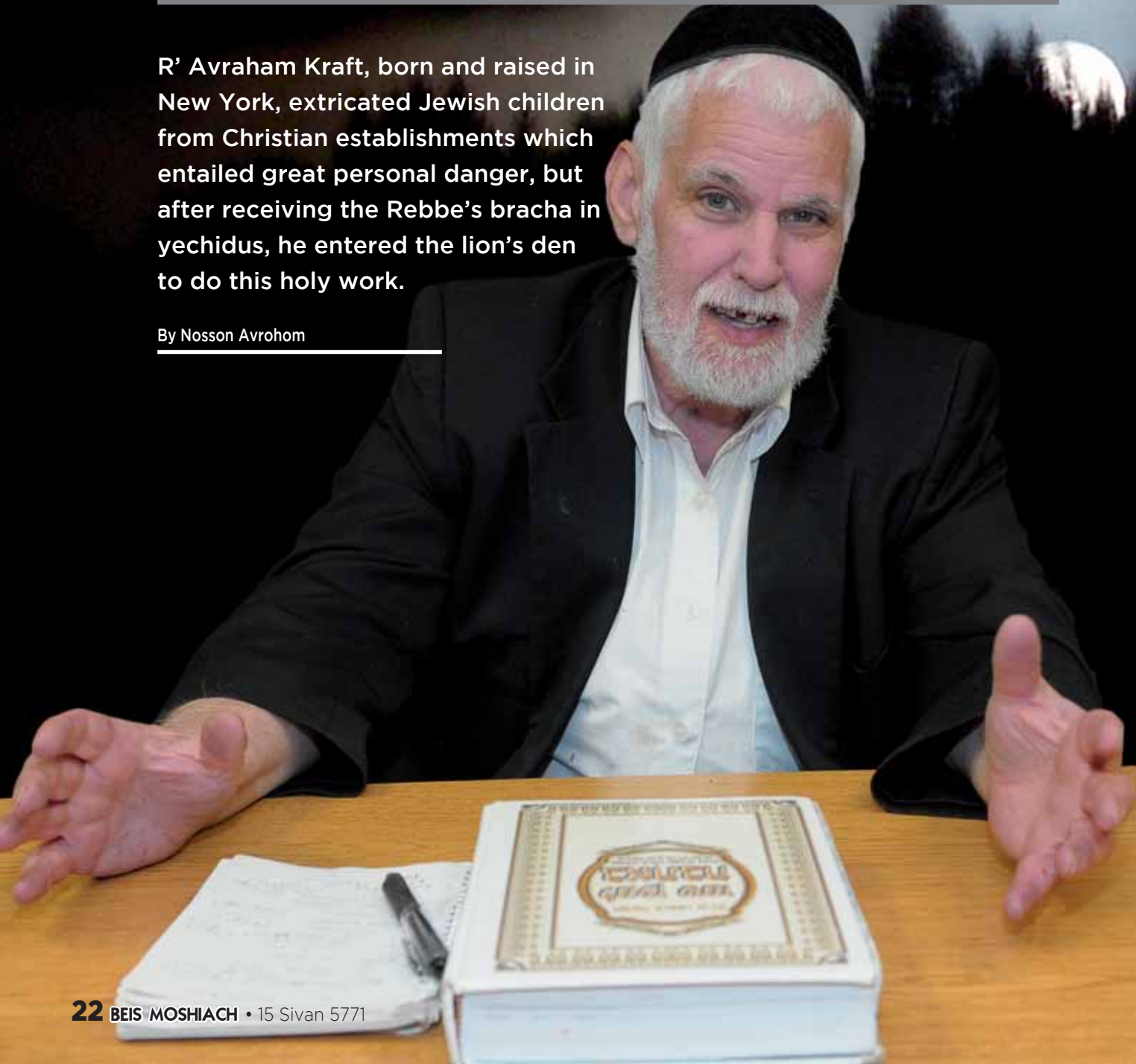
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SAVING JEWISH CHILDREN FROM MISSIONARIES - WITH THE REBBE'S HELP

R' Avraham Kraft, born and raised in New York, extricated Jewish children from Christian establishments which entailed great personal danger, but after receiving the Rebbe's bracha in yechidus, he entered the lion's den to do this holy work.

By Nosson Avrohom



Over the years, Avraham Kraft has saved hundreds of Jewish children in the United States from assimilation. In a yechidus after his marriage, he told the Rebbe how pained he was over the many Jewish children who were sent by their parents to Christian schools because their parents were unaware that Christianity is the diametric opposite of Judaism and thought this was authentic Judaism, having been hoodwinked by missionaries. Sometimes, these were poor families who were taken advantage of by those who preyed on unfortunates like them and offered financial support in exchange for educating their children.

R' Avraham had a way of entering these schools to identify Jewish children and rescue them from apostasy. The Rebbe approved his plan and he got to work and was very successful.

"I have no logical explanation for my success," says R' Avraham Kraft who now lives in Teveria and produces Jewish children's music and is writing a book that demolishes Christian claims. "The real reason is that the Rebbe told me to get involved. Apparently, he recognized my strengths and sent me. He knew I would be successful in rescuing children."

In addition to his work in rescuing children, he spent many years teaching Jewish children with the explicit instruction from the Rebbe to do so. Equipped with his guitar he wins children over. What makes his songs unique, say those in the know, is the fact that he inserts complex messages in short sentences so the songs are suitable for children and older people too. The lyrics are easy to remember.

SPLIT CHILDHOOD

R' Avraham was born in 1945 in Manhattan to a Reform family. His childhood was no bed of roses. When he was young his parents divorced, and he spent his childhood mostly with his grandparents.

"My grandfather believed in G-d and was proud of being Jewish, but did almost no mitzvos. They lit candles on Chanuka, but also celebrated Christian holidays. It wasn't because they identified with Christians; it was to be like the neighbors.

"As a boy I would think about things. When I was five, we went on vacation in the Catskills. I remember looking in wonderment at the mountains and enjoying the beauty of nature. It gave me a positive and inexplicable feeling

was meaningless."

Avraham was registered to study Judaism at the temple. The teacher was actually religious, but he was not able to teach and say what he believed as he had to follow the curriculum. Avraham lived a split life in a world of falsehood, torn between Judaism and Christianity. Everything was done symbolically without emuna.

"When I was 17, I was sitting on the subway on my way to my grandfather, when I met a friend from public school whom I hadn't seen in a long time. By this point, I had read many Jewish books in my grandfather's library. I knew that the Moslem prophet and Christian savior were definitely not the truth, while the Creator of the world, which Judaism recognizes, is the absolute truth.

"I asked him why he was wearing a yarmulke, was it a holiday I hadn't heard about? He smiled and explained that he wore it every day... In his pocket, he had a small Pirkei Avos and he gave it to me to read... I felt swept up in it and excited like a little boy who gets a candy."

of infinity. The scenery that I saw, the majestic mountains, the forests, birds, the great expanses and the glistening rivers all led me to conclude that Someone must be responsible for all this, Someone greater than us, human beings. I understood this at a very young age, even though I wasn't taught about a Creator. These thoughts flitted through my mind constantly.

"I went to public school and most of my friends were Catholic. My parents and grandfather celebrated my bar mitzva in a Conservative temple, without me putting on t'fillin. The ceremony

But I didn't know what to do with this understanding. The friend whom I met was religious and wearing a yarmulke.

"I asked him why he was wearing a yarmulke, was it a holiday I hadn't heard about? He smiled and explained that he wore it every day, that he had become a baal t'shuva. His uncle had exposed him to the light of Judaism. In his pocket, he had a small Pirkei Avos and he gave it to me to read. I started reading some of the first Mishnayos and it spoke to me. I felt swept up in it and excited like a little boy who gets a candy. Before getting

off the train, he invited me to his teacher's house in Williamsburg.

"In those days, the famous Yeshiva Torah Vodaath was located in Williamsburg and his teacher was on the staff of the yeshiva. I accepted the invitation and that same week I spoke with the rabbi who invited me for Shabbos. Every moment of that Shabbos was enjoyable and uplifting. It was the first time in my life that I was seeing what a real Shabbos is, not a half a Shabbos and not a quarter of a Shabbos. It was Shabbos with candles, davening and meals. I remember thinking that this was just what I was looking for! This was the true meaning of life.

"Seeking meaning led me to read literature from Buddhists and other idol-worshippers, mainly from the East, which was becoming popular with American kids in the Sixties along with meditation and yoga. But no exercise or mantra gave me the wonderful feeling that I felt during davening in the yeshiva or at Shabbos meals. The family atmosphere, the good relationship between parents and children, also appealed to me. I davened in the Karlin-Stolin shul, and it was the first time I experienced prayer coming forth from the depths of my heart."

A NEW PATH

Avraham spent several months in the company of the yeshiva students in Williamsburg and learned a lot from them. He broadened his knowledge of Torah and mitzvos.

"As the summer approached, I was offered a job working in Camp Mogen Avraham. It was the first time I was dealing with children and their problems. I saw that while many failed to understand the kids, I was

successful. But despite this realization, it wasn't where I was heading at the time. I didn't think I wanted to be a teacher. Like the typical American, I wanted to be a successful businessman or get a good job that made a lot of money.

"After that summer, I experienced my first crisis regarding Torah. If Torah was so true and it changed a person's middos, why did I encounter behavior that wasn't absolutely honest? Another thing that bothered me was the fact that I met some frum people who upon hearing my life story said they didn't understand why I needed to become a baal t'shuva. People weren't treating me very well, I had no money, and I was beside myself. When I spoke to a good friend, a Satmar Chassid, he advised me to go to Lubavitch.

"I did as he suggested and arrived in Crown Heights. Within a few hours, I understood that the atmosphere here was very different. I met Chassidim with whom I am still in touch today like Rabbi Kasriel Brusowankin who is on shlichus in Aventura, Florida, and Rabbi Yisroel Engel who was a rebbi in Oholei Torah at the time. They helped me a lot and guided me. They told me they didn't make a move without writing to the Rebbe, and advised me to consult with the Rebbe about my future."

THE REBBE TELLS ME MY SHLICHUS

"It was 5722/1962. I sat in a corner of 770 and under their direction I wrote to the Rebbe about everything I had experienced until then. I told the Rebbe that I was feeling down and didn't know what the future would bring. How would I support myself? I asked for a

bracha for a good shidduch.

"A few days later the Rebbe responded, saying I should work with children. I was stunned because I hadn't written to the Rebbe about my success in camp and I was thinking in terms of business, but that was the Rebbe's answer and Chassidim told me that this was my shlichus in life.

"I still didn't know what the 'Rosh B'nei Yisroel' is. I had heard nice stories about the Rebbe, but the significance of 'Rebbe' hadn't gotten through to me. I figured that since the Rebbe hadn't specifically told me to be a teacher, I was willing to work with children in my free time; and anyway, maybe the Rebbe was talking about working with my own children when the time came for that. I decided to check this out and at 'kos shel bracha,' without saying my name, I asked the Rebbe what I should do in life. The Rebbe's answer was, 'I already told you to work with children.' Even this answer did not stop me from thinking about other options outside of the realm of chinuch. I was amazed by the Rebbe's ruach ha'kodesh, that he knew who I was, but did not submit to his position.

"I quickly found out what happens when you don't listen to the Rebbe. Whatever job I took did not work out within a week or two of taking it. At one place they accused me of breaking an expensive machine, even though it was absolutely not my fault. When I found a more lucrative opportunity in diamond polishing, suddenly, for no apparent reason, they transferred me to answering the telephone, despite my complete dedication as a worker. When I found no satisfaction in this job, I left.

"A short while later I began feeling stomach pains. Food that

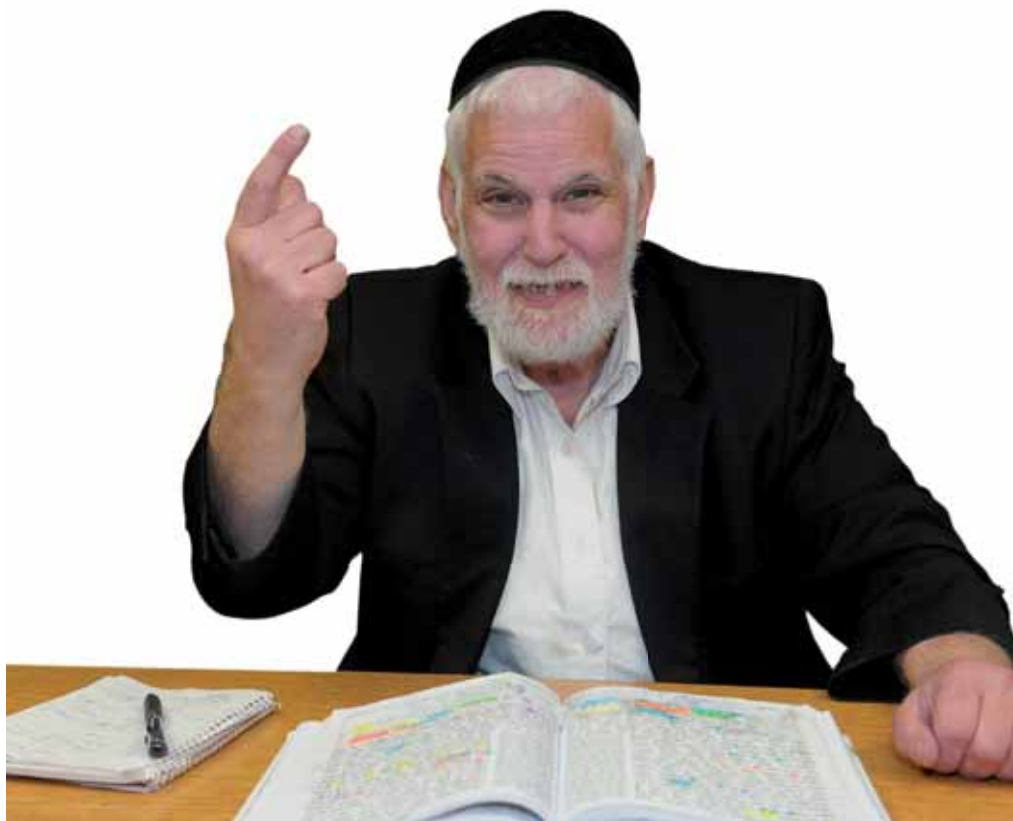
I ate did not get digested properly and I vomited it up. I was frightened. When my condition got worse, I went to a family doctor in Crown Heights, Dr. Gishrin. He wasn't religious, but greatly admired the Rebbe and was even the Rebbetzin's doctor. He examined me thoroughly and referred me for more extensive testing in a hospital. A moment before I left the room, he asked me if I had heard of the Lubavitcher Rebbe and I said I had. I added that I had recently come from Williamsburg and had even written a letter to the Rebbe and received an answer, although I did not want to listen to what he said.

"The doctor smiled and said, 'If I was in your place, I would listen to the Rebbe.' I went from the doctor to 770.

"I wrote to the Rebbe about my condition and apologized for not listening to him from the start. I said that I was no educational expert and I had no diploma, and that my entire educational experience involved several weeks in camp. Who would hire me?

"I gave the letter in to the secretaries and was about to leave 770 when I was stricken by a terrible pain. I collapsed on the steps leading out. A few moments later the Rebbe's car drove up and stopped in front of 770 and the Rebbe came out. He looked in my direction and smiled. I couldn't stand on my feet. The Rebbe smiled a healing smile, which removed the pain. From then on, I no longer suffered from stomach pain."

A few days later, R' Avraham received a response through the secretaries in which the Rebbe directed him to chinuch with children, and noted that if he made the effort he would easily find work.



“I gave the letter in to the secretaries and was about to leave 770 when I was stricken by a terrible pain. I collapsed on the steps leading out. A few moments later the Rebbe's car drove up and stopped in front of 770 and the Rebbe came out.

"Two weeks later, I met the friend who had directed me to Lubavitch. When he heard what the Rebbe had instructed me to do, he suggested looking into a job in a Belzer elementary school in Williamsburg, teaching English. 'They are looking for a good English teacher,' he said. The next day, there I was at the principal, Rabbi Shapiro's door. I didn't need a degree to teach English in his school and he hired me. He was very warm and friendly.

"I told the kids stories in English, played educational games with them, bought lots of educational prizes, and we got along well. I really enjoyed my job.

After a week, Rabbi Shapiro told me that other English teachers in the school were not able to get the children to appreciate the language, and I was the first one to do so and in a Jewish way. He was satisfied and asked me to stay on. I was happy to do so. A few months later, there was an ad in the Jewish Press saying teachers were needed for the afternoon in a yeshiva for baalei t'shuva.

"I called and explained that I was a baal t'shuva and would readily relate to the students. They accepted me for the job, and so I worked at Belz in the morning and in this other school in the afternoon."

UNEXPECTED ANSWER

Due to his life's adventures, R' Avrohom got married late. Three years after he married he still did not have children. Every time he wrote to the Rebbe and asked for a bracha for children, he got no response. Time after time in yechidus, the Rebbe responded to other topics but not the topic of children.

"I pleaded with the Rebbe but got no response. I once wrote to the Rebbe that although I love working with children, and even received the Rebbe's brachos for that, I still wanted children of my own. Unfortunately, I received no response. I finally despaired. I understood that I was not meant to be a father.

"During that period, I was working in a school in Hartford, Connecticut. My students were from very modern homes and I taught them Chumash.

"Motzaei one Yom Tov, I went with my wife for Kos Shel Bracha. We encountered many problems on the road, and we finally arrived at 770 late at night after the Rebbe had already left the beis midrash. I stood there and sobbed. I was so despondent and frustrated. I thought, Hashem does not want us to have our own children, just other people's children. As the Rebbe once told me in yechidus when I brought up the topic of chinuch, that when I teach other people's children, I should remember that Chazal say on the verse, "and you shall teach your children" – these are your students.

"Another two years went by and I wrote to the Rebbe about something else. I no longer wrote to him about children, because my wife and I were convinced we would not have children of our own. When I called the office to ask if there was a response from the Rebbe, R' Binyamin Klein told me that the Rebbe had answered about children. I was shocked. For two years I hadn't written about this – why was the Rebbe responding about this now?

I asked R' Klein, who said he did not know but this was the answer he received for me. I was ecstatic. I, who had experienced the fulfillment of the Rebbe's brachos, knew that this was highly significant. That year, my wife gave birth to our daughter, Rivka Shoshana."

SOUL MUSIC

"That year, without any experience, I began pursuing music. I thought that through music I would be better able to impart important messages to the children. Back then, I didn't have the money to buy a guitar and my plans remained up in the air. Then my father surprised me and told me about a guitar he received from a friend, which he didn't need.

"I bought a book on music and studied with a good friend of mine. I realized I had musical talent and began composing my

own songs. Back then, I worked on an educational-musical project for Merkos L'Inyonei Chinuch. I played at children's assemblies and combined songs with stories. The children loved it and I often paused to think about what a great Rebbe we have; without him, I would never have gotten involved in the field of chinuch.

"I began getting invitations to events in summer camps. I worked a lot with Tzivos Hashem in New York. I would tell the kids Jewish stories and parables and accompanied myself on the guitar. There are thousands of children who studied music with me and

became skilled musicians in their own right. I put out audiotapes that were popular with kids called 'Zaidy Avi.' One of my famous songs is 'Jewish Child,' which begins with the words, 'I am a Jewish child, Hashem loves me.'

"The words came to me because missionaries teach the kids that 'J' loves them. I was exposed to this for the first time, when I was invited to perform for children in a Jewish camp. When I got home that night I burst into tears, and begged Hashem to give me something to counteract this message, a song that would talk about Hashem and His love for Jewish children, and the words popped into my head. I had barely written them down when a tune came to mind. I quickly grabbed my guitar. I was thrilled when the words fit the tune and a great song emerged."

RESCUE FROM IMPURITY

"I visited the missionary places and found many Christian children as well as plenty of Jewish children. They had a big center in Flatbush. I was very interested in this because when I was first learning about Judaism, I studied Tanach and Jewish history and I knew what evil things Christians had done to Jews: pogroms, expulsions, forced conversions, massacres, all in the name of 'J.' I passionately felt I had to do something.

"I visited some missionary centers and couldn't bear it. I came up with a plan of how to get the Jewish children out, but before I could implement it, I had to get the Rebbe's bracha. I had a two-day vacation from the camp I worked in and I made an appointment for yechidus.

"The Rebbe read my letter and lingered on my plans for fighting back. I saw how the Rebbe was

pained by the situation. He approved my plans and asked me to teach Jewish children about Judaism after they finished public school, so they wouldn't view the missionaries as an alternative.

"I left the Rebbe's room encouraged. The Rebbe blessed me with success. I knew that what I wanted to do was dangerous and could cost me my life.

"I started with Brighton Beach where there was a big center with a smooth-talking missionary, aided by two apostate Jews, who ensnared many people. This was before the mass Russian emigration and all the kids were American, some of them from families where the grandparents were religious. The ones who helped me a lot were the people from the Beth Shifra organization (Rabbi Chaim Prussman), which does much to fight missionaries in New York.

"I often disguised myself in order to be able to enter these horrible places to rescue children. I would tell the assimilated children about the decrees the Christians promulgated against the Jews, and I read a lot of the missionary tracts so as to know their claims.

"One of the churches I went to was in Long Island. I found a nine-year-old Jewish boy and was determined to extricate him. I presented myself as a homeless person and asked to stay on the premises. After I did a good job convincing them, they let me sleep there and I spent the night in the boy's room. Throughout the night I talked to him about the lies of the Christians and their nefarious ways.

"He told me everything they taught him from the 'New Testament,' which is just a bunch of total fabrications. He was finally convinced by what I



At one of the churches I presented myself as a homeless person and they let me sleep there... Throughout the night I talked to the Jewish boy about the lies the 'New Testament,' ... Today, he is the father of a frum family.

said and asked to be able to live with his sisters. His parents were divorced and they abandoned their children. I went to where the sisters lived and arranged for the boy to be transferred to a Jewish institution. Today, he is the father of a frum family. I know him well and know where he lives.

"Another story took place at the 'Beth Sar Sholom' church, which operates under the Baptist church in Brighton Beach. One day I was on the subway when I overheard a woman say to her son, 'Moshe, get ready to get off. We have to get to church on time.' I was shocked and asked her why she sent her son to church. She didn't get flustered. She simply said, 'To learn about Judaism.' I offered to visit her at home in order to explain what authentic Judaism is. I visited them regularly and showed her the relevant portions in Tanach, and how everything they said in the church about Christianity was a lie.

"The chapters in Isaiah are not about 'J' but about the Jewish people. I proved to her that the only son of G-d is Am Yisroel as it says, 'My son, my firstborn, Israel.' Since I knew chapter 2 of Tanya well, I explained to her how a Jewish soul is like a son who is derived from the brain of the father; this is how we too are derived from Hashem. She eventually removed her son from the church. The story doesn't end there. Her husband suffered from a terrible illness and the

Christians had tried to take the child under their wing. I decided that I would do so instead.

"I took him on outings and to the homes of frum people. I finally put him in a yeshiva for baalei t'shuva. At first, he found it difficult to acclimate there when his classmates made fun of him about 'J.' When I heard about this I told him, 'Tell them that J can't dwell in your heart because he was burned in hell.' He loved this answer and went to yeshiva. Later on, he became interested in Bobov and they adopted him, and today he is a Bobover Chassid who lives in a city near Yerushalayim. I always remind him that the Rebbe saved him and returned him to the Jewish people."

CONTINUATION TO ZAIDY AVI

R' Avrohom spent many years in this holy work and then, five years ago, he made aliya where he continues the shlichus the Rebbe gave him.

This past year he had a severe heart attack, which left him in an unresponsive state for months, but boruch Hashem, he came out of it. Although his voice isn't what it used to be, he hasn't neglected his music and he is presently writing songs for a new CD in the Zaidy Avi series. He is also finishing a book refuting Christian claims and proving that the Jewish people are Hashem's only children.

LONG RANGE EFFECTS ON SHLICHUS

When you see an iceberg you know that the visible part is only 10% of its actual size while the other 90% is under water. So too with the following stories about the mitzvaim done by mekuravim to the Chabad house, with our knowledge or without it; it's only the tip of the iceberg of an endless chain of activities. The shluchim set the example of how to spread Judaism and the mekuravim follow them. In the HaYom Yom the Rebbe writes that even businessmen are shluchim. As such, in addition to working on themselves, they have to use every opportunity, conversation or business encounter, to recount a story with a message and to inspire others to learn, etc.

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

MOSHE, WHAT'S WITH HAKHEL?

Moshe lives in B'nei Ayash and is a mekurav of the Chabad house run by Rabbi Aharon Karniel. Moshe is the head manager of a factory in the area, and he doesn't miss an opportunity to do mitzvaim with the employees of the factory and with all the customers and suppliers.

Moshe's connection with the Chabad house began just two and a half years ago. Due to financial difficulties that lasted a few years, he wanted to have his t'fillin

checked. Thanks to the new t'fillin that he bought, he heard a thing or two about hafatza and Hakhel.

From that point on, Moshe didn't stop making Hakhels. Every lunch break there's a d'var Torah. Throughout the day there is a t'fillin stand. On Sukkos, he brought the dalet minim. He made sure there were brochures on the parsha and every upcoming holiday. All suppliers who visit the factory know the drill, and even if Moshe forgets they remind him, "Moshe, what's with Hakhel?"

Moshe keeps in touch with his

former place of work, as well as the workplace prior to that one. In every place, he has his contact person who regularly receives updates and mitzvaim by regular mail or email, and distributes it to all the employees. Moshe also has family and friends in Izmir, Turkey and they too are part of his hafatza network. So "one Moshe" who just came to have his t'fillin checked, is doing wonders with hundreds of people in Eretz Yisroel and abroad.

R' Karniel also has some talmidim at Yishuv Chatzav who deserve credit for some changes,



big and small. First, the chevra became more serious about their Jewish practice and moved to religious yishuvim. Second, they consulted with R' Karniel and went back to Chatzav as shluchim, not officially but serious nonetheless.

They already have a group of twenty families who get regular updates on the Rebbe's horaos for that date. The "shluchim" make sure that everybody has shmura matza for Pesach, shiurim, and a club for the kids. They "grab" divrei Torah from every brochure they find in shul and give Torah "talks" at every possible

gathering. When necessary, they consult with R' Karniel and thus, the Rebbe's teachings reach every house in the yishuv. And as I said, this is just the tip of the iceberg.

CONQUERING THE COLLEGE FROM WITHIN

R' Dotan Korati, a kibbutznik who discovered Chassidus a few years ago thanks to the Chabad house in India and our work in the Beit Shaan valley is a shliach in every respect. He is doing tremendous work with students at the biggest college in Eretz Yisroel, the Michlala

L'Minhal (College of Business Administration). It wasn't easy ... but with great effort and mainly, brachos from the Rebbe, he has made serious inroads.

He started out as a "shliach Torah" at the college, an arrangement he made with the shliach, R' Ariel Goren. R' Korati was given the structure dedicated to serve as a synagogue at the college, and he immediately took off with dozens of shiurim, minyanim and mitvtzaim. This disturbed some "lovers of freedom" and after they complained to the administration, the shul was closed down and all

“He arrived at the airport with 300 kilograms (660 pounds) of luggage for the s’darim in India. The airline official explained that this was a bit much considering the 40-kilogram limit! The shliach said, “Listen, we gave up Pesach at home to make Pesach in northern India for your children – discharged soldiers and Israeli tourists. Is it right to expect us to pay thousands of dollars for them? ... The supervisor was convinced.

activities ceased. But the Rebbe’s shluchim are unstoppable. R’ Korati found a simpler way to operate.

He registered for classes, found a donor who would pay the tuition, and as a student he “visited” the shul in the college, invited some friends “along the way,” and before and after davening there is no law that forbids students from conversing in divrei Torah. Once again, the sound of Torah and T’filla could be heard in the college.

The students, who enjoy the lectures so much, complained occasionally to the president of the college about why there weren’t any deeper shiurim for the visitors to the shul. The administration agreed to invite lecturers and rabbanim and R’ Korati “helped” them find the right ones. The loyal students advertised the shiurim all over the campus and Rabbi Yitzchok Arad and other Chabad rabbanim, provide series of lectures on Chassidus to hundreds of students. R’ Korati also helps the administration to provide remuneration to the rabbanim who give lectures.

CHABAD WEBSITES IN “FAVORITES”

Among the regular visitors to the college’s shul (i.e. R’ Korati’s Chabad house) is a fellow we

will call Shimon. He is the IT administrator in charge of the college’s computer network. The network includes several dozen computers used by thousands of students day and night for homework and contact with the world.

Shimon, who knows how to use his job and talents for k’dusha, does his share in spreading Torah and Chassidus by putting Chabad websites in the list of “Favorites” on the college’s computer network. Whenever a student turns on the computer, he finds Otzar770 heading the list. This site has all the Rebbe’s teachings and allows you to write to the Rebbe and randomly open a volume of Igros Kodesh.

Shimon once attended a Tanya class given by R’ Korati and he learned chapters 28 and 29 where it is explained that when the G-dly soul is strengthened in prayer, the animal soul is also empowered to try to confuse a person with thoughts that disturb the davening. A few days later, Shimon attended a lecture given by a Breslover rabbi who said, “Woe to us when we have alien thoughts during davening ... what is that t’filla worth?”

Shimon raised his hand and when he was allowed to speak he said, “The foreign thoughts prove that his davening is worthwhile!”

He quoted the source and explained chapters 28 and 29 in Tanya. The lecturer had to say that he had to move on to another topic and he would look at Tanya again.

BETWEEN GAS BALLOON DELIVERIES

Rabbi Lior Abbada, shliach in the Chabad house of Merchavim which serves a number of settlements in the South, puts a lot of effort into getting his mekuravim to internalize the message that mitzvaim should become part of their daily lives. The following is a conversation that took place at a shiur in the Chabad house.

Rabbi Abbada explained that everybody needs to be a shliach and by doing this work, we hasten the Geula. A truck driver, who delivers and distributes gas balloons, got up and said, “Oh that’s nonsense. How can I be a shliach when I’m in the truck all day?”

R’ Abbada: “How much time does it take to unload and load?”

Driver: “It’s different in each location. It varies between thirty minutes and an hour or more.”

R’ Abbada: “Okay, what do you do during this time?”

Driver: “I chat with the customers.”

R’ Abbada: “What if you suggested that they put on t’fillin?”

Driver: “Now you’re dreaming. Come on, let’s get on with the shiur.”

The next morning, R’ Abbada called the driver to say hello and the driver answered saying, “Rabbi, I’ll get back to you soon. I’m in the middle of putting t’fillin on with someone at work.”

On another occasion, R’

Abbada called someone else and asked how he was and the man said, “Boruch Hashem fine, but the day is almost over and I still haven’t found something to do to hasten the Geula.”

This man is a contractor and most of his work is in the center of the country. He is the steady go-between for the Chabad house in the distant south and Kfar Chabad. He brings lecturers, volunteers, material, food for farbrengens etc. The contractor regularly carries a pair of t’fillin with him which he puts on his workers and anybody else he can find.

IN THE REBBE’S ARMY TOO

Rabbi Yosef Yitzchok Geldzhaler, shliach in Givat Ayla in the north, also has Chassidishe nachas from his mekuravim. He describes Netanel, a soldier in the army, who got involved in Chabad house activities from when he was a boy. Although in his home they had not been that observant (now, they are much more observant), Netanel is enthusiastic about everything the Chabad house does. He attends all the shiurim and arranges the sound system and music at all the events. On Purim, he gives out mishloach manos to dozens of homes on the yishuv, and he does everything with simcha.

Some time ago, someone from a nearby yishuv called the Chabad house and said that his family wanted to arrange a Shabbos bar mitzva, but there is no shul and no rav or shliach to run it. Well, Netanel volunteered and spent the entire Shabbos there. He read the Torah, was the chazan at the davening, he held a farbrengen and even reviewed a sicha of the Rebbe for all to hear at the third Shabbos meal.



“A trucker got up and said, “That’s nonsense. How can I be a shliach when I’m in the truck all day?”... “How much time does it take to unload and load? What if you suggested that they put on t’fillin during that time?”

AIRPORT PERSONNEL WERE CONVINCED

A big farbrengen was held on Chaf-Ches Nissan at the Chabad house in Beit Shaan, which was attended by Rabbi Elozor Kenig who has worked as a “tankist” for decades on the Chabad Mitzva Tanks and in Natrat Ilit. He explained that the chiddush of the Chabad Rebbeim is that we don’t seek Gan Eden for ourselves; on the contrary, we want to bring the Sh’china down here. And the ultimate hamshacha takes place in the seventh generation under the leadership of the Rebbe MH”M, through his shluchim who transform all locations into places of holiness, thus preparing them for the coming of Moshiach through the mitzvos that are done.

R’ Kenig said that one of his sons, a few weeks after his wedding, was deliberating

between spending Pesach with his parents or his wife’s parents. After asking for a bracha from the Rebbe and a clear answer in the Igros Kodesh, the young couple decided to spend Pesach with hundreds of Israeli tourists in far-off northern India. He enlisted the aid of friends and bought matza, wine and other provisions and arrived at the airport with 300 kilograms (660 pounds) of luggage!

The airline official explained that this was a bit much considering the 40-kilogram limit! The shliach, well aware of the importance of his shlichus, asked to speak to the supervisor. When the supervisor appeared, he more or less repeated what the shliach had already heard. At this point, the shliach said, “Listen, we are a newly married couple. My parents live in Natrat Ilit and her parents, baalei t’shuva,

still live on a secular kibbutz. Pesach is coming up and every young couple spends the holiday with his parents or hers. We are forgoing that treat, and instead, we raised money and bought holiday essentials for hundreds of young people and we are going, on the shlichus of the Lubavitcher Rebbe, to make Pesach in northern India, not for ourselves, but for your children – discharged soldiers and Israeli tourists. Is it right to expect us to pay thousands of dollars for them?”

The supervisor was convinced by this compelling argument and told all the workers standing around, “Each of you take a box and bring it to the loading dock. We are happy to be partners with this wonderful couple who is working on behalf of Am Yisroel.”

PEACE NOT WAR

The young R’ Kenig and his wife arrived in India and began making preparations for the seder. All sorts of problems cropped up, but they were ready when 270 Israelis showed up. They all held a cup of wine in their right hand, recited Kiddush, some of them for the first time in their lives, and went through all the steps of the Hagada.

At some point, a young woman went over to Mrs. Kenig and within seconds they realized that they were cousins! They were both from a kibbutz in the south of the country and here they were, meeting on Pesach in India!

Hundreds of people wondered at the emotion expressed by the two of them. Why were they hugging and crying?

The cousins had been “at odds” for five years. The kibbutznik was angry with her cousin for becoming religious. “Are you crazy?” she yelled, and

proceeded to drop out of her life. Now, after being out of touch for five years, they were meeting unexpectedly at a seder in India! She saw her religious cousin, at the center of things, in all her glory, and she put aside all her grievances and forgave her.

Her religious cousin was also very moved and then and there gave her the only Chitas she had. “This is for you. Use it every day and remember that we are no longer estranged.”

MAKING SHLUCHIM OUT OF NON-LUBAVITCHERS

The farbrengen at the Chabad house in Beit Shaan continued and R’ Elozor Kenig told about a resident of his neighborhood in Natzrat Ilit, Rabbi Crispin. As of three years ago, almost nobody had heard of him. He was an unknown talmid chacham. Thanks to R’ Kenig, that changed.

Three years ago, a local person brought mezuzos for R’ Kenig to check. “R’ Crispin sent me to you,” he said. R’ Kenig was not willing to check them. He said, “Go back to R’ Crispin and ask him to check them for you. He is a sofer and can check them himself.”

That’s how R’ Crispin learned that he could also help people do mitzvos. He slowly expanded his mezuzos and t’fillin checking and began making house calls. He discovered that he was able to give shiurim here and there. The two rabbis met and R’ Crispin said to R’ Kenig, “It’s all thanks to you! You taught me to go out to the public and spread Yiddishkait.”

THE SPECIAL HOUSE IN EIN HOD

In the sicha on Parshas VaYeishev 5752, there is an unusual footnote that says that the

tremendous Chassidic revolution in France with hundreds of baalei t’shuva and large Chabad institutions, is thanks to the spiritual impact the Rebbe and Rebbetzin had on Paris when they lived there.

A similar thing happened in the artists’ village Ein Hod, thanks to the shluchim there, R’ Moshe Akselrod who operates in Atlit, and R’ Menachem Tal who operates in the yishuvim of the Carmel coast. There aren’t many religious people in Ein Hod. Many Israeli painters, sculptors and musicians live there, and maintain studios and galleries that are open to the public. But since the shluchim came, there are ongoing shiurim, farbrengens and some families are getting more involved in religious observance.

One of the amazing phenomena of Ein Hod is the Chassidic house. Rumor has it that whoever lives in this house becomes a baal t’shuva.

Eleven years ago a family lived there that became more religiously observant. R’ Akselrod and R’ Tal volunteered to kosher their kitchen and since then, every family that has lived in this house becomes more religiously observant and ends up moving, and in turn is replaced by the next baalei t’shuva to-be.

The fourth family this happened to are people involved in computers and art. They started their t’shuva in this special house, moved to a religious yishuv in the north for a brief time and then moved to Atlit where they joined the quickly growing Chassidic community. R’ Akselrod was invited to participate in their Chanukas HaBayis (housewarming), and he said divrei Torah from the Rebbe’s sichos.

They discussed the mysterious

house in Ein Hod. Someone said that the owner of the house, who lives in the US, was planning on returning to Eretz Yisroel and living in the house. It's just that he is afraid that what happened to his tenants will happen to him and so he was building himself a small home next to the house, where he will live, and he will continue renting out the big house!

DEFECTING TO SHLICHUS

The following story happened at the Chabad house in Azor, and it shows us that with the ko'ach of the Rebbe even someone who tries to do harm to a Chabad house and shliach (and might even have sincere intentions), will end up joining them.

A few years ago a woman came to talk with the shlucha, Mrs. Yardeni. She said, "I came to convince you to stop wearing a wig and to wear a hat or kerchief instead." The woman came prepared with photocopied sheets of sources and piskei din of various rabbanim. The woman lived a minute away from the Chabad house, but never went there for any activities because her rabbis told her not to go to Chabad. She had only come now for the purpose of convincing her to stop wearing a wig.

R' Yardeni and his wife explained to her the Rebbe's view on this matter and were very gracious hosts. They invited her to come again. In the course of their discussion, the woman mentioned that she was married for many years without having children. The shluchim wrote to the Rebbe on her behalf and promised her good news.

Here, in this article, the conclusion will be short, but in reality, they put in hundreds of hours, inviting her for Shabbos meals, learning together for hours,

sometimes until after midnight. The woman slowly discovered the wonders of Chassidus and at some point she even went to B'nei Brak and bought herself a wig.

The story goes on. Her husband was not ready for this and he hid the wig and told her he threw it out. The woman went looking for it in the garbage and discovered that he had hidden the wig in the boidem (attic crawl space). For a long time the couple had it rough, but they kept on growing in the derech of Chassidus. One of the difficult tests was when the woman conceived but gave birth to a stillborn. With tremendous inner fortitude she said that this test strengthened her, and she continued to move forward in the derech of Chassidus.

To the family's credit, the father now wears a beard, hat and sirtuk. The woman wears a wig and has three children. Their names are Yehuda Menachem Mendel, who goes every morning to a school in Kfar Chabad and twin girls, three and a half years old, whose names are Chaya Mushka and Shterna Sara!

BRIS MILA IN CAMP

Here's another little story from Chabad in Azor. The Chabad house in Azor runs a day camp for children, which accepts children even as young as three. 6-year-old Dimi is a veteran camper, having attended since he was three. He is a Jewish child from Russia whose family is involved with the Chabad house.

One summer, the other children laughed and sang, "Dimi is having a bris, Dimi is having a bris." Mrs. Yardeni asked Dimi what was going on, and he said he had told his friends that that afternoon he was having a bris mila. The shlucha called his mother to verify that this was true

and not his imagination.

The mother said, "For three years already, Dimi has been attending your camp every summer. Each day he comes home with songs, p'sukim and brachos. His father is not Jewish, but I am Jewish. His father was unwilling to allow him to have a bris, but it really bothered me that Dimi was walking around singing holy songs and p'sukim without one. So I made an appointment with a mohel and thanks to the Chabad camp we are going today for a bris."

Two days later Dimi was back in camp and he announced that his new name is Yosef. They all greeted him as a hero returning from a daunting mission and celebrated with him with songs and lots of nosh.

SEEING ELIYAHU

At Moshava Migdal, the shliach, R' Shmuel Gruzman makes grand Moshiach Seudos. Last Pesach there were four Moshiach Seudos in various neighborhoods with R' Gruzman supplying not only the matzos and the wine, but meat and fish too like the Shor HaBar and Leviasan of the Geula. People turn out en masse for all the Chabad house events.

R' Gruzman spent Pesach with some mekuravim in the holy city of Teveria. Erev Yom Tov, the radio station called him and asked him to visit an elderly man who called the station. He had told them that he was disabled and had to celebrate Pesach alone.

When the davening was over that night, R' Gruzman and some of his children went to the address he was given. Something wasn't clear about it and it took them half an hour until they found the old man sitting alone at his seder.

They sat down with him and sang some songs and listened to his story.

"I went through all the suffering of the Holocaust. Whatever concentration camp you'll mention – I was there. I lost my entire family and I have no relatives. I am 91 and all that I wanted was for someone to sit here with me. You made my Yom Tov!"

R' Gruzman went home and began his own seder very late. As he put it, "Some people open the door for Eliyahu HaNavi at the end of the seder; we saw him at the beginning ..."

WATER FOR A THIRSTY SOUL

A terrific thing which deserves its own series of articles is when bachurim come back from their year on K'vutza in 770 for a year of shlichus in Eretz Yisroel. They bring a wonderful atmosphere of hiskashrus, avodas ha't'filla and serious learning of Nigleh and Chassidus to the yeshivos.

Sholom Ber Lisson, shliach in the yeshiva in Kiryat Malachi, went with another bachur on mitvza t'fillin on a hot summer day. After an hour spent in the blistering sun they bought a drink and polished it off. At their next stop, one of the people with whom they put on t'fillin offered to buy them a drink. They explained that they had just had a drink, but he insisted on buying two bottles of cold water and he put it their

pockets.

A few minutes later, they saw a fellow with long hair down to his waist, a guitar hanging from his shoulders, trudging along in the heat. They asked him whether he would put on t'fillin and he said, "If you bring me some water to drink, I'll be happy to put on t'fillin." So the bachurim reached into their pockets and pulled out the bottles of water. The man drank and put on t'fillin. He then told them that it was 12 years since his bar mitvza, and this was the first time he was putting on t'fillin since then.

SHLICHUS IN THE ARMY

A certain Chassid who had not properly settled things with the army was put in jail. Later, he began his army service in the chaplaincy and was quite successful at it. He knows that Chassidim are shluchim, and he does his utmost to be a good role model of a Chassid and to enable other Jews to do mitzvos.

He was faced with an uncomfortable situation when he was told that he had to attend the Yom HaShoa V'HaG'vura (Holocaust Memorial) ceremony. He went to the staging area where the ceremony was held and where hundreds of soldiers stood in a giant ches shape and listened to the speeches.

Then a female soldier went up on stage and began to sing. The Chassid didn't hesitate; in front of all the officers and soldiers he

quickly walked out. He noticed the commander looking angrily at him, and he anxiously awaited the repercussions of his action.

The following morning he was called to the commander's office.

"Why did you leave in the middle of the ceremony?"

"Because the woman sang and according to halacha, I cannot hear a woman sing."

"I'm going to check out what you're saying and in the meantime, you are released."

The commander looked into it and found out that according to army regulations, a religious soldier could not be compelled to listen to a woman's singing.

Two days later, a female officer from the base, in charge of all ceremonies, called the Chassid and told him that she had been looking for him for two days. She wanted to ask him to participate in a ceremony on Memorial Day for fallen IDF soldiers and to honor him with the recitation of the "Keil Malei Rachamim." She told him that she had received orders to arrange the ceremony so that he would not experience the problem he had had the previous week.

After some discussion and suggestions, it was decided that there would be no forbidden singing during the ceremony so that all could participate, and only at the end would the commander announce that there would be some songs and whoever wanted to leave, could do so.

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THE ABRAHAM PRINCIPLE

Some have no use for things simple,
invisible, unknowable – until it's time to
flick the switch! Electrifying, enjoy Part 12.

By Dr. Aryeh Gotfryd, PhD



Man has no faculty to perceive electricity – we only see its effects. Still, because of causal reasoning, we are certain of our conclusion that there exists some imperceptible force, which we term electricity, which is the reason behind what we do see.

--The Rebbe, Mind Over Matter, p. 3.

THE POWER OF ONE

Unity is simplicity.

How easy it is to say, how elusive to grasp. Yet precisely this is the heritage of Abraham. His notion of a simple unity underlying everything can be

better understood with a modern analogy – electricity. Electricity, too, is an invisible reality, hidden behind the walls, yet turning everything on, light bulbs and lawn mowers, ovens and clocks, making the world tick.

But all this is just what it does. What is electricity, really, in and of itself, before we flick the switch? Descriptions abound. The first ten sources on dictionary.com have definitions ranging all over the map. But what we all can agree on is that there is a potential energy stored in those wires that can do any number of things once released. Moreover, the uses we put electricity to don't change the electricity itself. Electricity remains quite independent of

its various actions even when powering many functions in many places at once.

Perhaps we can say the same of G-d. The Abraham Principle leads us to a First Being upon which everything depends.* One of the implications of being First is being independent. Everything needs it but it doesn't need anything. Because think about it. If the First Being was conditional on something else, then that something would be the First. So however you slice it, the First Being is an independent entity.

Independence is not something you share. It sets you apart, alone. So there's no such thing as "tied for first place" in the race for an ultimate solution to the problem of existence. And the closer we look at the gold medalist, the less He looks like the silver or the bronze. Unlike His competitors, He has no legs, no body, not even a head. G-d is not organic, nor composite. His unity is simple. Perfectly simple. And that makes Him look like a loser. Looks like. For He is not only a winner. He's the winner.

See that wall? The electrons are there, behind it, incredibly powerful, waiting to fulfill every potential. The full force of Niagara Falls plus a continent's worth of thermonuclear grid is behind that wall, quiet, unseen.

The fool says, "Nah." The



wise man plugs in and flicks the switch. Or sometimes it's the philosopher that says "Nah" and the simple person who plugs in and flicks the switch. You don't have to be an electrical engineer to run a dishwasher, and you don't need to be theologian to do a mitzvah. We are all plugged in to the source. We just have to flick the switch and the light goes on.

Better than solar, when you run on divine energy, you never run out. It's the ultimate renewable. No matter that it's undefined. Don't worry that it's invisible. You've got what it takes

– the hardware, the operator's manual, and an extended lifetime warranty – rechargeable batteries included.

Even if, for argument's sake, you wanted to say that there is no First Being but that cause-and – effect go on eternally, you could still look at that eternal cause-and-effect system and ask why it exists. A systems analytic approach will ultimately yield a simple unity on which the whole is predicated.

Alternatively one may argue that instead of a First Being, there are two (or more) first beings

and they are co-dependent, not independent. If so, then again the Abraham Principle will query the order of the two – being system, and determine that there must be a third entity, external to and more powerful than these that integrates their functioning. The result? An independent First Being.

This article was loosely based on Abarbanel, Rosh Amanah, Ch. 7, and Tzemach Tzedek, Derech Mitzvosecha, p. 45A. To contact visit www.arniegotfryd.com or call 416-858-9868.

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APPROBATION

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

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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

WHAT IS THE PURPOSE OF SHIDDUCHIM THAT FALL THROUGH?

From a farbrengen of the Rebbe Rayatz from Sivan 5691/1931 and Shavuos 5697/1937

Presented by Rabbi Boruch Sholom Cohen

Edited by Y. Ben Boruch



A SHIDDUCH THAT FALLS THROUGH

notes from a talk the Rebbe Rayatz gave at the end of Sivan 5691

The Chassid R' Menachem

Mendel Cunin received a bracha from the Rebbe Rayatz for a certain shidduch. However, the shidduch did not work out. In 5691, R' Cunin wrote to the Rebbe about a new shidduch suggestion, and in his letter it was

apparent that he was unhappy that the Rebbe's bracha for the previous shidduch did not work out.

The Rebbe told his secretary, R' Chatshe Feigin to respond to R' Cunin, telling him to pursue the new shidduch idea. As for his being upset about the Rebbe's bracha not coming to fruition, the Rebbe said:

When I was 14 years old, I heard a story from my father (the Rebbe Rashab):

The tzaddik Rabbi Levi Yitzchok of Berdichev had a shadchan, who would make shidduch suggestions for his sons and daughters. For every suggestion, R' Levi Yitzchok would give him a pitak (a coin).

Since R' Levi Yitzchok was constantly in a state of d'veikus and was always preoccupied, he had a set time for the shadchan to come and make his suggestions. That was during the time that he folded his tallis and t'fillin.

• • •

Parenthetically:

R' Levi Yitzchok folded his tallis and t'fillin himself and they once asked him: Why don't you let the talmidim or mekuravim fold it, when any one of them would be thrilled to do so?

R' Levi Yitzchok explained: We find that Hashem Himself was involved in the burial of Moshe Rabbeinu (and Chazal say that this was because Moshe was personally involved with Yosef's bones when they left Egypt; this is why he merited that Hashem Himself took care of his burial).

This is despite the fact that after the passing of a tzaddik his life is no longer the way it was when he was alive in this world – although “tzaddikim in their deaths are called alive” – still, there was the histalkus of the neshama after all. But what is special about a tzaddik is that even after the histalkus of the neshama from the body, the body remains holy.

So too with the tallis and t’fillin – while a mitzva is performed with them, which is the absolute essence of the Supernal Will, the body of the King as it were, then within [these objects of] the mitzva there shines forth all the lights of the Order of Hishtalshlus and above the Order of Hishtalshlus till before the Tzimtzum, as it is within the Essence of the Ein Sof, and as such can be compared, as it were, to the neshama being invested in a body.

After the mitzva is done, and the tallis and t’fillin were removed, it’s like a histalkus, as it were. Nevertheless, the body remains holy. Therefore, just as Hashem Himself was involved with the body after the histalkus, so too with mitzvos which are the body of the King – I want to be involved with it.

When the Alter Rebbe heard this reason he praised it, as we know that the Alter Rebbe received something from every disciple of the Mezritcher Maggid.

That’s the end of the parenthetical note.

• • •

When the shadchan would go to R’ Levi Yitzchok to make suggestions, of course he could not know precisely when R’ Levi Yitzchok would be folding his tallis and t’fillin and he always had to wait.

After some time, when the shadchan had made many suggestions and had received

many coins, but the suggestions did not work out, he decided to stop going with more suggestions (because once upon a time people made do with less).

R’ Levi Yitzchok called for him and asked: Why did you stop making suggestions when 1) the inyan itself is a lofty one for it is a “binyan adei ad” (everlasting edifice). 2) It is included in the mitzva of Ahavas Yisroel, to try and help another. 3) Especially when you made money. So why did you stop?

The shadchan replied: What’s the point when the suggestions don’t work out?

R’ Levi Yitzchok said: Even when a shidduch suggestion does not work out, there is a purpose to it. For Chazal say that forty days before the formation of a fetus, they announce Above: “the daughter of so-and-so for so-and-so,” because up Above everything is announced and all Supernal announcements provide life for the angels. Their life-force comes from this, when they hear the announcement they repeat and announce what they heard, and this sustains them.

It is known that the angels are created from the Torah and good deeds that people do, but when the Torah and mitzvos are not done for the sake of Heaven, they lack chayus, and in such cases produce maimed angels, which is why there are blind and deaf angels.

When the announcement is made, “the daughter of so-and-so for so-and-so,” and the angels repeat this, these angels mistakenly change the names and announce other names. Since everything an angel says is not for naught, the people involved cannot easily attain the real shidduch, but have to suggest those names that the deaf

angels mentioned and after those suggestions are made, which do not work out since they are not the real match, they ultimately attain the real match. And so, there is a benefit even to those shidduch suggestions that do not work out because through them, one reaches the real match.

HOW A BUSINESSMAN DAVENS

From a sicha said on the second day of Shavuot 5697

At the beginning of 5650/1889, when I was nine, I saw the Chassid R’ Ber Nichamkin of Homil in Lubavitch. He was one of the senior Chassidim and was a businessman and very wealthy.

I saw a number of times that after davening, before he left the shul, he would sit on a bench for about ten minutes. I asked him why he did this.

He said: I was at the Rebbe, your great-grandfather (the Tzemach Tzedek) for yechidus and the Rebbe told me:

Avoda is something everybody needs, not just those who sit and learn, but even businessmen. In fact, avoda is more necessary for businessmen. So you always need to know where you are holding, what you did until now with yourself, and what you should have done. Therefore, every day after davening, you need to make a sign as to where you are holding.

Since then, I decided that after every t’filla, even when I don’t have time to daven at length and with particular thought (because I am preoccupied with business matters), nevertheless I sit down for about ten minutes and think about how my t’filla was, what the t’filla accomplished in me, and I decide what I need to do in the future.

MOSHIACH NOW: MAKING IT REAL

Part 9 – Mivtza Torah

Rabbi Gershon Avtzon, Dean of the Lubavitcher Yeshiva in Cincinnati

Dear Reader sh'yichyeh,

This week's topic is Mivtza Torah. The source of the mitzvah to learn Torah is found in the Verse: "Speak of them to your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up." (Deuteronomy 6:7)

Our Sages expound this verse from a halachic viewpoint. About the words "Speak of them when you sit...", Chazal teach us that "speak of them" refers to words of Torah. Chassidus explains this verse on a deeper level, showing that in Torah study itself there are many levels, and these are described as follows:

"When you sit at home" – this refers to the soul's occupation with Torah when it is in the trove of souls, before its descent to this lowly world. "When you go on the way" refers to the time during which the soul descends from world to world, from plane to plane, until it arrives at this lowest world to be invested in a physical body. There the soul remains, encllothed in a physical body, until the time of old age, when the moment of "When you lie down," comes, when man's appointed time arrives. Then too, as explained in Chapter Six of Avot, the Torah will protect him, until – "When you rise up," as it is said, "When you awaken (it shall be your discourse)." (from HaYom

Yom 13 Av)

Historically, the Rebbe initiated this special campaign in 1974. The Rebbe wanted to "conquer the world" with the study of Torah. The Rebbe desired that there should be public Torah classes.

In the Talmud, Tractate Brachos 61b, Rabbi Akiva compares a Jew without Torah to a fish out of water. The Rabbis recorded in the Talmud that at one time, the "evil kingdom" (referring to the Roman Empire) made a decree that the Jews were forbidden to study Torah. Papos ben Yehudah discovered Rebbe Akiva gathering congregations together and teaching Torah in public. He asked him in astonishment, "Akiva! Are you not afraid of the government?"

Rabbi Akiva replied, "I will give you a parable to explain my actions. To what can our situation be compared? To a fox walking on the bank of a river, who saw fish in the water darting back and forth. He asked the fish, "Why are you fleeing?" The fish replied, "Because of the nets that people use to catch us." So the fox said, "Would you like to come up on the dry land? You and I will live together, just as your fathers lived with mine." The fish retorted, "Are you the one that they call the clever animal? You are not clever at all, but a fool! If we are afraid here in the water, where we live,

how much more so would we be afraid to be in a place where we die!"

"So it is with us, who are sitting and studying Torah, regarding which it says (Deuteronomy 30): 'For it is your lives and the length of your days.' And so would it be with us if we were to get up and leave it," concluded Rebbe Akiva.

The Segulos of fulfilling this mitzvah of numerous. The Talmud (Sota 21a) explains that Torah protects the person who learns it.

Rabi Menachem the son of Rabi Yosi taught that that a mitzvah is compared to a candle and Torah is like its light. Just like a candle only protects a person temporarily, so too the fulfillment of a mitzvah only protects a person temporarily. However, the Torah is compared to light to teach us that just as light protects permanently, so too Torah protects permanently. The Torah states: "When you walk it shall lead you, etc." — the words 'when you walk it shall lead you', refers to this world. 'When you sleep it shall watch over you' refers to protection in death. The words 'when you awake it shall talk with you' – this refers to the World to Come.

The Rebbe writes (HaYom Yom 4 Cheshvan): "Studying Torah every day is crucial to life itself. This applies not only to the soul of the one studying, but also to the souls of his family. For



then, (through Torah-study), the atmosphere of the home becomes an atmosphere of Torah and piety.”

Another special quality of the mitzvah of Torah study is that its greatness outweighs that of all other commandments. The rabbis of the Talmud wrote: “These are the things for which a person enjoys the reward in this world while the principal reward remains for the person to enjoy in the World to Come. They are: honoring parents, loving deeds of kindness, and making peace between one person and another, but the study of the Torah is equal to them all”. (Talmud Shabbat 127a)

In addition, through Torah we attain true unity with Hashem. In the words of the Alter Rebbe (Tanya chapter 5), this is made clear to us. “Now, when an intellect conceives and comprehends a concept with its intellectual faculties, this intellect grasps the concept and encompasses it. This concept is [in turn] grasped, enveloped and en clothed within that intellect which conceived and comprehended it. The mind, for its part, is also clothed in the concept at the time it comprehends and grasps it with the intellect. For example, when a person understands and comprehends, fully and clearly, any halachah (law) in the Mishnah or Gemara, his intellect grasps and encompasses it and, at the same time, is clothed in it... [Simultaneously] the intellect is also clothed in them [the Divine will and wisdom]. This is a wonderful union, like which there is none other, and which has no parallel anywhere in the material world, whereby complete oneness and unity, from every side and angle, could be attained.

“Hence the special superiority,



We see today that the interest in learning Torah and accessibility to the message and content of the Torah is unprecedented. This is especially true with the advancement of the internet and websites such as www.chabad.org and www.askmoses.com, where instant access to a virtually unlimited amount of Torah information can be accessed.



infinitely great and wonderful, that is in the commandment of knowing the Torah and comprehending it, over all the commandments involving action, and even those relating to speech, and even the commandment to study the Torah, which is fulfilled through speech. For, through all the commandments involving speech or action, the Holy One, blessed be He, clothes the soul and envelops it from head to foot with the Divine light.

“However, with regard to knowledge of the Torah, apart from the fact that the intellect is clothed in Divine wisdom, this Divine wisdom is also contained in it, to the extent that his intellect comprehends, grasps and encompasses, as much as it is able so to do, of the knowledge of the Torah, every man according to his intellect, his knowledgeable capacity, and his comprehension in Pardes.

“Since, in the case of knowledge of the Torah, the Torah is clothed in the soul and intellect of a person, and is absorbed in them, it is called “bread” and “food” of the soul. For just as physical bread nourishes the body as it is absorbed internally, in his very inner self, where it is transformed into blood and flesh of his flesh, whereby he lives and exists— so, too, it is with the knowledge of the Torah and its comprehension by the soul of the

person who studies it well, with a concentration of his intellect, until the Torah is absorbed by his intellect and is united with it and they become one. This becomes nourishment for the soul, and its inner life from the Giver of life, the blessed En Sof, Who is clothed in His wisdom and in His Torah that are [absorbed] in it [the soul].”

We are also taught that Torah can protect against the Yetzer HaRa. The Talmud (Kiddushin 30b) writes: “Barati Yetzer HaRa, Barati Torah Tavlin” – I created the evil inclination, but I created the Torah as an antidote!

Torah study is directly connected to the coming of Moshiach, for learning Torah is connected to redemption and freedom. This is evident from the saying of our Sages (in Avot): “Who is a free man? One who engages in Torah study.” Through Torah study, we are able to be free.

What is freedom? It is the ability to be the best person that you can be and to develop to your fullest potential. When a Jew learns Torah, he frees himself of the shackles of this physical world and its temptations and allows his spiritual soul to fully express its divinity.

This is the reason that the King Moshiach must be a man who is immersed in

Torah learning (Rambam, Hilchos Melachim 11:4). For Moshiach to bring freedom and redemption to the word, he must be a free man.

In addition, life in the times of Moshiach will be totally centered around Torah study. The Rambam writes (T'shuva 9:2): "For these reasons, all of Israel, (and in particular,) their prophets and their Sages, have yearned for the Messianic age so that they can rest from the [oppression of] the gentile kingdoms who do not allow them to occupy themselves with Torah and mitzvot properly. They will find rest and increase their knowledge in order to merit

the World to Come.

"In that era, knowledge, wisdom, and truth will become abundant. It (Isaiah 11:9) states, "The earth will be full of the knowledge of G-d." It (Jeremiah 31:33) states: "One man will no longer teach his brother, or a man his colleague... [for all will know Me]." And it (Ezekiel 36:26) states: "I will take away the heart of stone from your flesh and give you a heart of flesh."

In addition, Moshiach will also teach Torah – and a "new Torah" (Midrash VaYikra 13:3) – as the Rambam continues:

"[These changes will come about] because the king who will

arise from David's descendants will be a greater master of knowledge than Solomon and a great prophet, close to the level of Moses, our teacher. Therefore, he will teach the entire nation and instruct them in the path of G-d."

The Rebbe teaches us (Tazaria-Metzora 5751) that the "direct path" to bring Moshiach is by Torah study in general and by learning the parts of Torah that teach about Moshiach in particular, may we merit his coming, speedily in our days!

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