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A PERFECT REDEMPTION

It doesn't matter, if they merit to "fly with the clouds of heaven," whether it will be upon a large cloud or a small cloud or the like, since they shall be uplifted above all these concerns. The sole matter that is pertinent is that a Jew studies those sections of the Torah that speak about the redemption. The result of this study is that the redemption is drawn down in actuality, below ten handbreadths, and in a state of utter perfection!

Translated by Boruch Merkur

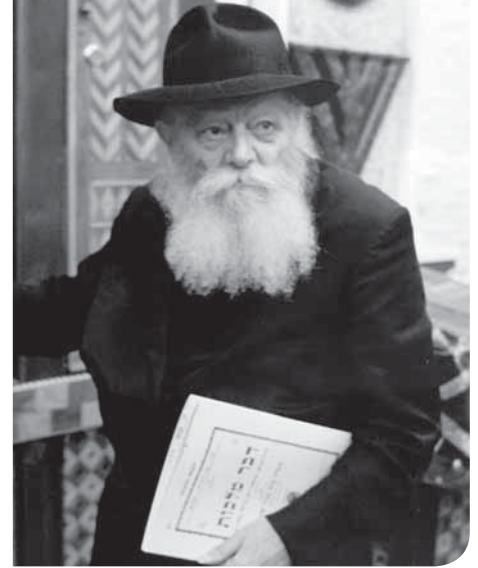
Even during the time of exile, Jews have a means to transcend their condition and to make the redemption a reality. Namely, through studying about the concept of redemption as it appears in the Torah as well as by [feeling an earnest dissatisfaction with the exile, expressed by the phrase] "We want Moshiach now!" [...]

True, the Mittlerer Rebbe writes in *Shaarei Ora* – in his second explanation of the verse, "Quickly take the garment," and the term, "*achishena* (I will hasten it [the redemption])" – that were the redemption to be hastened, coming in a manner of "*achishena*," there can be a deficiency regarding the destruction of the forces of evil, leaving them with the hope, as it were, that the time of their eradication has still not arrived, etc. Nevertheless, [in that scenario, even prior to the redemption] a Jew and the Torah are elevated beyond nature, and they succeed in nullifying [the limitations of] nature, to the extent that the redemption comes in a manner of "*achishena*," immediately, and it is not lacking

anything. In fact, this manner of redemption is its ultimate state of perfection! [Thus, the potential deficiency mentioned above is certainly compensated for by the spiritual advantage attained by the Jewish people as well as the Torah, resulting in a perfect redemption.]

[Indeed, there is absolutely no reason to have any reservations regarding anticipating the redemption] for, as above, when one follows the path of Torah, no calculations are relevant – not even calculations that stem from the side of holiness. It doesn't matter, if they merit to "fly with the clouds of heaven," whether it will be upon a large cloud or a small cloud or the like, since they shall be uplifted above all these concerns. The sole matter that is pertinent is that a Jew studies those sections of the Torah that speak about the redemption. The result of this study is that the redemption is drawn down in actuality, below ten handbreadths, and in a state of utter perfection!

From the above, a simple lesson is understood: there is



a need to add in Torah study. In this manner a Jew becomes master of everything. Indeed, through Torah study about the redemption, they [become master over the exile and] actually bring about the redemption.

And within the framework of Torah itself, this mastery is accomplished especially through the study of the inner dimension of the Torah. [...]

May it be G-d's will that we utilize this day of Gimmel Tammuz to dedicate ourselves, with all the necessary enthusiasm, to disseminating the wellsprings of Chassidus outward, including the highly publicized Mivtza (Mitzva Campaigns), as they are permeated with the wellsprings: Love of a fellow Jew, establishing Jewish unity; educating oneself and others; Torah; t'fillin; mezuzah; charity; a household full of holy books, Yavneh and its wise men; kashrus of food and drink; candles for Shabbos Kodesh and Yom Tov; family purity; that every Jew shall have a letter in a general Seifer Torah; and that every Jew shall have a daily study session in Rambam.

(From the address of Shabbos Parshas Korach, Gimmel Tammuz, 5745, bilti muga)



MAKING TORAH STUDY **TOP PRIORITY**

An interview with the Mara D'Asra and member of the Beis Din of Crown Heights, Rabbi Yosef Yeshaya Braun. What's happening in the homes? What about shiurim? How can we embrace technology yet deal with the dangers? Where is the line between asking a rav and asking the Rebbe? * Part 1 of 2

Interview by Avrohom Rainitz

CROWN HEIGHTS

You were elected last year by the residents of Crown Heights to serve as the third rav of the community. Several months have passed since your inauguration and you've been in daily contact with the members of the community. What areas do you think need chizuk?

In this era of globalization, most of the spiritual challenges we have in Crown Heights are the same ones, more or less, as those in other Lubavitcher communities around the world. Whatever I will say applies to nearly every other community.

In the Rebbe Rayatz's sichos and memoirs about the atmosphere in the Jewish towns of yesteryear, you see that the fundamental aspect of Chassidishe life was yiras Shamayim (fear of heaven); basic love and fear of Hashem. This pure yiras Shamayim is a theme that runs through the stories about Torah study and the fulfillment of mitzvos b'hiddur and with joy.

Not for naught do we begin our day with "Modeh Ani." We must recognize that there is a Creator of the world who returned our souls to us and throughout the day we need to fulfill our purpose on the world.

A decrease in this basic yiras Shamayim causes an immediate decline in all areas – Torah study, doing mitzvos, chinuch, shalom bayis and tznius of course. All these problems, which every community is trying to deal with, have their source in one problem – a lack of basic yiras Shamayim.

When we try to address each problem separately, we are unsuccessful. The proper way of handling it is through addressing the root problem.

Even the attempt to create spiritual substitutes is not correct. For example, as Chabad Chassidim we are trained in the avoda of shlichus, working with others, but we can't forget the foundation of it all and the "working with oneself." In order for the work with others to be successful, there must first be working on and with oneself. So if someone thinks that it's enough to teach children about the need to go on shlichus, he is mistaken. There must be chinuch to shlichus, but not at the expense of yiras Shamayim.

These principles are in the

first four volumes of Likkutei Sichos. Just as the Rebbeim said that Tanya is the "Written Torah" of Chabad Chassidus, and all the maamarim are based on Tanya, so too, Chassidim treat the first four volumes of Likkutei Sichos as the foundation upon which the rest of the Rebbe's sichos are built. In these four volumes, the Rebbe speaks a lot about working on oneself, working on middos, etc.

Obviously, we can't stay with the foundation. You must have more than the letter alef and move on with shlichus and the other mitzvaim. We need to be Chassidim of the Rebbe from alef to tav, but we can't start with the letter tav, with shlichus, and remain there.

Another fundamental topic in the Rebbe's letters to individuals and to mosdos is the study of halacha. Throughout the years, the Rebbe urged the learning of halachos needed in daily life. There has been a certain awakening in this area, especially relative to other groups where they hardly learn practical

“All these problems, which every community is trying to deal with, have their source in one problem – a lack of basic yiras Shamayim.

halachos, but there is much room for improvement. This is still a neglected area, and we have definitely not attained the level that the Rebbe has in mind.

The Rebbe wants every child and Lubavitcher bachur to know practical halachos. When you talk to yeshiva bachurim you find that they can review a good pilpul in Nigleh and even Chassidus, but they don't always know simple halacha.

Getting back to the previous topic, even when learning Chassidus, we need to know that the main goal in learning Chassidus is for the intellectual understanding of Chassidus to affect a person and change his middos and implant simple faith, love and fear of Hashem.

It's painful to see people reviewing a sicha while, from their actions and way of talking afterward, it is apparent that the sicha had no effect on them. When you learn a sicha it needs to be translated into practical terms. The Rebbe didn't say the sichos merely to teach another nice p'shat. In most of the sichos, the Rebbe himself explains what we can learn from the topic in avodas Hashem and even in those sichos where he does not say so explicitly, we have to try and understand – what does this say to us?

In the Rebbe's sichos there are powerful principles for Jewish-Chassidic life. If we don't adopt them as a way of life, as practical guidance, we will be missing the main point.

When you take a long trip there are certain basics that must be covered before you sit down at the wheel: 1 – Where are you going? 2 – How do you get there? 3 – How do you get back?

We are always on shlichus, but in order to do it right we need to know: 1 – What is the goal of shlichus? 2 – How do we implement it and how do we reach the goal? 3 – Where are we returning to?

After knowing that the purpose of our mission in this world is to make a *dira ba'tachtonim* (dwelling for Hashem down below) and to prepare the world to greet Moshiach, we need to open the Rebbe's sichos and see how to actually do this. We need to constantly remember that we cannot become mired in Olam HaZeh, but must drag all those in the "tachtonim" and elevate them and return to the Rebbe with all of them.

Nevertheless, what makes Crown Heights different than other Chabad communities?

This is the Rebbe's community, which is run according to the Rebbe's guidelines. The Rebbe established how the community ought to be run with elections for rabbanim, elections for Vaad HaKahal, and instructions for numerous other matters.

The Rebbe always said that the Rebbe Rayatz invested kochos here, and we cannot imagine how much the Rebbe himself invested in the community. It's

enough to see what the Rebbe wrote, in his own handwriting, about the community, "*Ich koch zich in Crown Heights*," and to hear his sichos about the community, to understand that the Rebbe invested and is investing enormous kochos. After everything the Rebbe sowed throughout the years, we have the ability to grow and harvest an abundant crop.

The residents of Crown Heights are aware of the uniqueness of the community and when various public issues arise you can hear people say things like, "That does/doesn't suit the community." Even when there is a disagreement, it revolves around the question of, "Is this appropriate for the Rebbe's community?" This feeling is a very real part of life in the community here. All sense that this is the premier community of Lubavitch and realize that this is a privilege as well as a responsibility.

Another thing that makes Crown Heights unique is that most of the residents are Lubavitcher Chassidim. In most Chabad communities around the world, there are other groups that live nearby who daven in the Chabad shul and to some extent have an impact on the character of the community. This is the way it used to be in Crown Heights, before other groups fled. The Rebbe said it was halachically forbidden to leave, but the only ones who remained were those loyal to the Rebbe.

Since we are taught to go on shlichus, even those who remain in Crown Heights feel the need to be involved in shlichus. I am amazed by the numerous hafatza activities going on here. Hundreds of people who are businessmen or work at other



In Crown Heights there are more than fifty shuls, and I try to visit a different shul every Shabbos in order to farbreng with the people there.

jobs use their free time for the Rebbe's shlichus.

I must also mention the chesed that goes on here. The hospitality of Crown Heights residents is renowned whether for the month of Tishrei or throughout the year. There are dozens of gemachs and chesed organizations.

There are hundreds of shiurim, some of which have been going on for many years at the initiative of individuals, and many of which were started in recent years by Yagdil Torah and Beis Midrash. These two organizations have been creating a silent revolution here. Just as the Rebbe says that Torah study affects the atmosphere in the home, so too, the additional dozens of shiurim in recent years are purifying the air of the community and you can feel its effect.

SHIURIM: TOP PRIORITY

As rav of the community, how can you strengthen the shiurim here?

On a community level, it's necessary to keep in touch with these wonderful organizations and try and help them. The Badatz is also in touch with the schools in the community that are doing a terrific job of educating our children. And yet, there is room for improvement and for pointing out things that need fixing. B'ezras Hashem we will work together to construct a curriculum that will place a greater emphasis on chinuch for yiras Shamayim.

In Crown Heights there are more than fifty shuls, and I try to visit a different shul every Shabbos in order to farbreng with the people there and to talk about all the things I've mentioned.



“The Rebbetzin: “My husband has agmas nefesh (anguish) from three things: the tzaros of Chassidim, the situation in Eretz Yisroel, and that bachurim waste time and don't learn. And his greatest anguish is over the latter.”

In addition, similar to Shabbos HaGadol, we – the Badatz – are planning lectures on the laws of each Yom Tov before every Yom Tov. There was a drasha like this

before Shavuot and hundreds of people attended it. People see the importance of this.

On the individual level, there

must be constant reminders about the importance of Torah study and the necessity of having set times to learn. You can't force people to attend shiurim. You are better off bringing refreshments, because that definitely helps. There's the story about the Tzemach Tzedek who once inquired of a certain town about the shiurim they had. They told him there was a shiur where the participants were given (alcoholic) punch. The Rebbe found the combination of Torah study and punch displeasing and asked that this be stopped.

A while later the Tzemach Tzedek made more inquiries about the shiur and was told that most people had stopped attending. The Rebbe said: If so, bring back the punch; the main thing is there should be a shiur.

By the way, in a recent daily shiur of Rambam it said that the Beis Din would make large meals so the people would be accustomed to coming. This has always helped ...

When speaking of Lubavitchers, the best way to raise awareness about the importance of shiurim is by repeating what the Rebbeim had to say on the subject. For example, when sitting with Anash at a farbrengen, the Rebbe Rayatz's letter to a Lubavitcher can be read in which he writes "This matter, that Anash establish sets times to learn Nigleh and Chassidus, greatly affects my soul. This is the thread which binds us together. If not for this, what is there between you and me? You can have what is yours, and I have nothing to do with you, not in gashmius and not in arousing mercy, for how can I lift up my face to ask the honorable Rebbeim, our ancestors, on behalf of those who don't listen

to their instructions to establish set times for Torah and to daven slowly?" (Igros Kodesh vol. 7 p. 99)

These are words that shake up every Chassid who still does not have a *kvius ittim* for Torah or has it but it is not satisfactory. When you read and reread this letter, as the Rebbe Rayatz himself further wrote "read this two and three times until it becomes fixed in your heart, to remember it, and give it to friends and acquaintances of Anash to read," there is no doubt that it will make an impact.

I recently read in the newsletter of Yagdil Torah in the name of Rabbi Nachman Yosef Twersky, that Rabbi Shneur Zalman Gurary once heard from the Rebbetzin, "My husband has *agmas nefesh* (anguish) from three things: the tzaros of Chassidim, the situation in Eretz Yisroel, and that bachurim waste time and don't learn. And his greatest anguish is over the latter."

We all know how we feel and protest about the situation in Eretz Yisroel. For bittul Torah we ought to protest no less.

On a positive note, we should review what it says in the HaYom Yom for 4 Cheshvan, "Torah-study 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." Who is not concerned about his soul and the souls of his children? Who doesn't want the atmosphere in his home to be suffused with Torah and yiras Shamayim? The way to achieve this, says the Rebbe, is through learning Torah every day!

There are people, some

who are very busy making a living and even those who are involved in avodas ha'kodesh, who say they don't have time for shiurim. How do you convince a busy person to join a shiur?

I once heard a nice vort as follows. It says in the Gemara that one of the questions they ask people in the heavenly court is "*Kavaata ittim la'Torah?*" (did you have set times for Torah study). It would seem to be more correct to write, "**ba'**Torah" rather than "**la'**Torah," but Chazal are teaching us that we are responsible for our time and we have to make time to learn. We have to arrange our schedule to include shiurim.

We recently learned in Gemara Sota the story of Uza who put out his hand to steady the Aron when he thought it would fall off the wagon. Hashem was angry, "Uza, the Aron bore its bearers; can't it carry itself?" and killed him. What was Uza's big sin? After all, he meant well and did not want the Aron to fall!

The problem was not that Uza pushed the Aron, but that he tried to adjust the Aron to the wagon instead of the other way around. He should have tried to straighten the wagon to adjust to the position of the Aron, and not the reverse..

When someone says that he does not have time to learn, I ask him: And for other things you have time? If you want to say it accurately, you should not say, "I don't have time," but "I have time for other things that are more important to me." Torah study is not number one in his order of priorities. When he acknowledges this, it is much easier to get him to a shiur. The moment he realizes that the problem is his, he can fix it.

MAKING TORAH BELOVED TO THE FAMILY

Sometimes, the difficulty in getting out to a shiur comes from the home whether from the wife who asks for his help with the children or the children themselves who don't understand why their father can't spend the evening with them. How do you convey this message to the home?

I'll begin by saying that it's a big mitzva to help your wife at home, and a mitzva to be with the children and be mechanech them. Let's go back to what I emphasized before – it's all about priorities.

If you need to forgo something in order to help your wife at home, check to see whether there are other things you can do without. You can usually find other activities that can be skipped, and you can use that freed up time for your wife and children. Why should learning Torah be the first thing to go? It's only when there is no choice that you can forgo a shiur.

When a woman sees that her husband values his shiurim, she will also value them. If she sees that her husband goes to a shiur and comes back from a shiur, i.e. it's apparent that he attended a shiur and he comes back with a renewed chayus, she herself will urge him to go to shiurim. When someone attends a shiur it refines him; he brings a calmer atmosphere to the home.

The Rebbe says that it brings an atmosphere of Torah and yiras Shamayim into the house and consequently, the house runs more calmly, the children are receiving a better chinuch. It's worthwhile for the wife and children too. They all benefit. With so many side benefits, why

wouldn't the wife want to send her husband to a shiur?

You also need to show them the statement in Gemara Brachos, "What merit do women have? In sending off their children to study *Mikra* in the shul, and their husbands to study *Mishna/Gemara* in 'the house of the rabbis,' and in waiting for their husbands to return from 'the house of the rabbis.'" Rashi explains: They wait for their husbands and give them permission to go and learn Torah in another city." That is the merit of Jewish women!

Generally speaking, if a woman asks her husband to stay home and not go out and learn, it's only because he has communicated that it is not that important to him.

I once spoke with someone who did not regularly show up for the minyan to say T'hillim on Shabbos Mevarchim. He claimed that his wife wanted him home with the children. I asked him: Does she also ask you to stay home with the children on weekdays?

"What?! I have to be at work!"

I said to him, "If your wife knew that saying T'hillim on Shabbos Mevarchim is as important to you as work, then I am sure that she wouldn't ask you to stay home. On the contrary, she would urge you to get out on time.

"Furthermore, why do you come on time for davening? Why doesn't your wife ask you to continue to stay with the children? Because your wife knows that spiritual needs are more important than helping with the kids, but you differentiated between davening and T'hillim – you must go to daven but it's not

so bad if you don't show up for T'hillim.

"When you realize how important it is to say T'hillim, she'll feel it too, and won't ask you to stay home when there is a minyan for T'hillim in shul."

There are men whose wives won't ask them to stay home during T'hillim but *will* ask them to stay home at the expense of a farbrengen. They won't do it at the expense of work. Why? Because that is obviously important. Learning Torah ought to be just as important. It's a matter of priorities. When the wife and children understand the importance of learning Torah, they will help him go to a shiur.

I'll repeat – I'm not saying that a husband shouldn't help his wife. Men definitely have to help. The question is what should be done without. Often the solution is to find a good babysitter. After all, that's what you do when you need to attend an urgent meeting.

There are times when you even need to forgo a shiur in order to help your wife and this is why you need to consult with your mashpia who knows you and your situation.

A man who became involved with Chabad told me that he got his Chassidic "sanding down" when farbrengens went on late into the night and the mashpia told him to go home. The others remained, but since he and his wife were not quite Chassidim yet, the mashpia knew that under the circumstances he should get home already. In fact, this is what got him more involved. It bothered him that he wasn't Chassidish enough and this spurred him on to make more and more changes until he became a full-fledged Chassid.

To be continued, G-d willing



AMERICA MUST BECOME A PLACE OF TORAH!

The Rebbe Rayatz reveals: A decree was made in heaven that America must become a place of Torah. He even appointed a Beis Din to go to all the yeshivos and to announce this. * The full story of this divinely inspired shlichus and the Rebbe MH”M’s reference to it ten years later. * For Chaf-Ches Sivan, the day the Rebbe MH”M arrived in the United States 70 years ago.

IT’S A DECREE FROM HEAVEN!

In the middle of the farbrengen on the second day of Shavuot 5704/1944, the Rebbe Rayatz made the following announcement as written in Seifer HaSichos 5704, with the addition of some details from an unedited *hanacha* given to us by R’ Boruch Sholom Cohen:

Everybody here must know about the mission assigned to them which is the reason they came here, to the United States. Those who think they came here because of reasons of personal safety are literally denying Divine Providence. This is since we don’t have more Torah than the Jews of Europe, or more fear of heaven or more merits; on the contrary. Rather, we came here with the mission to make America a place of Torah, not Torah with *derech eretz*, but Torah with *yiras Shamayim* without compromises!

And the Rebbe Rayatz revealed:

It’s a decree from heaven: America must become a place of Torah! “We are day workers,” and as such, we must illuminate the day without reckoning with decrees on the b’nei Torah or with obstacles and impediments.

My father (the Rebbe Rashab) once announced at a farbrengen: Whoever wants to know should know, and those who don’t even want to know, should also know!

The Rebbe Rayatz continued:

All need to know why Divine Providence brought us to this country. It is in order to make this a place of Torah without compromises; Torah and *yiras Shamayim*!

The teachers who polish diamonds [as supplementary income] need to know that they are harming themselves, their families and their students. Even if they need *parnasa*, they still must be careful about not taking away time from learning.

CHILDREN, TO WORK!

I hereby demand, and I have the power to demand of all the b’nei ha’yeshivos to learn Torah with *yiras Shamayim*, Torah without compromises. You need to know that you cannot clean dirt with mud and the Torah must be Torah T’mima.

The Rebbe Rayatz went on to announce:

Once, at a farbrengen, my father said: “*Rebyati da rabotu!*,” which is a Chassidic saying that means, “Children, to work!”

Why should you cry? It is clear to me that Hashem will bring all the b’nei ha’yeshiva to His camp, but why wait until they are brought beaten, bloody and humiliated when they can come now smartly with a smile on their faces! I don’t want to speak of “the left side” (negativity); it’s better to talk about “the right side” (positivity), and the way to achieve this is through Torah with *yiras Shamayim*.



THE REBBE APPOINTS A "BEIS DIN"

Then the Rebbe Rayatz called upon the rabbanim R' M.G., R' M.F. and R' D.B. and said to them:

I appoint you as a "Beis Din" with full powers. It says in Mishlei, "*.. Im oravta l'rei'acha*" (lit. if you have been a guarantor for your friend) and "friend" refers to Hashem and "oravta" (besides guarantor, also) means sweet. If you want to make Hashem sweet, the way to do this is, "*(nokashta b'imrei ficha) tokata l'zor kapecha*" [i.e. allegorically,] extend your hand to the "stranger" in order to draw him close to you.

You must learn the laws of guarantors in Shulchan Aruch-Choshen Mishpat, and you must go and organize assemblies in all

"We came here with the mission to make America a place of Torah, not Torah with derech eretz, but Torah with yiras Shamayim without compromises! ... You cannot clean dirt with mud and the Torah must be Torah T'mima.

the kosher yeshivos, and try to get all the students to participate in them. Tell them what was said before, that it is clear that Hashem will bring all the b'nei ha'yeshivos to His camp, but why wait until He brings them beaten, bloody and humiliated when they can come smartly and with smiles on their faces!

The way to do this is through three things:

1-To learn Torah with yiras Shamayim and therefore, learn Chassidus or Musar every day for

fifteen minutes.

2-Their conduct needs to be according to Torah and even when they must learn secular studies, it should also be according to Torah. In general, all their behavior should be according to Torah.

3-Each of them should have a group that he learns with [perhaps this refers to each of the three rabbis].

The Rebbe Rayatz told the Beis Din that he appoints them as his emissaries and he instructed

them that they should know that their lives depend upon it! And that they should accept to fulfill this mission with mesirus nefesh!

THE ADVANTAGE OF SIMPLE PEOPLE

In a special sicha on the second day of Shavuos 5714/1954 (ten years after the forming of the “Beis Din” by the Rebbe Rayatz) the Rebbe said:

We clearly saw the special quality of simple people – at the farbrengen on Shavuos 5704, the Rebbe, my father-in-law, chose three men and told them that he was appointing them as shluchim to be mekarev the bachurim from *oilimishe* (not Chassidic but not anti-Chassidic) yeshivos to Chassidus.

The three men that the Rebbe picked were of three different types. One is a great scholar, the second is average, and the third is simple. In Chassidus too, one

is a big maskil in Chassidus, one is average, and the third is less than that.

What actually happened is that two of them, the big scholar-maskil and the average one, were later involved in their own personal matters, the gashmius of this world or even of the World to Come, but they did not fulfill their mission.

It was the third, more simple one, who is not such a big scholar and maskil, and who does not have parnasa, who is still fulfilling his shlichus till this day and he will probably continue even more in the future in fulfilling the mission the Rebbe gave him.

Ten years have passed since that farbrengen and we already see the fruits ... and although four years have passed since the histalkus of the Rebbe, my father-in-law, he is still involved in the shlichus of the Rebbe; a person's shliach is like himself, and therefore, where he goes –

the Rebbe goes with him!

As for the other two shluchim, although they are involved in lofty matters, they do not have the quality of shlichus; while he (the third shliach) has the Rebbe with him wherever he goes!

This palpably reveals the special advantage of simple people.

It says “Hashem does not withhold the reward of any creature,” and since tzaddikim are like their Creator, and since he is doing the Rebbe's shlichus, surely the Rebbe will repay him. The Rebbe is reliable, and therefore he will surely provide him with whatever he lacks. Through his involvement with “extend your hand to the stranger,” he is bringing about “peace in the heavenly retinue,” and consequently, and primarily, in the “retinue down below,” and thus he will be provided with ample parnasa and everything he needs.

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EVERY SHLIACH'S MOTTO:

YOURS BEFORE MINE

Any shliach can tell you that his personal life is not all that personal. He opens his home and shares what he has to others, and puts them first, materially and spiritually.

By Rabbi Yaakov Shmuelewitz; Shliach, Beit Shaan

Shluchim of the Rebbe are exemplars of the Chassidic ideal cited in the HaYom Yom which says, "Chassidim of the Alter Rebbe would say – my bread is yours as it is mine, and they would say 'yours' before 'mine.'" Obviously, this is not being said in pride, since it is the Rebbe who gives this amazing gift to his shluchim. Because of the Rebbe, everything they have is dedicated to shlichus.

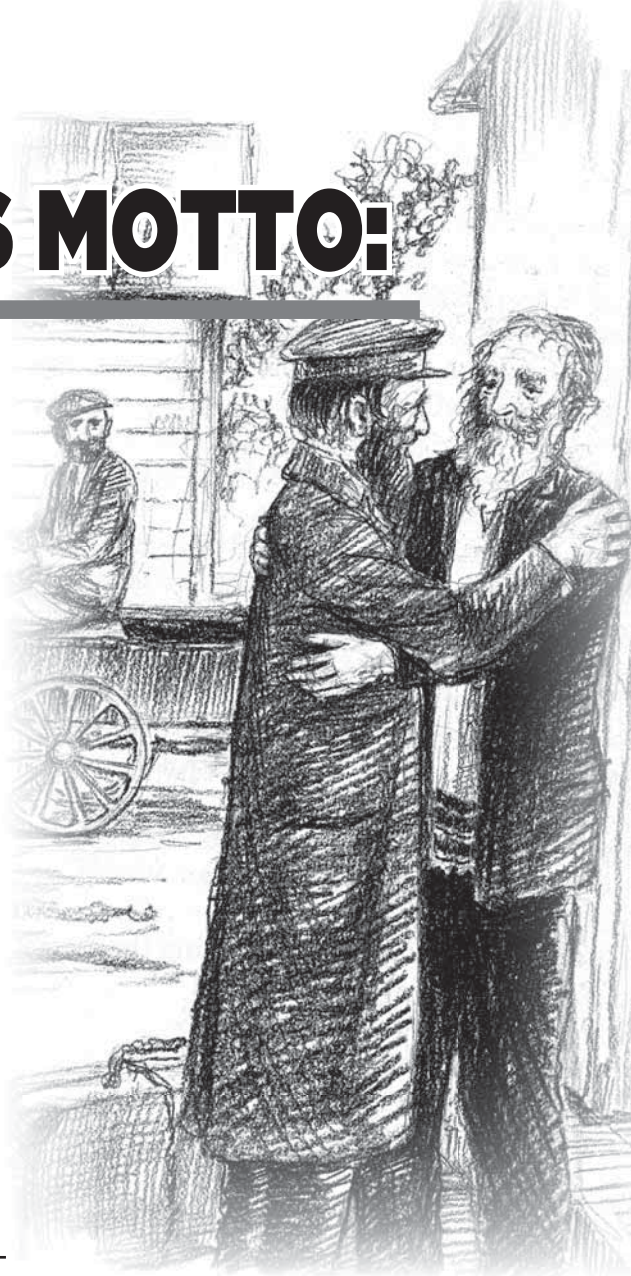
For shluchim this is not just about bread, but about their davening, Shabbos, their car,

their day ... It's all "yours as it is mine, and yours before mine."

It is common to see a shliach sitting and davening in his Chabad house, being a role model of proper davening. But the moment he notices a stranger who needs a Siddur, a tallis and t'fillin, or maybe a seat, he stops davening and approaches the guest whom he may have never seen before, and takes care of all his needs. "Yours before mine."

Let's look at a shliach's Shabbos. Let's say it's the shliach's birthday or there is some

Chassidishe date or occasion he wants to mark such as Shabbos Mevarchim Elul, the Shabbos before traveling to the Rebbe, etc. The shliach plans on extending his davening a bit (just this one time ...), but then in walk guests for Shabbos or the Chabad house decides to invite some bachurim to visit shuls and "say over" Chassidus. Of course the shliach will abandon his sweet dreams, and go along with the bachurim. I suppose he will divide his davening between the Tunisian minyan and the Romanian



minyan. Why? Because shlichus comes before his own needs.

As for his car, I think that the readers who “know everything” about life on shlichus, don’t realize how many times a shliach finds himself being called upon. I know a busy shliach. There is a woman in his city who, every time she needs to take one of her children to the doctor, calls the shliach and asks whether he can take her. This shliach is sometimes asked to take so-and-so to the mikva on the other side of town, or to help someone move a medium sized closet to a nearby neighborhood ... Not to mention a “lift” to a beis din in a nearby city as well as some moral support, or to take a new mother to a convalescent home.

There are shluchim, so they say, whose cars are Chabad houses on wheels. Throughout the year, you can find pamphlets about Chanuka or t’fillin, fruit baskets from the previous 15 of Shevat, shmura matza and doughnuts, a mezuzah and mishloach manos ...

In Nes Tziyona, the work is very intensive and is carried out by 38 Chabad house employees. This often necessitates exchanging cars, depending on what needs to be done, even though these are the shluchim’s private cars.

R’ Sagi Har Shefer, shliach in Nes Tziyona, told me about a member of the community who needed a ride to the airport. He had tried various ways of getting one including calling for a taxi,

and when that did not work out he asked Sagi whether he could take him. R’ Har Shefer was busy, as usual, but he suddenly remembered the Chassidic saying, “my bread is yours just as it’s mine,” and he gave the man the keys to his car. “Drive to the airport and park the car in the departures parking lot. I’ll come later and get my car.” Later on, another member of the community volunteered to drive the rabbi to the airport so he could retrieve his car.

A SHLIACH’S DAVENING

R’ Sagi Har Shefer relates:

Another minyan was started for shacharis which is called “Minyan Poalim” (Workers’ Minyan) that starts at 5:40. This is in addition to the three other minyanim (at 6:45, 8:30, and 10:00 – in case you happen to be in Nes Tziyona).

At first I was nervous that it would fall on me to make sure there were ten men for this minyan so early in the morning, which in fact did happen at least once, as I will tell you. However, when the minyan organizers showed me a list with fifteen names on it of people who wanted this early minyan, I agreed to have it.

On the first day of the new minyan, I was on my way to the mikva at 5:40 according to my daily schedule, when I got a phone call. “R’ Sagi, please come quickly to the Chabad house because we are nine men and

you are needed to complete the minyan.” I made an about-face and rushed over. I didn’t daven with them, since I hadn’t gone to the mikva yet. Right after that minyan, I saw that the next minyan also needed me. Right after that, I began giving my usual shiur in Chassidus before the 8:30 minyan. When the shiur was over, the staff sat down for the regular meeting with the employees, my partners at the Chabad house, and then I had a meeting in Ashdod. After all that, I went to the mikva. It’s okay, I figured. I would daven at the 10:00 minyan.

When I went to the 10:00 minyan, I saw a shliach who had come without his t’fillin and he wanted to use my t’fillin (he did not know that I still hadn’t davened. I almost never daven in the 10:00 minyan). I nearly told him, sorry, but I need them, when I remembered the line, “yours before mine” and I gave him the t’fillin.

My only chance of davening with a minyan that day was to drive to Kfar Chabad to Beis Menachem. I was ashamed to join an 11:30 minyan. I wonder what people thought when they saw me davening so late (I usually eat lunch at that time), but I knew that I had done the right thing. Actually, many right things.

WHATEVER IT TAKES

Rabbi Meir Cohen, shliach in Kiryat Ekron, has some examples of “yours before mine” for us. Nine years ago, his wife had a baby a few days before Lag B’Omer. Nevertheless, right after she gave birth, she asked him to work on the parade so it would be a big success.

Another instance that R’ Cohen recalls took place several

“I wonder what people thought when they saw me davening so late (I usually eat lunch at that time), but I knew that I had done the right thing. Actually, many right things.

years ago when a young soldier became interested in Judaism at the Chabad house and he had no t'fillin. R' Cohen spoke with the soldier and his parents about buying him t'fillin. His parents made some inquiries, and decided to buy them from a place in Beit El.

They knew the price and had the money, but it wasn't clear who was going to Beit El to pick up the t'fillin. The soldier's parents were nervous about entering the "territories" and nearly gave up on the idea. When R' Cohen heard what was holding things up, he immediately offered to go. Together with the soldier they went to Beit El (they did not tell his wife), an hour and a half each way, and that is how the soldier got his t'fillin, which he uses daily.

TICKET MIRACLE

Hashem pays measure for measure, so when R' Cohen made a bris, Hashem helped matters along in an usual way. R' Cohen

decided to invite his brother, a shliach in Sheepshead Bay in Brooklyn, Shlomo Zalman, to be the sandak.

The rabbi in Brooklyn called a travel agent and ordered a ticket, but the agent told him that there was a problem due to the volcano eruption in Iceland. All flights via Europe were canceled, and it was impossible to get a direct flight on the date he wanted.

R' Cohen asked the Rebbe for a bracha, and after opening to an answer of bracha and hatzlacha on the trip to Eretz Yisroel, he called many travel agents. All said it was impossible. Just one agent, who made an extra effort, told him that he had miraculously found one seat on a flight leaving on Tuesday evening from Philadelphia.

R' Cohen quickly packed and drove three hours to Philadelphia, but when he presented his ticket he discovered that it was dated for the following day (a few hours after the bris). He called the travel agent, who realized he had

made a mistake and promised to try and work things out to his satisfaction.

R' Cohen waited in the airport, surrounded by dozens of people with tickets for the right day who were told there was no room for them, since the flights were overbooked. The travel agent called him back and said, "You're in luck. I spoke with a customer of mine, a wealthy man who has flown hundreds of times with this airline. I begged him to help me out since I had to correct a mistake that I made. He used his connections and the airline agreed to give a seat to the 'friend' of their big customer."

Before the flight, the agent told R' Cohen, "It looks like G-d loves you. If I hadn't made that error and I would have looked for something for Tuesday, I wouldn't have gotten anything. Thanks to my mistake in booking you for Wednesday, I was able to ask my customer to use his connections and you will make it to the bris on time!"

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BRINGING G-D BACK INTO THE PUBLIC SCHOOLS

- *The Rebbe's Way!*

“Back in the early eighties, the Rebbe called for every public school to begin its day with a moment of silence, in order to instill a sense of reverence for the Eye that sees and the Ear that hears... As many parents have not given their child the proper moral upbringing... schools need to become more involved in this process.”

By Rabbi Avraham Frank,
Director of “A Moment of Silence” (MOS)

Education is not merely a gathering of knowledge. In truth, the job of a true educator is to develop the inner potential of the child and mold his character. As human beings are initially born self-centered, the process of training a child occurs on many levels. The ethical values of a human being need to be stressed, in order to create a complete human being in all aspects.

Yet, what will guarantee that a child will go in the correct path with the positive traits that he has developed? This would only be

possible if he realized the absolute truth of the existence of a Higher Authority. Every person is born with the ability to recognize this absolute truth. If a human being feels that there is a Higher Being to whom he must answer, his moral caliber will only be that much higher. However, only with this combination can we be assured that the child will grow up to be a moral citizen of society (see Rabbi Leibel Shapiro’s talk on the moment of silence for further elaboration).

Previously, the Rebbe asked that a non-denominational prayer be implemented, but this did

not take place. The Rebbe then asked that parents should have a discussion with their child about the Eye that sees and the Ear that Hears. This too did not come into being.

At this point, the Moment of Silence initiative is involved with the idea of a parent/child discussion, dealing with what he/she should think about at that time. The Rebbe stated that if this parent is meritorious, this discussion will eventually turn towards spiritual matters, involving the existence of G-d.

The Moment of Silence has been around since the early



seventies in Virginia, where its governor expressed concern about the ethical development of its youth. Since then, about fifteen states have mandated a moment of silence. The other states have it as an optional activity, or not at all. However, to my best of my knowledge, only about a handful of states are actually enforcing it.

Three years ago, as plans continued to expand the idea of a moment of silence, letters were sent by children participating in the daily moment of silence to all members of the United States Senate and the House of Representatives, as per the Rebbe's request. Due to the limited response, a more grassroots approach has been implemented over the past five years. A state cannot be expected to mandate a program which has

“The Moment of Silence has been around since the early seventies in Virginia, where its governor expressed concern about the ethical development of its youth. Since then, about fifteen states have mandated a moment of silence.

not been actually implemented in schools, and a degree of success has been attained in this endeavor.

The idea that the child should ask his parent what to think about, has been hailed as “genius”, “beautiful”, “so simple”, by numerous principals, counselors, and therapists whom I have encountered on this project. The average person in the street is very enthusiastic when you relate this idea, since everyone is aware

of the huge problem of lack of communication between parent and child. Simple helpful ideas can be very inspiring.

I started getting involved when I saw a flyer about the Moment of Silence in the public schools and also saw a Jewish Educational Media video about it that affected me very much. I felt that there is something special here that I should pursue.

First, I wanted to find out if there was anyone involved in

this project. It seemed that with the exception of a few individual teachers who did it in their classroom, there was no one else involved on any large scale. I consulted with various rabbinical authorities, and they told me to continue my efforts and expand upon them. I spent about three years trying to convince politicians to help mandate the moment of silence in public schools, as was the Rebbe's desire, but the results were very limited. My wife then suggested that if no one is actually doing the Moment of Silence, how can you get it mandated? Since then, I have been working on a grassroots campaign, working with one school at a time.

At the present time, we have about twenty elementary schools and five high schools doing it in New York, including five or six that are doing it in their classrooms only. Elsewhere around the country we have about seven more elementary, middle, or high schools. Then, we have another seven schools in British Columbia, Mexico, Trinidad, Australia, Ireland, and South Africa. We also have seen interest expressed in the Canadian province of Quebec, the nation of Uruguay, and of course, Eretz Yisroel. I have received e-mails and phone calls, and these places are definitely interested and G-d willing, will be implementing the moment of silence in the near future. There are also an untold number of schools and classrooms that have quietly taken on the initiative without our knowledge, just

because they have been inspired by example. We find out about them every once in a while.

After speaking to the non-Jewish residents of Crown Heights, I was able to discern which principals were open to innovative ideas in the classroom. With the initial counter of Mr. Solomon Long of P.S. 91, I was then directed to other principals in the area, who were also open to innovative ideas.

Since that time period, Mr. Long has volunteered to join me in going to other neighboring schools, to speak about the moment of silence. In order to involve the schools further in this effort, school principals were asked to light the Chanukah menorah. Thanks to Rabbi Shimon Hecht, the Rebbe's shliach in Park Slope, Brooklyn, we had two principals light the menorah in Grand Army Plaza for two consecutive years.

One of my biggest aids in spreading the Moment of Silence is a newsletter published by Dr. Izzy Kalman, an esteemed member of our board of directors and an internationally acclaimed lecturer specializing in issues like bullying and anger management. He was so impressed with the project that he took it upon himself to publicize it regularly in his newsletter, reaching a readership in excess of nineteen thousand people. He also distributes flyers at his lectures. I've received responses nationally and internationally as he continually mentions the Moment of Silence.

Dr. Robert Feldman, a

veteran physician of Crown Heights, whom I have known for close to forty years, is a major motivational force in our program. His creative ideas and research have helped enhance our moment of silence activities. He has approached universities to promote the moment of silence, and even educates his patients on the issue, through the MOS video playing in his waiting room.

Another world-renowned motivational speaker on the issue of violence in the schools was greatly impressed with the tenets of the moment of silence, and after our meetings, he decided to implement it in all his presentations.

I have known Rabbi Nissen Mangel for thirty-eight years and his advice has been invaluable to our project. Rabbi Leibel Shapiro has been consulted to describe more successfully the psychological benefits of the moment of silence to Jews and non-Jews alike.

After numerous conversations, Rabbi Eliezer Gershon Shemtov of Montevideo, Uruguay has not only been a source of great encouragement, but has done much work to implement the Moment of Silence on his shlichus. Rabbi Tomer Rotem of Quito, Ecuador has been making concrete efforts on a government level to get the Moment of Silence mandated in his country. Rabbi Zusha Silverstein of Montreal helped in the early stages with invaluable advice on jumpstarting the program in the public schools. Rabbi Moshe Feller from Minnesota has been greatly supportive with his ideas to promote the Moment of Silence, and has even volunteered to speak to those on a government level, to help expand the presence of MOS on a more global level.

“The principal was so enthusiastic, that he called the local radio and television stations to report the success of the Moment of Silence.


The executive director of the Office of School Programs of the New York City Board of Education has recently met with me, and has agreed to publicize the idea of the Moment of Silence to principals throughout the five boroughs. He will give us written recommendations whenever necessary, as he is enthusiastic about this program.

We have created a website (www.momentofsilence.info) containing videos of the Rebbe on the MOS, and school personnel discussing its impact on the school. In addition, there are meaningful letters from children reflecting their feelings on the MOS.

As an example of the effectiveness of the website, politicians have viewed its contents and then worked on the issue. After viewing the website, David Greenfield, a New York city councilman from Flatbush-Boro Park, decided to contact higher officials in the New York City Board of Education to try and implement the Moment of Silence on a more expanded level.

We've heard from people in countries such as Ireland, Mexico, Trinidad, South Africa, and Australia getting involved. I was fortunate to speak about the Moment of Silence on Australian radio.

A high school in Long Beach, California with eighteen hundred students has recently implemented the moment of silence after just seeing the website's homepage, because the principal was "intrigued" with it. A principal in British Columbia implemented MOS with the students contributing one hundred and twenty letters towards our upcoming book. The principal was so enthusiastic,

 One such child writes: "When I do the moment of silence, I think about the people in Trinidad who don't have shoes and clothes."

that he called the local radio and television stations to report the success of the Moment of Silence. This television presentation was so successful, that the neighboring TV station in Vancouver wants to follow up and explore this further.

Yes, the law enforcement agencies have been in contact with me on the subject. I've had discussions with juvenile justice counselors and therapists in schools for juvenile delinquents. The Rebbe has pointed out that no amount of policemen can prevent any child from growing up in an atmosphere lacking morality or breaking the law. Such individuals will find ways to outsmart the police, as we have seen over the years. The best solution is to prevent the problem from the very outset and a moment of silence in the public schools is one way to help this process.

We have testimonies from teachers (and from the children themselves) that they talk about the ideas of the Moment of Silence at lunch and bring those ideas home as well. We have testimony from one principal that when the parents drop off their children in the morning, they don't leave the school until they hear the call for a moment of silence from the loudspeaker, because it sets the tone of the day for them.

Personally, I don't remember hearing such comments. However, the Rebbe discussed this idea by stating that this part of the child's education is to be used as a basis to absorb

all his school subjects in the proper way. With this moment of introspection, a child can think of how he can incorporate his school subjects in a way to make the world a better place. In fact, we have received several letters from children, expressing how they are having compassion towards others and helping them. One such child writes: "When I do the moment of silence, I think about the people in Trinidad who don't have shoes and clothes."

In addition, psychologists have pointed out the value of an atmosphere of unity that a Moment of Silence creates for a child, when the entire school is quiet for a whole minute, is unity!

Do you know how many non-Jews have seen a video on a great Jewish leader due to this? Do you realize what a tremendous Kiddush Hashem it is when non-Jews see how Jews care for them, particularly without any ulterior motive, and how many Jews themselves who are in public schools are being benefited by this along with their families?

In the State of Illinois, when the Moment of Silence was being challenged by atheists, I sent the legal team a video of the Rebbe discussing MOS and the Constitution of the United States. I made a follow-up call and was told by the non-Jewish lawyers that this was helpful to them.

This is a product that sells itself. When the principal sees the sincerity of the videos on the website and the letters from the children, they sense that this is honest. I feel that I do have

to make a follow-up phone call to "close" the deal. Sometimes I have to make as many as twenty calls just to reach school personnel. However, I'm finding that they appreciate it, and they are thankful.

I most definitely visit schools as well. The best time to do this is at seven or eight in the morning before the academic day starts. Principals are more able to speak longer and more freely, before the students enter.

We are working on a book consisting of children's letters to inspire others to initiate the Moment of Silence in their schools. Any such letters would be a great help to us.

The greatness of the Rebbe's vision is clear. If you ask yourself, why should a principal, already burdened with responsibilities and all-day crises, add another item on his plate? Why would

a leader of a school of several hundred children, change his modus operandi, just based on a website or idea from someone he never met or doesn't know?

Our project is not yet funded. Even though our program exists on a low budget, mailings, phone time and school visits are necessary to continue our work. All financial help received is greatly appreciated.

Involvement in the Moment of Silence program would only open more doors of opportunity for the shluchim to meet different individuals whom they would not otherwise encounter. One cannot go wrong by putting some time and effort into one of the Rebbe's initiatives.

As the Rebbe put great emphasis on the Moment of Silence, and it is clear that our society at-large only needs more help as years go by, the

continuation of the Moment of Silence is an absolute must. The clear results that we see keep me inspired to continue. As I have children on shlichus, and my wife has been working with the shluchim office for the past three years answering phone calls and e-mails from shluchos on issues of mental health, my family tries to devote themselves to the ideals and goals of the Rebbe.

As I am presently operating the MOS on a part-time, voluntary basis, I envision a future of MOS with a more extensive fund-raising and publicity base. Volunteers are always welcome.

Rabbi Frank invites all members of the Beis Moshiah readership to e-mail him at afsilence@gmail.com or call 718-419-4817.



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WHERE DO MOSES AND AARON BELONG?

By Rabbi Heschel Greenberg

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



KORACH'S REBELLION ACCORDING TO THE PSALMS

This week's parsha features one more rebellion of the Jewish people that was directed against Moses and Aaron. Korach, Moses' cousin, claimed that Moses arrogated the role of king for himself and that of High Priest for his brother.

Korach's rebellion is recounted briefly in the book of Psalms (Psalm 106: 16): "They angered Moses in the camp, Aaron, the holy man of G-d."

The Chassidic leader Rabbi Naftali of Ropshitz provided a novel interpretation of the foregoing verse which sheds light on the psychology of people who try to overthrow the current system and desire to replace it with their own. No matter what the present leaders do, the rebels will find fault.

Moses, the closest any person ever came to G-d, would spend his time in his "camp," i.e., his residence. Before the Mishkan (the portable Sanctuary in the desert) was built, Moses' residence was the Tent of Meeting. It was from that location that G-d's words to the Jewish people would emerge. Moses who was always "on call" to receive G-d's message was, more or less, confined either to his home or to the Sanctuary. That was his "camp."

WHY WAS MOSES ALWAYS "IN THE CAMP"?

Korach and his cohorts capitalized on this fact and ridiculed Moses for being so sequestered and detached from the community. A leader, they argued, should mingle among the people, be familiar with their needs and problems, and share their grief and joy. In order for the leader to empathize with the people he must live amongst them. Moses, Korach claimed, was aloof and distant.

Moses, whom the Torah testifies was the most humble man on the face of the earth, certainly took this criticism to heart. He therefore delegated his brother Aaron to go out into the community and identify with the people and be their mentor and a shoulder to cry on. Aaron, of course, complied. We thus have the tradition that Aaron was the ultimate peacemaker. He would restore peace between husband and wife. Wherever a feud broke out, Aaron was there to make peace. He was—in the words of our Sages in Pirkei Avot—a man who, "Loved peace, pursued peace, loved all the creatures, and brought them close to the Torah."

AARON'S PLACE

Rather than mollifying the rebels, they advanced a contrarian argument: A man of Aaron's

caliber and one who occupied the exalted spiritual position of High Priest should not do anything that might appear undignified. He should not "degrade" himself to be among the masses. Rather, Moses' critics argued, he should be sequestered in the precincts of the Sanctuary and devote his life to higher spiritual matters. It is unbecoming, they argued, for a man of Aaron's stature to be anywhere but in Holy and G-dly places.

R. Naftali of Ropshitz thus reinterprets the foregoing verse in Psalms: "They angered Moses in the camp, Aaron, the holy man of G-d."

"They angered Moses in the camp" means that they angered him with the charge that he was always "in the camp." They argued against his being isolated and insulated from the people—"in the camp."

"Aaron the holy one of G-d." Here too they strongly criticized Aaron, but for precisely the opposite reason. They couldn't tolerate the fact that he was **not** confined to his own camp. They argued that Aaron should act like the "holy one of G-d" and that he should be confined to the holiest of places. Aaron should not be allowed to be with the people; he must remain aloof so that he earns the proper respect that his office demands.

The obvious lesson from

the above is that jealous and rebellious people do not have to be consistent. No matter what the righteous person will do they will find fault with him or her, even if their arguments against one righteous person is diametrically opposite their complaint about the other.

KORACH: A MAN OF THE FUTURE

Korach, our Sages tell us, was no fool. Korach was certainly a very spiritual person who possessed an extraordinary wealth of knowledge and insight. In the literature of Kabbalah and Chassidus we are told that Korach was a visionary who saw things the way they would be in the future Messianic Age. His problem was that he was attempting to prematurely bring about a spiritual revolution that was wrong for his age but right for the future.

From this premise we can conclude that Korach's arguments were not necessarily frivolous. They were just out of touch with his time and its special needs. His sin was that he did not accept Moses' leadership and authority. He did not realize that it is Moses, the leader of the generation, who determines its particular needs. Indeed, every generation has its G-d-appointed leader whose mission it is not only to inspire, but, most importantly, to tell the members of that generation what is its **particular** mission, direction and emphasis.

In light of the above, we must conclude that Korach's arguments had merit, not for his day and age, but for the future Messianic Age.

As was mentioned in many of these Torah thoughts, we have

been directed by the Rebbe, the Moses of our generation, that we are on the very threshold of the future Redemption and that it behooves us to live our lives in a more refined and uplifting manner, as if that Redemption has already happened.

KOSHER REBELLION

Standing as we are on this threshold we may employ some of Korach's arguments, albeit in a modified way.

Korach was an anti-establishment individual. He attempted to rebel against the status quo. He was a revolutionary. Korach could not tolerate the way the system worked and so wished to force a change, but this very attitude of his was the true source of his downfall since the system has been divinely ordained.

To be sure, the Messianic Age does not give us license to rebel against any aspect of Torah. However there are certain features that have been accepted due to our limited resources which will be refined in the Messianic Age. And it is regarding these aspects of the system that we may cautiously employ some of Korach's arguments.

As we prepare to enter into the Messianic Era, we too must become "revolutionaries," in the sense that we cannot maintain the "business-as-usual" mindset. We must radically change—not G-d forbid the teachings of the Torah—but by demanding of ourselves and our leaders that we/they make some drastic changes in our sense of where we belong in terms of our spiritual lives.

We are living in a generation that was charged with the

responsibility of putting the finishing touches on the magnificent Messianic edifice—a world of peace, unity and holiness. With thousands of years of cumulative good, self-sacrificing dedication to the observance of the Mitzvot and unparalleled holiness we have brought this world to the point where it is about to become a "dwelling place for G-d", a place that G-d finds inviting and hospitable. And while evil still exists; its existence is not cumulative and penetrating unlike the good. Our task is now to prepare ourselves and our families and, indeed, the entire world for this glorious time by increasing our own efforts to do more.

NO COMPARTMENTALIZATION

All of the thousands of years of efforts hinge on our contribution to ensure that these efforts bear fruit. We do not have time to squander. We must exploit every opportunity to make the Geula happen now.

We cannot therefore remain sequestered in our own camp. We must go out into the world and encourage everyone to add a little bit more goodness and kindness. We must bring the message of Torah permeated with the light and love of Chassidus to everyone. One cannot afford the "luxury" of confining ourselves to the "houses of study" to enhance our own level of learning and spiritual growth. We must leave our "camp" and mingle among all Jews to awaken their knowledge of the Holy tasks awaiting us all.

Conversely, even the community leaders who are already doing a magnificent job in dealing with the day-to-day problems that confront our

communities cannot escape the need to enter into the Holy places, by dedicating time every day for prayer and Torah study. Jewish communal leaders have assisted and continue to heroically assist the community in so many ways, which is, of course, the way it ought to be. We do indeed need more Aaron's. But the Aarons of

the world have to realize that they too have to enter into the "camp" and divorce themselves from their mere quotidian chores and envelop themselves thoroughly with holiness.

In short, the message is that we cannot afford the luxury of compartmentalizing our Jewish responsibilities. The world

needs the insular "Moses" personalities to adapt to the extroverted "people's person Aaron" mode and vice versa. Korach's argument was certainly out of order then. In these times, as we stand on the threshold of Redemption, the inner value of Korach's premature vision is finally coming of age.

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unhesitatingly handed it over to me. 'Take it for your parnasa,' he said with a big smile, which shows how goodhearted he was and how he felt responsible for the activities in Yerushalayim."

MAN OF MANY CONNECTIONS

R' Nachum was learned and clever. He was a scholar as well as someone with developed Chassidic sensibilities. He always had vertlach at the ready and stories of Chassidim, and when necessary, he displayed his verbal abilities and handled those who came with complaints against Chabad and the Rebbe. With his articulateness, he was able to torpedo the contentions of the opposition and leave them open-mouthed. With his rhetoric, he was able to forge ties with Admorim and rabbanim as well as with public figures in government and the Jerusalem municipality. Even when there was organizational opposition against Chabad, he had many ways of fending off their attacks.

He brought many to Chassidus, including famous people such as Rabbi Adin Even Yisroel (Steinsaltz).

He had wide-ranging connections with public figures,

and thanks to this, he did much to help Chabad. In a Yoman of Yud Shevat 5725 it says, "At the farbrengen, R' Nachum Rabinowitz went over to the Rebbe and gave him two bottles of mashke and said that he had been given one by President Zalman Shazar and one by the mayor of Yerushalayim, Ish Sholom. The Rebbe asked, "Why suddenly Ish Sholom?" R' Nachum answered that he was already half a Lubavitcher. The Rebbe enjoyed this and asked him for more details."

"A few days after this farbrengen, the Rebbe wrote a letter to the mayor and said, 'Thank you for the regards given by R' Nachum Rabinowitz.'"

R' Nachum worked at de-veining kosher meat for a living, and for many years he was a fundraiser for the National Center for Taharas HaMishpacha. (It should be mentioned that this Center received support from the Rebbe through Aguch for the construction of mikvaos). In the course of his work, he traveled regularly to the United States, and raised huge sums of money with which over forty mikvaos were built all over Eretz Yisroel. On every trip to the US he went to the Rebbe, attended farbrengens and had yechidus. Even if he was in a distant neighborhood for Shabbos, he

would walk in the cold and rain in order to be at the Rebbe's farbrengen.

HOLDING FORTH IN THE REBBE'S PRESENCE

His son-in-law, R' Avtzon relates:

"On one of his visits to New York, he spoke on a radio station on Jewish topics. When he had yechidus, the Rebbe told him that his mother, Rebbetzin Chana, greatly enjoyed what he said and so he wanted to hear it all now. It was hard for him to speak in front of the Rebbe, so he tried to avoid it. However, when the Rebbe asked him again, my father-in-law repeated everything he said on the radio program."

In his final decade, he suffered from pains and ailments and lived in a senior center. He continued recounting Chassidic stories. He would describe the old Chabad Chassidim of Yerushalayim and would tell of his ties with the Belzer Rebbe and Zhviller Rebbe.

He passed away on 29 Adar II at the age of 84. He is survived by upstanding descendants, many of whom follow in his ways of doing communal work. His sons: R' Shmuel Benzion, R' Yosef Yitzchok, R' Yisroel; his daughters: Mrs. Esther Halperin, Mrs. Raizel Shaag, Mrs. Shterna Sarah Avtzon.

THE REBBE SAVED ME ALONG WITH ARIK SHARON

By Nosson Avrohom

“**D**uring the course of my life, I slipped several times in my mitzva observance. However, each time I remembered the yechidus I had with the Rebbe, the brachos, and the big miracle I experienced, and this got me back on track,” recounts Yitzchok Tzvi Leitman of Petach Tikvah.

Itzik, as he is known by his friends, first heard about the Rebbe when he went to the vocational school “Yad HaChamisha” in Kfar Chabad to study printing nearly four decades ago. The Rebbe as well as the teachers and rabbanim – R’ Moshe Edery, R’ Tzvi Greenwald, R’ Meir Bostomsky, and others – made a deep impression on him.

For many years, Itzik worked as a printer in a printing shop in Petach Tikvah, but when printing houses modernized he changed

jobs. Now he works as a marketer for dairy products at Tenuva, where he has been working for thirty years. In his living room as well as at his office, there are beautiful pictures of the Rebbe. Although Itzik doesn’t look like a Chassid, he talks like someone who is fully mekushar to the Rebbe. His hiskashrus grew when he personally experienced the Rebbe’s bracha which saved his mother’s life, and prevented him from boarding a plane that was hijacked to Algiers.

REPRESENTATIVE OF THE VOCATIONAL SCHOOL

I grew up in a frum home in Yerushalayim. From when I was a child I had plans to work as a printer. My father was an expert printer, as were my grandfather and other relatives, and it was obvious that I would be following in their footsteps. Just one year

after I started yeshiva high school, my father encouraged me to study the profession, and we looked for a school that would teach me the trade. We checked out several places and picked the vocational school in Kfar Chabad. Today I know that in addition to teaching a trade, the counselors and teachers also instilled many important ideas in us such as great love for the Rebbe.

The staff’s devotion was unparalleled. They were imbued with the spirit of shlichus and tirelessly gave us their all. As an example, I’ll tell you about an unpleasant incident that happened to me one year. My father spent a fortune to buy me beautiful t’fillin, but they were stolen from me while I was in the school. I was extremely upset, and when my father heard about it, he was furious. How heartwarming it was when Rabbi Moshe Edery and Rabbi Tzvi



Greenwald bought me a new pair of beautiful t'fillin.

After four years of schooling I got married, and we settled in Petach Tikvah. I quickly found a steady job as a professional printer at a printing house. I kept in touch with the school and would consult with the staff when important matters came up.

Every year on Yud-Tes Kislev, the school held a reunion that I made sure to attend. In addition to meeting old friends, it was wonderful seeing the rabbis, hearing stories about the Rebbe and his latest instructions, and about new plans for the school. At one of these reunions, over thirty years ago, there was a raffle for a trip to 770 with the winner being the representative of all the alumni. I bought a raffle ticket and to my surprise, I won!

Wow! For the first time in my life I would get to meet the

“Then the Rebbe asked me for the longer paper I had prepared. When I heard this, my eyes welled with tears. I knew that I was standing before a man of G-d and nothing was hidden from him.

Rebbe, whom I so admired and respected. Friends tried to convince me to sell them the right to go, but I wasn't interested. It was my dream and I knew I had to do it. On my father's side, we have many frum relatives in the United States, Vizhnitzer Chassidim who live in Boro Park and Monsey, and I thought this would be a great opportunity to meet them and get to know them.

When I arrived at 770 and saw the Rebbe, I was so excited that I had almost no time to be anywhere else. The first time I saw the Rebbe is engraved in my mind; what nobility, what a

beautiful countenance!

Although I was married already, I joined the bachurim on the mitzva tanks to do mitzva t'fillin in Manhattan and other places. Otherwise, I sat and learned. The one who hosted me was the son of Rabbi Greenwald who lived not far from 770.

On one of my first days in New York, I asked for yechidus as the representative of the school and the secretaries gave me an appointment late at night. With the guidance of the Chassidim, I went that day to the mikva, learned Tanya, and farbrenged with friends and said T'hillim.

"I WANT TO MEET A GENERAL LIKE THAT"

Plenty has been written about how the Rebbe saved Ariel Sharon from the flight that was hijacked, but there are some new angles to the story. The shliach in Alaska, Rabbi Y. Y. Greenberg, met someone who was there at the fateful yechidus in which the Rebbe asked Sharon to postpone his flight. The man's name is Avishai Buxenbaum from Chaifa. Avishai worked at the consulate in New York as a security guard, and every year he went to hakafos in 770 together with the people from the consulate.

When Ariel Sharon arrived in New York and said he wanted to meet with the Rebbe, they referred him to Avishai, the religious member on the staff, so he could arrange an appointment.

Avishai asked Sharon why he was interested in meeting the Rebbe. Sharon said, "When I sat Shiva (for his son who was killed while playing with a gun), I was surprised to see a rabbi come to console me. He was followed by another rabbi and another rabbi. When I asked them what brought them to me, they said the Rebbe told them to come.

"I am a commander and when I give orders, I have to check sixty times to make sure the soldiers carried them out, while here the commander sits in New York and gives orders and without a military police they carry them out. I want to meet a general like that."

Avishai called the Rebbe's office and arranged an appointment for one in the morning. Sharon wondered what he should do until that time and Avishai suggested that they go to Manhattan, and at midnight travel together to Brooklyn. Avishai escorted him as Sharon's bodyguard.

When they arrived at 770, Sharon went in for yechidus alone, while Avishai waited in the zal upstairs on the hard benches, as he put it. He thought it would take an hour, maximum two hours, but the hours went

by and Sharon did not emerge. He couldn't sit there anymore and he began pacing. Sharon finally came out at dawn. Avishai says that he davened shacharis in 770 and Sharon also put on t'fillin.

Avishai exclaimed, "What happened to you? What did you do all night?" Sharon told him, "I sat there for a while and when I looked at my watch, the Rebbe asked me, 'Where are you rushing?' I told him that I had a meeting at the Pentagon and then I was going to return on the shuttle in the afternoon in order to be able to make a 3:00 flight back home."

"The Rebbe said, 'Why are you rushing? You are a general; they'll wait for you. And if you don't show up tomorrow, they will change the time of the meeting for the next day.'

"Each time I looked at my watch, the Rebbe asked me where I was rushing to and he did not allow me to leave. I just didn't feel comfortable going so I had no choice, but was forced to remain there in his room."

On their way back to Manhattan, Avishai said, "Listen Arik, I am exhausted. I didn't sleep all night. I'm not going to Washington with

you today. I'm going to sleep. If you want to go, find another bodyguard. I can't do it."

Sharon said, "You know what ... I'm tired too. I'll go to sleep and go to Washington tomorrow."

Avishai went to sleep and he woke up in the evening to the ringing of the phone. When he answered it, it was someone from the consulate who said that the plane back to Israel that Sharon was supposed to be on had been hijacked by terrorists and landed in Algeria.

Avishai recalled that the newspapers reported how the terrorists seemed to be searching for a particular someone on the plane, and when they saw he wasn't there, they released the plane.

Avishai also told how that night he got a phone call from his contact person in Chabad who told him, "You are a witness that the Rebbe saved Arik Sharon."



OPEN RUACH HA'KODESH

The line was very long and I thought I wouldn't get in, but I still continued to stand there. I was wearing a hat and jacket, of course, and was very tense. My legs literally shook. On a paper, I had written all my requests. My mother was so sick that I had thought of canceling my trip because I was sure I would be returning for her funeral. The doctors said she could not continue to live in this condition. However, my mother did not let me stay and requested that I ask the Rebbe for a bracha for her. She was the first on my list. I also wanted to ask for a bracha for our oldest child that he succeed in his learning, etc. My paper was full of names and requests.

As I stood there, one of the secretaries came over to me and asked whether I had written a note yet. I said I had and he asked to see it. I took out the sheet of paper and I remember his reaction, "Absolutely not." He took out a small memo pad and tore off a page and gave it to me and told me to write on top in what language I wanted the Rebbe to talk to me and underneath, the names I wanted to ask for a bracha. So I wrote the names on the new little paper and next to each name, what the request was.

I entered the Rebbe's room in awe. My teeth chattered as I stood before the Rebbe. I could barely say anything. If you didn't experience it, you can't understand this.

The Rebbe blessed me. I was so nervous that I did not hear most of what he said. After a minute, someone opened the door. I did not see who it was because the door was behind me, but I remember that the Rebbe

shook his head "no." I realized that someone had wanted me to leave, but the Rebbe wanted me to stay.

Then the Rebbe asked me for the longer paper I had prepared. When I heard this, my eyes welled with tears. I knew that I was standing before a man of G-d and nothing was hidden from him.

When I gave him the paper, he read it and gave me many blessings. He mainly blessed my mother that she should live long and recover from her illness. You have to understand that before my trip she was on morphine, and here the Rebbe was blessing her with good health! Well, a tzaddik decrees and Hashem fulfills. My mother recovered, and lived another eleven good years. The doctors could not believe it, but the Rebbe's bracha transcends logic.

At the end of the yechidus, the Rebbe opened a drawer and took out thirty dollars. The Rebbe told me that I should give \$10 to tz'daka, use another \$10 to make a farbrengen in Kfar Chabad, and take another \$10 for my family.

When I left the room, I realized that I had stayed there longer than usual. And of course, the bachurim pounced on me to hear what the Rebbe said. It took me hours to calm down from my experience in yechidus, standing before the Rebbe and feeling that he knows your past and your future.

POSTPONE YOUR TRIP

It was time for my return trip home, and I asked for yechidus again. The secretaries arranged another appointment for me. This was on a Wednesday.

The Rebbe asked me when

my flight was and when I said it was that day, he asked me to speak to the airline and ask for a postponement of a few days. This was very surprising, but I knew that when the Rebbe asks that something be done, it needs to be done without question.

My uncle was with me that day and we went to the airline's office to ask for a postponement. My flight was postponed by a few days and then I flew home.

By nature, I like to save papers even if they aren't important, so I kept my plane ticket.

Some time passed before the story became known about how the Rebbe saved Ariel Sharon from a flight he was going to take that was hijacked by the PLO and landed in Algiers. The Rebbe had asked Sharon not to take that flight.

National and international newspapers publicized this story with the date that Sharon was supposed to be on the flight. I looked through my papers and found my ticket and discovered, to my shock, that I was also supposed to be on that flight! I realized that both Sharon and I had had yechidus that day. My love for the Rebbe grew tremendously. I can't describe the feeling.

For a period of time I underwent a crisis of faith. I vacillated between remaining religious or chucking it all. The only thing that kept me strong was the picture of the Rebbe that was hanging in the entrance to my house. I looked at the picture and remembered the private meetings I had with him, the revelation of G-dliness that I witnessed, the prophecies I merited, and I calmed down. *Moshe emes, v'soraso emes.*

Rabbi Nachum Rabinowitz a”h:

CHABAD’S MINISTER OF PUBLIC RELATIONS

Articulate, personable, knowledgeable in Torah learning and Chassidic tales, he knew how to convey the teachings of Chassidus to both the rank-and-file and the leadership of diverse groups of frum Jews, as well as amongst public figures of great prominence. His was influential at other Chassidic courts as well as with Israeli politicians. * Rabbi Nachum Rabinowitz a”h, who passed away Erev Rosh Chodesh Nissan, was Chabad’s “Minister of Public Relations” in Yerushalayim, alongside his indefatigable efforts on behalf of Mosdos Chabad and Hafatzas ha’maayanos.

By Shneur Zalman Berger



A distinguished person approached Rabbi Nachum Rabinowitz *a"h*, an outstanding Chabad askan in Yerushalayim, and asked him, "I understand the Lubavitcher Rebbe requesting that t'fillin be put on with Jews, that mezuzos should be checked and Shabbos candles lit, but why a mitzva tank? What connection is there between a tank and mitzvos and what do we need it for?"

R' Rabinowitz responded as follows, "Do you know what karpas in salt water is?"

The man said we eat it at the seder.

"But why do we eat it?"

The man said that it's in order to capture the attention of the children.

R' Nachum smiled and said, "Correct. And that is precisely what the Lubavitcher Rebbe wants to do. He wants to capture the attention of Jews to get them to put on t'fillin and that's why he made 'tanks.'"

Rabbi Tuvia Blau repeated this characteristic answer of his to *Beis Moshiaich* to give our readers an idea of how R' Nachum responded cleverly to all those who challenged Chabad. R' Nachum was known in Yerushalayim as an outstanding expositor of Chabad, and filled this position ever since the 1950's when he served for five years as chairman of Tzeirei Chabad in Yerushalayim.

Aside from that he was known as a very clever Chassidishe askan, a gifted speaker and a repository of Chassidishe stories.

IN YECHIDUS AT THE AGE OF TWO

R' Nachum Rabinowitz was born in 5687/1927 in the

Old City of Yerushalayim. His parents were R' Shmuel Benzion and Mirel Rabinowitz. The Rabinowitz family were Chabad Chassidim for generations, way back to the Alter Rebbe. His father was appointed as a member in the Worldwide Chevras T'hilim of Kollel Chabad, and was mashgiach in the Chabad yeshiva Midrash Shmuel that was located in the Tzemach Tzedek shul in the Old City of Yerushalayim.

He was only two years old when the Rebbe Rayatz arrived on his historic visit to Yerushalayim. His father went to where the Rebbe was staying and took his two-year-old son with him. When he entered for yechidus, the Rebbe caressed the boy while discussing Chabad issues in Yerushalayim.

In his parents' home he absorbed a Chassidishe chinuch, which included an emphasis on hachnasas orchim. His parents hosted, for periods short and long, R' Michael Dworkin, R' Dovid Chanzin, R' Efraim Wolf, and R' Boruch Pariz. In his youth, the Chassid R' Zushe Wilmowsky spent a lot of time in Yerushalayim while he was involved in communal matters. Since he did not have a place to stay, he lived with the Rabinowitz family in the Old City for three months.

One Erev Yom Kippur, R' Shmuel found a Russian Jew and he asked him whether he had eaten the Seuda HaMafsekes. The man said, "Why don't you ask me whether I ate breakfast?" The man ended up staying in his home for three and a half years.

SHLIACH OF THE BELZER REBBE

In his youth, R' Nachum was

close with the great Admorim, among them Rabbi Aharon Rokeach of Belz. He later told of these special relationships and this was printed in *Shemen Sasson Meichaveirecha*:

"When the Belzer Rebbe arrived in Eretz Yisroel, I lived with my parents in the Old City. Our family has been Chabad for generations, since the Alter Rebbe, and yet I would occasionally travel to Tel Aviv to the Belzer Rebbe. He knew me and that I lived in the Old City.

"In the winter of 5706, I was with him one Shabbos. When I was ready to part from him on Motzaei Shabbos, I stood there with all the Chassidim who were there to receive his parting blessing. He told me that he would not say goodbye now and that I should come to his room afterward. Two hours later, the gabbai, R' Hillel Vind called me and said the Rebbe wanted to see me.

"When I went into the room, the Rebbe looked up and said, 'Ah Nachum,' and he motioned to me to come over. Then he said, 'Can you do me a favor?'

"I was so overcome with emotion that I couldn't reply and the gabbai said instead of me, 'Yes.'

"The Rebbe said, 'I would want – and this is how it should be – to be at the Kosel at least once a week. It is hard for me to get there, so I want to ask you to be my shliach and go for me to the Kosel.'

"The Rebbe listed some conditions, 'Don't go until you are told each time to go. When you go on my behalf, don't ask for anything for yourself. When you get to the Kosel don't be a *batlan* and say my name, 'Aharon ben Basya Ruchama.'" Say that I ask forgiveness of the Kosel

RABBI ZEVIN EXPLAINS WHY THE REBBE IS MOSHIACH

Thirty years ago, Rabbi Rabinowitz repeated a dialogue that took place between Rabbi Shlomo Yosef Zevin (d. 1978) and Rabbi Yechezkel Sarna (d. 1969), rosh yeshiva in Chevron. The latter visited R' Zevin a lot, and on one of these visits asked him whether it was true that Lubavitcher Chassidim believe that the Rebbe is Moshiach. R' Zevin smiled and said, "Do you believe that you are Moshiach?"

R' Sarna said no. R' Zevin asked, "So, how do you know the Rebbe isn't Moshiach?"

R' Zevin then explained that throughout the generations, Chassidim believed that their Rebbe would be Moshiach, when the time came for the Geula.

R' Sarna said, "I'm not talking about the belief that the Rebbe will be Moshiach when the time comes, but about belief that he is already Moshiach and that the Geula has already come."

R' Zevin explained, "Chabad Chassidim cannot think that way for a moment since the Rebbe talks about and prays for Moshiach to come and from this they all understand that the Geula hasn't come yet, not even the *is'chalta* (the beginning) of it." (Kfar Chabad).

for not coming myself since it is hard for me, and for sending a shliach.'

"I asked, 'Rebbe, how much T'hillim should I say?'

"The Rebbe said, 'As much as you want. It doesn't make a difference, one chapter or the entire book of T'hillim. When you finish saying T'hillim, don't be a batlan but say my name again and that I ask Hashem that when I bless a Jew, my bracha should be fulfilled.'"

R' Rabinowitz fulfilled this shlichus many times between 5706 and 5708 (when the Jordanians captured the Old City). Each time, a shliach was sent to Yerushalayim to inform him to go and pray.

His son-in-law, Rabbi Gershon Mendel Avtzon relates:

"My father-in-law, like many of the youth of that time, was an underground fighter for Lechi. The British searched for him and he hid in various places. He hid for a long time under a bed in the home of Rabbi Velvel

Mintzberg, rav of the Chassidic Community in the Old City. After the bombing of the King David Hotel in the summer of 1946, my father-in-law was caught and he spent two and a half months in jail.

"Throughout this time, the Belzer Rebbe did not send a shliach. A few days before Rosh HaShana, a shliach came to his house and said, 'R' Nachum Yerushalayimer (which is how the Rebbe referred to him) should go and daven at the Kosel.' The family did not know what to make of this since the Rebbe knew he was in jail. Then on Erev Rosh HaShana he was released, and as soon as he was told that the Rebbe wanted him to daven for him, he went to the Kosel and only then did he return home."

The Belzer Rebbe passed away at the end of Av 5717/1957. A few hours after the funeral, R' Nachum flew to the United States. When he arrived in New York he was told to go to 770 immediately. When

he arrived there, he was taken immediately for yechidus. The Rebbe Rayatz asked him what went on in Belz the week before the passing of their Rebbe. R' Nachum said, "They sent a telegram to the Rebbe with the name of the Belzer Rebbe for a refua shleima!"

The Rebbe sighed and said, "I received the telegram two hours after he passed away." The Rebbe then asked him whether Chabad Chassidim had attended the funeral. When R' Nachum said they had, the Rebbe was pleased. In this yechidus, the Rebbe said that the Belzer Rebbe was a "*tzura l'lo chomer*" (an ethereal form without corporeal mass).

FOUNDER OF THE CHABAD MINYAN IN KATAMON

During the War of Independence, following bloody battles, the Jewish residents of the Old City had to abandon their homes, and the Rabinowitz family sadly parted from the place they had lived in for generations.

R' Nachum became engaged to the daughter of Rabbi Chaim Elimelech Zeltzer, a student of the Chafetz Chaim, but the wedding was postponed time and again because of the war until he received an explicit instruction from the Rebbe Rayatz to hold the wedding soon. It took place Erev Sukkos 5709 in the afternoon.

R' Rabinowitz learned in the Kollel attached to Yeshivas Toras Emes headed by Rabbi Moshe Leib Shapiro.

Some time later, the former residents of the Old City were settled in the Katamon neighborhood of Yerushalayim, which had been abandoned by its Arab residents. R' Nachum put together a Chabad minyan in

Katamon to replace the minyan that had existed for years in the Tzemach Tzedek shul and had been disbanded when they had to leave the Jewish Quarter.

R' Nachum put his heart and soul into this minyan, and was the one who blew the shofar and led the prayers. He also reviewed maamarei Chassidus Shabbos afternoon. R' Velvel Mintzberg davened in this minyan, as did other Yerushalmi notables, who although not affiliated with Chabad, had gotten a taste of Chabad Chassidus thanks to R' Nachum.

A GIFTED SPEAKER

After the passing of the Rebbe Rayatz, R' Nachum was immediately one of the Rebbe's devoted followers. When the Tzeirei Chabad branch in Yerushalayim was founded, he directed it for five years. He ran all their activities which included: Mivtza Lulav, farbrengens throughout Yerushalayim on special days, shiurei Chassidus, as well as youth activities that included the famous Yeshivas Erev in Yerushalayim.

Aside from his administrative duties, he himself went out to participate in a "hands on" manner. Older Yerushalmim remember his voice echoing in impassioned speeches delivered at Yerushalmi and national conventions of Chabad Chassidim as well as gatherings of religious youth and the students of government religious schools. What he had to say would often be noted in reports about such events. For example, after Tzeirei Chabad's national Kinus that took place in Kfar Chabad on Chol HaMoed Pesach 5712, they wrote, "R' Nachum Rabinowitz delivered a fiery and richly substantive speech



Rabbi Rabinowitz receiving lekach from the Rebbe

on behalf of Tzeirei Chabad in Yerushalayim. In his speech, which garnered much interest, he laid out the guidelines and policies that govern the highly successful work being done in Yerushalayim."

It was during the period that he ran Tzeirei Chabad in Yerushalayim that the famous Yeshivas Erev was founded. Many of the talmidim continued on in Chabad yeshivos, which produced a new Yerushalmi-Chabad generation. For many years, R' Nachum was one of the heads of the Yeshivas Erev and the main pillar of the program. Thanks to his work, speeches, and talks with students, there were amazing results when these talmidim continued in Yeshivas Toras Emes, and Tomchei T'mimim in Lud and Kfar Chabad.

Rabbi Tuvia Blau, one of the heads of Tzach in Yerushalayim, remembers the early days when

R' Rabinowitz was already the elder statesman among the younger workers, and yet was the one who spurred them on and helped them all. R' Blau tells this anecdote which demonstrates R' Nachum's sense of responsibility and good heart:

"This was in the early years after I got married. I was active in Tzeirei Chabad and everything we did was without remuneration. I was learning in Kollel and received a small stipend, and therefore, our financial situation at home wasn't that good. This led me to thinking that maybe I ought to do less or stop my work for Tzach, so I could devote more time to making parnasa.

"After considering the matter, I left home and just then met R' Nachum. I told him what was on my mind. He had just received his stipend from the Pressburg Kollel where he learned, and he

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THE CHASSIDISHE FAMILY: **EXCLUSIVE OR INCLUSIVE?**

Nowadays, with everything out in the open and evil winds blowing in the streets of our cities and entering homes, even religious and Chassidic homes, we need to know how to withstand those winds and instill a pure Chassidishe atmosphere instead. This is the goal of Jewish parents, but is it practical? * From a speech given to women by Rabbi Yosef Yitzchok Wilschansky, Rosh Yeshivas Chabad in Tzfas.

Prepared for publication by Leah Ashkenazi

A PURE FAMILY

I once witnessed a group of children who saw a family of taking a walk on Shabbos afternoon. One of the children said, “Oh, that’s Taharas HaMishpacha.” When he was asked what he meant he said, “Like in the Mivtzaim picture,” where under the heading “Taharas HaMishpacha” you see a Jewish family – mother, father and children.

When the Rebbe promoted Mivtza Taharas HaMishpacha, some people recoiled at the idea of publicizing this, especially when it doesn’t pertain to children. The Rebbe’s response to this was to the effect of “the loss is offset by the gain.” If just one family keeps the laws of tahara as

a result, it is worthwhile.

The term used, “the loss is offset by the gain,” is not precise, because when you follow the Rebbe’s instructions, there is no loss at all, since the Rebbe takes responsibility. A loss is possible only when we do things on our own, without relying on the Rebbe. The story I began with, which I witnessed, is an example of this; that when we do as the Rebbe says, the child does not absorb that which he does not need to absorb.

THE REBBE’S SHOULDERS

Often, we have heard about other Chassidic Rebbeim who, commenting on the Rebbe sending emissaries to distant places, said that they can’t send

their Chassidim, because they feared it would adversely affect their spiritual state, but the Rebbe has “broad shoulders” and he can be confident that his shluchim will be mashpiim and not mekablaim. It’s only when it is all built on this foundation, “the foundation of Torah and mitzvos as they are illuminated by the luminary of Torah which is Toras HaChassidus” – based on the Rebbe’s horaos and shlichus, with hiskashrus, that we know that it’s worth it and there is no loss at all.

We need to keep all this in the forefront of our minds when we are addressing the topic, “The Challenge of the Chassidishe Family in the Generation of Geula.” This is a time when the light of Geula has already been

brought down to the lowest levels, and sometimes we need to deal with, and are exposed to, those lowest levels. Due to this, we may become disoriented and the challenge becomes more difficult, especially when we don't see and hear the Rebbe, guiding us in every detail. This is really no justification or excuse. We always need to remember that "we are day workers." Our job is to spread the light. We are "Moshe's men," whose *metzius* is the *metzius* of the Moshe of our generation, the Rebbe Melech HaMoshiach.



Rabbi Yosef Yitzchok Wilschansky

EXCLUSIVE OR INCLUSIVE?

The topic assigned for this talk is "closed in versus openness." Whatever the topic, the first thing we need to think about is Geula. Everything ought to remind us of the Geula and in the title we see a connection to Galus and Geula, since we want to leave the closed-in confines of Galus and achieve the openness of Geula, even though oftentimes, excessive openness is more connected to Galus and proper closing in to Geula.

Hashem created the world with the letter beis – B'Reishis. The letter beis is closed on three sides and open on one side, "the northern side is not encircled." "That Hashem created **to do**" – to rectify. We need to work on the northern side, which is associated with evil as it says, "the evil will begin in the north." However, we refine the north until "turn towards the north" – the north refers to Torah, and thus we close the north side and the beis becomes a closed letter mem which is associated with Geula as it says, "*u'l'marbeh ha'mishreh u'l'shalom ein keitz*" which has a closed (end letter) mem in the middle of the word,

when there is a shutting out of anything undesirable.

So since being properly closed-in equals Geula, let us try and understand how we can attain this desirable state that does not allow for anything negative to creep in, as a preparation for a world that is completely good. In order to achieve this, one might think that we have to close ourselves off from the world and live in a self-imposed ghetto, but in today's reality this just doesn't work. Those who try to shelter themselves and not do the work of hafatza and refining of the chutza, don't necessarily succeed in preventing undesirable things from getting into the house, because nowadays, everything enters the home.

MESIRUS NEFESH IN OUR GENERATION

In the past we were able to differentiate between one place and another. In connection with this I heard that when R' Peretz Mochkin *a"h* arrived in Paris after he left Russia, he wrote to Anash that had not yet come

to France, that "all of Paris is one big train station," and he explained that in a train station people say goodbye with hugs and kisses and here, all of Paris is one big train station. If it was like that fifty years ago, all the more so in our generation when the most ordinary streets have the most undesirable sights, and not only in Paris.

However, someone busy with his own matters goes where he needs to go and doesn't see what should not be seen. The Rebbe referred to this when he spoke to the mashpia, R' Nissan Nemenov *a"h*, who taught generations of talmidim. The Rebbe divided the years of Yeshivas Tomchei T'mimim into various periods:

In the first period, when the yeshiva was in Lubavitch and the T'mimim were occupied with avoda p'nimis, this is what kept them strong. In the second period, in later years, when the yeshiva wandered from place to place and it was impossible to keep the s'darim as they were kept previously, what kept them strong was mesirus nefesh to fulfill Torah and mitzvos under communist rule.

Today too, when we live in free countries, the Rebbe explained to R' Nissan, what keeps the T'mimim strong is their mesirus nefesh. What is the mesirus nefesh of bachurim in our times? Answered the Rebbe, when a bachur goes from the beis midrash to the dormitory and doesn't look at what he shouldn't look at; when a bachur holds a newspaper and doesn't look at which he shouldn't look at, even though who says he should be holding a newspaper? Still, says the Rebbe, when someone holds a newspaper and doesn't look etc. this is the mesirus nefesh that keeps the T'mimim strong.

This is what R' Nissan related after he had yechidus. The Rebbe deals with the reality and if the Rebbe said this forty years ago, and more than a generation or two has passed since then, and at the speed at which things are developing nowadays every few years is a generation, what should we say?

DON'T TEST US

Today, the situation is completely different. People don't always realize it, but all sorts of advertising material and catalogs enter our homes that contain pictures that can be worse than what the worst newspapers printed years ago. We need to be vigilant not to expose ourselves and our children to this, and have to avoid the excuse of "this won't affect me." The halacha says "it's not the mouse that did the stealing, but the hole," meaning that when there is a problem, people blame it on the mouse which directly causes the damage, but should be blaming the breach that enabled the damage to occur. We have to close up the holes, the northern side.

We let reading material into the house that isn't 100%. True, it's not for the children but for us, but who will guarantee that someone else won't get hold of it? Who guarantees that he won't just happen to see the part we don't want him to read?

The fact that we don't want him to read it is precisely what arouses his curiosity. I'm not talking about forbidden things,

but something that's not for him, and even for ourselves – should we be filling our heads with this when we are preparing for the Geula?

CONFRONTING OPPOSITES

We use everything for k'dusha purposes such as video devices, which is why you will see video monitors in people's homes (which used to be off-limits), and everyone knows that they are used to see "Rebbe videos." Many people make sure that the device and screen are not used for any other purpose, while still others (few in number) don't even want videos in their home and suffice with videos shown in public places (shul, school, etc.).

The Internet is an amazing resource. For example, with it you can access all the Rebbe's teachings, and yet, in a home with children (or even just adults), much thought must be given to whether to bring in the Internet. The fact that it can be used for k'dusha purposes is targeted at those who have access to the Internet anyway, such as students and the broader public, but do we need to bring it into our homes? Children are naturals when it comes to modern technology, and they are capable of circumventing any filters we use. Even without bad intentions, but merely out of curiosity, they can get into serious trouble. We must be extremely wary and walk the tightrope of using everything for k'dusha purposes, while being careful not to get hurt.

LIVING MOSHIACH

How can we bridge these two opposites? The answer is, with the ko'ach of the Rebbe MH"M. When we do things a certain way because the Rebbe said so, when we follow the Rebbe's horaos, when we act as shluchim, as Chassidim of the Rebbe, then we must, perforce, be successful.

Despite the higher levels of negative exposure, this being the era of Geula and there being so many wonders in the world which the Rebbe connects with the inyan of Moshiach, giving as an example being connected with the other side of the world and the entire world being connected to one central place like in the time of Geula, we need to "live Moshiach." Living with Moshiach means that if we have a free moment, we use it for an inyan of k'dusha and not the opposite. With Moshiach coming imminently, is it appropriate to spend time on nonsense?

If we have children to raise, thank G-d, we need to educate them in consonance with Moshiach's imminent arrival, instilling them with the longing to see the Rebbe again. This is what should preoccupy them and then they will constantly look for ways to do more good and add in holiness so we merit to see Moshiach.

ICE CREAM AS A MASHAL

R' Zushe Wilyamovsky *a"h* once spoke in jest about how nowadays the traditional herring is no longer enough for a Chassidishe farbrengen, but we need all kinds of refreshments. What happened to iskafia and what does nosh have to do with a farbrengen?

He continued, "I remember taking part in a farbrengen seudas



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mitzva in the United States with the mashpia, R' Nissan Nemenov *a"h*. When they served the roasted meat and other delicacies we saw how he was unable to relate to it. When they served the dessert, ice cream, that was over the top for him and he said to the waiter, 'Ice cream? That – no.' And he began to talk about this, and how was this possible, and what about iskafia? While today, it's not uncommon for ice cream to be served at seudos and even Chassidishe farbrengens."

The reason for this, explained R' Zushe, is that all those foods, from french fries to ice cream, went to Hashem and complained, "Why should we lose out?" All foods deserve to be elevated and what better place is there to be elevated to holiness than a seudas mitzva and a Chassidishe farbrengen? But Chassidim look askance at it and what will be with us?

Don't worry, said Hashem. In the generation of Geula you will be *nisbarer* and there will be Chassidim who will eat ice cream at a farbrengen.

OUR AVODA

The birur was completed already. However, we need to be clear about what can be elevated, even in the final birur, and what is absolutely evil and cannot be elevated.

We must devote ourselves to the Rebbe's teachings, bond with him, and follow his horaos, and then the Rebbe protects us so that we deal solely with that which should be dealt with, and close all the breaches and attain the complete Geula.

The Rebbe teaches us how to attain both extremes and this, in fact, is our avoda since Mattan Torah. This is our faith; not like those heretics who claim, G-d forbid, "G-d abandoned the earth," G-d is so lofty and why would he have anything to do with our world. As we say, "Hashem lowers Himself to see [both] the heavens and the earth."

Our goal is to unite k'dusha with the world and not to say that spirituality is for the shul and gashmius is for the rest of the world. Our aim is to work within the world, which is why we left the desert for Eretz Yisroel. The Daughters of Tz'lafchad, the generation's women and girls, unlike the spies, knew that the purpose was to draw the Sh'china down here. We have the power to instill k'dusha in everything while not allowing unholy things to occur in our midst.

Ruchnius and gashmius are seeming opposites, and yet we say every day that Hashem is the "Healer of all flesh and He acts wondrously" – He unites the

spiritual soul with the physical body. The Rebbe teaches us how to instill k'dusha everywhere without being negatively influenced in the process.

Our homes ought to be a Beis HaMikdash. The Beis HaMikdash had a section for the Aron which did not figure into the measurements and yet had specific measurements; the unification of the infinite with the finite. In our homes too, the Rebbe gives us the ability to spread the light, even in the lowest places, while simultaneously enabling us to preserve our homes so they retain their holiness where we raise children who are the "blessed seed of G-d." These children are educated according to the principles of Torah and Chassidus as they were throughout the generations.

It depends mainly on us adults. We need to know how to set the proper limits. There are some things that don't belong in a home, even if they exist outside of it. The main thing is to raise children who are taught to, and actually do, live with Moshiach, while utilizing everything possible of this world to drive home the message of the True and Complete Redemption, which we will merit with the revelation of the Rebbe Melech HaMoshiach, *miyad* now.

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MOSHIACH NOW: MAKING IT REAL

Part 10 – A Home Full of Holy Books

Rabbi Gershon Avtzon, Dean of the Lubavitcher Yeshiva in Cincinnati

Dear Reader sh'yichyeh,

This week's topic is the mitvza of "Bayis Maleh S'farim – Yavneh Vechachameha", the campaign in which the Rebbe instructed that all Jewish homes should be full of Torah books and Jewish values.

The Mivtza of "Bayis Maleh S'farim" was initiated on Shabbos Parshas BaMidbar 5734. The Rebbe encouraged everyone to buy and own Jewish books and s'farim for learning Torah in their home. On Simchas Torah 5735, the Rebbe added the words "Yavneh Vechachameha", which literally means "Yavneh and its scholars".

This is a historically famous phrase that dates back to the time of the destruction of the Second Beis HaMikdash. The Talmud (Gittin 56) relates an episode that occurred during the Roman siege on Yerushalayim before the destruction of the Beis HaMikdash. Abba Sikra, the head of the Zealots in Jerusalem was the son of the sister of Rabban Yochanan ben Zakkai. Rabban Yochanan sent a message to him, saying, "Come to visit me privately." When he came Rabban Yochanan said to him, "How long are you going to carry on in this way and kill all the people with starvation?" He replied, "What can I do? If I say a word to them, they will kill me."

Rabban Yochanan said,

"Devise some plan for me to escape the city. Perhaps I shall be able to save a few of them."

Abba Sikra advised him: "Pretend to be ill, and let everyone come to inquire about you. Bring something foul smelling and put it by you so that they will say you are dead. Then let your disciples carry your bed, but no others, so that they shall not notice that you are still light, since it is known that a living being is lighter than a corpse."

He did so, and Rabbi Eliezer carried the coffin from one side and Rabbi Yehoshua from the other. When they reached the gates of Yerushalayim, some men from the Zealot party wanted to put a knife through the coffin to make certain that the person inside was dead. One of the disciples said to them, "Shall the Romans say, 'They have pierced their Master'?" They wanted to give it a push. He said to them again, "Shall they say that they pushed their Master?" They opened the town gate for them, and Rabban Yochanan was able to leave in this way.

When he reached the Roman camp, he said to Roman general Vespasian, "Peace to you, O king; peace to you, O king." Vespasian said: "Your life is forfeit on two counts, one because I am not a king and you call me king, and again, if I am a king, why did you

not come to me before now?"

At that moment, a messenger arrived from Rome to Vespasian, saying: "Arise, for the Emperor is dead, and the notables of Rome have decided to make you leader." Vespasian said: "I am now going, and will send someone to take my place. You can, however, make a request of me, and I will grant it."

Rabban Yochanan said: "Give me Yavneh and its sages (Yavneh Vechachameha), and the family chain of Rabban Gamliel, and physicians to heal Rabbi Zadok." In this way he was able to save the teachings of the Torah, that have preserved our nation throughout the harsh years of galus.

In 1974, there were discussions about giving away some parts of Eretz Yisroel to enemies in exchange for "peace". The Rebbe then said that the Jewish people must learn from Rabbi Yochanan Ben Zakai and build fortresses of Torah, as that guarantees the continuation of the Jewish people. This is accomplished by filling our homes with books of Torah.

The segulos of this mitvza illustrate to us the centrality of the words of Torah to authentic Jewish life. The written words of Torah bring peace for the Jewish people. Our sages say (Avoda Zara 17b), "If there is a Seifer, then there is no sword". The words are a constant reminder to a person to fulfill what it says




in the Torah books, and it is a “reminder” to Hashem of the merits we receive when we learn Torah. (Sichas Kodesh 5734 Vol. 2 page 179).

The books of Torah that a person owns create a Torah atmosphere in the home. This holy atmosphere permeates the subconscious of the people dwelling in the home. They see and breathe Torah. This causes those who dwell there to learn Torah and grow in Yiras Shamayim.

The Rebbe gave specific instructions as to how to enact this campaign. Firstly, one should buy as many Torah books as he can! This is especially true on the day of “5 Teves”. That is the date that a federal judge, presiding over the court case concerning the ownership of the Previous Rebbe’s library, ruled that books stolen from the Rebbe’s library should be returned. We celebrate this victory of those books by purchasing our own Torah books for our homes. This demonstrates our love for them. The Rebbe encouraged each child to have his or her own Chitas and Siddur as well.

The Rebbe instructed that on the inside of his books, one should write lamed-hei-vav which stands for “LaHashem HaAretz U’m’lo’a” – the world and all it contains is Hashem’s. This should be written before one inscribes his name in the S’farim. This custom is based on a story from the Talmud (Shabbos 119a). R. Chiya bar Abba related that he was once a guest of a man

 **The books of Torah that a person owns create a Torah atmosphere in the home. This holy atmosphere permeates the subconscious of the people who live there.**

in Laodicea,’ and a golden table was brought before him, which had to be carried by sixteen men. Sixteen silver chains were fixed in it, and plates, goblets, pitchers and flasks were set on it, as well as all kinds of food, dainties and spices. When they set it down, they recited **“The world and all it contains is Hashem’s”**, and when they removed it after the meal, they recited, “The heavens are the heavens of Hashem, but the earth He has given to the children of men.”

The Rebbe also encourages the creation of libraries where people can borrow and read S’farim and Jewish books.

Another practical way to be involved in this mitvza is to join “book-clubs” of s’farim. This way, any new Seifer is automatically sent to you. (see Sichas 5 Teves 5752)

The following instruction that the Rebbe imparted to his Chassidim illustrates the importance of Sifrei K’dusha. When the Friedike Rebbe left Russia, the Soviets confiscated a large part of his library. The Rebbe wants all the books and Chassidic writings to be returned to the Rebbe’s library in 770. In urging his Chassidim to be aware of this, the Rebbe even referred to this important mission as

“Pidyon Shvuyim – Redeeming captives”.

This mitvza is also related to our preparation for the times of Moshiach. Regarding the atmosphere that will prevail in the times of Moshiach, the Rambam writes (Hilchos Melachim 12:5): “In that Era there will be neither famine nor war, neither envy nor competition, for good things will flow in abundance and all the delights will be as freely available as dust. The occupation of the entire world will be solely to know G-d. The Jews will therefore be great sages and know the hidden matters, and will attain an understanding of their Creator to the [full] extent of human potential; as it is written [Yeshayahu 11:9], “For the world will be filled with the knowledge of G-d as the waters cover the ocean bed.”

One of the ways to prepare for this universal G-dly atmosphere is by making our little world – our home – a G-dly residence with a G-dly atmosphere. This is accomplished by having a “Bayis Maleh S’farim – Yavneah Vechchameha”!

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

ADD IN ACTS OF GOODNESS & KINDNESS
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WHAT IS LIFE?

A simple yet elusive quest for an answer takes us from biology to kabbalah to the dance of the electron. Part 13

By Dr. Aryeh Gotfryd, PhD



If a biologist knows about anything at all, he should know about life. Or so you would think. After all, biology is defined as the scientific study of living organisms. To distinguish biology from other scholarly disciplines, introductory textbooks tackle the terms of engagement right from the start. Typically on page 1, they take their own run at that classic, primordial question that has stymied philosophers since the dawn of civilization and that is: What is life?

Defining life is particularly daunting because it is a fundamental concept, rather like 'time' or 'consciousness'. Each of these is a basic reality that doesn't break down into parts. As such, the exercise of defining life leads us between a rock and a hard place. On the one hand, you can't define life in terms of itself, for that would be trivial. On the other hand, once you characterize it with a shopping list of descriptors, you've completely lost its essence.

What to do? Probably not what the experts do. Biologists, locked as they are in the outdated materialistic mindsets of the 19th Century, try to define something fuzzy like life in terms of rocks and hard places. "Life is the characteristic quality of living beings." or "Life is defined by such features

as homeostasis, metabolism, reproduction, mobility, and genetic makeup."

It sounds okay for starters, but scratch the surface of these 'definitive' statements and the former is just a tautology (self-reference), while the latter is an elliptical trajectory around the missing focal point. Besides, do those qualities really distinguish living beings from others? Let's take a look at a few.

Homeostasis is the maintenance of a constant internal environment by means of negative feedback. This means that if it's too hot, you sweat and bring down the body temperature. Too cold? You shiver and warm up. That's life. But what about my furnace, thermometer and thermostat? That's a homeostatic system too! Too hot? The thermometer signals the thermostat to shut down the furnace. Too cold? The thermometer signals the thermostat to turn the heat back on. Voila! Thermoregulation, i.e., homeostasis, a constant internal environment. Does that mean my house is alive? Obviously not.

The same is true of the other 'defining' qualities of life. Crystals, too, reproduce. Automobiles can be said to metabolize. And viruses, which are considered nonliving, are comprised of genetic material just as living cells are.

So what is life?

To discover what life is, let's probe the animal. The word animal is derived from the Latin, animus, meaning mind or soul, which is similar to the Latin anima, for breath or spirit. Hebrew also speaks of neshama and neshima, which are soul and breath, respectively. As well we have the related ruach, which is both spirit and wind. Similarly the English word inspiration refers both to physical breath and spiritual arousal.

A person that is animated, that has vitality, life, is recognizable by a dynamic presence, a spiritual investment that is quite beyond the physical yet expresses itself specifically through his body and its functions. It is an enigmatic fact of life that we recognize the transcendence of life itself by observing its investment in the physical bodies of living beings.

But how do these two worlds mesh? What is it that unites and harmonizes the nonphysical spirit with the corporeal body? Neither the body itself, nor the spirit alone, have the capacity to effect the integrated soul-body unity of a living being.

There must be something beyond both soul and body that creates them with the potential for unification and combines them as an organic unit. This is the logic of the Abraham

Principle, and through it, the venerable patriarch determined that there is but a singular source of life, the First Being, whose Life is independent of both body and soul.

It is in celebration of this wonderful reality, that Jews begin each day with a prayer immediately upon waking up in the morning, saying, “I offer thanks to you, living and eternal King, for You have mercifully restored my soul within me; Your faithfulness is great.”

Loosely translated, Modeh Ani means, “Hey! I’ve got this body and this soul that really have nothing to do with each other. It’s just that some great Being beyond them both has made them and put them together so I can celebrate life itself. Thank you!”

We then go on to acknowledge all the details of how that essential life is expressed in day-to-day existence. We have blessings for daybreak, for vision, for movement, for strength, for clothing, for identity and for freedom. But heading this long list of blessings is one for life.

“My G-d, the soul which You have given within me is pure. You have created it, You have formed it, You have breathed it into me, and You preserve it within me. You will eventually take it from me, and restore it within me in the Time to Come. So long as the soul is within me, I offer thanks to You, L – rd, my G-d and G-d of my fathers, Master of all works, L-rd of all souls. Blessed are You, L-rd, who restores souls to dead bodies.”

Chassidus explains this prayer in terms of the Kabbalah of Life. The stages of the soul’s descent into the physical world are described above as ‘pure’, ‘created’, ‘formed’, ‘breathed’,

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and ‘preserved’. The first four terms refer to its stepwise descent through the four spiritual worlds of Atzilut-emanation (pure), Bria – creation (created), Yetzira-formation (formed), and Asiya-action (breathed). The fifth is the continuous miracle of sustained physical life (preserved). Before each term, the word Ata-You is used, indicating that G-d Himself, the Creator of something from nothing, is behind each quantum jump from world to world and is continuously involved in sustaining the soul-body unity.

If this sounds esoteric to you, don’t worry – it is. But as it turns out, physical reality is just as strange, for the particle physics provides a close analogy to this spiritual odyssey, and does so in the name of the ubiquitous electron. Indeed, quantum jumps within the atom lend credence to the sentiment that Adam and the atom have enough in common to warrant similar names.

Strange as it seems, when electrons move from level to level in their atomic orbits, they do so without covering the intervening space. Unlike larger objects that at least seem to obey classical laws of continuous motion, the electron jumps in a most radical fashion. It instantaneously changes state, so at the very same moment, it vanishes from one location and reappears in another. Moreover the electron not only jumps from place to place, but also from time to time and from energy level to energy

level, all without ever traversing intermediate conditions.

In like fashion, the soul-jumps from world to world also occur in a marvelous, something-from-nothing manner which mirrors the mysterious leaps of the electron from level to level. On the other side of the mirror, in the spiritual realm, the Ata – power behind the soul’s quantum descents is called Atzmut-essence. This essence is the indivisible wholeness that is the ultimate reality of the world, putting it all together without being seen.

So too in the ‘life’ of the electron. Every electron leap is an expression of an indivisible wholeness, a creative force beyond space and time, which is the ultimate ground of reality, is conscious, and manifests in each and every particle in the cosmos, putting it all together without being seen.

It is here that faith and physics kiss. The life of the Adam and the life of the atom are one and the same, an unutterable essence that cannot be perceived directly but is somehow recognizable in every step in the dance of life, a dance that continues into the Days of Moshiach when the world will be filled with the knowledge of G-d as the waters cover the sea.

Inspired in part by the sicha of 16 Teves 5750.

To learn more, call Dr. Gotfryd at 416-858-9868 or visit www.faithandscience.com.