



30



22



42

## FEATURED ARTICLES

### 6 FOCUSING ON THE GOEL

Rabbi Shmuel Chaim Bluming  
Rabbi Sholom Charitonov  
Rabbi Shneur Zalman Liberow  
Rabbi Shlomo Majeski  
Rabbi Nachman Schapiro

### 22 MAKING TORAH STUDY TOP PRIORITY

Avrohom Rainitz

### 30 REB ZALMAN SEREBRYANSKI

### 42 THINK BIG, THEN MAKE IT HAPPEN

Rabbi Shmaryahu Harel

### 48 FINDING STRENGTH IN THE FACE OF TRAGEDY

Menachem Ziegelboim

## WEEKLY COLUMNS

4 D'var Malchus

16 Insight

34 Parsha Thought

37 Shlichus

44 Chassidic Thought

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

Beis Moshiach is not responsible for the content and Kashruth of the advertisements.

**BEIS MOSHIACH**

744 Eastern Parkway  
Brooklyn, NY 11213-3409

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

**EDITOR-IN-CHIEF:**  
M.M. Hendel

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

**ENGLISH EDITOR:**  
Boruch Merkur  
editor@beismoshiach.org

**ASSISTANT EDITOR:**  
Berel Goldberg

# HE IS ALIVE WHEN HIS DISCIPLES ARE ALIVE

We cannot say of Moshe Rabbeinu that he merely had an appearance of being alive but that this was not actually so. Rather, his perception is indeed the truth! The Torah, Toras Emes, tells us that as long as Yehoshua was alive, Moshe was literally alive as well!

Translated by Boruch Merkur

At the conclusion of Parshas VaYeilech, on the words [spoken by Moshe Rabbeinu to the Jewish people], “For I know that after my death, you will surely become corrupted” (31:29), Rashi points out a difficulty: “But [even] throughout all the days of Yehoshua they did not become corrupted, as it is said, ‘And the nation served G-d throughout all the days of Yehoshua.’” [So what did Moshe mean when he said that they would become corrupted, succumbing to sin, just after his own demise?] Rashi answers: “From here we learn that a disciple is as beloved to a person as himself, for the whole time that Yehoshua was alive it appeared to Moshe as if he were alive.”

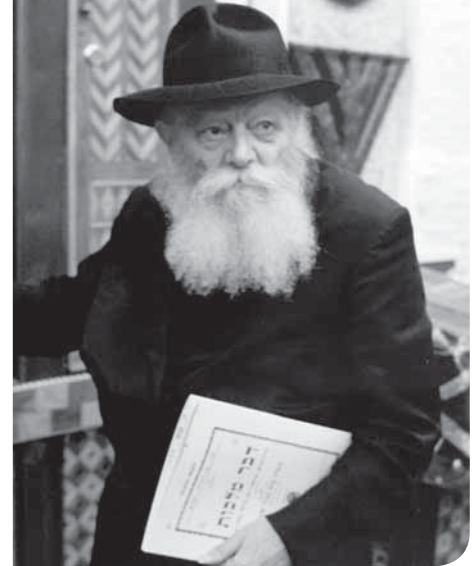
But how is it possible to say that since “it appeared to Moshe as if he were alive,” therefore when Toras Emes, the Torah of Truth, writes, “after my death,” the death of Moshe, it is referring to the death of Yehoshua? The fact is that the Jewish people did not sin after the death of Moshe. So how can it be said that on account of a mere appearance (“as if he were

alive”) the corruption of the Jewish people should be foretold in this [indirect and equivocal] manner in Toras Emes?

And although to Moshe it appeared “as if he were alive,” nevertheless the fact is that it is written in Toras Emes that Moshe died (Zos HaBracha 34:5). So Rashi’s original difficulty returns: [What could Moshe have meant in predicting the moral decay of the Jewish people upon his demise when] it says that [even] throughout all the days of Yehoshua they remained uncorrupted?

The explanation is that we cannot say of Moshe Rabbeinu that he merely had an appearance of being alive (“as if he were alive”) but that this was not actually so. Rather, his perception is indeed the truth! The Torah is Toras Emes, and therefore, as long as Yehoshua was alive, Moshe was [literally] alive as well!

The innovation here is not just that so it was in actual fact – that Moshe Rabbeinu lived throughout the life of his disciple, Yehoshua – but also that Moshe should be aware of this [miraculous extension of



his life] and say about himself “after my death,” meaning after the passing of Yehoshua. This is in distinction from what is said regarding Yaakov Avinu – that “Just as his progeny lives so does he live” – for Yaakov did not say this of himself, whereas Moshe perceived this personally and said, “after my death.”

It is not just that Moshe Rabbeinu lived in a spiritual sense throughout the lifetime of Yehoshua (for there is no novelty in saying that [being that souls are eternal]). Rather, the main point here is that “one’s disciple is beloved to a person as himself (*k’gufo*),” meaning that “it appeared to Moshe as if he were alive” physically, for his body (*gufo*) was as his soul [i.e., eternal].

This concept can likewise be traced to the unique manner of prophecy that Moshe Rabbeinu attained. Namely, although Moshe’s prophecy was more profound and intense than that of the other prophets, nevertheless, at the time of his prophecy “he would maintain his regular posture and composure” (whereas the other prophets would “be in a state of terror, astonishment, and

Continued on page 41

**Kupas Rabbeinu**

Lubavitch

**קופת רבינו**

תחת נשיאות כ"ק אדמו"ר מלך המשיח

(718) 467-2500 • P.O.B. 288, Brooklyn, New York 11225 • (718) 756-3337

# **Sivan 28 – Gimmel Tammuz Magbis**

Seventy years since the Rebbe arrived  
in the U.S. (5701-5771)

B.H. Sivan 15, 5771

**To all Anash, Men and Women, G-d bless you.**

We are soon approaching the very auspicious day, Gimmel Tammuz. This day comes in close proximity with Sivan 28, the auspicious day that the Rebbe MH" M and the Rebbetzin arrived in the United States, seventy years ago.

Obviously, these are very opportune days, when one should again evaluate his or her "Hiskashrus" (connection) with the Rebbe, and more important, to utilize these special days to 'strengthen' the Hiskashrus to the Rebbe.

**"KUPAS RABBEINU,"** was established with the full consent and blessing of the Rebbe, with its purpose and goal to make every effort that all of the Rebbe's activities, institutions etc. continue unchanged. By supporting Kupas Rabbeinu, one is actually participating in many of the Rebbe's activities, and thus strengthening their *Hiskashrus* to the Rebbe.

With this in mind, we therefore urge each and everyone of anash, men and women to support Kupas Rabbeinu in every possible way.

**Based on the Rebbe's *minhag* on such occasion, it is suggested that the contributions should be in the amount of seventy.**

In this merit may we be "zoiche" that much before Gimmel Tammuz, the Rebbe will be revealed as Melech Hamoshiach and redeem us from this deep and bitter Golus and lead us all to the true and final Geulo, NOW MAMAOSH.

**VAAD KUPAS RABBEINU**

**Rabbi S.M. Simpson**

**Rabbi Y.L. Groner**

**P.S.** Please send all correspondence only to the above address.

You may also send Maimad, Keren-Hashono, Magbis etc. to Kupas Rabbeinu.

Eretz Yisroel address: KEREN KUPAS ADMU"R / P.O.B. 1247 / KIRYAT MALACHI / ISRAEL



# FOCUSING ON THE GOEL

**Why specifically in our generation is there this great “shturem” about the Geula and the revelation of Moshiach? What is the difference between the Besuras Ha’Geula of the Rebbe Rayatz and that of the Rebbe MH”M? What is the shlichus of preparing the world to greet Moshiach? • Mashpiim and shluchim speak.**

**PARTICIPANTS:**

**Rabbi Shmuel Chaim Bluming**

Maggid Shiur, Yeshivas Oholei Torah

**Rabbi Sholom Charitonov**

Mashpia in Yeshivas Oholei Torah

**Rabbi Shneur Zalman Liberow**

Shliach, Flatbush

**Rabbi Shlomo Majeski**

Dean, Machon Chana

**Rabbi Nachman Schapiro**

Mashpia in Yeshivas Oholei Torah and member of the Vaad L’Hafotzas Sichos

**The coming of Moshiach was always the goal that Jews prayed for throughout the centuries, yet in our generation, especially in more recent years, the Rebbe made a big “shturem” (commotion) about this, in an unprecedented manner. What changed?**

**R’ Bluming:** The difference between earlier generations and our generation is simple. While earlier generations were not that close to the Geula, we are! The closer you are to the goal, the greater the emphasis.

**R’ Charitonov:** I would ask the question like this: We know that the Geula is the purpose for which the world was created, but we never saw that this goal was emphasized so much. Even though, as Chassidus would put it, in a makif’dike way this was the goal, the focus was more on the fulfillment of Torah and mitzvos. Why has the emphasis shifted to the goal itself?

In Likkutei Sichos, Volume 10, the Rebbe gives an analogy to someone who is building a building. Before he starts he sets

a goal, i.e. what the purpose of the building is, and he always remembers that. When he actually starts the work of construction and becomes involved in it, although the goal is something that he still senses, his current focus is on the day-to-day work and the goal recedes into the background. Additionally, even when he does return his focus to the ultimate goal, it’s not for the sake of the goal itself, but merely as it pertains to guiding the actual construction process.

So too is it with the whole of Creation. When Hashem created the world, He established the goal right from the beginning: “And a spirit of G-d hovered over the water” – the spirit of Moshiach, and “Hashem said let there be light” – this is the light of Moshiach. Afterward, during the Six Days of Creation, and during the 6000 years of the world’s existence, the main emphasis was on building the world, physically and spiritually, refining the world and doing mitzvos and not on the goal itself, the coming of Moshiach. Even though the coming of Moshiach was always essential, still, the emphasis during the 6000 years was on Torah and mitzvos, and the goal of Moshiach’s coming was more distant. And even the goal of Geula was considered only insofar as it helped in the avoda of the 6000 years, and not

as a main focus for itself.

Now that we have reached the end of the construction period, the conclusion of the avodas ha'birurim, so that the time for Geula has come (*higia* from the root *negia* that we can already touch it), this ultimate purpose is being openly revealed. This is why Moshiach has become essential now because it is not just a part of the construction project.

It's like the difference between Moshiach as it is explained in the Rambam in Hilchos T'shuva – where it is just mentioned as it applies conceptually to divine service in all times, and the coming of Moshiach as it is explained in the Rambam in Hilchos Melachim, where it describes Moshiach and his coming as it will actually be.

So in our time, since we are the generation of Geula, in which the Geula will actually come, we make a “big deal” about the goal and it is the gateway for everything else we do. This is especially so since the Rebbe said that our activities throughout galus have ended and all that remains is for Moshiach to actually come!

**The Rebbe Rayatz also announced the coming of Moshiach with his famous proclamation, “I’alter l’t’shuva, l’alter l’Geula.” Why didn’t the Geula come then?**

**R’ Charitonov:** It’s explained in Chassidus that the time for the final Geula was not stated since it comes from a very lofty level (*p’nimius Atik*), which is infinitely distant from the world, as it is expressed in Chazal, “the heart did not reveal to the mouth.”

In order for Moshiach to come, we have to draw *p’nimius*

*Atik* and all that pertains to it, down into the world. As long as this is not done, we don’t have the Geula.

So when we say that the Geula is coming immediately, or imminently, that is possible in two ways: 1) although all these hamshachos have not been drawn down and are still so distant, as it always has been, there is the possibility and auspicious time to draw it down immediately, similar to the miraculous shortening of the road for Eliezer and the Baal Shem Tov, 2) in the opposite manner – when all of it has been drawn down and we have the Geula.

This seems to be the difference between what the Rebbe Rayatz said and what the Rebbe said. The Rebbe Rayatz said, “I’alter l’t’shuva, l’alter l’Geula,” because that was a *keitz*, which means an auspicious time for the Geula. That means that the lofty level had not yet been drawn into the world, but if Jews had done t’shuva, the Geula would have come immediately. For even though the inyan of Geula was still utterly distant from the world, “concealed within His Essence,” still, for Hashem there are no limitations and in an auspicious time the Geula can come in a moment.

Today things are different, in that the Rebbe has announced, “hinei zeh (Moshiach) ba,” and we have the Leviasan, the Shor HaBar, and the preserved wine and “we are sitting around the table.” In other words, those G-dly matters that pertain to Geula were already drawn down to the world and we just need the Geula to come.

Aside from that, the Rebbe Rayatz’s Besuras Ha’Geula began the moment the Rebbe arrived in America, in Sivan 5701/1941.

We see that a few days prior to that, the Rebbe Rayatz said we need to prepare for the coming of the important guest, Moshiach Tzidkeinu, and the inyan of the coming of Ben Dovid began then.

And there are those things that the Rebbe wrote himself when he boarded the ship that brought him to America in explaining the Chazal “*Ein ben Dovid ba ad she’yivakesh dag l’choleh v’lo yimatze*” (Moshiach won’t come until they will seek a fish for a sick person and won’t find it). But back then the emphasis was on **Ben Dovid** as the Rebbe explains at length, while now, “the time for your redemption has arrived” and we have merited the Besuras Ha’Geula, the Rebbe revealed himself as Moshiach and not only as “Ben Dovid” but as **Dovid**.

**R’ Bluming:** Although the announcement of the Rebbe Rayatz was associated with the *keitz* of that year, and although the avoda of galus had not ended, still, this announcement has a direct connection with the Rebbe’s announcement years later. For the Rebbe’s announcement at the end of the sixth generation was a sort of introduction to the avoda of our generation, the seventh generation, to actually bring the Geula:

The Rebbe Rayatz’s announcement, “I’alter l’t’shuva, l’alter l’Geula” began when he arrived in America. This proclamation was publicized throughout the world and all Jews were asked to prepare for the coming of Moshiach. That’s when the final stage in the birur of the “lower hemisphere” began which prepared the world for the coming of Moshiach.

It’s interesting that the Rebbe himself, in 5748, referred to

“The difference between earlier generations and our generation is simple. While earlier generations were not that close to the Geula, we are! The closer you are to the goal, the greater the emphasis.



the big commotion about the announcement “Moshiach Now” and said that he cannot explain the meaning of the “shturem,” because it didn’t exist even by him before his arrival in the United States...

Still, the Rebbe Rayatz’s announcement was just the beginning. From the time the Rebbe took over the leadership of Chabad, it became official and a far more central theme. The Rebbe announced that the coming of Moshiach is the task of our generation. Defining it as the task of our generation means transforming it into the “gateway” through which everything else goes, so that all we do is connected to and permeated with Geula.

In Likkutei Sichos Volume 3 the Rebbe notes that the Rebbe Rayatz made the final

preparations for the coming of Moshiach, and that since that time there began the process of Geula, starting with “a king shall arise from the House of David” – b’chezkas Moshiach. In other words, the Rebbe is teaching us that the seventh generation is actually the generation that carries out those activities that establish chezkas Moshiach. Over the years, we got closer and closer to the coming of Moshiach and the issue became more conspicuous. Various activities took place (such as the Siyum of the Torah of Moshiach) whose purpose was the coming of Moshiach, and instructions having to do with the coming of Moshiach were given, starting with the need to openly demand the Geula, “We Want Moshiach Now” (along with the founding of Tzivos Hashem, etc.).

Since then, we have gotten to the point that the Rebbe announced, on Shabbos Parshas Balak 5751 that with the passage of fifty years since his arrival in the United States, the avoda of “l’alter l’t’shvua, l’alter l’Geula” ended and we are now on the threshold of Geula. The Rebbe went on to say that the shlichus of every Jew today is: kabbalas p’nei Moshiach Tzidkeinu.

The Rebbe also said that we are in the **z’man ha’Geula**. That means it’s not just the **eve** of Geula but the actual time of the Geula. At this time, all kinds of things associated with Geula begin to happen like the prophecy of “and they will beat their swords into plowshares” which

is being fulfilled, said the Rebbe, with the limiting of weapons. The prophecy of the ingathering of exiles is coming to pass with the mass aliya to Eretz Yisroel. And the hisgalus of the metzius of Moshiach who operates among us, is happening through the Rebbe.

It is obvious then that the times we are living in are the culmination of the period that began with the announcement of the Rebbe Rayatz.

**R’ Liberow:** Aside from the explanation about the connection between the announcement of the Rebbe Rayatz and that of the Rebbe and the difference between them, the answer to the question: Is it possible that the Rebbe’s Besuras Ha’Geula will end without being realized literally like that of the Rebbe Rayatz – must be answered clearly:

The Rebbe’s announcement was said as a **prophecy** as the Rebbe himself announced in the Sichs of Shabbos Parshas Shoftim 5751 that there is a prophet of the generation who prophesies about the coming of Moshiach. After that, when the sicha was given to the Rebbe for editing before it was publicized, the Rebbe emphasized in a footnote that what was said was not in the role of “judge and advisor,” but as a prophet, which means it is certain.

The Rebbe made it clear that this is a prophecy, which must be fulfilled. So of course it will, and this is not subject to change.

I would also like to emphasize the letter of Rabbi Avrohom Mendel Wechter of Nachalat Har Chabad, in which he wrote to the Rebbe asking for confirmation that in fact, the Rebbe’s prophecy was meant literally according to the halachic rules of prophecy including that it must be

fulfilled. He excused his question by saying it was in order to negate alternative explanations (*p'shetlach*), and the Rebbe confirmed it!

**At the Kinus HaShluchim 5752 the Rebbe said that the only shlichus today, and the gateway for all aspects of avoda, is kabbalas p'nei Moshiach Tzidkeinu. How do we do this?**

**R' Schapiro:** It means that now, our avoda is kabbalas p'nei Moshiach. The Geula is no longer a distant reality, but something tangible that is about to happen. This knowledge, especially when it is something we also feel, inspires us to add in all aspects of avodas Hashem, in Torah and mitzvos.

Think of a wedding. Many days beforehand, each participant starts preparing for the big event, buying new clothes, etc. The day of the wedding, excitement is at fever pitch and they are completely focused on the wedding. But all this is nothing compared to actually going to greet the groom at the Kabbalas Panim, at which point, he makes certain that he is as ready as possible.

Another, more prevalent example is getting ready for Shabbos. There are preparations that are done earlier in the week, those done on Thursday night, Friday morning, and so on. The tension mounts as we get closer to Shabbos. Right before Shabbos we are completely focused on bringing in the Shabbos. At this point, whatever we do has a connection with Shabbos. In other words, there's no comparison in preparing for something far off with something that is imminent.

The same is true for Moshiach. The concept of

kabbalas p'nei Moshiach is a direct result of the announcement that our avoda in galus is over and "hinei, hinei Moshiach ba." At this point, every additional thing in thought, speech and action is far more significant and is done more intensely. This awareness and feeling that the Geula is so close inspires us to do more, 1) in order to hasten the Geula so it comes one moment sooner, and 2) so we are properly prepared for it.

They say that when the Rebbe Rayatz announced "I'alter l't'shuva, l'alter l'Geula," there was a huge awakening in the world. This caused a Jew to start keeping Shabbos properly, because Moshiach was coming soon and how would he look on the big day?

There was a certain "gadol" who told him, "If you are going to keep Shabbos because you should keep Shabbos, fine; but if it's because the Lubavitcher Rebbe said Moshiach is coming, that's too bad because I guarantee you that he is not coming..." (G-d forbid).

**“There was a certain “gadol” who told him, “If you are going to keep Shabbos because you should keep Shabbos, fine; but if it’s because the Lubavitcher Rebbe said Moshiach is coming, that’s too bad because I guarantee you that he is not coming...”**

Yet, the fact is that this man was inspired because of this special announcement; the importance of keeping Shabbos in and of itself was not enough to get him to do what he was supposed to do. Moshiach's imminence is what inspired him.

So too with us – the purpose of being informed of kabbalas

p'nei Moshiach is to give us the feeling that "hinei Moshiach ba" so we are inspired and prepare properly. As the Rebbe said in the sicha of Parshas VaEira 5752, the knowledge that the Nasi HaDor will be walking in immediately and examining every one of us as to our spiritual standing, inspires us to increase in all aspects of Torah and mitzvos.



**If someone is not caught up in the feeling of “kabbalas p'nei Moshiach Tzidkeinu,” is he lacking in hisskashrus?**

**R' Schapiro:** Let's sharpen the question and see where it's coming from, and then the answer will be self-understood. Each Rebbe had those things which were innovated by him, some of which were enormous

chiddushim that were not absorbed that well by many Chassidim, especially the elders among them, men of stature, who lived with a certain “form” of being a Chassid, and could not internalize a new “form.”

Here’s an example. When the Rebbe Rashab founded Yeshivas Tomchei T’mimim, he prepared

with them. He had made his decision already and had gathered them only to include them in carrying out the “done deal.”

This phenomenon was seen particularly in the transition from Rebbe to Rebbe. Each Rebbe did things differently and it wasn’t easy, at first, for the Chassidim

“nebach” the grandfather couldn’t stop him, because he was afraid of the one (the Rebbe) who told him to sing it.

And yet, although it was hard for all those Chassidim to accept a new mitvza for which they may have had to divest themselves of their old “form” with which they lived and served Hashem, and put on a new “form” – it was clear to them that since this was the Rebbe’s instruction, it had to be done. Not only that, but if it entailed changing their entire way of thinking, talking, and doing, so be it.

There’s the story about R’ Itche der Masmid who attended a farbrengen of the Rebbe Rayatz where the Rebbe spoke heatedly about the mesirus nefesh needed for chinuch. This was an enormous chiddush at the time, since it was the initial breakthrough for what we would call mitvzaim. Until then, Chassidim were accustomed to avoda p’nimis, in which each one worked on himself and removed himself from matters of this world. A genuine Chassid was certainly not someone who walked about among others.

The Rebbe Rayatz came along and turned things upside down. He demanded of the great Chassidim, tremendous baalei avoda who devoted all their time to avodas Hashem, to go “out there” and gather uneducated Jewish children and learn alef-beis with them.

At this farbrengen, the Rebbe Rayatz said to R’ Itche: If you get involved with *tashbar* (the children), you are mine; and if not, although you are R’ Itche (with all your special qualities), you don’t belong to me.

In other words, although R’ Itche was an outstanding Chassid, when the call of the

**“In his sichos, the Rebbe described the elderly man who couldn’t stand it when his grandson clapped and sang, “We Want Moshiach Now,” and how “nebach” the grandfather couldn’t stop him, because he was afraid of the one (the Rebbe) who told him to sing it.**

for years. During this period he spent a lot of time at the gravesites of the Rebbeim. When it came time to open the yeshiva, he gathered a group of Chassidim who were among the elite of the Chassidic fraternity and told them of his plans. He asked them to join him in fundraising etc.

This group of Chassidim who were the cream of the crop of Lubavitcher Chassidim could not accept the idea that Chassidus ought to be taught to young bachurim. At that time, only adults studied Chassidus, those who were married for years, as they were considered mature enough to relate to “love and fear of Hashem.” The idea of teaching Chassidus to youngsters was so bizarre to them that the mashpia R’ Gronem said that now he understands the meaning of “spreading the wellsprings outward” – that even kids, who were not yet capable of true love and fear of Hashem, would learn Chassidus.

The Rebbe Rashab made it clear that regarding the running of the yeshiva and what would be learned, he wasn’t consulting

to adjust. So when the Rebbe instituted the idea of shlichus, some elder Chassidim looked askance at it. You can see this in letters that the Rebbe wrote at that time in which he tried to explain to one Chassid or another how it was possible for a Chassidishe young man to leave his Chassidishe environment for a spiritual desert. The Chassidim simply did not understand it. Some said: Why did we leave Russia where it was so hard to keep Torah and mitzvos – in order to create new hardships in America?!

The same was true for mitvzaim. At first there were shluchim who just didn’t get it. They were used to the idea of building mosdos, in registering children for Jewish schools, etc. but to go about the streets and “sell” mitzvos?!

Years went by and the Rebbe founded Tzivos Hashem. The same scenario repeated itself. In his sichos, the Rebbe described the elderly man who couldn’t stand it when his grandson clapped and sang, “We Want Moshiach Now,” and how

hour was teaching children, he had to **go out** of the tziyur/form he had been raised to be and which he was used to, and get used to a new avoda.

So too with us and the question about hiskashrus without inyanei Moshiach. It's hard to relate to the new mitvza the Rebbe told us to do, and many of us try our best to stick with our previous tziyur.

In the latter years, the Rebbe referred often to "tekufa ha'acharona" (this most recent period). The Rebbe refers to it as a different **era** and not just as specific change in behavior. Obviously, the change from one era to another is much more radical than a specific change, which is why effort is required to adjust. And just as they had to adjust in previous generations, we too have to make the requisite changes.

Once the Rebbe announced mitvza t'fillin, there just can't be a Chabad house that does not do this mitvza and which champions hiskashrus without mitvza t'fillin! Once the Rebbe founded Tzivos Hashem, there cannot be a Chassid who raises his children to be "a Chassid of the Rebbe without being a soldier in Tzivos Hashem, and without the slogan of Moshiach Now." Likewise, when the Rebbe made it clear that the focus now is on kabbalas p'nei Moshiach Tzidkeinu, and he emphasized that this is the gateway for everything else and this is the only shlichus, it is axiomatic that **this constitutes hiskashrus today and there is no other!**

**R' Majeski:** The Rebbe once said, regarding a certain matter which he spoke about strongly, that nobody should say about someone else that he is estranged (the opposite of mekushar). So

of course, we are not talking about anyone specific but about the inyan, in order to clarify the Rebbe's expectations of us.

It was mentioned before that throughout the generations things changed, and a significant number of Chassidim, including those who were "baalei madreiga" and "p'nimiyim," found it hard to accept this. It is interesting to note that we see this in Chumash. In Parshas VaYeilech it says that before Moshe passed away, he told Yehoshua that he would be assisted by the elders and he should consult with them. But Hashem tells Yehoshua that things had changed and it all depended on **him**, and if the elders wouldn't accept this and would say this is not how it was done in Moshe's time, "take your stick and strike their skulls!"

If it wasn't written black and white in Rashi as the simple understanding of the text, we could imagine that this is a nice vort said after a few hours of a Chassidishe farbrengen, but that's how it goes. From time to time, things change, and all the Jewish people, including the elders, the mekuravim of Moshe, have to accept the new reality.

We sometimes hear the question asked as follows: Nu, let's say I'm not a Chassid of the Rebbe of the years 5751 and onwards, but I follow the horaos of the Alter Rebbe – so I'm his Chassid – and of the Mittlerer Rebbe, of the Tzemach Tzedek, of the Rebbe Maharash, the Rebbe Rashab, the Rebbe Rayatz, and I'm also a Chassid of the Rebbe except for a year or two at the end, so what? I'm satisfied with that!

We need to know that when the Rebbe gives a horaa, it doesn't mean that the Alter Rebbe says one thing, the Mittlerer Rebbe

says something else, and so on, and that the Rebbe, in year X says yet another thing. It's utter foolishness to think that way! There is no dispute among the Rebbeim! They all say one thing; in one era it was this and at a later time it was that, and today it's inyanei Moshiach!

It's quite obvious that if, when the Rebbe accepted the nesius and began U'faratzta, someone would have said: It's good enough for me to be a Chassid of the Rebbe Rayatz, I don't need all these new things," we would



have dismissed him, because **it's the Rebbe Rayatz who is telling him to go out with U'faratzta now!**

So too with us – the moment the Rebbe says that the only shlichus today is kabbalas p'nei Moshiach Tzidkeinu, it is obvious that **all the Rebbeim, from the Alter Rebbe back to Moshe Rabbeinu, the first Rebbe, are calling specifically for this avoda and shlichus.**

This is like someone who goes to a rav on Pesach and asks

what are the mitzvos he needs to do. The rav tells him to eat matza etc. Half a year later, the man goes to the rav and asks the same question, and the rav tells him to hear the shofar, fast, build a sukka etc. The man wonders – half a year ago the rav told me something else!

Of course this is nonsense. On Pesach we do the things we have to do on Pesach and in Tishrei we do those things we do in Tishrei. So too with us – once upon a time, all the Rebbeim said one thing and now **all the Rebbeim are saying: kabbalas p'nei Moshiach Tzidkeinu!**

In one of the sichos, the Rebbe focuses on the wording the Rebbe Rayatz uses in the letter proclaiming the imminence of the Geula: “hafatzas ha'Torah v'ha'Yahadus.” The Rebbe asks: we usually go from the general to the specific and so it would be more appropriate to start with Yahadus/Judaism and then to specify Torah.

The Rebbe explains that the Rebbe Rayatz is teaching us something fundamental. Yahadus must be founded on Torah and there is no other Yahadus.

So too with us – hiskashrus is defined by what the Rebbe tells us to do, and when the Rebbe says it's “Kabbalas P'nei Moshiach Tzidkeinu,” this is the call of the hour.

### **Why are we certain that the Rebbe is Melech HaMoshiach?**

**R' Bluming:** This question can come from two types of people, a Lubavitcher and an *oilamisher* (not Lubavitch and not anti-Chassidic).

The emuna of the *oilamisher* before Gimmel Tammuz was based primarily on the Rambam who tells us how to identify the one who is “b'chezkas

Moshiach.” These signs, which focus on strengthening Torah and mitzvos amongst all of Klal Yisroel, were fulfilled by the Rebbe in a most astonishing way. This is why hundreds of rabbanim signed on the P'sak Din that the Rebbe is b'chezkas Moshiach. This was a P'sak Din that the Rebbe held dear, and he even sent emissaries to have it read at the gravesites of the Rebbeim.

Now, after Gimmel Tammuz, when there might be what to debate concerning these signs, the emuna is based primarily on what the Rebbe himself said. It's true that this fits all the sources and is even strengthened and clarified by them, but the bottom line is – the Rebbe said so himself.

Where did the Rebbe say so? First, the Rebbe often said that the Nasi HaDor is the Moshiach of the generation. This is all the more true when we are talking about the leaders of Chassidus, which is the yechida of Torah, for they have a special connection with Moshiach who is also the yechida. And when the Rebbe tells us that our generation is the last, then the Rebbe is the last Goel.

Furthermore, the Rebbe did not just speak about the “Moshiach of the generation” of the last generation (i.e. in terms of the certainty that he **will be** Moshiach although he is still only the potential Moshiach), but of the actual Moshiach whose existence is **revealed**. “The year that Melech HaMoshiach is **revealed**,” and he announces “humble ones, the time for your redemption **has arrived**,” he **affected** the nations in the context of the prophecy of “and they will beat their swords into plowshares” and he builds the

(miniature) Beis HaMikdash (by way of preparation for the future Mikdash) in its place in galus.

Aside from these general statements about the existence of the final redeemer in our generation that did **not** specify who Moshiach is, the Rebbe literally **explained** who he was referring to. The Rebbe connected Moshiach's initial effect on the nations with Moshiach who lives in **New York** and he even said explicitly that he meant “the Rebbe, my father-in-law, Nasi Doreinu, Moshiach Tzidkeinu.” As for the miniature sanctuary in its place during galus, the Rebbe connected this with **his own laying** of the cornerstone for the expansion of 770. And there are numerous other examples.

I should mention that in one of the sichos, the Rebbe refers to a contradiction in the sources about the building of the third Beis HaMikdash, as to whether Hashem will build it or Moshiach, and the Rebbe reconciles the two views by saying that the Mikdash will descend from heaven, and Moshiach will bring up the gates that sank into the earth and install them. The rule is that the one who builds the gates is considered like the one who built the entire edifice.

It's interesting that of the entire plan for the enlargement of 770 for which the Rebbe laid the cornerstone, in the meantime only the gates were put up!

Above all else, we have the *maaseh rav* (i.e. the Rebbe's personal conduct) that the Chassidim sang “Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach L'olam Va'ed to the Rebbe for over a year and the Rebbe encouraged this for all the world to see. The Rebbe came out 465 times to encourage the

singing of Yechi!.

All this is the “daas Torah” of the **Rebbe** that establishes that he is the final redeemer, Melech HaMoshiach.

By the way, I heard from one of the big mashpiim who farbrenge<sup>d</sup> after Gimmel Tammuz and said that someone who asks whether the Rebbe is Moshiach indicates that he has no idea what Moshiach is, because if you merely look at what Moshiach is and what his role is, you see that it all applies to the Rebbe.

**Even if the Rebbe is Moshiach, is this so essential? Isn't the main thing that he is the Rebbe and consequently, he is also Moshiach? Why do we need to emphasize the Moshiach aspect so much? In general, if someone is a “fine Chassidishe yungerman” who davens with avoda etc. and doesn't believe that the Rebbe is Moshiach, is that so terrible?**

**R' Charitonov:** Stating that the main thing is that the Rebbe is Rebbe and consequently he is Moshiach is incorrect, since the Alter Rebbe was also a Rebbe but not Moshiach. So too for the Mittler Rebbe, the Tzemach Tzedek and the other Rebbeim, while the Rebbe is Moshiach.

Yes, all the Rebbeim are one “inyan and hemshech,” but each one has his specific inyan. For the Rebbe, it's that he is Moshiach.

On a deeper level, all the Rebbeim are the bechina of Moshiach – yechida and even higher than that, but this is manifested in the revealed worlds with each Rebbe in a different tziyur: the Alter Rebbe – chochma, the Mittler Rebbe – bina, etc. So even though in their source they are all the bechina of Moshiach, with the others it

manifests in a more limited way.

With the Rebbe though, his tziyur is not limited and he is openly Moshiach in a way that permeates everything. There is nothing that is not Moshiach in him. This is true for the Rebbe in general, throughout his nesius, and even before that. As was mentioned earlier, when the Rebbe was on his way to the United States, on the day he boarded the ship, he wrote a reshima that dealt with the statement of Chazal, “*ein ben David ba ...*” and later, when the Rebbe Rayatz announced, “*I'alter l't'shuva, l'alter l'Geula,*” the Rebbe led the way in spreading this proclamation.

Then, when the Rebbe actually took on the nesius, this became more and more pronounced, starting with the first maamer in which the Rebbe made it clear that the task of our generation is to bring the Geula, and with even greater emphasis in the years to come. The Rebbe then announced that Moshiach's metzius is revealed and “the time for your redemption has arrived.”

So separating between Rebbe and Moshiach and saying that Moshiach is only a “derivative” and “detail” of “Rebbe,” is a mistake, because Moshiach is what singles out the Rebbe as a Rebbe in his own right, beyond the general connection of all the Rebbeim as one inyan. A Chassid who wants to live with the Rebbe as he is the Nasi of the seventh generation, has to do so in a way that singles the Rebbe out as Moshiach.

Likewise, it's not possible to daven with avoda without it being permeated with Moshiach, since in order to daven you need to be permeated with the Rebbe's inyan, for the Rebbe is the *memutza ha'mechaber*

(connecting intermediary), “I [Moshe] stand between Hashem and you.” And the inyan of the Rebbe in our generation is Moshiach.

**R' Schapiro:** In order to clarify why such a big deal has been made of the Rebbe as Moshiach, we need to expand on a chiddush we see with the Rebbe over the previous Rebbeim. There was the concept of Rebbe and Chassid in the time of the Baal Shem Tov, and especially starting with the Alter Rebbe. Back then, the Chassidim would



travel to the Rebbe and he would plot their path for them in avodas Hashem. However, although he was the Rebbe, the emphasis was not on the Rebbe himself, but on his instructions and the guidance he gave in avodas Hashem. The main thing was to learn Chassidus and to daven with avoda. Although even then there were Chassidim who emphasized the very essence of the Rebbe, this was mainly on the part of the *matta* (lit. from below, i.e. the individual Chassid's personal way of relating), on the part of

the Chassidim, and this wasn't the "normal order."

To put it in other terms – the inyan of Rebbe is "I stand between Hashem and you to tell you the word of Hashem," the connecting intermediary between Yisroel and Hashem. In the past, the "I am standing" wasn't emphasized as much as the "to tell you the word of Hashem."

It was the Rebbe who innovated the concept of Rebbe in and of himself, the idea of connecting Jews to the Rebbe just for the inyan of hiskashrus to the Rebbe. There is the famous letter the Rebbe wrote to one of the elder Chassidim who lived in France still in the days of the Rebbe Rayatz (in 5708), in which he demanded of him

that Hashem made wars whose sole purpose was "to you I will give a *pis'chon peh* (lit. opening of the mouth, in this context – credibility, legitimacy)," so the prophet's name would be publicized. This was an obvious allusion to the Six Day War that occurred a few months later. And in 5751, a few days before the outbreak of the Gulf War, this sicha was publicized as a "likut" (anthology), edited by the Rebbe (volume 36, VaEira 2, see page 36 and on). In this case, it was no longer an allusion but saying it outright. And the significance of what the Rebbe said is that the entire war was for the purpose of publicizing his name!

Then the Rebbe began clarifying that the Rebbe is

was always called "Heichal Moshiach" by the Chassidim, yet in previous generations they did not make such a big deal out of this. Why? Because the Rebbe didn't. But now that the Rebbe's being Moshiach has become public knowledge, then this is the Rebbe's inyan!

**What is the inyan of saying "Yechi" and why has this become so essential?**

**R' Majeski:** The source is the sicha of Beis Nissan 5748 in which the Rebbe says that after "chaim" (68) years since the onset of the nesius of the previous Rebbe (1920-1988), the avoda of crowning and adding life to the king has begun and this is accomplished through proclaiming, "Yechi HaMelech."

The Rebbe explains that with this proclamation we bring Moshiach, because it endows the king with life and leads to "arise and sing Dovid Malka Meshicha."

The Rebbe considered this increasing the life of the king to be so important that he noted that even in the general cry of "ad masai," which is a plea to finally take us out of galus, there is the underlying message of crowning and adding life to the king.

That's as far as the content of the proclamation. Now for those who want to know why it is stated morning, noon, and night – the reason is simple. We learned this from the Rebbe. Every time he came out for a t'filla, they sang "Yechi," and this became the primary expression of our deepest connection to the Rebbe.

Another important point is that in the sicha of Chaf-Ches Nissan 5751, the Rebbe was upset that dozens of people were gathered together and they had

**“The Chassidim sang “Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach L'olam Va'ed” to the Rebbe for over a year and the Rebbe encouraged this for all the world to see. The Rebbe came out 465 times to encourage the singing of Yechi!**

and the Chassidim living there to connect Jews to the Rebbe by having them give *maamud* (money for the upkeep of the Rebbe's household) etc.

In that letter, the Rebbe gives an example of someone who did not even learn in Lubavitch and was not a big Chassid, but he knew the Rebbe. As soon as he arrived in a new country, letters to the Rebbe began arriving from that country! The Rebbe explained that "the very writing to the Rebbe and giving maamud is hiskashrus."

With the Rebbe, this inyan became stronger as time went on. For example, in the year of the Six Day War, the Rebbe explained the Haftora of Parshas VaEira

synonymous with Nasi HaDor, and this did not go over well with many Jews – why were we putting the Rebbe higher than anyone else?

The Rebbe innovated that everybody has to go to 770, that it's not enough to have your own Rebbe, but you need to go to our Rebbe. This was emphasized all the more when the Rebbe began saying that not only is the Rebbe the Nasi HaDor, but he is the Moshiach of the generation; furthermore, he is the Moshiach and Rebbe of all Klal Yisroel. So no wonder there is a koch in this because we are speaking of the all-inclusive Rebbe of all Jews.

In general, the Rebbe's room

not made a commotion about Moshiach's coming. Today, once the Rebbe made "Yechi" such a central issue, our crying out for the Geula is expressed in this proclamation and we try to do so on every occasion!

Parenthetically, we mention in davening over a hundred times that Hashem is King. How come? Because it's a time when we coronate the king, and we do so enthusiastically. Likewise now, when we are in the time of Geula and we have Moshiach who is making things happen in the world, it's something essential that affects us and that is why we don't stop saying it.

**R' Liberow:** The Rebbe Rayatz told of a certain brilliant scholar who lived in Sventzian and was opposed to the Baal Shem Tov. He fought the Baal Shem Tov for seven years, four before his passing and three afterward. He was a wealthy man and ran everything in his town. Then he suddenly stopped his opposition. The Misnagdim wondered why, but he refused to explain. They asked him: Did you determine that the Chassidim are religiously observant? He said yes, but did not explain. In his time there were no Chassidim in Sventzian, but little by little they trickled in. He even had grandchildren who became Chassidim, even though he remained a Misnaged.

When this man was 93 years old, it was already in the time of the Alter Rebbe. The Chassidim in Sventzian asked the Rebbe to come for a visit and he went for three weeks. During his visit, things in town were very lebedik. On his last Shabbos there, on Parshas VaYeira, he spoke in the "cold beis midrash" where this elderly scholar learned. After the Alter Rebbe spoke, he wanted to speak. He confessed that he

had been opposed to Chassidim for the sake of heaven, until one day he had fallen asleep over his Gemara and the Baal Shem Tov came to him in a dream and asked: It says, "and you shall thoroughly seek and investigate and ask" – what about that?

He had immediately investigated and arrived at the right conclusions. He said: Today that I have merited to see the Holy of Holies who brought thousands close, I will say the SheHechiyanu blessing.

The story highlights an important lesson – we have to check things out. What is prophecy, what is the inyan of Yechi. Many years have passed and we should know the sichos already. As the Rebbe told someone who asked for chizuk, "If everything said on the past Shabbos and recorded in the notes were not mechazek you, I don't know what will ..."

Why has such a big deal been made of Yechi? I would word it differently – Why did the **Rebbe** made such a big deal about Yechi? The Rebbe is the one who put Yechi in the forefront. The Rebbe is the one who, when they sang every possible song, encouraged the singing of Yechi. The Rebbe is the one who, in the period following Chaf-Zayin Adar, when we did not see the Rebbe for t'fillos, sichos, dollars, etc. and we yearned for some "gilui," chose "Yechi" to be that which binds us to him. The Rebbe is the one who publicized this to the world when he encouraged the singing of Yechi on Yud Shevat 5753 (in front of the cameras of the world media).

As to your question, I'll add a detail that is not so well known. There is a sicha from Erev Rosh HaShana 5752, in which the Rebbe says that the Tzemach

Tzedek will do all he can for the **revelation of the name of Moshiach and for the revelation of Moshiach himself**. The Rebbe is directly addressing the need for the name of Moshiach to be publicized throughout the world and this began to happen in 5752, when the Rebbe started talking explicitly about the metzius of Moshiach being revealed and how the shlichus of Nasi Doreinu, the Moshiach of our generation, has begun.

It's interesting that at the end of 5743 the Rebbe referred



to the acronym of the new year, 5744 and said that really the year ought to be called "Tihei Shnas Divrei Menachem," but in order "Not to turn over the world" it would be referred to as Divrei Moshiach.

That was back then, but once the Rebbe said the world is ready, we see how the Rebbe himself began talking clearly about who is Moshiach and even publicized this himself.

May we immediately merit the complete hisgalus.

# WHAT IS A REBBE?

Since the Rebbe is the “head,” he feels what is going on in all the “limbs.” Just as a person feels a pain in his little toe and can say it hurts even if he doesn’t bend down and examine his injury, so too the Rebbe feels the soul of every Jew because we are like the limbs of his body. • This is one of many articles that Rabbi Chaim Ashkenazi prepared before his passing Erev Pesach 5770 for Beis Moshiach.



**I**n a letter dated Gimmel Tammuz 5710 the Rebbe writes:

**There are many who seek to explain the qualities and greatness of the Chabad leaders in general and Nasi Doreinu, the Rebbe, my father-in-law, in particular, in various ways such as: he has mesirus nefesh, he’s a gaon (genius), he’s a baal middos, tzaddik, baal ruach ha’kodesh (possesses divine inspiration), accustomed to miracles, and so on.**

**These praises are that much greater based on how they are defined in the teachings of Chassidus – what mesirus nefesh is, what a gaon is, etc. And yet, the main thing is missing. In addition to it being essentially the main thing, it is of particular importance because it pertains more, especially to us, to his Chassidim and mekusharim. And that is, that he is the Nasi, and the Nasi Chabad. Because a Nasi in general, called Rosh Alfei Yisroel, is the head and brain relative to them and they derive their nourishment and**

**life from him. By cleaving to him, they are attached and united with their source up Above.**

In this letter, the Rebbe defines what a Rebbe is. The one who can say what a Rebbe is, is the Rebbe himself, and we Chassidim cannot possibly understand the actual level and reality of a Rebbe.

A certain Chassid once said about the Tzemach Tzedek that he is a tzaddik nistar (hidden tzaddik). His friends wondered what he meant by this when they knew the Rebbe to be a tzaddik, miracle worker and Torah scholar. He told them: What you perceive is a fraction of what the Rebbe actually is. What the Rebbe actually is, is hidden from us because we have no concept of what a Rebbe truly is.

It’s told that after the passing of the Alter Rebbe, many of the Chassidim followed R’ Aharon of Strashle instead of accepting the Mitteler Rebbe as Rebbe. R’ Aharon, who was one of the great Chassidim, became a Rebbe in his own right. His saying of Chassidus had a

tremendous power of attraction, and the Chassidim who heard these teachings from him even one time, no longer went back to the Mitteler Rebbe. Among the Chassidim who went to R’ Aharon was R’ Moshe Vilenker, who had been a great Chassid of the Alter Rebbe.

However, after a while, R’ Moshe returned to the Mitteler Rebbe. The Chassidim asked him what he had to say about R’ Aharon and he said, “He is a tzaddik, kadosh and tahor but **not a Rebbe.**” In other words, those lofty titles – tzaddik, kadosh, tahor – still don’t describe the essence of what a Rebbe is.

## A REBBE IS NOT THE SUM OF HIS LOFTY ABILITIES

The Rebbe defines for us, in his letter that was written on Gimmel Tammuz, the true essence of a Rebbe. But before doing so, he says that all the descriptions used for the Rebbeim don’t hit the mark. They address certain qualities that a Rebbe has in great measure, but these qualities don’t define the essence. Like the example he gives of the Rebbe Rayatz, about whom they said he’s a man of mesirus nefesh, a gaon, baal middos, tzaddik, baal

ruach ha'kodesh, accustomed to miracles, and more.

Each of these descriptions is something the Rebbe Rayatz excelled in, but they do not address that which makes the Rebbe stand out among the other geonim, the other baalei mesirus nefesh, the other baalei middos, etc.

So too with us — when Chassidim try to define what a Rebbe is, they focus on one of his outstanding qualities, but this does not zero in on the essential point. It's true that the Rebbe is a tzaddik, a lamdan, that he does miracles, etc. and that he is very elevated above others and above every Chassid, rav, and gadol, but these are traits and not the heart of the matter.

The Rebbe explains in a maamer about Rabbi Shimon bar Yochai — the distance between him and the other Tannaim is like the distance between Hashem and His creations. That is to say, just as we cannot grasp Hashem with our intellects, so too, we cannot understand the essence of what a Rebbe is. Nevertheless, we will try to conjure up some sort of picture drawn from the crumbs of stories and sayings that were said by the Rebbe, so that at least we will know that from a given point **upward** is the realm of “Rebbe.”

## REBBE - NOT JUST A WONDER WORKER

There are many stories told about how the Rebbe sees beyond human sight. Numerous miracle stories have been publicized about his vision, how he sees the past, present and future. We merited to have yechidus and to hear stories from thousands of people who had yechidus and spoke in amazement about the wonders that took place there,

about how the Rebbe knew more than was written in the note submitted to him, and how the Rebbe saw beyond what was written in a letter sent to him.

We Chassidim learned from all these instances that when the Rebbe reads a letter or note, he is reading the **writer himself**. This is why we need to prepare in order to write properly, and to approach our writing as though we are standing before the Rebbe. Writing to the Rebbe needs to be done with thoughts of t'shuvah and changes in one's daily conduct such as mikva, cheshbon nefesh, saying T'hilim, etc. This is because we know we are being read through our note or letter.

It was also this way when the Rebbe said yechidus would take place during farbrengens. We saw many miracles that were expressed in a look from the Rebbe, or in the fact that he did not look at someone. It happened on occasion that a person would hold out their cup of wine to say l'chaim at a farbrengen, and the Rebbe said l'chaim to the people all around him but ignored him. This led him to thinking about what he needed to fix or improve and when he made a good resolution for the future, the Rebbe suddenly looked at him and nodded “l'chaim u'livracha.”

Or how the Rebbe would say l'chaim to a crowd of thousands at a farbrengen, and did not forget even someone crushed in some corner of the room. Each person to whom the Rebbe said l'chaim, felt that it was said to him personally. It wasn't just a nod of his head in a general direction. People felt that the Rebbe read their thoughts.

When saying a sicha, although the Rebbe was apparently preoccupied and concentrating

on what he was saying, many people felt the Rebbe was speaking specifically to them.

It would happen that the Rebbe would say a line in the middle of a sicha that did not seem related to the topic or was said previously, and it was meant for a particular person and only he understood the message the Rebbe was conveying to him. Or the Rebbe would suddenly say a line directed at someone who had just walked in, even as his head was turned in another direction. He still noticed the arrival of someone at the farbrengen or that someone had left.

## REBBE - NOT JUST SOMEONE WITH AN EXCELLENT MEMORY

There is a famous story about a Chassid who had yechidus in which the Rebbe asked him: Did something happen to your son's eyes? The Chassid was taken aback by the question since he didn't know about any eye problem. The Rebbe then explained that at the shofar blowing on Rosh HaShana he saw the man's son without glasses, and then, on another occasion, he saw him with glasses, and this is why he was asking.

If you were ever in 770, you know that during the shofar blowing the crowding is intense. The Rebbe stands in great solemnity and doesn't seem to be looking at the crowd because he is completely focused on the spiritual process of crowning the “King,” so that Hashem will deign to rule over us once again. And still, the Rebbe told the Chassid that when he saw the man's son, he noticed that he wasn't wearing glasses.

There were people, mainly

non-Lubavitchers, who tried to explain all these miracles by saying the Rebbe has an extraordinary memory. However, there are even more amazing stories that cannot be explained merely by his having an exceptional memory.

There are hundreds of stories about how the Rebbe remembered people who had seen him many years earlier. He saw them only briefly at the time, and yet when they came for yechidus or dollars, he reminded them of that encounter. Some people had written to the Rebbe one time or had written for someone else who asked them to write their letter for them, and the Rebbe remembered their handwriting while they had forgotten that this had ever happened. Or people who had never met the Rebbe and had never written to him, and yet the Rebbe knew about them and called them by their name.

The Rebbe knew their nicknames, what they were called only among their friends. The Rebbe gave people directions about how to get to certain places and named the streets of countries he had never visited.

Also, recently we've heard stories about the Rebbe giving instructions to have t'fillin checked that were bought sixteen years later, or about instructions to parents about how to respond to a shidduch that would happen many years down the road.

### REBBE: NOT JUST A BAAL RUACH HA'KODESH

The Rebbe knows whatever is going on in the world. Every detail of *olam ha'zeh* (this world) is revealed to him. He is not only in the spiritual realms, but everywhere in this world. This cannot be explained with ruach

ha'kodesh alone, as the Rebbe writes in the letter cited above, that describing someone as a "baal ruach ha'kodesh" highlights a particular attribute and does not define his essence.

The Rebbe's far-reaching vision is expressed in his concern for the Jewish people as a whole and for individuals, but this still does not reflect on the essence of what a Rebbe is, because all the miracles of the past and all the miracles of the present through the Igros Kodesh and dreams etc. are "ordinary matters" compared to the essence of a Rebbe. As the Rambam paskens, we do not believe in a prophet because of miracles. Miracles are only for those who cannot absorb the loftiness of the prophet, and so he shows a wonder to convey the message that he is not an ordinary person, and therefore you ought to listen to and respect him.

But as much as we will describe the amazing happenings that we saw and heard from the Rebbe, that still would not tell us what a Rebbe is because all the miracle stories merely demonstrate that he transcends the world and its limitations.

Obviously, the greater the person, the more he controls what goes on at ever greater distances from himself. A person who stands on a chair can see further than someone standing on the ground, and if he were to stand on a table or a ladder, he would see even further. A satellite out in space can see further yet. Tzaddikim, who are a handbreadth above the world or several handbreadths or dozens or hundreds, etc. can see what is happening at ever greater distances of time and place.

Yet, describing a Rebbe as someone who sees far into the

distance still does not define what makes him unique as a **Rebbe**.

### REBBE: ROSH B'NEI YISROEL

The one and only answer to the question as to what is a Rebbe is: **Rosh B'nei Yisroel**. This is what the Rebbe says: **"Because a Nasi in general, called Rosh Alfei Yisroel, is the head and brain relative to them, and they derive their nourishment and life from him."**

This is what the Alter Rebbe writes in Tanya (perek 2), "for the nurture and life of the Nefesh, Ruach and Neshama of the ignorant are drawn from the Nefesh, Ruach, and Neshama of the righteous and the sages, the 'heads' of Israel in their generation."

Since the Rebbe is the **head**, he feels what is going on with his limbs. Just as a person feels a pain in his little toe and can say it hurts even if he doesn't bend down and examine his wound, so too the Rebbe feels the soul of every Jew, because we are like the limbs of his body.

Just as the limbs of the body receive their life force from the brain, so too, all of us receive our chayus (life) from the head – the Rebbe. This is why the Rebbe knows through his own self-knowledge everything that exists in the world, since all the chayus of the world passes through him.

As such, he knows all that pertains to each individual in the past, present and future since he constantly bestows chayus upon them.

The Rebbe goes on to explain in this Gimmel Tammuz letter that a Rebbe is a channel for all things material and spiritual, Nigleh and P'nimius, Torah and T'filla, etc.:

There are several categories of leaders: those whose influence is in a way of p'nimius and those whose influence is in a way of makif. And in this itself there are differences, whether in Toras ha'Nigleh or Nistar or both, whether they taught the ways of avoda and Chassidus, brought down material hashpaos etc. And there are those who had some of these aspects or all of them.

This is what always was and is even now the idea of the leadership of the Chabad leaders from the Alter Rebbe until the Rebbe, my father-in-law, and him included. They incorporated all the types and differences: they influenced in a way of p'nimius and makif, in Torah, Avoda, and Chesed, spiritually and materially. Consequently, their bond with those who belonged to them was with all 613 limbs of the souls and bodies of their mekusharim.

The Rebbe explains in the maamer, "Zos Chukas Ha'Torah" (Seifer HaMaamarim Meluket 5) that the main, inner point of a Rebbe is that he is a "shepherd of Israel" and therefore, all those things connected to Am Yisroel, the people of his generation, pertain to him.

Where there is a problem or someone has a tzara, the Rebbe suffers along with them, not only because he is very connected to that person and he loves him, identifying with his pain, but because **it's his personal problem.**

As the Rebbe writes in that maamer, when the Rebbe was imprisoned he did not experience any confinement, due to his lofty level. Imprisonment did not limit the Rebbe at all because he is several handbreadths above this world, and his imprisonment



When the Rebbe reads a letter or note, he is reading the writer himself.

is like catching an angel and shackling it. Imprisonment does not apply to someone on the level of Rebbe, and this is why the Alter Rebbe was able to stop the journey to the prison on Erev Shabbos and to stop the boat in order to sanctify the new moon. Matters of this world have no control over the Rebbe unless he agrees to it, and only then can he be imprisoned.

Imprisonment and exile do not affect the Rebbe in and of himself, and they are not an impediment to his service of

Hashem. However, since the Jewish people are lacking when their Rebbe is in prison, since they are lacking – he feels that lack and so he too is lacking.

This ability of the Rebbe to put himself in everyone's situation even though it does not affect him at all is because the Jewish people are of his essence. Contemplating this uniqueness of the Rebbe gives us a bit of an understanding of what a Rebbe is – the Nasi HaDor and the Rosh B'nei Yisroel.

## OUR ISSUES ARE HIS ISSUES

In light of what was said above, we get a very different picture about our era in this period after Gimmel Tammuz. Even today, the Rebbe remains as Rebbe – the head that is connected to and feels all the limbs – whose ultimate quality is that he is Rebbe. We cannot say we are cut off from the Rebbe, G-d forbid, because there is no life for the body without a head.

We can't even say that the situation today is the loftiest situation it can be, "more than in his lifetime," because then we would still be separated from the Rebbe. In effect, we would be saying that he is there and we are here and we console ourselves that he watches over us and gives us more than before, because of

appreciation of the issue of Moshiach. Since the Rebbe announced who Moshiach is and that the time for his arrival has come and furthermore, that Moshiach is already amongst us; this is not something additional to the Rebbe's activities or one of his campaigns, but **what the Rebbe is in essence.**

The Rebbe did not come to describe his own personal qualities and achievements, and how those have impacted on us. In other words, it's not because the Rebbe is Moshiach that our generation is the generation of Geula but the opposite – because of who we are, therefore the Nasi is Moshiach, as the Rebbe announced in his first maamer, "Basi L'Gani," saying that Geula is the inyan of the generation and as a result, it's the inyan of the Nasi. It's like the Rebbe describes

spoke about or who pointed at someone, saying he is Moshiach, because the latter was based on the person's qualities. According to his spiritual standing he was fitting to be Moshiach, but this wasn't the very essential aspect of the generation in which they lived.

I don't think the earlier Rebbeim spoke about what a Rebbe is. The Rebbe Rayatz talks a lot about the inyan of Rebbe and explains his lofty stature in deep mystical terms. He also spoke a lot about his own bond with his father, the Rebbe Rashab. With the Rebbe though, there is much more material and emphasis on the definition of a Rebbe and his role. He explains that a Rebbe is a Nasi HaDor and his deep connection with the generation etc.

In this letter of Gimmel Tammuz, the Rebbe says that the very categorization of a Nasi HaDor as head of the generation, begins with the start of the Chassidic movement: **"This is what always was and is even now the idea of the leadership of the Chabad leaders from the Alter Rebbe until the Rebbe, my father-in-law, and him included."** The Rebbe is telling us that the hashpaa of the Nasi HaDor on the generation starting with the Baal Shem Tov and continuing to our Rebbe, is one inyan. It's just that from generation to generation there is something additional as the Rebbe explains the concept of a successor – that he takes over the position of the previous leader and adds something of his own.

The practical message of the Rebbe's definition of a Nasi as Rosh B'nei Yisroel is explained in the letter:

**Each of us ought to know, i.e. to deepen his knowledge**

**“Since the generation is the seventh generation, the last of galus and the first of Geula, therefore the Nasi too is the last of galus and the first of Geula, i.e. Moshiach.**

the lack of limitations of a body (as it says in Igros Kodesh about the Rebbe Rayatz.) Why can't we say that? Because it means the Rebbe is cut off from the nation, but he still manages to look out and provide for us. This way of talking does not fit with what we said before about a Rebbe. According to this outlook, the Rebbe is a composite of his awesome qualities, and he is only connected to us very strongly. **But according to the Rebbe himself, the essence of the Rebbe is the connection of the head with the limbs, with the Jewish people.**

We could apply the same ideas to give us a whole new

in the maamer, "Zos Chukas ha'Torah" that since **as it relates to the people of the generation** there is a situation in which the Nasi is in prison, **therefore, the Nasi** feels the imprisonment. So too, since the generation is the **seventh generation**, the last of galus and the first of Geula, **therefore the Nasi too** is the last of galus and the first of Geula, i.e. Moshiach.

This is why the hafatza and the publicizing about the coming of Moshiach is not the Rebbe's personal "quirk," but must be the goal and central topic for every one of us. This is what makes the Rebbe different from other g'dolei Yisroel who

**and to fix his thoughts in this, that he is the Nasi and the head from whom and through whom all the material and spiritual hashpaos come, and by bonding with him** (and he already explained in his letters how to do this) **we are bound up with and unified with, the source and the source of the source, until the highest of the high.**

## THERE ARE NO QUESTIONS ON THE REBBE

When the Baal Shem Tov said, quoting Moshiach, “when your wellsprings spread outward,” this was the beginning of the avoda pertaining to the revelation of the kingdom of Moshiach in the world. Since then, for more than 200 years, the Baal Shem Tov and all the Admorim who followed him, have been sticking to one clear and exclusive track – bringing Moshiach.

Now the time has come that the Baal Shem Tov and the Rebbeim who succeeded him, up to the Rebbe of our generation – have all announced that the avoda to bring Moshiach has ended and Moshiach is already here and we just need to open our eyes to see the Geula.

So it’s one or the other – either, G-d forbid, this entire process is misguided and we need a committee of inquiry to find out who came up with this idea – to announce that the Geula has already come. All the Rebbeim need to be investigated, G-d forbid, from the Baal Shem Tov

down to the Baal Shem Tov of our time, who suddenly decided “hinei zeh ba,” and we reached the end of galus and must greet Moshiach. Or, it’s true and each moment, each instant, Moshiach is already being revealed to all and we are the final generation of galus and will be the first generation of Geula.

There are no questions on a Rebbe, just as there were no questions at the outset regarding what Moshiach said to the Baal Shem Tov, “when your wellsprings spread outward.” In general, skeptical questions on what the Rebbe said and did are pasul. As it says in *Lessons in Tanya* by Rabbi Wineberg (which the Rebbe edited), that the Alter Rebbe did not want to write questions on the Baal Shem Tov as he wrote in chapter 25 of *Igeres HaKodesh*, where the Alter Rebbe answers the questions of those who opposed what the Baal Shem Tov said about the heathen who disturbs a Jew in his prayers, that the Sh’china rests upon him (the heathen).

The Alter Rebbe did not bring the question which they asked on this: How is it possible for the Sh’china to dwell on a heathen, especially when he is disturbing the Jew in his avoda? The Alter Rebbe goes directly to the answer. Why doesn’t he mention the question? Because the Alter Rebbe did not want to separate from the Baal Shem Tov for even a moment by presenting a question on what he said. Even though it was asked by others, he

didn’t want to present it, because to him it wasn’t a question at all.

In the Alter Rebbe’s writings there are questions on g’dolei Yisroel and even on Tannaim and Amoraim and then there are answers. But when the question is on **his Rebbe**, the Baal Shem Tov, there is no room for questions at all, not even in a way that would make it appear as a question only to outsiders, and the only intention is not to remain with a question but to provide the answer. As it says in chapter 19 of *Tanya*, a Jew is moser nefesh even for bowing (to an idol) externally without believing in the idol at all, because a Jew does not want to be separated from G-d even by appearance.

We too, do not want to be separated from the Rebbe, from the head, for even a moment and therefore, there is no room for questions on the Rebbe. We are sure he is leading us immediately towards the Geula.

I’ll conclude with the story of the Alter Rebbe who appeared before an audience of great scholars of the Misnagdic camp who asked him complex Torah questions. He told them he would sing a niggun and all their questions would be answered. What niggun did he sing? We don’t know, but we know which niggun the Rebbe MH”M will encourage us to sing that will resolve all our questions: Yechi Adoneinu Moreinu V’Rabbeinu, Melech HaMoshiach L’olam Va’ed!

**Only 1 minute from 770 • High Style Hotel in a small format • Fancy Studio Apartments**



- Kitchen with all the latest technology appliances: Fridge, Microwave, Toaster
- Breakfast, drinks in fridge all day
- Broadband Internet
- FREE calls & video

# KINGSTON HOTEL



## 718-473-5937

- Linen & Towels changed
- Fancy Bath & Shower with plenty of Shampoo & Soap





# 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 about how to create a Torah atmosphere in a Chassidishe home and how to handle the difficulties that arise. \* R' Braun counters popular excuses for not attending shiurim and explains that it's all a matter of priorities. • The wonders and dangers of modern technology and practical strategies. • Quoting from the Rebbe on the difference between asking for a bracha and asking shailos. \* Part 2 of 2

Interview by Avrohom Rainitz

**How can we get members of the family to view the father's shiurim in a positive light?**

As I said earlier, when the father comes home after a shiur and they see the difference in him, this is the most effective way of getting the family to cherish his Torah study. When you attend a shiur, you need to demonstrate that you are going to something you enjoy, and when you return, it's a good idea to share an interesting point from the shiur with your wife and children.

I heard about a big rav who learned Torah for many hours a day, whose children did not follow in his footsteps. They once asked one of his children why this was so, and he said that his father had a study in which he closed himself off and learned so that the children never saw him learning. They were not given the opportunity to connect with his great love for Torah study.

When the Rebbe spoke about the campaign to have a house full of s'farim, this was not merely a way to give carpenters and booksellers a lot of business. The point is that the head of the household should learn in these s'farim! That the children see the love their father has for Torah study so this implants the same feeling in their hearts.

When speaking about

shiurim, we have to talk about simcha. Learning is not a miserable burden, but something that provides great pleasure. The story is told about two friends, one who learned in Kollel and the other who was a businessman. The children of the man in Kollel went into business, and the children of the businessman learned in Kollel. Why did this happen? Because when the one who learned in Kollel came home, he would say how hard it was to keep learning and how his stipend had been cut, etc. He went to learn, but he constantly expressed his wish to be a working man. When the businessman came home, his children heard how he was looking forward to his shiur. He learned in every free moment and expressed his love for Torah.

It can be seen in the little things too. How do you talk about successful bachurim? Do you highly praise a bachur for a great business deal in which he made several thousand dollars, or do you talk about a bachur who wrote a book of pilpulim?

So too when you give

prizes to children – is the first prize a set of s'farim or sports equipment? At family simchas like a bar mitzva, who is put at the head table – the boy's teacher or the neighborhood askan? When the father comes home, does he relate what he heard at a farbrengen or learned in a sicha, or does he discuss what he read in the newspaper? These little details are what make up the atmosphere in the home, and delineate the family's order of priorities. This is stated in the Gemara, "One who honors Torah scholars will have children who are Torah scholars."

Classroom teachers can also give the children a love for Torah in the little details, beyond the actual curriculum. For example, when a teacher enthusiastically tells the class that yesterday he saw a very interesting seifer in the store, his enthusiasm is contagious. When he says that despite the steep price he bought it anyway, the children see how valuable learning is to him and they acquire this value.

In any generation it was possible to teach children to love



**The children of the man in Kollel went into business, and the children of the businessman learned in Kollel. Why did this happen?**

Torah, but all the more so in our generation, when the Rebbe told us about the Rebbe Rashab who cried about Hashem not appearing to him as He did to Avrohom. The Rebbe says that since this story was publicized in our generation, this is an indication that children today can attain this spiritual level, that they so desire a revelation of G-dliness that they cry.

The main thing is that children see their father learning with simcha, that he loves it, and derives great pleasure from it. Not that he goes to a shiur like someone who is forced to go. When a child comes home from yeshiva and asks his father to learn with him, he needs to see his father do so happily. And when the learning is done b'simcha, this will affect the home in a deep way.

Of course we cannot forget the inner dimension of Torah study, as Chassidus explains, that it connects us with the Nosein Ha'Torah (the One who Gives the Torah, i.e. Hashem), with the k'dusha of Hashem. We don't learn merely to increase our knowledge, but to connect with Elokus. And this must be done with joy and p'nimius.

### **WHEN SHOULD WE WRITE TO THE REBBE AND WHEN SHOULD WE CONSULT WITH KNOWLEDGEABLE FRIENDS?**

**As rav of a community, what are the most difficult questions you are asked?**

The hardest questions are those having to do with Igros Kodesh. When people open to an answer in the Igros Kodesh and they come to me with it, I tell them that these are the most difficult questions because I never did *shimush* (i.e. hands-on

rabbinic internship) in this.

I did *shimush* with my grandfather and other rabbanim in various areas of halacha but with this, there are no clear-cut rules. There are no "Rules of Igros Kodesh." And to a certain extent, it depends on *hergesh* (feeling).

People are inclined to grasp at signs like the date of the letter or to whom it is addressed. On the one hand, they have upon whom to rely because to a certain extent, the whole inyan of answers through the medium of the Igros Kodesh is based upon the traditional Jewish practice (which the Rebbe praised), to open a Chumash or another seifer and to look for signs.

On the other hand, we tend not to regard an answer we open to in the Igros Kodesh as merely a sign, but as an answer from the Rebbe. People write a letter to the Rebbe and expect a response. So when they come to me with questions about the answers they opened to, I have to see whether there is a clear answer and if there isn't, I am inclined to think (although there is no doubt that the Rebbe always responds and blesses, impacting the actual events in our lives) that this is because we don't always receive an answer from the Rebbe in writing.

**In several sichos of 5748, the Rebbe said that when questions arise in health matters, to speak to a doctor-friend; in parnasa matters – to knowledgeable friends. Also, in the sicha of 2 Adar 5748 of "come and let us make an accounting of the world," it says to refer all questions to three Chassidishe rabbanim. Does asking the Rebbe questions in the Igros Kodesh contradict this instruction from the Rebbe?**

When we talk about writing to the Rebbe, we must differentiate between requests for a bracha and questions on various matters. The Rebbe told us that we can continue asking him for brachos. Today, when we cannot ask the Rebbe directly, we should write to the Rebbe for a bracha. Ditto for reports of our activities – we should continue sending them to the Rebbe.

Requests for brachos using s'farim of the Rebbe is an old Chabad practice. We know that Chassidim would put *panim* in a Tanya, like it says explicitly in the Rebbe's letter for Yud Shevat 5711, that after reading a *pan* it "should be placed among the pages of a maamer, kuntres etc. of the teachings of the Rebbe, my father-in-law, and sent to him (if possible, that day) so it can be read at his gravesite."

This was the practice of Chassidim when they needed a bracha immediately and could not contact the Rebbe (because in those days there were no faxes or emails and even telephone service was expensive and not always handy). They would write their request for a bracha and put it in a volume of the Rebbe's teachings, with the knowledge that as soon as they did so, the Rebbe received it and gave his bracha.

However, when you want to ask the Rebbe a question and receive a response, in that sicha of 2 Adar 5748 the Rebbe makes it clear that all questions should be referred to three Chassidishe rabbanim.

I was in 770 at the time and I heard that sicha. The hanacha of the sicha wasn't written as clearly as the sicha itself was said. The Rebbe reviewed these guidelines a number of times and it is impossible to explain what the

Rebbe said in any other way.

At the time, when the Rebbe said that certain questions should be referred to mashpiim or doctor-friends or knowledgeable friends, there were Chassidim who refused to accept this and they wrote the Rebbe that they wanted to continue asking him directly. The Rebbe responded that when you follow the guidance of knowledgeable friends, he is conveying his answer through them. In the years that followed, the Rebbe said that after 40 years, the sensibilities of the talmid become like the sensibilities of the teacher.

**Yet people do ask questions using the Igros Kodesh and many open to amazingly precise answers.**

There's no question that after this practice has spread and we see amazing answers from the Rebbe to many people, that this is (as the Chasam Sofer put it) a "*mofes chai*" (living miracle) and "experience the ultimate witness," that the Rebbe answers even those who ask him questions.

However, we should not be doing the opposite of what the Rebbe told us to do! And as I said, this is not a horaa that is debatable. It's a clear horaa that the Rebbe repeated a number of times in that sicha. I don't understand how Chassidim can ignore a clear horaa of the Rebbe. A Chassid who wants to fulfill the Rebbe's horaos should do as the Rebbe said and ask his questions according to the guidelines the Rebbe set out.

It is possible that a rav or knowledgeable friends will decide that they cannot answer his question, and will tell him to write to the Rebbe. In the Igros Kodesh we find that Rabbi



**“The Internet is like a knife. It is very dangerous and can kill people. And yet, it can be used for good purposes... As for us, Chabad Chassidim, there is no reason to surf the net, not even the Chabad news sites.**

Dvorkin was asked about a certain thing, and he said it was a spiritual question and should be asked of the Rebbe. Although the Rebbe usually refrained from answering halachic questions and referred the questioner to a rav, in this case, the Rebbe responded.

There are however, many Chassidim who write any questions and put them in the Igros Kodesh. Maybe it's because they don't know the Rebbe's explicit guidelines or for other reasons. Sometimes the answer they open to isn't clear, and they go to a rav for him to explain it. Although the rav has to try and explain it, since they wrote already, he needs to tell them that if they want to fulfill the Rebbe's

horaos, these questions should be asked of Chassidishe rabbanim from the outset.

I'll put it this way – those who ask the Rebbe questions through the Igros Kodesh are doing this on their own responsibility, while those who ask Chassidishe rabbanim are fulfilling the Rebbe's horaa.

I'll emphasize yet again, all of this is just about shailos. When it comes to requests for brachos, the Rebbe said we can continue asking him directly and based on the Chabad practice of putting a *pan* in the pages of the Rebbe's teachings, we can certainly ask the Rebbe for brachos through the Igros Kodesh.

## TECHNOLOGY IN THE SERVICE OF THE RABBANUS

**We are sitting here in the office and I see that you are using an iPhone to receive emails and you even respond via email. Can the wonders of technology really be harnessed to serve rabbinic duties?**

Using email to respond to questions has advantages and disadvantages. Many years ago, when the telephone came into use, there were poskim who discussed the ramifications of this new technology on the relationship between people and rabbanim. On the one hand, it makes the rav more accessible and this is a good thing. On the other hand, people expect an instant answer on the phone and the rav cannot always respond on the spot.

The Pri Megadim in his time (Yoseph ben Meir Teomim 1727–1792) complained that people mock the rav and say they need instant answers. Today the situation is even harder when people send text messages and expect an immediate response.

Nowadays, people expect to get things quickly and they want an answer within minutes. Here in Crown Heights it's a large community, but when I served as rav in the Tzemach Tzedek community in Sydney, I tried to get people to avoid calling at the last minute, because sometimes a question is complicated and entails research before an answer can be given. If it's a pressured time like Erev Shabbos, the one asking the question doesn't have a clear head to listen to all details of the response.

It's one thing if a question just came up, but if it's something you knew about before, why

wait till the last minute to ask about it? For example, someone can call Erev Shavuot and say that he crossed the international date line and what should he do about Yom Tov. He crossed the dateline a few days earlier so why is he asking this question on Erev Shavuot? Now, under pressure of Erev Shabbos or Erev Yom Tov, even if I manage to answer the question in all its details, will he remember all the details? And if it's someone who came from Australia to America, by postponing the question to Erev Yom Tov, he could be calling at a time when it's Yom Tov for him!

Another problem with communication via email is that some people do not express themselves well in writing. People don't necessarily write well, and sometimes I don't understand the question. It could be because of the style of writing or how they worded it, like someone asking a question about t'vilas keilim when he actually meant hagalas keilim.

If the question is clear and the answer is straightforward, I answer via email. If the question is not clear or the answer is complicated, I ask the person to call me or to come to my office.

Another problem with emails and to a certain extent with phone calls is that when you don't know the person it's hard to know whether to be stringent or lenient. There are times that the Shulchan Aruch says to be lenient but a *baal nefesh* should be stringent. If it's a mekurav, one can be lenient; but if he's a Chassid in every respect, one should be stringent. Over the telephone or via email, you can't know the spiritual standing of the questioner.

Someone once asked me how come rabbanim give different

answers for the same question. I told him that the rav did not give a different answer. The question was different! If someone asks whether it's permissible to make Kiddush on white wine, sometimes, when you talk to him and find out what lies behind the question, you discover that it's not a question about the laws of Kiddush but a question about shalom bayis – is it permissible to argue about this at the Shabbos table in front of the children?

## THE INTERNET IS LIKE A SHARP KNIFE!

**By accepting email questions, doesn't that give a stamp of approval to Internet usage?**

The Rebbe once said that there are things in this world that can be used for good or for bad. He gave a knife as an example. It can be useful or it can be used to kill, G-d forbid. It depends on how it is used. The Internet is like a knife. It is very dangerous and can kill people. And yet, it can be used for good purposes.

There's the story about R' Gershon Ber Jacobson *a"h*, editor of the *Algemeiner Journal*. Satmar askanim went to him and pressured him to form a committee of rabbanim which would give a hechsher to the newspaper. When he told the Rebbe about this, the Rebbe said: The idea of a newspaper is pasul so how can it get a hechsher?

We must always remember that surfing the Internet is likely to lead a person to distant places, and even to sites that just by entering them causes one to transgress aspects of the three cardinal sins. Actually, I think we have to be more careful of the Internet than a knife, because a knife can kill the body while the

Internet can kill the soul.

Conversely, although the Rebbe fought against the improper custom of reading newspapers, he himself edited sichos to be publicized in newspapers. The Rebbe spoke very strongly against television, and yet he allowed his farbrengens to be broadcast on television. The simple explanation is that since this is a dangerous tool which most people use for forbidden things, the Rebbe fought it. But for those who use it anyway, the Rebbe conveyed messages about Judaism and Chassidus. It's definitely meant for outsiders, not for Chabad Chassidim. It's unthinkable for a Chassid to bring a television into his home, based on the fact that you can also see the Rebbe's farbrengens on it.

For the same reason, there is no problem with running Internet sites for outsiders and spreading Torah via the Internet. It's absolutely in consonance with the Rebbe's approach of using these tools for good purposes. As the Rebbe said about the radio that it wasn't created except so that it can be used to teach Tanya. Likewise, we can say that the reason the Internet was created was so we could run websites that spread knowledge of Judaism. As for us, Chabad Chassidim, there is no reason to surf the net, not even the Chabad news sites.

Getting back to the Internet, anyone who can avoid it altogether brings bracha to his home and should be blessed. Even someone who need it for parnasa purposes or has already gotten used to doing transactions via the Internet such as paying bills, which presents no real problem; and of course, one who uses it for Torah study (downloading shiurim, looking at

## CHABAD IN THE NEWS?

It's told that when the Rebbe removed his name as Nasi of Tomchei T'mimim because HaTikva was sung at their dinner, the bachurim found out about it and they wanted to "give it" to the person they thought was responsible. That individual escaped to the Rebbe's yechidus room. The Rebbe ordered the bachurim to be called to him, and when they arrived he shouted, "How is it possible that talmidim of a yeshiva read an item about Lubavitch or about Tomchei T'mimim in the newspaper? How is it possible that talmidim of a yeshiva know anything about newspapers? Talmidei ha'T'mimim, and even married men, do not need to know what's going on in the newspapers. The fact that sometimes they mention Lubavitch, Tomchei T'mimim etc. is for people on the street and not for people on the inside. What a tremendous spiritual decline ..."

In sichos too, the Rebbe spoke in great pain about Chassidim who waste their time reading newspapers. Let me emphasize; the Rebbe negated not only newspapers that have forbidden matters in them (see Likkutei Sichos volume 23 p. 363), as those are obviously inappropriate, although unfortunately, in "kosher" newspapers you can also find these things. The Rebbe also spoke about papers that don't have forbidden matters, primarily addressing the issues of being involved in mundane matters and wasting time.

There's no doubt that this applies to surfing Chabad websites, not to mention that there are sites that consider themselves Chabad that have unacceptable pictures for a Chassid, and sometimes even incorrect outlooks in matters of faith, in authentic Jewish belief, especially a Chassidic perspective, or in inyanei Moshiach and Geula. Each one writes as he pleases and everybody avidly reads it.

There were horaos from the Rebbe even for Chabad newspapers that a large percentage should be devoted to matters of k'dusha, and that the rest of the paper should preserve a high level of Chassidishkait with Chassidishe articles. Even the news columns about the activities of shluchim should be done only in a respectable manner.

**“Facebook poses a major stumbling block in tznius, and sending children there is like sending children to a minefield. So it should be clear: children should not be allowed online.**

Kovtzei He'aros or reading Torah sites) which elevates his computer – are all fine and proper if the necessary precautions are taken – he must be aware that the Internet is a dangerous tool, even more so than a knife, and must be careful.

## ONLY WITH SUPERVISION AND NOT FOR CHILDREN!

**Lately, filters have been marketed to the frum community. Are these enough protection?**

Sometimes, even filtered Internet isn't enough, and sometimes it filters too much.

There are sites a person needs for parnasa purposes, and due to technical reasons they are inaccessible to those whose Internet is filtered, so a filter isn't always the best solution.

Some rabbanim have said, regarding the Internet, that it's "assur b'yichud" (forbidden to use it while alone), because the primary danger of the Internet is when a person uses it alone and he can be enticed to visit inappropriate sites.

One of the best solutions is Internet with shmira like it says regarding the laws of yichud that being under watch solves the problem, i.e. if there

should keep his children off of it. There is no reason for children to go online. Going back to the knife analogy, even when a parent uses a sharp knife that doesn't mean she allows her children to use it.

I have recently become aware of a problem in which certain mosdos ask children to visit their site or refer them to educational material online. Worse is when certain mosdos who want to win money ask children to open a Facebook account so they can vote for the mosdos. Facebook poses a major stumbling block in tznius, and sending children there is like sending children to a minefield. So it should be clear:

yeshiva in Kiryat Gat, and the Rebbe said the yeshiva had to get a p'sak din that it get out of debt. After a beis din convened and paskened, they saw miraculous success.

Second, as Chassidim we need to fulfill the Rebbe's horaos even if we don't understand them. If the Rebbe said we need rabbanim to pasken about Geula and the revelation of Moshiach, every Chassidishe rav ought to look into this and write a p'sak din.

When the Rebbe began talking about the piskei din of rabbanim regarding Geula, there was a bachur who got numerous rabbanim, of various walks of life, to sign on a p'sak din that the Geula must come in our generation. I went with him to my grandfather who was excited by the idea. He was a close follower of the Minchas Elozor, who was known for his constant anticipation of the Geula. But when I asked him to sign the p'sak, he was afraid to do so. He understood the great responsibility this entails and he did not have the *breitkait* to sign the p'sak. But he asked me to convey a message to the Rebbe that he agreed to the p'sak.

The Rebbe endowed this *breitkait* to the rabbanim with his horaa. And we know that when a horaa is given, the ability to carry it out is given along with it.

**At the Kinus HaShluchim 5752, the Rebbe said that the avoda of shlichus needs to be permeated with one point, i.e. how does this lead to welcoming Moshiach. How does this play out in a rabbinic position?**

A rav needs to sign to the piskei din about Geula (whether the p'sak din that the Geula must come immediately, or the p'sak din that the Rebbe is b'chezkas

**“If the Rebbe said we need rabbanim to pasken about Geula and the revelation of Moshiach, every Chassidishe rav ought to look into this and write a p'sak din.**

is another person with him, this prevents him from sinning, as Rabbi Yochanan ben Zakai said to his students, “May your fear of heaven be like your fear of human beings.”

So the computer must be in a public place in the house to minimize the danger. Also, today you can join a plan which sends a record of your computer history to a person you designate as the “shomer.” It can be your rav, your mashpia, even a friend. The one who receives the report also sees an evaluation of each site. And so, without having to visit the sites, he can see whether the sites are “kosher” or not. When you know that someone else will see which sites you visited, that prevents you from going to places you shouldn't be visiting.

An important caveat: even someone who needs the Internet

children should not be allowed online.

### **THE REBBE GAVE RABBANIM THE ABILITY TO HASTEN THE GEULA**

**The Rebbe asked rabbanim, on a number of occasions, to issue a p'sak din regarding the Geula and the revelation of Moshiach. What is the ko'ach of rabbanim to influence heavenly matters like the Geula?**

First, the Rebbe himself said several times that the piskei dinim of rabbanim even affect these heavenly matters. There are a number of stories about the power of a p'sak din to influence heavenly decisions. Even in our generation there is the story about the overwhelming debts threatening the existence of the

Moshiach).

When a rav signs to a p'sak, the signature obligates him to prepare himself and his city. In that sicha to the shluchim, the Rebbe speaks about the need to prepare oneself, one's family, and one's surroundings. If every Jew must do this, all the more so must a rav of a community do this.

A rav must emphasize the Geula in his talks and not make do with uttering a few words

about Moshiach at the conclusion of his talk. Rather, the entire drasha should be permeated with anticipation for the Geula. Since a rav of a community must ensure that there are shiurim in his community, he should make sure there is a shiur on inyanei Moshiach and Geula.

When a rav instills a chayus for inyanei Geula in his community, then even the questions he gets begin to change. There are

halachic questions that someone who lives in galus-mode is likely to ask, while someone who lives in Geula-mode wouldn't even think of going to a rav and asking for leniency in these matters.

The main thing is to actually bring the Geula, and for the entire community to march towards the Rebbe Melech HaMoshiach immediately, now!

**Raskin's**  
"if it grows we have

**Consistently  
Superior**

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 \* Tel: (718) 756-3888 756-2221 \* Fax: 756-2440



**SAVE MONEY  
TODAY!!**



Get a **FREE** analysis on your credit Card Processing!

**Call Today 888-468-3256 x 2770**

Better rates guaranteed - If we can't save you money we will pay you \$100  
For a limited time - get your CC Terminal or software set up absolutely FREE

It's a matter of ONE minute and ONE fax.

Contact Mendy Chanin at 888-468-3256 ext: 2770, [mendy@dalmac.com](mailto:mendy@dalmac.com)  
Dalmac, LLC 5th Floor 245 W 17th St, New York, NY 10011

New Businesses Welcome | Exclusive Referral Program | Organization Charities Partnership



"The quickest way to reveal Moshiach is by learning the Torah sources about Moshiach & redemption" ש"ס תוריע ומצורע היתש"א

**Radio Moshiah & Redemption**

1620-1640 AM around Crown Heights & Boro Park  
& 1710 AM in parts of Brooklyn 24/6

worldwide live broadcast: [www.RadioMoshiah.org](http://www.RadioMoshiah.org)

Rabbi Jacob Schwei  
Member of the Rabbinical  
Court of Crown Heights

**APPROBATION**

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

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

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



**Please give your generous support  
to a special fund of \$100,000**

For donations or dedications make checks payable to:

**"Radio Moshiah & Redemption"**

383 Kingston Ave. #94, Brooklyn, NY 11213

718 756-4530 Tel/Fax 363-1652 Email: [RadioMoshiah@erols.com](mailto:RadioMoshiah@erols.com)

יחי אדונו מורנו ורבינו מלך המשיח לעולם ועד

# REB ZALMAN SEREBRYANSKI

**R**abbi Yehoshua Shneur Zalman was simply and affectionately known in Melbourne, Australia, as Reb Zalman. It was there that he lived the last 40 years of his life, founding and developing what today is a large complex of Lubavitcher institutions. He came to Australia in 1949 together with his wife Bracha and their three teenage children.

His life journey until then had been driven by the harsh winds of social change that blew his whole life, through his childhood in Czarist Russia, the Bolshevik Revolution, the Communist state with ravishing poverty and cruel repression of Jewish life, and culminating in the Second World War and its aftermath.

His first thought upon arriving in this new continent with its foreign culture and language was to write to his spiritual guide and mentor, the Lubavitcher Rebbe, and ask what responsibilities he should undertake in this unfamiliar environment.

Reb Zalman was an activist and so when the Rebbe wrote to the newly arrived five families of



Chassidim that a Yeshiva should be started, even with one student, Reb Zalman as an experienced organizer, willingly undertook to implement the Rebbe's request. Thus Reb Zalman became the founding director and administrator of what initially was a Yeshiva for post high school boys. Reb Abba Pliskin was the first teacher. The Board of Directors consisted of his

fellow Russian Immigrants: Issur Kluwgant, Shmuel Althause, Nochum Zalman Gurewitz and their Australian sponsor the chassid Moshe Feiglin and his family members.

Their Australian friends tried to discourage the Lubavitchers from their "fruitless" enterprise, but they who had stubbornly maintained their families' Yiddishkait under the terror of communism, were not ready to surrender it to the pessimistic outlook of local Jews in a free democracy.

The Lubavitcher families initially came to reside in Shepperton near the Feiglin orchards. What later developed into the large Yeshiva complex of Melbourne, had its humble beginnings at the Feiglin farm, with three students, Ariel Serebryanski and the two Herzog brothers, Lazar and Shragai.

The Chassidim had hoped to establish a Yeshiva G'dola for older teenagers, but after a few years, two in Shepperton and two in Burwood, they realized that in order to maintain a steady flow of students interested in higher Jewish learning, a Yeshiva K'tana was needed.

It was with Divine Providence that they were able to find and purchase the Liber property on Hothem Street in the growing Jewish area of East St. Kilda.  
Professor Billingheimer,

**“They who had stubbornly maintained their families' Yiddishkait under the terror of communism, were not ready to surrender it to the pessimistic outlook of local Jews in a free democracy.**

a popular German Jewish academician, helped Reb Zalman organize the English department of the nascent day school. Slowly the Yeshiva grew from year to year, enrolling many children, particularly the children of the numerous holocaust survivors.

At that time, Australia generally and Melbourne especially were heavily influenced by English traditionalism and conservatism. This included the tradition of prestigious religious private schooling. The more affluent Jews had recently established a day school along traditional lines. However, it was for both boys and girls and not overly concerned with too heavy a Judaic curriculum. The Yeshiva K'tana that the Lubavitchers had founded, with the strong support of the Feiglin family, was a boy's school, primarily concerned with bonding the youth to Yiddishkait.

Reb Zalman led the new school forward. Each step of the way was challenged from both within and without the organization, yet Reb Zalman with his clear thinking, clear vision, strong-willed determination and Chassidic warmth of Ahavas Yisroel succeeded in fulfilling the advice and directives of the Lubavitcher Rebbe.

Reb Zalman was a practical organizer, for whom finding the proper teachers for the Hebrew and English faculty was a challenging labor of love. The teachers were the backbone of the school. As such, Reb Zalman never took his own salary till his teachers were paid.

Being an intelligent and gifted man, Reb Zalman was able to quickly acquire a comprehensive knowledge of the English language. He used this newly acquired ability



Reb Zalman with his children Chaim (right) and Aaron (left)



Reb Zalman with Reb Mendel Futerfas

**“Whether young or old, educated or unlettered, Jew or l’havdil non-Jew, his kindness and respect were unlimited.**

both to communicate with educated English speakers and to scrutinize the books being

used for the students under his charge.

He viewed each student as



At a chassidishe farbrengen

a precious soul. Caring for the individual child was basic to the teachings of Yiddishkeit. This concern extended even to cleaning up an embarrassed second grader who had an ‘accident’ at school and then with kind words soothing the crying child. Not only was his heart open to his students, but indeed to each person he met. Whether young or old, educated or unlettered, Jew or I’havdil non-Jew, his kindness and respect were unlimited.

Because of him, the Yeshiva gained the reputation as the place to go where people cared.

Whenever Reb Zalman entered the shul, he would warmly greet each person. The one exception was a disturbed individual who frequented the services. Reb Zalman would greet him, but in a more casual manner. When asked by someone why he did this, he replied, “I don’t know how to help him. If I greet him too warmly, he’ll see me as a friend and want to tell me his problems, but I’ll disappoint him for I have no answer for him.”

As the Yeshiva grew, adding a new class each year, the

Chabad Chassidim expanded their activities. Youth groups were formed for boys and girls, a Talmud Torah was conducted both on Sundays and weekdays, a camp on the Feiglin property in Shepperton became a yearly event, two weeks for the boys and two weeks for the girls. The Yeshiva shul became a center for a yearly Sukkos gathering, in what was advertised as the “world’s largest Sukkah”. Simchas Torah people came from all over to dance and celebrate with the Chabad Chassidim.

When the Rebbe spoke of establishing a girl’s school, Reb Zalman pushed forward with the suggestion, despite internal opposition that was concerned with the problems such a project presented. Reb Zalman was a chassid so if the Rebbe said something, then it had to be, practical considerations would be transcended. When the Feiglins returned from a visit to the Rebbe and expressed their support for the project, the committee finally agreed to the establishment of a girl’s school. Reb Zalman immediately went into action.

He contacted Mrs. Hertz,

who had started a small private Jewish school for boys and girls. She had trained before the war in a frum Jewish teachers’ seminary in her native Germany. Reb Zalman offered her the position as first headmistress of the about to be opened Bais Rivka girl’s school. After considering the offer for a period of time, she agreed to accept it. Consequently only the girls in her school were incorporated into the new Bais Rivka under Mrs. Hertz’s leadership. Years later, she remarked, that Reb Zalman’s encouragement and constant interest helped her as she built up the school.

As the yeshiva center expanded, Reb Zalman sought help in sharing the burden. In 1958, Rabbi Y. Groner was brought to Australia to be the full-time fundraiser for the institution. A few years later the first matriculation class graduated the Yeshiva. The time was ripe for a Yeshiva G’dola, however, the Committee was not amenable to such a burdensome undertaking. Nonetheless, with Rabbi Groner established in the yeshiva administration, Reb Zalman felt free to undertake the independent establishment of a Yeshiva G’dola. His older son, Chaim helped him in the early stages in registering students, securing a residence for them and organizing the food. Initially Mendel New allowed the Yeshiva to use an old building on a property he had recently purchased in East St. Kilda. As soon as the yeshiva was able to rent a house, they moved. The old house was demolished in order to build the new family home on the grounds that had nurtured the first few months of the Yeshiva G’dola.

Rabbi Lazar Herzog was the first Rosh Yeshiva.

The student body consisted of six pioneers who willingly deferred their post-secondary education for a year of full time tertiary level Jewish studies. This was an innovation in the community, one that after a time became a norm.

Reb Zalman was an educator whose aim was to nurture the best a student had. His method was with love. He was known to walk into the study hall and ask a student "Did you sleep well?" Or "Have you eaten?" Once a student of the Yeshiva G'dola casually mentioned that he had an appointment the next day with a medical specialist. Much to his surprise Reb Zalman came to the doctor's office with him. He was there to support him and hear the doctor's prognosis.

In order to strengthen the atmosphere and the learning in the Yeshiva Reb Zalman wrote to the Rebbe requesting that a group of older American bachurim be sent as emissaries. In response to this request, the Rebbe sent out the first group of young scholars as shlichim to uplift the level of study and Yiddishkeit in far flung countries.

Reb Zalman was also known to be very meticulous with the monetary expenses of Yeshiva G'dola. When he retired a number of years later, people were impressed with the fact that there was a surplus in the bank account of so young an institution.

Known for his kind, soft spoken and gentle manner, there were nonetheless special occasions when those who couldn't be reached with reason or compassion and were negatively affecting community work, took the brunt of his fiery temper.

Once he called in a young



With the yeshiva students in the final year of his life

man who was in charge of a project that was not doing well. After gently discussing what needed to be done, and receiving a reply steeped with irresponsible carelessness, Reb Zalman exploded.

The young man stunned by the unexpected turn, woke up to the necessity of putting in a more serious effort.

Reb Zalman's mischievous sense of humor helped him survive his grandchildren's pranks. They had given him a "gift" of a packet of cigarettes, which when lit and puffed on one, it gave out a noxious odor. After they had presented this to Zaidy Zalman, they ran outside to look through the window at the effect. To their disappointment Zaidy Zalman sat quietly puffing away without any visible reaction. Suddenly Bubba Brocha rushed in and asked, "What is that awful smell?" Zaidy Zalman calmly retorted, "What smell? Shortly thereafter the cigarettes were disposed of and the room aired out.

Through all the vicissitudes of their life, his aishes chayil Brocha was his primary support in all his activities. They shared the same

goals, principles and dedication

For Yiddishkeit. She epitomized the Talmudic saying His wife is his home.

For forty years Reb Zalman was a leading light and personality in the Melbourne

community. At his funeral 3000 people attended from all the various segments of the k'hilla. Although he died on the third of Tammuz, since it was a Shabbos, he was buried on Sunday the fourth of Tammuz. The entire week of Shiva, the Rebbe's book HaYom Yom was open to the page marked the fourth of Tammuz. There it is written

"One single chassid or student who devotes his heart, mind and soul to Torah and to

bolstering Torah, effects wonders in a large city, in all the city's affairs-in a manner that transcends the natural order, by the merit of our Patriarchs, Fathers of the world".

The many people who came to the Shiva looked at, read and agreed, that it described Reb Zalman.

# THREE HUMAN CONDITIONS: THREE PERSPECTIVES

By Rabbi Heschel Greenberg

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



## THE TREE, ROCK, WHEAT AND WINE

In this week's parsha the Jewish people are confronted with a new crisis. Miriam had passed away and now the miraculous rock that provided them with water in the desert in her merit ceased to function. So what do Jews do? They complain to Moses. Moses responds with the rhetorical flourish: "Could we draw water from [*ha'min*] this rock?" He then proceeds to strike the rock, whereupon water begins to gush from it. G-d then reprimands Moses for not speaking to the rock.

The Baal HaTurim notes that the Hebrew word *ha'min* ["from"] can be found in two other Biblical texts. In the book of Genesis, when G-d confronts Adam for eating of the forbidden fruit, He asks him rhetorically: "Have you eaten from the tree from which I commanded you not to eat?" Here too the Torah employs the word *ha'min*.

There is also a third text that uses the same expression. In the book of Kings (II: 6) when a devastating famine plagued Shomron, a woman called out to the king for assistance. His response to her was "From whence shall I help you; from the grain or from the wine?" Again the word *ha'min* is used for the

words "from."

It is axiomatic that when the Torah utilizes the same expression in several places it is intended to inspire us to search for the connection among them. Even when they appear to represent disparate subjects, there must be some thread that runs through them.

What connection could there be between the forbidden Tree of Knowledge, the rock that Moses struck, and the king's sad admission that he possessed neither grain nor wine?

Upon deeper reflection we will see that they represent three incorrect perspectives concerning the human condition that originate in our own perception of ourselves. And that, ultimately, G-d dismisses these assessments and exposes us to a far more positive analysis of the human condition.

## G-D'S QUESTIONS AND CHALLENGE TO ADAM

When G-d confronts Adam with the question as to whether he ate of the forbidden tree, the omniscient G-d was obviously not inquiring to find out if it was true or not. Furthermore, this question was a continuation of an earlier question: "Who told you that you are naked?" Adam, instead of answering these

questions, shifts the blame on his wife.

In truth, one could say that by asking him who told him he was naked G-d was rejecting that very notion that he was naked. Adam's shame was precipitated not just by the awareness of his physical state of exposure but rather, as Rashi states, he felt naked in the spiritual sense.

G-d initially asked Adam, "*ayeka*, where are you?" According to the Alter Rebbe (Rabbi Schneur Zalman of Liadi, the author of the Tanya and the founder of the Chabad-Lubavitch movement), G-d's question to him—and to each and every human being—is, "where are you in terms of where you ought to be in your spiritual life."

If we read between the lines these are the sentiments voiced by Adam in response to G-d's question: "I have nothing to show for myself. I am naked and am deeply embarrassed with myself. I am debased and devoid of anything positive." Needless to say, G-d took great exception to his self denigrating remarks:

"How can you be so self-deprecating to call yourself naked? Why are you looking solely at your negatives? You have a soul; you just have to allow it to express itself so that it is not crushed by the evil that you have just absorbed from the **outside**."

Adam finally grasps that indeed man is essentially good and evil is external. Adam concludes that while the soul is pure and good, it must then be the body that is evil and negative. As a result, Adam turns to his wife and considers her to be the external force that caused his decline.

Ultimately, G-d rejects that notion as well and finally forces Adam and Eve to come to the conclusion that it is the serpent. It is an external force of evil that imposes itself on the soul (metaphorically represented by Adam) **and** the body (metaphorically represented by Eve). Not only is the soul pure and innocent, even the body is not inherently evil. All evil begins externally and can be super-imposed on our innocent body and holy soul. It is up to us to determine how far we allow the external evil to penetrate.

To summarize: G-d's question as to whether Adam ate from the forbidden tree was G-d's way of demonstrating to him that evil is not intrinsic; it is external; it comes from the forbidden fruit, not from within. It comes from the enticement of the serpent to partake of that fruit and not from within one's soul or body.

## MOSES' PERSPECTIVE

Now let's return to Moses' incredulous remark to the Jews: "Could we draw water from this rock?"

When Moses questioned how he could extract water from a rock he was also referring to the Jews who complained about the lack of water. He was comparing them to a rock because he felt that that they had become so desensitized that they were like hardened rocks from which no water could flow. Moses thus

wondered, "How can I extract water from the physical rock if the people themselves are so hardened?" Moses believed that the physical world is affected by the spiritual state of the people. If their hearts were open, the water would flow freely.

Perhaps, it was the loss of Miriam that created a void of feminine receptivity to the spiritual that prevented the miracle of a rock producing water from occurring. Once the Miriam element was missing in their lives, the people lost their ability to extract the nurturing and refreshing waters associated with Miriam from their hearts and souls. This then manifested itself in the inability to get water from the rock.

Of course, Moses did not



**It is axiomatic that when the Torah utilizes the same expression in several places it is intended to inspire us to search for the connection among them.**

think that they had lost their spiritual core. He also knew that evil is external. But he felt that their intrinsic good had become so suppressed by the external negativity that the only way it can be revealed is through some tough measures. Moses thus resorts to using harsh words of rebuke and, in addition, strikes the rock.

G-d disagreed even with this somber assessment of the human condition. According to Rashi, G-d "rebuked" Moses for not speaking to the rock. One does not need to be harsh to liberate one's inner core of goodness and faith. Words spoken from the heart can accomplish the same in most cases.

## THE KING OF SHOMRON'S PERSPECTIVE

The city of Shomron was once taken over by a deadly famine. A woman turns to her king and asks for assistance to which he helplessly replies: "From whence shall I help you; from the grain or from the wine?"

In this tragic episode where people were resorting to eating their own children as recounted in the Biblical text, the king sees no redeeming quality in the people because he sees nothing positive in himself. He therefore states, "From whence shall I help you?" He felt that he was bereft of all good. The physical famine was a manifestation of utter absence of anything positive in the spiritual realm. In his mind, there was nothing that can be

done to bring out the positive qualities that would be expressive of grain or wine. There is just total emptiness and despair; not even harsh measures could do anything.

At that point the prophet Elisha enters and predicts a total reversal of the famine and a period of incredible bounty. Once again, G-d demonstrates that our assessment of our spiritual state is incorrect. Or even if we have degenerated to the abyss, we can transform that situation into a positive one.

## THE THREE LESSONS

The lesson from all of the above is that as we stand ready to greet Moshiach and the final

Redemption we sometimes second-guess ourselves and question our worthiness to be redeemed. We might think of ourselves as undeserving.

There are three ways in which we may consider our spiritual state to be wanting.

The first is to see the negative and feel that we are essentially naked.

The lesson from the first occurrence of the word *ha'min* in the context of G-d's challenge to Adam is: We must realize that we have beautiful garments that are woven together from all of the positive thoughts, words and actions that we as a people have performed notwithstanding the hardships of galut/exile. When a Jew claims spiritual nakedness, we must repeat G-d's question to Adam: "Who told you that you are naked?!" No Jew could make that preposterous claim even in

the interests of humility. "Even the sinners of Israel," the Talmud declares, "are filled with Mitzvot as a pomegranate is filled with seeds."

If the Mitzvot are likened to garments then we are wearing exquisitely beautiful garments.

The second way we may look at ourselves in a negative light is to focus on the lack of sensitivity we have towards spiritual matters due to the effects of galut. The second lesson we can glean from the narrative of Moses is that while we do sometimes lose some of our sensitivity there is no need to strike the rock. Soft words of encouragement and inspiration will suffice to melt even the most hardened personality.

And the third lesson relates to the lack of grain (the metaphor for Torah knowledge) and wine (the metaphor for the mystical teachings of Judaism that

engender joy) in our lives. We might feel parched and devoid of any substance. Compared to our forebears we lack the devotion to and the knowledge of Torah.

To allay this pessimistic view of ourselves we are told that even after the king of Israel deemed the situation hopeless, the prophet Elisha reversed everything.

The same can be said of our generation. No matter how lowly we consider ourselves and our generation to be—especially as we compare it to our forebears' generation—we know that imminently Moshiach will come and reverse that situation and usher in the age when the entire world will be filled with the knowledge of G-d. We will have both an abundance of grain and the wine of Torah.



- Express service
- Fully Computerized

331 Kingston Ave.  
(2<sup>nd</sup> Flr) Brooklyn NY 11213

**(718) 493-1111**  
Fax: (718) 493-4444

Get your tickets within minutes!

# Anash Car Service

נח הולצמן

Airports & Pick ups

From Israel Call: 072-2605770

Local & Long dist.



## 1-718-756-5656

# WHERE HISKASHRUS IS SOWN, SHLICHUS IS GROWN

Chassidus innovated the idea of hiskashrus (bonding) with the Rebbe and Chassidim being mekusharim. It's a two-way relationship and exists not only when they meet through a shiur, or when they submit a question. Hiskashrus is constant and lifelong. Hiskashrus means that at every moment of the day and in everything he does, a Chassid thinks about whether it's in accordance with the Rebbe's will and desire. Every question or answer begins and ends with a quote from a sicha, a maamer or a letter of the Rebbe.

\* Shlichus grows from hiskashrus.

---

By Rabbi Yaakov Shmuelewitz

Shliach, Beit Shaan

---

**T**he HaYom Yom says, "The Rebbe (the Alter Rebbe) had accomplished something novel – that we are not alone. At one time, the Master – Rosh Yeshiva or Talmudic sage – was 'alone' and his disciples were 'alone.' The Chassidic way instituted by the Rebbe is a tremendous Divine achievement, that the Rebbe is not alone, nor are the chassidim alone." The question is, what was it like before the advent of Chassidus? Didn't rabbis have relationships with their students? Didn't they give shiurim? Weren't they asked questions and didn't they give answers? What isolation is being spoken of here that was removed by the Rebbe and Chassidus?

Chassidus innovated the idea of hiskashrus (bonding)

with the Rebbe, and Chassidim being mekusharim. It's a two-way relationship and exists not only when they meet during a shiur, or when they ask a question. Hiskashrus is constant and lifelong. The Chassidim's thoughts and longings are for the Rebbe and vice versa. Hiskashrus means that at every moment of the day and in everything he does, a Chassid thinks about whether it's in accordance with the Rebbe's will and desire. Every doubt and discussion begins and ends with a quote from a sicha, a maamer or a letter of the Rebbe. In times of difficulty, the Rebbe's bracha is sought. On every happy occasion, the first thing that is done is inviting the Rebbe and publicly reading his blessing for the occasion.

Thus, Chassidim constantly bring up the Rebbe in their thoughts, and the Rebbe, on his part, brings up in his thoughts every man, woman and child, and with the power of his thoughts effects for them material and spiritual salvation.

This is how Chassidus removed the state of aloneness.

## DEDICATION ON SHLICHUS

When you look at the institution of shlichus you see this "Divine achievement" openly. A shliach arrives in a city, not to become the rabbi of the city (except in rare instances) but to connect with Jews, to develop a Chassidic community in which all are connected to the Rebbe.

You can see this devotion of the shluchim to the point of mesirus nefesh for their community. Sometimes you see it in the work of years, day and night, to complete a building for the Chabad house; sometimes it's a daily battle for the continued existence of the school; and sometimes it's "just" a few hour conversation with someone who came to pour out his heart late at night, just as the shliach finished his learning and wanted to go to sleep. In all these cases, the shliach works with self-sacrifice and doesn't even feel he deserves a thank-you. It's a given; that's the way it is when you are truly mekushar.

On occasion, the shliach has to deal with difficulties and obstacles placed in his path by the municipality, a local rav, various and sundry opponents, and

sometimes he is drawn into wars that rob him of his health. I have heard from shluchim who have said, “I am here on the Rebbe’s shlichus! The goals are clear. If I need to fight or even die in order to win the war, there’s no doubt about what I will do.”

## DEVOTION OF THE SHLUCHOS

Although I write of shluchim I include shluchos as well, for the shluchos give their hearts and souls to shlichus no less than the men. They don’t just do their work, but encourage their husbands and share their burdens.

An example of true dedication on the part of a shlucha is when she goes once a year (or once in a few years) to the Kinus HaShluchos in 770, and instead of fully enjoying a week with her fellow shluchos she takes along a woman (or more) from amongst her mekuravos. She can easily and justifiably say that this week is the one week a year in which she can be with the Rebbe, free of her daily, unremitting responsibilities, in which she can learn with her peers, meet friends, and schmooze to her heart’s delight. As such, this is not the time to take along a mekureves who will impinge on her enjoyment.

There’s no question that a shlucha who takes someone along with her is giving up on some workshops that she would attend if not for her guest. She also has to find the woman a place to stay and be with her from morning till night, to take care of her meals, bring her to appropriate shiurim, take her shopping and even on an outing.

I know of a case in which a shlucha was able to arrange

to bring a group of women from the north of the country to the N’shei Chabad gathering in Yerushalayim. It’s not easy and requires dedication and a personal connection with many women. And then, one of the women in the group won the raffle of a ticket to the Rebbe! The woman announced that there was no way she was going to go – “I’m afraid of flying and I have never left the children alone.” The shlucha begged her to reconsider and explained how special this trip would be.

As I said, despite the difficulties involved, the shluchos do it all happily and see positive results. When those women return from the Rebbe and describe the wonderful spiritual experience they had, about the outstanding hospitality, about 770 full of chayus with the Rebbe, and they make an impact on the entire community, then the shlucha knows how worthwhile it was.

## ASHDOD: SEEING THE RESULTS

An amazing thing has been happening at the Chabad house in Ashdod. The mashpia, Rabbi Zalman Gopin of Kfar Chabad, regularly gives shiurim in Chassidus to dozens of Polisher Chassidim. As time goes by, the Chassidus seeps in and changes their lives. After a while, you can see the astonishing phenomenon of men with curly sidelocks standing in the business district and putting t’fillin on with passersby.

Every so often, dozens of these Chassidim go to Kfar Chabad for a Shabbos and they return excited by ideas and the practices of Chabad Chassidus.

The local shlucha, Mrs.

Laufer, does the same sort of outreach with their wives. She arranges gatherings for women and shiurim throughout the year. One year, when she went to the Kinus HaShluchos in Crown Heights, she took along one of these women, which led to the establishment of some additional Chassidishe homes.

Dozens of couples have become Lubavitch. Whoever is a guest in one of these homes leaves with a clear derech in life, the derech of Chassidus. This week I met one of these guests and I was amazed by the results.

Moshe, a son of Russian immigrants who lives in Ashdod, was a soldier doing his regular army service. One Friday, Moshe passed through the business district in Ashdod and someone suggested that he put on t’fillin. It was one of those marvelous Chassidic men. Moshe agreed and when he finished putting on t’fillin, the man invited him to his home for a Shabbos meal. The relationship that began with t’fillin and a Shabbos meal kept up. The family “adopted” Moshe as their son and talmid, and he adopted them as Chassidic role models. He grew in his religious commitment.

Then Moshe went on a trip back to Russia. In every city he visited, he made the Chabad house his first stop. In one city, the shluchim had a shidduch idea for him. Moshe consulted by phone with his “family” in Ashdod. It turned out that thanks to the t’fillin and his adopted family, he was able to marry a fine girl.

Moshe is still in the military and he is rising in the ranks. He was sent to command a military base near Beit Shaan, and of course he contacted the Chabad house to find out where he could



Rabbi Hershkowitz visiting the girls' school

obtain meat with Lubavitcher sh'chita. I took the opportunity to visit him at the base and met a lovely Chassidic couple, the results of the efforts of the devoted shluchim in Ashdod, Russia, and Kfar Chabad.

I heard of yet another result of the connection between the "adoptive mother" of Moshe and the shlucha Mrs. Laufer. This woman met another girl, a mekureves for some years to the Chabad house in Ashdod, whom she also invited to her home. When the husband traveled to the Rebbe in Tishrei, he met a bachur there, a talmid of the Chabad house in Nes Tziyona, who was learning at the time in the Chabad yeshiva "Chazon Eliyahu" in Tel Aviv, founded by the shliach, Rabbi Shmuel Gerlitzky. The "adoptive family" suggested a shidduch, and another Chassidic home came to be, in collaboration with the shluchim of Ashdod, Nes Tziyona and Tel Aviv.

### OFAKIM: PASSING ALONG THE DEVOTION

When there's a shliach who is dedicated to his community (as well as to all the people in his city), when other shluchim come to town, they follow his lead and

**“I took the opportunity to visit him at the base and met a lovely Chassidic couple, the results of the efforts of the devoted shluchim in Ashdod, Russia, and Kfar Chabad.**

also work with devotion and hiskashrus. Thus, the shliach and the k'hilla are not alone.

This is the atmosphere in the Chabad house of Ofakim under the directorship of Rabbi Yisroel Hershkowitz. I spoke with one of the young shluchim in Ofakim, and he told me that it's hard to express how great is Rabbi Hershkowitz's devotion to the k'hilla and the mosdos. It is obvious that R' Hershkowitz has devoted his life to shlichus, and there is no limit to his devotion. Even if you need his help for hours in the middle of the night, even if someone in the community needs financial help on a large scale, he will do all he can to help. Sometimes the financial situation of the mosdos requires him to travel abroad. It sometimes seems he is abroad more than he is in Eretz Yisroel, and it's all for the purpose of raising money for the mosdos.

One Shabbos, R' Hershkowitz

arranged a Siyum HaRambam at the Chabad house for the late afternoon. He had given out flyers in advance to the preschools, to all the upper classes in the Chabad schools, and to the shuls etc. He also asked the shluchim in town to prepare divrei Torah for the Siyum which made them all feel part of the event. The results? A large crowd showed up from all over town. "R' Hershkowitz unites the entire city," concluded the young shliach.

### THE COMMUNITY RECIPROCATES

After talking with the young shliach in Ofakim, I called two men from the Chabad community there, Shai Hanoka and Uri Elal. They raved about R' Hershkowitz.

Shai Hanoka told me, "He has been with me from nursery until I got married, and even after that.

## DEVOTED TO HIS CHILDREN TOO

Rabbi Chaim Shlomo Diskin, shliach in Kiryat Ata, is known as a dedicated shliach. He is devoted to the needs of the community, and people are constantly consulting with him. Nevertheless, he designates every Motzaei Shabbos to learning with his children. He makes every effort not to accept speaking engagements or make any other commitments at this time that he has set aside for his children.

One Motzaei Shabbos, as he was learning Gemara with one of his sons, someone came to the house and wanted to talk to him.

"The rabbi is in an important meeting and cannot talk to you now," said Mrs. Diskin. The man insisted, and even began walking into the house where he saw the rabbi with his son.

"Why did you say the rabbi was in an important meeting?" he asked in surprise.

Rabbi Diskin said, "I *am* in an important meeting. Please come back in an hour and a half."

**“He saw the rabbi with his son... “Why did you say the rabbi was in an important meeting?” he asked in surprise. Rabbi Diskin said, “I am in an important meeting. Please come back in an hour and a half.”**

My mother works in the Chabad mosdos, and when she consulted with him, he advised her to register me in the Chabad yeshiva in Kiryat Gat. He spoke to the rabbis there a number of times, as though he was my father who was concerned for my progress in learning and Chassidic conduct. R' Hershkowitz's son also learned in Kiryat Gat, and he was like a big brother to me, taking care of me. Dedication to others is in their blood. The entire Hershkowitz family is devoted to shlichus. Sometimes the house seems like a train station with many people coming and going."

Uri Elal told me, "During the Cast Lead War (Dec 2008-Jan 2009), when thousands of people left for the center of the country, R' Hershkowitz went from bomb shelter to bomb shelter,

giving out food to families and toys to the kids, calming and encouraging everyone with all his heart. Even when he had to travel abroad to raise money, he called every day and was updated about the mekuravim. His house is the Rebbe's house. He always emphasizes that our lives, in every detail, must be lived in ways that give nachas to the Rebbe. Halevai that I could live like that in my house."

## FACING OFF WITH THE EDUCATION MINISTRY

R' Hershkowitz relates:

Our mosdos went through difficult times, until we were officially recognized by the government. At one point, the Education Ministry did not approve full legal standing for

our school. Officially, we were a branch of another school. As such, we were at their mercy as we waited for the Education Ministry to transfer money for the teachers' salaries.

One day, after two months of not receiving the salaries, and after all the telephone calls to the Education Ministry and trips to Yerushalayim were fruitless, I consulted with my wife and we decided on a daring move: we would take up residence in the Education Ministry. Although my wife had just given birth two weeks earlier, she helped me pack our suitcases and sleeping bags, and food for several days. In the morning, we loaded up all our stuff and our 13 children and went to Yerushalayim. We walked into the building that houses the administrative offices of the Education Ministry and without telling anyone what we were doing, we sat down in the lobby and began eating breakfast. One of the secretaries walking by looked at us in astonishment. I explained to her that we were staying there until the injustice done to our schools was rectified. I gave her a detailed letter for the director of the school system and asked to meet with him.

A few minutes later, she came back and told me that he was very busy with meetings etc. and could not meet with me soon. I said that was fine since I was prepared to stay where I was for days, with the whole family, until the matter was taken care of. She looked around and saw all the "settlers" and our belongings, and apparently she reported back to the director, because a few minutes later he became available. He spoke with me and was in a good mood, and he promised to take care of everything. I remember one line he said, "I heard a lot about

the special devotion that the Rebbe's shluchim and directors of Chabad mosdos have. Now I see it with my own eyes. Go on your way, and before you reach Ofakim you will get a phone call from the supervisor who can approve hours and salaries for the teachers."

He promised and he kept his promise.

## A PROMISE FROM THE ALTER REBBE

At one point, a supervisor was appointed over our mosdos who did not like the Chabad "branch" of the religious-public school

system and he made us problems. One Friday, he called me and said that the Education Ministry had finally decided not to allocate hours or salaries to our schools anymore. Translation: He was informing me to close my school.

It felt like a physical blow. I went out on the porch to digest the bad news and saw my daughter coming home from school in Beer Sheva, holding a paper in her hand. When she saw me standing there she came over and gave me the paper. This was at the beginning of Kislev. For Yud-Tes Kislev, they had given out a picture of the Alter Rebbe, and underneath it said that the

Alter Rebbe said that he would come to the aid of whoever worked to spread the derech of Chassidus.

There I was, standing and wondering about the future of the school, when divine providence sent this message to me through my daughter and her paper from school. The end of that story was that this terrible decision was rescinded, and boruch Hashem, our mosdos are flourishing. We are recognized officially by the Education Ministry, and do a lot of work to obtain donations to improve the schools even more, with Hashem's help.

---

### Continued from page 4

abstraction" (Rambam Laws of the Foundations of the Torah 7:6)). The reason for Moshe's ability to maintain normal worldly functions throughout

the experience of prophecy is because his body did not interfere and deter him, for it was [spiritual] like his soul.

Thus, Moshe Rabbeinu was

physically alive "throughout the entire lifetime of Yehoshua"!

*(From the address of Shabbos Parshas VaYeilech 5726, bilti muga)*

---

### Continued from page 43

of our education and the culture we grew up in and live in. In order to achieve a breakthrough so we can think far bigger than the way we did until now, whether in goal-setting or in the ability to raise funds, we need to acquire the right mindset based on the rule of "think positively and it will be good" and on what the Baal Shem Tov said that a person is where his thoughts are.

## THINKING BIG

When R' Dovid Nachshon, director of the Chabad Mobile Mitzva Tanks got me involved in 5741, the tanks worked primarily

in the north of the country. In fact, it was called Chabad Mobile Tanks to Spread Judaism – Northern District.

About two years after I started working for him, when R' Avrohom Dunin a"h was the principal of the school in Brosh, he asked us to send a tank to work in his area, in the south of the country. This seemed like a very difficult request to comply with for logistical reasons, but we tried and sent down a tank. As a result, the tanks' outreach work extended to the center of the country and the south and ended up reaching all parts of the country. This is why the name

was changed to Chabad Mobile Mitzva Tanks to Spread Judaism – Eretz HaKodesh.

In other words, thinking big is necessary in order to attain far greater results than we attained until now, and far greater than we could ever imagine.

So when you acquire professional know-how and training that pertain to the multifaceted aspects of the work of shlichus, you are making it possible to utilize the golden opportunities presented to you from above and to attain the goal which the Rebbe set: conquering and preparing the world to greet Moshiach.

# THINK BIG, THEN MAKE IT HAPPEN

By Rabbi Shmaryahu Harel

***“If only Anash made use of the opportunities given to them from Above...”***

*(From a letter the Rebbe wrote to R' Shaul Brook a"h)*

## THE SCOPE OF SHLICHUS

As I sit down to write my thoughts about the avoda of shlichus, I recall the early days before shlichus or, to be more precise, before the days I even knew about Chabad.

Among the many areas of contrast between the present to the past, there is an interesting one having to do with time. When I was younger, before I came to Chabad, I lived in the United States. I worked and attended university, and didn't know what to do with my free time. I had off from work and school from Friday afternoon until Monday, and there were times I climbed the walls because I had nothing to do.

This changed drastically when I came to Chabad. When I started visiting Rabbi Chaim Pruss' Chabad house in Boston and later attended the yeshiva in Morristown, then in 770 and on shlichus here in Eretz Yisroel, I no longer had a problem filling my time. In fact, I didn't have a spare moment. I would often



hope for a little more time to appear from somewhere, so I could do everything that needed to be done.

All of us, Anash and mekuravim, find ourselves as part of the shlichus experience. Being on the shlichus of the Rebbe MH"m is a way of life, which entirely overtakes our lives. We are constantly thinking about how to do yet another activity that will give the Rebbe nachas and move us forward towards the Geula.

Shlichus centers established by shluchim of the Rebbe are all over the globe, wherever Jews can be found. They are comprised of a wide variety of mosdos such as:

Chabad houses, daycare centers, preschools, schools, yeshivos, lending libraries, branches of Tzivos Hashem, schools for girls, kollelim for the elderly, outreach to tourists wherever they are likely to show up, Sheva Mitzvos programs, and more.

What they have in common is the strong desire and stated goal of reaching every Jew and l'havdil, goyim, connecting them to the Rebbe, bringing them the Besuras HaGeula and preparing them for the coming of Moshiach.

In connection with this, I remember that when I was a yeshiva bachur who had just arrived and started learning, it was soon bein ha'z'manim and I went to the White Mountains in New Hampshire. It was a place that I had visited before my involvement with Chabad.

As soon as I arrived at this beautiful place with its endless snow, forests and mountain streams, I put on my equipment and took my t'fillin and climbed the mountain. There I was with my newly sprouted beard, determined to do mitzvaim on the mountain. I asked whoever I saw, "Are you Jewish?" and if the answer was yes, I suggested that he put on t'fillin.

Picture the scene – a snow covered mountain and men with full gear on their shoulders meet; two Jews, a shliach of the Rebbe who just started on the path of Torah and mitzvos and a Jew who might not have thought about his being Jewish in the longest time. They meet unexpectedly and have a nice conversation about Judaism and even do a mitzva.

## **SHLUCHIM NOT GETTING ENOUGH TRAINING**

Shluchim (and shluchos) who run this mighty enterprise, come from Chabad yeshivos all over the world. Newly married people look forward to joining an existing mosad or starting their own.

Nearly all the shluchim start their work on shlichus with no experience in running any sort of operation. Without training they start complicated organizations that require professional knowledge such as administration, dealing with employees, paying salaries, managing risks, budgeting and accounting, planning and executing major or smaller events, creating work plans, writing lists of equipment, buying and running property and buildings, dealing with government agencies and developing mosdos that service dozens, hundreds or even thousands of students.

What makes it even harder is that every menahel generally has to raise the money for every mosad and project he does. This requires the ability to develop long-term relationships with all kinds of people, in addition to private and public entities.

The way it usually works is, when a person plans on contending with a complex organizational entity, he studies

management and acquires the knowledge of how to define goals, write proposals, plan events, calculate what is needed, construct business plans. He studies accounting and how to handle cash flow, and only after all this preparation does he open a business or work professionally in an existing business or organization.

Yet in Chabad, a young man jumps into the raging waters when he still doesn't know how to swim!

## **THERE IS MUCH ROOM FOR IMPROVEMENT**

Despite their lack of training, shluchim enjoy phenomenal success. When we look at the tremendous accomplishments of Chabad around the world, there is definitely what to marvel at when a mosad's development sometimes seems next to supernatural.

A young shliach or newly married couple founds, builds, and develops a beautiful enterprise, which is mekarev Jews to their Father in heaven and to the Rebbe. Sometimes, against all odds, they succeed in building magnificent schools and reaching more and more Jews.

But despite the success, we need to remember that with the right training, we could have reached further and touched many more people.

The Rebbe Rashab once told about a Jewish lawyer in Petersburg, who worked primarily in rescuing Jews that were sentenced to death. The Rebbe Rashab said that it took this lawyer two hours of work to save a Jew and thus, he was able to save a certain number of Jews every day. However, said the Rebbe, while saying the bedtime

Shma and making a spiritual accounting, this Chassidic lawyer did not enumerate how many Jews he had saved, but how many Jews he did not manage to save.

Shlichus in our times has the potential to grow exponentially, mainly because the target group is enormous. In Eretz Yisroel alone there are hundreds of thousands of Jewish children not getting a Jewish education, soldiers in the army, post-army youth who are searching for meaning in life, and middle-aged and elderly people of all backgrounds. All these people present a challenge to us, the question being: do we know how to fully utilize the opportunities given to us from above?

The simple answer that is true for our times is we are still not utilizing the opportunities well. The reason is certainly not because we don't want to; on the contrary, each of us knows how much every Lubavitcher wants to fulfill the Rebbe's ratzon. The problem lies in the lack of professional know-how, which, first of all, makes it hard for us to identify the opportunities when they present themselves, and second, means that we lack the tools to use these opportunities when we've identified them.

## **THE SOLUTION**

The solution also seems simple but it is hard to implement. It entails proper training in those areas that pertain to shlichus – professional study of management and marketing to know how to properly run the existing mosdos and to develop new shlichus programs, to learn how to set goals and attain them.

These tools include ways of thinking. We are used to a certain way of thinking, which is a result

**Continued on page 41**

# ABSOLUTE BITTUL

Do we understand the Rebbe? We only need to know one thing – to do what the Rebbe says with total kabbalas ol. Excerpt from a chassidic farbrengen.

By Rabbi Yosef Yitzchak Wilschanski,

Rosh Yeshivas Chassidei Chabad-Lubavitch Tzfas, Eretz Yisroel

Translated by Michael Leib Dobry



## HE IS FAIT`HFUL THROUGHOUT MY HOUSE

R' Aharon "HaGadol" of Karlin led his community with great distinction even during the lifetime of his master and teacher, the Mezritcher Maggid, of righteous memory. His custom was to travel periodically to spend time in the Maggid's court. When he traveled to the Maggid before the High Holidays, he would customarily return to his community before Rosh Hashanah, in order to be with them during the Days of Judgment to give them spiritual guidance and influence through his ruach ha'kodesh.

(Chassidim tell about the greatness of R' Aharon "HaGadol" of Karlin, whose son – R' Asher of Karlin-Stolin – went around as an orphaned youth in the court of the Alter Rebbe. Once when he was playing and being mischievous in the Rebbe's courtyard, he offended an elderly Jew, a prominent man who was a descendant of "the Bach" (R' Yoel Sirkis). This Jew was extremely upset about the fact that they allowed a child to frolic unattended and unrestricted, thus enabling him to insult important people...

The Alter Rebbe invited this Jew to see him, and spoke to him in most laudatory terms about the Bach, who studied Torah with tremendous self-sacrifice and in dire poverty, to the point that he had no money to buy candles and he would learn Torah at night by the light of the moon.

The Alter Rebbe continued to speak in praise of the Bach's greatness, stating that on their way to Gan Eden, tzaddikim would customarily pass through Gehinom in order to elevate the souls of those people with whom they had a connection in the physical world. Thus, when the time came for the Bach to depart from this world, they cooled Gehinom off for forty days before his passing in order that it shouldn't cause him anguish on his way to Gan Eden. "Nevertheless," the Alter Rebbe concluded, "you can believe me that the Bach yearned to take a peek just for a fleeting moment, into the chamber of the father of this Yenuka – R' Aharon "HaGadol" of Karlin...").

One year, R' Aharon of Karlin traveled to the Maggid's court, where he remained for a certain amount of time. As the High Holiday season approached, he went into the Maggid to receive

a bracha for his trip back to his town and his community. The Maggid blessed him to have a safe journey, and R' Aharon went to his place of lodging to organize his belongings in preparation for his trip.

As he was packing his things, one of the students came and told R' Aharon that the Maggid wanted him to remain together with him in Mezeritch for the Days of Judgment.

This seemed a bit surprising to R' Aharon, as only a few minutes earlier, the Maggid had blessedd him to have a good journey. Why didn't he tell him that he wanted him to stay? R' Aharon decided to make his way back to his rebbe's house and ask him about it. When he came in to see the Maggid again, he asked him if he could travel back to his home and his community. The Maggid said that he could, and blessed him to have a good trip.

R' Aharon returned to the inn, and continued packing his bags. Then, another group of the Maggid's students came, and they said that the Maggid had asked them to tell R' Aharon that he wanted him to stay together with him in Mezeritch for the Days of Judgment.

This time, R' Aharon was

absolutely stunned. He had already received a bracha twice for his journey. Yet, when he saw how determined these honest and forthright chassidim were, he went back to the Maggid and again asked for a bracha for his journey, which the Maggid again gave him...

R' Aharon left the Maggid's room, took his things, and left with his carriage headed for his village – Karlin.

As soon as he left Mezeritch, another group of chassidim caught up with him and delivered the same message: "The Rebbe asked us to tell you that it is his desire that you remain in Mezeritch together with him for the Days of Judgment." This time, however, R' Aharon did not return to the Maggid's house, and he continued on his way. Later that year, R' Aharon of Karlin passed away...

When the Maggid was informed of R' Aharon's passing, he said that if he would have stayed together with him, "we would have delayed him" (– R' Aharon, by his staying together with us in this world).

When the students asked the Maggid why he didn't simply say this explicitly to R' Aharon, the Maggid replied that it is written in Parshas B'Haalos'cha: "Not so is My servant Moshe; he is faithful throughout My house." This seems a bit difficult to understand. We could appreciate the relevance of a physical human being saying "faithful throughout My house", since the master of the house places his complete trust in someone that he would not misuse his properties and administer them with wisdom and understanding, but what relevance does "faithful throughout My house" have to G-d?

'He himself put the question — and he himself answered it.' The Maggid replied: Moshe Rabbeinu knew everything through *ruach ha'kodesh*, but he said only what he was permitted to say. This is the interpretation of "he is faithful", i.e., trusting someone that he will say only what is necessary, and what isn't – he will refrain from revealing.

(And there's no room to question here why the Maggid nevertheless asked him to remain in Mezeritch – since if the Maggid said this, it apparently was permissible for him to say it...).



**The chassid pleaded that he must go home first, but the Rebbe was adamant – "Travel to S. Petersburg and make the deal."**



### TOTAL OBEDIENCE TO THE REBBE

There's a similar story brought in connection with the Rebbe Maharash, regarding one of his chassidim with a business in the textile industry who remained alone in S. Petersburg for a lengthy period of time due to shalom bayis problems. After a while, when his relatives managed to convince him to return home to his family, he left for Lubavitch. Upon his arrival, he went in for a 'yechidus' with the Rebbe Maharash to receive his bracha.

During the yechidus, he told the Rebbe about everything he had gone through. He added that he had met with an army general who wanted to make a major business deal with him, but he had delayed accepting the offer for a few weeks in order

that he could first go home, see his family who hadn't seen him for a long time, re-establish his domestic harmony, and then he would return to S. Petersburg and close the deal.

The Rebbe Maharash told the chassid that he wanted him to go back to S. Petersburg now and close the deal with the general, and only afterwards he should return home. The chassid pleaded that he must go home first, but the Rebbe was adamant – "Travel to S. Petersburg and make the deal."

"I'll do whatever the Rebbe says," the chassid agreed, "but perhaps the Rebbe will tell me the

reason why." The Rebbe replied: "If you would know the reason, you'd be a Rebbe yourself..." The chassid followed the Rebbe's advice, and he traveled to S. Petersburg. As he approached the general's palace, he saw an elegant horse-drawn carriage, standing and waiting in the courtyard for someone.

He soon discovered that the general was about to travel abroad for a lengthy journey, and he would not be accessible for quite some time. The general left his house, dressed in his finest military attire. When he saw the Jewish merchant, he was extremely happy, and he asked him to come into the parlor with him to sign a contract on their business deal. The chassid then returned home, and he eventually became very wealthy from the resulting profits.

In a sicha from Rosh Chodesh

Sivan 5710, the Rebbe explains that the Rebbe Maharash didn't tell the chassid why he had given him those instructions because in all matters, large and small, even those things based on logic – we must fulfill what the Rebbe says out of a sense of absolute bittul, not due to understanding or comprehension.

## MAKING A VESSEL TO RECEIVE THE BRACHA

In these two stories, the Rebbe instructed a chassid to do a certain thing, beyond his understanding, but the explanation in each case was different:

In the first story, the Maggid said that the reason he had been prevented from telling R' Aharon about the impending danger was that he *couldn't* tell him, whereas in the second story, we understand that the reason that the Rebbe Maharash didn't tell the chassid why he had to change his plans was in order that he should nullify his own will and *make a proper vessel* to draw down G-d's blessings.

It seems that the explanation is that in the first story, there was already a Heavenly decree, and the Maggid could not reveal it, and therefore, he said that since he had no authority to reveal anything, all that he could do was to try and prevent it in a roundabout way.

In contrast, in the second story, the Rebbe told the chassid what to do and sent him on a mission. There wasn't anything specific to hide, except that the Rebbe wanted him to do a certain thing. Thus, the reason here was different: It wasn't because it was impossible to reveal it, but because the whole idea was to make a vessel to receive G-d's

brachos.

We, the chassidim, don't understand those matters that pertain to the Rebbe. We have no concept of *ruach ha'kodesh*, nor do we have any perception of what the Rebbe can and cannot reveal to us. We have to know only one thing – we must carry out what the Rebbe says with total *kabbalas ol* without any other considerations.

It's none of our concern whether we see results or not. We don't care if it's for our material or our spiritual success. We know one thing: the Rebbe is "faithful throughout [G-d's] house" – he tells us what we are supposed to do and we must obey without the slightest hesitation.

When we obey the Rebbe without a second thought, nullifying our own personal will and doing everything with complete *kabbalas ol*, we merit to become a vessel fitting to receive G-d's abundant blessings.

## WHAT WAS THE SIN OF THE PROPHETESS MIRIAM?

When we consider the story of how Miriam was smitten with leprosy, there are certain facts that are simply not understood. Aharon and Miriam were unquestionably very great people. In their merit, the Jewish People made use of the clouds of glory and the well of water in the desert. Miriam was a prophetess even before the birth of Moshe Rabbeinu. Aharon was the first one whom Moshe taught the Torah after he descended from Mt. Sinai. There is no room for any doubt or reservations whatsoever of the greatness of Miriam and Aharon.

In addition, there can be no question as to their devotion to Moshe Rabbeinu. Miriam spent

considerable time standing at the edge of the river to protect Moshe Rabbeinu, and Aharon was at Moshe's right hand side during the Ten Plagues and all the great Divine miracles prior to the Exodus from Egypt, which he and Moshe Rabbeinu performed together.

And what exactly did they do? Miriam and Aharon saw that Moshe Rabbeinu sanctified himself and separated from his wife, and they thought that this mode of conduct was inappropriate, for "He spoke with us as well". Aharon and Miriam were not looking to brag that they too have *ruach ha'kodesh*, rather they wanted to say that despite the fact that the G-dly spirit also rested upon them, they had not been commanded to refrain from normal marital conduct. At first glance, what was so terrible about their desire to express an objection to Moshe's behavior? And who else could do so except for those people who were the closest to him?

In general, it seems positively baseless to blame Aharon and Miriam with actually transgressing the grievous sin of lashon ha'ra. Furthermore, Aharon had always sought to establish love among Jews, and Aharon and Miriam had surely never intended any harm against Moshe, their flesh-and-blood brother.

(Even during the seventh generation, there were elder chassidim who always wanted to suggest to the Rebbe what to do and how to do it. History repeats itself...).

All they did was to seek advice among themselves on what would be the most respectable and appropriate manner to say this to Moshe Rabbeinu. And for this the deserved punishment is leprosy?

The answer is – yes.

“Why were you not afraid to speak against My servant Moshe?” We’re not talking here about some other Jew with *ruach ha’kodesh*; we’re talking here about another entity entirely. “With him I speak mouth to mouth; in a vision and not in riddles, and he beholds the image of G-d”. There is no possibility whatsoever of understanding this concept. How were you not afraid, and even just “to speak”!?

### **BITTUL TO THE REBBE: PART OF “THE SIX REMEMBRANCES”!**

When we’re talking about the leader of the generation, the Moshe Rabbeinu of the generation, there is absolutely no possibility to try and speak, there is absolutely no possibility to try and understand – we must carry out his instructions with simple *kabbalas ol*. There is

absolutely no possibility of our understanding this.

It makes no difference whatsoever how great the person speaking is – even Aharon and Miriam. When we’re talking about the leader of the generation – all are equal before him, and no one has any possibility to try and understand, and surely not to speak and develop intellectual theories about the Rebbe’s manner of conduct and speech!

The concept of a Rebbe is one that cannot be grasped by human intellect, and it is forbidden for anyone to try and theorize about the Rebbe’s words and instructions. We must carry them out with absolute bittul.

The chassid, R’ Isaac of Homil, was known to have said that in connection to the Rebbe, he and a cat are on the same level. It’s not that he meant that just as there’s no comparison between him and a cat, similarly, there’s no comparison between

him and the Rebbe – rather the vast difference between him and the Rebbe is so great, to the point that he and the cat are on an equal level before him.

In practical terms, we have been commanded to remember each and every day the story of Miriam’s affliction with leprosy due to her talking about the leader of the generation – “Remember what Hashem your G-d did to Miriam on the way, as you came out of Egypt”.

We must place this most simple point before us at all times: We have neither understanding nor any business in those matters that pertain to the Rebbe, we have to fulfill all his instructions out of a sense of absolute bittul, and in so doing, we will merit to carry out his will and bring about the hisgalus of Melech HaMoshiach.

***L’chaim!***

*(Hebrew transcription by Mendel Zonenshein)*

---

**Continued from page 50**

### **EMERGING FROM THE TRAGEDY**

R’ Mazuz is always on the go, but these days he sounds tired. He is heartbroken over the deaths of the three girls, who were regulars at the Chabad house and attended his classes.

“I haven’t slept in four days,” he told *Beis Moshiach*. “It’s hard for me to talk. On Friday there were two funerals, and on Sunday the third funeral of Rivka Durai. All of Netanya was there, the entire French community.

“Rivka’s mother, although she is not that religious, eulogized her daughter and said, ‘Don’t worry, I will continue what you began.’ She wants to follow in her daughter’s ways and give out

candles on Thursdays.”

He says that despite the shock, the boys and girls were fortified by the story.

I spoke with R’ Mazuz as he was on his way to console one of the families. He found it hard to speak, so his son Moshe added details and background to this article. It’s hard to listen to the broken voice of R’ Mazuz as he accompanies the families through this tragedy, the funeral and the Shiva of these young girls.

“The girls usually gave out candles on Friday, but this time they decided to start giving them out in Independence Square on Thursday night.

“They were quiet girls who did a lot, helping out at the Chabad house, and helping

families.

“As soon as we heard that something happened in the Square, we each tried calling one another to find out if all was well. We heard from one of the girls from that shiur that a group of girls had gone to the Square and none of them were answering their phones. We prayed, and then on Friday morning we heard what happened. We have to think about all their friends who surely need support.”

The girls’ friends are still finding it hard to digest the sad news. One of the friends said, “We were always together. I became a baalas t’shuva together with one of them seven months ago and now she’s gone. I did not believe it when they told me she had died.” And she burst into tears.

# FINDING STRENGTH

## IN THE FACE OF TRAGEDY

---

**At 1:30 in the morning one of the girl's parents called me and asked me whether I had seen their daughter. I said I had seen her at the shiur that ended at 8:30. They said she had gone to give out candles and hadn't returned. • Rabbi Yaakov Mazuz in an interview after the explosion that claimed the lives of three young girls.**

By Menachem Ziegelboim

---

For the girls in the French community in Netanya, about forty of whom regularly attend the weekly shiur at the Chabad house, it's hard to imagine what the next shiur will look like without 17 year old Rivka Mas'hid, 17 year old Stacey Brook, and 18 year old Rivka Durai. They were three of the four people killed in a gas explosion on Thursday, June 16.

Across the street is the Chabad house for French speakers, run by Rabbi Yaakov Mazuz, from which the girls had left to distribute Shabbos candles as they did every Thursday and Friday. They made what was meant to be a quick stop when their lives were snuffed out.

R' Mazuz, a shliach who works with French-speaking people in Netanya and the one who gives the shiur, relates, "They were close friends and each brought the other to our classes. In the past two years,

they became part of the Chabad house of the French community in Netanya. They were wonderful girls, good neshamos, who had a tremendous desire to get more and more involved with Torah. They were full of life and always volunteered. Thursday night they were upbeat and full of energy as usual. They always wanted to do more."

The shiur ended close to 8:30 and the threesome, together with a fourth friend, remained.

"I spoke with each of them about the day camp, which is going to start in three weeks, and they were happily willing to help out. I went on to give another class to boys, and then we heard about the explosion.

"At 1:30 in the morning I got a call from the parents of one of the girls. 'Have you seen our daughter?' they asked. I told them that I saw her at the shiur which ended at 8:30. They told

me their daughter had gone to distribute candles and hadn't returned."

### MAIN FOCUS: HISKASHRUS TO THE REBBE

R' Mazuz is well-known among the French speakers in Netanya thanks to his years of work within the French community in the city. He began his work even before he made aliya, when he lived in Paris.

He was born to a family of rabbanim in Tunisia and is a scion of the world renowned Tunisian Mazuz family. His family emigrated to France, and over the years he became interested in Chassidus through the shliach, Rabbi Shmuel Azimov.

He began working with French youth back in 5741/1981. He started working in the Kuriel shul in Paris where he was given a small room. People liked him and many people attended his



programs that grew from year to year.

Starting in 5748, he brought a group of boys to the Rebbe every Chanuka. These groups were encouraged by the Rebbe and enjoyed special treatment from him. The Rebbe once gave out dollars for tz'daka especially in their honor. R' Michoel Taub, a mashpia today in Kfar Chabad, started out in R' Mazuz's Chabad house in France.

At the end of 5756, the Mazuz family made aliya and settled in Netanya. He immediately opened shop in Independence Square in the center of Netanya. Independence Square attracts hundreds of thousands of tourists a year. It's a hangout for French speaking people, which is why R' Mazuz chose it as a prime location for shlichus.

He set up a small t'fillin stand and invited passersby, mainly French-speaking ones, to put on

t'fillin. He expanded his activities and rented a room on the first floor of a building in the Square. Today, his programs are spread out over an entire floor of the Tayelet hotel which faces the ocean.

Netanya attracts thousands of French tourists and immigrants to Eretz Yisroel. They love the cliffs, the sea and the atmosphere. "There is no particularly rational reason as to why they are drawn to this city, but a Frenchman who visits Eretz Yisroel feels he must go to Netanya."

As time went on, the interest in Judaism grew. A modest stand wasn't enough. "People wanted their own place in Netanya and that's when we opened the small place on the Square itself. The little room soon became way too cramped for all the people who visited the Chabad house."

When R' Mazuz looked to form minyanim, he did not have

a nucleus of regulars to call upon. He would schlep young men who would be sitting in the ice cream parlor under the Chabad house and playing video games. Some of them today wear sirtuks and have Chassidishe families.

This sort of outreach was an innovation for Netanya, because prior to his arrival, there was nobody who worked with French youth, giving them the attention they needed. R' Mazuz was the right person in the right place. He set up a network of activities, rather than just another Chabad house, of which there were already five or six in Netanya. His outreach was of another type.

**Are French people different than the Israeli population? If so, in what way are they different?**

"The motto of the French is that wherever they are they will find one another. Generally, in a city like Netanya, there are people



living here for many years who still do not know Ivrit, because they stick to their own kind.”

### **What approach do you take with the young people?**

“In one word? Rebbe! Everything follows from there. When a young man comes to the Chabad house, he constantly hears about the Rebbe, that we ought to love the Rebbe, be connected to him, and through him we get whatever we need.”

### **This doesn't turn them off?**

“Of course we also talk about Judaism, but the core of it all is the Rebbe. The Rebbe “reveals” G-d to us, and the Rebbe is the channel through whom all material and spiritual good comes. If not for the Rebbe, there would be numerous Jews in France who would know nothing about their Judaism.”

## **A HAPPENING PLACE**

The Chabad house for French speaking people in Netanya is a very busy place. The sound of Torah emanates from it from early morning till late at night. Every day there are shiurim in

Chassidus, Gemara and Halacha. The shiur in Chassidus begins at 7:30 a.m. and is followed by Shacharis. After davening the men learn for about an hour with people from the community, and only then do they do their own learning which is on a high level.

Learning ends at four in the afternoon when minyanim for Mincha begin, followed by a series of shiurim with the rest of the community until late at night.

Over the years, R' Mazuz has given shiurim in Gemara, Halacha and Chassidus. However, in recent years, Rabbi Sholom Attal and the shliach's son, R' Moshe Mazuz have also been giving shiurim.

Unlike many other Chabad houses in Eretz Yisroel, the place is open and busy on Shabbos too. On winter Shabbasos, about 120 people daven here, and during the summer there are two packed minyanim. Some people remain standing on the stairs.

There is a farbrengen every Shabbos after Musaf that lasts until Mincha. “People go home and come back, come in and

go out, all the time.” There are people who go to Netanya for Shabbos and discover the Chabad house and join the farbrengen.

“There was a man by the name of Moshe who was born in a French home very far from religious life. He knew nothing at all about Judaism. He only remembers a party that was made for him in a disco when he became 13. He came to the beach in Netanya on Shabbos, and heard that the Chabad house is an interesting place. He decided to come take a look, and till this day he smiles when he says that he ‘regrets’ that visit he made ... He puts on t'fillin every day now and keeps Shabbos.”

R' Moshe Mazuz smiles as he describes his work. “There are always things happening here. There is even a saying among the French – if you were in Netanya and did not visit the Chabad house, it's like you were not in Netanya.”

Their work intensifies during holidays. The Chabad house for French speakers in Netanya brought the concept of continuous Megilla readings on Purim. “It's a custom that we brought from France. On Pesach, we make public s'darim for people who would not participate in a seder otherwise. Before Pesach, we distributed hundreds of kilograms of shmura matza to people, many of whom previously did not even know what matza is.”

This past Lag B'Omer the French Chabad house was a major factor in the success of the parade that was attended by nearly 20,000 children. And on Chanuka, special activities take place in the Square.

**Continued on page 47**