



6

## FEATURED ARTICLES

**6 MARCHING TO THE GEULA IN MOLDOVA**  
S. Stern

**10 A MAN OF FAITH AND TRUTH**  
Shneur Zalman Levin

**16 JEWISH REVIVAL IN KAZAKHSTAN**  
Menachem Savyon

**35 THE WORLD MOVES TO THE RIGHT**  
Sholom Ber Crombie

## WEEKLY COLUMNS

**4 D'var Malchus**  
**22 Moshiach & Geula**  
**27 Farbrengen**  
**30 Parsha Thought**  
**33 News**  
**40 Young Chassid**  
**42 Viewpoint**

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 2012 by Beis Moshiach, Inc.

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



10



16

**BEIS MOSHIACH**

744 Eastern Parkway  
Brooklyn, NY 11213-3409

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

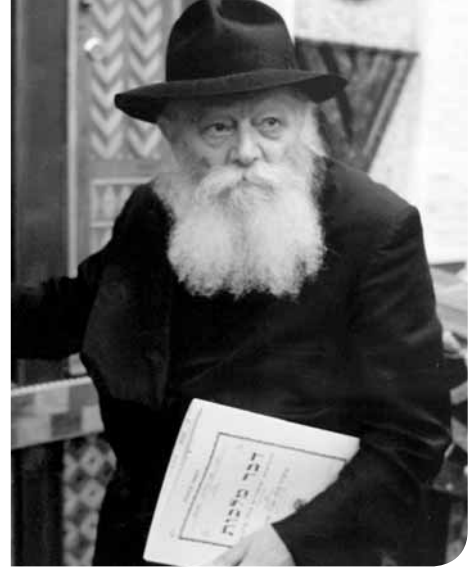
**EDITOR-IN-CHIEF:**  
M.M. Hendel

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

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

# BASI L'GANI 5712

Beis Moshiach presents the final portion of the maamer the Rebbe MH"M delivered on Yud Shvat 5712, in accordance with the custom established by the Rebbe to review each year a section of the Rebbe Rayatz's maamer "Basi L'Gani" of 5710. • This year we focus on the second section of the profound and foundational chassidic discourse. • Part 5 of 5



Translated by Boruch Merkur

## AN UPLIFTING CALL FOR SUNKEN SPIRITS

5. Now, the section of the Torah that deals with offering sacrifices, discussed above, begins with, "And He called to Moshe." This call of the Divine is intended to provide the capability for serving G-d through sacrifices. That is, although the verse states, "**mikem** korban l'Havaya – **from you**, a sacrificial offering to G-d" – it is demanded "of you" and is dependent "upon you" to be a sacrificial offering to G-d – there is still a need for a calling from On High, which is explained as follows.

The process of introspection, discussed above, results in one's being confronted with his lowly standing. In fact, to whatever extent he delves

deeper into his condition, and his lowliness and his distance from G-dliness becomes more and more apparent to him – his spirits sink. However, this Divine calling, "And He called to Moshe," provides the opportunity, the capacity and means whereby every individual can [overcome this daunting chasm between himself and G-d and] become a "*korban l'Havaya* – a sacrificial offering to G-d" [thereby coming close to G-d], indeed, "before Havaya" [i.e., reaching the very essence of G-d].

## WHO CALLED TO MOSHE?

Interestingly, in saying, "And He called to Moshe," the Torah does not identify Who it is that called to Moshe. The reason for this elusive wording is to suggest that the source of this calling is a level of Divinity that is extremely exalted and awesome [beyond anything that can be signified by a name]. Moshe is being called by G-dliness at the level of the Infinite Light of G-d that Transcends the Worlds – "**You** are holy," which is even more sublime than, "**Your Name** is holy."

[It remains to be illustrated, of course, how "And He called to Moshe," the Divine calling to Moshe Rabbeinu, provides the

**“To whatever extent one delves deeper into his condition, and his lowliness and his distance from G-dliness becomes more and more apparent to him – his spirits sink. However, this Divine calling, “And He called to Moshe,” provides the opportunity, the capacity and means whereby every individual can overcome this daunting chasm between himself and G-d and become a “*korban l'Havaya* – a sacrificial offering to G-d” [thereby coming close to G-d], indeed, “before Havaya,” reaching the very essence of G-d.**

capacity for each individual Jew to approach G-d (through the service of offering sacrifices). The explanation hinges on the unique role the Jewish leader plays in connecting each Jew to G-d.]

## MOSHE: THE MISSING LINK BETWEEN YOU AND G-D


Now, Moshe is the shepherd of the Jewish people, as it states in the Midrash – that he was tested in his concern for even the most insignificant creatures. It was specifically this concern that testifies to his being suited for being a shepherd [of the Jewish people]. The same is true of the “extension of Moshe in every single generation,” referring to the shepherd, the leader of the Jewish people in each generation. It is the role of the Jewish leader to draw down to the Jews of his generation the ability to serve [and approach] G-d through offering sacrifices. The role of the Moshe Rabbeinu of the generation is that of an “adjoining intermediary,” an intermediary “between G-d and you.” And by means of the souls, he joins and unites the worlds [G-d’s creation] with G-dliness. Thus, a dwelling place for G-d in the lower realms is established, fulfilling the mission incumbent upon every Jew to “‘make for Me a Mikdash and I will dwell among you’ – within each individual.”

Of course, one of the primary means to fulfill this mission is the Divine service of offering sacrifices. As discussed above, this endeavor entails contemplating one’s state and standing, unbiased introspection. Nevertheless, he is told that it is demanded “of you” and is dependent “upon you” to correct himself that he should be free of blemish – “from you, a *korban*,” and a *korban* is “of the *beheima*, the animal.” This task, however, is achieved through *hiskashrus*, connecting to the Moshe Rabbeinu of the generation, adding and ascending in *hiskashrus*. For in the extension of Moshe is the essence, and in this manner the Jew connects with the One Who “called to Moshe,” Who is not at all grasped by any thought. At the same time, he draws down “the blaze of the L-rd,” “the fire from above,” within which the sacrifice is consumed, and thereby brings about “I will dwell among you.”

The same is true of our generation. The shepherd, the leader of the Jewish people, sets out for us the straight path, so that we may walk in his ways, providing direction as to what should be


done and what actions should be avoided. In this manner, the power is granted and drawn down for every single Jew, in whatever state and standing he finds himself – that in but a moment, a single instance, it is possible to prepare to offer “of you a *korban l’Havaya*,” his faculties and sensibilities being including in “the fire from above.” Moreover, he even offers his body and Animal Soul – “of the livestock, of the cattle, and of the sheep” – and in so doing he is considered to be “*lirtzono lifnei Havaya* – pleasing before G-d,” beyond Havaya.

And as the Rebbe Rayatz writes in his *maamer*, “when the forces of evil are subdued, the glory of the Holy One Blessed Be He ascends in all the worlds,” for this aspect of G-dliness, Transcending All the Worlds, which is equally present in all worlds, is manifest through this service of subduing evil, serving G-d with the body and the Animal soul. Indeed, when every Jew fulfills this approach to serving G-d, then also the general vitality of the world ascends to holiness, and the glory of G-d fills the entire world, which is the entire point of the Messianic Era and the Era of the Resurrection of the Dead, the ultimate perfection and purpose of the creation of the worlds, speedily in our days.



**New Album!**  
*The Lubavitcher Rebbe's*  
**Memoirs**  
Vol 2

**Parsha ...  
Stories ...  
Chassidus  
... CD's that  
you definitely  
want your  
children to  
hear!**



**Instill in the  
heart of your  
child a warm  
attitude and  
love towards  
Hashem, the  
Torah, and  
Mitzvos.**

**Purchase this new CD and many others at:  
[TheLivingSidrah.com](http://TheLivingSidrah.com) | [Chinuch.co](http://Chinuch.co)**



# MARCHING TO THE GEULA IN MOLDOVA

---

What is the difference between Chabad Chassidus and other types of Chassidus? Who is the man who reviews Chassidus by heart in the shul in Moldova? • A starry eyed young woman describes helping the shluchim in Kishinev and carrying out the final shlichus to bring Moshiach.

By S. Stern

Kishinev, Moldova

### 23 Elul 5771, Lud Airport.

The sky was full of puffy clouds. Bits of sunshine warmed the earth. I stood at the huge windows in the airport, staring off at some invisible point. I felt poised before something momentous about to take place in my life. I had just taken leave of my family which was somewhat painful, and I made the effort to focus my thoughts elsewhere. Time moved on until it was soon 11:20, boarding time.

I wanted to be prepared so I read the HaYom Yom that said there can be no good middos without Torah and no Torah without good middos. The message shouted out at me. I had the gift of time to immerse myself in Torah, middos and good deeds. I resolved to push myself to the utmost.

The wheels of the plane rolled down the runway and we slowly took off. We hung suspended between heaven and earth and I felt proud and happy to be heading on shlichus. From now on, I was to be called a shlucha, enlisted in the aim of kabbalas p'nei Moshiach Tzidkeinu.

### DEVOTION TO OTHERS

On one of my first days on the job, I passed by the office of the chief rabbi of Moldova, the shliach Rabbi Zalman Abelsky. He asked me an interesting question: What is the difference between Chabad Chassidus and other Chassidus? The question was a follow-up to our farbrengen on the day I landed, when I was told what my (small) role would be. I offered a few answers but Rabbi Abelsky had something else in mind.

“All other Chassidic groups live for themselves while we live for others!”



A shiur after davening

While talking to me, he took a volume (#4) of *Igros Kodesh* off the shelf and showed me what the Rebbe says: “One of the principles of Chassidim is to go beyond the letter of the law and to do a favor for another, even if he is harmed thereby, G-d forbid.”

Rabbi Abelsky said excitedly – everything can be found in what the Rebbe said; we don’t need to be confused!

Then, with a smile, he looked at me and said, “You are a big Chassida. Always remember to behave in a way befitting the title Bas Chabad, an outstanding model of a shlucha of the meshaleiach.”

Feeling overwhelmed by this, I left the office near the shul and went to the shluchim’s house. Mrs. Leah Abelsky and I went to visit an elderly Jewish woman. The old woman we visited was in terrible shape, suffering from paralysis of half her body. She was thrilled to see us, to see people, especially Jews. The house looked awful. It was dirty, smelly, and extremely cluttered.



The shul and Chabad house

Mrs. Abelsky spoke to the lady and I stood on the side and observed. What strength is needed for these visits! Day after day, hearing all the tzaros, of suffering and sickness, loneliness and neglect, and despite it all, to smile, encourage, say the right things and provide nourishing food and some money. This bespeaks nobility that transcends human intellect.

I felt a holy sort of envy. She “loves the one that The Beloved loves” and fulfills the fundamental task of Ahavas Yisroel – doing a material favor for a Jew in general, and

When the Rebbe first started giving out dollars for tz'daka, Rabbi Zalman Abelsky passed by the Rebbe who said to him: Bless Jews and I will bless them!

Since then, Rabbi Abelsky gives brachos and his brachos are fulfilled in amazing ways. Here is one of dozens of stories as told by Rabbi Abelsky:

On Shabbos Parshas Behar 5745, Mr. Y. F. asked me what he could do to save his daughter-in-law who was hospitalized in Haifa and was in critical condition. I blessed him and told him those things that the Rebbe said provide protection: a letter in a Torah, checking mezuzos, lighting Shabbos candles (if she is unable to do so because of her illness, her husband should light them), tz'daka, and putting on t'fillin.

The following Shabbos I asked Y. F. about his daughter-in-law. He said she was still unconscious. From the expression on his face I realized that they had lost hope. I asked him whether he had done the things I had told him about. He replied that he had bought letters in a Torah, but had not yet checked the mezuzos because his son was with his wife in the hospital and he, Y. F., did not have the keys to the house.

I told him to break down the door because this entailed saving a Jewish life. Nevertheless, he told me the same thing the following week. On the third Shabbos, he said his son had gone home and put up new mezuzos throughout the house to replace the old ones, which were all pasul.

I heard what happened in the hospital from the family doctor:

The woman (who was six months pregnant) traveled with her husband to friends in Haifa when she suddenly did not feel well and fainted. They rushed her to the hospital where the doctor saw that her stomach was swelling and he ordered an immediate operation. Her stomach was full of blood and the doctor saw that her aorta was torn. They quickly removed the baby who had been choking on the blood and then repaired the tear in the aorta. Her treatment necessitated 40 liters of blood. The patient remained unconscious for over two weeks until they changed the mezuzos for kosher ones.

The doctor said that this had never happened before in history. If the aorta is torn, there is nothing to do, especially when the operation took so long with first having to remove the baby and then locating the tear in the aorta. And who heard of giving a transfusion of 40 liters of blood? And the transfusion was done in a steady stream and not in a trickle as it is usually done.

Y. F. said that the bracha with the ko'ach of the Lubavitcher Rebbe brought his daughter-in-law back to this world. Even the doctors couldn't believe the open miracle they themselves witnessed.

spiritually in particular. If only we would all merit this.

We went to our next destination, an old woman whose hair was done up in a unique impressive hairdo. It has been years now that Mrs. Abelsky is the only person who knocks at her door. This woman cares how she looks for her visitor. This is a

real chesed that gives the woman a reason to live.

From there we went to the students' quarters which house the Israelis studying medicine in Kishinev. We visited their rooms and gave out Shabbos candles. We do this with lots of chayus and simcha, or as they like to say, in a way that "only Chabad from

the shul" can do. We provide them with Chassidic warmth to break the Moldovan cold.

The sun is setting and the sky is turning red and purple. The day is short and there is much work left to be done since a daily Tzivos Hashem club was founded. It is for the Jewish children of the k'hilla and takes place between Mincha and Maariv.

I quickly organized my material and went to the "synagoga." The theme of the club is a "small action" that weighs down the scale to Geula. Every week we focus on one of the Rebbe's mitzvaim. The children picked up on the topic and we began learning the catchy song.

It is interesting to note that the women of the community also joined in and learned the words from photocopied pages. For them, it's another song to add to their repertoire.

At the sight of the children singing "We have the strength to do the shlichus, the children of Kishinev are ready for the hisgalus," tears came to my eyes. I am so happy to have the z'chus to teach these pure Meshichoi (anointed ones).

## SHABBOS IN KISHINEV

The next day, Erev Shabbos, we were busy from early in the morning. A staff of cooks worked hard under the supervision and direction of Mrs. Abelsky, preparing food for dozens of guests who come for the Shabbos meals.

When Shabbos arrived, we went to shul where about fifteen ladies were waiting. We said the bracha and lit candles together and said Yechi.

After the davening, we

walked together to the house. We were accompanied by nine students and other guests from the community. Every Shabbos, Rabbi Abelsky gives out to each person a little bit of what the students refer to as “Mashke Rebbe.” This is mashke that he received from the Rebbe. After a round of l’chaims, he explained to the guests how fortunate Lubavitchers are, and how they concern themselves with those around them to make sure that they also enjoy good fortune and are properly set up in life. Of course, all of this is done with lots of genuine Ahavas Yisroel.

He told a few stories that show how proclaiming Yechi brings about miracles. Two people tried arguing with him, but he wasn’t fazed. He began singing a song which, after the meal he explained to me, he had composed in honor of the students. The words, more or less, express a message of: you ran away from Eretz Yisroel, you were captured in Kishinev, mezusa, t’fillin, kashrus, and davening in the shul... It’s an original way of chastising them.

The next day there was a farbrengen in shul for the men and we women went to the house to set the table and get ready. When I saw that I had some free time, I offered to learn something with the ladies. One of them asked in surprise, “What do you want to learn now – biology, anatomy? And you’re not in university, so how do you even know anything?”

I smiled and brought a D’var Malchus and began to learn. I included stories and halachos that are relevant to them. The men arrived and we had to stop for the meal that was as fascinating as the previous one.

We began to discuss the



A farbrengen on Chanuka

difference between Chabad and other Chassidic groups. Rabbi Abelsky said that Lubavitchers sometimes forgo their own spiritual advancement in order to help others.

People from the community dropped in to farbreng with Rabbi Abelsky. The farbrengen ended with a chazanus rendition of Yehi Ratzon with the community members joining in with heavy Russian accents.

We left for Mincha. Between Mincha and Maariv we organized niggunim and a maamer. I briefly explained to one of the mekuravos what a maamer is and the concept of *Basi L’Gani*.

The voice of Eliyahu could be heard loudly. He does not know Hebrew and he learned five osiyos of the maamer by heart! To see a sincere Jew who did not know the meaning of what he was saying, but reviewing it word by word and shuckling with the d’veikus of a simple Jew – ah, the Baal Shem Tov would have much nachas from him!

Chabad is not the only one with a hat; there are others who

wear hats and jackets but they are not all permeated with the “only shlichus” and they don’t all go out to illuminate the “outside.” We need to prepare for and actually bring Moshiach, planting ruchnius and harvesting gashmius.

In Kishinev, the galus is already over. More Jews are making aliya and those who remain are working tirelessly, publicizing Moshiach in every possible way.

A Lubavitcher publication is distributed every month and a story of the Rebbe’s miracles is published every week in a non-Jewish, local publication! Shiurei Chassidus, Geula workshops – these are constantly going on.

The avoda of birurim is over and the buttons have long since been polished. We need to get the world to live with the reality that is quickly drawing to a climax with the coming of Moshiach.

With best wishes to all, until Moshiach arrives,

Here on shlichus, in Kishinev, Moldova.

# A MAN OF FAITH AND TRUTH

The Chassidic-Torah world is mourning the recent passing of Rabbi Moshe Yaakov Weiss z”l, a disciple of the Minchas Elozor of Munkatch and the Rav of the Neve Achiezer neighborhood in B’nei Brak. Rabbi Weiss was a rabbinic figure of an earlier generation in whom the fire of faith and truth burned. He was, at the same time, a gentle person and a father to the members of his community. \* Rabbi Weiss told a miracle story he had with the Rebbe and about his hiskashrus to the Rebbe since then. He said, “Not a day goes by that I do not delve into the Rebbe’s holy teachings, for this is Torah without an end.”

By Shneur Zalman Levin

**R**abbi Moshe Yaakov Weiss was born in Satmar (Satu Mare) on 7 Cheshvan 5684/1923. His father was Rabbi Avrohom Tzvi Weiss who was a member of the beis din in Satmar. His mother was the daughter of Rabbi Yeshaya Kleinman who was known as a tremendous gaon. His family traced itself back to the Maharal of Prague. For over forty generations

family members have served as rabbanim and mekubalim.

In his youth, he learned by Rabbi Yoel of Satmar zt”l (1887-1979) in the town of Satmar and then became the talmid of the Minchas Elozor of Munkatch, zt”l (R’ Chaim Elozor Spira 1871-1937) and the Imrei Yehuda of Szekelehd. Then he learned with the son-in-law of the Munkatcher, Rabbi Boruch

Rabinowitz. Later, he learned by the Maharam (Reb Mordechai) Brisk in Tasand. He received smicha from the beis din of the k’hilla of Munkatch.

Rabbi Weiss’ relationship with the Minchas Elozor began in his childhood before he went to his yeshiva. He once brought the Minchas Elozor mishloach manos from his grandfather, Rabbi Menachem, who was a







and talk about Moshiach. Rabbi Weiss said he would never forget Rosh HaShana with the Minchas Elozor when, before the t'kios, he stood and cried and said, "Yidden, drop all the side things. I know that each of you has problems with health and parnasa, but what we all need to daven for now on Rosh HaShana is to bring Moshiach." It is hard to describe how he looked when he spoke about Moshiach and Geula. It was a fearsome sight. A great fear and spiritual awakening fell upon the congregation.

Rabbi Weiss also said that on Hoshana Rabba, before every Hoshana, the Minchas Elozor would say divrei Torah, each of which revolved around the topic of Moshiach. He spoke with tremendous emotion. During the third Shabbos meal he would also speak about Moshiach.

Several years ago, in an interview with *Beis Moshiach*, Rabbi Weiss spoke about the unique terminology the Minchas Elozor used regarding Moshiach:

"One time, if I remember correctly it was on Hoshana Rabba, he said that everybody must be moser nefesh to bring Moshiach. In Yiddish he said, *zol lozen shecht'n*, meaning, allow oneself to be slaughtered in order to bring Moshiach!

"I can say that in Munkatch, during the era of the Minchas Elozor, they did not stop thinking about the coming of Moshiach. That was the atmosphere by us, as bachurim. After every Yom Tov, the yeshiva bachurim would print his divrei Torah and you could see how he spoke fervently about Moshiach. To him it was forbidden to divert one's mind for a moment from the coming of Moshiach. In Munkatch, when one blessed another, they would add, 'May we merit to

Dayan in Munkatch. Since it was mishloach manos from one of the rabbanim, they brought the child into the Minchas Elozor's room. The Minchas Elozor asked him to sit down and said, "*Ah rabbanishe kind*" (a rabbinic child), and gave him some fish to eat, saying with a smile, "You will remember that you ate fish with the Munkatcher Rav."

When he was older, he learned in the Minchas Elozor's

yeshiva and heard many shiurim from him. The Minchas Elozor would teach sugiyos and would give the first shiur on the sugya that was learned. During this period, Rabbi Weiss visited him in his home many times.

### ON FIRE ABOUT MOSHIACH

His teacher, the Minchas Elozor, was on fire about the subject of Moshiach. Not a day went by that he did not mention



The Minchas Elozor of Munkatch

Therefore, we need to daven for Moshiach's coming. I think this is the central issue which we need to be busy with today, to arouse the anticipation for Moshiach among the Jewish people.

"We cannot shirk this. We see how this is accepted today among all groups. We see the worry and despair that Jews have today and we just need to ignite the spark and hope and provide the true solution. As the Rebbe promised us that very soon we will merit the revelation of Moshiach.

"I remember that when the Rebbe spoke on Chaf-Ches Nissan 5751 and said, 'Do all that you can to actually bring Moshiach Tzidkeinu,' I attended the big kinus that took place among the Lubavitcher

a deep impact on Rabbi Weiss. In the same interview he referred to one of those times:

"It was Shabbos Chanuka 5744 and the Rebbe referred to the Munkatcher Rebbe and said, 'As for those who complain about the intensity and huge amount of talk about the coming of Moshiach Tzidkeinu, there is a letter of the Munkatcher that was recently printed in which he writes explicitly and unequivocally that "we need mesirus nefesh so Moshiach Tzidkeinu will come." He compares this to the mesirus nefesh for the three things about which it is said, be killed and do not transgress. The Munkatcher is accepted among all groups as a lofty person, a gadol b'Yisroel, one who fought against Zionism etc. and he writes explicitly that one should be moser nefesh for the coming of Moshiach Tzidkeinu ... If only they would publicize this letter, which was already printed in his book and whoever wants to buy the book and see the letter for himself can do so.'

"I don't need to buy the book as the Rebbe said because I saw it with my own eyes. After seeing the Rebbe's koch in Moshiach and the activities he did so that the entire world will prepare to welcome Moshiach, I realized in a deeper way what a wondrous bond there was between these two great tzaddikim, a bond that was also expressed in their activities to bring Moshiach."

**"We gave the t'fillin to be checked yet again and when the head t'fillin was checked it turned out that one of the parshiyos had become pasul when inserted into the bayis. This was immediately rectified... For no natural reason, it turned out that there was nothing there. I was well. I received no treatment after that...The first thing I did was travel to see the Rebbe and to personally thank him for his brachos."**

meet together with the coming of Moshiach.' That was the accepted bracha among the Chassidim of Munkatch."

Rabbi Weiss himself was on fire all his life with the faith in the coming of Moshiach, that it would be imminent. In the interview with *Beis Moshiach* he called upon rabbanim and heads of k'hillos:

"We see that which earlier tzaddikim said, and that which the Lubavitcher Rebbe in this final generation urged us, that every yeshua (salvation) will come only through Moshiach.

Chassidim in Tzfas. I told them about how the Minchas Elozor yearned for Moshiach and the special bond the Rebbe had with him. The only way to bring Moshiach is to work on it nonstop without being ashamed before those who mock."

### THE REBBE'S RELATIONSHIP WITH THE MINCHAS ELOZOR

The fact that the Rebbe had a special relationship with the Minchas Elozor and even mentioned him many times, had

### "ACQUIRED WITH SUFFERING"

During World War II, Rabbi Weiss, then a young bachur, was in a labor camp in Hungary for nine months until Hungary was captured by the Russians. After the years of terror, he returned

to Satmar with his father where he married his cousin. He and his father were faced with the difficult task of rehabilitating the k'hilla and releasing thousands of agunos so they could marry.

“We were in touch with g'dolei Yisroel regarding all the halachic issues we had to deal with. The first smicha I received was from the beis din in Munkatch which was followed by smicha from the author of the Binyan Dovid.”

In 5707/1947, Rabbi Weiss was on his way to Eretz Yisroel. He and his family were supposed to arrive two weeks before Rosh HaShana but in the meantime, a British law was enacted that Jews could not enter Palestine. Rabbi Weiss was incarcerated on Cyprus for nine months and only then was he permitted to step on the holy soil of Eretz Yisroel.

In Eretz Yisroel, Rabbi Weiss received smicha from the Chief Rabbi, Rabbi Unterman and the Rishon L'Tziyon, Rabbi Yitzchok Nissim and then from Rabbi Akiva Sofer of Pressburg.

For many years, his father served as rav of the Neve Achiezer neighborhood in B'nei Brak, after serving as rav in Yaffo. After his father's passing in 5731, Rabbi Weiss was asked to serve as rav of the neighborhood and he agreed.

Over the years, he published his father's s'farim, *Birkas Avrohom* on Torah and *Pirkei Avos*.

## A MIRACLE WITH THE REBBE

Rabbi Weiss had a special miracle story with the Rebbe in 5749:

“I was sick with a dangerous illness [cancer]. I was in Shaarei Tzedek hospital in Yerushalayim



Rabbi Weiss receiving a dollar from the Rebbe

“The miracles of the Rebbe after Gimmel Tammuz, the chayus of thousands of Chassidim, the enormous kiruv to the Rebbe even after Gimmel Tammuz, prove that the Rebbe is chai v'kayam.”

and decided to write to the Rebbe. Until then, I had no connection with the Rebbe. After I wrote the letter, I received a phone call from the Rebbe's secretaries, Rabbi Leibel Groner and Rabbi Binyamin Klein. Rabbi Groner read to me what the Rebbe said: Check t'fillin and mezuzos. He noted that the Rebbe said this twice.

“Two days later I called Rabbi Groner to say that I had checked my t'fillin and that they were fine. The parshiyos were from my father who got them from a sofer by the name of Rabbi Chaim Sofer who was very well known. Rabbi Groner relayed this to the Rebbe. The Rebbe said to check the t'fillin again, and in addition to checking the parshiyos, he said the battim should be changed. They were old battim and the

Rebbe said apparently they had a p'sul.

“I changed the battim (without changing the parshiyos) and put the old parshiyos into the new battim, but my condition did not improve. I called Rabbi Groner again and the Rebbe answered him firmly, ‘I said that the parshiyos need to be checked.’ He told the Rebbe that the battim had been checked and changed and no p'sul was found. The Rebbe's answer was astounding. He told him to tell me that maybe, when they put the parshiyos into the new battim, a p'sul occurred. The Rebbe said, “They are old parshiyos” and apparently, when they were put into the new battim, they became pasul.

“We gave the t'fillin to be checked yet again and when the

**"MAY WE GO TOGETHER FROM HERE TO GREET MOSHIACH  
TZIDKEINU, MOREINU V'RABBEINU MELECH HAMOSHIACH  
SH'YICHYEH L'OLAM VA'ED!"**

Rabbi Weiss believed with all his heart in the imminent hisgalus of the Rebbe MH"M and shared his views with others. He signed the famous p'sak din that concludes with, "In light of the Rebbe's encouragement of the proclamation 'Yechi Adoneinu,' it is incumbent on every single Jew to heed the Rebbe's words and believe that he is indeed King Moshiach, who will be revealed imminently." He attended gatherings for Moshiach and Geula. He spoke at one such event, a Hakhel in the Yad Eliyahu stadium with thousands of people, and he concluded his talk with the quote cited above.



Rabbi Weiss speaking to Anash and mekuravim about the imminent Geula

head t'fillin was checked it turned out that one of the parshiyos had become pasul when inserted into the bayis. This was immediately rectified.

"I was supposed to undergo three serious tests: an X-ray, a heart exam and an exam of the lungs. I had an appointment for three days hence but a short time after putting on the kosher t'fillin, I received word from the doctors that the tests would be done within the hour.

"For no natural reason, it turned out that there was nothing there. I was well. I received no treatment after that.

"The first thing I did was

travel to see the Rebbe. I arrived for Shavuot 5749 and personally thanked the Rebbe for his brachos. Although I stayed with a relative who lives in Williamsburg, I went to see the Rebbe every day and received his bracha when he gave out dollars. I also attended the farbrengens on Shabbos.

"I went back to see the Rebbe one year later, and the Rebbe blessed me and said that I need to be healthy. I received mashke from the Rebbe and was part of a general-yechidus. I'd like to mention that for many years I suffered with problems with my lungs besides that serious illness, but since receiving the Rebbe's

bracha, I do not even need a checkup."

Since then, Rabbi Weiss felt a strong bond with the Rebbe and as he said, "Not a day goes by that I do not delve into the Rebbe's holy teachings, for this is Torah without an end. I can say – fortunate am I for meriting drawing close to the great light of the Rebbe."

**THE EMUNA THE REBBE  
INVESTED IN MOSHIACH**

Rabbi Weiss was a clear thinker. He saw the current situation in Eretz Yisroel and understood that on the one hand, it is the eve of the Geula; on the other hand, we are in such a difficult time. "All solutions that we tried in the past have failed," he said, attacking the idea of the State with the same outlook as his Rebbeim, the Satmar Rebbe and Munkatcher Rebbe.

"They said a Medina would provide the yeshua and that did not pan out. All the *kuntzim* and solutions not only did not solve the problem, they made it worse. The only solution for Am Yisroel is the coming of Moshiach. Today we all see that. We tried everything and all the avoda zara fell apart. Now we need Moshiach."

Rabbi Weiss saw all the occurrences in recent years as preparing the world for Moshiach. He was aware of the complaint that as we approach Geula, not only aren't things improving, but they are getting worse.

"Although in Lubavitch they don't say the Ani Maamin's after the davening, the emuna the Rebbe invested, with all his might, in the inyan of Moshiach, is far more than what is printed in Siddurim. When one is connected

to the Rebbe's teachings and lives with what the Rebbe said about Moshiach, it is much easier to live with Moshiach. Today there isn't a drasha (sermon) of a rav, no matter his group, that does not exhort his people about Moshiach. Every rav and mora horaa and anyone who has any public forum has to know the responsibility lies with him. We must agitate about this at every opportunity and explain to people that the solution for all tzaros is only the coming of Moshiach.

"Sometimes, there is an individual tzara, chalila, and we are preoccupied with how to solve it, but we forget that there is a general problem that all the Jewish people are suffering from, which is the source for all tzaros, problems and tragedies that occur.

"Moshiach is not just for

Chabad Chassidim. This is the avoda of every Jew and the time has come to make it so. The Rebbe did not innovate anything when he urged us to bring Moshiach; he merely restored things to the way they used to be, especially when we are (according to the Rebbe) within the Yemos HaMoshiach and are waiting for the imminent Geula."

As for Gimmel Tammuz, Rabbi Weiss had this to say:

"With the Rebbe, we see what it says regarding tzaddikim that they live forever. If this is said about all tzaddikim in general, with the Rebbe we actually see it. The miracles of the Rebbe after Gimmel Tammuz, the chayus of thousands of Chassidim, the enormous kiruv to the Rebbe even after Gimmel Tammuz, prove that the Rebbe is chai v'kayam. Whoever looks objectively, can

see a most remarkable thing that is unprecedented in our history. Obviously, we are not satisfied with the status quo and want to see the Rebbe."

Rabbi Weiss constantly lived with emuna and anticipation of the coming of Moshiach. In an interview with *Beis Moshiach* when he turned 80, he was asked what we should wish him. His immediately response was, "That we merit to live and to see Moshiach Tzidkeinu. That is the wish they said in Munkatch and that is what I wish for myself."

\*\*\*

Rabbi Weiss was recently hospitalized for a cardiac arrhythmia and an infection in his foot. On Friday, 18 Teves he passed away at the age of 88. He is survived by his sons and son-in-law, who carry on his legacy of Torah and Chassidus.

# LIVE SHIURIM ONLINE

Anywhere, Anytime !

CHITAS

INYONEI GEULA  
& MOSHIACH

RAMBAM

SHIURIM IN LIKUTEI  
SICHOS KODESH

**WWW.770LIVE.COM**

חת"ת  
עניני גאולה ומשיח  
רמב"ם  
שיעורים בלקוטי  
שיחות קודש



יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

ב"ה

# JEWISH REVIVAL IN KAZAKHSTAN

---

It is 18 years since Rabbi Yeshaya Cohen arrived in Kazakhstan. \* Shlichus stories from the city where the Rebbe's father is buried.

By Menachem Savyon

---

The Lubavitcher-looking bachur approaching the counter in the Moscow airport with a lot of luggage was an unusual sight for the clerk sitting on the other side. The clerk looked astonished at the many boxes of matzos, bottles of wine and numerous other items that are needed for Pesach.

"I am sorry," he said. "You will have to repack all this in special boxes and pay for the overweight. Don't forget to show me the proper paperwork."

The bachur had landed in Moscow by way of Eretz Yisroel, having come directly from 770, and the clerk's instructions were not included in his plans. He slowly began trying to get himself together without the language and without knowing what, who and how. In the end, he had to remain behind as the plane took off without him. He hoped to celebrate Pesach with the Jews in his place of shlichus but apparently, hashgacha had other plans for him.

He made inquiries and learned that the only realistic



Rabbi Yeshaya Cohen

option he had was to travel an hour and a half to Tashkent. The shliach there, Rabbi Abba Dovid Gurewitz, welcomed him warmly and invited him to stay with him for Yom Tov. On Chol HaMoed he traveled with Rabbi Gurewitz to Alma Ata.

With the directions they received from a passerby, they walked towards the local shul but were stymied when they encountered locked doors. They were very disappointed and after

asking around they were told that the shul was open for only two hours a week on Shabbos morning.

The path the Lubavitcher bachur took through the typical Kazakh streets symbolized the start of a shining chapter in the history of Alma Ata and of the entire Kazakhstan. The shlichus of preparing the Jews of Kazakhstan to greet Moshiach had gotten underway.

Eighteen years have passed since the day that Rabbi Yeshaya Elozor Cohen faced the locked doors of the shul. The subsequent revival of Jewish life in Kazakhstan has been incredible. Five Chabad houses are spread out throughout the country, five mikvaos were built, mosdos were constructed one after another, and Chabad in Kazakhstan has become a byword among the 40,000 Jews living there.

## HOME OF REB LEVI YITZCHOK

I met Rabbi Cohen, the shliach and Chief Rabbi, during the Kinus HaShluchim in 770.



We sat down to a fascinating discussion for this column, “Life on Shlichus,” and it turned out to be just the right time. This year is the 18<sup>th</sup> year since he began his shlichus and the beginning of the Shnas HaChayim (68) since the passing of the Rebbe’s father, the mekubal, Reb Levik, who is buried in Alma Ata.

“It all began in 5753. The Chassidim were very concerned about the Rebbe’s health and began an increased involvement in stepping up shlichus activities to bring about the hisgalus. I was a bachur in 770 at the time. I decided, along with my friend, Rabbi Yaakov Meir Kubitchek, to find a country on the globe

without a shliach. We decided to go there and stay there after we married, until the hisgalus of the Rebbe.

“We went to Alma Ata in Kazakhstan. The shliach who worked there before us was Rabbi Hillel Liberov a”h who operated covertly. He asked the Rebbe many times whether he could leave but the Rebbe did not allow him to do so. He passed away eight years before we showed up and his work came to an end.

“We planned to travel to Alma Ata for Pesach. My friend came from Russia a few days before me and I arrived in Moscow from Eretz Yisroel from where I brought all the things we needed:

matza, wine, etc. From Moscow, I was supposed to fly to Alma Ata although that did not work out. I celebrated the first days of Yom Tov in Tashkent and then finally arrived in Alma Ata for the first time.

“The burden on the shluchim was very great. What usually happens in large communities is that there is a separate organization for every need, whereas on shlichus, the shluchim do everything themselves. They are with their community from birth until 120. In Alma Ata, for example, everything revolves around the central shul.

“At the same time, we constantly feel the special Siyata





Rabbi Cohen at Victor's bris

**“One year later, the Israeli called me to say they had had a son and the bris would be taking place shortly. ‘You should know,’ he said emotionally, ‘I will never forget that Simchas Torah. When they blessed me, I did not know the power of Jews who give a blessing.’”**

d'Shmaya thanks to the spiritual groundwork laid by Reb Levik. In these final moments of galus, we see the fruits of his labors in the work of preparing the entire Kazakhstan to greet Moshiach. In fact, just recently we have been joined on shlichus by Rabbi Mordechai Cohen as head of the yeshiva which opened in Alma Ata for local boys, along with Dovber Blashnikov serving as the mashpia.”

### **DONATION OF A TORAH AFTER DAVENING AT THE TZIYUN**

“Many people come to daven at the gravesite of Reb Levik and see yeshuos. For the most recent Chaf Av we wanted to do

something special at the start of the Shnas HaChayim since his passing.

“One day, someone from Moscow walked into our shul. He said he was in the area on business and he wanted to daven at the gravesite. After putting on t’fillin, we went together to the gravesite. We walked in and the man, overcome with emotion, suddenly began sweating profusely.

“When we left, he asked me, ‘What can I do for the tzaddik who is buried here?’

“I said, ‘It will be his yahrtzait in a few weeks. If you are interested, you can dedicate a Torah in his merit.’ He liked the idea and immediately purchased a beautiful Torah.

On Chaf Av, the beginning of the Shnas HaChayim since Reb Levik’s passing, we held a moving Hachnasas Seifer Torah. The event made a big Kiddush Hashem and was attended by ambassadors of many countries.”

### **SHOFAR BLOWING AT THE COURTHOUSE**

“It sometimes happens that you want to accomplish something on shlichus and it doesn’t work out. You feel disappointed, but in many cases, if you really want it, the thing works out in the end although not in the way that you expected. Here is a story that illustrates this.

“Some time ago, two Jews from the k’hilla were indicted and put in jail. As Rosh HaShana approached, I spoke with some senior officials and tried to find a way to enable them to hear the shofar. Whatever attempts I made did not work out. They said it was too late and it entailed red tape that could not be circumvented.

“In the meantime, we learned that their court date was scheduled for the Judgment Day of the world, Rosh HaShana. At first we tried changing the date but the judges remained firm.

“My brother, Elchanan decided that he would go on ‘Tahalucha’ on Rosh HaShana morning for two hours to the courthouse and blow the shofar for them; thanks to their court date being on Rosh HaShana, they would be able to hear the shofar.

“He showed up at the beginning of the trial and begged the pardon of the people present and blew the shofar. Although the two inmates could not speak to him, it was apparent



that they were very moved to be remembered and to be able to hear the shofar.

“We learned later that one of the important people involved in their case did not feel well and did not appear in court, so the trial ended before it began. It turned out that it was all b’hashgacha pratis so that the two men could hear the shofar blown on Rosh HaShana.

“By the way, all those who conspired against the two Jews were themselves caught that year and accused of the identical crime. And now they are all sitting in jail.”

## SINCERE REQUEST OF A CHILD

Before Yom Kippur, Rabbi Yeshaya Cohen looked for something special to move the congregants in his drasha before N’ila. Erev Yom Kippur, as he opened the envelopes he had gotten for the pidyon Kaparos with requests for brachos, he found what he was looking for.

Amongst the envelopes, one stood out. Upon opening it, he saw that the note was written in a childish handwriting. Apparently, one of the children had seen what the adults were doing and he also wanted to write a letter with a request of Hashem before Yom Kippur. He did not have money to put into the envelope so, with the sincerity of children, he wrote, “Hashem, I don’t have anything to give You, so I will give You what I can which is this note, and please forgive me.” The envelope and letter were from a young shliach, Menachem Mendel Lifschitz, age 8.

“Just like that child who turned to Hashem with all his heart and asked that He accept what he had, so too with us,”



The first Jewish camp in Alma Ata

“As soon as I started talking to them they realized that culture could not be at the expense of thousands of years of tradition. They changed the date even though it was less convenient for them. It was a lesson for the Israelis that when you have self-respect, others respect you as well.”

said R’ Cohen on Yom Kippur. “We are about to recite the N’ila prayer and we turn to Hashem and say: We don’t have much to give You. Take the little bit we have, having come here to You, to shul, and seal us for a year of Geula!”

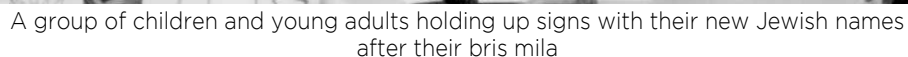
## FIVE HOURS OF T’HILLIM

“Victor Maturin is a 35 year old Jew whom I met in the early days of shlichus in Kazakhstan. He was not circumcised as a child. The years went by and he still didn’t have the courage to go through with it. Last Yom Kippur in Alma Ata there was an unusual spiritual awakening. The davening went on with almost no break, and at night, dozens of



young people sat and read all of T’hillim.

“These Jews do not know Hebrew and so they read T’hillim from a book in which the Hebrew words are transliterated into Russian. They took turns reading out loud as the others followed. These are people who did not



“Victor was very inspired by the Yom Kippur prayers and he resolved to undergo circumcision. Erev Sukkos, between finishing building the sukka and preparing the Dalet Minim, Elchanan performed the bris mila.”

“The atmosphere on Simchas Torah in Alma Ata is very special. Everybody sings Reb Levik’s hakafo niggun together near his gravesite and on the street where his funeral passed. One can almost see Reb Levik, in exile, holding a Chumash and dancing all night in great joy while singing the hakafo niggun.

“In our community there is an Israeli couple who had given up on having children of their

“One year later, the Israeli called me to say they had had a son and the bris would be taking place shortly. ‘You should know,’ he said emotionally, ‘I will never forget that Simchas Torah. When they blessed me, I did not know the power of Jews who give a blessing.’”

“Another man in the community had been married for over ten years without having children. That Simchas Torah, they also blessed him and the following year, on Shmini Atzeres, he had a son. Since then, every Shmini Atzeres, the happy father celebrates the birth of his son and he invites everybody to the hakafos. The Jews of the community have seen

“Last year, no rain fell during Sukkos. Erev Hoshana Rabba we held a farbrengen in the old age home, and that is when we started to see gray rain clouds appear. The Jews attending the event that took place in the sukka raised their cups and asked, in their characteristic sincerity, that Hashem hold back the rain until after the event. Well, a few drops of rain fell and then it stopped. The rain started in earnest only when everybody had returned home!

“That was an hour and a half before hakafos and the rain stopped completely! People couldn’t understand it – heavy clouds had covered the area and the forecast was for three days of rain and snow!

“We sat in the sukka and farbrenge until three in the morning. The only liquid we saw in the sukka was in the cups of l’chaim.”

“The Rebbe always said that when a Jew is proud of being Jewish, it causes the non-Jews to respect him. I can give you many examples of this from our shlichus. Here is one little story:

“A soccer team from Eretz

Yisroel came to Kazakhstan to play against the local gentile team. The game was scheduled for Erev Tisha B'Av.

"At first, there were those who were afraid the locals would not agree to postpone the game and had no intentions of asking them.

They ended up coming to me and asking for my help.

"With G-d's help and thanks to my connections with those in charge of cultural activities in the country, as soon as I started talking to them they realized that culture could not be at the

expense of thousands of years of tradition. They changed the date even though it was less convenient for them. It was a lesson for the Israelis that when you have self-respect, others respect you as well."

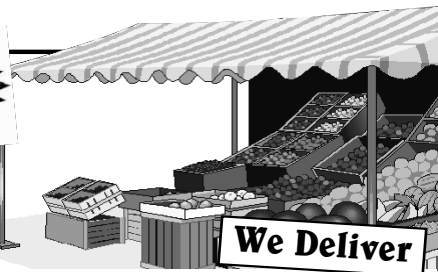
**Raskin's**  
"if it grows we have

**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



ADD IN ACTS OF GOODNESS & KINDNESS  
**TO BRING MOSHIACH NOW!**



**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@dalmiao.com](mailto:mendy@dalmiao.com)  
Dalmiao, 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 תורה ומצורע היתנשיא

**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 Moshiah, to niggunei Chabad and more, which generates a holy, uplifted atmosphere in the homes of all listeners.

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

Upon this statement I affix my signature, Sunday 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

# THE BUCK STOPS HERE!

## Part VI

By Rabbi Gershon Avtzon



Dear Reader sh'yichyeh,

In our previous articles, we discussed the Torah sources that permit and encourage people to open Sifrei Kodesh and use the P'sukim and text they see as a guide.

### WORDS OF TRUTH - FROM THE HEART

Before I share some stories, I would like to quote a letter of the Rebbe (*Igros* Vol. 3 pg. 52) where the Rebbe encourages the recipient to actively get people to write and donate to the Friedlike Rebbe:

"In your letter (seemingly because of a lack of activities, which also appears to be the decision of the members of our brotherhood in your camp), you cold-bloodedly declare — (the term *gozer*, "declare," in Lashon HaKodesh also implies to "cut off") — that all our other Jewish brethren in your community [with the exception of those living in your immediate neighborhood] do not have any connection to all the above.

"Call all the members of the chassidic brotherhood to a meeting and make an honest reckoning of how much effort was expended to involve people in these matters. Then it will be obvious that all the debate is superfluous, for the reasons why there are no results will immediately become clear.

"There was a young man who was forced to flee from his location. Now this person is not one who has a connection with the Divine service of [meditative] prayer. He is not devoted to the abstract contemplation of Chassidus (a maskil), nor to the applications of these teachings in his efforts for self-refinement (an oved). He does not [even] have a beard. He never studied in Tomchei T'mimim or in any other yeshiva. This person journeyed to a very distant place, one far removed in both a physical sense and in its connection to Jewish life. After a short time passed, men and women from that place began to develop a relationship with my revered father-in-law, the Rebbe Shlita.

"For example, a businesswoman who was offered an opportunity to rent a store and a dwelling either in one part of the city or another asked the Rebbe Shlita to decide what she should do. She has never seen him. And she knows that my revered father-in-law, the Rebbe Shlita, has never been in her city, or even in her country. She is not part of the chassidic brotherhood, nor are her roots there. But she heard the young man [mentioned above] speak sincerely, with words coming from the heart, that there is a Rebbe among the Jewish people, that he is not bound by the limitations of nature, and that

a person who wants to follow a secure path — be it in business or in directing his household — should not raise his hand without asking the Rebbe. She saw that the young man's words reflected his inner feelings, because words of truth can be recognized, and she asked that her question be written [to the Rebbe].

"As a matter of course . . . she is drawing closer to Judaism. No doubt, in the near future, her home will be conducted in keeping with [the mitzvos of] kashrus, taharas ha'mishpacha, and the like. These are the fruits of the activities of a simple young man who did not act out of mesirus nefesh or kabbalas ol. For none of these activities runs contrary to his understanding, not even to the understanding of his mortal intellect.

"Think [about this] for a moment: Based on his actual perception, it is very clear to him that the Rebbe's... blessings are blessings. Even his animal soul accepts this [premise], because it did not come to him as the result of a process of intellectual give-and-take or the analysis of texts, but from experience — his own and that of people he knew. This provided evidence that obeying [the Rebbe's instructions] leads to a positive outcome. And when one does not do so, the results are unfavorable. As a result, just as he is not at all embarrassed to tell his acquaintances who are in need

the address of an expert doctor, so, too, when he sees a person who is confused or confronted by a fundamental life question, he tells him: ‘The Jewish people are not without assistance, Heaven forbid. There is someone we can ask.’ Moreover, he does not wait until his acquaintances come to him to ask if there is a Rebbe, for by and large they don’t know what a Rebbe is. Instead, he goes to them and explains to them that they should not depend on their own understanding — not on the shadchan, the doctor, or the broker — for all of these involve doubts. Instead, he has a secure path with which to resolve his doubts. This is as our Sages commented: ‘Words that come from the heart enter the heart.’

“To focus now on the subject of your letter: Your community contains the finest members of the chassidic brotherhood, people who saw the Rebbe Rashab, and – to make a distinction between the living and those eternally alive – my revered father-in-law, the Rebbe Shlita. They’ve been tested by the trials of poverty and all types of ordeals. They are involved in the abstract contemplation of Chassidus and the applications of these teachings in their efforts for self-refinement. [After leaving Russia,] they were located in a [DP] camp among thousands of our Jewish brethren who were thirsty to hear a warm and live word [of Jewish content], something that would stir them and bring them close [to their Jewish heritage]. The young people among them were fundamentally seeking direction, [asking]: Where is the Moshe, the man who will lead us out of our boundaries and limitations and show us the path of life?

“I ask you: How many [of those] people were added to



**“I wrote to the Rebbe that it appeared that I would need to cancel all my plans. I received an answer written to an institution that had drawn up plans to build a kitchen but wanted to cancel due to lack of funds. The Rebbe writes to continue the plans and members of Anash will help pay for the kitchen. I went ahead and the very next day received a phone-call from a member of Anash who said that he would cover the entire deficit of the Yeshivas Kayitz!**

[those involved in] the teachings of the Baal Shem Tov and the Alter Rebbe through your efforts and the labor of your souls during the time you stayed in the camp?”

### THE PROOF IS IN THE... REALITY

I would like to share a few stories:

1) It was in the winter of 5767, the first year that we had opened Yeshivas Lubavitch in Cincinnati. As in everything, “All beginnings are difficult” and I was looking forward to the summer vacation to regain my energy. I was sitting at a meeting with some of my Bachurim-staff and they started demanding that we open a Yeshivas Kayitz for the

Talmidim.

While I understood the benefits of having the Talmidim year-round – and was even considering opening a Yeshivas Kayitz some time in the future – I was not ready. After a lot of pushing, I told them that I would write to the Rebbe. I wrote a letter and took a volume of *Igros Kodesh* off the shelf. When I saw the volume, I started to smile inside, as it was a volume of letters written in the winter and probably would not have any answers about opening summer camps. How shocked I was to receive an answer written to Gan Yisroel of Melbourne!

The next day, I told the parents that we would be opening a Yeshivas Kayitz, but I had no

clue where. I started making calls to friends and family and miraculously we found out that there was a possibility of opening a camp in Sharon Massachusetts. The Shluchim, Rabbi and Mrs. Volosov, are from my wife's family. It seemed like a nice possibility. The only issue was getting the money to make the program work.

I wrote in to the Rebbe and received an answer that everything would work out. The next day, I received a call that a Government program from NY State would be willing to make an exception and help fund a camp in Sharon Massachusetts. The only thing was that based on the technical circumstances, it wasn't 100% straight and smooth. I wrote to the Rebbe and received the answer saying clearly that "While Chassidim in the former USSR sometimes had to do things that 'were a little crooked,' in America – since nobody is persecuting religious people – everything needs to be direct and straight!"

It was a few weeks before camp, and I still did not have the money. I wrote to the Rebbe that it appeared that I would need to cancel all my plans. I received an answer written to an institution that had drawn up plans to build a kitchen but wanted to cancel due to lack of funds. The Rebbe writes to continue the plans and members of Anash will end up paying for the kitchen. I went ahead and the next day received a phone-call from a member of Anash that said that he would cover the entire deficit of the Yeshivas Kayitz!

(Postscript: B"H it was an amazing success. Since that summer, we have been in Camp Chayolei HaMelech for the summers. Thanks to Rabbi's

Spritzer and Ruttman it has been a wonderful partnership. We will IY"H be opening this summer as well. If interested, please contact us at: yeshivaskayitz@gmail.com.)

2) The following story was told over by Rabbi Simon Jacobson in these words:

"Let me begin by introducing my friend the same way I introduced her to my Wednesday night class 6 years ago:

"I am honored to introduce to you Marcia, a very special soul who has had to face many serious challenges in her life. Her words will speak for themselves; the only thing I want to add is that Marcia sees more than most people do."

"So here's the story:

"I first met Marcia 6 years ago. It was a warm June evening in 1997 when she came to visit me, escorted by a friend. Marcia shared with me her life story.

"While still a child she became very disillusioned with her education and her Judaism and began her search through many religions, finally turning at age 17 to Christianity. After ten years she became a teacher, then a lecturer and finally thirty years later, reached the pulpit. She spent forty years in the Church before her Judaism came back at her, beginning with her cousin wishing her 'Good Shabbos.'

"One thing led to the next. Marcia began reading and exploring. 'A few months ago,' Marcia told me, 'in February of 1997, my cousin gave me a series of tapes that changed my life. That is why,' Marcia continued, 'I am sitting here with you today.' As she spoke these words, I suddenly realized that this story actually began a year earlier. After one of my weekly Wednesday night classes in New

York City, an elderly woman approached me and asked me for permission to record my book *Toward a Meaningful Life* on audiotape. She wanted to give the tapes to her cousin in Boston who happens to be blind. She assured me that the tapes would not be reproduced or sold, but would simply be copied to allow her cousin to benefit from the teachings in the book. Needless to say, I heartily agreed.

"Her cousin was Marcia – the Jewish woman sitting before me today – telling me how these tapes turned over her life for the better. At the time, she was based in Boston, preaching Church doctrine. 'These *Toward a Meaningful Life* audiotapes,' Marcia told me, 'amateurly recorded, with all the rasps and coughs, made me rethink all that I was doing, and essentially brought me back to my Jewish roots.'

"'I am here tonight,' Marcia said, 'to thank you. I spent 40 years in a wilderness. Now I am ready to enter the Promised Land.'

"I was profoundly touched by Marcia's story. I was obviously touched by her dramatic journey and the power that brought her back to her Jewish roots. I was naturally moved by the fact that the Rebbe's teachings in the book *Toward a Meaningful Life* – in a rough audio version – had such an impact on her. What a testimony to the eternal power of Torah!

"But something even deeper stirred me. Though Marcia was blind, she carried herself with such dignity and grace. As she joked with me, 'I don't have the liabilities that you seeing-eye people have. Darkness doesn't frighten me. I don't need a light to read. Superficial, material

sights don't distract me. All I have is spirit; the only thing I see is the soul in me and in others.'

"During her adult years Marcia began losing her eyesight and was diagnosed with a genetic illness that left her totally blind in 1991. Yet, Marcia saw more than most of us. The material world did not distract her. Perhaps she can see G-d better than those of us who have to struggle with the sensory sights that conceal the truth within. For the first time I truly understand the meaning behind the fact that 'all the people saw the sounds' at Sinai (Exodus 20:15): 'They saw what is ordinarily heard, and they heard that which is ordinarily seen' (Rabbi Akiva – Mechilta on the verse). Sight perceives the physical. Sound comprehends the ethereal. At Sinai, there was a crossover: "they saw what is heard," what is ordinarily abstract and spiritual, and "they heard what they saw," they perceived the inner spiritual reality within the physical. At Sinai the people were not blind or mute. Yet, for a moment they were allowed a glimpse into a deeper reality. Today apparently, only when undistracted by the physical, Marcia could see what others can only hear and theorize about. And she heard the inner dimension of the sights.

"As Marcia continued on her journey, she moved to Crown Heights, changed her name to Leiba and began lecturing and writing her inspiring story. She titled her talks and articles: *More than the Eye Can See: A Journey from Darkness to Light*. (Her articles were published in the N'shei Journal). Marcia/Leiba's story would be an eye-opening inspiration even were it to end at this point.

"But I have the privilege to



**"She took out the envelope with \$154 and told the doctor how she received the money. The stunned doctor replied, 'The girls will not put me to shame. I will do the surgery at no cost.'"**

share with you a miraculous sequel. This week Leiba regained her eyesight!

"Here's what happened, as I heard it from Leiba just this morning. Some sensitive, caring young girls in the Crown Heights community visited Leiba frequently. They read to her, helped her with various chores and assisted her in any way she needed. One day Leiba heard one of the girls praying quietly. She asked her: 'What are you praying for?'

"The little girl replied: 'I am praying that Hashem return your eyesight to you.' A discussion ensued, and Leiba, motivated by the young girl's sincerity, decided to open up a book of letters by the Lubavitcher Rebbe. The book (Volume 1 of the English letters) was opened up to page 115, where the Rebbe writes: 'In regard to the question of your eyesight, you should consult a good specialist who should give you the proper instruction as to what you have to do in this

connection.'

Leiba decided to visit a local doctor who referred her to an eye specialist. Yet she voiced concern to the girl who visited her that she had no money to pay for a doctor. What do you think happened next? A few days passed and the girl presented her with an envelope containing \$154 that the girls collected for her! She visited the specialist, who for a period of 4 hours subjects her to a battery of eye tests, and then finally told her that her eyesight

could be restored through surgery. Apparently her condition was misdiagnosed as a genetic illness. She took out the envelope with \$154 and told the doctor how she received the money. The stunned doctor replied, 'The girls will not put me to shame. I will do the surgery at no cost.'

"And so, last week Leiba's left eyesight was restored, and this week her right eyesight is being restored. This is exactly what happened as it was told to me first hand!"

3) A cousin of mine currently on Shlichus in South Africa related to me the following story:

When I was a Bachur learning in Yeshiva G'dola in Eretz Yisroel, I was once asked to help out with one of the "Igros Stands." At first I was skeptical of the entire idea, but eventually I agreed.

I was surprised to see so many people come and write to the Rebbe about all aspects of their life and receive beautiful answers and direct Brachos.

**“Throughout the night, there was one Litvishe Bachur who was constantly taunting and making fun of the whole idea. Finally a Bachur told him to write to the Rebbe himself. This Bachur made a whole joke about it and then finally agreed. When he opened the Igros his face turned white and he fled.**

Throughout the night, there was one “Litvishe Bachur” who was constantly taunting and making fun of the whole idea. Finally a Bachur told him to write to the Rebbe himself. This Bachur made a whole joke about it and agreed. He opened the Igros; his face turned white and ran away.

I decided to look at the open page. The letter was written to a bachur that was considering running away from home....

### **BEFORE MOSHIACH - THE LATEST MIRACLE**

There are thousands of stories happening with people connecting to the Rebbe through the Igros Kodesh. It reminds me of what the Rebbe said (Chukas 5751) that before Moshiach, Yidden will be asking each other “what was the latest miracle that you have seen.”

I would like to finish this discussion about Igros with the words of Rabbi Y. Braun Shlita:

“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 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 horaos.

“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.”

In the coming article – which will be the final in this series – we will outline some final thoughts on all the above.

*Rabbi Avtzon is the Rosh Yeshiva of Yeshivas Lubavitch Cincinnati and a well sought after speaker and lecturer. Recordings of his in-depth shiurim on Inyanai Geula U'Moshiach can be accessed at <http://ylcrecording.weebly.com/moshiach-what-we-believe.html>. Weekly video shiurim on Moshiach topics given by Rabbi Avtzon can be viewed at [Chabad.info](http://Chabad.info).*



**Anash Car Service**

Airports & Pick ups From Israel Call: 03-9770270 ext 1 Local & Long dist.

**1-718-756-5656**



# CONTEMPORARY ISKAFIA

By Rabbi Akiva Wagner

Reb Hillel Paritcher was once visiting the Tzemach Tzedek. In honor of the illustrious guest, a bowl of berries (perhaps strawberries), a delicacy at the time, was placed on the table.

Both the Rebbe the Tzemach Tzedek and Reb Hillel made a bracha, and partook of the treat. However, while the Tzemach Tzedek ate them whole, Reb Hillel first opened each one and carefully inspected it for worms and bugs. Only after assuring himself of its kashrus did he place it in his mouth.

Some of the Chassidim, who were closely monitoring the visit of the famed Chassid in the home of the Rebbe, found Reb Hillel's behavior an affront to the Tzemach Tzedek. As soon as Reb Hillel emerged from the room, he was accosted: "Hillel," they demanded, "how could you act differently from the Rebbe in his presence? Are you perhaps more from than the Rebbe?"

"It is very simple," Reb Hillel reassured them, "the Rebbe, being a true tzaddik, can be assured that he will not encounter anything objectionable, as the Pasuk says *לא יאונה לצדיק כל און*. Therefore he has no need to be overly cautious. I, on the other hand, have no such protection; therefore, I have to personally verify the appropriateness of anything I take into my mouth."

Whether the berries in your region need to be (or can be) checked is a question for your

rav. However, there are other types of berries that are so infested that they may not be used anywhere.

Enter the blackberry.

That's a berry that's so infested, crawling with the most dangerous and treacherous kinds of bugs and worms, that just bringing it into a Jewish home puts all of its inhabitants at risk. And they are the most lethal, poisonous, hazardous, harmful bugs imaginable.

On a serious note, considering the fact that we are not even close to the level of Reb Hillel, isn't it nonetheless inconceivable that any of us would ever take a bite out of a berry that we **know** has a bunch of big black juicy worms embedded in it?

Yechh!

It is nauseating and repulsive, both physically and spiritually. It doesn't require any great levels of Yiras Shamayim for such an act to be unthinkable!

So why do you proudly sport your blackberry for all to see, and use it constantly – or two, or three, for that matter.

It's not as if any of us are unaware, or enough articles haven't already been written, about the dangers of the internet. We all know well about the insidious worms that reside within it, ready to mercilessly attack an unsuspecting visitor, and cause him drastic harm and irreparable damage. Even with holy intentions, a person is

liable to be exposed to pop-ups and shmop-ups that take him places that are detrimental to his spiritual well-being. And the potential harm of the *nisayon* that one places himself in through a split second of lowering his guard is enormous, r"l.

Yet, the world today is such that many people consider (rightly or wrongly) that the internet is indispensable. A workplace that's not internet accessible is unfathomable. Even shlichus and hafatzas ha'maayanos appear to be totally dependent on cyberspace. Unfortunately, many people conclude that they can't survive at home without the constant availability of all kinds of websites (causing, in most cases, immeasurable damage to family members r"l, despite parents convincing themselves that **their** computer is password protected and parental control protected and no one is allowed to use it except... etc. etc.). *V'Ein L'Haarich B'D'varim HaMavhilim*. But that's not for now.

But why, at any rate, do you need it on your phone, on your cell phone? So that it is with you **24/6?**

Chazal tell us that one should not go 4 Amos without tzitzis and t'fillin and words of Torah. But to be unable to move even 4 Amos without your internet provider? How much of a slave can one allow himself to become to his animal within?!

Once upon a time (and I'm



not talking about thousands of years ago) people didn't have cell phones. You waited until you were near a phone to converse (when beepers came out, they were the mark of a busy person, because he could be summoned anytime from anywhere). And still, people managed to learn and daven and serve the Eibeshter despite that deficiency.

A couple from Brazil were once in yechidus by the Rebbe. The wife was saying that she wanted to move away from Brazil, because she didn't see good opportunities for chinuch for her son there. The Rebbe, in response, shared with them the following episode from his own youth:

both spiritually and physically. All this was accomplished without being permanently shackled to the web. So apparently, being in constant reach of a phone is not vital to a Jew's – a Chassid's – survival.

But, you say, that was then. Today, that the Eibeshter created this phenomenon in the world, he obviously intends for us to make use of it. Be that as it may, even if you want to be **reachable** at all times, and you want to be a slave during your every waking hour, at least let it be a plain phone. Why a **blackberry**? Why the internet? Why the unending obsession with this portable yetzer ha'ra?

We are coming from Yud

yourself to do something even though you don't feel like it or you're not in the mood.

It doesn't matter if you expect to be ultimately successful in effecting an overall change. For the time being, the act that you do (for as long as it lasts) by fighting your urges is of paramount importance. That is the iskafia sitra achra, which brings about the revelation of G-dliness in the world. By the way, this comes with a fringe benefit: through this you are less of a slave to your urges and impulses. You will have experienced a measure of yetzias Mitzrayim – of being liberated from the limitations and boundaries that confine you.

We all look for practical implementations of this avoda, especially as we try to ensure that the experiences of Yud Shvat permeate our day-to-day lives.

Perhaps we need to consider some *internet iskafia*. Here are a few possible ways to go about it:

If you can get rid of your wormy blackberry and exchange it for – if anything – a plain old cell phone, that's great!

If you have to have a cell phone, whichever kind, start lessening your dependency on it. Start taking control of your own life and liberate yourself from your restrictive Mitzrayim.

That means: set your limits and set times when you put your phone on the shelf, in the drawer, or anyplace out of your sight and hearing range, so that you are a free man. Some of the most glaring examples:

A) **During davening.** Think about it – it's ridiculous, the way you see people sometimes checking or answering their phones in the middle of davening in t'fillin. Is that the Shibud HaLev V'HaMo'ach of the t'fillin? Or is that an indication of

**“Even if you want to be reachable at all times, and insist on being a slave during your every waking hour, at least let it be a plain phone. Why a blackberry? Why the internet? Why the unending obsession with this portable yetzer ha'ra?”**

“When I was a young child (5 or 6 years old), my father was unhappy with the lack of an environment conducive to learning in Yeketrinislav. He felt that it was time to send me away to one of the bigger out of town Yeshivos. My mother, however, wouldn't hear of it. ‘My son (and the Rebbe said his name) to send away?!’ And she prevailed; I remained learning in my home town all of the ensuing years.

“And you see,” the Rebbe concluded with a smile, “I didn't turn out so bad” (or he said “I turned out OK”).

While I won't suggest that my generation was anything spectacular, nonetheless we remained, overall, connected to Yiddishkait and generally healthy

Shvat, and we are all still in the mode of *Basi L'Gani*. One of the central themes of the maamer is about how the ultimate purpose of the creation, the causing of a dira ba'tachtonim, is achieved through iskafia (and is'hafcha). What is iskafia? We may conjure up images of old Chassidim with white beards in mud-covered villages, who are abstaining from any physical pleasures and punishing their bodies.

But, in fact, iskafia is for each and every one of us. It's a very practical and realistic piece of instruction (not to mention beneficial). It means to break oneself in some area. Hold yourself back from doing something that you want to do, that you feel inclined to do. Force

the extent of the worldly shackles that bind them?

When you're going to daven, detach yourself completely from your phone; either turn it off or leave it behind.

**B) Before davening.** Chazal teach us that it is inappropriate to eat prior to davening, and they derive this from a Pasuk. If you're unprepared to start leading – as yet – an internet-free existence altogether, at least decide that **until** after davening you will refrain from any association with the internet. The texts and shmexs and emails and world news can all wait until **after** davening.

It will be hard sometimes, especially when you're awaiting something specific. But let that be part of your iskafia practice, and one that will liberate you from a harsh prison.

**C) During learning.** We just celebrated Chamisha-Asar B'Shvat, a day that – as the Rebbe explained often – is connected to learning Torah in the best possible way (with great enthusiasm and enjoyment). It is a day on which, 41 years ago, the Rebbe announced a mitvza of learning Torah with extreme diligence, to the extent of "Einnemmen Di Veldt Durch Limud HaTorah" (conquering the world through Torah).

It's impossible to be properly engrossed in learning when one eye is constantly on the phone (even if just to check the incoming number to decide whether or not to answer). Are you learning now, or attending a shiur? Make a clean break – for the duration – with your portable yetzer ha'ra.

**D) During family time.** Think honestly. Is it possible that your family members find themselves unable to carry on a



“Is it possible that your family members find themselves unable to carry on a complete conversation with you without being interrupted by the insolent (pocket) interloper? Is the tiny piece of plastic or metal serving as a deterrent from properly carrying out our most sacred of duties, as a distraction from those most precious to us?

complete conversation with you without being interrupted by the insolent (pocket) interloper? Is the tiny piece of plastic or metal serving as a deterrent from properly carrying out our most sacred of duties, as a distraction from those most precious to us? If there's even the slightest chance that that is the case, well then you know yourself what the obvious conclusion is.

**E)** As a matter of fact, why seek times to limit your internet/phone/blackberry usage? Why look for times when **not** to use the phone? If you can't completely cut off ties with the signals from cyberspace, then designate specific times when (and where) you **will** allow yourself to use it

(and under what conditions). At any **other** time, it's non-existent. **Bal Yero'eh U'bal Yeimotzeh!**

Let's take our cue from Reb Hillel and avoid at all costs (at least as much as we can) the berries with the bugs. We'll be liberated, and both our bodies and our souls will be healthier as a result!

L'chaim! May we all put in the effort and practice the necessary iskafia and is'hafcha, liberating ourselves with a geula pratis, and may the Eibeshter bring us the geula klalis with the **immediate** revelation of Moshiach Tzidkeinu Teikef U'miyad Mamash!!!

*From a written Farbrengen directed  
towards Alumni of Yeshivas Lubavitch  
Toronto*

# CLIMB THE MOUNTAIN!

By Rabbi Heschel Greenberg

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



## PRACTICE, PRACTICE, PRACTICE

This week, the Torah discusses history's most momentous event—the giving of the Torah on Mount Sinai.

Every important event does not happen in a vacuum. It is axiomatic in Judaism that every holy experience and milestone must come through intensive preparation and soul searching.

The question is why are all the preparations necessary?

In other non-spiritual areas of life we can easily understand the need for practicing before you perform or execute a difficult task. But spiritual matters seem to be different. If G-d would want to give us a spiritual experience without any preparation on our part he could easily do it.

That is certainly true. We don't have to practice for G-d to reveal His Torah to us. He could unilaterally reveal it to us and we would feel great. The problem would be that it would not be ours; we could never internalize it. Our relationship with it would be superficial and its effects would dissipate in no time.

Indeed, the entire Egyptian bondage is seen by our Sages as a form of preparation for nationhood and the Jew's acceptance of the Torah.

And for the last two

thousand years we've been preparing for the ultimate period of Redemption. All of our experiences in exile are a prelude to the coming of Moshiach.

## BOUNDARIES

One of the final steps the Jewish people had to take in preparation for the giving of the Torah was to not even touch the mountain for three days. This procedure is referred to as *hagbala*, creating boundaries; knowing how far one had to situate oneself or how close one could get to the mountain.

There is an anomaly in the way these boundaries are phrased in the Torah. Commentators point out that in one verse where G-d commands Moses to tell the people how to prepare for this event He says, "You should set boundaries for the **nation**." In a later verse, G-d tells Moses, "Go down and warn the people" (they should not go on the mountain — *Rashi*). Moses responds to G-d and says, "The people cannot ascend to Mount Sinai, for You warned us saying, 'Set boundaries for the **mountain** and sanctify it.'" Initially G-d tells Moses to set boundaries for the *people* but Moses quotes G-d as saying that what was required was setting boundaries for the *mountain*. Why the different ways of expressing ostensibly the same thought?

When G-d initially told Moses to set boundaries it was for the **people** who had not yet prepared themselves for the revelation of G-d on that mountain. There, the emphasis is on not trying to climb a mountain they were so ill prepared to do.

After three days of intense purification and sanctification, there were those who might have entertained the notion that now they were ready to touch the mountain because they were now on a much higher level. For these people, the emphasis was not on their lowliness but on the recognition that no matter how high they may have risen, the mountain was still beyond them. The emphasis has to be placed on the exaltedness of the mountain rather than the lowliness of the people.

There were thus two reasons why they could not go on to the mountain: one because of their initial lowliness, and two, because of the exalted level of the mountain.

The lesson from this is obvious: we have to know our limits and respect the height of the mountain and not try to arrogantly climb it when we are not suited for that venture. We must understand our limitations and also the true exalted nature of Torah that it is G-dly teaching and approach its study with humility, respect and awe.



## BOUNDARIES REMOVED

However, G-d then continued to instruct Moses that “when the shofar sounds a long, drawn out blast they may ascend the mountain.”

The question can be asked: if the mountain was so holy, how could they be allowed to climb it after the shofar was blown?

The conventional answer provided by Rashi is that once the shofar sounded it was an indication that the divine presence departed from the mountain.

There is another approach taken with regard to the prohibition and subsequent “license” given to climb onto the mountain. But first a word of introduction is in order:

When a person is told by G-d that they may not engage in a certain activity, there is a

“It’s time to wake up and get our mountain climbing gear in order because whether or not we are adequately prepared, we will imminently be entering a new heightened phase of history. We have two choices: we can be ready and climb the mountain with confidence and joy, or we could be dragged along. We can no longer use the excuses of lowliness or putting Moshiach on a pedestal, claiming that it is beyond our reach and our ability to withstand.

need to discern between two distinct circumstances. The first is that the prohibition is meant as a permanent order to keep away from certain behavior. You may never enter this area; don’t trespass. In this category we can place most of the Torah’s prohibitions that are meant to get us to cease and desist from engaging in harmful activity. “Do

not commit murder” and “do not commit theft” are obvious examples of the permanent nature of most of the Torah’s demands of us.

There is, however, a second form of restriction G-d imposes on us that was meant to be a temporary measure and was not intended to be institutionalized. The analogy of a stop sign or a

red light on the road conveys this idea. While one is required to stop as a precautionary measure—so as not to be hurt by a vehicle crossing the intersection—it was never intended to make you turn around and retreat or just stay there idly forever. It is just a pause.

Included in this second category are the prohibitions against engaging in certain areas of Torah study that were deemed to be too esoteric for the average person. Even some of the great Talmudic sages were not privy to these teachings. These teachings are metaphorically referred to as mountains. By no means, though, was this prohibition of climbing G-d's "mountain" intended to be a permanent one. On the contrary, the "stop signs" and "red lights" set up were meant as ways of assisting us in safely navigating the treacherous highways of life so that we will eventually reach our destination and be able to scale the greatest heights.

From the days of the great Kabbalist, the Arizal, and especially after the mystical teachings of Judaism were made accessible to the human mind by the masters of the Chassidic movement, it no longer behooves us to stand at the foot of the mountain and dare not even touch it. On the contrary, once the proverbial sound of the shofar has been sounded we may—nay we must—climb that mountain.

Sadly, many conflate these two situations. They will allow their spiritual growth to be stunted by applying the two arguments the Torah uses for not climbing the mountain: either they feel they are too low for the mountain or that the mountain is too holy for them. Either way, it prevents them from growing in

their spiritual lives.

Many will even invoke the words of King David in the Psalms: "Who may ascend the mountain of G-d, and who may stand in His holy place? He who has clean hands and a pure heart who has not used My name in vain or sworn falsely."

Perhaps the repetition in this verse corresponds to the two rationalizations we use to prevent us from ascending the mountain: The first is "who may ascend the mountain of G-d?"—who are we? We are too lowly to climb the mountain. And the second is "who may stand in His holy place?"—even a spiritually sophisticated person cannot stand in such a place, because the degree of holiness is awesomely great.

It is obvious that King David's intention was not to deter or discourage us from ascending the "mountain." On the contrary—the psalm continues with praise for the one who does venture on to the mountain and aspires to climb higher and higher: "He shall receive a blessing from G-d, and kindness from G-d His deliverer. Such is the generation of those who search for Him, [the children of] Jacob who seek Your countenance forever."

## THE SHOFAR OF MOSHIACH

What is meant by the sound of the shofar in contemporary terms?

Many commentators see the sound of the shofar of the Sinai era as an allusion to the Messianic Age. When Abraham sacrificed the ram in place of his son Isaac, our Sages tell us, the two rams horns were preserved for the world's two most momentous events: The first horn would be the shofar to accompany the revelation at Mount Sinai and the

second one will be the shofar of Moshiach.

The Rebbe once referred to the cataclysmic events that affected the Jewish people in the last century—that jolted the Jewish nation and touched them to their very core—as the figurative "shofar of Moshiach." These events beckoned to us to get closer to the "mountain." These events were a wakeup call that we've fallen asleep at the stop sign.

The horns are blaring! It's time to wake up and get our mountain climbing gear in order because whether or not we are adequately prepared, we will imminently be entering in to a new heightened phase of history. We have two choices: we can be ready and climb the mountain with confidence and joy, or we could be dragged along. We can no longer use the excuses of lowliness or putting Moshiach on a pedestal, claiming that it is beyond our reach and our ability to withstand.

There were times in the past, when some cautionary statements were made about the degree we are to clamor for and obsess with Moshiach and Redemption. That was then, thousands of years ago, when we were far away from our goal. Then the focus was more on the preparations—the boundaries that had to be respected—than on the goal. Today, after we've heard the "shofar" sound, we must place the greatest emphasis on hope and prayer for and doing more and more Mitzvos to bring Moshiach.

By all means, preparation for Moshiach is as relevant as the preparations for the giving of the Torah at Mount Sinai, but, we've been preparing for too long; now is the time to say "We are ready." Let's roll!

# REVOLUTIONARY BOOK ON TANYA TO BE TRANSLATED INTO ENGLISH

The bestselling book *Muda'ut Yehudit* by Rabbi Nadav Cohen (profiled in the *Beis Moshiaich* Issue #818) from Ascent-Tzfas, delving into the mystical depths of Tanya and explaining them simply, will be translated into English in weekly installments by the Rabbi's mother, renowned poet and songwriter Judy Cohen. \* Below is a small sample of the lucid translation.

---

By Rabbi Y. Tilles

---

Many are interested in studying the Tanya, the fundamental book of Chassidus (written by Rabbi Shneur Zalman of Liadi over 200 years ago), but are faced with a problem: it is quite long and not easily understood. Though there are many commentaries on the Tanya, most are also quite extensive, and the new reader feels somewhat overwhelmed, and may give up.

In recent years, the Ascent Institute in Tzfas has been conducting an on-line course on the first 12 chapters of the Tanya. Unlike most other Tanya aids, the studies are not based on the actual text of Tanya, but rather on its themes, utilizing oral, experiential lessons, including stories and examples. In other words, we do not read and explain the words of the Tanya themselves, but rather summarize and comment on their general content. The course has been a great success, with enthusiastic

feedback.

A summary of these lessons is presented in the book *Muda'ut Yehudit* for your reading pleasure.

It should be emphasized that studying this seifer does not take the place of studying the Tanya itself; rather, it gives the reader a "taste" that should "whet his appetite" for true study of the Tanya and at least one of its accepted commentaries, to be studied thoroughly and deeply. What follows is a sample from the first chapter.

## CHAPTER I - WHO AM I?

### A Book for the "Beinoni"

On the cover page of the Tanya, on which the author defined its goals, it is written that the Tanya is a book for the Beinoni – the average person, an intermediate. At first reading, we may find ourselves a bit insulted – are we merely average, mediocre? Is that all we can aspire to? I remember that once,

when I sat down to study Tanya with someone else, when we arrived at those words, he closed the book and asked me to bring the book for the Tzaddik (the righteous)!

### The Tzaddik, the Rasha and the Beinoni

When we hear the concept of "Tzaddik, Rasha and Beinoni" – the Righteous One, the Evil One and the Average One – our understanding is that a righteous one is one who does many good deeds and very little of the opposite; the evil one does very few good deeds and a good deal of the opposite; and an average one is in the middle – fifty-fifty. This is the common, well-known interpretation of these concepts.

Actually, the Talmud addresses these concepts in a similar way, as it describes how G-d judges us, each individual according to his deeds. However, when we delve deeper, we understand that this is merely the simple, surface meaning, and that the concepts are far deeper and more comprehensive.

In general, every matter in the Torah has different levels of interpretation, and we always aspire to reach the deepest meaning, the innermost aspect. In this way, the Torah is much like each person: just as each of us has a body and a soul, an inner and outer being, so do the interpretations of the Torah. And just as with a person we are not satisfied with knowing just his physical being, but want also to understand his deeper soul, so it is with the interpretations of the

Torah.

### The Metaphoric Title

When we say that someone is “clever as a fox,” do we really mean that he is really like a fox? Of course we do not. Thus, when we say that someone is a Tzaddik, do we mean that he is essentially a Tzaddik, or that we merely wish to describe the present state in which he has done us a favor or a mitzvah, and so we call him a Tzaddik? It is clear that we have “borrowed” the idea of the fox or the Tzaddik in order to describe a particular aspect of that individual’s character.

### The Essential Title

Unlike the metaphoric title, there is an essential title. When we bestow the essential title “sage” on someone, we mean to say that his wisdom is manifest in all his deeds. The wisdom is

his title, just as doctor is the title of someone whose occupation is healing. This, according to the Tanya, is one’s essential title. Thus when we say of someone that he is an essential Tzaddik, it means that he is, in his very nature, a Tzaddik, and his righteousness is expressed in every aspect of his life.

### The Inner and Outer Being

In accordance with the above, one can also understand the difference between the common concepts and the precise definition of a Tzaddik. According to the simple interpretation (level) – a person is judged by his deeds alone, and thus it is enough for him to do more mitzvot than wrongdoings to be considered a Tzaddik. But this is a metaphor for the true Tzaddik. The true Tzaddik is an

“essential Tzaddik”. According to the inner interpretation of the Torah, a person is measured by his true nature, and thus there is a completely different scale for judging who is a Tzaddik and who is a Beinoni.

In order to understand this new scale, and thus to advance practically towards desirable self-conduct, we must first understand the makeup of our inner being and condition, to penetrate the depths of our own soul. In other words, we must study well the structure of our soul in order to understand the concept properly.

*The translation can be accessed at: <http://www.ascentofsafed.com/cgi-bin/ascent.cgi?Name=nadav-tanya-1a>*

ADD IN ACTS OF GOODNESS & KINDNESS  
**TO BRING MOSHIACH NOW!**

## Make a “Mivtzah Kashrus” in your own computer!

### Introducing JNET-The world wide web without the world wide worry™

While The Internet can be a helpful tool for business, education and personal use it can also be a potentially dangerous one.

That's why J Net was created.

Using exclusive multi-tiered intelligent filtration, the J Net portal is probably the most effective consumer resource for eliminating material not conducive to our needs.

More than virtually foolproof, J .NET is also easy – both to install and use. Plus its available in both dialup and high speed DSL and backed by highly trained customer service

experts that will solve your problems fast.

Most important, you can now get the JNET Advantage for only a bit more than non-filtered on line providers.

If you're ready for the world wide web without the world wide worry, you're ready for JNet.

✓ DIAL UP ✓ DSL ✓ Unlimited Access ✓ 24 Tech Support  
✓ 4 Profiles per Account ✓ Web Mail

Call us toll free at 1-866-866-JNET (5638)  
(mention code “770” for special ANASH Rate)



## Crown Travel International



- 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!



# THE WORLD MOVES TO THE RIGHT

---

In recent weeks, even the Europeans have realized that unyielding force must be shown against Islamic terror, declaring an embargo on Iran until it halts its atomic program. The nations of the free world still haven't sent their fighter jets to bomb the nuclear reactor in Bushehr, but at least they understand that in the face of Iranian terror, there must be an uncompromising position.

---

By Sholom Ber Crombie  
Translated by Michael Leib Dobry

Another round of talks between the representatives of Prime Minister Binyamin Netanyahu and the representatives of the 'Palestinian' Authority has come to a conclusion. The PA chairman declared that from his point of view, there is no reason to continue the negotiations, as they have reached a dead end. He is planning to contact the Arab League this week to consult with them regarding what steps to take against the government of Israel. In contrast, the Israeli prime minister is specifically urging a resumption of the talks, expressing the hope that his Arab counterparts will be kind enough to agree to continue meeting with the Israeli delegation.

These talks took place far from the public eye, without the bombastic headlines that the

state-run Israeli media arranged in the past. There's virtually no one who gives much of a chance to further discussions with representatives from the terrorist organizations. The question is: Why has Bibi chosen to continue the "peace talks?" It stands to reason that Netanyahu's efforts towards making progress in his relations with the terrorist organizations are due to his sincere interest in coming to an agreement with the Palestinians. He truly believes that he can deliver the goods.

Now we have to figure out exactly what are the goods that Netanyahu intends to give them. According to the proposal that Netanyahu has presented thus far, he is prepared to offer the terrorists the Jordan Valley – on the condition that an Israeli military presence will remain

there, similar to what exists now in the northern Shomron. In addition, Netanyahu is interested in uprooting all the "isolated settlements" – dozens of them, home to thousands of families.

In the meantime, the great miracle is that G-d has hardened Pharaoh's heart. The Rebbe already said decades ago that G-d has created miracles in hardening the Arabs' hearts with their refusal to accept anything. For more than thirty years since the Camp David Accords and the Yamit evacuation, Israeli leaders have been speaking about "the Palestinian people" and trying to promise them an independent state. But they really don't want a state. They prefer to subjugate our leaders slowly and get everything they demand on a silver platter.

## A FRAGILE AGREEMENT

The recent round of talks has also revealed the weakness of the uncertain peace treaty with Jordan. After Egypt, it's now the Jordanians' turn to brandish their peace agreement, reminding the Israelis that they have no treaty obligations in exchange for all our concessions. Last week, after the peace talks failed to produce any results, the King of Jordan threatened that if the Israelis won't agree to make a tangible offer of concessions to the Palestinians, he is liable to

take steps against Eretz Yisroel, including a strengthening of ties with Iran. Thus, anyone who believed that a signed piece of paper could secure peaceful relations with hostile neighbors has discovered once again that he has to face some painful facts. Similar to Egypt, Jordan feels no responsibility to keep the promises it made on paper to the government of Israel. It holds a signed treaty in its hands, but it constantly threatens to break off relations if it so desires. The Jordanians have no “ethical” qualms about cancelling agreements, nor do the leaders of these countries show any concern about stating this publicly.

It would be a welcome change if these talks could teach Israeli leaders how to conduct themselves on the international scene. After the Palestinians have violated the farcical Oslo Accords time after time, setting the region ablaze with their murderous terrorist attacks, many have called upon successive Israeli governments to declare these agreements null and void, putting an end to the path of surrender and capitulation. But then, we hear the claim of “Pacta sunt servanta – we believe agreements are made to be kept.” In the name of this claim—that a democratic government cannot nullify a signed treaty—Netanyahu carried out the Oslo II and Wye Plantation peace agreements. He warmly shook hands with the murderer Arafat (may his name be erased) and gave him legitimacy, after the voting public in Eretz Yisroel had elected him to annul the Oslo Accords and the underlying claim that you can’t cancel a peace treaty once it’s been signed.

Incredibly, not a single international body has come to Israel’s defense, and no one has

condemned Jordan or Egypt for their inflammatory attacks. All this places the peace agreements signed under world sponsorship in serious question. Perhaps sometimes in the future, there will be a brave and bold prime minister in Eretz Yisroel who will speak about invalidating these disgraceful agreements with terrorist organizations or nations that keep supporting terrorism behind everyone’s back, while they continue to enjoy their status as peace-loving allies.

### **A WINDOW OF OPPORTUNITY TO ENLIST THE WORLD IN A WAR AGAINST TERROR**

Since the withdrawals and expulsions began, it seems that there has been an obsession among successive Israeli prime ministers, as each of them tries to prove that he knows better how to give away parts of the land of his forefathers. Every one of them has reasoned that in order to advance his own PR ratings, he has to go another round at the expense of the settlers, trying to reach an “understanding” with the terrorist leaders.

There was a time when they claimed that we have to talk to them for security reasons. Afterwards, they discovered that all the concessions merely result in increased terrorist activity. Then, they claimed that we have to part from certain areas in Eretz Yisroel for demographic reasons. Today, there’s a new excuse: We have to meet with the terrorist leaders in order to stabilize our international position.

The prime minister apparently hasn’t been following the primary campaign in the U.S. for the Republican presidential nomination, where each of the candidates is demonstrating how

he is more right-wing than the others. It turns out that a sizable portion of the American public is actually quite disappointed with Netanyahu, who is not right-wing enough for them. In the meantime, even if the Republican primaries do not give us the next President of the United States, they are doing the job for Israeli foreign policy. The question is whether Netanyahu will grab the opportunity and come to the realization that what goes for the Republicans, goes for him as well – or does he prefer to keep hiding his head in the sand of a Palestinian state, as he makes a desperate attempt to chase after the murderer/Holocaust denier from Ramallah?

Today, the Rebbe’s clear statements on the subject of shleimus ha’aretz take on a razor-sharp perspective on all fronts. On the one hand, our Arab neighbors callously disregard their signed agreements, which gave them valuable strategic assets, and thereby proving to the Israeli public that the dream of peace is actually a mask of deception. On the other hand, the world now understands that peace can no longer be achieved by submissiveness. It must wield a strong hand against terror.

In recent weeks, even the nations of Europe have joined in the realization that unyielding force must be shown against Islamic terror, declaring an oil embargo on Iran until it halts its atomic program. For its part, the government of Israel has continued to declare that all methods available should be used against the Iranian nuclear armaments project, and there is no way to prevent it through negotiations and warm embraces. This attitude – which once had virtually been the exclusive property of the Israeli

government – has today become a mainstream principle in the world community. The nations of the free world still haven't sent their fighter jets to bomb the nuclear reactor in Bushehr, but at least they understand that in the face of Iranian terror, there must be an uncompromising position.

In the present international reality, the government of Israel has been given a window of opportunity to enlist the entire world against Islamic terror, proving once and for all that agreements signed with terrorist organizations advocating the murder of infants have no validity whatsoever.

However, in order to get the world to recognize the truth that Am Yisroel dwells in Tziyon by right, Netanyahu must put a stop to any further discussions on demolishing settlements and halt the cruel destruction of Jewish outposts. When Americans watch television and see IDF soldiers coming in the middle of the night to take children out of their beds, they realize that we really have no right to live in Eretz Yisroel and our very presence here is in serious doubt. Only by taking a firm stance against world pressure can Netanyahu restore international support for Eretz Yisroel.

### **THE REBBE: IT IS IMPOSSIBLE TO RELY UPON TREATIES, EVEN SIGNED ONES**

Through his prophetic vision, the Rebbe, Melech HaMoshiach, had already foreseen decades ago how things would develop, as he proclaimed that it's impossible to rely upon any signed agreement with the Arabs. At a farbrengen on Yud-Tes Kislev 5739, the Rebbe expressed his fervent protest against giving the Sinai

Peninsula to Egypt in exchange for a piece of paper, warning that if any Arab nation goes to war against Israel, Egypt will join the Arab side despite the peace treaty:

"It is known that they also signed on paper [after] the Six Day War, and within twenty-four hours, they did the very opposite of what they signed on, and particularly when they knew that they would be signing something else afterwards.

"It is thereby understood that when they hear how the Jews are looking to satisfy their desires by their signing a piece of paper declaring peace from now on, if they sign the paper, the first thing they'll do will be to give them several territories, which will *r"l* open the land before them.

"Similarly, they want them to sign on a second condition, i.e., that their commitment to make peace cancels all previous commitments (that if any Arab nation makes war upon Eretz Yisroel, Egypt will have to provide it with assistance). This means that the commitment to make peace cancels the commitment to help in a war against Eretz Yisroel.

"We thereby find the document and its contradiction therein: Since they said themselves that this document nullifies previous commitments, this underlines the fact that a document that they sign tomorrow can cancel these commitments. So what will they accomplish by signing a piece of paper (on Tuesday, or as they wanted, on Sunday) that will cancel the previous commitments (and if an Arab country opens hostilities against Eretz Yisroel – Egypt will have no obligation to offer assistance) – when Egypt can sign a document the very

next day with an Arab country that includes this obligation, thus nullifying the commitment it had signed the night before with Eretz Yisroel?

"It would seem natural, logical, and particularly from a diplomatic approach, that the Arabs would jump at this proposal to sign a written agreement, in which they will promise something of material value, and immediately thereafter, they will demand the evacuation of all the locations and territories, opening everything up before them. And in relation to the paper they signed, those who had requested the paper said themselves that a document that comes the next day can cancel all previous commitments!

". . . As has been said, we see here with our own eyes and in a manner of revealed miracles – that even when the Jews (through their "coercive inclination") force themselves to give away parts of Eretz Yisroel, they are shown from Above that the Gentiles refuse to accept and demand more. The only advice is that they should stand firm, etc. (as mentioned before).

"Thus, a Jew must learn that it's forbidden to say that since they signed a document, we're ready to give away (not just a handbreadth or even an inch, but) several territories from Eretz Yisroel, which will *r"l* open the land before them. Those who want to give away territory said this themselves a few years ago, and even printed it in their name.

"And the main thing – as it is according to Shulchan Aruch, since all the military experts state unanimously – publicly and in print – is that if they give away the territories, they are placing Jews in danger, *r"l*."

# TZIVA'LE, MY SISTER

An ocean of suffering, orphanhood and bereavement encompass the life of young Heishke. \* One by one, his family members die of disease and starvation. \* He recalls and describes in detail how his beloved family fades before his eyes. \* Decades later, the pain remained ever present, as did the guilt.

By Rabbi Yehoshua Dubrawski a"h

## STARVATION

The terrible war had arrived. We fled to Samarkand where hunger prevailed and cut down countless people. During those days of starvation in Samarkand, my family had nothing to sell (with which to buy anything to eat). Until Samarkand, I had a small jar from a menorah, a remnant of Zeide-Rav's menorah that had long since been exchanged for a loaf of bread. I hid that small jar made of nickel for many months until I sold it to a Bucharian neighbor. He gave me a few rubles with which I bought a few potatoes.

We did not even have any decent clothing that we could sell in the used clothing market in Tashkent. Only my sister had a good coat that our aunt from Leningrad had bought her before the war.

When this sister, Tziva'le, became ill from starvation, she began fading quietly, without complaining, without moaning; from her big, black eyes, though, you could see a sea of tears, pain and sorrow. The bit of food they obtained – with my mother running here and there and my

grandfather spending hours looking for food – could no longer be tolerated by her stomach. The medicine that one doctor and then another prescribed, did not work.

## A COAT IN EXCHANGE FOR HOPE

My mother rushed about like a fish in water. Either she ran to find doctors (there were many unemployed Jewish doctors around) and medicine, or she clung to the narrow bed of her sick daughter and caressed and kissed her.

One afternoon, my mother came running to our hovel all in a tizzy. She had found out about a new medication, sulfidine, which was supposed to cure "hunger disease." It could not yet be bought in a pharmacy, but it was possible to buy it from certain people who dealt in it and demanded a lot of money for it.

Whatever my grandfather and mother could put together wasn't enough. "We must sell Tziva'le's coat and then we'll have enough money for the medicine," decided my mother. My mother and I took the coat and went to the market



but, before we left, Tziva'le noticed that we were taking her coat. My mother went over to her and said, "Tziva'le, do you want us to sell your coat so we can buy good medicine and you will get better quickly?"

Tziva'le cast a sad glance at the coat, remained quiet for a moment, and then said, "If I remain alive and get better, we will buy a different coat."

"Of course!" exclaimed my mother and she bit her lips and could hardly refrain from bursting into tears.

We quickly sold the coat and then went to the newer section of the city to buy the medicine. With trembling hands, my mother took the precious medicine for which she paid dearly. I saw that she held the medicine close to her chest and she whispered something; I suppose it was a prayer that her daughter recover.

But my sister no longer needed a coat and the medicine did not help. Afterwards, we heard that some of the sellers were frauds and they gave who-knows-what instead of the actual medication.

## SUFFERING OF DAUGHTER AND MOTHER

Tziva'le's state declined from day to day. She was even quieter and bore her tremendous suffering with a strength that is

uncommon for an eleven year old. One day, she asked my mother to cut her long, black, wavy hair, whispering, "It's too heavy on my head."

Because of her very black and curly hair, her big dark eyes and dark skin, those close to her called her "gypsy" since she was also clever, playful and happy. Now, all that was left of her were her big, dark eyes that seemed to grow in her shrunken face.

The doctor came every day, but I didn't want to hear what he had to say. I just looked at the expression on his face. One doctor said it might be necessary to take her to the hospital but my mother was frightened by the word "hospital" since she had recently lost her husband and older daughter there (as will be related in the next chapter).

When my mother herself became sick from starvation, she went to the hospital alone. The thought flashed through my mind that she wanted to carry out what she had wished on those terrible nights, when she had pleaded with arms stretched upward, "Master of the universe, take me instead of my daughters."

I saw my sister declining and my mother flitting about with heroic strength. I could not look at Tziva'le's shrunken face, certainly not at her big, wise eyes, eyes that were hazy, but at the same time with a clear expression that mutely asked: What will be with me? For the most part though, she lay with her face to the wall.

It was just as hard to look at my mother's face that drowned, not in tears which she choked back with strength of steel or motherly strength, but in a sea of despair and sorrow. And yet, somehow, in the blink of an eye,



"Master of the universe, either here or there ... I can't anymore."

Those final words of my sister are engraved in my mind so deeply, so strongly, that they never cease coming to mind; most of the time, without any reason. As a result, what remains in my memory of the following day is a sort of blurred nightmare

**“Even my grandfather, who was so equanimous, could not contain his brokenness, and he constantly murmured T'hillim by heart. He went over to Tziva'le's bed a few times, and he uncharacteristically caressed her sunken cheeks and shorn head with his two hands. Those were the few times in those torturous days when a little smile appeared on her face and she slowly whispered, “Z...e...i...d...e.”**

she would change the expression in her eyes, when Tziva'le looked at her. Then her face expressed motherly love.

### FINAL REQUEST

Even my grandfather, who was so equanimous, could not contain his brokenness, and he constantly murmured T'hillim by heart. He went over to Tziva'le's bed a few times, and he uncharacteristically caressed her sunken cheeks and shorn head with his two hands. Those were the few times in those tortured days when a little smile appeared on her face and she slowly whispered, “Z...e...i...d...e.”

The last time I heard her voice it was a whispered request. The day before her final day, she looked at the dark room, and thinking that nobody could hear her, raised her shriveled hands a bit and said faintly but clearly,

that disappeared in the mists of reality.

One dark, horrifying scene that I saw was how they took my sister out through the narrow doorway, but I don't remember what took place afterward. Then I remember how my mother fainted and how they had a hard time reviving her, how she wanted to run and she fell, and how my restrained grandfather grasped his beard and murmured, “Ribbono shel olam, nu ...”

I absolutely have not been able to call forth from my mind any memory, not immediately nor afterward, ever! It was like I was in a fog or fugue, confused or who knows what. Whatever it in fact was, my lack of memory would always cause me to recall what my father said about my yeshus (ego), and how I felt my own self far too much.

# THE REAL REASON BEHIND THE FIFTH COMMANDMENT

By M.E. Gordon

“Hey, Levi, your parents are lucky they’ve got a kid like you! How come you let them work you so hard?”

Levi just smiled at Ron, the student who made the comment. He didn’t mind the hard work; he actually enjoyed helping at the program his parents had arranged for college students. During the two week seminar, Levi had a chance to hear most of the lectures. Although there were a number of well known speakers, Levi enjoyed his father’s talks more than any other. He suspected that the students felt the same. His father was scheduled to give one more talk on the last evening of the program.

“Hey, Levi,” a student named Ari approached him. “What’s the Rabbi going to talk about tonight?”

“I really have no idea.”

Jason, or Yaakov as he was now called, joined the conversation. “I’m sure that he’ll tell us all to cut our ties with our previous lives, parents, and family, so that we won’t be influenced away from Torah and Mitzvos.”

“I don’t really know, but we’ll soon find out.”

That evening, the Rabbi surprised them all. “Tonight I want to speak to all of you about the fifth commandment. I know that many of you are

very inspired after two weeks of this Jewish experience and are Boruch Hashem planning to make changes in your lives. That is why I feel it is important to discuss the Mitzvah of honoring parents.”

This was certainly not the topic anyone expected.

“Just as you have learned about the importance of putting on T’fillin every weekday and about the observance of Shabbos and Kashrus, so too must you understand the significance of this Mitzvah. Honoring parents is the fifth of the Ten Commandments.”

“Rabbi,” interrupted Yaakov, “does that mean that if my parents want me to drive to the countryside with them on Shabbos, I am obligated to obey?”

“No, one’s first responsibility is to Hashem, and one’s parents are also obligated to keep Hashem’s laws. One must, however, take care to speak and act respectfully at all times to one’s parents, even when one is not allowed to do what they request.”

“But why? What do we owe them respect for? If my parents aren’t even keeping Mitzvos, and don’t know as much Torah as me, why should I honor them?” asked Yaakov.

“What do you mean: what do we owe them respect for? Isn’t it

obvious?” answered Ari.

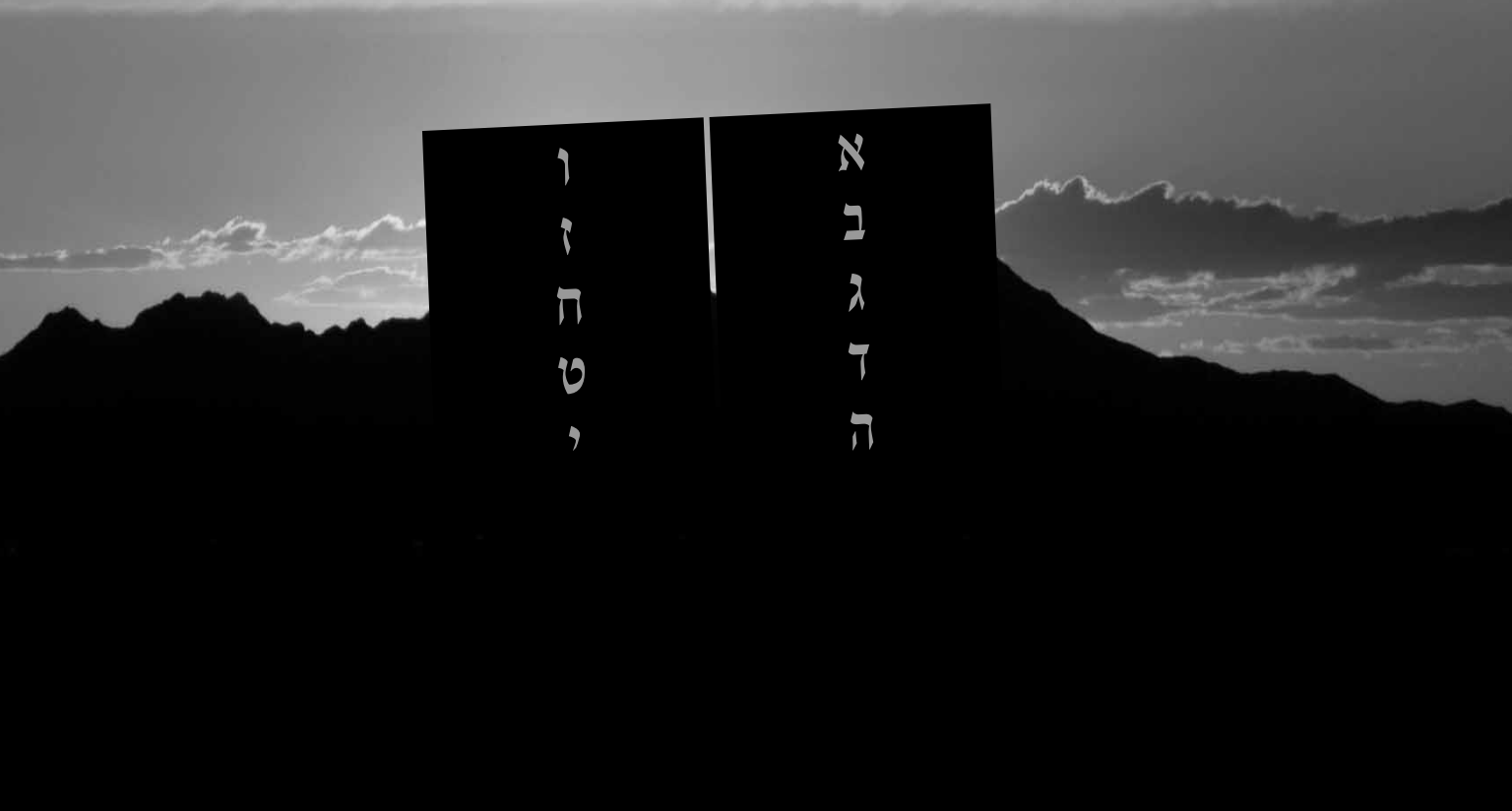
“No, what’s obvious about it?” countered Yaakov.

“Well, for starters, your parents brought you into the world, fed you, changed you, and carried you around when you were crying. It’s a simple matter of showing gratitude.”

“Ari, you are right, but there is more to it than just that,” explained the Rabbi. “The Ten Commandments were written on two tablets. The first tablet contained the first five commandments that are essentially between man and G-d. The second tablet had the next five commandments which are between man and man. It’s interesting to note that ‘Honor Your Father and Mother’ is included among the first five, implying that it is between man and G-d. Any ideas as to why this is?”

Ari was quick to answer. “Well, it makes sense. If one recognizes how he should be grateful to his parents for bringing him into the world and taking care of him, he will also recognize how grateful he must be to the Creator of The World.”

Yaakov was not convinced. “One minute. You are assuming that there is what to be grateful for. But what if parents did not do anything for their child? My parents abandoned me and my grandparents brought me up! Do



I still have to honor my natural parents?”

Levi was shocked by what he had just heard. He couldn't imagine such a situation. He realized how grateful indeed he should be for his wonderful parents. He felt bad for Yaakov, and wondered how his father would answer.

“Does anyone here have an answer for Yaakov?” asked Levi's father.

Adam, a tall fellow with curly red hair spoke up. “Even if your parents didn't take care of you after you were born, you still owe them respect. They brought you into the world. If not for them, you wouldn't be here at all!”

This time Ari had a question. “Is that really true? If my parents would have chosen not to have children, would I have been born to someone else? Isn't it really Hashem Who caused me to be? Look at all of the couples who desperately want to have children, but can't. We owe our

**“I know that many of you are very inspired after two weeks of this Jewish experience and are Boruch Hashem planning to make changes in your lives. That is why I feel it is important to discuss the Mitzvah of honoring parents.”**

existence to Hashem, so why does the Torah put such great emphasis on honoring parents?”

The Rabbi smiled as he said, “Aha! Each of you has brought up excellent points. It's true that we owe our existence to Hashem Yisborach. We appreciate the role our parents play in choosing to be the means through which we come into the world. On a deeper level, however, when we honor our parents, we are honoring Hashem. Why? Simply because the ability to create a new generation that can create another generation and so on, comes from the unlimitedness of Hashem. When we honor our parents, we are acknowledging that spark of unlimited G-dliness

that is within them.”

The constant frown on Yaakov's face seemed to melt away as the Rabbi's words penetrated his heart. “I suppose I could find a way to show honor to my parents. I always thought they had to earn it. If it's really a matter of recognizing the G-dly spark within, I think I can manage that.”

Ron, who was sitting next to Levi, looked at him and said “Hey, Levi! Now I know why you do all that hard work. How lucky you are to have parents like yours!”

*The above story is fictional. The lesson is based on Likkutei Sichos Vol. 36 p. 90-95.*

# THE ULTIMATE ANSWER

By Rabbi Hershel Finman

About ten years ago, I was in a health food store and was approached by someone who I immediately identified as an old beatnik. He had long gray hair and sported a save-the-wolves tee shirt. He introduced himself as Wolf – a retired Philosophy professor. We stood and discussed existentialism and Kabbala for over an hour and a half. He refused to put on t’fillin as he was vegan.

We would occasionally bump into each other over the following years and would invariably engage in long conversations. I would invite him to my home, but he would always refuse. He maintained that he was a loner and was more comfortable with animals than with people.

A little over a year ago, Reb Wolf, as I called him, suffered a stroke that left him confined to a wheel chair. His nephew, who was attending some of my classes, told me that his uncle



had many questions and asked if I could visit him.

Shortly thereafter, I went to visit Reb Wolf. He was excited to see me and exclaimed, “Rabbi Finman! I have so many questions.” We discussed

philosophy for about 45 minutes. I asked him if he had ever put on t’fillin – he answered no. I told him that he would be able to think clearer if he put on t’fillin. (I was reminded of an incident involving Herbert Weiner in his book 9 1/2 Mystics. After finishing a private audience with the Rebbe, Rabbi Weiner approached an elderly Chassid with many questions. The Chassid listened to him and said, “You would not have these questions if you put on t’fillin.”)

He agreed. We put on the t’fillin and I sat back down to continue the discussion. Reb Wolf looked at me intensely and said, “Rabbi Finman, my questions have all been answered.”

I soon took leave of Reb Wolf but not before putting a mezuzah on his front door.

I heard that two weeks later, Reb Wolf suffered another stroke, which left him aphasic. He died last week. I was one of four people who attended his funeral. He was buried at the very back of the cemetery across the aisle from the stillborns. May Zev Shlomo ben Moshe experience a lichtiger Gan Eden. I am sure he is no longer alone.

**“We stood and discussed existentialism and Kabbala for over an hour and a half. When I asked him to put on t’fillin he refused, saying he was vegan . . .**

**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

