

The international weekly heralding the coming of Moshiach  
**BEIS MOSHIACH**

## 4 | WHERE EVEN THE COMPLETELY RIGHTEOUS CANNOT STAND

D'var Malchus / Sichos in English

## 8 | THE HOUSE OF CEDARS – 770 EASTERN PARKWAY

770 / Rabbi Sholom Yaakov Chazan

## 12 | OPEN YOUR EYES: A MIRACLE IN OUR TIMES

Perspective | Rabbi Simon Jacobson

## 14 | MIGHTIER THAN A SWORD AND BOW OF IRON

Biographical Sketches / Translated by Rabbi Shimon Neubort

## 16 | CHASSIDIM DON'T PART

Stories

## 22 | TO WALK IN THE LIGHT OF G-D

Chassid / Chaim Zilberman

## 30 | INFERNO – AND THE REBBE'S ANSWER

Miracle Story / Menachem Ziegelboim

## 32 | LIVING WITH THE TIMES: IRAQ AND THE REBBE MH" M

War in Iraq / Compiled by N'shei U'Bnos Chabad

## 34 | THE ULTIMATE SURVEILLANCE SYSTEM

War in Iraq / Aliza Karp

## 35 | ACTS OF KINDNESS – PREPARATION FOR MOSHIACH

Thought / Rabbi Yeheskel Lebovic

## 38 | THE TRUTH COMES OUT

Shleimus HaAretz / Shai Gefen

## 42 | A ROLE MODEL FOR THE JEWISH PEOPLE TAKEN FROM OUR MIDST

News / Zelig Krymko

### U.S.A

744 Eastern Parkway  
Brooklyn, NY 11213-3409  
Tel: (718) 778-8000  
Fax: (718) 778-0800  
admin@beismoshiach.org  
www.beismoshiach.org

### ERETZ HA'KODESH

ת.ד. 102 כפר חב"ד 72915  
טלפון: 9607-290 (03)  
פקס: 9607-289 (03)

### EDITOR-IN-CHIEF:

M.M. Hendel

### ENGLISH EDITOR:

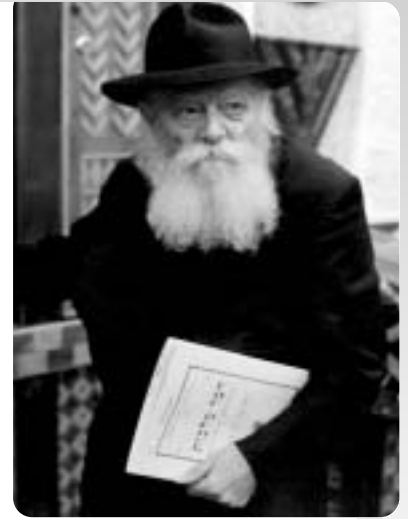
Boruch Merkur  
editor@beismoshiach.org

*Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiah, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiah 744 Eastern Parkway, Brooklyn, NY 11213-3409.*

*Beis Moshiah is not responsible for the content of the advertisements.*

# WHERE EVEN THE COMPLETELY RIGHTEOUS CANNOT STAND

SICHOS IN ENGLISH



## SHABBOS PARSHAS KI SISA; 18<sup>TH</sup> DAY OF ADAR I, 5752

1. [421] Parshas Ki Sisa describes concepts that range across a broad spectrum, from one extreme to the other including the giving of the First Tablets, the sin of the Golden Calf and the destruction of the Tablets, Moshe's prayers for forgiveness, Moshe's vision of G-d's glory, the Thirteen Attributes of Mercy, the giving of the Second Tablets, and the shining of Moshe's face.[422]

A question arises. The Torah is not a historical record. Hence, although these events all occurred within chronological proximity to each other, we must understand: Why does the Torah mention concepts of such extreme polarity in a direct sequence?[423]

To clarify the radical nature of the changes in sequence: The First Tablets represent an extremely high spiritual

level, "the Tablets were the work of G-d and the writing, the writing of G-d." [424] Conversely, the breaking of these Tablets (because of the sin of the Golden Calf), represents a most extreme descent. Conversely, the Thirteen Attributes of Mercy and Moshe's vision of G-d's glory represent an extremely high spiritual level. Afterwards, the giving of the Second Tablets represents a further change, for they were different in nature from the First Tablets (the most obvious difference being as opposed to the First Tablets which were "the work of G-d," the Second Tablets were hewn by Moshe).[425]

Despite these differences, however, the fact that all of these concepts were recorded in a single sequence in a single Torah reading indicates that they share a connection. That connection is reflected in the name of the Torah reading Ki Sisa, which literally means

*follows this pattern.*

422. From the context of the Torah reading, it would appear that Moshe merited this radiance only after the giving of the Second Tablets. This is problematic, for in regard to the revelation of G-dliness, the First Tablets were on a higher level than the Second. Why then was it after the giving of the Second Tablets that Moshe's

"When you lift up." Herein, lies an obvious question. The sin of the Golden Calf represents an unprecedented descent. The impurity which had blemished the souls of the Jewish people after the sin of the Tree of Knowledge, had departed after the giving of the Torah, returned after this sin. This sin is the source and root of all other sins, and all the punishments suffered by the Jewish people throughout the centuries have a connection to this sin. If so, how can it have a place in the portion which reflects the ascent of the Jewish people?

All of the above difficulties can be resolved within the explanation of a unique phenomenon that is present in Parshas Ki Sisa:[426] G-d has imbued the world with the following pattern: The beginning, the head, reflects the purpose and goal of the entire entity. Afterwards, the middle sets in motion

*face began to shine?*

423. Similarly, one might ask a greater question: Why does the Torah mention the undesirable events in this Torah reading? The Torah takes pains not to speak unfavorably about even an impure animal. Surely, it should refrain from doing so when the honor of the entire Jewish people is involved.

421. Trans. note: During this week, the Rebbe Shlita also delivered sichos on Monday to Thursday nights, the fourteenth to the seventeenth of Adar. Since the themes of these sichos related to the subject matter of the Rebbe's talks on Shabbos (the eighteenth), they were synthesized into a single text and reviewed by the Rebbe in this form. Therefore, our translation also

a process leading to the achievement of that purpose and then, the conclusion, where the goal is actualized and consummated.

These three stages can be defined as:

1) The Torah, “the beginning of the path,” which preceded the world and which is the purpose of creation as our Sages commented on the word B’Reishis;[427] b) The creation through which the world is brought into being and given a chance to fulfill its purpose; c) The Redemption, the ultimate purpose of the world’s existence.

These three stages are also alluded in the first three letters of the Hebrew Alef-Beis. The Alef is the first letter of the Ten Commandments and includes all the Ten Commandments within it. The Beis is the first letter of the word B’Reishis, the beginning of the Torah’s narrative of creation (and our Sages relate, “The world was created with a Beis”). The third letter, the Gimmel is the first letter of the word Geula meaning “redemption.”

In Kabbalistic terminology, these

## ***Breaking the Tablets enabled a higher dimension of Torah to be revealed. Through the process of sin and t’shuva, the Jews were elevated to a higher spiritual plane as our Sages declared, “In the place of baalei t’shuva, completely righteous men are unable to stand.”***

three phases can be described as: a) the Or Ein Sof, G-d’s Infinite Light, which encompassed all existence;

1) the tzimtzum, the process of divine self-contraction which left a

“vacuum and empty space;” and

2) the revelation of the Or Ein Sof within the vacuum created by the tzimtzum.[428]

All three stages of this process are openly expressed in our Torah reading. The First Tablets refer to the Torah as it transcends the world (and thus they begin with the letter Alef). The descent into the context of worldliness is reflected by the sin of the Golden Calf.[429] And the giving of the Second Tablets reflect the ultimate elevation that comes after this descent.

To explain: Our Sages interpret the final words of the Torah, “before the eyes of the children of Israel,” as referring to Moshe’s breaking of the Tablets before the eyes of the Jewish people. They continue, explaining that G-d acknowledged the positive dimensions of Moshe’s act and even congratulated him for it.

Although the question is asked: What positive purpose did breaking the Tablets have? In Chassidic thought, it is explained that breaking the Tablets enabled a higher dimension of Torah to be revealed. Through the process of

*There is also another question implicit in the order of subjects mentioned in our Torah reading: What is the significance of the mention of the three pilgrimage festivals in the midst of this story?*

424. The lengthy elaboration on the advantages of the First Tablets in our Torah reading is indeed problematic. Seemingly, it would have been much more appropriate to include these concepts in the description of Moshe’s ascent to Mount Sinai at the end of Parshas Mishpatim and to mention the matter in brief in our portion. Indeed, since our Torah describes the destruction of the Tablets, the elaboration on their positive virtues appears out of place, appearing to mock the Jewish people by telling them of positive factors no longer relevant to them.
425. Similarly, the two sets of Tablets were given in two different times of year. The First Tablets were given forty days after the giving of the Torah, while the Second

*Tablets were given on Yom Kippur.*

426. Indeed, a similar idea can be found in the other Torah readings as well. Nevertheless, in the other Torah readings, the concept is found in an allusion or in an innuendo, while in Parshas Ki Sisa, the concept is openly expressed.

427. This stage also refers to the expression of G-d’s will and His desire for creation, for this desire is spelled out in the Torah.

*In a more particular sense, since the Torah is “the blueprints through which G-d created the world,” all three stages are found within the Torah itself. (This is alluded to in our Sages’ description of the Torah as “a threefold light given in the third month by the third of Amram’s children.”)*

*In this process, the Alef represents the aspect of the Torah which “preceded the world” and the Beis, the dimension of Torah which serves as the source for the world’s creation. The conclusion of the*

*process, the Redemption is alluded to in the conclusion of the Torah, the verse, “before the eyes of Israel,” which refers to the miracles performed by Moshe. Our Sages taught, “He was the first redeemer and he will be the ultimate redeemer.” Thus this verse can also be understand as a reference to the miracles of the Redemption when, “As in the days of your exodus from Egypt, I will show you wonders.”*

428. A similar three stage sequence is reflected in Pirkei Avos. That tractate begins, “Moshe received the Torah on Mount Sinai,” i.e., the acceptance of the Torah as it is. The first teaching continues “and he transmitted it” and mentions our obligation to “raise up many students,” i.e., the communication of the Torah within the limitations of our worldly existence. And the tractate concludes, “And G-d will rule forever and ever,” the ultimate of sovereignty which will be expressed in the Era of the Redemption.

sin and t'shuva, the Jews were elevated to a higher spiritual plane as our Sages declared, "In the place of baalei t'shuva, completely righteous men are unable to stand." And this higher level is reflected in an increase of Torah knowledge. Thus our Sages relate that if Moshe had not destroyed the Tablets, we would have received only the Five Books of the Chumash and the Book of Yehoshua. Only after the breaking of the Tablets, were we granted the other dimensions of Torah study.

The advantage of the Second Tablets is also reflected in the contrast between the First and Second Tablets mentioned above: that the First Tablets were the "work of G-d," while the Second Tablets were hewn by Moshe. It is true that the First Tablets represented a higher level of revelation, but the advantage of the Second Tablets lay in that their holiness permeated the realm of worldly existence. Thus the First Tablets could be broken, for worldly existence represents a contrast and even a conflict with their holiness. The Second Tablets, by contrast, are eternal, for they represent the fusion of holiness with material existence.

This level is reflected in the ultimate fulfillment to be experienced by the Jewish people, the Redemption, which will follow the t'shuva of the Jewish people. And at that time, it will be revealed how the material

dimensions of the world will have become fused with their ultimate spiritual purpose, how they all exist, "for the sake of the Torah."

Thus we can see how the totality of this threefold sequence is contained in Parshas Ki Sisa. This also leads to another concept, that the flow from one stage to another is a sequence established by G-d. And in this process, to reach the third stage, one must undergo the descent represented by the second stage.

This gives us a different perspective regarding sin: In Chassidic thought it is explained that sin is, to paraphrase a verse, "an awesome intrigue devised against man." If a person's yetzer ha'ra overcomes him and makes him sin, this is because, from Above, the yetzer ha'ra was prompted to bring him to this sin. The Jews, by nature, are above any connection with sin. Nevertheless, G-d, however, devises "an awesome intrigue" in order to elevate our people to a higher level by having them undergo a descent beforehand.

Since this descent is merely a means to lead to a greater ascent, it is brief-to borrow a phrase "I abandoned you for a fleeting moment." The ascent which follows it, by contrast, is eternal. This pattern will be expressed in the ultimate Redemption. It has been preceded by an awesome descent, this present exile, but it will lead to a great and eternal ascent,[430] "a redemption never to be followed by

exile."

Thus when seen in this context, the descent is not merely for the purpose of an ascent, but is itself a stage of that ultimate ascent. Thus our Sages relate that the entire purpose of the sin of the Golden Calf was to allow for the potential of t'shuva.

Accordingly, we can appreciate how all three phases mentioned above are part of the sequence of Ki Sisa, the ascent of the Jewish people. The giving of the First Tablets reflected the first phase, the revelation of the intent.[431] It was followed by the second phase, the descent, the sin and the breaking of the Tablets. This in turn motivated the Jewish people to turn to G-d in t'shuva, evoking the third phase,[432] the revelation of the Thirteen Attributes of Mercy and the great ascent that found expression in the giving of the Second Tablets and the shining of Moshe's countenance.[433]

The above also enables us to understand the connection between the Second Tablets and the shining of Moshe's countenance. The giving of the Second Tablets followed the descent after the sin of the Golden Calf. Thus, they relate to the world as it exists within its own perspective. This is reflected in the fact that they were hewn by Moshe from stone in this world. Simultaneously, they are associated with great revelation- indeed, quantitatively, a greater

429. This connection is further emphasized according to the Kabbala which explains that the tzimtzum is the source for the potential to sin.

430. Furthermore, at the time, we will begin a never-ending pattern of ascents as it is written, "They will proceed from strength to strength and appear before G-d in Zion."

431. Alternatively, it can be explained that the first phase is reflected in the command Ki Sisa, "Lift up the heads of the children of Israel." For this reflects how the Jews are, like the Torah, the "head," the purpose and

the goal of the world at large.

432. Based on the above, we can also appreciate the reason why the three pilgrimage festivals are mentioned in this Torah reading. These three festivals also follow a similar pattern of three: Pesach represents a revelation from Above. (Thus it is associated with the spring, Aviv, the Hebrew for "spring." This word begins with an Alef and then a Beis, which indicates a revelation from Above.)

Afterwards, comes Shavuot, a holiday which is associated with the wheat harvest which reflects an emphasis on man's service. And

then Sukkos, the harvest festival which is an allusion to the ultimate ingathering that is connected with the Era of the Redemption.

433. In this context, we can appreciate why Parshas Ki Sisa follows the parshiyos, Truma and Tetzaveh which describe G-d's commands to Moshe regarding the construction of the Sanctuary although chronologically, the events described in Parshas Ki Sisa took place first. The construction of the Sanctuary represents the transformation of the world into a dwelling for G-d, the ultimate purpose of

revelation than the First Tablets. And thus, this revelation reflects a fusion of materiality and spirituality which brought about an elevation within the physical person of Moshe himself causing his face to shine.

Indeed, this revelation was so great that it was necessary for Moshe to place a veil over his face. This veil was necessary, however, only when Moshe and the Jewish people were involved with worldly matters, the refinement of the world at large. When Moshe communicated G-d's word to the people, he would remove this veil.

Moreover, even in regard to the world at large, this concealment is not a permanent factor. Ultimately, through the Jews' service in refining and elevating the world, they make it possible for there to be a revelation of G-dliness within the context of our worldly environment. This process will be consummated in the Era of the Redemption when "Your Master will no longer conceal Himself and your eyes will behold your Master," "the glory of G-d will be revealed and all flesh will see." [434]

The three phases of service mentioned above are reflected in our divine service every day: We begin our day with the first stage, the declaration of intent, *Modeh Ani*, in which we thankfully acknowledge our connection with G-d. [435] This declaration is then given expression

*the world's creation.*

*Therefore, after the commandment to create such a dwelling is given, before Moshe communicates it to the Jewish people, the Torah relates the three-phased pattern through which the Divine intent for this world can be fulfilled.*

434. Furthermore, this revelation will permeate even the physical substance of the world and therefore, "A stone from the wall will cry out."

435. *Modeh Ani* begins "I thankfully acknowledge." It reflects how a Jew's "I," his individual identity becomes totally fused with G-d; "Israel and the Holy One,

## *The previous generations have already completed the service of refining the world.*

and allowed to take form in the morning prayers and the study session which follows them.

Afterwards, we proceed to the second stage, the descent into worldliness, our occupation with our surrounding environment through our daily business affairs. At the conclusion of the day, we reach the third stage, the ingathering of all the activities performed during the day. This is communicated in the final verse of the evening service, "Indeed, the righteous will thankfully acknowledge Your name." (Significantly, this verse employs the same verb that is used in the phrase *Modeh Ani*.) And in a more particular sense, the person's giving himself over to G-d is reflected in the final verse of the prayers recited before retiring at night, *Krias Shma al HaMita*, "In Your hands, I entrust my soul."

The above is particularly relevant in the present generation, the last generation of the exile and the first generation of the Redemption. The

*blessed be He, are all one." And this is relevant to every individual Jew, as indicated by the fact that all Jews even young children recite Modeh Ani.*

*(This is reflected in the form of the Alef, the opening letter of the word ani, Hebrew for "I." The Alef contains a Yud below (the Jew) and a Yud above (G-d) and a straight line which connects them. For the simple faith of a Jew is one with the simple oneness of G-d.)*

436. Note the explanation in *Tanya* of our Sages' interpretation of the verse, "What does G-d ask of you? To fear." Our Sages note that this verse appears to imply that

previous generations have completed the service of refining the world and our generation is confronted with the task of causing the third phase of the process, the Redemption, to actually come to fruition.

In this, we can take a lesson from the beginning of the Torah reading, the command to "lift up the heads" of the Jewish people. Significantly, this command was addressed to Moshe. It is Moshe-and similarly, the extension of Moshe that exists in every generation who infuses the Jewish people with the spiritual power to undergo this threefold process of ascent.

Similarly, the process of ascent is accomplished through the spark of Moshe that exists within every individual Jew. [436] The spark of Moshe is identified with the power of *mesirus nefesh*, the willingness of every Jew to give himself over to G-d. [437] This source of commitment, however, is openly revealed in souls of the leaders of the generations, and will reach complete expression in the person of *Moshiach*.

May this be revealed in the very near future and may the happiness of the month of Adar break through all barriers and allow us to "join redemption to redemption," and proceed from the redemption of Purim to the ultimate Redemption. May this take place in the immediate future.

*fear is an easy level to attain and ask how it is possible for that to be said. They explain that for Moshe, indeed, fear is easy to attain.*

*The Alter Rebbe notes, however, that the verse is directed not at Moshe, but at the Jewish people at large. Nevertheless, because every Jew contains a spark of Moshe which is an active potential within his soul, fear is easily accessible to every one.*

437. Even when a Jew's day to day conduct does not reflect this will, this is his true desire as the Rambam explains in *Hilchos Gerushin* 2:20.

# THE HOUSE OF CEDARS – 770 EASTERN PARKWAY

BY RABBI SHOLOM YAAKOV CHAZAN

*There's no difference between 770 before Gimmel Tammuz and 770 after Gimmel Tammuz. It is the actual makom ha'mikdash of the future, and as such, every chassid must be oleh regel to the place from which we draw encouragement, consolation, chayus and emuna, and the yearning for the immediate revelation of the Rebbe MH" M.*

Many wonderful things have been said regarding visiting *Beis Rabbeinu Sh'B'Bavel*. The Rebbe MH" M made many amazing and unique statements in the *sichos* about 770, starting with the idea that this building is where the Rebbe Rayatz established his permanent residence for the last ten years of his life, continuing with the advantages of the physical place in which the *nasi ha'dor* davened and learned (*Likkutei Sichos*, vol. 32, p. 25 and on).

And then there are the incredible statements in the *kuntres* "*Beis Rabbeinu Sh'B'Bavel*," where the Rebbe explains that 770 is the *Beis HaMikdash* in *Galus*, and it is from this place that Moshiach begins to build the *Beis HaMikdash* as the preamble to the building of the third *Beis HaMikdash* in Yerushalayim.

When a *chassid* thinks about these amazing expressions and the deeper significance that lies behind them, the need to visit 770, to see and be seen, becomes all the more imperative. Yet

the "clever one" can come with the scholarly claim: Even if we accept that 770 is the *Beis HaMikdash* in *Galus*, obviously our relationship to it doesn't need to be any greater than to the actual *Beis HaMikdash*. People went to the actual *Beis HaMikdash* three times a year, and took back inspiration with them for the entire year, but that tremendous inspiration was derived from the revelation of G-dliness in the *Beis HaMikdash*, which was expressed in ten constant miracles. Therefore, concludes the "clever one," even if we agree that 770 is comparable to the *Beis HaMikdash*, that was true until Gimmel Tammuz when we openly saw *Elokus* in the Rebbe, but now that we don't see the Rebbe or the revelation of *Elokus*, there's no reason to go to 770, certainly not often. If you want to be *mekushar*, if you want to be a real *chassid*, stay home and learn the Rebbe's *sichos* and fulfill his directives. This is the way the Rebbe established for us to become *mekushar* to him. If you want to feel

really complete, the "clever one" continues, then learn *sichos* in *inyanei Moshiach* and *Geula*; there's no reason to go to 770 today.

Some might say: It's a fact that thousands of *bachurim* come to 770 for Tishrei, and you can literally see what a tremendous spiritual impact it makes on them. The *roshei yeshivos* and *mashpiim* report an increase in *chayus* in learning, *avodas Hashem*, *mitzvaim*, and especially *Mivtza Moshiach*.

That's true, but the "clever one" can still maintain that that is subjective. Perhaps certain *bachurim* would acquire more *chayus* if they remained at home and learned the Rebbe's *sichos* and *maamarim*. A *bachur* who stayed home and went through all the *sichos* of 5752, says the "clever one," will get more *chayus* in *inyanei Moshiach* and *Geula* than his friend who went to 770. It's a matter of feeling, and you can't insist that everybody *must* go to 770.

The answer to all these claims can be found in a *sicha* of the Rebbe MH" M said on Shabbos Parshas Truma 5747 and printed a year ago in the *D'var Malchus* of *Beis Moshiach* (issue #357).

Let's focus on one point of that *sicha*. The Rebbe asks why it was necessary for Yaakov to plant *atzei arazim* (cedar/acacia trees) and to ask the Jewish people to take them along when they left Egypt in order to use in constructing the *Mishkan*. Wouldn't it have been a lot easier for the Jewish people to buy the wood when they needed it? As the Midrash says, the nations set up booths near the Jewish camp in the desert where the Jews could have bought the needed wood.

The Rebbe explains that when Yaakov heard Hashem's promise that, "I will take you up..." he knew that in the hardships of exile there would be times when just the promise alone wouldn't be enough to sustain the

Jewish people. During the hard times in *Galus*, the best prophecies aren't enough; one needs something tangible. Therefore, Yaakov planted these trees so that later on the Jewish people would be able to see them and think about how they would be used to build the *Mishkan* after they would leave Egypt, and this would make Hashem's promise all the more real to them and would strengthen their *emuna*.

(This *sicha* was said a few weeks after Parshas VaYigash, when the Rebbe announced that a new era had begun, the era of the building of the third *Beis HaMikdash*.)

This *sicha* was published as a "compilation" to Shabbos Parshas Truma in 5748, a week after the passing of the Rebbetzin, *a"h* (and then it was published in *Likkutei Sichos* vol. 31). In the edited *sicha*, the Rebbe adds an interesting point that was not mentioned at the *farbrengen*. The cedars Yaakov planted are an allusion to the leaders of Israel whom Hashem plants within every generation. It is the *nasi* who remains above the *Galus* who gives Jewish people the ability to get through *Galus* and to build the *Mishkan*.

A few months after the *likkut* was publicized, on 17 Elul 5748, there was the cornerstone-laying ceremony for the expansion of 770. At that time the Rebbe explained that laying the cornerstone was part of the Year of Building campaign, since expanding 770, which is the "general Chabad house," gives *ko'ach* to all the *mosdos* and buildings in the world. At that time it still wasn't known that this was actually the cornerstone for the expansion of the *Beis HaMikdash* during *Galus* as a preparation for the third *Beis HaMikdash* in Yerushalayim.

In 5751 the Rebbe announced that "the time for your redemption has arrived," and he asked that his prophecy of "behold, Moshiach comes" be publicized. Shortly after



***Therefore, at the same time that the Rebbe announced the b'suras ha'Geula, he wanted to concretize for us the fact that Geula has begun. So the Rebbe prepared a physical thing, a structure of wood and stone, which is the Beis HaMikdash of Galus and which will be the place of the future Mikdash.***

the publicizing of the *b'suras ha'Geula*, the Rebbe revealed that 770 is the *Beis HaMikdash* in *Galus*.

If you examine the sequence of events in light of the *sicha* in which the Rebbe explains the idea of the cedar trees, one can say that the Rebbe was preparing us for a time of concealment. The Rebbe knew we

would experience the two Chaf-Zayin Adars and Gimmel Tammuz. The Rebbe knew we'd experience great darkness and that for some people the *b'suras ha'Geula* wouldn't be enough.

Therefore, at the same time that the Rebbe announced the *b'suras ha'Geula*, he wanted to concretize for us the fact that *Geula* has begun. So the Rebbe prepared a physical thing, a structure of wood and stone, which is the *Beis HaMikdash* of *Galus* and which will be the place of the future *Mikdash*. The Rebbe told us all this so that when we would come to 770 we would know that the walls are part of the third *Beis HaMikdash*, which will speedily be built in Yerushalayim, and it would serve to further concretize for us how soon the *Geula* will be and will give us additional energy and strengthened *emuna* in the imminent revelation of the Rebbe MH"m.

And this is the reason that it is specifically here, in this place, that tens of thousands of *Anash* and *T'mimim* are strengthened in their *avodas Hashem* and in their *hiskashrus* to the *nasi ha'dor*, and as a result of this they increase their *mitzvaim* efforts, especially that of spreading the *b'suras ha'Geula* and the identity of the *Goel*.

It's interesting that just a few hours before the Rebbe went out to the cornerstone laying ceremony, the Rebbe gave us instructions (written in a will and testament) as to how to conduct ourselves in a time of darkness. In light of this *sicha* the connection between the events is obvious.

So it makes no difference whether it's 770 before or after Gimmel Tammuz. 770 is the *makom ha'Mikdash* and as such, every *chassid* must be *oleh regel* to this place from which we draw encouragement, consolation, *chayus* and *emuna*, as well as yearning for the revelation of

the Rebbe MH”M.

This is aside from the *emuna* and feeling that the Rebbe is right there in 770, giving life to all those who enter, and that 770 is where the Rebbe MH”M will be revealed first, as the Rebbe himself said in *kuntres* “*Beis Rabbeinu Sh’B’Bavel*.”

It should be noted that in *Likkutei Sichos Truma 5752* (the *sicha* was originally said on Shabbos Parshas Truma 5747 too, and then it was also printed in *Likkutei Sichos*, vol. 36, p. 123 and on) the Rebbe is *mechadesh* (innovates) that it is incumbent upon every Jew to build a *shul*, primarily *Beis Rabbeinu Sh’B’Bavel*. In footnote 49 the Rebbe says that in a certain sense *Beis Rabbeinu Sh’B’Bavel* is more lofty than the *Beis HaMikdash* in Yerushalayim, because regarding the *Beis HaMikdash*, the *Sh’china* rests eternally only in that place but not in the structure itself, whereas regarding the *Beis Rabbeinu Sh’B’Bavel* the *Sh’china* rests eternally in the structure, too.

Based on all this it’s clear that even one who says that he doesn’t feel the Rebbe’s presence in 770, etc., must agree that according to the Rebbe’s teachings, 770 is the holiest place in the world, the place where the *Sh’china* rests within the building itself.

Rabbi Yitzchok Hendel, *rav* in Montreal, relates that he arrived at 770 when the Rebbe Rayatz didn’t feel well and didn’t say *sichos* and *maamarim*. He wanted to leave 770, and when the Rebbe Rayatz heard about this he said the time had come for them to “take from the walls of 770.”

This statement is even more significant today, when we know that the walls of 770 is where the *Sh’china* resides, and that these walls are the “cedars” that the Rebbe planted in our generation in order to make the *Geula* real and tangible to us.

\* \* \*

Tes Adar is the day the Rebbe



***Rabbi Yitzchok Hendel, rav in Montreal, relates that he arrived at 770 when the Rebbe Rayatz didn’t feel well and didn’t say sichos and maamarim. He wanted to leave 770, and when the Rebbe Rayatz heard about this he said the time had come for them to take from the walls of 770.***

Rayatz came to the U.S. and established his residence here. At this time, having just come from Tes Adar I and preparing for Tes Adar II, it is worthwhile to examine the Rebbe’s *sicha* of Tes Adar 5750, marking fifty years since the Rebbe Rayatz arrived, in which the Rebbe explains that the fact that the Rebbe Rayatz arrived on

Tes Adar alludes to the advantage of nine which comes after eight.

Eight is the number of *Geula*, and nine is a preparation for the tenth which also corresponds to *Geula*, which will have a number of associations with the number ten, “and the tenth will be holy.” (On Shabbos Parshas VaYikra 5741 the Rebbe pointed out that Tes Adar is reckoned as the day the Rebbe Rayatz came to the U.S. even though the Rebbe Rayatz had already arrived on 8 Adar, since the authorities did not allow him to disembark until the 9<sup>th</sup>.)

Since accepting the *nesius*, the Rebbe emphasized the fact that we are the seventh generation, and barely referred to the fact that we are the ninth generation from the Baal Shem Tov. It was in 5752 in the *sicha* of Parshas Bo that the Rebbe emphasized that the previous generation is called the eighth, and our generation is the ninth, and the Rebbe explains the *maala* of the ninth at great length.

Perhaps this is a hint that despite the fact that the Chabad headquarters was established in 770 by the Rebbe Rayatz, the primary establishment and dwelling of the *Sh’china* pertains specifically to the ninth generation, as the Rebbe writes that the main increase of the Rebbe Rayatz’s activities in the U.S. began after the founding of Machne Israel and Merkaz L’Inyanei Chinuch over which the Rebbe was appointed director as soon as he arrived in the U.S. Since that day, the *Sh’china* resides in 770, and whoever wants to take pleasure from the radiance of the *Sh’china*, and receive *chayus* and *chizuk* in *emuna* in the revelation of the Rebbe MH”M, should come and visit the palace of the king, *Beis Rabbeinu Sh’B’Bavel*, 770 Eastern Parkway, where the third *Beis HaMikdash* will speedily be revealed, and together we will go on heavenly clouds to our holy land, to Mt. Moria, *amen kein yehi ratzon*.



# OPEN YOUR EYES: A MIRACLE IN OUR TIMES

BY RABBI SIMON JACOBSON



As I finished writing last week's article [for Rabbi Jacobson's weekly emailing] citing a great leader that "as a global revolution brews and a new age dawns, we need to 'open our eyes' and see its reality," a very interesting thing happened. I received a phone call notifying me that someone I know well had her 'eyes opened' after years of them being tightly shut.

Here's a miraculous story as I just heard it firsthand from the person with whom it occurred.

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. Briefly: As 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 10 years she became a teacher, then a lecturer and finally 30 years later, reached the

pulpit. She spent 40 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 tells me, "in February of 1997, my cousin gave me a series of tapes that changed my life. That is why," Marcia continues, "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 are simply being 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 tells 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 says, "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. 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 myself 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 sees more than most of us. The material world does 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 what 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 hears the inner dimension of the sights.

As Marcia continued on her journey, she moved to Crown Heights, changed her name to Lieba 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/Lieba’s story would be an eye-opening inspiration even were it to end at this point.

But I have the privilege to share with you a miraculous sequel.

This week Lieba regained her eyesight!

Here’s what happened, as I heard it from Lieba just this morning.

Some sensitive, caring young girls in the Crown Heights community visit Lieba frequently. They read to her, help her with various chores and assist her in any way she needs. One day Lieba hears one of the girls praying quietly. She asks her what are you praying for. The little girl replies: “I am praying that Hashem [G-d] return your eyesight to you.” A discussion ensues, and Lieba, motivated by the young girl’s sincerity, decides to open up a book of letters by the Lubavitcher Rebbe. The book

(volume 1 of the English letters) opens 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.”

Lieba decides to visit a local doctor who refers her to an eye specialist. Yet she voices concern to the girl who visits her that she has no money to pay for a doctor. What do you think happens next? A few days pass and the girl presents her with an envelope containing \$154 that the girls collected for her!

She visits the specialist, who for a

***“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 myself and in others.”***

period of 4 hours subjects her to a battery of eye tests, and then finally tells her, that her eyesight can be restored through surgery. Apparently her condition was misdiagnosed as a genetic illness. She takes out the envelope with \$154 and tells the doctor how she received the money. The stunned doctor says, “the girls will not put me to shame. I will do the surgery at no cost.”

And so, last week Lieba’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!

Despite the deep sadness I always

felt for Marcia/Lieba, the only redeeming factor was that she could teach us all about the true ‘sights’ we should be looking for in life. Lieba’s strength and dignity – never the victim – always inspires everyone she meets.

I always felt that it would remain this way. A profound loss, yet doing our best to face the challenge with dignity and determination.

Now a miracle has occurred. And it couldn’t have happened to a better person. Lieba’s journey from darkness to light is not just a spiritual one; it has now manifested itself in a very physical way. With Lieba’s return from physical darkness she can now teach us how to bridge both worlds – the world of sight and sound, the world of spirit and matter – to perhaps see what is usually heard and hear what is ordinarily seen. To truly see more than the eye can see.

And what timing! Today more than ever we are in need of precisely such vision to see behind the scenes if the chaos our world is experiencing. We need to be able to see the forest from the trees and connect the dots to make sense of all the earth shattering events of our day, as I elaborated in last week’s article.

“The world is undergoing fundamental changes. As a global revolution brews and a new age dawns, we need to ‘open our eyes’ and see its reality,” said the Rebbe. ‘Open our eyes’ – what an interesting expression.

Frankly, I have often wondered what it would take to get most people to ‘open their eyes.’ After all, history is fraught with but few ‘seers’ while the mainstream remains blinded and clueless to the bigger picture.

The miracle I share with you today gives us all hope. Hope that anyone and everyone’s eyes can indeed be opened.

More than the Eye Can See: A Journey from Darkness to Light indeed.

*Meaningful Life Center’s Weekly Thought; 788 Eastern Parkway Suite 303 Brooklyn, NY 11213; www.meaningfullife.com; E-mail: wisdomreb@meaningfullife.com. Phone: 718-774-6448*

# MIGHTIER THAN A SWORD AND BOW OF IRON

TRANSLATED BY RABBI SHIMON NEUBORT



## Biographical Sketches

### From the sichos of the Rebbe Rayatz in America

#### Seifer HaSichos – Kayitz 5700

#### Daytime Meal of Shabbos Parshas Chukas – Part 1

1. Over a period of several years – from 5609 to 5614 – the disagreement continued between the two brothers-in-law and *mechutanim*, my great-grandfather, the Rebbe the Tzemach Tzedek, and my great-grandfather, the *tzaddik* Reb Yaakov Yisroel (of Cherkassy),<sup>1</sup> concerning where my [maternal] grandfather, Reb Yosef Yitzchok, should live. The Tzemach Tzedek wished him to live in Lubavitch, while Reb Yaakov Yisroel wished him to settle in one of the towns in Vohlynia and become a *rebbe*.

2. The *chassidim* had a saying: “The Rebbe<sup>2</sup> is more frightened by a thunderclap that he never heard than by the Czar and his police.”

3. At the [rabbinical] conference<sup>3</sup> held in the year 5603, the Tzemach Tzedek declared the following to the government ministers: “Our forefather, Yaakov, said, ‘...which I took from the Emorites with my sword and my bow’ [Unkelus translates ‘my sword and my bow’ as] – ‘my prayer and my entreaty.’ While the *Beis HaMikdash* stood, we Jews possessed a sword and a bow with which to conduct warfare. During our exile, G-d confiscated our sword and bow of warfare, but our sword and bow of prayer and entreaty G-d left with us Jews during the exile. And as a matter of fact, the sword and bow of prayer and entreaty is even mightier than a sword and bow of iron.”

4. At that same conference he also declared to the ministers: “A person who has been elected by thousands of Jews to be their *rav* receives from them the power of the multitudes. When thousands of Jews bestow upon someone their spiritual powers, their soul-powers, he becomes a *nasi*, and a *nasi* must have *mesirus nefesh* in fulfilling the Torah and its *mitzvos*.”

5. By “*mesirus nefesh*” I mean Avrohom Avinu’s way of *mesirus nefesh* – not the way of Haran, who postponed his *mesirus nefesh* until he could see what would happen with Avrohom, and whether he would be saved.

6. My great-grandfather, the Tzemach Tzedek, was subjected to numerous sanctions during the rabbinical conference of 5603, on account of his anti-government speeches and addresses regarding religion and religious texts, as we have related on various occasions. The sanctions continued for many years.

1. The Tzemach Tzedek was a son of the Alter Rebbe’s daughter, Rebbetzin Devora Leah, and thus he was also the Mittlerer Rebbe’s nephew; he was married to the Mittlerer Rebbe’s daughter, Rebbetzin Chaya Moussia. Reb Yaakov Yisroel was a son of

the Rebbe Reb Mordechai of Chernobyl, and was married to the Mittlerer Rebbe’s daughter Rebbetzin Devora Leah. Thus, the two were brothers-in-law, both being sons-in-law of the Mittlerer Rebbe. They were also *mechutanim*, as the Tzemach

Tzedek’s son Reb Yosef Yitzchok was married to Reb Yaakov Yisroel’s daughter, Rebbetzin Chana.

2. I.e., the Tzemach Tzedek.

3. For details concerning this conference, see *The Tzemach Tzedek and the Haskala*

7. During the year 5614 the government decreed that: i) schools for Jewish children must be established; ii) the Tzemach Tzedek would be the honorary president of all Jewish schools in White Russia; iii) a school must be established in Lubavitch; iv) my great-grandfather, the Tzemach Tzedek, would be compelled to enroll two of his grandchildren as pupils in this school.

8. By lot, Reb Leib, son of Rabash,<sup>4</sup> and Reb Baruch, son of Reb Schneur<sup>5</sup> were chosen as the two grandchildren the Tzemach Tzedek was compelled to enroll in the school.

9. While that decree was in effect, my grandfather, Reb Yosef Yitzchok, and his family traveled to Hornosteipel to live with his father-in-law, my great-grandfather, Reb Yaakov Yisroel, in order to rescue his young sons from the decree of studying in the school.

10. The *maskilim* labored for several years to prepare the textbooks that had been decided upon at the rabbinical conference of 5603. Over a period of ten years, my great-grandfather, the Tzemach Tzedek, found various ways to procrastinate, and postponed the matter until the year 5613. In the year 5613 the committee of the *maskilim* began to prepare the textbooks, and once again the Tzemach Tzedek invented various excuses for delay. But at the beginning of the year 5616 he was categorically forced by the police to affix his signature to copies of the textbooks as a member of the committee of the *maskilim*.

11. By means of a public letter disseminated by special agents, the Tzemach Tzedek let it be known that his signature had been obtained under duress, and that in fact he was

opposed to study in these abridged textbooks. He also suspected that forged copies had been made intentionally.

***“While the Beis HaMikdash stood, we Jews possessed a sword and a bow with which to conduct warfare. During our exile, G-d confiscated our sword and bow of warfare, but our sword and bow of prayer and entreaty G-d left with us Jews during the exile. And as a matter of fact, the sword and bow of prayer and entreaty is even mightier than a sword and bow of iron.”***

12. One of the *maskilim*, Aharon Yona, denounced the Tzemach Tzedek over this public declaration, and during the summer of 5617 – in the month of Tammuz – he was placed

under house arrest for one month’s time. [The conditions of this arrest were that] no one was permitted to enter and visit him, not even his sons or their families, except for those who actually resided in his home with him (at that time my grandfather, the Maharash, and his family lived with him). Praying with a *minyán* of ten was also forbidden.

13. During the years 5614 to 5618 my grandfather, Reb Yosef Yitzchok, and his family would come to Lubavitch once in two years, and remain there for half a year. The remainder of the time he resided in Hornosteipel.

14. In the year 5619, Reb Yaakov Yisroel compelled his son-in-law, Reb Yosef Yitzchok, to settle in the town of Avruch and become a *rebbe*. This was contrary to the heartfelt desires of his father, the Tzemach Tzedek.

15. At the time my grandfather, Reb Yosef Yitzchok, settled in Avruch, there were numerous Chernobyler *chassidim* living there who were adherents of Reb Yaakov Yisroel. Among them were some very old *chassidim* who had merited in their youth to be *chassidim* of my great-great-grandfather, Reb Mordechai of Chernobyl, and they had known his holy face.

16. One of the *chassidim* of Hornosteipel related to my grandfather, Reb Yosef Yitzchok, that his father had been an adherent of my ancestor Reb Menachem Nachum of Chernobyl.<sup>6</sup> Many times he had heard Reb Menachem Nachum’s high praise of the Alter Rebbe, and his admiration for his holy text *Likkutei Amarim* and his holy *maamarim* that would occasionally reach Vohlynia.

*(To be continued.)*

*Movement.*

4. Reb Baruch Shalom, the Tzemach Tzedek’s eldest son.

5. He was a son of the Mittlerer Rebbe’s son Reb Menachem Nachum, and a son-in-law of the Tzemach Tzedek [he was married to the Tzemach Tzedek’s daughter, Rebbetzin

Rada Freide].

6. The father of Reb Mordechai; he was an elder disciple of the Maggid of Mezritch, and a colleague of the Alter Rebbe.

# CHASSIDIM DON'T PART

*Brief stories about the Rebbe's incredible relationship with Am Yisroel in general and his chassidim in particular. \* A compilation of stories, answers, yechiduyos, directives, and guidance. \* Taken from t'shuros distributed recently. \**

## Part 1

### THE RIGHT PLACE

When some of the people involved in printing the *Tanya* in Russia returned and told the Rebbe that they had printed the *Tanya* in the room Rebbetzin Chaya Mushka, a"h, had been in when her father was arrested, at which time she had told the Rebbe to get away from the house since unexpected guests had come, the Rebbe asked: "Are there two windows in the room?" When they said that there was, the Rebbe asked whether they overlooked the street. When they said they did, the Rebbe verified that this was the room the Rebbetzin had been in.

### NOT ABOUT SINS

Someone wanted to open a Chabad house in Eretz Yisroel. He wrote to the Rebbe about it a number of times, but received no response. After some more time went by, he wrote again, and again received no response. When he wrote yet again he said that perhaps the Rebbe wasn't answering him because "his many sins caused it."

The Rebbe wrote, "I assumed you were present at the *farbrengen*, and if you weren't, you should ask someone who was" (i.e., the Rebbe's response was given at the



*farbrengen*). The Rebbe circled the words "many sins," and wrote, "not in existence."

*(From 5747, heard from T.T. who was present in 770 and heard when this answer came out)*

### DOUBLE SIMCHA

A *shliach* wanted to organize a large *farbrengen* for Yud Shevat. He wrote to the Rebbe about it and asked for a *bracha*. The Rebbe circled the words, "Yud Shevat," and added, "Yud-Alef Shevat" (i.e., that as *chassidim* we should be celebrating the day of the Rebbe's

accepting the *nesius*, and not only the *yahrtzeit* of the Rebbe Rayatz).

### DREAMING ABOUT THE REBBE

A man dreamt of the Rebbe Rayatz a few times. This was after the *histalkus*. He was bothered by his dreams, and asked the Rebbe whether they had any special significance.

The Rebbe said, "It depends on whether you went to sleep with *Krias Shma Al HaMitta* or with a 'full stomach.'"

This story is told in another version. Somebody asked the Rebbe what he could do in order to dream about the Rebbe Rayatz. The Rebbe said, "It depends on whether you go to sleep with a full stomach or with *Krias Shma Al HaMitta*."

### CHAVRUSA

In 5735 a Tamim had a *yechidus* and complained that he didn't have a *chavrusa*, and therefore, wasn't learning properly. The Rebbe said, "Nu, I also learned without a *chavrusa*."

## RECITING T'HILLIM WITH THE TZIBBUR

A Tamim once asked the Rebbe in yechidus whether he could say *T'hillim* on Shabbos Mevarchim at dawn so that he could then learn *chassidus* and *daven* "b'avoda" before the *farbrengen*.

The Rebbe said, "Don't do that, since reciting *T'hillim* on Shabbos Mevarchim must be done with the *tzibbur*."

## TIME IS PRESSING

On 7 Shevat 5710, three days before the *histalkus* of the Rebbe Rayatz, the wedding of Rabbi Yehuda Leib Dubov took place. After the *chuppa*, Rabbi Yitzchok Dubov asked the Rebbe to stay for the meal. The Rebbe said, "Time is pressing and I must learn with the Rebbe, my father-in-law."

*(Heard from Y.L. Dubov)*

*The chassid R' Pinye Altheus, z"l, was about to travel, and he waited for the Rebbe to bless him. When the Rebbe came out he said nothing. R' Pinye mustered his courage and said, "I'm leaving already." The Rebbe said, "I know, but chassidim don't part."*

## SAYING T'HILLIM

In 5730 a Tamim had a *yechidus* and asked the Rebbe that since he spent a long time *davening* and was late for the *nigleh seider* in the morning, should he say *T'hillim* right after the *davening* the way one should, or could he say it later.

The Rebbe responded, "There are those who cannot spend a long time learning Torah right after *davening*, and so the *Shulchan Aruch* (*Orach Chayim*) says that they should learn at least one *halacha* or one *pasuk* after *davening*, and later on they can finish learning. From this we can conclude that the same thing applies to saying *T'hillim*, that you can say one *perek* and leave the rest for later."

## ADDING FROM THE CHOL TO THE KODESH

Once, on a Motzaei Yom Tov, a man entered for *yechidus* after having changed out of his Yom Tov clothes.



The Rebbe pointed out that the Rebbe Rayatz was particular to wear Shabbos clothes on Motzaei Shabbos.

### THE CUSTOM OF CHASSIDIM

The *chassid* R' Pinye Altheus, *z"l*, was about to travel, and he waited for the Rebbe to bless him. When the Rebbe came out he said nothing. R' Pinye mustered his courage and said, "I'm leaving already."

The Rebbe said, "I know, but *chassidim* don't part."

### THE REBBE'S REST

Rebbetzin Chana once related that when the Rebbe visited her he sat there with *menuchas ha'nefesh* and it was obvious that this was restful for him.

### THE REBBE'S BUSINESS

When the Rebbe got up to return to his room to receive people for *yechidus*, he said to his mother, "I have to go back to business."

### THE SOUND OF A CHILD CRYING

At the beginning of the Rebbe's *nesius*, the Rebbe once left home for 770. On the way, he saw a child in a carriage crying while the mother stood nearby talking to a friend. The Rebbe went over to the carriage and rocked it so the child would calm down.

On another occasion, in 5721, the Rebbe noticed a crying child looking for his father. The child saw the Rebbe, and thought he was his father and went over to him and took his hand. The Rebbe gave him his hand and walked with him for a few minutes until the father appeared.

### G'MILLAS CHESED

The Rebbe gave large sums of money to *tz'daka* in a way of "*mattan b'seiser*," so that even the recipients

didn't know who had provided the money. In 5744 there was a man who was sick for a long time. At a certain point, the Rebbe inquired as to whether the family needed financial support. The Rebbe added that he had as much money available as they needed.

It is also known that there were Russian Jews who were extremely poor, and every month the Rebbe sent them checks until they were set up with appropriate jobs.

### SHALOM BAYIS

On many occasions the Rebbe told his *chassidim* that before coming to him they had to receive their wives' consent. There were times that the Rebbe told *chassidim* in

*The Rebbe graciously said, "A Rebbe is one thing, and hachnasas orchim is another thing."*

*yechidus* to bring back a gift for their wives.

One time Rabbi Glick (the peripatetic *shliach*) had a *yechidus*, and the Rebbe told him that he had to thank his wife for her agreeing to his frequent trips on his work about Europe.

### THE REBBE AND HACHNASAS ORCHIM

Rabbi Ben-Tzion Shemtov, *z"l*, once went to visit the Rebbetzin when the Rebbe suddenly walked in. R' Shemtov wanted to get up and leave, but the Rebbe told him to remain seated and asked him what he wanted to drink. R' Shemtov was tongue-tied and felt extremely

uncomfortable. He finally said it made no difference what he drank.

The Rebbe reacted in surprise, "What do you mean it makes no difference? There are various types of drinks and there are big differences among them!"

R' Shemtov finally specified a drink and the Rebbe asked, "A large cup or a small one?" And the Rebbe continued to press him until he unwillingly agreed to accept a drink from the Rebbe.

The Rebbe graciously said, "A Rebbe is one thing, and *hachnasas orchim* is another thing."

### LIKE A SON

A *talmid* entered for *yechidus* and felt very confused. He asked the Rebbe how he should speak to the Rebbe since he didn't know. The Rebbe said, "Like a son speaking to his father."

### ENOUGH FOR HIS NEEDS

In 5724 a woman wrote to the Rebbe about her financial problems and how she lived in dire straits. She illustrated her plight by saying that her neighbors went to the mountains while she had to stay in the city. Some time later she received enough money to enable her to go to the mountains.

### "ITALY IS OURS"

On Simchas Torah 5731 when the Rebbe enumerated 70 heads of countries, there was nobody to represent Italy. Finally a Jew got up who had some connection to Italy. The Rebbe said, "Italy is already ours!"

### A TAMIM UNTIL THE END

A *chassid* related: "My wedding date was set. One day I was asked by the *hanhala* of the *yeshiva* in Morristown to be a *mashpia* while I was still a *bachur* so I could have an influence on the young boys. I refused because I didn't want to

leave Tomchei T'mimim.

"I wrote to the Rebbe about it and the Rebbe said, "This is not considered leaving Tomchei T'mimim."

#### COMPASSIONATE FATHER

Once, on a Friday night after the meal, some *bachurim* were dozing in the small *zal*. When the Rebbe went home he looked into the *zal* and saw them. R' Shmuel Levitin, who was present at the time, tried to defend the boys. The Rebbe said, "If they're sleeping here already, they should have *negel vasser* and blankets."

#### COMMANDED

Many years ago there was a time when the situation in Eretz Yisroel was very dangerous and tense. At

*A talmid entered for yechidus and felt very confused. He asked the Rebbe how he should speak to the Rebbe since he didn't know. The Rebbe said, "Like a son speaking to his father."*

that time, Rabbi Firon – then chief rabbi of the IDF – had a *yechidus*, and the Rebbe told him that since the situation was dangerous, he should put up *mezuzos* on all the doors in the army. The Rebbe even paid a large sum of money to buy *mezuzos*.

#### SHE'S FINE

A *chassid* once asked the Rebbe for a *bracha* for his very sick wife. He described the situation to the Rebbe, and the Rebbe just dismissed what he said with a wave of his hand, saying, "Ah, it's nothing."

The *chassid* asked whether they shouldn't go to yet another doctor and the Rebbe said, "Nu, go through natural means."

The man went to another doctor







who checked his wife and said she was fine. The *chassid* went to the secretaries and told them what had happened and added, "How stupid I was for not listening to the Rebbe to begin with. I could have saved myself \$550!"

\* \* \*

### NAASEH V'NISHMA

A man who needed a kidney operation asked the Rebbe for a *bracha*. He said it in a way that made it clear he didn't want advice; he was just informing the Rebbe about the operation and wanted a *bracha*.

The Rebbe gave him a conditional *bracha*, "Agree to an

operation only if a doctor checks you again before the operation." Although generally another examination is done a few days before an operation, the doctor agreed to check him right before the operation. The examination showed that the illness had disappeared.

(To be continued.)

**Basement Apartment for Rent**  
 on a daily basis  
 in Crown Heights  
 2 bedrooms, Kitchen,  
 Dining Room, Full Bath  
 (718) 778-8661

**Office Space AVAILABLE**  
 includes desk, computer, and  
 high-speed DSL,  
 Call (718) 613-1446

# TO WALK IN THE LIGHT OF G-D

BY CHAIM ZILBERMAN  
TRANSLATED BY MICHOEL LEIB DOBRY



*HaRav Yaakov Peles, of blessed memory, was a lively and youthful chassid. Despite his advanced age, he could be seen until his very last day walking through the streets of Kfar Chabad to the great wonderment of those considerably younger than him. He was a tremendously active chassid with a rich and thrilling past of public involvement in spreading Torah behind him. This began with greeting new immigrants during the sixties, and continued with the establishment of Yeshivas Tomchei T'mimim in Kiryat Gat and Yeshivas Achei T'mimim in Rishon Lezion, and concluded with his activities in spreading G-d's Name everywhere he went during his final years. On Shabbos Parshas Yisro, he returned his soul to his Creator with a Divine kiss. He was 80 years old.*

Among the immigrants to Eretz Yisroel on the daring ship "Bracha Fold" that arrived on the shores of Tel Aviv from one of the displaced persons' camps in Italy, was a tall dark-skinned young man. Aside from his piercing dark eyes and his fiery spirit, he brought no other property with him to his new land. The young man spent his first few weeks surveying the length and

breadth of the land as one learning a difficult chapter in the "Laws of Life". It wasn't long afterwards that the name of the young man who spoke a delightfully musical Yiddish with a Serbian accent become known as the head of a group of pioneers. He was none other than HaRav **Yaakov Peles**, of blessed memory.

Rabbi Yaakov Peles, of blessed memory, had a most exciting and

stormy life. He was born eighty years ago in Talshenti, Serbia, to his parents, HaRav Tuvia and Mrs. Fruma Peles. He received a proper Torah education in his town's local synagogue. When he grew up, he traveled to *yeshiva* in Kishinov, where he learned for several years.

Shortly before the outbreak of the Second World War, the *yeshiva* in Kishinov closed and he returned to his parents' home in Talshenti. However, the war began shortly thereafter, and the Soviets conquered the area where he lived. As a result, he began to wander on the road from city to city in search of a place of refuge. The events of the war brought him to remote Siberia, where he remained until the end of the war. While in Siberia, he worked in the establishment of factories that has been transferred from central Russia. "I worked there out in the open in the intense cold which froze me to the bone. We suffered from malnutrition. We received 800 grams of bread and a little sugar, but no more," he writes in his memoirs.

During these years, on the war front, at the work camp, in the crossfire between opposing enemies of the Jewish people, he saw

tremendous miracles with his own eyes that saved his life on numerous occasions. On one occasion, the danger was so great that he even made a vow: "The hardships, the dangers, the adventures, and the miracles made me think to myself in great depth. G-d has saved me several times. Why? For what purpose?"

"The feeling within me intensified – that if G-d saves the life of one, whereas others did not so merit, G-d certainly has a particular purpose for this. In spite of all the dangers, my life was not given to me for nothing; life has a special meaning. So it entered my heart to make a vow. I vowed that if G-d will be with me and I will come to *Eretz HaKodesh*, I will devote all my strengths on behalf of our people until the coming of the Righteous

***"I worked there out in the open in the intense cold which froze me to the bone. We suffered from malnutrition. We received 800 grams of bread and a little sugar, but no more."***

Redeemer, speedily *mamash...*"

And so it was that Rabbi Peles emerged from the deep inferno. He smuggled himself over the Russian border and reached the Romanian

city of Siret, where he continued wandering until he came to Italy. Though broken and exhausted, he immediately started Torah activities in Italy. He established a *shul* and organized Torah classes for adults.

He wrote about his activities to the Rebbe Rayatz, who responded with a letter. The Rebbe wrote, "I thank G-d for His great kindness in saving you from the hands of evil, and I give you my *bracha* of *Mazeltov Mazeltov*."

The Rebbe Rayatz continues in his letter: "Surely you will strive to fulfill the holy *shlichus* that G-d gave you to strengthen Torah and *Yiddishkeit* in general, and kosher education in particular. May your heart be strong with trust in G-d, Who will provide you with all that you lack, both materially and



Closeness and influence:  
the Rebbe and Rabbi Peles

spiritually.”

In those refugee camps, he met R. Zusha Wilimovsky, the Partizan, and R. Zalman Levin, of blessed memory. The three of them bonded in friendship and traveled together via ship to *Eretz HaKodesh*. En route, they swore to one another that the purpose of their emigration to *Eretz HaKodesh* would be the education of Jewish children.

After a six-month stay in Italy, Rabbi Peles organized a group of fifty people called *Lev Arye*, and emigrated to Eretz Yisroel via the ship *Wingate*, which *en route* received the name *Bracha Fold*. It was three weeks before the Festival of Freedom, 5706. Rabbi Peles’ dream had become a reality.

### FROM MOSHAV TO MOSHAV, AND FROM KIBBUTZ TO KIBBUTZ

Upon his arrival in Eretz Yisroel, he went to learn in Yeshivas Chabad in Tel Aviv with Rabbi Chaim Shaul Brook, of blessed memory, and during his free time, he began his energetic and tireless involvement in his work reaching out to youngsters in the immigrant transit camps and bringing them closer to Torah and *mitzvos*.

After his wedding to the former Rochel Melov, he established his home in Tel Aviv and was involved for most of his life in the field of education. He began by working as a teacher in the Sinai School. From then on, he devoted himself completely to the education of Jewish youth in the ways of Torah and *mitzvos*. “I had seemingly come to lay down my burden and pass the torch,” he wrote in his memoirs. “I looked like a *chassid*, I had grown a beard, I learned *chassidus*, and I taught at the Sinai Talmud Torah. Still, I had yet to find peace of mind. I constantly felt that I had to work with our brethren who survived the

***“This is not my desire; it’s the desire of the Rebbe. The Rebbe once said to one of the chassidim, ‘I have many soldiers, but not enough generals.’ When I heard these words, I was drawn to the task of awakening others as well...”***

Holocaust, and to establish anew that which had been destroyed. I vowed that I would dedicate all my time on behalf of our people.

“A change occurred in 5711, shortly after the Rebbe accepted the leadership. I heard that the Rebbe had written frequent letters to the

leaders of Chabad communities in Eretz Yisroel in which he included a clear demand to expand Chabad activities more and more. I understood that it was simply not possible to sit with arms folded. So I got to work with great vigor. I knew that the rehabilitation of the Judaism that had been destroyed could be achieved through the establishment of *yeshivos*, and I turned to activities in this area...”

His first such activity was the establishment of Yeshivas Achei T’mimim Chabad in Rishon Lezion. Afterwards, in 5719, he began to build Yeshivas Tomchei T’mimim in Kiryat Gat. The stories surrounding the building of each of these two magnificent institutions could fill a huge book. Rabbi Peles was privileged to receive numerous letters from the Rebbe MH”M in connection with his work, including instructions and guidance every step of the way.

In 5722, when Rabbi Peles visited the Rebbe for the first time, the Rebbe honored him by inviting him to speak – something extremely rare! Rabbi Peles approached the

### THE IMAGE OF A CHASSID WHO ATTRACTED MUCH ATTENTION

A newspaper

reporter wrote about him once:

“The cars pass by quickly in both directions along the old Tel Aviv-Jerusalem freeway at all speeds, rushing along their way. They only stop when they come to the new traffic signal at Kfar Chabad Junction. They can’t miss the sight of the old man with the long beard standing there, summer or winter, rain or shine, holding large signs with bright letters, bringing the message to the travelers. To many of the drivers, he appears like *Eliyahu HaNavi*...”

“‘House of Yaakov, come and we will walk in the light of G-d,’ the large letters sprout forth from the signs. The elderly man calls out of the words of the Prophet: ‘Dear Jews! Come, let us go and serve G-d with a great illumination!’”

No driver remains apathetic from such a unique sight, and even after they continue on their journey, the image of “*Eliyahu HaNavi*” does not leave them for a very long time...”



Yaakov Peles (L) organizes the Holocaust survivors in Austria



Studying Torah in Italy. From left to right: Moshe Pollack, Zalman Levin, Zusha Wilomovsky, Avrohom Danziger, Nechemia Sheingott. Standing at the right: Yaakov Peles

platform and spoke briefly. “The Rebbe has succeeded in breaking all boundaries between one Jew and another.” The assembled *chassidim* saw clearly how the words gave great pleasure to the Rebbe.

In one of the conversation that I had with him, I asked him, “What is the correct way to act?” He answered me in his typically patient manner. “The way is according to what the Rebbe instructed us: ‘the lights of *Tohu* in the vessels of *Tikun*.’ In other words, we must bring the most lofty matters and enclothe them in simple human intellect. To what can this be

*“The hardships, the dangers, the adventures, and the miracles made me think to myself in great depth. G-d has saved me several times. Why? For what purpose?”*

compared? A store hit by a pogrom. None of the items are in their proper place, yet they are all there – in total disarray. Thus, even though everything is there, it is very difficult to find them. Similarly, in our discussion, all the things are there; we just have to put them in order. Speak in an appropriate manner, and not, *ch”v*, to yell things that will not be accepted.

“This was the very substance of what I heard from the Rebbe during my last visit during Nissan 5751, when the Rebbe cried out from the depths of his heart, ‘Do everything in your ability to bring Moshiach.’”

These two visits that Rabbi Peles made to the Rebbe –the first and the last – symbolized for him the continuing direction of his path to spread the message of Jewish unity and Jewish redemption.

Rabbi Peles was also the first person in history to present the Rebbe with the key to a city in Eretz Yisroel, a custom that has since become widespread over the years. Since he had been deeply involved in matters related to the *yeshiva* in Kiryat Gat, he had established a strong connection with the then Mayor, Mr. Gidon Naor, and R. Yaakov convinced him to award the key of the city to the Rebbe. At an impressive ceremony held on Chai Elul, 5722, the Mayor gave the key to Rabbi Peles, who shortly thereafter traveled to the Rebbe, and presented it to him in the middle of a *farbrenge*. The Rebbe accepted the key with much appreciation.

#### THE REBBE PARTICIPATES IN THE PRINTING OF HIS BOOK

Rabbi Yaakov Peles was an outstanding *askan*, who was blessed with many talents. It can be said that he dedicated his life on behalf of the overall good, not only in the realm of his work in the field of education,

but also in connection with his dynamic public activities. He was also a gifted writer and a magnetic speaker whose words were listened to most attentively. He was always rich with ideas and filled with countless pearls of wisdom.

R. Yaakov Peles was a man of innovation. His heart was always open to any new idea and he listened to what was happening in his surroundings and every new development – no matter how small.

He was a very modest and humble man who lived only on what he absolutely needed. His simplicity and modesty were for a purpose. His acquaintances say that this was part of his nature. Even in *shul*, his regular place was at the far end, out of his extra modesty and humility. He conducted all his public activities by himself, without any elaborate system of offices, assistants, or secretaries.

Rabbi Peles fully utilized his talents for his public activities. When his friends saw his active involvement despite his advanced age, they would suggest that he should rest since he had already achieved so much in his life. R. Yaakov would smile and explain simply: “This is not my desire; it’s the desire of the Rebbe. The Rebbe once said to one of the *chassidim*, ‘I have many soldiers, but not enough generals.’ When I heard these words, I was drawn to the task of awakening others as well...”

Rabbi Peles was heavily involved in the publicity of his clarion call of ‘House of Yaakov, come and we will walk in the light of G-d,’ a *pasuk* which he fervently believed could awaken and kindle the flame in the hearts of thousands upon thousands of fellow Jews. He would always cry out and even protest in order to arouse the hearts of others. “We must extinguish the fire in a manner of ‘Do everything in your ability,’”

## MY FATHER-IN-LAW, OF BLESSED MEMORY

BY RABBI LEVI YITZCHOK GINSBERG

*Chassidim* are not accustomed to give eulogies, but the Rebbe *shlita* MH<sup>M</sup> established the general rule that we are accustomed to tell stories about the departed in order to learn from his good attributes, in a manner of “*v’hachai yitein el libo*”.

I am left astounded by the unique character of my father-in-law, HaRav HaChassid R. Yaakov Peles, of blessed memory, based on the many years that I knew him. A fearless man of truth, who fought with all his strength for the things in which he believed, without looking to see what others might think, if they will agree or not or even whether they will mock him – he did his part.

Every single day for months on end, even years, in the rain and cold or the broiling heat, he stood for hours at intersections with handwritten signs calling the children of Avrohom, Yitzchok, and Yaakov to return to the path of G-d with the slogan, ‘House of Yaakov, come and we will walk in the light of G-d.’

In earlier years, when he would go out to put *t’fillin* on other Jews or register them in the *seifer Torah*, etc., he wouldn’t be satisfied with just an hour or two. Instead, he would stay out literally for entire days, when others who were many years younger than him would have long since tired out. For weeks and months, he would sit at Mt. Meron to learn portions of the inner dimension of the Torah.

He established two *yeshivos* – in Kiryat Gat and Rishon Lezion – literally with his bare hands. Furthermore, not only did he not take a single grush for himself, he and his wife, Rochel, of blessed memory, even dedicated all the money that they had received as reparations to victims of Nazi war crimes for this purpose. 10,000 liras, a considerable sum in those days, went entirely towards the acquisition of a parcel of land for the *yeshiva* building in Kiryat Gat. It is told also that Rabbi Chadakov said in the name of the Rebbe *shlita* to numerous *yeshiva* students that they should learn from him how to act.

Together with this, he was a devoted family man. He made do with the minimum required, and the money that he saved, he dedicated to his activities and to help others. He would go out every day in the driving rain and the intense heat – and never let me take over for him – to pick up his little grandchildren from kindergarten, take them to the doctor, etc.

With tremendous – even extreme – devotion, he did everything possible not to trouble anyone. He came in quietly, took the little food that he ate by himself, and did everything so that those around wouldn’t notice him, so that no one would have to go to any inconvenience.

Indeed, even his passing was as if it were helped from Above – exactly as with his wife nine years earlier – so not to trouble anyone. It was literally a Divine kiss, without any inconvenience. On Motzaei Shabbos, he was brought for burial to Tzfas. Among his final requests were to write his life’s ideal on his gravestone: the *pasuk*, ‘House of Yaakov, come and we will walk in the light of G-d.’

May his soul be bound up in the bond of life, and very soon *mamash*, there will be fulfilled his customary and constant wish out of a sense of intense longing and anticipation: “May Moshiach come now! NOW! And those who dwell in the dust will rise and awaken, and he will be among them.



Rabbi Yaakov Peles presenting the Rebbe with the key to the city of Kiryat Gat in the middle of a *farbrengen*

Rabbi Peles once said. "And as the Rebbe wrote me, 'Even one hundred times – without exaggeration.'"

He first publicized his words

twenty-eight years ago, immediately after the Yom Kippur War. He called upon the Jewish people to stir itself from its sense of tranquility, open its eyes, discover the truth in the life of

Torah and *mitzvos*, and dedicate itself to the light of *Yiddishkeit* and *chassidus*.

Rabbi Peles was even privileged to receive special expressions of closeness from the Rebbe MH"M. Among them, the Rebbe requested on numerous occasions that he sing his songs before the thousands of *chassidim* present at a major *farbrengen*. When the Rebbe received his book of songs *After the Yom Kippur War*, he sent Rabbi Peles \$1,000 to help cover his expenses. Only a rare few merited such a warm response.

It is interesting to note that even then, decades ago, Rabbi Peles alludes in his book to the fact that the Rebbe is the person who will reveal himself in the future as Moshiach and the Redeemer of the



Kiryat Gat Mayor Gidon Naor hands the key of the city to R. Yaakov Peles for presentation to the Rebbe

Jewish people, long before the issue became revealed openly among Chabad *chassidim*. In fact, Rabbi Peles was the first to publicize this lofty matter and even received the Rebbe's *bracha* and approval through his financial participation in the book's printing.

He writes about this in the preface to his book *Al Harei HaGalil*:

“Approximately twenty years ago, I was walking on King George Street in Tel Aviv, when Rabbi D. Z. Zilberstein, of blessed memory, came towards me on the sidewalk and motioned that I should come. He said, ‘Listen, I want to tell you something interesting. I have been to the United States three times, and each time I visited the Lubavitcher Rebbe. What does that tell you? While I am not a Lubavitcher, nevertheless, the qualities that Moshiach must possess as detailed by the Rambam and in all the *s’farim* written about the characteristics of Moshiach – all this I found in the Lubavitcher Rebbe.’

“I understood this to be a sign from Heaven, and that Divine providence had placed upon me a new task, the most important one for these times: to spread the teachings of *chassidus* and to hasten the revelation of Moshiach Tzidkeinu...”

Before Gimmel Tammuz, he even publicized a notice on the subject of the identity of Melech HaMoshiach. “Since we have been privileged to have so great a *neschama* in our generation of the level of ‘to You, silence is praise,’ a Jew whose entire conduct throughout his entire life has been beyond the realm of nature, and in whom are seen all the qualities listed by the Rambam in relation to Moshiach, even his name and his lineage to *Malchus Beis Dovid*, we

therefore pray and plead before G-d Almighty that He should hasten the revelation of this *neschama*...”

In 5748, shortly after the passing of the Rebbetzin Chaya Mushka, of blessed memory, Rabbi Peles stood at a large *farbrengen* in the Rebbe's holy presence and declared in his characteristically arduous manner that since the Rebbe is about to be

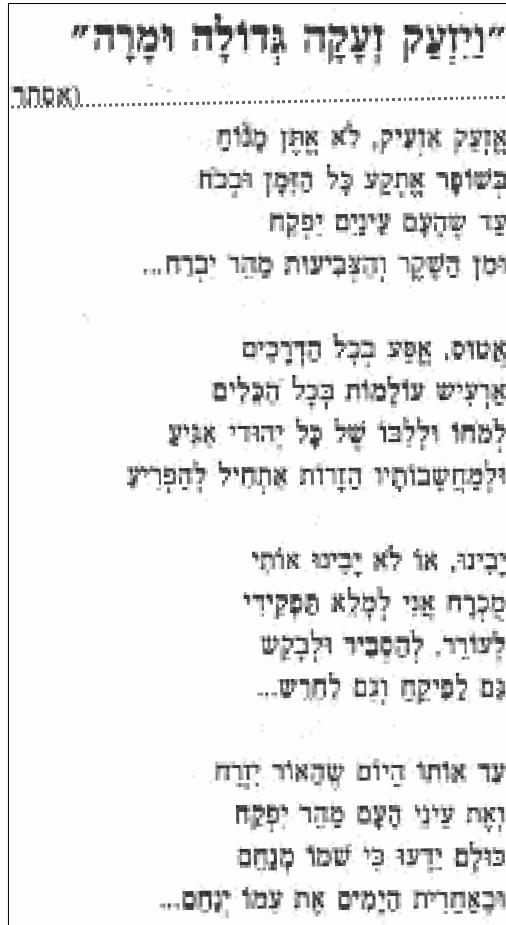
on behalf of the Jewish people. He neither rested nor sat still, and he endeavored to bring his message to every Jewish home in every possible way. He explained that this work is due to the urgent and critical need to save the nation and to hasten the Redemption. “Dear brothers and sisters, we must shake the world and persist in the call of ‘House of Yaakov, come and we will walk in the light of G-d’ – only in the light of G-d until the coming of Moshiach Tzidkeinu!”

Rabbi Peles spent many years involved with people. It seemed as if the more he added to his activities, the younger he became...

Once I asked Rabbi Peles how much longer will he continue his hard work and when will he finally rest at home. He responded in a firm and determined voice: “All activities will continue with greater force until the final moment of the coming of Moshiach. At the moment that he comes, I will be released from my duties.”

On Shabbos Kodesh Parshas Yisro, he participated in a *chassidus shiur* at the “Beis Menachem” Synagogue in Kfar Chabad. At the conclusion of the *shiur*, he went to the home of his son-in-law, Rabbi Levi Yitzchok Ginsberg, where he lived, in order to take a short rest. He lay down, fell asleep, and did not wake up, as with a Divine kiss of the meritorious few...

He leaves behind his son, HaRav **Tuvia**, from Kfar Chabad, four daughters – Mrs. **Ayala Levkivker** of Tzfas, Mrs. **Yehudis Goldberg** of Tzfas, Mrs. **Miriam Yaffa Ginsberg** of Kfar Chabad, and Mrs. **Sara Perlstein** of Kfar Chabad, grandchildren and great-grandchildren.



One of Rabbi Peles' songs on the Redemption and Moshiach's identity

revealed as Moshiach, it now depends on us, the *chassidim*, and we must ask that he reveal himself...

### FAITHFUL TO HIS VOW TO THE LAST DAY

He remained loyal to the vow that he accepted upon himself when he was in Siberia to dedicate his life



# INFERNO – AND THE REBBE’S ANSWER

BY MENACHEM ZIEGELBOIM



The atmosphere on the bus was pleasant as dozens of passengers sat peacefully. The sweet giggling of a child brought smiles to some faces. And then, right before the entrance to Emanuel, an enormous booming sound was heard which shook the bus and hurled the passengers from their seats.

\* \* \*

It was 2:50 in the afternoon. Armored bus #189 made its way from the center of the country to Emanuel in the Shomron. Terrorists had placed dozens of kilograms of explosives about 200 meters before the entrance to Emanuel, and had attached two gas tanks to it, causing a double explosion.

The three terrorists waited on the side of the road, dressed in Israeli army uniforms and armed with automatic rifles. The terrorists shot at the passengers through the upper windows which were above the bulletproof windows. “The shooting was non-stop. We were terrified. They also threw grenades at us,” reported one of the survivors. “They had murder in their eyes,” added a woman.

The tragic outcome: nine dead and eighteen wounded, three critically. A grandmother, son-in-law, and granddaughter killed, while the

daughter/wife was seriously wounded. A baby born prematurely fought for his life and died that day – on the day of his birth.

A folded double stroller lay forlornly near the bus. Around it were bloody stretchers and personal belongings of the passengers.

R. Gross, a Lubavitcher girl from B’nei Brak and a student at Beis Rivka was there. This was the first time in her life that she was traveling to Emanuel, on the other side of the Green Line, the quiet town which once again found itself engulfed in flames and blood.

She was asked to be a counselor for the Chabad camp sponsored by the Chabad elementary school in Emanuel and directed by Mrs. Tova Oppenheimer. She agreed and traveled to a meeting of the counselors before camp began. “No, I wasn’t afraid to travel there,” she told *Beis Moshiach*.

As a *chassidische* girl does, she used the travel time to open her *Chitas* and say the *Chumash*, *T’hillim*, and the *HaYom Yom*. When she got up to the *shiur* in *Tanya*, she began the chapter, “*Va’yilbash tz’daka k’shiryon, v’kova yeshua b’rosho*” (and he wore *tz’daka* as armor and a hat of salvation on his head). Our Sages say that just as armor

is made of separate links of chain joined together, every coin given to *tz’daka* joins together to total one large sum.

R. read the words and took a few coins out of her purse and put them in a *pushka*, thus donning a hat of salvation ...

Then the explosion. The bus shook and the driver collided with a pillar, veered to the side, crashed into a mountain, continued driving, crashed into a pillar and turned over partway on the road. The terrorists began shooting at the bus, mainly at those who had managed to flee the inferno.

“I was lying under a seat,” R. says. “At first it was as still as death, and then there were screams. Somebody screamed *Shma Yisroel*. Most murmured *T’hillim*. I said *T’hillim*, a few lines of *Tanya*, and *Shma Yisroel*. There was the sense of impending danger, deadly danger, yet I felt a strong feeling that I would make it.”

A quarter of an hour went by until the first Hatzala men arrived. “For the first time I felt what fifteen minutes are ... it seemed like eternity.”

The doors of the bus were closed and one of the Hatzala members climbed in through one of the upper windows. In the meantime, the

soldiers worked on breaking open the doors, as the stench of blood, fire, and smoke filled the air. The wounded were removed one by one. Some were more severely wounded, some less. All were in shock.

R. Gross got up on her own. She was stunned when she saw a live grenade with its pin removed lying on the seat she had been under all that time. It was a miracle that prevented the grenade from going off.

She spent the next long while helping the Hatzala forces with the wounded, classifying them and getting them out. Despite the circumstances, she didn't lose her cool. She noticed a girl lying near the bus who was losing a lot of blood. She tore off a piece of cloth and made a tourniquet, stanching the flow of blood.

The sound of the explosion and the shooting was heard in Emanuel. One of R.'s friends who was waiting for her and who had heard about what happened, knew her friend was on the bus, and she quickly wrote a letter to the Rebbe. Her hands shook as she asked for a *bracha* for her good friend.

The answer she got was in the *Igros Kodesh*, volume 20, p. 190: **Regarding your writing that you don't receive help, etc., first of all, certainly every single one of those who work in Hashem's work of *chinuch al taharas ha'kodesh*, especially in the framework of our Rebbeim, our *n'siim*, actively fulfills what it says, "*ezri m'im Hashem, oseh Shamayim va'aretz*" (my help is from Hashem, the One Who made heaven and earth) ("*Oseh*" here is like "*asiya*," and *k'fiya*, meaning that He forces and breaks through concealments of nature until they become accessories, like in the days of Purim from which we are coming, the nations of the earth were converting, etc., *v'na'hapoch hu*, etc., and certainly for one such as yourself who has actually seen this in the recent past, there's no need to go on about it and to bring a proof to something obvious.)**

The words addressed to those "who work in Hashem's work of *chinuch al taharas ha'kodesh*" speak for themselves...

"I called home immediately in order to let them know I was fine, and that I had survived the inferno on the bus," says R. "Then I was taken to the hospital to make sure I was really okay."

After things calmed down somewhat, R. wondered whether she

***"On the one hand, I was terrified. This was not something you easily forget. On the other hand, I knew it was important for those living in Emanuel to carry on, and I also knew that because of the terrorist attack they wouldn't be able to find a replacement for me too quickly."***

should continue with her plans of working at the camp in Emanuel. "On the one hand, I was terrified. This was not something you easily forget. On the other hand, I knew it was important for those living in Emanuel to carry on, and I also knew that because of the terrorist attack they wouldn't be able to find a replacement for me too quickly.

"Just like you ask your father, I

wrote to the Rebbe. The answer I opened to was in volume 9, p. 223 and its continuation on p. 224. **"In answer to your letter, which is not dated ... it's surprising that after you literally saw the *chesed* of Hashem, can it be that you don't have sufficient *emuna* in His ability, that with absolute certainty He will certainly guide them with His kindness in the future and take them out from constraints. Even if for reasons not understood by us this is delayed, only the Creator of the world, Who knows the future and the true good, can decide which way is best for a person and his household to bring them to true happiness, both *b'gashmius* and *b'ruchnius*. And if this is said even regarding those whose situation has deteriorated from what it was previously, and is worse off than others in their community and of their acquaintance, all the more so is it true regarding those whose condition improved over what it was in the past and in these difficult months. Your situation is certainly better than quite a few around you, yet they do not despair, and all the more so that you and your wife should not despair, *ch"v*, and be depressed. We've already seen that the greater one's *bitachon* and his *happy* outlook for the future, the sooner these things actually happen.**

I hope that you will soon make me happy with good news in all the aforementioned, both regarding yourself and regarding your spouse.

"I shuddered. I read and reread the letter and felt I had gotten my 'security pass' to carry on."

\* \* \*

Camp started on Yud-Beid Av with dozens of children attending. People want to get back to normalcy, and they did so, aside from the fact that a psychologist came and spoke to the children briefly.

"I wanted this assurance to travel. Camp began today and there are 50 children. We had a beautiful, interesting, and *chassidische* program to give the Rebbe MH" M *nachas*.

## LIVING WITH THE TIMES: IRAQ AND THE REBBE MH”M

COMPILED BY N'SHEI U'BNOS CHABAD.

Recent events, for America and certainly for the Jewish people, have been painful and frightening. On the surface it looks like chaos and confusion. But if we look again into the prophetic words of the Rebbe, we can see that, far from being random, these events are literal fulfillment of *nevua* and orchestrated by Hashem for the sake of the Jewish people and our *Geula*. This perspective will not only give us strength, but will encourage us to renew and redouble our efforts to fulfill our ultimate *shlichus*: to bring Moshiach now.

### YALKUT SHIMONI — THEN OR NOW?

In light of the current world situation, where the king of Iraq has returned to global prominence, here again is the famous *Yalkut Shimoni*, which the Rebbe spoke of many times during the first Gulf War. The prophecy is even more striking today:

*Rabbi Yitzchok said: In the year that the king Moshiach will be revealed, all the kings of the nations of the world will provoke each other. The king of Iraq will provoke the king of Arabia, and the king of Arabia will turn to the world's superpower for advice.*

*And the king of Iraq will return and destroy the whole world... And all the nations of the world will be frightened and panicked, and they will fall on*

*their faces with pains like the pains of labor. And the Jews will be afraid and panicked, and they will say, "Where shall we come and go, where shall we come and go?" And G-d will say to them, "My children, why are you afraid? All that I have done, I did only for your sake. What are you afraid of? Don't be afraid! The time of your Redemption has arrived..."*

*Our Rabbis taught: at the hour that Melech Moshiach comes, he will stand on the roof of the Bais HaMikdash, and he will inform them – the Jews – saying: Humble ones, the time for your Redemption has arrived.*

(*Yalkut Shimoni, Isaiah 6*)

### IRAQ AND THE SHAKING OF THE WORLD

Rabbi Shalom Dovber Wolpo, in his book *Vitorah Yivakshu Mipihu*, relates the following:

"Beginning in 1981, the Rebbe began to speak about the fact that "the world is shaking," and that this was in connection with the Iran-Iraq war. At that time he came out with the Seifer Torah Campaign for Jewish children, and afterwards for adults, as well. In the year 1986 he announced that we should publicize the saying of 'Hareini mikabel...' before *davening*, and 'Ach *tzaddikim*...' after, and said that this was in order that the world should stop shaking.

During the same period, Mr. Bibi Netanyahu came to 770. At that time, he was Israel's ambassador to the U.N. The Rebbe said to explain to Mr. Netanyahu the things he had said in connection with the fact that the world was shaking – that although the Iran-Iraq war was apparently a local war, the fact that Iraq was not afraid of Iran – even though Iran was much bigger and stronger – gives cause to suspect that very soon Iraq would start a war against the whole world."

### AN UNFINISHED MISSION

During the Gulf War of 1991, the Rebbe expressed disappointment that the war did not eradicate the evil completely. When questioned whether to publicize parts of the *sicha* on this matter, the Rebbe replied, "*od chazon la'moed*" – "this vision will yet be fulfilled..."

### TWO DAYS AFTER THE END OF THE GULF WAR: THE REBBE'S BLESSING FOR SUCCESS

Two days after the end of the Gulf War, the Rebbe gave America his blessing for success in the war against Iraq:

*"Our Sages note that even after the Purim miracle, we remained servants of Achashverosh. Similarly, we are now also 'servants of Achashverosh.'*

*Nevertheless, although we are in the midst of exile, the dominant nation in this exile is a generous country, a country that offers assistance to many nations and to its Jewish residents.*

*In appreciation, may G-d grant that country success in its war against Basra (Iraq), and may we soon merit the fulfillment of the prophecy, 'who is that coming in soiled (bloodstained) garments from Basra?' with the coming of the Redemption."*

(*Shabbos, 16th of Adar, Sichos in English vol. 47, Parshas Ki Sissa*)

From the above passages, it is clear that:

- 1) All of these events are orchestrated directly by Hashem, and for our own benefit.
- 2) The current situation was clearly foreseen by the Rebbe
- 3) War with Iraq is in some way directly linked to the coming of Moshiach.

### NO FEAR, BUT MORE WONDERS AND GREATER MIRACLES

In a later sicha, the Rebbe tells us

*When questioned whether to publicize parts of the sicha on this matter, the Rebbe replied, “od chazon la’moed” – “this vision will yet be fulfilled...”*

that in the aftermath of the previous Gulf War, we can expect even more and greater miracles. With the world now bracing itself for further confrontation with Iraq, it seems that the time is now:

*“The Jews have no need to fear the aftermath of this war. Indeed, the wonders will continue. We will see even greater miracles, miracles which will cause the gentile nations to acknowledge G-d’s providence and to recognize that He controls not only the spiritual realms, but even this material world.*

**“The miraculous sequence we have witnessed reflects how dearly**

**G-d loves every Jew. May we appreciate that lesson and reach out to our fellow Jews in love.”**

*(Sicha, Shabbos Parshas Vayakhel-Pekudei, 23 Adar, 5751/March 9, 1991)*

### MIRACLES NEED PUBLICITY – NATIONS NEED TO ACKNOWLEDGE G-D

*5751 forms an acronym for “This will surely be a year when I will show you wonders.” ... On Purim, we saw a climax of such miracles. The individual who personally threatened the Jewish people was routed entirely, to the point where he had to flee for his own life. The war which was touted to become the most horrible of all wars took far less time and cost far fewer casualties than could ever have been expected. The wondrous nature of these events defies all explanation... Adequate attention is not being paid to these miracles... There is a need for clearer focus. As the impact of the miracles recedes, there is a tendency to offer rationales and explanations for what has happened; i.e., that there were superior arms, superior planning, and the like.*

*We must publicize that these are miracles which were performed by G-d and which came as a result of this being a year when “I will show you wonders.” This will lead to a recognition that “sovereignty is the L-rd’s,” allowing the nations of the world to recognize and to acknowledge G-d’s presence. In a complete sense, this awareness cannot come about through bloodshed and destruction, but rather must be taught. By peacefully spreading the message of G-d’s sovereignty, the Jews will help the nations of the world attain their desired spiritual fulfillment.*

*(Sicha, Shabbos Parshas Vayakhel-Pekudei, 23 Adar, 5751/March 9, 1991)*

### THE WORLD MORE SENSITIVE TO RUCHNIUS

9/11 ushered in an era of reassessment and heightened

sensitivity. The world’s old deities were hit hard. When the Twin Towers caved in, faith in tall buildings caved in, as well. As Wall Street staggers, it strangles the world’s belief in “almighty” money. At the same time, unholy scandals in the Catholic Church give the faithful second thoughts, while the great corporations, those giants among modern idols, collapse from corruption. Each of these is a signal to the world: acknowledge G-d’s sovereignty; there is no other.

*The world’s old deities were hit hard. When the Twin Towers caved in, faith in tall buildings caved in, as well... This is a signal to the world: acknowledge G-d’s sovereignty; there is no other.*

### AND NOW....

It is the end of the Exile, and the issues of the day – Iraq, terrorism, crisis in the Middle East, the struggle between good and evil, and how to secure G-d’s blessings for a world of peace, goodness, and security – are begging to be addressed.

We can publicize to the world what the Rebbe wants us to say. The world is ready to listen.

*For comments or questions, please call 718-467-5106 or 973-267-5843*

# THE ULTIMATE SURVEILLANCE SYSTEM

BY ALIZA KARP

In the days prior to the Six Day War, uncertainty generated fear and anxiety as the threat of war became more real with each passing moment. A *chassid* about to travel to Eretz Yisroel, consulted the Rebbe. The Rebbe advised him: "Do not fear. Do not influence others to become fearful and do not succumb to fear that is being spread by others."

In the days prior to the Gulf War of 1991, the world was literally shaking. A woman informed the Rebbe that she was planning to go to Eretz Yisroel. "Are you afraid?" he asked her. "A little," she admitted. "A little is too much," the Rebbe reassured her.

Two American *yeshiva* students were learning in Eretz Yisroel just before the Six Day War broke out. One asked the Rebbe if he should return to America. The Rebbe answered that there was no reason to interrupt his studies. The other student asked his *rosh yeshiva*, who told him to make up his mind together with his parents. "My friend asked the Rebbe and he was told to stay," said the *bachur*. "The Rebbe's shoulders are broader than mine," respectfully answered the *rosh yeshiva*.

Where are those broad shoulders today? Can we rely on the Rebbe's confidence of years gone by and apply it to the current situation? The Rebbe always based his teachings on Torah. His teachings and advice apply today as they did in the past and will in the future.

*D'varim* 11:12: "A land that Hashem, your G-d, seeks out; the eyes of Hashem,

*your G-d, are always upon it, from the beginning of the year to the year's end."*

These words of the Torah are as relevant today as they were thousands of years ago. Surely they are as relevant as twelve years ago. When travelers

***Just as Hashem destroyed Haman and his family in ancient times, so will Hashem obliterate all modern Hamans and their power bases.***

asked the Rebbe for a blessing before setting out to Eretz Yisroel in times of danger, he told them that Hashem is watching the land from the beginning of the year to the end. They need no other blessing.

Citing the above *pasuk*, the Rebbe stated that "Eretz Yisroel is the safest place in the world today."

Believing that Eretz Yisroel is indeed the safest place for a Jew, does not detract from a realistic view of danger and the need for self-defense and pre-emptive military strikes. Jewish Law requires defense with all natural means possible. However, a firm belief that Hashem is carefully watching His land and His children,

dispels the fear associated with danger.

Fear is contagious. It spreads from one person to the next leading to anxiety and despondency, undermining the determination to be victorious. The best defense against fear is confidence, trust, *bitachon*.

Our soldiers are much more effective when they proceed with confidence and a positive outlook, knowing that Hashem will bring them success and safety. An examination of Jewish military accomplishments in the last 54 years actually documents that our military victories have often come in the form of miracles, an actual verification that the *pasuk* from *D'varim* is applicable in our time.

*Bitachon* leads from confidence to *simcha*, and *simcha* is what breaks through barriers. *Simcha Poretz Geder*. The greater our confidence and *simcha*, the more our enemies will see that we are indeed not afraid of them, thereby taking the edge off of their confidence.

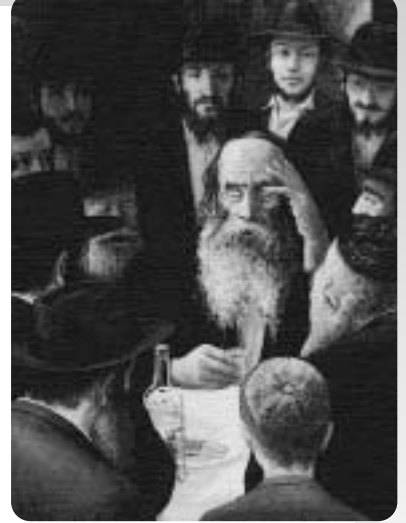
We are now in the month of Adar and we still have a month and a half to go. Our Sages associate the months of Adar with good fortune and strength for the Jewish people. It is the month in which the power of Haman was nullified and Jews experienced miracles of good over evil.

The Mishna teaches us that "One who reads the *Megilla* in improper sequence does not fulfill his obligation." The *Baal Shem Tov* interprets this to mean, that a person who mixes up past and present, and reads the *Megilla* as a story of the past, misses the point. Just as Hashem destroyed Haman and his family in ancient times, so will Hashem obliterate all modern Hamans and their power bases.

Media presentations compete with one another for spectacular news, escalating fear and anxiety. The Torah teaches us to have faith, to be calm and confident. "The eyes of Hashem, your G-d, are always upon it." Ours is the ultimate surveillance system, making Eretz Yisroel the safest place.

# ACTS OF KINDNESS – PREPARATION FOR MOSHIACH

BY RABBI YEHESKEL LBOVIC



## GRADUAL STEPS IN A MASTER PLAN

“And if not, blot me out from the Book which You have written” (Shmos 32:32), says *Moshe Rabbeinu*, the great *ohev Yisroel*, who put his whole *metzius* on the line for the sake of his sinful generation. (It is interesting to note the parallel between this *pasuk*, 32:32, and the 32<sup>nd</sup> chapter of *Tanya*, called the “*lev*” heart of *Tanya*, also dealing with *ahavas Yisroel*).

In a like manner, the *Goel Acharon*, *Melech HaMoshiach*, vis-à-vis our generation, the last of *Galus* and the first of *Geula*, has stressed the importance of *ahavas Yisroel* to an extreme, and is preparing the entire world for a new era, replete with peace and harmony.

In answer to a question posed by a CNN reporter in 1992, the Rebbe MH<sup>TM</sup> stated that acts of goodness and kindness are the proper preparation for the messianic era. The Rebbe’s answer was thus directed to the world at large.

Now, the initial *mitvzaim* of the Rebbe MH<sup>TM</sup> were mostly of the kind which are obligations of man to G-d. The Rebbe added the *mitvza* of *ahavas Yisroel*, man-to-man obligation, towards the end of the ten *mitvzaim*.

One may venture an explanation: the realm of man-to-man obligations has always been a forte of American Jews, as evidenced by the fact that they contribute to charitable causes in great measure. What was lacking in America was the unbending commitment to *Yiddishkeit*. There had been a process of slow erosion of that firm connection to Jewish tradition, to the extent that America for a long time was referred to as “*treif*” by European Jews, who would think twice before embarking for the “*goldene medina*”.

The process of reawakening this type of commitment to *Yiddishkeit* was begun by the Rebbe Rayatz, who eventually declared: “the American ice – of cold indifference to *Yiddishkeit* – has started to melt.” This was continued by the Rebbe MH<sup>TM</sup> through the *mitvzaim*. Commitment to Jewish tradition and observance was thus kindled and trail blazed by the Rebbe, with many Jewish organizations following suit in reviving Jewish observance in America.

## REFINING MIDDOS

One of the main thrusts of *chassidus* is, in addition to the unflinching adherence to Torah and *mitzvos* and the joyful observance thereof, the refinement of one’s *middos*,

character traits.

This effort also serves as precursor of the Messianic era, which the Rambam describes as a time when “there will be no hunger and no war, no jealousy and no competition” (*Hil. Melachim* 12:5). It is very significant that, after mentioning the absence of hunger and wars, he mentions jealousy and competition. This is not only because these are the human traits which lead to war and hunger, but also because, by definition, the Messianic era totally precludes them.

This would explain the eventual addition of the *mitvza* of *ahavas Yisroel* to the other *mitvzaim*. While the initial *mitvzaim* were addressed mainly to Jews who were unfamiliar with those *mitzvos*, *ahavas Yisroel*, on the other hand, being a *Mitzva* that is limitless in its potential for growth, is addressed even to the most observant and knowledgeable Jews.

The Rebbe’s answer to the CNN reporter touched upon yet an additional facet: acts of kindness in the *whole* world. For these serve as preparation for the Messianic era, when there will be no jealousy and no competition, but only warm, welcoming acceptance throughout all of humanity.

## ESPECIALLY CHASSIDIM – MESSIANIC PROTOTYPE

This is especially applicable to *chassidim* who strive to refine their *middos* in an inner way.

There is a relevant entry in *HaYom Yom*, for Teives 24<sup>th</sup>, where we read:

“The Rebbe Maharash once asked his father, the Rebbe the Tzemach Tzedek: ‘what did the Zeide (the Alter Rebbe, author of *Tanya*) want to accomplish with the Ways of Chassidus and what did he want with Chassidus?’

“The Tzemach Tzedek answered: ‘The Ways of Chassidus – this is that all the *chassidim* should be like one family, according to Torah, with love. *Chassidus* is life – bringing life and illuminating everything, including the ‘not good.’ One should know about one’s own insufficiencies just the way it is, so one will be able to rectify it.”

At first glance, the obvious question arises: Isn’t the entire “House of Israel” supposed to be as “one family” according to Torah? However, while this is true, the fact is that the ideal brotherly state within Jewry has not yet been achieved. Various factionalism has existed within Jewish ranks throughout history. The Baal Shem Tov and the Alter Rebbe wished to pave the way for true brotherhood within all of Israel, by developing *chassidim* into the “pilot” community, whose members would make the concerted effort at mutual brotherhood, whereby all *chassidim* would reciprocate brotherly love to each other. But, in general, the Alter Rebbe certainly wanted his *chassidim* to relate in a brotherly manner to all Jews, even their opponents, as evidenced in his writings. In the famous epistle he sent to his *chassidim* right after his release from prison on *Yud Tes Kislev*, where he had been sent because of libelous accusations by “*misnagdim*” he writes: “Therefore I come with a general announcement to

inform all our followers...not to become haughty-minded in relation to their brethren [the “*misnagdim*”]...not to speak defiantly against them or hiss at them, Heaven forefend... Subdue your spirit and heart before everyone...with humility...and with a restrained spirit (*Tanya* IV: 2).

## CHASSIDUS, CHASSIDIC WAYS, AND MOSHIACH

As indicated in this passage of *HaYom Yom*, the “Ways of Chassidus” are inextricably connected to “Chassidus,” for, as a rule, it is possible to develop such brotherly love only by

*The Alter Rebbe  
commented on this  
pasuk: the “mind of  
stone” can be  
removed now, but for  
the removal of the  
“heart of stone” we  
have to wait for  
Divine intervention  
through Moshiach.*

becoming exposed to the teachings of *chassidus*.

We read in *Tanya* (Chap. 32): “All Jews are called ‘real brothers’ by virtue of the source of their souls in the one G-d ... [but for] those who give greater consideration to their bodies, while regarding their souls as of secondary importance, there can be no true love and brotherhood... The basis and root of the entire Torah is to raise and exalt the soul high above the body, reaching towards the Source and Root of all the worlds... “Without proper exposure to the teachings of *chassidus*, which delves

into the G-dly, spiritual components of Creation, it is difficult to develop the attitude necessary to feel the exaltation of the spiritual over the physical. And hence, difficult to achieve true brotherly love.

The “Ways of Chassidus,” as well as *chassidus* in general, are also very much connected to Moshiach. The reason why *chassidus* was revealed at a later point in history is because it is meant to pave the way for the Messianic Revelation (*Likkutei Sichos* vol. 1p.70).

There is the well-known analogy: just as there is a custom to taste on Friday the food prepared for Shabbos, so does *chassidus* provide a foretaste of the great Torah revelation to be revealed by Moshiach.

The same applies to human interrelationship. The Gemara (Shavuos 39a) states that all Jews are *areivim* for one another. “*Areivim*” is usually translated as “responsible.” All Jews are responsible and guarantors for each other before G-d. It is, however, the founder of *chassidus*, the Baal Shem Tov, who applied another translation of the same Hebrew root, “*arev*” meaning “sweet,” to this Talmudic passage: all Jews are sweet to each other. For *chassidus* is meant to pave the way for the Messianic era, wherein there will be, not only great G-dly knowledge, but also a wondrous new type of sweet human interrelationship.

*Chassidim* who internalize the teachings of *chassidus* and are thus able to appreciate the tremendous gap between created physicality and G-dly spirituality, can and should serve as the prototype of the kind of relationship that will eventually become the norm throughout the whole world!

And in preparation thereto we have to engage in *acts* of kindness. Not only because good traits of character remain hollow if not accompanied with action, but also because the practical way to *start* this refinement is by constantly going through the motions of kind deeds, which will inevitably generate

gradual feelings of loving-kindness.

### WHY IS IT SO DIFFICULT?

At times it seems difficult to generate feelings of brotherly love. The reason for this is discussed in *Tanya* (chap. 37): it is more difficult to refine *middos* than intellect. Even when we intellectually understand a concept, it may still be quite removed from it affecting our feelings. This is why the prophet states (*Yechezkel* 11:9), "And I will remove the heart of stone from your midst". The Alter Rebbe commented on this *pasuk*: the "mind of stone" can be removed now, but for the removal of the "heart of stone" we have to wait for Divine intervention through Moshiach.

We are nonetheless obligated to apply serious effort at improving our *middos*, especially now that we have been ushered into the Messianic era, with its new state of interrelationship soon to become normative. Is it merely a coincidence that nowadays there is talk about a new type of quotient: not the I.Q., the Intelligence Quotient, but

the Emotional Quotient!

Another reason for the difficulties related to achieving true brotherhood is the extreme effort mustered by the forces of evil working against the Moshiach culmination, which will spell their eternal eradication. In *Tanya* (Chap. 28 ), the Alter Rebbe discusses the analogy of two opponents pitted in a wrestling match and observes that, as soon as one of them starts to gain the upper hand, his opponent likewise strives to prevail with all the resources of his strength.

Now, nearing the point of messianic culmination, with tumultuous events about to occur throughout the world, and the forces of goodness and holiness tipping the scale for the final showdown, the forces of evil are mustering extreme resistance. But things are improving, for a noticeable change has come over the phenomenon of territorialism, which has so far governed humanity. Ever since the dawn of history, every country has zealously guarded its borders and has gone to war in order

to protect them. Individuals, too, have held firmly to their turf, guarding it zealously. Wars have pocked the face of earth because of imperialism, one country encroaching upon the territory of another. However, a gradual change is now occurring, with sharing and networking becoming more and more the order of the day. Wars of imperialistic expansion are becoming a thing of the past. On the contrary, countries such as the USA, sent troops to protect the innocent in a number of countries. This discernable decrease in competition definitely indicates that we are indeed nearing the Messianic culmination, *b'karov mamash!*

*Rabbi Yeheskel Lebovic is the spiritual leader of Cong. Ahavath Zion in Maplewood NJ, and the director of Maplewood Mesifta for 14 year old students. He and his wife Pearl have been directing Likrat Shiduch Matchmaking Service since 1981. They can be reached at 973-313-2391, at lebovic@juno.com, and at the website: www.florida.com/shiduch. Rabbi Lebovic is also a certified Mohel since 1973.*

B.H

LUXURIOUS EFFICIENCY ACCOMMODATIONS

## RECOMMENDED

FOR THE UPSCALE GUEST VISITING  
CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL  
(718) 774-0088



**Aviv**  
Rent A Car

8946 W. Pico Blvd  
Los Angeles, CA 90035  
[www.avivrentacar.com](http://www.avivrentacar.com)

Los Angeles • Hollywood • Beverly Hills

310 859-9660, 323 930-9660  
Fax: 310 859-0116

Owner:  
**Yoram Cohen**

Fleet includes:

- Subcompact to full size and our specialty "minivans".
- Centrally located in Los Angeles,
- Close to Freeways, Hollywood and Beverly Hills
- Service, Value, Convenience.



**Get Shabbos for FREE  
& FREE airport pick-up**  
on weekly rentals

יחי אדונינו פורנו ורבינו  
פלג המשיח לעולם ועד



# THE TRUTH COMES OUT

By Shai Gefen

## A BELATED ADMISSION!

For decades, the Rebbe MH" M raised a hue and cry over the religious and *chareidi* parties' neglect of the issue of *Mihu Yehudi*. The *chareidi* parties claimed that it wasn't possible to pass the law because of opposition from the Left. We knew all along that in exchange for the ongoing shame of the deletion of the word "*k'halacha*" from the Law of Return and gentiles entering the country, the representatives of *chareidi* parties received "special monies" and other favors for "our people."

The Rebbe yelled about this for decades, but his call was not heeded. When the Rebbe demanded that the law be amended before it would be too late, the *chareidi* Knesset members preferred involving themselves in funding another classroom or *yeshiva* – certainly important things, but not when compared to the *pikuach nefesh* of the entire nation!

Last week, a gutsy and honest member of this group got up and told the truth. It was Rabbi Yosef Ben Porat, who is considered one of the outstanding lecturers in the Litvishe world, who runs Kamta V'Alita. In a fascinating article that he authored, which was printed in one of the *chareidi* weekly papers, he explained that the meteoric rise of the Shinui party was on account of the fact that the Law of Return was not amended.

"If we had said back then 'either the Law of Return or us,' we would have gotten it. We preferred to focus on

short-term goals – another *cheider*, another class. If we thought more broadly, we would certainly have forty seats today! We didn't fight for the Law of Return," he concluded the article.

Thus, he blamed the loss of that party, which could have gotten many more seats, on its stubborn refusal to amend the law of *Mihu Yehudi*. It remained as it was.

Naturally, this distinguished writer, who is counted among the Litvishe, does not write or mention, or even hint at who did in fact wage the war to amend the Law of Return. Rabbi Ben Porat also neglected to point out how his rabbis mocked the amendment of the law and said it didn't affect them. Now we suddenly hear one lone voice at the edge of their camp that is ready to make a

*cheshbon ha'nefesh*.

If they're making a *cheshbon ha'nefesh* already, isn't it important to state the facts so that people know who fought against amending the Law of Return? And which "*rabbanim*" prevented the amendment of the law in exchange for money? And who were the *chareidi* Knesset members (some of whom still serve today) who did all they could so that the amendment wouldn't pass, and fought the amendment along with the Left solely because it was the Rebbe who demanded it?

If you, Rabbi Ben Porat, see the need to begin apologizing for the fact that in exchange for "one *cheider* and one class" they agreed to sell the nation down the river and go against "*d'var Hashem zu halacha*," it's important that you take another step and strike "*al cheit*" for the members of your k'hilla who continue to mock and slander those who fight for G-d and Torah. This goes on till this very day, when we see where this *shita* and unfortunate *hashkafa* of your group has gotten us.

Now is the time to make a *cheshbon ha'nefesh* and to ask how many Jews were lost to us because representatives of your Rabbi so-and-





so fought openly against the law? Why do his rabbis and Knesset members still support a Palestinian state when we all see what tragedies were brought upon us because of perverting (or ignoring) *Shulchan Aruch siman 328*?

We are *erev ha'Geula*, at a time of "yisbareru v'yislabnu b'yitzarfu rabbim" (many will be sifted out, clarified, and refined), and many of the preconceived notions of Rabbi Ben Porat's *chevra* are being shattered to bits. With the perspective of decades in hindsight, we see things far more clearly regarding every area the Rebbe fought for. So with all due respect for the *cheshbon ha'nefesh*, the deliberate ignoring of the one who waged the war for *shleimus ha'Am* and *shleimus ha'Aretz* on your part, and the part of your colleagues who are called "rabbanim" and "shlucha d'rabbanon," ought to lead you towards a re-examination of the facts and uncompromising conclusions.

As to us, *chassidei Chabad*, we have an important role to play, as we see how the Rebbe's prophecies are coming to pass, and all of the issues are coming to a head. We have an historic opportunity, for now the Rebbe's message is easier to explain even among those who didn't understand the Rebbe in the past, and even fought him, because everything the Rebbe said is materializing before our very eyes.

Now we have one of the most difficult jobs to do. We Chassidei Chabad have to wage war. We can't despair. We must stand tall and quote the Rebbe about *shleimus ha'Am*, *shleimus ha'Torah*, and *shleimus ha'Aretz*, because in the end, the Rebbe's message will prevail.

As opposed to those who fulfill Dovid's words in *T'hillim*, "who mock the footsteps of Your anointed one," we have to raise up "the horn of Your anointed one." So this is the time to

publicize to one and all that the Rebbe is the judge and prophet of our generation, and he is the one who prophesied all the national and international events while other *rabbanim* and *askanim* twiddled their thumbs.

We shouldn't be ashamed of speaking of the Rebbe as a prophet. We need to be clear and repeat the message again and again until our *shlichus* concludes with the *hisgalus* of the Rebbe MH"M.

#### THE ATOMIC REACTOR AS A METAPHOR

After the space tragedy in which Ilan Ramon, *a"h*, a man who made a public *kiddush Hashem*, perished, President Bush said that he would finish what Ilan Ramon began, referring to the Iraqi nuclear reactor that Ramon's bombing mission destroyed.

For those who may have forgotten, it pays to review what happened at that time. After the bombing of the Iraqi nuclear reactor, the U.S. sharply censured Israel and even placed an embargo on planes that were supposed to be sent to Israel. The entire world denounced Israel in the strongest terms. And if you think the vilification came only from the "enlightened" world, you are mistaken.

Even Shimon Peres condemned the attack, and the Rabbi from B'nei Brak wrote a letter criticizing the attack and calling it "*hisgarus b'goyim*" (provoking the nations).

Yet last week President Bush said he'd complete what Ramon started... How two-faced can a country be? There can be no greater illustration of "*chesed l'umim chatas*" (the kindness of the nations is a sin). That very superpower reviled Israel at the time due to its personal considerations, and now they announce they'll finish off what Israel started! And what would have happened if back then,

*At a Knesset session last week, Defense Minister Mofaz said that they were stepping up the war against the transfer of money to the territories from enemy sources. That was Sunday's news. On Friday the headlines reported that Sharon continues to send money to the P.A., and I didn't know whether to laugh or cry. What difference is there if the funding for rocket launchers aimed at us comes from Al Qaeda and Iraq or from the Israeli treasury?*

Israel would have consulted with the U.S. as to whether to bomb Iraq or not?

### WHAT DOES ALL THIS TEACH US?

The media, the various parties in Israel, starting with the politicians on downward to public opinion, the journalists and diplomats, constantly tell us we need to reckon with America. We have to listen to them because they support us. One of the first considerations in any political undertaking is “what will the Americans say?”

This claim is unfortunately widespread, yet let us think for a moment what would happen if, *chalila*, the Begin government hadn't bombed the Iraqi nuclear reactor, and Begin listened to “*daas Torah*” from B'nei Brak or to Shimon Peres and the other countries of the world. How would the Gulf War have ended, the war which took place a mere ten years after the reactor was bombed? Can you imagine what would have happened to us?

The Torah tells us that when it comes to lives and *pikuach nefesh*, we must do all we can and not consider “what they will say” or anything else. The *halacha* in *Shulchan Aruch* states, “go out against them with weapons, lest the land be easily captured.” We tend to forget, and our heart is removed from things that are distant from us, but we may not forget what was. We must learn our lesson that when it comes to security matters, we don't take anything else but security into consideration. Security comes from Hashem. When we conduct ourselves according to the way Hashem tells us to in the Torah then we come out on top.

### STOP RELYING ON HIM

There are many of us who like to have faith in human beings. For example, some believe that whatever Sharon does is simply a strategy

against Arafat, and he certainly doesn't intend on giving away land. It's just a show he's putting on with Bush. He is just using the conspiracy approach.

Even if this is true, it's better not to be optimistic, because when there are talks, they usually end us up in trouble. From talking about far less serious matters, look how low we've sunk. So where do you think talk about a Palestinian state will lead us?

*We must learn our lesson that when it comes to security matters, we don't take anything else but security into consideration. Security comes from Hashem. When we conduct ourselves according to the way Hashem tells us to in the Torah then we come out on top.*

In a Knesset meeting last week, Defense Minister Mofaz said they were stepping up the war against the transfer of money to the territories from enemy sources. That was Sunday's news. On Friday the headlines reported that Sharon continues to send money to the P.A., and I didn't know whether to laugh or cry. What difference is there, if the funding for rocket launchers aimed at us, comes from Al Qaeda and Iraq or

from the Israeli treasury?

It's been years now that our leaders have been trying to mislead us, to blind us, to calm us when it's been clear where they're leading us. Sharon met with Abu-Ala, the murderer's deputy, last weekend. Labor went wild praising Sharon. They still haven't joined the government, but the praise is beginning already. The secretary of the Labor party spoke about the fact that Sharon adopted Labor's policies. Peres continues to rejoice over the fact that his work is being done by others, and the question is: How is it that all the parties on the Right are still waiting for an official invitation from Sharon to join the Coalition at any price? Why is it that not even one religious or *chareidi* party has made their joining the Coalition conditional on no Palestinian state?

They brought enough tragedies upon us in the previous parliament by being a partner to the building of the basis for a Palestinian state, and now they're ready to join the *chanukas ha'bayis* for a Palestinian state?!

Those raised on the Rebbe's teachings, cannot be involved with those parties and *askanim*. If this was theoretical in the past, now it's quite clear that joining the government and a Coalition means taking responsibility for the establishment of a Palestinian state. Chabad *chassidim* can only thank G-d that they have no involvement in those parties. The shame will devolve on all the parties that go *knowingly and intentionally* to be partners in the establishment of a Palestinian state.

No excuses down the road will help when they claim that it was in order to “influence from within.” We are very familiar with those excuses. What's left for us to do is pray that, as the Rebbe said many times, the *goyim* themselves will not want to take what the Jews, of their own volition, want to give them.

SHLOSHIM OF YOUNG MOTHER OF THREE IN CROWN HEIGHTS

## A ROLE MODEL FOR THE JEWISH PEOPLE TAKEN FROM OUR MIDST

BY ZELIG KRYMKO

The world has lost a pure neshama, a wonderful person, and three kinderlach have lost their mother. Dena Epstein Z"l, of Crown Heights, passed away last month, after a nearly three year battle with the *yena machala*. Even the doctors were inspired by this wonderful, strong woman, who always had a smile on her face, and an unbreakable optimism and belief in *Hashem's hashgacha prat*. They said they'd never had a patient with such a tremendous will to live.

Born and raised in Albuquerque, New Mexico, Dena Epstein Z"l (Klein) came from a prominent family that contributed generously to and was involved in every Jewish community cause in New Mexico, and the primary benefactor of all Chabad activities in the state. She was the president of her high school class, an accomplished gymnast, and was involved in Jewish youth movements, notably Bnai Brith Girls, of which she was the recipient of BBYO's most coveted Anita Pearlman award and president of the New Mexico chapter, and of Young Judea.

She was the epitome of kindness and generosity. "When someone in her class was cold, she would take off her sweater or coat and give it to them," her mother Riva Klein recalls. Later in life, when she became a Lubavitcher, she showed boundless love and caring for her fellow Jews. Randee, a friend in Manhattan, recalls, "I met her at a chiropractor's office, soon after she was married. Dena was walking around with a lulav, shaking it with the Jews in the office, politely coming up to everyone and offering them to connect to their beautiful heritage. She was so proud of being Jewish, I remember her just walking

around with the lulav, and I thought 'wow- she is so proud of it.' "

Anything she put her mind to, she was able to master. Everyone thought that she would become a doctor, like her father. She was incredibly bright and on top of things. Dena read up on all the medicines and their side effects, and hardly took any pain killers at all, as she wanted to be fully awake and aware of what was going on around her, and wanted to be fully there for her children. She even told the hospital that she was allergic to morphine, so that even in the last few weeks and days she would be fully cognizant and able to interact with her family.

During her son Yosef's bar mitzvah, which took place days before she passed away, Dena was at home, as it was excruciatingly painful for her to walk or even sit up. But she miraculously got up for a family photo session, which was so important for her.

She didn't want to ruin her son's bar mitzvah, and struggled through, with an iron will of a true Jewish woman of strength and valor.

A friend recalls how she viewed and experienced the bar mitzvah via a live video camera, seeing everything as it was happening. A friend accidentally pushed a wrong switch, and Dena couldn't see what was happening for around fifteen minutes. Instead of being frustrated, she went out of her way trying to make her friend not feel upset, telling her over and over that it's ok, that it's nothing to worry about, until the problem was finally fixed. Dena was so concerned that her friend shouldn't feel embarrassed and uncomfortable, even at a time and in a situation when many others would get

frustrated.

Dena Epstein Z"l was devoted to her and her husband's mosad, the Chassidic Discovery Center, which led group tours of Crown Heights. She gave mikva tours to thousands of visitors to the Rebbe's *sh'chuna*. "Dena put so much of her heart and enthusiasm into her mikva tours," recalls her friend Aliza Horowitz. "She was a very *tznius* woman, warm, quiet and gentle. Yet when she gave the mikva tours, speaking about the *inyanim* of *Taharas Ha'mishpacha*, her unbelievable charisma came out. She was so good with the people. At the beginning of a tour, sometimes women would be cautious and intimidated about the whole concept of a mikva, but after Dena's heart to heart talk and explanation, women would get so excited about *Taharas Ha'mishpacha* and ask, 'nu, when can we start going to mikva already?'"

### SAVING JEWS FROM INTERMARRIAGE

"Dena was the most wonderful, sweet person in the world," recalls Louis Schleider, who first met the Epsteins as a student at Pratt College in New York. Beryl Epstein was the rabbi at the Jewish Student Union, and Dena regularly came with Beryl to the school. Mr. Schleider is today a frum Jew, married to a Jewish woman, and recently had a baby, and is grateful to Dena for setting him on the right path. "Dena once told me that if I marry a girl who isn't Jewish, I'll be committing genocide against my own people," he says, "she put two fingers together like a cross, and said to me that I may never marry a girl who wears one of these. Then one day, when I was working at a radar installation with a Pentecostal preacher as a coworker, I was about to come up to him and tell him I'd go to church with him. Suddenly, I was overcome with this sudden fear that I'm about to make the biggest mistake of my life." That night I called the Epsteins, and Dena, who had just come from the hospital after having her first baby, was on the phone with me

for three or four hours, until Beryl came in and spoke to me the entire night, until daybreak. He ended off our conversation with, 'so when are we getting you t'fillin?' "

"Can you imagine, Dena just got back from having a baby, and she gave herself completely over to helping me, seeing I was in a very dangerous spiritual state, on the verge of leaving Judaism. Later on I met two girls, one was Jewish and the other one wasn't, and I had to think long and hard what to do. The image of Dena putting her fingers together and telling me that if I marry a girl who wears one of these, a cross, I'd be committing genocide, went through my mind and was so powerful. She truly influenced me to make the right decision, and today I have a Jewish baby thanks to her care and concern for me. If there's anything you can learn from Dena Epstein, it's that you can be *tznius* completely and still be a very powerful person that can really save Jewish lives."

Dena always had a big smile, no matter what, for everyone. Her children were especially precious to her, and her family was the most important thing in her life. She would make things in the kitchen that the children could participate in making, such as chocolate decorations, that she would teach the children how to shape and form. The children's *chinuch*, Jewish education, was of paramount importance to Dena, who was exceptionally devoted that they would get into the best and most appropriate schools.

Dena Epstein Z"l went out of her way to help anyone in any way she could. "I used to go to the Epsteins for Shabbos throughout my years in High School, while I was still becoming frum" recalls Zelig Krymko, a friend of the family. "Right before I went to Israel after graduating, I sat down with Rebbetzin Epstein, and she gave me a list of all her friends and connections in Eretz Israel, the Leiters in Tzfat, Uri Kaploun and Rabbi Gershon Mendel Avtzon in Yerushalayim, the Kramers in Yerushalayim, and families in Kfar

Chabad. So when I went to Eretz Israel, all alone after high school, I called up people and introduced myself as a friend of the Epsteins, and got invited for Shabbos and Yom Tov to people's houses," Zelig remembers.

"Once we invited Rebbetzin Epstein to Stuyvesant High School's Jewish student club to do a presentation to the girls on the *mitzvos* that are *shayach* to them. We called the event 'Jewish Feminists to Lead the World,' and had a showing of many girls that had never come to our meetings before. From what I heard, Rebbetzin Epstein gave a powerful heart to heart talk on the importance of Jewish women, and their role in Am Yisroel. She was received so well," Zelig recalls.

***"If there's anything you can learn from Dena Epstein, it's that you can be tznius completely and still be a very powerful person that can really save Jewish lives."***

Feige Duchman, a close friend of Dena's, recalls, "She comforted *me*, I didn't feel worried about her because of the way she spoke. I never heard her complain, even though she was obviously very uncomfortable, and in great pain from the *machala*. She truly, completely believed that she was going to live. She thought she would pull through this, she did not even entertain the notion that she could pass away from this. Struck with such an illness that most people can't handle, Dena did it with such dignity. I came to lift her spirits, yet I am the one who felt uplifted when I walked out of that house. Wherever she went she was this warm light, just a very *lichtig* person."

## DENA'S NICKELS

Pearl, Dena's sister, experienced something truly remarkable. After her father, who was a coin collector, passed away, she began to find pennies in the oddest of places, and they began reminding her of him. She saw it as a sign from him. Then, when she saw Dena for the last time, a few minutes before her pure neshama departed, she spoke to Dena, and remarked that between her father and her she had a communication through pennies, which she would always put in *tz'daka*. "What will it be between you and me, nickels?" she whispered tearfully. Then she kissed Dena, and felt a sudden shock, at which point the machines she was hooked up to ceased showing signs of life. The doctors ran in to try and resuscitate her, but were unsuccessful. "She promised me that she wouldn't leave without letting me say goodbye to her, and she waited for me, she waited for me," exclaimed Pearl. "I told my mother that I had mentioned having a sign of nickels between us, and I wonder if she'll respond." When we got out of the car right after our conversation, suddenly I noticed a nickel right on the ground near where we parked. Then a few days later, I was at the back of Dena's home in Crown Heights with my other sister, Andrea, when suddenly I noticed a penny and a nickel right next to each other on the ground. It was a sign for me that Dena is with us and connecting to us."

Pearl has begun to light Shabbos candles every Friday evening now, and has been encouraging her daughter to do the same. One Shabbos her daughter didn't want to light, and Pearl told her that it was really important. A few moments later, as she walked into the kitchen, it was almost as if the ceiling opened up, and a nickel flew to the ground, out of nowhere. "I ran to my daughter, exclaiming that Dena must be here and really wants her to light a Shabbos candle. I felt that Dena's pure neshama is definitely here watching over us and I felt at peace. I thank Hashem for my sister. She was such a gift, such a tremendous gift."