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OUT OF THE DISTURBING FLOOD WATERS AND INTO A NEW WORLD

Although leaving the exile and entering the redemption can only be according to G-d's directive, nevertheless, when G-d sees Jews yearning for the redemption to come immediately – “we want Moshiach now!” – this itself quickens the commandment to be issued forth from G-d to “leave the ark,” to leave the exile for the true and complete redemption.

Translated by Boruch Merkur

1. It is brought in this week's Torah reading: “And it was at the end of 40 days that Noach opened the window of the ark that he had made and he sent out the raven, etc.”

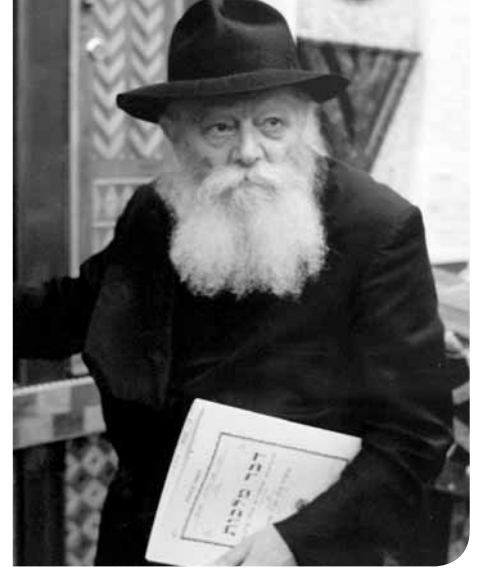
At first glance, Noach's approach in determining whether the water had dried up is difficult to understand:

Since his entering the ark was on G-d's command, he should have waited for G-d's command to leave the ark. In fact, that is what eventually happened: “And the L-rd spoke to Noach, saying, ‘Leave the ark,’” and only then does it say, “And Noach left... the ark.” Thus, on what basis did Noach send the raven (and the dove thereafter) in order to determine whether the water had dried up? He was anyway not permitted to leave the ark until he was commanded to do so by G-d!

The explanation is that Noach knew that G-d had appointed him with the responsibility of overseeing the preservation

of the world. Indeed, he was commanded to exert himself in the construction of the ark, bringing within it specimens “of all living creatures, of all flesh,” and to feed them throughout the entire time they remained in the ark. All this labor, designed to preserve life in the world after they were to emerge from the ark, had to be done in a natural manner, as it is said, “And G-d will bless you in all you do.” Thus, when there was the suspicion that perhaps the land had dried up and they could now leave the ark, Noach did not delay; he immediately did all that was in his power – sending out the raven in order to determine whether the earth had dried, and then, a few days later, sending the dove, and so on.

In fact, the actions of Noach and his efforts – expressing his great yearning and desire to leave the ark in order to proceed with his Divine mission – resulted in G-d commanding him to leave the ark earlier than He would have otherwise instructed.



2. The application of the above with regard to man's service of G-d:

A flood (*mabul*) is symbolic of worldly matters that divert a person's focus (*ha'mevalbelim*) away from serving G-d. The advice in dealing with this problem, according to the teaching of the Baal Shem Tov, is “enter...the ark (*teiva*),” referring to the words (*teivos*) of Torah study and prayer. A Jew must bring himself into the words of Torah and *t'filla* in order to be saved from the disturbing “flood waters.”

Moreover, a person must bring with him “of all living creatures, of all flesh,” taking with him, into the *teiva*, the very best of the world; this too should be illuminated with the light of holiness.

All the above, however, still does not suffice, for the ultimate intent is (not just to bring oneself and all his worldly interests and passions into the *teiva*, but also)

to impact the outside world, the world outside the *teiva*.

But this can only be done after the flood, for the entire purpose of the flood is to bring purity to the world. Only thereafter can there be effective work done to refine the world outside the *teiva*, to settle the land. In fact, the world can then be brought to a greater height than it was at its origin. That is, the world no longer remains in a state of “the world was created in its entirety” (as it was in the beginning of its creation), but rises higher, attaining the state described as a “new world,” a world that leaves no possibility for another flood (as the verse states, “I will no longer curse the earth because of man... and I will no longer smite all living things as I have done”), for the cause of the flood – “Now the earth was corrupt” – has been nullified. (Although even after the flood the concept of “on account of our sins we have been exiled, etc.,” still exists, the severity has been greatly diminished relative to prior to the flood, as is obvious.)

Even though this Divine service of transforming the outside world is only possible after the flood had ended, we learn from Noach that even prior to that point he attempted to determine whether the purity brought on by the flood had been achieved, which would permit them to leave the *teiva* in order to transform the outside world.

3. This instruction is especially relevant in the final days of exile:

The general concept of “flood” corresponds to and exemplifies the time of exile, for “*mabul* (flood)” is related to the word “*bilbul* (mixed up),” “for it mixed everything up.” The latter message is likewise expressive

“Even while it is still the time of exile – a state of flooding, prior to the redemption – when a Jew speculates that perhaps the end of the flood has come, and we must leave the ark and head out into the world, verily a “new world,” redemption that is not followed by another exile, a Jew must do all that is dependent upon him in order to clarify the matter. He must send out messengers and take other similar actions, everything he possibly can to speed up the redemption.

of the state of things in the time of exile, when everything is riddled with confusion. Nothing in the world can be seen clearly. It is impossible to perceive the creative G-dly energy within it, to see how “the entire earth is filled with His glory,” to see that the true existence of the world is a dwelling for G-d in the lower realms. In the time of exile, none of this truth is revealed. On the contrary! – as stated in Scripture, “(Woe to those who say of the evil that it is good and of the good that it is evil) those who present darkness as light and light as darkness, who present bitter as sweet and sweet as bitter.”

However, the ultimate intent of the flood, of exile, is to purify the world: “The spirit of impurity I will vanquish from the land.” And this purification must be to the extent that the sustaining of the world is in a totally new manner – “He saw a new world” – meaning to say that there remains no possibility for the world to revert to a state of exile (flood); it is a redemption that is not followed by another exile.

To this end comes the lesson from the event of the 10th of Tammuz: “And Noach opened the window of the ark, etc.”:

Even while it is still the time of exile – a state of flooding, prior to the redemption – when

a Jew speculates that perhaps the end of the flood has come, and we must leave the ark and head out into the world, verily a “new world,” redemption that is not followed by another exile, a Jew must do all that is dependent upon him in order to clarify the matter. He must send out messengers – be they beast or human being – and take other similar actions, everything he possibly can to speed up the redemption.

A Jew mustn’t sit and wait until G-d commands him to leave exile and enter into the redemption (going from a state of things in the ark to that of a “new world”). When there is room for conjecture that the time to leave the exile and enter into the redemption, one does all he can in order to hasten the redemption.

Although leaving the exile and entering the redemption can only be according to G-d’s directive, nevertheless, when G-d sees Jews yearning for the redemption to come immediately – “we want Moshiach now!” – this itself quickens the commandment to be issued forth from G-d to “leave the ark,” to leave the exile for the true and complete redemption.

(From the address of Shabbos Parshas Chukas, 10 Tammuz 5745, bilti muga)

R' HEISHE DUBRAWSKI, THE GRANDFATHER

In this chapter, R' Heishke tells about his great-grandfather for whom he was named, R' Yehoshua Dubrawski * He did not hear much about this grandfather. However, from the little that he heard and wrote, it sounds like his adventures with his melamed were something passed down in the Dubrawski family, from father to son, to grandson, to great-grandson.

By R' Yehoshua Dubrawski a"h

GAON, SON OF A GAON

From the time that my melamed stopped teaching me until we left Krolevets, the Zeide-Rav learned with me on rare occasions. Zeide-Rav is what we grandchildren called Zeide Menachem Mendel Dubrawski (who was named after the Tzemach Tzedek), in order to differentiate between him and my other grandfather who had a name in common with him, Zalman Mendel Karasik. Zeide Dubrawski had hardly any time to learn with me. He was rav of a city so he had plenty of burdens and headaches.

When the terrifying purges called *Yezhovshchina*—after the Russian Interior Minister

Nikolai Yezhov—took place, in the course of which masses of innocent people were arrested and taken out to be shot (until Stalin had Yezhov shot too), my Zeide left the city. After a while he returned, since he did not wish to abandon the few religious Jews. They felt lost without him.

I never tested my Zeide-Rav but I heard from those in the know that he was a great scholar. However, he would say about his father, Zeide Heishe (Yehoshua) that he **really** had a good head and genius talents. He said that while he, at the age of 10-11, was only capable of learning a daf Gemara with Tos'fos on his own, his father had done so at eight!

Zeide-Rav once told a story

about his father that occurred in his early childhood.

WHEN BRUTE FORCE DOESN'T WORK

When Zeide Heishe was a child, he was very mischievous and, as was the practice in those days, his melamed treated him to the strap. Zeide Heishe's father knew about this, but it was obvious to him that little Heishe was a *vilde chaya* and the melamed had no choice but to serve up generous portions of corporal punishment.

With all that, the time came when the melamed complained, which was not typical of him, that young Heishe was so wild lately that even the strap didn't help.



Zeide Heishe's father was well aware of his son's unique gifts, but he also knew that he was causing his melamed grief and was disturbing the lessons. He did not hit his son but rebuked him very sharply. Heishe listened and kept quiet.

Then his father noticed something that aroused his suspicions. He noticed that his son was waiting for the moment that nobody was looking and then sneaked off to the *tshulan* (a side room in the house that was used to store old clothes and items that weren't much in use). He followed him and saw Heishe plucking a layer from a roll of cotton and hiding it under his shirt.

"What are you doing?"

roared his father. Heishe lowered his head and remained quiet. His father picked up his shirt and was horrified to see the child's back full of wounds and red marks of a whipping. He figured out that it was the melamed's strap and that his son was trying to put cotton under his shirt to mitigate the effect of the blows. No wonder the melamed had complained that his son had become wilder; it was thanks to the protective layer under his shirt. (When my grandfather told this story I could not understand why they hadn't seen these wounds when Heishe was bathed).

"Was it your melamed who did this to you?" he asked.

The child remained quiet. His father repeated the question

again and again, but Heishe did not answer. His father shouted, "Answer me! I order you to answer me!" Heishe nodded.

"Why didn't you tell me?" he asked.

Heishe said, "We are not allowed to tell what goes on in cheider."

Heishe's father decided that this was overdoing it. Hitting a child with such murderous blows had no justification. The melamed had to be stopped, but how? He knew it would be fruitless to speak to the melamed. The man was stubborn and would be very unimpressed by what he had to say. Likewise, he knew that if he caused a commotion among the parents in shul, this would destroy the school.

He came up with an unconventional (and somewhat un-Jewish) approach. At the local police station there was a commander who was friendly with him. The melamed was terrified of the commander since he represented the government. Heishe's father went to the commander and asked him to call the melamed and tell him that he was forbidden to strike his pupils. He asked him though, not to frighten the melamed.

The commander sent a police officer to call the melamed. When the melamed was given the message he was terrified. His teeth chattered. He feared he would be imprisoned and sent to Siberia or shot. He told his wife that perhaps he should take his shrouds along with him.

The melamed went to the commander with tears in his eyes. The commander welcomed him in a friendly way and asked him to be seated. He told the melamed that he greatly admired his position as a teacher of children, but the law forbade him to hit them.

The melamed fervently agreed and unceasingly nodded his head and whispered, "Bli neder," but he was actually afraid to raise his whip against a student anymore.

WHOSE CHILD IS THIS?

Zeide Heishe was an "odd" person. He never wanted to

accept a rabbinic position and he traveled a lot. Why? Apparently he himself did not know why. The Jews in the cities he visited found out that he was a prodigious scholar and they pestered him with all kinds of questions. He did not have rabbinic ordination since he wasn't interested in having it. Go and explain that to Jews who could hardly believe that a man as learned as he did not have the proper certification to issue halachic rulings.

One time, when in yechidus with the Rebbe (Maharash or Rashab, I don't remember), he asked whether he could respond to questions whose answers he knew, even though he did not have smicha.

"You can answer, you can answer," said the Rebbe with a smile.

Tzivia, the mother of Zeide-Rav, died when he was a boy. Apparently she had tuberculosis. Zeide would say about his mother that she was truly a "great and righteous woman." He would tell – and he really **knew** how to tell – the story about how when his mother was sick, she took him, her only child, by the hand and walked to the forest. They walked here and there as she said T'hilim by heart, crying as she did so.

After he was widowed, Zeide Heishe did not consider remarrying and he returned to his travels. The fact that he ended

up remarrying is an interesting episode, typical of the way Jews once approached selecting a chassan for their daughters:

In his hometown lived a man who would be called an important balabus (householder). This man had a young, refined daughter with many fine qualities. When Zeide Heishe was widowed, this man longed to marry his daughter off to this scholarly Chassid. This was despite Zeide Heishe being much older than her and – as Zeide himself always said openly to those who were close to him – a batlan and not much to look at. He rejected the suggestion.

The balabus was obstinate and he sent messenger after messenger with this same suggestion and with all sorts of cajolery until some of Zeide's friends managed to convince him to ask the Rebbe. And the shidduch took place. He had a son who was a Chassid and Tamim, R' Moshe Chaim Dubrawski.

Moshe Chaim looked like his mother. When I met him in his old age, I saw that he had a noble face, full of chayus, with wise eyes. In his childhood he was outstandingly beautiful and charming.

Zeide-Rav related:

Zeide Heishe once traveled by train with his second wife and little Moshe Chaim. At one of the stations, the train stopped and did not move on. The passengers got off to buy food or drink. Zeide Heishe also got off to get some hot water and he carried little Moshe Chaim.

A noblewoman with her attendants was walking on the platform and when she noticed the handsome child and who was carrying him, she said, "How does a Jew like that have such a beautiful child who is fitting

“This man had a young, refined daughter with many fine qualities. When Zeide Heishe was widowed, this man longed to marry his daughter off to this scholarly Chassid. This was despite Zeide Heishe being much older than her and – as Zeide himself always said openly to those who were close to him – a batlan and not much to look at.

for noblemen?" Then she began screaming, "Save him! This Jew surely kidnapped him!"

She detained Zeide Heishe and sent for the station manager and the police commander. They were extremely courteous to her, doffing their caps, as she screamed almost hysterically that this Jew surely kidnapped the child from his distinguished parents; he must be arrested and investigated.

The two "big shots," all-powerful policemen, apparently realized that the Jew had not kidnapped the child. But go and explain that to the squealing noblewoman. They humbly

nodded their agreement and rushed to bring Zeide to the police station. Zeide Heishe was speechless. In his wildest dreams he couldn't have come up with such a bizarre story. He was not fluent in Russian, but he managed to communicate that his wife, the mother of the child, was sitting on the train. If they went to the train and took a look at the child's mother, without even asking any questions, all would be clear.

The noblewoman wavered some and then finally agreed. When they all entered the compartment and Zeide Heishe pointed at his wife, they were all

stunned.

"Is this your husband?"

"Yes!"

"Is this your child?"

"Yes!"

The noblewoman grimaced, shrugged her shoulders, and the three of them left the train as the station manager instructed that the train not be delayed any further.

The death of Zeide Menachem Mendel's mother and his father Heishe's travels, is what led Zeide to be raised in his mother's family's home in Podobranka as will be related in the next chapter.



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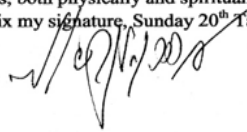

Rabbi Jacob Schwei
Member of the Rabbinical
Court of Crown Heights

APPROBATION

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Upon this statement I affix my signature, Sunday 20th Tamuz 5766

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BRIGHT NEW WORLD

By Rabbi Akiva Wagner



It was Shabbos B'Reishis, the culmination of another inspiring and uplifting Tishrei with the Rebbe, and Chassidim were anticipating the Shabbos Mevarchim farbrenge that afternoon. This was in the earlier years of 770, and the larger farbrenge would generally take place 'downstairs' where there was more room (which was still a far cry from the 'downstairs' of today). However, on this particular year, 770 was undergoing construction, and the downstairs was not at all fit to hold the farbrenge there.

One of the elder Chassidim approached the Rebbe, and suggested that perhaps the farbrenge should be held upstairs, because **"untan iz kalt un shmutzig** – downstairs is cold and dirty" (as a result of the work being done there).

The Rebbe came to the farbrenge, and spoke very intensely and in a very pained voice about this suggestion. He said, *"Es iz adurch Chodesh Elul, un Rosh Hashanah, un Aseres Yemei T'shuva, un Yom Kippur, un z'man Simchaseinu un Simchas Torah, un ess ken zich aveck shtellen a Yid un zогgen kalt bluttig az in beis midrash fun dem Rebbin di shver iz kalt un shmutzig?* – How can it be that after we've experienced all of the lofty days of Tishrei, that one can still remain so unaffected as to remark that the beis midrash

of the Rebbe is cold and dirty?!"

A few years later there was a sequel to this story (that I heard from R' Yisroel Labkowski). It was the Shabbos before Yud Tes Kislev, and the generator in 770 broke, leaving no source of heat or light. This was in Kislev, and the cold New York winter had already set in. Everyone was forced to remain well bundled up in 770 that week. Because it was the Shabbos before Yud Tes Kislev, there was a farbrenge scheduled for that week (although in that time farbrenge were held mainly on Shabbos Mevarchim), and a few elder Chassidim approached the Rebbe and suggested that, under the circumstances, perhaps the farbrenge should be held upstairs, since **"untan iz kalt un fintzter"** [downstairs is cold and dark].

The Rebbe came into the farbrenge (downstairs – in the freezing cold room) with his coat over his shoulder, which he flung off as soon as he arrived at his place. The Rebbe then made Kiddush (which was uncharacteristic for Shabbos farbrenge in those days). Then the Rebbe began the farbrenge with a story:

"There was once an old Jewish woman, who used to religiously read the parshas ha'shavua every week in her tze'ena u're'ena. Being emotional by nature, she

would cry bitter tears every year when reading the story of *mechiras Yosef*, feeling such pity for poor Yosef's troubles.

One year, however, she remained dry-eyed. When her acquaintances questioned her about this, she replied: 'He saw what happened last year, what his brothers did to him, so he should know already by now not to go to them. If he didn't learn his lesson by now, then I'm not going to feel sorry for him!'

One would think, the Rebbe concluded, that after they received a *chelek* [reprimand] for doing something once, they would – at the very least – learn their lesson not to do the same thing a second time!

If we consider the Rebbe's reprimand of the Chassidim, in the above 2 instances, we may be quite perplexed. What, in fact, did they do wrong? The beis ha'midrash in its **physical** form, in olam ha'zeh ha'gashmi v'ha'chumri, was cold and dirty. **Physically** cold, and **physically** dirty. That was all that they were saying. And, regardless of how inspired and enthusiastic the Chassidim may have felt following all of the special Yomim Tovim of Tishrei that did not reduce the physical mess or chilliness. This was not ch"v in any way intended as an insult or lack of reverence towards the Friedlike Rebbe's shul; it was

merely an attempt to be practical. Why, then, should the fact that they had just experienced Tishrei, have negated them from being able to refer to 770 as cold and dirty/dark **b'gashmius**?

[One of the Tzaddikim was once sitting and speaking to his Chassidim, during the time of Seuda Shlishis one Shabbos. He was discussing the lofty secrets of the Torah, and was becoming more and more inspired. However, feeling the effects of a cold, he was also coughing a lot. His son went and made a tea, and brought it to his father. The Tzaddik pushed away the tea, saying "in Atzilus tea is not drunk." The son gently returned the tea, saying "in Atzilus one does not cough." The Rebbe accepted his argument, and drank the tea].

Seemingly, the message is as follows: When one undergoes the experience of Rosh Hashanah, Yom Kippur, Sukkos, etc., it is meant to raise him up to a higher plane, causing him to view the world from a new vantage point. His new position will (should) greatly affect and redefine his perception of everything around him. He no longer views the world from the narrow physical outlook that he had earlier. Rather, he sees it in the context of its position in the G-dly plan of *dira ba'tachtonim*.

In Gemara Shabbos (118b) R' Yossi says: I have never referred to my ox as an ox or to my wife as a wife; rather, I referred to my ox as 'my field,' and to my wife as 'my household.' The Rebbe explains the virtue of this practice: R' Yossi did not see objects in his possession for what they appeared to be; rather, he saw them in the context of their ultimate purpose, in the context of what they were meant



The Tzaddik pushed away the tea, saying “in Atzilus tea is not drunk.” The son gently returned the tea, saying “in Atzilus one does not cough.” The Rebbe accepted his argument, and drank the tea.

to achieve. An ox, to him, was not an ox, but rather, it was the vehicle by means of which his field would be ploughed. His wife was not just a woman, but rather, she was the medium through whom he would create his own Jewish home.

A Chassid who views the beis midrash in the context of its spiritual purpose, does not view it by its physical dimensions, and therefore should not take note of any physical impediments.

This is also what Chazal tell us about Noach: When he left the Teiva, we are told, “*olam chadash raa*”, – he perceived a new world. This was a result – not only of the refinement of the world itself, through the mabul, but also – of Noach himself fulfilling the instruction of “Bo el ha'teiva,” of immersing himself entirely into a different existence (as chassidus explains that in the teiva he was living a lifestyle of Moshiach). We are all able to experience this through carrying out the Baal Shem Tov's interpretation of “Bo el ha'teiva,” – of totally immersing ourselves into words of Torah and words of davening, – of really living with them.

Not only is that the right thing to do, but that is also guaranteed to enhance our vision of everything around us. When we immerse ourselves into the G-dly words of learning and davening, then we protect ourselves from the negative influences of the world around us, because we no longer view the world in a coarse way, but rather in the context of

how it fits into the G-dly plan. We experience, as did Noach, “*olam chadash raa*”, we don't see ourselves surrounded by a world of galus, but by a reality of Moshiach, of geula HaAmitis v'ha'shleima!

This, then, is what is expected of us – what we should expect of ourselves – as we leave behind the month of Tishrei and enter into the month of Cheshvan. We must now ensure that the experiences of Tishrei are internalized by us, so that they are not merely pleasant memories, but they accompany us every day of our lives, altering our mindset and changing our vision.

Then we can be sure that our experiences – Chodesh Elul, Rosh Hashanah, Aseres Yemei T'shuva, Yom Kippur, z'man Simchaseinu Simchas Torah etc. – will ensure that we don't see 'kalkait', we don't see dirt ch"v, and we don't see darkness, but we see only a world of light and warmth, that is completely ready to greet Moshiach Tzidkeinu!

L'chaim! May we all utilize the varemkeit and lichtigkeit that we derived from Tishrei to enable us to see an olam chadash, and may the Oibershter in turn actually make an olam chadash – shamayim chadashim v'aretz chadasha, together with Torah chadasha, through the geula of Moshiach Tzidkeinu immediately!!!

From a written farbrengen directed towards Alumni of Yeshivas Lubavitch Toronto

MIRROR IMAGE

By M.E. Gordon

"The sooner everyone is ready for bed, the sooner you'll hear the story," Malky announced to her younger siblings. Their parents had gone to a bar mitzvah, leaving the bedtime routine in their daughter's capable hands.

"Malky, Tzvi isn't letting me brush my teeth," called out six-year-old Suri.

"I'm using the sink, Suri has to wait her turn," protested Tzvi. "She always wants to be first!"

"But you always take so long..."

"Well, you can say Shma in the meantime, Suri. Tzvi, please try to be quick," Malky called out to them as she fastened the snaps on the baby's sleepers.

"Someone took my pajamas," cried Shimmy.

"They're probably in the pile of dirty clothing that you shoved under the bed when you were supposed to clean up this morning," observed 12 year old Shuly.

Malky quickly intervened before Shimmy could answer back. "Here's a pair that was in the dryer. Hurry, I've got a fantastic new story to tell you."

"From a book, or made up?" asked Tzvi.

"One hundred percent made up, but based on something I learned today from the Rebbe's sichos on Parshas Noach."

The children were soon ready, teeth brushed, Shma said, and negel vasser next to their beds. Malky sat down, with the baby on her lap, and began.

"Once upon a time, in a far off land, lived a wise and just king. The king ruled his people fairly, and peace and prosperity was enjoyed by all. The king had a young son. Being a very wise king, he realized that one day his son would grow up, and become a king as well. The king knew that being wise and just is something one has to train for, as these traits may not come naturally. He decided that the time had come for the young prince to begin his formal training.

"The next morning, the king called for his son, and told him his wish, that the prince learn wisdom and justice, so that he could ensure that his kingdom will endure. 'Come sit next to me, as I judge the people.'

"The prince was happy to comply, but wondered what there was to learn. It should be very easy to be a king, he believed, and make appropriate judgments. He sat down next to his father and awaited the first case. A man was brought in by the guards. 'This man,' said the guard, 'was found throwing rubbish onto the palace grounds.'

"The prince was aghast. He thought to himself, 'How dare this man dirty the palace grounds! He should pay a fine, be publicly shamed...' How surprised he was to hear his father calmly ask the man if he could please clean up the mess and be careful in the future. Then the king instructed his servants to provide the man with cleaning tools, and to present him with a brand new

garbage pail to take home.

"The next case involved two servants who were quarrelling. The prince was very upset by the way the two were carrying on in front of the king. They each seemed to be so eager to discredit the other that they didn't even realize how foolish they sounded. The prince was sure that his father would send both away with a good lecture, but instead, the king listened patiently as each one presented his side of the argument. He asked a few pertinent questions, and helped them resolve their disagreement. The prince was quite amazed by the extent of his father's patience; if he, the prince, would have judged their case, he would have quickly meted out equal punishments for both of them, if only for their foolish arguing.

"The king was accustomed to take a short break mid-morning, to relax with a cup of tea. That morning, tea was brought for the prince as well, and the servants and retainers left the room, so that the two could have a few moments of peace and quiet. Barely a moment had passed when the tranquility was disturbed by the entrance of the Minister of Education. The prince groaned inwardly, and even the king's expression hardened. The Minister of Education got straight to the point: 'Excuse me for disturbing your rest Your Majesty, but I know how greatly you value my superior advice. I knew you would want to hear my opinion

about how to teach the prince wisdom and justice. In fact, I, in my great wisdom, anticipated this day, and I've compiled a full curriculum to be followed. I'm sure that you'll want to read it straight away, Your Highness, and implement the outstanding ideas that I've formulated.'

"The prince frowned. The arrogance of the man was appalling. He wondered how his father would answer. The king closed his eyes for a moment, and when he opened them, asked the Minister of Education to leave a copy of the curriculum with him. He promised to look it over, and discuss it further another time. The minister looked a bit disappointed, and left somewhat humbled by the king's dismissal.

"How can you bear such arrogance,' the prince asked his father, 'and from where do you derive so much patience in dealing with people?'

"Ah!' said the king, 'I will now let you in on the secret to being wise and just.' The king reached into an inner pocket of his royal robe, and pulled out a delicate mirror in a gilt frame. 'Here is an heirloom, passed down from one king to the next. It is The Mirror of Measure.'

"The Mirror of Measure? How does it work? Why haven't I seen you use it?'

"The Mirror of Measure is just an aid. After using it many times in the early years of rulership, I became accustomed to its way of perspective. I hardly have to look into it anymore, because I already know what it will show. When the Minister of Education came in, I did have to stop and think about the mirror for a moment, but that was already sufficient.'

"I don't understand, Father. Can you explain?'

“Ah!’ said the king, ‘I will now let you in on the secret to being wise and just.’ The king reached into an inner pocket of his royal robe, and pulled out a delicate mirror in a gilt frame.



"Everything one sees and hears is by Divine Providence."

Here Shuly interrupted the story. "Didn't Reb Yisroel Baal Shem Tov teach us that?'

"Yes," answered Malky, "but my story is about a Chassidishe king. Let me continue..."

"The king explained: 'When someone's misdeed comes to your attention, there is a reason for it. Firstly, perhaps you can help fix it. There is usually another reason, however. That is why you look into The Mirror of Measure. When you look in it, you will often find that the same fault that you see in someone else is really in you. Then you will be more patient, knowing that you must fix yourself up, too.

"Come; think about the people that we met today while you look in the mirror.'

"The prince looked in the mirror and thought back to the

man who had dirtied the palace. He gave a gasp as he watched the mirror grow cloudy, and then clear, showing him a view of the mess he had left in his bedroom that morning. He blushed as he remembered how angry he had been at the man.

"See what I mean? The faults that upset you when you see them in others are usually those that are found within yourself as well. Try another example.'

"The prince thought of the quarrelling servants. Sure enough, the mirror showed him the silly argument that he had at breakfast with his sister. 'Do you only see your own faults in the mirror? Is there ever a time that you see someone's fault just so you can help him?' he questioned his wise father.

"Of course,' answered the king. 'The test is this: if you see a fault in someone, and your only reaction is 'how can I help, how can I fix it' then it is unlikely that the fault is in you. If, however, you get upset or excited by someone's fault, and think 'how dare he, or how mean, or how awful' then it's time to look carefully in The Mirror of Measure. You will certainly find at least a trace of the fault in yourself. When the Minister of Education spoke so arrogantly, I was annoyed by his presumptuousness. I realized that I myself must then have a bit of arrogance in my character. I closed my eyes and resolved to work on that fault, only then was

Continued on page 27

The Rebbe Rayatz appoints **R. Binyomin Gorodetzky** as his **Personal Representative**

On the 15th of Kislev 5707 (1946) three letters were sent by the Rebbe Rayatz to Europe—one to R. Binyomin Gorodetzky in Paris, one to R. Sholom Mendel Kalmanson in Prague, and a third to all of T'mimim and Anash in Europe. In all three letters the Rebbe appoints R. Binyomin to establish the “European Office for the Aid and Settlement of the Refugees,” assigning him the task to direct it.

By: Rabbi Schneur Zalman Chanan

Translated by: Menachem Har Tzvi

In the previous chapters I wrote at length regarding the confusion over the Rebbe's directives to the activists in Europe. Without a doubt this lack of order was not only with regards to communication; there was confusion in all areas.

During that period the Anash activists were involved in three primary areas: the first, to ensure the continual departure of Anash from Russia; the second, to ensure that those who left Russia continue traveling westward until they reached a country in which to settle; the third, to provide food, clothing, and shelter to the refugee Chassidim until

they could permanently settle somewhere.

THE REBBE SENDS 3 LETTERS AND APPOINTS REPRESENTATIVES

I mentioned that on the 15th of Kislev 5707 (1946) three letters were sent by the Rebbe Rayatz—one to R. Binyomin Gorodetzky in Paris, a second to R. Sholom Mendel Kalmanson in Prague, and a third to all of Anash and T'mimim in Europe. In all three letters the Rebbe appoints R. Binyomin Gorodetzky to establish and direct the “European Office

for the Aid and Settlement of the Refugees.” In addition the Rebbe writes that henceforth all questions and reports relating to refugee activity should go through Rabbi Gorodetzky.

B”H

15 Kislev 5707, Brooklyn

**My friend, my dear student,
highly esteemed, G-d-fearing,**

**HaRav Moreinu HaRav R.
Binyomin,**

Greetings and Blessings!

**I am appointing you to
organize an office in Paris
under my name with the title
“European Office for the Aid
and Settlement of Refugees.” Its**

"GOOD NEWS ABOUT MY MOTHER"

In the previous chapter I published a letter by R. Sholom Mendel Kalmanson to the heads of the yeshiva in Peking, in which he relates that he received a letter from the Ramash (as the Rebbe MH"M was known before becoming Rebbe), requesting help for his mother Rebbetzin Chana and requesting that he send (to the Rebbe) her false name that appears on her documents, and her temporary address. He adds, "In general I wait with great anticipation for a response from her."

An additional letter by the Rebbe MH"M to R. Sholom Mendel serves as a continuation to the previous letter. The letter (quoted below) was just recently published in honor of the Kalmanson-Garelik wedding.

B"H

Tuesday, VaYechi 5707

**His Honor, Vasik V'Chassid
Moreinu HaRav R. Sholom Mendel
Kalmanson**

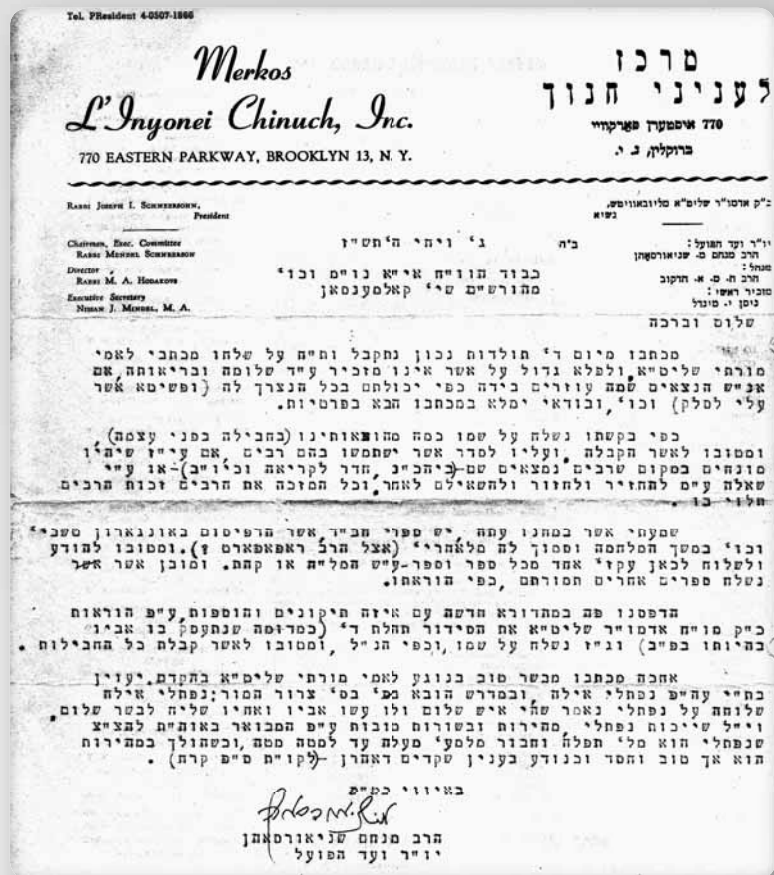
Greetings and Blessings!

Your letter from Wednesday Parshas Toldos was and shouts of grace (*t'shuos chein*) for sending my letter to my mother. It is a big wonder why you do not mention anything regarding her welfare, health, and if Anash there are helping her (to the best of their ability) with all of her needs (obviously I will repay), etc. Surely you will relate everything in detail in your next letter.

As per your request, a number of our publications were sent (in a separate parcel) in your name. Please confirm receipt. It is incumbent upon you to ensure that the community use them either through placing them in a public place (*shul*, reading room) or through loaning on condition of return and then loaning again to others. Whoever merits the community receives communal merit.

I heard that in your locale there are Chabad *s'farim* that were published in Hungary and Czechoslovakia during the course of the war and immediately afterwards (through Rabbi Rappaport). Please inquire and send one copy of every *seifer* in the name of Merkos L'Inyonei Chinuch or Kehos. Obviously we will send other *s'farim* as replacement as per your instructions.

In accordance with the Rebbe's directive, we



published a new edition of the *T'hillas Hashem siddur* with corrections and additions. (I believe your father was involved with this while in Petersburg.) This was also sent in your name. Please confirm receipt of all the parcels. I await your letter relating good news about my mother as soon as possible.

See *Targum Yonason* on the verse "Naftali is a gazelle-like messenger." In a *midrash* quoted in the *seifer Tzror Hamor*: "Naftali is a gazelle-like messenger"—this was stated regarding Naftali, who was a man of peace. His father and brothers made him a messenger to bring tidings of peace. One can explain the connection between Naftali, speed, and good news based on the teaching in *Ohr HaTorah* (Tzemach Tzedek) that Naftali is related to the word *tiflah*—connection of the loftiest levels with the lowest levels. And when it progresses speedily it is only good and kindness as known regarding the almonds of Aharon (*Likkutei Torah*, end of *Parshas Korach*).

With wishes of good,

**Rabbi Menachem Schneerson
Chairman, Executive Committee**

student *Moreinu HaRav Sholom Mendel*

Greetings and Blessings!

I hereby notify you that I appointed my friend, my dear student, the highly esteemed, a student of *Tomchei T'mimim, Vasik V'Chassid, G-d-fearing, HaRav Moreinu HaRav Binyomin Gorodetzky* as my representative in my office in Paris, to aid the refugees and help them settle. I ask you to remain in Prague and organize matters relating to the refugees. In all matters pertaining to this, write two copies. One send directly to me, and the second send to my friend your colleague *HaRav Moreinu HaRav R. Binyomin* in Paris. You shall do as you're told by my office in Paris.

May G-d help you, and may you be successful spiritually and materially.

(Igros Kodesh of the Rebbe Rayatz, Vol. 13, p. 424)

In order that all Anash know of the new appointment and that all requests and questions go through the Rebbe's new representative in Paris, the Rebbe sent a communal letter to all of Anash. It is not necessary to point out the outpouring of love expressed by the Rebbe for the refugee Chassidim, the heartfelt blessings that he gives, and his desire to see them.

B"H

15 Kislev 5707, Brooklyn

To all of *Anash*, students of *Tomchei T'mimim*, students of our students, and all those who accompany them by following the way of Torah and mitzvos.

Greetings and Blessings!

My opening words to you, my dearest, my friends, close to my heart, students of His Honor and Holiness my Master,

my Father, and Rebbe, the holy Rebbe (his soul on high), may his merit and the merit of our ancestors our holy rabbis be upon you and your families, upon us, and upon our families, may they be well.

Blessed is the Lord our G-d and the G-d of our ancestors and rabbis Who saved you and your families, Who has granted us and our families life, and Who has enabled us to reach this illuminated time to greet you and your families with peace.

All of us, our families, and all Jews—regardless of spiritual and material station—hope to the Lord our G-d that we will meet in the very near future. All of our brothers and sisters, their sons and daughters, will participate with love and affection and do all in their power and our power to help you settle into a life with work for sustenance, and schools for the young boys and girls.

May the Lord our G-d see our broken, crushed hearts, our mourning for our brothers and sisters, their sons and daughters, beloved and pleasant the *T'mimim, Chassidim*, and upright, who were killed, slaughtered, and burned for the sanctification of G-d's name. May G-d avenge their deaths and take us with our righteous Moshiach to our Holy Land.

I have appointed my friend and dear student, a most highly esteemed student of *Tomchei T'mimim, Vasik V'Chassid, G-d-fearing HaRav Moreinu HaRav R. Binyomin Gorodetzky* to organize with the help of G-d the necessary aid. Write to him in detail, as he will explain to you.

May G-d grant us the merit to meet face to face.

Your friend seeking your peace and blessing you.

(Igros Kodesh of the Rebbe Rayatz, Vol. 9, p. 187)

In general the state of Anash in all the DP camps was unbearable. This has been described in many of the letters that I have published and will publish. Even in Poking, where the conditions were relatively good, there was a lack of basic food products, clothing, heat, and other necessities.

In a report (in my possession) dated the 16th of Kislev 5707, sent by the administration of

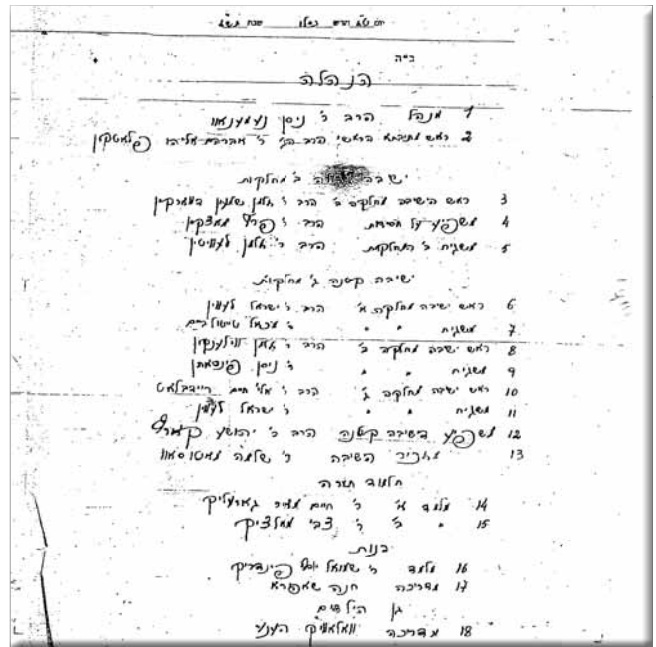
Yeshivas *Tomchei T'mimim* to the Joint, there is a list of the students, heads of yeshiva, and young men studying for the rabbinate or for *sh'chita* (ritual slaughtering) in *kollel*. The yeshiva requests aid and provides a detailed list of the expenses.

THE REBBE RAYATZ: DO NOT REMAIN IN POLAND!

On the 17th of Kislev, two days after the appointment of Rabbi Gorodetzky, the Rebbe received a letter written on the 11th of Kislev by R. Binyomin Gorodetzky (prior to his appointment). The Rebbe responds that he had already written him a detailed letter. He adds that the Rashag (son-in-law of the Rebbe) notified the Joint in the U.S. that Rabbi Gorodetzky was formally appointed as the Rebbe's representative in Europe, and that from now on he is responsible to aid the refugee Chabad Chassidim.

The Rebbe stresses again and requests that the groups of Chassidim that left Russia should not remain in Poland (with R. Yitzchok Goldin) but rather travel from there immediately.

In this letter the Rebbe



A memo of the yeshiva rules and a list of the expenses, sent to the Joint by the rosh yeshiva

requests photos of the *T'mimim* and their families.

B''H

17 Kislev 5707, Brooklyn

**My dear student, *Vasik*
V'Chassid, G-d-fearing *Moreinu*
HaRav **R. Binyomin****

Greetings and Blessings!

In response to your letter from the 11th of this month. This past Sunday I sent you a communal and individual letter along with a list of questions. I also wrote a letter to my friend and student R. S.M. Kalmanson. Surely they were all received. Notify me immediately regarding their receipt.

My son-in-law the Rashag informed the Joint here that I appointed you as my representative to organize aid for Anash-Chabad Chasidim who are temporarily in France and other countries, until they are able to travel to the United States and other countries close to the United States.

A telegram was received regarding the guests—*Anash*

and *T'minin* who came to R. Yitzchok Goldin [in Poland]. They must be notified to travel from there, as I have written to my friend the above-mentioned R. S.M. And surely with the help of G-d you will arrange matters for them as mentioned in the letter that I wrote them this past Sunday.

It would be appropriate that everyone send their own photos and photos of their families. They should write their names and ages on the other side of the photo.

Write to me in detail regarding what is happening presently and of new developments for good and for blessing.

Seeking your peace and
blessing you.

(*Igros Kodesh* of the Rebbe
Rayatz, Vol. 9 p. 189)

**“THE HEART IS
TORN TO PIECES”**

On that same day,

not yet knowing that the Rebbe appointed him as his representative to the refugees, R. Binyomin wrote a letter to R. Yisroel Jacobson. In the letter he relates that his sister-in-law (sister of his wife and widow of R. Aharon Eliezer Zeitlin) and her sons are in Lemberg (Lvov) and that they are ready to leave Russia. He adds that they may have already left Russia and arrived in Poland, but that he did not have the list of the latest arriving group.

He writes regarding certain baggage known to R. Chaim Asher Kahanov through R. Michael Lipsker. He relates that Rabbi Schneur Zalman Schneerson wanted to travel to the U.S. but was told by the Rebbe to delay the trip for a few months. He continues that he does not know who is supposed to travel to the U.S. and who received affidavits.

He ends with a cry. "There are no words on my tongue. The heart is torn to pieces from

the state of Anash in general and the state of Anash in Germany in particular. May G-d have mercy and compassion for His nation in general and for Anash in particular."

His Honor My Dear Friend, Honored, Exalted, HaRav HaGaon HaChassid,

Great Accomplishments, etc., Vasik V'Chassid, G-d-fearing, etc.

Moreinu HaRav R. Yisroel

Abundant Peace!

Your letter was received. Surely you know that your sister-in-law and her son Leib

[Zeitlin] are in Lemberg.

It is possible that they arrived these days among those who arrived. I am waiting for a detailed list. My opinion is that they surely notified on their own. Regarding the baggage—Chaim Asher [Kahanov] knows about this because R. Michoel Lipsker told him about it . . .

R. S.Z. [Rabbi Schneur Zalman Schneerson] wanted to travel to the United States. However, the Rebbe told him to delay his trip for a few months.

I wonder about your writing that you are waiting for those who are coming and will be

active on behalf of Anash in Europe who are in an awful state and that no one thinks of them. I do not know to whom you are referring. To whom were affidavits sent? Who will come?

Literally there are no words on my tongue. The heart is torn to pieces from the situation in general and from Anash in Germany in particular. May G-d have mercy and compassion on His nation in general and on *Anash* in particular . . . Your friend seeking your peace from a desiring heart and soul.

Binyomin

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A PLACE WHERE THERE IS NO CONCEALMENT

Rabbi Shneur Zalman Kupchik, director of the Chabad House in New Delhi, India, told about a credible terrorist threat on the Chabad House that reached the city's security officers. The warning was issued just two days before the holiday of Shavuot, when the Yom Tov plans had already been made. Suddenly, everything was on the verge of cancellation, when the Shliach's wife received an answer from the Rebbe in *Igros Kodesh* demanding self-sacrifice and alluding to the fact that there was no danger whatsoever.

Translated by Michael Leib Dobry

It was just before the conclusion of the holy Shabbos at the Chabad House of New Delhi, India. I was sitting together with my wife Sara (daughter of Rabbi David Rothschild of Tzfas), an Israeli diplomat, a member of the aeronautics industry staying in the Indian capital as part of his work, and a young religious man who had been sent here for a month and a half on a security mission.

Just fifteen minutes before the end of Shabbos, the security

guard's mobile phone rang. Since it was possibly a case of pikuach nefesh, he answered, and then spoke on the phone for several minutes. When he hung up, he looked at me sternly and said, "There's a 'credible threat' of an upcoming terrorist attack on a Chabad House in India, with an emphasis on New Delhi. Instructions are now being given to the entire Jewish community not to come near the Chabad House."

I thought for a moment and

then asked, "Does that mean that no one is allowed to enter the house!?"

He nodded his head in the affirmative and said, "I suggest that you be on the alert and keep your doors closed."

The truth is that I found this news a bit startling. This wasn't just some general warning, similar to what we receive periodically via e-mail. If they're sending messages on Shabbos regarding a "credible threat" to the entire community, that

meant that there was accurate information out there on a terrorist heading straight for us.

I want to point out that my wife Sara and I had carefully followed the events in Bombay. As a result, experiences of this type bring us back to those terrifying days...

My heart filled with despair. First of all, this posed a potential ‘death knell’ for the Chabad House here. New Delhi is not Poona, where people can decide

Furthermore, this security warning came just two days before the holiday of Shavuos, after all the holiday activities for adults and children had already been planned and organized. We had even announced the time and place for the holiday events. Standing just two days before Yom Tov, what were we to do?

The diplomat sitting with me suggested that I hold the Torah reading at his house. While he was going away for the Shavuos

the Chabad House was absolutely out of the question.

Yet, the thought of what might actually unfold at the Chabad House was most frightening. I was liable to be alone with my wife and children in an unprotected house. Everyone would be steering clear of the premises out of fear that it might explode at any minute, and all I would be able to do was “be alert” and keep my eyes peeled for a female suicide bomber (the



Left: Rabbi Shneur Zalman Kupchik with the Israeli ambassador to India affixing a mezuzah at a dedication ceremony in New Delhi. Right: Rabbi Kupchik blowing shofar for tourists

on their own when it's safe and when it isn't. Secondly, our activities aren't geared mainly for tourists. We primarily work with the Israeli community of families who come from Eretz Yisroel to New Delhi as security officers, diplomats, defense industry officials, and others. Ninety nine percent of them must comply with orders issued by security officials. If an explicit order was put out not to come near the Chabad House, no one would act otherwise.

holiday, he would give me access to his secure and protected home. However, this was only a partial solution. Not everyone knew where he lived, and that could result in less than a minyan of people showing up. There was also the added problem that he lived on the third floor, and climbing up the stairs in the stifling Indian heat would not be an easy task.

Another consideration was that if we gave in to terrorism, we felt that we might as well close the Chabad House. But closing

nature of the terrorist threat). Yeah, right...

Even before I managed to make Havdala, my wife Sara went to the bookshelf, took a volume of *Igros Kodesh*, and opened the seifer. It seems that she was already one step ahead of the game, as she was planning to go spend the night at the home of the diplomat who had naturally given his consent.

I saw her standing and looking in the seifer most intently, and after a few minutes,

she came over and showed me the answer (Vol. 8, pg. 122):

Greetings and Blessing!

...With regard to his question about moving... It is an amazing fact among Anash, *sh'yichyu*, that when they are within their [respective] countries, where every matter of Torah and mitzvos is tied to actual self-sacrifice and danger *r"l*, nevertheless, they do not retreat; on the contrary, they press forward with the appropriate vigor. And now that they have come to a place where there is no concealment, etc., and to some extent, where people even demand and praise their work in Torah and mitzvos (even if they don't provide assistance as is fitting), each person looks with the greatest degree of vitality for a situation when he can sit under his own vineyard and his own fig tree without the need to consider such matters...

With a blessing for success in his holy work.

Afterwards, Sara showed the content of the answer to the other guests, explaining that if she had previously considered going to sleep somewhere else for the next few nights, these plans were now cancelled as of that moment, and we would all remain at home.

In the meantime, other people started calling. Everyone wanted to know what was happening, how we would handle the situation, etc. We decided to leave the issue of Shavuot activities open for the time being. We informed everyone about the holiday program and when it was scheduled to begin. However, we didn't give out further information on the venue, as we didn't know what effect this might have on the attendance. Since people might not come as

a result, there was no point in being persistent about it.

We went to sleep. Sara dozed off with complete faith, as she said, "What would I do without the Rebbe?" While I was almost ready to collapse from exhaustion, there was still something bothering me from the Rebbe's letter. I got up and read it again in detail. There's a warning, a "credible terrorist threat," clearly focused on our Chabad House. So why does the Rebbe write, '**There is no concealment, etc.**'? Writing about self-sacrifice is quite understandable, but what does 'there is no concealment' mean, when there is an actual terrorist threat in effect, especially after the tragedy in Bombay?

There was another fact that bothered me: Why didn't the security officials at the Israeli embassy call me about the terrorist threat? Since I had always been in very close contact with them, especially if there was a warning of this type, it would be their job to update me. So what happened? Were they only concerned with their own people? Didn't they have a single word to tell me on the matter?

In addition, there was still my internal struggle over what to do with the Shavuot holiday activities. On the one hand, the Rebbe wrote that we shouldn't leave. However, on the other hand, we had to organize the Torah reading for adults and children – "our children will be our guarantors." Under the present circumstances, there was no chance of making multiple Torah readings, because the only regular shul-going community members had already called to inform us that they wouldn't be coming because of the security risk. It was two days before Yom

Tov, and we still hadn't put out any formal announcement. The worst possible thing would be if we made the announcement and then cancelled. What should we do now?

Then, the following morning, it suddenly hit me.

All of the warnings and alerts had come only from the security officials with the defense industry – not from the embassy. I immediately called the embassy security officer who should have informed me about the terrorist threat, and asked him directly if there was such a threat. "There's no specific threat," he told me from Thailand, where he was staying at the time, "just the usual security warnings." When I told him that I had been receiving phone calls about an approaching terrorist threat, he replied that he had also heard about it. Nevertheless, he felt that this threat was not a serious one, as it had not come from a reliable source. In any event, the warning was only in effect for the next twenty-four hours.

"And what will we do on Shavuot?" I again asked with apprehension. "Will we be able to hold our program as scheduled?"

The official responded with caution. "Call me again when I arrive back in India. But if you ask me, everything will be fine."

It turned out that the security officials with the defense industry had taken the threat much more seriously than that. But the bottom line was that the warning was still in effect.

We decided to send an e-mail message with our Shavuot holiday schedule, thinking that in the worst-case scenario, if the security threat remained in effect, we would inform everyone that the events were being moved to a new location.

On Erev Yom Tov, I called back the embassy security officer, who had since returned from Thailand, and updated him on the holiday programs. I felt a bit calmer when he said, "No problem," as it was his responsibility to provide the security at an event of this type. I called the defense industry security officer, and he told me that he was checking the situation and would get back to me right away. A few minutes later, he called back to say that the terrorist threat was still valid. When he called again an hour later to say that the warning had now been cancelled, I urgently asked him to inform all the Israeli families to come to our holiday program to make certain that we

would have a minyan...

*

The Shavuot holiday Torah reading was called for two o'clock in the afternoon. Immediately after the reading, we planned to serve a festive Kiddush with a full dairy bar that my wife had gone to great lengths to prepare. For my part, I had milked the cows for eighty liters worth to make cheese, butter, and many other milchig delicacies that Sara had made for Yom Tov.

At ten past two, we had a minyan. The kids started their special Shavuot program, with fifteen children in attendance (besides our Mendel and Mushka) for the reading of Aseres HaDibros. Afterwards, we held the Kiddush and dairy

bar, and then sat together for two hours at a Shavuot farbrengen.

After everyone had left, we suddenly remembered that we had forgotten to take out the tastiest cake. We had even forgotten about the special crowns that the children had prepared to wear during their Shavuot activities and for Krias HaTorah... That's all right; the main point is that I understood the meaning of **"a place where there is no concealment, etc., and to some extent, where people even demand and praise their work in Torah and mitzvos (even if they don't provide assistance as is fitting)."**

And we hope that they will soon provide assistance as is fitting...

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FASTER THAN A SPEEDING – NEUTRINO?

Is there really nothing that can travel faster than the speed of light? According to Einstein's famous Theory of Relativity, the answer is a resolute "no." However, in a letter from the Rebbe written over half a century ago the Rebbe objects to this claim. And just last month, a world-class team of scientists confirmed the Rebbe's assertion.

By Prof. Shimon Silman,

Founder of the RYAL Institute and Professor of Mathematics at Touro College

On Friday, September 23, an international team of scientists at CERN, the European Organization for Nuclear Research near Geneva, Switzerland, announced that they had made a discovery that violated Einstein's Theory of Relativity that claims that nothing can go faster than the speed of light. The scientists on the team are from Israel, France, Germany, Russia, Switzerland and other countries.

The next day, Shabbos Mevarchim Tishrei, I spoke in 770 about a letter that the Rebbe Melech HaMoshiach wrote in

1956 in which he objects to the entire Theory of Relativity, including its claim that nothing can go faster than the speed of light, which is symbolized in physics by the letter *C*.

Since then, many people have asked me about this letter—especially for an English translation of it—and to write up the whole story for the readers of this magazine. So, B'ezer Hashem, I will present it here in three parts: 1) The relevant part of the Theory of Relativity, 2) The Rebbe's letter objecting to it, and 3) The experiment at CERN contradicting the theory.

RELATIVITY—THE THEORY

The Theory of Relativity discusses "absolutes." It claims that there is no absolute frame of reference, i.e. that there is no absolute point of reference in space or time relative to which all motion takes place (think of a graph with a starting point which we would call 0 – that's how we usually measure motion in non-relativistic physics). Rather, it claims, all motion is relative. For example, let's say two boats are sailing on the sea. We would tend to say that the sea is the frame of reference and the two boats are moving relative to the sea.



But Relativity Theory says that it is just as valid to say that the first boat is standing still and the second boat is moving relative to it or vice versa. So it is making a statement about absolutes—claiming that *there is no absolute* frame of reference.

One of the results of the theory is that nothing can travel faster than the speed of light. The easiest way to see this mathematically is from a certain expression that appears in its equations. This expression is:

Square-root of $(1 - v^2/c^2)$

Where v is the velocity of the moving object and c is the speed of light. As we know from algebra, there is no square root of a negative number. But if something was moving faster than c , then v/c would be greater than 1, v^2/c^2 would also be greater than 1, and $(1 - v^2/c^2)$ would be a negative number. We would then be taking the square root of a negative number, contradicting what we know from algebra. (To be complete, we say in mathematics that this gives us an “imaginary number” which has its own algebra but would give us lengths and times

“The professional tools of exact science cannot comprehend the absolute. It follows that science cannot negate its existence—just as it cannot confirm it.”

that have no known physical meanings.)

So here again we have an absolute—according to the theory of relativity the speed of light is an absolute speed limit than cannot be exceeded.

THE REBBE MH”M’S OBJECTION TO RELATIVITY

In a letter to Professor Avrohom Yitzchok Katz, dated 8 Nisan, 5716 (1956), the Rebbe thanks Prof. Katz for sending him his books including one titled “Einstein’s Theory of Relativity” (apparently in Hebrew). At the end of the letter, the Rebbe comments on the theory itself. His basic objection is that science has nothing to say about “absolutes”—neither to confirm them nor to reject them. He mentions C , the speed of light, specifically.

The letter appears in Igros Kodesh vol. 12, pp. 394-

397. What follows here is my translation of the part on Relativity, reprinted from my book, *Scientific Thought in Messianic Times* (which can be purchased inexpensively through the RYAL Institute’s website: www.RYAL.org), pp. 605-606:

“All those who explain relativity theory emphasize its most surprising conclusions and present them first and foremost: the negation of absolute space and the negation of absolute time—that both space and time are relative. It is as if they have proved it in such a way that it is unquestionable—by the Michelson experiment and later, at the solar eclipse, by the [light from] a star, etc. So they incorporate these conclusions into the realm of scientific knowledge, putting them on the same level as Newton’s three laws (before it was proved that there were inaccuracies in them).

“To my great surprise, in all

the books on relativity theory that I have seen, I have not found anyone who expresses any reservations about the theory. And certainly no one who studies these books expresses any doubt about this assumption!

“In my opinion, however, more than just *reservations* is required because science as it is now understood, i.e. exact science that reaches its conclusions solely by making measurements etc., has no place in its realm or even in the domain of its research for dealing with absolute concepts. The professional tools of exact science cannot comprehend the absolute. It follows that science cannot negate its existence—just as it cannot confirm it.

“Furthermore, normally, when a scientist completes his experiments and the statement of the conclusions drawn and the laws derived from the experiments, he attempts either to *propose* a new theory or to improve upon an existing theory in the field of his work. The goal is to add the new conclusions to the realm of scientific knowledge in this field and to explain it overall in a simpler manner and, as much as possible, in a manner of straightforward logic.

“Now, in establishing the theory of relativity which, as we just explained, is only a *proposal to attempt a possible explanation* of some natural phenomena, there is no justification to bring in concepts of the absolute. In fact, this goes against the goal of a simple explanation, for the description of the phenomena is now harder to understand. Is there anyone who can

understand in terms of plain logic and can visualize these concepts of relativity: there is no absolute space and time, the speed of light is equal in all directions and relative to all observers, space is deformed by placing matter into it, the space of the universe is like a balloon that continually expands or contracts, the velocity c (the speed of light) has the unique property that it is absolutely impossible to exceed it, etc.?

“All scientific experiments that were ever done, including those related to relativity, are based on the following: measurement, instruments of measurement and the person making the measurement, and recording the results.

“From this it follows that all the conclusions that are reached relate only to the *measurement* of space, matter and light; the “behavior” of the instruments of measurement, and the characteristics and ability of the experimenter.

“Regarding the experiments of Fizeau and Michelson etc., the explanation proposed and the theory closest to the experiments, using the fewest assumptions external to the experiments, must make use of the explanation of Lorentz...”

For a discussion of “the explanation of Lorentz,” see D. Halliday, R. Resnick and J. Walker, *Fundamentals of Physics*, extended 6th edition (New York: John Wiley, 2001), “The Lorentz Transformation,” pp. 932-934, especially the note on the bottom of p. 932.

Together with the quotes

from the Rebbe on science at the beginning of *Scientific Thought*, in the section “Wisdom From Below” (Ch. I, sec. 3), we can get a full picture of the Rebbe’s characterization of science.

THE CERN EXPERIMENT

While Einstein’s Special Theory of Relativity has been accepted by the scientific community, it has been repeatedly tested by experiment over the years. Some of the researchers in the CERN experiment were from the Technion, the Israel Institute of Technology in Haifa. I remember that when I was a student there in 1970-71, they were carrying out experiments in which they were looking for *tachyons*—particles that *can only go* faster than the speed of light. Recently, several prominent physicists, including a Nobel Prize winner, have openly questioned Relativity (see *Scientific Thought in Messianic Times*, p. 607).

In the experiment at CERN, called the OPERA (Oscillation Project with Emulsion-tRacking Apparatus) experiment, a beam of neutrinos, which are very small particles, was shot underground from the laboratory at CERN to the Gran Sasso Laboratory in Italy 730 kilometers away where they were detected. Careful measurements showed that, even after experimental error was taken into account, the particles were found to have traveled slightly faster than the speed of light.

CERN, mindful of the revolutionary implications of this result, was very cautious about making an announcement. They checked and rechecked and reviewed the data for months before finally making their announcement on September


“Science frequently progresses by overthrowing the established paradigms.”

23. Even then, they invited other research institutions and scientists to check over their data and repeat the experiment. Their main competitor, Fermilab in Chicago, is planning to repeat the experiment with a beam of neutrinos that it will shoot underground to a detector in Minnesota.

LESSONS WE CAN LEARN FROM THIS

Of course we must learn something from this, in accordance with the instruction of the Baal Shem Tov that from everything a Jew sees and hears he must learn something in the service of Hashem.

First of all, we must learn once again to have faith in everything that the Rebbe Melech HaMoshiach says, even if it goes against science, conventional wisdom, etc. Even if the results of the CERN experiment don't hold up, we have already mentioned that recently prominent scientists have begun to question Relativity openly. Eventually it will be replaced with a theory that does not deal in absolutes.

 I remember that when I was a student there in 1970-71, they were carrying out experiments in which they were looking for tachyons—particles that can only go faster than the speed of light.

Furthermore, we can learn a lot from the reactions to the CERN experiment from the scientific community. One reaction, from a Fermilab scientist, was, “It’s dangerous to lay odds against Einstein. Einstein has been tested repeatedly over and over again.” It is just this sort of attitude, typical of the scientific community, which impedes the progress of science and, much more importantly, keeps their minds closed to revising their worldview by rejecting evolution and accepting Creation. (See *Scientific Thought*, Chapter IV, for a complete discussion of this.)

The CERN press release itself noted that “science frequently progresses by overthrowing the established paradigms.”

At the other extreme was the reaction of Brian Greene, the physicist famous for his development and promotion of

String Theory. (See *Scientific Thought*, Chapter V – The Quest for Unification, for discussions of String Theory by Brian Greene and Dr. Naftali Berg.) His reaction to the experiment was, “We’d be thrilled if it’s right, because we love something that shakes the foundation of what we believe. That’s what we live for.”

And finally, a non-scientific lesson: Fermilab, as mentioned above, is the main competitor of CERN, and they will repeat the experiment. But the Fermilab scientist quoted above said, “This thing is so important, many of the normal scientific rivalries fall by the wayside. Everybody is going to be looking at every piece of information.” Can’t we—of the world Jewish community—say the same thing already? “*This thing of bringing Moshiach is so important that all of our rivalries will fall by the wayside...*”

Continued from page 13

I ready to answer him. All of the other people that came before me today did not evoke such an emotion. I only needed to help them fix their problems.’

“The prince thought long and hard. ‘What a wonderful place the world would be if everyone would hold such a mirror.’”

“‘Everyone does have access to a Mirror of Measure, one just needs to remember to stop and use it,’ answered the king.”

Malky looked down to see the baby asleep in her arms. She reminded the others to say HaMapil, and wished them goodnight. Shuly followed her out of the room. “Malky?” Her big sister turned towards her. “I didn’t say HaMapil yet, because I have a question. You said that the story has to do with Parshas Noach. How?”

“I’m glad you asked, Shuly. This idea is from a sicha that I learned about the difference between Cham and his brothers,

Shem and Yafes. Cham made a big fuss when he saw his father’s immodesty, because he himself had a similar fault. Shem and Yafes just did what was needed to fix the problem, and did not see their father in a negative way.”

“Thanks, Malky.” Shuly hesitated, and then continued, “Do you think that maybe I’m upset about the pile under Shimmy’s bed because I need to clean my desk...?”

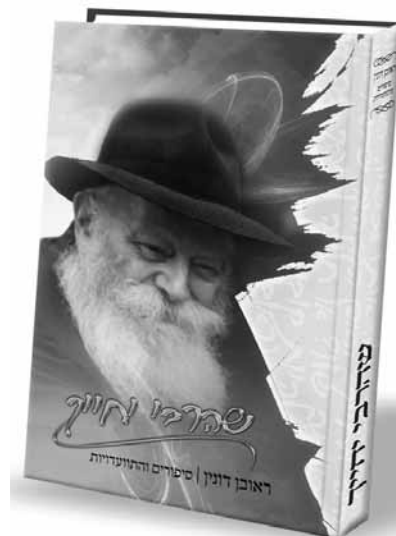
(Based on Likkutei Sichos vol. 10 pp.-29)

REUVEN DUNIN ON NIGGUNIM

Beis Moshiach is pleased to present another excerpt from the seifer “So That The Rebbe Should Smile,” containing more than five hundred brief stories and recollections on the illustrious chassid, R’ Reuven Dunin of Haifa.

Collected and Arranged by Chanoch HaLevi Shachar

Translated by Michael Leib Dobry



Niggunim in general, and particularly during farbrengens, were extremely important to Reuven. “How is it possible to sing like a bunch of fools and miss the whole point? What is this ‘parade of songs,’ changing the melody every minute, not getting into the niggun, not understanding the niggun? You have to sing a niggun for a while in order to reach the heart of the matter.”

I remember once at a farbrengen in the Krayot and everyone was singing “Prazos Teishev Yerushalayim.” I thought to myself, “How can you get into such a niggun? It’s very short and is a far cry from a d’veikus or farbrengen niggun that you can sing for hours.” After forty-five minutes of singing this niggun, I saw some people crying while others were deeply in thought. I then realized that it really doesn’t matter what you sing, the main

thing is to sing it properly.

THE IMPORTANCE OF A NIGGUN

At a farbrengen at the Tzfas yeshiva (the 22nd of Tammuz 5751), Reuven spoke about the importance of niggunim in general, and particularly as a prelude to a farbrengen: “Don’t refrain from [singing] niggunim. Sing them at length and get into it. In simple terms, this is one of the things [that helps] in Avodas Hashem. It has been explained and revealed to us that the chamber of melody is situated near the chamber of t’shuva, and therefore, just as we are likely to engage in nonsense and not use the niggun, we are also liable to remain nonsensical and not do t’shuva.”

(Audio transcript – courtesy of ‘Kol Mevasser’ Institute)

THERE IS NO LIMIT PLACED ON A NIGGUN

During a birthday farbrengen for one of the yeshiva students in Lud, Reuven told the participants to begin singing a niggun in a sincere manner. “These are moments when we can make decisions upon matters affecting our soul, free ourselves from undesirable situations, and show regret for our improper actions. But above all, it represents a proper step forward. Mashke is limited by decree [in terms of quantity], and besides...you don’t understand what it means to take mashke, so at least sing a niggun.”

(Audio transcript – courtesy of ‘Kol Mevasser’ Institute)

ACCURACY

Reuven was extremely precise in chassidic niggunim and chassidic stories. But if everyone was singing a niggun incorrectly, he wouldn’t correct them, rather he would just continue to sing together with everyone. With regard to stories however, he always demanded accuracy and warned that the teller shouldn’t

“Mashke is limited by decree [in terms of quantity], and besides...you don’t understand what it means to take mashke, so at least sing a niggun.”

make “*p’shetlach*.” Once someone was telling the well-known story about R’ Moshe Meisels of Vilna, who spied on Napoleon at the French army headquarters. “As a translator, he knew all the military procedures and passed on information to the Russians. One day, after it became clear to Napoleon that there was a spy in the headquarters, he decided to go and see for himself. He entered R’ Moshe’s tent, went up to him, placed his hand on the Chassid’s chest, and said to him, ‘You’re a spy.’”

At this point, Reuven stopped the story and said, “Why did you have to add this part about Napoleon saying ‘You’re a spy?’ Napoleon obviously didn’t say that to him. A prominent commander like Napoleon bursts in, approaches someone (who also happens to be an enemy infiltrator), and places his hand on his chest. Isn’t that enough? That would instill anyone with a tremendous sense of fear. So what happened? Wasn’t the story convincing enough? You had to add Rashi’s commentary? This addition was totally unnecessary... You have to be very careful when you tell a chassidic story.”

(Chanoch HaLevi Shachar)

YERIDAS HANESHAMA

During a farbrengen in Ramat Aviv, when everyone started to sing the niggun “HaNeshama Yoredes,” Reuven looked visibly moved, and he began by saying, “When I studied in the Lud yeshiva, we would sit on Shabbos afternoon and sing Seder HaNiggunim. As the sun began to set (there was no electricity), there was a very unique atmosphere among the bachurim as the rays would shine



“The Rebbe said that the reason that Shamil lived was to bring forth this niggun, from which Chassidim derived a lesson in Avodas Hashem.”

into the zal at a distinct angle onto the memorial brass plates with the words ‘*Lilui Nishmas*.’ Around this time, the bachurim would usually sing the niggun ‘HaNeshama Yoredes’ and would really get into it.” Reuven paused for a moment and then said in a quiet voice, “And when the sun finally set and it began to get dark...we could also shed a tear without anyone noticing.”

(Dan Ellstein)

THE CHAMBER OF MELODY

Reuven once had a conversation with someone involved in the field of music, and he explained to him how the chamber of t’shuva and the chamber of melody are next to one another, and one simply has to jump from the chamber of melody to reach the chamber of t’shuva. “But what can you do?” Reuven continued. “There are those who stop in the world of melody... [Then, he screamed:] *Shtinker!!* The Nazis (Yimach Shmome V’zichrom) were stuck on melody; they appreciated the power of music.... [Reuven then concluded:] All lofty matters that lack the aspect of holiness can descend into the darkest abyss.”

(Avraham Pesach)

SHAMIL AS AN EXAMPLE

Once at a farbrengen, everyone began to sing “Shamil,” followed by the niggun of “HaNeshama Yoredes.” Then, at a certain point, Reuven said, “Chassidus has a concept of ‘we have surely descended.’ At the start of the farbrengen, you sang

‘Shamil.’ Once upon a time, this niggun – I don’t blame anyone, I’m talking about myself – had a bit more expression, a bit more truth to it.

“I remember once when we sang it at a farbrengen with R’ Mendel [Futerfas]. I recall that during the niggun, R’ Mendel got up; ‘he got into the niggun’ as they say. In truth, the very concept of a niggun [in general] represents the potential for getting out of various unpleasant circumstances and getting closer [to G-d].

“So why don’t you take advantage of this? You started singing ‘Shamil.’ You remember that the Rebbe said that the whole reason that Shamil lived was to bring forth this niggun, from which Chassidim derived a lesson in Avodas Hashem. I recall once when the Rebbe suddenly spoke about the concept of how they succeeded in bringing Shamil down from the mountains by deceiving him.

“Eventually, he was placed in a dungeon, where in this state of banishment, he burst into a song of hope and yearning for the high mountains. When the Rebbe spoke about how they actually deceived him and placed him in exile, this troubled me deeply. Is this an allegory comparable to the travails of the soul, meaning that it’s possible that we’ve been deceived? Then the Rebbe continued, ‘This is an allegory, and the allegory doesn’t always *exactly* resemble the subject at hand.’”

(Audio transcript – courtesy of ‘Kol Mevasser’ Institute)

THE REBBEIM'S PREPARATION OF THE WORLD FOR MOSHIACH:

THE REBBE MAHARASH • Part V

By Rabbi Gershon Avtzon

Dear Reader sh'yichyeh:

The topic of this week is the activities of the fourth Lubavitcher Rebbe, Rabbi Shmuel Schneersohn – the Rebbe Maharash – in bringing Moshiach.

Rabbi Shmuel was born on 2 Iyar 1833. He was the seventh and youngest son of his saintly father Rabbi Menachem Mendel, the Tzemach Tzedek. As a child, he was an active and studious boy and was very successful in his studies. The Friedlike Rebbe related the following story (HaYom Yom, 2 Iyar) about his grandfather: “When he was seven years old he was once tested in his studies by his father, the Tzemach Tzedek. My grandfather did so well in the test that his teacher was enormously impressed. Unable to restrain himself he said to the Tzemach Tzedek, ‘Well, what do you say? Hasn’t he done marvelously?’”

“The Tzemach Tzedek responded, ‘What is there to be surprised about when Tiferes-Shb’Tiferes does well?’”

L’CHAT’CHILLA ARIBBER

He was famous for his strength and conviction and his unwillingness to back down from his principles in even the toughest of situations. He is best

known for the following saying: “The whole world says that if you can’t go under, go over. I say, forget going under; just go over – L’chat’chilla Aribber!”

This attitude is evident in the following story. The Rebbe Rashab related to his son the Rebbe Rayatz that “in 5640 [1880] anti-Semitism in Russia exploded. My father, the Rebbe Maharash, traveled to Petersburg to do all he could for the betterment of the lot of the Jews.

“My father was acquainted with well-placed ministers, and shortly after his arrival in the city he had already found ways to quiet things down. In order to publicize matters, the ministers advised him to visit the interior minister and the head of the Senate. This would get the wealthy people and maskilim involved.

“My father called a meeting of wealthy and enlightened Jews and suggested a plan in which they would select a circle of people to participate in the efforts. Since my father usually avoided dealing with these people, they weren’t happy with him. One of them said, ‘We aren’t blocks of wood you can play with as you would play with chess pieces. You have to take us into account!’

“My father replied, ‘It says in the Megilla, “If you will be silent



at this time, salvation will come to the Jews from elsewhere, and you and your father’s house will be destroyed.” Thank G-d, salvation will indeed come to the Jews. If you do not want to participate, it will come from somewhere else. But then ‘you and your father’s house will be destroyed,’ i.e., you will lose out.” (*Sippurei Chassidim*, Zevin, p. 346)

The Rebbe teaches us that this is the attitude that we must have in our efforts to bring Moshiach. We should not struggle with the darkness of exile; rather we must “go straight over” by bringing the light of Torah and Mitzvos to the world. We must go out with true faith that all Jewish people want to serve their Creator and do this work with joy.

A REPRESENTATIVE OF THE NATION

There is a well-known story about the Rebbe Maharash and the Rebbe the Tzemach Tzedek concerning the statement of the Alter Rebbe that the year 5608 was a keitz (a predetermined date for the coming of Moshiach).

The Rebbe Maharash approached his father the Tzemach Tzedek and asked him, “What happened to the keitz?”

The Tzemach Tzedek responded, “What do you want? Wasn’t the Likkutei Torah published this year?”

To this the Maharash replied, "The Jewish people want to have Moshiach in the literal sense – plain and simple!"

A number of obvious questions need to be answered about this exchange between the Maharash and the Tzemach Tzedek. Didn't the Tzemach Tzedek know that "the Jews need Moshiach plain and simple in the literal sense?" Why was it necessary for his son, the Maharash to tell him this? And didn't the Rebbe Maharash know about the publication and significance of Likkutei Torah?

However, what transpired here was that while the Tzemach Tzedek was the Rebbe (Rosh B'nei Yisroel), and the Maharash would later indeed succeed him as Rebbe, the Maharash was however a memutza (an intermediary) during the leadership of his father between the Nasi and all of the chassidim and other people of the generation. As a representative of all the people of the generation, he had to proclaim the demand that the Jewish people need and want Moshiach simply and literally.

The Tzemach Tzedek, as Nasi of the generation, definitely knew that the Jewish people "need and want Moshiach, plain and simple," but he nevertheless wanted to hear this verbalized

from the mouth of his son, who expressed it in the name of the Jewish people.

There certainly were many other discussions and dialogues between the Tzemach Tzedek and his son the Rebbe Maharash, to most of which we were not privy. The fact that this particular story has reached us is surely by Hashgacha Pratis (Divine providence) so that everyone should learn and take instruction from it.

For many people, the faith in Moshiach and the need for Moshiach is innately within them, but sometimes there is certain hesitancy, a sort of reluctance, or sometimes simply a neglect to verbalize it, to bring it out in the open and let it permeate their daily lives. The lesson we learn from the above story is this:

It is a matter of course and well expected that the Rebbe demands and wants Moshiach. But a Rebbe wants to evoke the outcry of the Jewish people, that they should demand, request and take the initiative to beseech Hashem for the coming of Moshiach. It has to be heard from us!

Our Sages say, "Tzaddikim Doimim LeBoram" (tzaddikim are compared to their Creator). We find a similar idea also in regard to Hashem. The whole concept of t'filla (prayer) is based

on the expression of our needs to Hashem. The question is asked: doesn't Hashem know what our needs are better than we do? Nevertheless Hashem awaits and anticipates our prayers that they be verbalized in a way of taking the initiative and expressing what we need.

It is similar with a Nasi b'Yisroel, a Rebbe. He knows what our needs are, but he wants to evoke them from us, that we express and verbalize them, and in that way we will hasten the revelation of Moshiach immediately. (From the Sichos of summer 5745, Tishrei 5746)

The Rebbe Maharash lived a lifestyle of Yemos HaMoshiach. He was very wealthy and he gave the impression of royalty. Yet not only did the physical abundance not deter him from his spiritual mission, it enhanced the mission. He used his affluence and influence to stand up and protect Klal Yisroel. This is the way it will be in Yemos HaMoshiach. The Rambam says that "all physical delights will be in abundance like the dust," yet our sole involvement will be "to know Hashem!"

Rabbi Avtzon is the Rosh Yeshiva of Yeshivas Lubavitch Cincinnati and a well sought after speaker and lecturer. Recordings of his in-depth shiurim on Inyanei Geula u'Moshiach can be accessed at <http://ylcrecording.com>.



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A MODERN-DAY FLOOD

By Rabbi Tuvia Bolton,

Mashpia in Yeshivas Ohr T'mimim in Kfar Chabad



This week's Parsha retells the most awesome and tragic example of Divine retribution of all time. G-d annihilated everyone in the entire world because they got so carried away having a good time that they transgressed several of the Noachide commandments. At that time there were only six: no murder, no stealing, no idolatry, no incest, no blasphemy and no injustice. The seventh, the prohibition not to eat meat from a living animal, was added after the Flood, as told in this week's Parsha.

Now, the casual reader will probably be completely turned off by this gruesome, seemingly obsolete Bible story. It's gruesome because it seems that G-d really over-reacted and obsolete because G-d Himself promised that it will never happen again.

In fact, all we have to do is look around us and see that today is pretty much like it was back then before the Flood; this time around, though, there is no Divine interference that punishes the wicked people.

So what's the point of the story?

One explanation can be illustrated by another, more recent story. Once, in Russia just after the revolution, there was a young Chabad Chassid who became infatuated first with

the ideals of Zionism and then of Communism. He cast off the bonds of Judaism, and suddenly his life became filled with new meaning and excitement. He was free, happy, and devoid of morals; he was a Marxist devoted to freeing the world from false boundaries and limitations, and one of them was religion.

His father begged him to change his ways or at least to go see the Lubavitcher Rebbe, Rebbe Shalom Dovber (called the 'Rebbe Rashab'), even for a few moments. At first the young man scoffed at these old-world suggestions, but after much pleading he finally agreed to go to the Rebbe on the condition that two of his non-Jewish comrades join him.

Several days later he and his friends entered, half drunk, giggling, into the Rebbe's office. But when they stood face to face before the holy man it had a sudden sobering effect on them. A strange silence filled the room as the Rebbe looked at our protagonist and said in Russian, "Oun? Niet! Oun? Niet! Oun? Niet!" (Which means, "Him? NO!"). Then he looked down to indicate that the meeting was over.

The young men looked at each other incredulously; quickly backed out of the room, closed the door behind them and burst into uncontrollable laughter, repeating mockingly, "Oun?

Niet! Oun? Niet!"

Two years passed, and the young man rose higher and higher in the communist party and sunk deeper and deeper into a life of wanton G-dlessness. Everything was wonderful, a bold future awaited him, and he felt like he was conquering the world; it was all so new and exciting that he hardly found time to sleep.

Until one black day his balloon of paradise was abruptly punctured. He received an official invitation in the post to appear at police headquarters for... political interrogation.

Suddenly he was on the wanted list! He had seen it happen to others but never believed that such a loyal member as himself would be accused. It was all so sudden, his head was spinning, and it became hard to breathe. He opened the front of his shirt and wiped the cold sweat from his forehead.

He paced back and forth in his room like a trapped animal, it was no mistake, the letter was addressed to him, and no one and nothing could help him now. He had no choice but to run, which he would have done if only there were no police waiting outside his door. No, if they stopped him he would say that he is on his way to the police station. He wouldn't even pack a suitcase. He took the letter and left his house; he was now a fugitive.

For months he wandered from town to town like a hunted animal, sleeping in alleyways and deserted buildings. His whole appearance changed; he was now thin and bearded, and the fire of Communism had left his eyes. He never stayed in one place too long, but very often he found himself hanging around synagogues where he could at least get a piece of bread and a bench to sleep on. There, gradually, the sound of the prayers and Torah learning began thawing out his heart to reveal something warm and real inside of him.

One day when he was sitting in the corner of an old restaurant sipping a cup of tea, he noticed two policemen standing outside looking through the window at him. One was holding his picture and the other was glancing at it. He tried to look down at the table, but from the corner of his eye he saw how they first looked at one another shook their heads in agreement and then entered, their hands on their pistols as they approached the place where he was sitting.

Our hero was trying not to look up, but it was obvious that he had reached the end. He closed his eyes and quietly said to himself, "G-d, please help me."

Suddenly the door burst open again, and a high-ranking police officer entered screaming at the other two, "You lazy bums! Where have you been for the last hour? I've been searching the entire town! I'll have you tanned for this!!"

"No, no, commander!" they tried to whisper as they held up the picture for him to see, pointing first at it and then at the young bearded man seated in the corner looking down at his cup.

The commander snatched



"You lazy bums! Where have you been for the last hour? I've been searching the entire town!"

the picture from their hands, took one look at our ex-Chassid and shouted "Oun? Niet!" then another couple of glances and shouted again even louder, "Oun? Niet! Oun? Niet!" and began dragging the two policemen out of the inn with blows and screaming.

It was a miracle! And the Rebbe had foreseen it, or perhaps he caused it. In any case, the young man immediately traveled to Lubavitch and became a Chabad Chassid again, this time with a completely joyous heart.

Like the generation of the Flood, the Communists (the Zionists, Bundists, and other "-ists") disobeyed all the commandments of G-d, even the seven Noachide commandments, and cared only for the pleasures of this world, which, in Midrash and Kabala, are compared to water.

But these very pleasures, these very waters, can also drown and destroy anyone who misuses them.

Like in our story, the same Communists that caused him to sin eventually wanted to kill him. G-d purposely made this world into a very luring and confusing place, so that we should purify the entire creation.

The job of the Tzaddik, the Noach in every generation, is to ride above the Flood and save everything that can be saved. Then the Flood can also be likened to a Mikva of purifying waters.

The 'Noach' of our story was the Rebbe Rashab.

What this all has to do with us today is this: The fact that G-d does not destroy the sinners in

our generation is a sign that they can be purified.

This is the message of the Noach of our generation, the Lubavitcher Rebbe. No one need be lost. Everyone can be redeemed and realize the task for which G-d created him.

It is the unique job of our generation, the generation of Moshiach, to transform all the turbulent waters, pleasures and confusion of this world, into a symphony of harmony and redemption through following the directions of the Rebbe to *bring Moshiach now*.

What does the Rebbe say to do?

First, we should learn about, think about, and speak about Moshiach whenever possible. Second, we must help and encourage every Jew to live according to the laws of the Torah. We should place special emphasis on encouraging the Rebbe's ten Mivtza'im: Mezuzah, T'fillin, Charity, Learning Torah, Teaching Torah (especially to children), buying Torah books, Family Purity, lighting Shabbos and Holiday Candles, eating Matzos, and Observing the Holidays.

Finally, it is incumbent upon all of us to encourage every non-Jew to live according to the Seven Noachide Commandments. Then, there will be a different type of flood, a holy flood, as the Rambam writes in the end of his *Yad HaChazaka* (Isaiah 11 9): "[In the days of Moshiach] the world will be filled with the knowledge of G-d, like water fills the ocean."

Moshiach NOW!

BIBI'S SPEECH VS. BIB'S ACTIONS



In his speech before the United Nations General Assembly, Netanyahu mentioned the Rebbe's holy words about the darkness that reigns in that building and how the power of one small candle can make the light shine there. He just forgot to light that candle.

By Sholom Ber Crombie

Translated by Michael Leib Dobry

What do we have to write about Netanyahu's recent speech at the United Nations? On the one hand, he mentioned the Rebbe – a tremendous honor! However, as he stood before the General Assembly in the name of the people of Israel, he promised to give an independent state to Arab murderers....

First of all, Mr. Netanyahu deserves considerable respect for his firm stance. He did prove that there are certain issues where he can stand strong and go against the current. He also showed that when he did go against the current, all the threats of a political tsunami, a September disaster, a third intifada – simply vanished without a trace. After a year of fear, September came, the Palestinians declared their terror state, and what happened?

Nothing.

Bibi made a wise decision when he chose to fly to New York and represent his government before the United Nations. He simply couldn't abandon his responsibilities and leave the scene by default to Shimon Peres, the founder of the "New Middle East." What would Peres say at the UN? "I invented the idea called a 'Palestinian state,' but now I oppose its creation?" Therefore, Netanyahu's presentation at the General Assembly speaker's platform was the right thing to do. The problem is with the message he chose to convey. He spent half of his speech attacking the United Nations for the falsehoods it spreads against the Jewish People, and then spent the second half strengthening these lies as he announced that the

solution to the problem today is the establishment of a Palestinian state *r"l*.

Netanyahu made a nice U-turn that today enables him to cooperate diplomatically with Peres. In his speech before the United Nations General Assembly, he mentioned the Rebbe's holy words about the darkness that reigns in that building and how the power of one small candle can make the light shine there. He just forgot to light that candle.


THE TSUNAMI THAT WASN'T

A week before this communicative speech, we still thought that we were possibly on the verge of an unavoidable war. The left-wing politicians had turned the threat of a unilateral declaration of a Palestinian state into the biggest threat we had encountered in many years. They wanted to use this as an opportunity to restart diplomatic negotiations from a point where it would be hard to turn back. Inflating the importance of the "September threat" was a deliberate left-wing tactic designed to intensify the pressure upon the government of Israel to grant official recognition to a Palestinian state *r"l*. The

threat was that if Abu Mazen (Y"Sh) establishes a Palestinian state on his own, the Israeli government will be unable to control it, resulting in mass rioting throughout Yehuda and Shomron.

The tremendous fear over a "September threat" succeeded in sending the entire military structure into a state of hysteria, as from the generals down to the soldiers, everyone prepared for an apparently unavoidable confrontation. In addition, plans for a "day of reckoning" were prepared on the diplomatic front for the inevitably catastrophic political storm on the horizon. The only solution proposed by the so-called expert commentators was for Netanyahu to give in to Abu Mazen and declare that the government of Israel will be the one to establish the Palestinian state – a kind of artificial victory, of course. Lose the battle, but with the knowledge of how to stage the results to make it appear as if we won.

In practical terms, Netanyahu managed to salvage a portion of the Israeli government's lost honor when he showed that he knew how to stand firm on an issue of no compromise. He personally demonstrated that when he makes logical demands based on claims of national security and history, the whole world, including the Americans, suddenly comes to the support of Israeli policy. It's only a pity that the conclusion drawn from his lengthy speech was far from the claims he expressed so eloquently. He claimed logically and unquestionably that Eretz Yisroel cannot properly defend itself if Hamas controls the Palestinian state. He also claimed that we were talking about the cradle of Jewish civilization, the heritage of our forefathers. So how did all

 **He spent half of his speech attacking the United Nations for the falsehoods it spreads against the Jewish People, and then spent the second half strengthening those very lies!**

this lead to the conclusion that we have to establish a demilitarized Palestinian state? Does the so-called "demilitarization" of this terror state negate all the overwhelming charges that Mr. Netanyahu discussed so painstakingly in his speech?

ON THE WAY TO NEW ELECTIONS

The prime minister got it good as soon as he returned to Eretz Yisroel. He wanted the government to pass the recommendations of a panel report on socioeconomic change, prepared by Professor Manuel Trajtenberg, chairman of the Planning and Budgeting Committee of the Council for Higher Education in Israel. The report was meant to relieve him of the pressure from the Rothschild Blvd. protestors, who had only recently packed up their tents in Tel Aviv and returned home. Bibi desperately wanted to get Cabinet approval for this report to keep his coalition solid and remove the threat to his leadership posed by those demonstrating against the rising cost of living. But the ministers chose instead to test the stability of his leadership and rejected approval of the Trajtenberg Report. Bibi suffered a resounding defeat, and this showed clearly who's in charge. There are now those who say they can smell the next election in the air.

It's difficult to ignore the connection here. Bibi went to the United Nations with a

sense of self-assuredness as he proclaimed in interviews before the world media that he would be the prime minister to establish a Palestinian state. He spoke about himself as if no one would dare to challenge his premiership. He saw no tangible threat to his regime, as not a single opposition party could offer a candidate to match his ratings in the public opinion polls. Then, he suddenly discovered that reality has its own rules. Perhaps Netanyahu will understand the signs and make a proper self-examination regarding his future diplomatic initiatives. Maybe now he'll understand that in order for his leadership to survive, he simply has to be a normal prime minister who works for the safety and welfare of his fellow citizens. He must be a prime minister who truly serves the people and brings them social justice and national security, someone who knows how to do the right thing without walking on the South Lawn of the White House and posing for pictures with terrorists.

The prime minister wants to be remembered in the annals of history as the one who finally set the permanent borders of the State of Israel. He is certain that he will be re-elected to the premiership at least once more, and he is already planning to propose new diplomatic measures in preparation for his next term of office. We have a suggestion for him: He can establish the permanent borders right now, if he so chooses. He can be the prime minister who proclaims

that Eretz Yisroel will not withdraw from those defensible borders set after the Six Day War, and it will not give up one inch of the land of our forefathers to foreign powers.

If the prime minister wants to mention the Rebbe's holy words, it would be appropriate if he also mentioned the Rebbe's promise to Mr. Yitzchak Shamir that he would fight to topple his government if he harmed Eretz HaKodesh. Since then, there has not been a single prime minister who has continued to serve long in office after he endangered the security of the Holy Land. Even Bibi himself was once toppled from power after he gave Chevron to Arafat (may his name be erased).

NETANYAHU WILL BE BROUGHT DOWN

We must stop Netanyahu before he actually begins taking dangerous measures. Up until now, he has merely "settled" for a ten-month settlement freeze, and he also periodically reminds us of his plans to destroy some small outposts or a few homes in Migron. But make no mistake about it: Netanyahu means every word he says. When he speaks about his readiness to uproot settlements and drive 130,000 Jews from their homes, he's being quite serious.

Pundits contend that his speech before the United Nations was primarily designed to reach Israeli ears. He wanted to meet

the satisfaction of all segments of Israeli society. The right wing heard about the Greater Land of Israel, the left heard unprecedented compromises, and the Chabadnikim heard the Lubavitcher Rebbe. However, in the final analysis, the determining factor is action, not words, and the actions have thus far not matched all the talk about the land we inherited from our forefathers. Mr. Netanyahu is actually preparing the groundwork for a cruel expulsion that would make Gush Katif look like a preliminary warm-up.

It is forbidden to relent in our efforts to sway public opinion. We must continue to publicize the danger of a Palestinian state and keep it on the front pages at all times. Its creation will be tantamount to the establishment of a huge terror base covering the entire region of Yehuda and Shomron. We must persistently cry out for the people dwelling in Zion, reminding everyone that millions of Jews are in constant peril.

There are still many ways available to stop Netanyahu's policies before it's too late. The right wing is ready and willing to come to life and bring down his government, even going so far as to propose a more stable candidate for the premiership who will show no interest in agreeing to more painful concessions. There are far better candidates than Netanyahu for the office of Prime Minister — Bogey Yaalon, for example.

Therefore, we must not be afraid to state openly that the Netanyahu government became irrelevant as soon as it made plans to uproot Jewish settlements.

Those faithful to the Land of Israel must recognize their strength and learn from the Jews in the United States, who have taken on a new policy towards President Obama. Even in Eretz Yisroel, policies can be changed if we know how to form public opinion and if Israeli citizens learn not only to vote for right-wing parties on Election Day, but also to remind them of those policies that serve as the basis for their mandate at the polls.

As the Rebbe has taught us, we must remind the politicians about the coming elections, making clear to them that if they implement the policies of the left wing, they cannot expect any assurances of receiving the people's mandate next time around.

THE PASSING OF A GREAT SETTLEMENT LEADER

A few days before Yom Kippur, Mr. Chanan Porat, one of the founders of the Jewish settlement movement throughout Yehuda, Shomron, and Gaza, passed away at the age of sixty-eight. We will always remember Mr. Porat as a Knesset Member from the Tehiya Party, which did not hesitate to bring down the government of Yitzchak Shamir, and as a Knesset Member from the Tekuma Party, which did not hesitate to bring down the first Netanyahu regime. He was a religious politician who left the National Religious Party, and was the only member of the Yesha leadership to oppose the shameful evacuation of the synagogues in Gush Katif. May his memory be blessed.

“Pundits contend that Bibi's speech before the UN was primarily designed to satisfy all segments of Israeli society. The right wing heard about the Greater Land of Israel, the left heard unprecedented compromises, and the Chabadnikim heard the Lubavitcher Rebbe.

MY FAVORITE 'IDOL'

By Rabbi Yisroel Harpaz

I have a confession to make: I have “idols” in my closet. When no one is looking, I worship these idols, place myself under their dominion, and wait for them to answer my prayers. Sometimes, I am not even aware of the power they hold over me. I am unaffected by their increasingly outrageous demands. I am desensitized to their tendency to cloud my life. When I lie in bed at night, they are there waiting for me. When I rub the sleep from my eyes in the morning, they beckon me to serve them. In moments of weakness, I succumb. Sometimes it's just too hard to put up a fight.

Of course, I'm not speaking about worshipping actual idols made of wood and stone — that would be archaic. But are the false idols I erect to rule over my life — materialism, conformism, and egoism — really any different? Are these modern idols any less artificial, any less ridiculous?

We all have idols in our closet that we worship when no one is looking. These are the things we would rather hide about ourselves and useless things we get caught

up in. Sometimes we get so caught up in them we don't even realize they are idols.

I know intrinsically that these idols are just a facade; they are cheap replacements for facing the truth and searching for real purpose — that's why I keep them hidden in the closet. Clearing out the closet is an ongoing journey through the baggage of time and the darkness of memory. It is a journey that can be at times depressing, at

Upon deep introspection, I realize that I am, in fact, inside the closet with them. I myself have become one of the idols, enveloped in the darkness, tucked away in the deep recesses of that dark closet. Especially in moments of uncertainty, I buttress myself with the false security of the ego, using it to fool myself into a state of quiet acquiescence; out of weakness I create an impression of who I am and, perhaps more dangerous, an impression of what I am not. Quickly, this idol becomes my favorite. Because of its familiarity, I can go through my whole life without realizing that it is an idol.

But, like our forefathers, it eventually comes time to smash the idols — to examine

“I myself have become one of the idols, enveloped in the darkness, tucked away in the deep recesses of that dark closet.”

others empowering and uplifting as we recognize that we have the ability to overcome our idols. But, somehow, they keep piling up; the faster I move to clear them away, the faster new and more sophisticated ones pop up. And as I become more spiritually attuned or more learned, so do my idols.

whether the things we worship really deserve the attention we give them — even if it means smashing my self, coming out of the closet, and exposing myself for who I really am.

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DAVENING: A RENDEZVOUS WITH MOSHIACH

By Rabbi Levi Kagan



A NEW SONG

In a yechidus (Shevat 26, 5721) with the Rebbe, the *Toldos Aharon* Rebbe spoke about his talmidim who learn Gemara for three hours before davening, then daven with excitement and kavana for an hour-and-a-half. The Rebbe said that they should also learn chassidus before davening to give them a deeper understanding of the davening.

The Rebbe explained this at great length and gave an example from the Midrash on the words “שירו לה' שיר חדש” – “Sing to Hashem a new song.” Why a *new* song? Why not suffice with the songs that have been sung thus far? Our sages teach that all songs in the present are in the *feminine* (שירה חדשה); just as a woman endures labor pains, so too all miracles are followed by pain. The songs of the Future however, will be in the *masculine* (שיר חדש) because the great wonders of the messianic times will not be followed by any pain and struggle. It will be a final and conclusive redemption.

The Rebbe then showed that in times of galus, when a Jew davens and recites “שירו לה' שיר חדש” the implication is that he

has the ability to uplift himself into a state of Geula. With this the Rebbe demonstrated that when a Chasidic explanation is applied, two simple words in davening have a more lofty implication, as of living in the era of redemption.

This teaches us how important it is for us to learn chassidus before davening. It also relates to the Moshiach sections of our davening.

In a regular day's davening, you can find the theme of Moshiach mentioned over *sixty* times. However, the reference is not always so clear. It requires kavana and studying the T'filla to notice how a particular prayer refers to Moshiach.

My experience is that it is well worth the effort, and that there are at least three benefits:

1. Davening with More Kavana: It is difficult to take upon oneself all at once to have kavana during all of davening, so the inyan of Moshiach is a good thing to start with. Davening will have more relevance, urgency, and excitement, as Moshiach is something constantly on our hearts and minds.

2. Yearning for Moshiach:

Each one of us davens three times a day and begs for Moshiach in his or her davening. If we think deeply about these words in our davening, we will bring ourselves to a more profound and truer yearning for Moshiach.

3. Learning concepts of Moshiach: The Rebbe spoke many times about the need to study the concept of Moshiach as it is mentioned in the Torah. By learning and thinking about the references to Moshiach that are made in davening, we are learning concepts of Moshiach in Torah, since much of davening is from Torah.

I would like to bring this to life by providing examples of some of the Rebbe's explanations on parts of davening that relate to Moshiach.

TWO ERAS IN THE DAYS OF MOSHIACH

The commentaries explain that the fourth *halili* describes the Future. We thus need to understand the statement in that paragraph: “The exaltation of G-d in their throat and a *double-edged sword* in their hand.” Why is a sword mentioned here when it says of the future that “They shall beat their swords into plowshares . . . nation will not lift a sword to nation?”

The Rebbe explains that at first when Moshiach comes, there will be a need for weapons because the nations will not yet

“By learning and thinking about the references to Moshiach that are made in davening, we are learning concepts of Moshiach in Torah, since much of davening is from Torah.”

be refined. This is the meaning of “a double-edged sword in their hands to bring retribution upon the nations.” Only at the Geula’s completion will we merit “and they shall beat their swords into plowshares.”

A SONG FOR THE FUTURE

The song of Az Yashir contains many words in the future tense, beginning with its first words, Az Yashir (lit. then he *will* sing). The Mechilta interprets these words as referring to the future Geula. The Rebbe in a maamer (“Tipol Aleihem,” 5731) says that the entire verse “תפול עליהם...” (“Terror and dread shall fall upon them . . .”) speaks primarily of the Future. Similarly, Az Yashir’s conclusion speaks about the days of Moshiach. The Rebbe explains in a sicha (*Likkutei Sichos* Vol. 31, p. 82) that just as the redemption from Egypt was the first and beginning to all the future redemptions, so too Az Yashir, the *first song* of redemption, is the beginning to all future songs. Thus, among the ten songs the Mechilta mentions, Az Yashir is the most general, containing within it all future songs, including the one that will be sung upon the coming of Moshiach.

WAITING ALL DAY

Seven of the nineteen brachos in the Shmoneh Esrei relate to Moshiach. The Rebbe explains (Sicha, Parshas Eikev, 5741) that of these, “את צמח דוד עבדך,” “מהרה תצמיח ותחזינה עינינו” and “בשובך לציין” (“*speedily* cause the scion of David your servant to flourish,” and “May *our eyes* behold Your return to Zion”) are the primary proof for the necessity of wanting Moshiach to come now, indicated by “speedily” and “our eyes.” The

“In fact, there are halachic opinions (Mishna Brura and others) that during Kaddish one should concentrate on Moshiach’s coming and that the request for his coming be fulfilled very soon.”

words “כי לישועתך קוינו כל היום” (“For we hope for Your salvation all day”) teach us to continually think about Moshiach and hope for his coming, long after we finish davening.

This yearning, says the Rebbe (citing the Chida, the Kabbalist Rabbi Chayim Yosef David Azulai), will be our merit to bring Moshiach.

AMEN FOR MOSHIACH

The words “יתגדל ויתקדש שמה” “רבה, רבה, רבה, רבה” (“Exalted and hollowed be His name, *Amen*, May His great name be blessed”) request a state of revealed G-dliness, which will occur with the coming of Moshiach. In fact, there are halachic opinions (Mishna Brura and others) that during Kaddish one should concentrate on Moshiach’s coming and that the request for his coming be fulfilled very soon.

It follows that simply answering Amen to Kaddish or the brachos about Moshiach in the Repeated Amida is in effect a request for Moshiach’s coming, and indeed this should be our kavana when answering these Amens (see *Shulchan Aruch Admur HaZakein, Orach Chaim* 129:4).

HASHEM’S PRAYERS

Answering “אמן יהא שמה רבה, רבה, רבה, רבה” (“May His great name be blessed,” has the virtue of arousing Hashem’s desire to bring Moshiach. The Gemara (Brachos 3a) tells how Rabbi

Yosei said, “I once traveled on the road, and I entered one of the ruins of Jerusalem to pray. Eliyahu HaNavi came and said to me, ‘. . . at the hour that the people of Israel enter the synagogues and houses of study and respond in the *Kaddish* “May His great name be blessed,” the Holy One, blessed be He shakes his head and says, “Fortunate is the king praised this way in his house; woe for the father who has exiled his sons, and woe to the sons who have been exiled from their fathers table.””

The Rebbe comments that we are to learn from this that Hashem greatly desires to return His children to their home and to their Father’s table and have them praise Him with the coming of Moshiach, may it be speedily in our days, now, Amen.

Indeed, may we in fact, by studying and concentrating on the meaning of Moshiach and redemption in our T’fillos, merit returning to our Father’s table and praising Him, with the coming of Moshiach speedily in our days, now, Amen.

This article is dedicated to the memory of my father Rabbi Yitzchak Meir Kagan z”l, who inspired me with his daily early morning studying of chassidus and davening.

The author recently compiled a seifer “מתפלה לגאולה,” consisting of a collection of commentaries on the parts of davening that relate to Moshiach. To receive a copy, with free shipping and handling, please call: 248-968-7014.

FROM MINIMALIST TO MAXIMALIST

By Rabbi Heschel Greenberg

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



NAMING RIGHTS

Noach, the progenitor of all humanity, was a complex person. On the one hand he is described in the most glowing terms by G-d Himself. Noach, the Torah states in this week's parsha, "was a perfect tzaddik who followed in G-d's ways."

Yet, Noach, our Sages in the Zohar state, failed to alter the ways of his fellow human beings. Not one person mended his ways to avert being destroyed by the flood. Only Noach and his immediate family were spared. Indeed, our Sages tell us that because of Noach's failure to avert the great flood, he earned the dubious distinction of having the flood named after him in the Biblical book of Isaiah!

Our perception of Noach's personality is dealt yet another blow by the Talmudic Sage, cited by Rashi, who qualifies and minimizes his greatness. Citing the very verse that extols his righteousness "Noach was a righteous man in his generation" he comments: "In his generation he was regarded as righteous. Had he lived in the generation of Abraham, he would have been regarded as inconsequential."

And yet we find that Noach is described even more glowingly in the Torah than Abraham. With respect to Noach the Torah says that he was a "perfectly righteous" person,

whereas regarding Abraham the Torah states that G-d told him, "Go before Me and you will be perfect[ly righteous]." This implies that he had not yet attained that degree of completeness as Noach did.

This above presents us with a conflicting picture of Noach, especially as we compare him with Abraham.

A STUDY IN CONTRASTS

Arugas Habosem, a Chassidic commentary on the Torah, explains that, in truth, G-d's telling Abraham that he was not yet a "perfectly righteous person" was an accolade and that Noach's "perfectly righteous" status was intended to point to his limited potential.

The salient difference between Noach and Abraham was that Noach did not reach out and influence others while Abraham always did. What was the cause of their difference? If one might, superficially suggest, that Noach, in his humility, did not believe in his own ability to influence others, the question would be, was Abraham less humble? Why did Abraham think he could change people and Noach did not?

Rather, Arugas Habosem explains that it was precisely because of Abraham's humility—who said about himself, "but I

am merely dust and ashes"—that he saw the good in everyone else. To him, everyone was more righteous and more perfect. He looked up at everyone and sincerely believed that he could make a difference by talking to others.

Noach, by contrast, saw his own righteousness and perfection. And, indeed, he was a perfectly righteous person, as the Torah testifies. The problem was that he was aware of his own righteousness and perfection and from that perch of perfection he looked down at everyone else with a jaundiced eye and saw their grotesque imperfections. Noach therefore concluded, quite reasonably, that changing such flawed people would prove futile.

We can now understand why G-d says to Abraham, "Go before Me and be perfect," implying that he had not yet attained perfection, even though Noach was characterized as one who had indeed reached perfection.

Noach concentrated all of his efforts realizing his G-d given potential for self-perfection. And Noach, admirably, reached that goal. His goal—and likely his potential—however, was not the world's perfection.

Abraham, on the other hand, was suffused with a sense of mission to change the world. No matter how much he strived in this direction he could never

realize that elusive goal. G-d therefore tells him that he should keep on striving to attain perfection because his work had barely begun. And, on the other hand, with every accomplishment in inspiring even one more person Abraham's own righteousness and perfection was enhanced. His life was a perpetual journey towards perfection.

NOACH, AN ELITIST?

This analysis of the difference between Noah and Abraham leaves us with a question. How could the Torah state that Noah was a perfectly righteous individual considering the fact that he had such an elitist view of the rest of the world?

Moreover, Rashi explains that G-d told him to build the ark as a way to get people to ask questions about this venture and for him to warn them of the impending disaster so that they may repent. If so, it is clear, that G-d expected him to work on influencing others. Yet he failed to do so. How then can it be said that he was a perfectly righteous person?

Furthermore, we know that the Torah avoids saying anything disparaging about people. The Talmud states concerning the non-kosher animals that are mentioned in this week's parsha that it employs a roundabout way of describing them so as not to use an offensive description of even a non-kosher animal! Why would the Torah concentrate on Noah's inadequate efforts and his failures?

A PROCESS

One way of understanding this is to view all of his history as a process. At first, the world was so



The problem was that he was aware of his own righteousness and perfection and from that perch of perfection he looked down at everyone else with a jaundiced eye and saw their grotesque imperfections.

coarse that it could not have been rehabilitated except by way of the flood which cleansed the world. Under these circumstances, Noah could hardly be expected to change the world. True, he was told to speak to the people, and as the Rebbe explains, he did in fact speak but not with the full empathy and conviction. That can be attributed to the fact that he was demoralized by the resistant nature of that generation. However, it may also be suggested that his half-hearted attempts at getting them to repent was a necessary first step, which ultimately led to Abraham's more successful efforts. Noah planted the seeds for the future.

Abraham's generation, which followed the flood that brought some measure of refinement to the world, was more receptive to his message. That itself motivated Abraham to do more and to develop a much more empathetic approach towards the members of his generation.

An even more significant barrier to the world's ability to be refined was removed after the Torah was given at Sinai.

And the closer we get to the final Redemption the world is progressively becoming more receptive to change. Presently, as we stand on the very threshold of Redemption, the world is at its "highest point" of readiness to be totally refined even if it appears to us that the world is rather unrefined and even regressing. The reason it seems that way is to challenge us to remove the last traces of resistance to the world

becoming the G-dly world that it was intended to be.

Our generation, which the Rebbe characterized as "the last generation of exile and the first generation of Redemption," is therefore the one in which we have seen the idea of outreach assume a far greater role than ever before. The unprecedented revival of Judaism after it has been spurned by so many in the modern age testifies to this dynamic process that has taken place. The hundreds of thousands of Jews who have performed the Mitzvah of T'fillin since the Six Day War—which the Rebbe referred to as the "Great Shofar" of awakening that precedes and presages the coming of Moshiach—is just one example of the enhanced receptivity and refinement of the world. And, that in turn, motivates us to do more "in-reach" to elicit the spark of the souls of so many Jews.

INCORPORATING THE NOACH APPROACH

And for those who do not have the passion to reach out (or in) to others, they must learn the lesson from Noah who, despite his lack of motivation and his realization that his efforts would most likely prove futile, went through the motion of speaking to the people of his generation. We too—even when we are not motivated to help someone and we feel no empathy for them—must incorporate the "Noach

approach.” Even going through the motions of speaking to others and inspiring them to do one more Mitzvah is the necessary minimal first step that we must take.

This minimalist approach

assumes even greater significance now as we stand on the threshold of the final Redemption. The Rebbe quoted the Talmudic ruling, codified by Maimonides, that even one Mitzvah can bring total salvation to the world. Our intentions and feelings are

extremely important, but the one Mitzvah—even if it is performed in the “Noach-minimalist” mode—can be the catalyst that will bring perfection to the world and will allow everyone to realize the maximalist state of Redemption.

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