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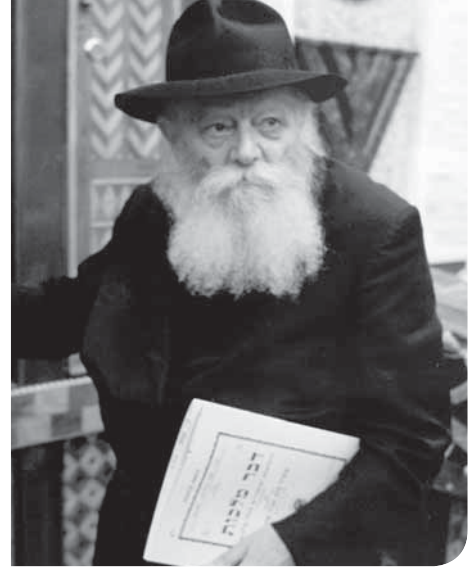
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IT MAY BE GLATT KOSHER, BUT WHAT DOES IT HAVE TO DO WITH THE REDEMPTION?!



This person has not given any thought to the concept of redemption. His mind is steeped in other things. Naturally, kosher – even glatt kosher – things, but matters that have nothing to do with the redemption ... He is simply not at all accustomed to thinking about the redemption. Thus, when all of a sudden he is faced with the news that Moshiach has arrived – for him, that is the greatest possible wonder.

Translated by Boruch Merkur

BEFORE THE BIRTH OF THE NEW MOON AT NOON

In light of the clear rulings of the Torah mentioned above, it is obvious to every Jew that the redemption can come immediately, in this very instant – even before the *molad*, the birth of the new moon, which will take place at (approximately) 12 noon. Of course, were the redemption to have already begun at that point, the sanctification of the new moon would be established by eyewitnesses.

It is obvious to a Jew that the redemption can take place immediately, because every Jew is “a believer, son of a believer” in G-d Alm-ghty, in the Torah,

and in the rulings mentioned above. Indeed, these are judgments issued by true Torah authorities, possessing all the force of positive commandments and prohibitive commandments, as above. Thus, it is absolutely no wonder to a Jew that the redemption can arrive in but an instant, even if up until that point the exile persists.

FOR THEM IT IS INDEED A WONDER!

The fact that there are Jews who can be seen reacting to these words with wonder and astonishment – that is not on account of the matter being inconceivable, but simply because they are not used to

thinking about the redemption. As a result of the extreme novelty of the subject, for them it is indeed a wonder!

This phenomenon – that there are matters that are of themselves not perplexing, but when an individual is unaccustomed to them, it is to him a great wonder – this can be empirically observed. The same is true in our case: The notion that the redemption can take place right now is itself not something that is fantastical. In fact, it can be explained rationally, even in terms that the mind of the Animal Soul can comprehend. It is just that for a very long time now this person has not given any thought to the concept of redemption. His mind is steeped in other things. Naturally, kosher – even glatt kosher – things, but matters that have nothing to do with the redemption. Then, habit becomes second nature, or something worse than that – to the extent that he is simply not accustomed to thinking about the redemption at all. Thus, when all of a sudden he is faced with the news that Moshiach has arrived – for him, that is the greatest possible wonder.

We are talking about a Jew who studies Torah, fulfills Mitzvos, does good deeds, and

especially one who is wise. Indeed, the wisdom of the truly wise is detectable in their eating and their drinking, in their conduct, and their manner of going to sleep, etc. – but none of this has anything to do with the redemption!

TAKE THE READY FOR REDEMPTION LITMUS TEST

There is a simple litmus test:

Every person should sit himself down, alone, in a closed room (in order that others should not see the look on his face), and peer deeply inside himself in order to arrive at an accurate assessment as to when he last truly thought about the fact that G-d Alm-ghty is taking him – yes, him personally! – out of this final exile! G-d Alm-ghty takes him personally out of this very exile that he finds himself in, and he goes together with Moshiach to the true and complete redemption!

Simply contemplating this

“The fact that there are Jews who can be seen reacting to these words with wonder and astonishment – that is not on account of the matter being inconceivable, but simply because they are not used to thinking about the redemption. As a result of the extreme novelty of the subject, for them it is indeed a wonder!

on one's own, in pursuit of the truth – this brings the person to entertain thoughts of *t'shuva*, repentance, which causes him to instantly become a *tzaddik gamor*, a totally righteous person. And when “the Jewish people repent” then “immediately they are redeemed,” bringing redemption and salvation to the entire world instantly!

Then it will immediately be fulfilled, “I shall return your judges as in former times,” near the altar in the Third Beis HaMikdash, which will descend from above. Indeed, witnesses who saw the new moon will come running immediately to sanctify the month.

It is said, “They are destined to be renewed as [the moon].” [That is, in the time of the redemption, the Jewish people will be renewed just as the moon is renewed each month.] This will take place in our holy land, “A land upon which...the eyes of G-d, your L-rd, are upon it from the beginning of the year until the end of the year,” in Yerushalayim the holy city, upon the Temple Mount, the Third Beis HaMikdash, speedily in our days, literally, in our times.

(From the address of Shabbos Parshas Mishpatim Mevarchim HaChodesh and Erev Rosh Chodesh Adar Rishon 5746, bilti muga.)

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(CHABAD) HOUSE OF MIRACLES

They say that in Lubavitch, the miracles would roll about under the tables but there was nobody to pick them up. Something like that is going on in the Borochov home or, to put it more accurately, “Beis Chabad, Igros Kodesh Center, Borochov Family.” That is what it says on Hertzl and Chagit’s front door. * An interview with Mrs. Chagit Borochov.

By Sarah Mazor

Chagit began by telling me her story, though not before serving tea and refreshments as she does for the dozens of people who visit her home every week.

“I come from a family that was not religiously observant, though my grandmother lit Shabbos candles and had Kiddush. I remember asking my parents who were living in B’nei Brak at the time, to get to Haifa before Shabbos because I wanted to light candles with my grandmother. When I was 23 I went to New York on a family visit. Friends introduced me to my husband-to-be.”

Rabbi Borochov joined

our conversation. At the time he met his wife, he was in the process of getting involved with Chabad. He attended a few of the Rebbe’s farbrengens but he really connected just before Rosh HaShana 5745/1984, when he handed the Rebbe his *pidyon nefesh*. That is when he realized he was remaining in Lubavitch and he had to jump in. In his pa”n he asked for a bracha for a shidduch and this was soon fulfilled. He met Chagit a few months later and they married the following year in a Chassidic wedding.

“I asked Hashem for the same thing that same year,” said Chagit. “I wanted to meet

a religious man and establish a religious, Chassidic home, though I didn’t know just what that entailed.”

They spent Pesach in Crown Heights. The closeness and giving she saw, won her over. Chagit saw the Rebbe for the first time that Pesach and from then on, she looked forward to Sundays so she could see the Rebbe when he gave out dollars for tz’daka.

SHLUCHIM IN CANARSIE

In 5747, a year after their marriage, the Borochovs felt ready to go on shlichus. They moved to Canarsie, a



take place at their house.

The Borochovs continued in their shlichus for another five years. In 5753 they received an offer from Rabbi M.M. Gluckowsky to come to Rechovos. They asked the Rebbe and to their surprise, the Rebbe gave his bracha. They waited until the end of the school year and after 3 Tammuz 5754 they returned to Eretz Yisroel with their four children as shluchim of the Rebbe.

WRITING TO THE REBBE

“I first heard about writing to the Rebbe in 5749, from Rabbi Yaron Amit, director of Bris Yosef Yitzchok. He was a guest of ours and he told us that even back then he would open the Rebbe’s seforim and would be answered immediately.

“After 3 Tammuz, when we moved to Rechovos, Rabbi Gluckowsky, the rav of the Chabad community, gave a shiur in which we learned five letters of the Rebbe a day. Every now and then, he would tell us how by learning these letters he saw divine providence. We felt we needed to do this too,” says Rabbi Borochov. “We took a volume of Igros Kodesh, paper, and spoke to people on the street, on house calls and in businesses. We introduced ourselves as the Rebbe’s shluchim and suggested they write to the Rebbe. We promised they would see miracles. We explained that although the form of communication is not the same as it used to be, we need to write and in other respects, nothing changed.”

Was it accepted then, to write to the Rebbe and expect an answer in the Igros Kodesh?

“No,” said Rabbi Borochov,

neighborhood in Brooklyn, where many Israelis lived at the time. Chagit asked her husband to invite passersby off the street into their home for shiurim, Shabbos meals, etc. Rabbi Borochov joined forces with a friend from Crown Heights and they started a shiur in their home for women, Rosh Chodesh parties for women, and a shiur for men given by rabbanim from Crown Heights and guest speakers.

Two years later, Rabbi Yehuda Friedman moved to Canarsie and opened a Chabad house. He spoke to Rabbi Borochov and asked him to move his programs to the Chabad house

which Chagit would run from there. Through her work at the Chabad house, Chagit also got to know Israelis from outside the neighborhood and through them, reached other Jews.

“When we moved the programs to the Chabad house,” says Rabbi Borochov, “Chagit’s condition was that the shiurim for women and the Rosh Chodesh parties remain at our house with only the programs for men taking place at the Chabad house.”

Chagit explained, “You don’t take bracha out of the house.” Till today, the shiurim for women, Rosh Chodesh parties, and farbrengens on special days



“She was calling to ask for a bracha for children. I told her that she had to study the laws of family purity and to interest her friends in this special mitzvah as well... She committed to this and boruch Hashem, she had twins, a boy and a girl, that year on the Hei Tishrei.”

“but word was getting out. Aside from the Shabbos farbrengens, when Rabbi Gluckowsky told miracle stories with the Igros, they were publicized through *Sichat HaGeula*, published by Rabbi Zimroni Tzik. Writing to the Rebbe through the Igros spread through word of mouth. Wherever we went, whether on mitzvaim or a family trip, we approached people with the Igros Kodesh and sheets of paper.

“When we started out I thought, until now we had to transform the ‘Chutza’ into ‘Neiros L’Ha’ir,’ but now, a revolution is taking place! Soon they are going to start running and looking for the king. The day will come when Lubavitchers will be approached and will be asked for help in writing to the Rebbe.”

One of the locations where Rabbi Borochov concentrated his attention was the industrial area of Rechovos. That is where the first stories came from.

“It began with a garage owner,” recalled Chagit, and Rabbi Borochov told us the miraculous story.

“A few days before Rosh HaShana 5755, in the course of doing mitzvaim, I met Yossi Suissa, a mechanic. I could see him dragging his left leg as he used crutches. After putting on t’fillin, he told me about the terrible accident he had been in, in Turkey, several months earlier. It was a miracle that he was still alive. I told him that doctors have permission to heal but not to

predict the future. I asked him to make some hachlatos and said we would write to the Rebbe and he would eventually be able to run.

“He looked at me suspiciously.”

“Which Rebbe are you talking about?” he asked.

“There is only one Rebbe! The Lubavitcher Rebbe, Melech HaMoshiach!”

“Don’t you read the papers?”

“No, but don’t believe them. It’s only a test. The Rebbe is chai v’kayam.”

“How exactly will the Rebbe answer me?”

“Through the Igros Kodesh,” I told him, and I took out a volume I had with me. “These are letters from the Rebbe. You write a letter and place it in this volume and the Rebbe will answer you, with Hashem’s help.”

“We went into his office. He was ready to commit to the good hachlatos I suggested; checking t’fillin and mezuzos, putting on t’fillin every day, and giving tz’daka to the Rebbe’s inyanim. We wrote this in a letter.”

“This is the letter he opened to.” Chagit showed me the letter, #394 in volume 13, and this is what it says, “In response to your letter of Thursday about the road accident that happened to you ... I will mention you at an auspicious time at the holy gravesite of the Rebbe, my father-in-law ... It will all end well and from here-on-in you will no longer know of sorrow and anguish, heaven

forbid ... It would be proper to have a Siddur, T’hillim and a Tanya in your car from now on ...”

Rabbi Borochov was thrilled and Yossi was dumbfounded. He exchanged his t’fillin and mezuzos and even made a Chanukas Ha’bayis. A few months later, on Purim, Rabbi Borochov went to see him, taking along mishloach manos. He arrived at the office and asked, “Where’s Yossi?” They told him Yossi was on the premises. He went outside and saw Yossi running around!

Yossi told him that one morning he got up and simply began walking. The doctors took X-rays and were in shock. In his condition, there was no way the fractures could have knitted together, but they had! He told Rabbi Borochov that he had previously been acquainted with the Rebbe but as a result of this miracle, he could see for himself that the Rebbe is chai v’kayam.

MIRACLES ABOUND

“After this story,” said Chagit, “I said to myself, I can’t just sit back and do nothing. I have to inspire everyone in our building with all the 32 families living here. Since it was Adar, a time to sweeten judgments with simcha, I thought, who can shake up the whole building? I reminded myself of my daughter’s music teacher, Mrs. Michaeli. I invited her and in the meantime, I went from floor to floor and invited all the women.

“I got to the fourth floor and spoke with L.H., inviting her to a Rosh Chodesh party and urging her to write to the Rebbe. She came the next day to write. She was asking about the transfer of her father’s apartment to her name. Her father was wealthy

and had promised to do this, but hadn't actually done so. I told her that when you write to the Rebbe it's an auspicious time and that she needed to make a vessel for the bracha. She was ready to do everything. I asked her whether she lit Shabbos candles and she said she did not because she went to the beach afterward. I told her that the time we light candles is auspicious and that we hasten the Geula with this mitzva. She committed to lighting candles, to checking the mezuzos and t'fillin, and to putting up mezuzos on all the doorposts. She then added a request for children after eight and a half barren years. That's when I resolved to have a shiur in the laws of family purity in my house.

"L.H. put her letter into a volume of Igros and opened to a letter dated Adar in which the Rebbe writes that all the undesirable things should be transformed into goodness and bracha, and that he would mention her at the gravesite of his father-in-law. She asked me, 'What does that mean?' I told her that it's the strongest bracha and time would tell.

"Three months later, as we were about to get into our car, she came running towards us to tell me the good news that her father had transferred the apartment to her name and that she was expecting a baby.

"Following this story, I went up to the sixth floor and urged the women living there to write to the Rebbe and to come to the Rosh Chodesh party. Two women wrote to the Rebbe. R.T., a traditional woman, asked for a bracha that her 27 year old brother get married and B.S., not yet religious, asked for a bracha for children after 11 years of not having children following the



Rabbi Borochov with a mekurav

births of her son and daughter. I discussed making a vessel for the bracha and told them to check mezuzos and t'fillin and about the shiur in family purity. They agreed to do this.

"Three months later, I went upstairs to invite B.S. to a Rosh Chodesh party. She told me she was expecting a baby! Then I knocked on R.T.'s door but nobody answered. At one in the morning, as I escorted the lecturer after the party, R.T. came towards me and excitedly told me that she had just come back from her brother's engagement party. Naturally, I told her not to forget to give us the privilege of hosting a Sheva Brachos for the young couple by way of thanks to the Rebbe."

PUBLICIZING THE MIRACLES

The underlying theme of everything the Borochovs do is hiskashrus and writing to the Rebbe. Their home soon became an "Igros Kodesh Center." In 5756, the Center was publicized

in a secular women's magazine in a column on mysticism.

After Mirit Ezrachi, a writer for a Tel Aviv local paper, went to interview Yossi the mechanic and the women in the building, she excitedly went to the Borochovs and exclaimed, "You don't understand what is going on here! You must publicize this!" On Chaf-Ches Nissan of that year, her article was published and generated much interest.

As a result of the article, dozens of people from all over the country began going to the Borochovs' home every day to write to the Rebbe!

"There was no room," remembers Chagit. "Some of the people sat on the steps, some in the living room."

"It was so crowded," says Rabbi Borochov, "that at the beginning, we sat up all night. In the morning, Chagit went to wake up the children and take care of them while I took a break and went off to daven. We realized that we couldn't continue like this, so Chagit made



A sweet welcome to those who visit the Borochovs

appointments for people that were scheduled over a number of months. We also referred them to Chabad houses in their area.”

WHAT THEY DO NOW

At a later point, the Center acquired an office in Rechovos but the writing to the Rebbe takes place mainly at their home. They receive people on Mondays. Men and women come from all walks of life; religious, not-yet-religious, Sephardim, Litvishe, and they all see brachos. Today, most of the requests are done over the phone and Internet and the publicity is still by word of mouth.

Before writing, the Borochovs ask people to make a vessel for the bracha. Based on the Rebbe’s explicit instruction to make sure there are kosher mezuzos on all doorposts, they tell people to check t’fillin and mezuzos.

Are there times when there is no clear answer? If so, what do you do then?

“The answer is not always clear,” says Chagit. B.D. was a

48 year old single who wanted a bracha for a shidduch. In the letter she opened to, the Rebbe wrote [to a man] that after getting married, he had to take his wife’s opinion into account about where to live. She told me that she planned on traveling soon, for a month, and during the past two years she had not met anyone, so she did not understand the Rebbe’s answer.

“I told her, you make the vessel. Check your mezuzos and commit to lighting Shabbos candles. Resolve that your future home will be built on the foundation of Shabbos, Kashrus and Family Purity, and the Rebbe will do his part.

“Seven months later, she called me and told me the following astounding information. Two days before her flight, she was introduced to a man and they hit it off. He said he would wait for her to return and they ended up marrying. She was calling to ask for a bracha for children because she wanted a son or daughter. I told her

that she had to study the laws of family purity and to interest her friends, and maybe even host a shiur on family purity. She committed to this and boruch Hashem, she had twins, a boy and a girl, that year on 5 Tishrei.

“There are times that the answer is clear as day. A woman came to me who had received dollars from the Rebbe with brachos for the birth of each of her sons. She had since had a daughter too but hadn’t received a bracha from the Rebbe for a daughter.

“I asked her, did you tell the Rebbe about that? It’s proper to relate good news. It turned out that she did not light Shabbos candles and she committed to doing so and to putting up mezuzos. The answer she opened to in volume 18 p. 238 had to do with spreading the wellsprings. It mentions the idea of telling good news. At the end of the letter the Rebbe writes: with brachos for good news, mazal tov blessings for the birth of your daughter, may she live long; I just received your news about that. May you raise her and all your children to Torah, chuppa, and good deeds.

“I asked her what her daughter’s name is and she said, Rochel, which is numerically equivalent to 238!”

Do you have an explanation for all these miracles?

“It is certainly in the z’chus of kabbalas ol and following through on good hachlatos, and of course, in the z’chus of emuna. The people who write to the Rebbe believe that the Rebbe is the Rosh B’nei Yisroel, the Navi of the generation, and when you are connected to the head, you don’t fall.”

How do you manage both your shlichus and your home?

(Smiling): “Boruch Hashem,

MY PERSONAL MIRACLE

Chagit relates:

"We arrived in Eretz Yisroel with three daughters and a son. Four years later, when my husband had written to the Rebbe about shlichus related matters, he opened to volume 14, to a letter from 9 Teves where the Rebbe writes: '... May Hashem bless you with a son and name him Yosef Yitzchok.'"

A short while later, they saw that the bracha was being fulfilled; the following year, on 29 Teves, their son, Yosef Yitzchok, was born.

"He was like any other baby and nothing seemed out of the ordinary. Then, when he was two, he withdrew and all communication with the world outside himself, stopped. It was a very difficult time. He was diagnosed with PDD (Pervasive Developmental Disorder). The experts gave bleak prognoses, saying he would not grow out of it. One woman at a communication clinic said to me, 'You're wasting your time, money and energy. There is no reason to come to me. He will never communicate.'

"We reported to the Rebbe every step of the way. Even when we didn't ask, we received answers and brachos with his name before his upsheren, Hachnasa L'Cheider, the program he should be in, etc.

"Four years later, on the first night of Chanuka, when he was almost six, we had our personal Chanuka miracle. When my husband held his hand to light the menorah with him, my daughter asked him to repeat the bracha after my husband. Yosef Yitzchok did so, word by word!

"I was in 770 at the time and constantly davening. When I returned home, he called out, 'Ima, Ima.' He was able to repeat sentences that we would say with him before going to sleep and brachos, and over time he learned to put together his own sentences.

"A year ago, we celebrated his bar mitzva and we decided to buy him Rashi t'fillin. When he saw my husband also putting on Rabbeinu Tam t'fillin, he wanted them too and did not want to use his father's. He insisted that he wanted his own Rabbeinu Tam t'fillin. Today he puts on both pairs and learns in a special educational program in B'nei Brak where he is a junior shliach."

we have terrific children who help out. You see for yourself," she said, pointing to the living room that was just mopped after Shabbos.

What gives you the strength to carry on?

"That comes from the people who tell us the good news about the birth of a child or twins or those who invite us to a wedding,

though they don't all report back. Sometimes, I hear about it secondhand. 'You remember the one we brought to write to the Rebbe? She had a girl,' or 'She got married.' Some people come back in order to write their thanks to the Rebbe and they sometimes bring their friends to write to the Rebbe."

In conclusion...

"Every Jew is an entire world. You can reach everyone, and we all need to do that. I believe that when women, while making house calls and doing mitzvaim, inspire other women to write to the Rebbe and make good hachlatos, Hashem will tip the scales and we will merit the true and complete Geula."

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RABBI AVROHOM YITZCHOK GARFINKEL A"H

He was a Chassid of the Rebbe Rayatz and a tremendous lamdan. He escaped Poland during the Holocaust and eventually made his way to America where he taught for decades in Lubavitch Yeshiva.

By Shneur Zalman Berger



One year ago, in Kislev 5771, Rabbi Aharon Schwei, rav of Crown Heights and askan, Chanina Sperlin visited Rabbi Garfinkel.

On 27 Teves, Rabbi Avrohom Yitzchok Garfinkel was buried on Har HaMenuchos. He merited learning in yeshivos Tomchei T'mimim in Warsaw and Otvotsk in the shadow of the Rebbe Rayatz. During the war he escaped to Vilna, then to Japan, and from there he went to Shanghai, a refuge for many Jews escaping the Nazi killing machine.

At the end of the war he arrived in the US and was appointed as maggid shiur and mashgiach in Yeshivas Tomchei T'mimim on Ocean Parkway. He taught Torah for decades and there are talmidim of his who still have the famous stencils he made on the shiurim he gave. He was a beloved teacher who related to his students with warmth and love.

Over the years, he reminisced about the period when he learned in proximity to the Rebbe Rayatz and he described in detail what he went through during the war. In this article, we will focus on his stories and recollections of his miraculous rescue.

WHAT A BEAUTIFUL SIGHT!

Rabbi Garfinkel went to Tomchei T'mimim in Warsaw in 5693/1933 after learning in Ger. The following year, the Rebbe Rayatz moved to Warsaw and a new era began. The talmidim of Tomchei T'mimim of Warsaw finally had the opportunity to experience the Rebbe, who directed the yeshiva in every respect and would daven and farbreng in the yeshiva. Rabbi Garfinkel said that thanks to their closeness to the Rebbe, they became very mekushar to him and they typed up his maamarim and reviewed them over and over.

When the Rebbe went from his house to the yeshiva there was an elevated atmosphere on the street as Rabbi Garfinkel described:

“How beautiful it was when the Rebbe left his house for the yeshiva on Erev Shabbos, surrounded by the ziknei Anash and distinguished Chassidim, and talmidim. Everybody on the street watched the scene in awe. The Rebbe’s face shone with holiness and inner joy and uplifted all who merited seeing it.”

Occasionally, especially during the Yomim Tovim seasons, the Rebbe would be in Otvotsk and some talmidim were given permission to travel and be with him for Yom Tov. Rabbi Garfinkel remembers that one year, the Rebbe’s young son-in-law, Ramash, was there too, and the Rebbe told him to farbreng. A large farbrengen was held with



18 Teves 5696, 76 years ago in Otvotsk. Standing on the right is Nota Rieber and next to him is Avrohom Yitzchok Garfinkel. Sitting on the right is Moshe Beitch of Kfar Chabad and next to him is Moshe Rudenier.

the participation of Chassidim (who had come to the Rebbe for yom tov), T'mimim, as well as local Jews. The vast majority did not know Ramash.

The farbrengen began at eight in the evening and ended at dawn:

“As soon as he began to talk, everybody was suddenly quiet and eagerly listened to what he had to say. It was incredible! The Rebbe quoted from all over Shas, Midrash, mefarshim, Kabbala and Chassidus, with stunning insight. There were many lamdanim (scholars) present, guests from Warsaw and residents of Otvotsk, and they were all amazed by what they heard.”

THE REBBE'S FARBRENGENS IN THOSE DAYS

After the Rebbe Rayatz moved to Otvotsk (a resort town) permanently, the bachurim's

connection with him grew even stronger. Rabbi Garfinkel often told about the distinguished Chassidim who came to Otvotsk who, by orders from “above,” would farbreng with the T'mimim. The bachurim learned a great deal about Chassidus and avodas Hashem from them. Among these Chassidim were: Rabbi Itche Masmid (Horowitz), Rabbi Mordechai Cheifetz of Riga, Rabbi Leib Sheinin of Dokshitz, Rabbi Yisroel Jacobson from New York, and Rabbi Shmuel Levitin. They were in addition to the roshei yeshiva and mashpiim in the yeshiva: Rabbi Yehuda Eber, Rabbi Dovber Garfinkel, Rabbi Boruch Friedman, and Rabbi Yehoshua Isaac Baruch.

At that time, the Rebbe Rayatz's health was not stable. The bachurim were not all allowed in to hear Chassidus Friday night:

“Those talmidim who excelled



Vilna 5740. From right to left: The baalei t'filla in the Vilna-Shanghai galus: Rabbi Avrohom Yitzchok Garfinkel and Rabbi Yosef Borenstein. Together with them are Rabbi Yisroel Moshe Feder and shadar Rabbi Shmuel Dovid Raichik.

“Suddenly, the Rebbe said: ‘Yidden, you should know that Moshiach is standing behind the wall. Those with eyes see him and those with ears hear him. However, when you climb a mountain, when you reach the peak it becomes harder and you have to hold on with all your might. In order not to fall, you need to grasp at every branch and twig.’”

that week in their diligence in learning and Chassidishe conduct were rewarded with permission to enter the Rebbe's room when Chassidus was said on Shabbos. I attended those seudos and farbrengens on a number of occasions.

“That is the way it was on Shabbos. On Yom Tov and special occasions, the farbrengens took place in the yeshiva's zal and all the bachurim were allowed to attend. The Rebbe would eat and farbreng with all the Chassidim and talmidim. At these

large meals and farbrengens, the mashgichim and mashpiim would appoint people to oversee the talmidim from all the classes. It was their job to supervise each class, making sure it stood in its designated spot. Whoever moved from his designated spot could be punished to the point of being expelled from that farbrengen.”

ALL ABOUT MOSHIACH

“Moshiach is standing behind the wall!” said the Rebbe Rayatz at the Yud-Tes Kislev farbrengen

of 5699/1938. These words echoed in Rabbi Garfinkel's ears even decades later:

“That farbrengen left an unforgettable impression. The Rebbe's face glowed more than usual. Many Chassidim attended that farbrengen. They were arranged so that everyone could see and hear, because the tall ones stood down below and those of average height stood on benches, and the short ones were on the tables.

“Suddenly, the Rebbe said: ‘Yidden, you should know that Moshiach is standing behind the wall. Those with eyes see him and those with ears hear him. However, when you climb a mountain, when you reach the peak it becomes harder and you have to hold on with all your might. In order not to fall, you need to grasp at every branch and twig. When you are up all night and it's the last quarter of an hour (of the night), you yearn to sleep. You need to make an effort not to sleep, because one who does remains sleepy all day.’”

What did the Rebbe mean?

“Everyone felt that something momentous was about to happen. It was a stormy time. The world situation was terrible, and Jews in particular were fearful of world events. The Nazi enemy was growing stronger and speaking of war. Many Jews were expelled and everybody spoke about a world war. Of course, nobody dreamed about what was actually going to occur, the devastation of Polish Jewry, of European Jewry.

“Apparently, the Rebbe tried with all his might to defer and stop the *Chevlei Moshiach*. He did not cease talking about there being peace. I am sure that deep in his heart he saw the darkness of the end of galus with his ruach ha'kodesh and he wanted



In Shanghai: the T'mimim with Rabbi Meir Ashkenazi. Rabbi Garfinkel is sitting fifth from the right (with glasses).

to nullify the decree through the revelation of Chassidus and fostering a spirit of trust in Hashem and joy about the imminent coming of Moshiach.

"Indeed, it was a blessed year of spiritual revelations. All the maamarim were about the revelation of Moshiach. On Acharon shel Pesach he said the maamer, 'V'Avdi Dovid Melech Aleihem,' which speaks in detail about how Moshiach will reveal Torah and teach it to all the Jewish people. The sichos of those days were also an explanation about the spirit of wisdom, counsel, strength, and Yiras Shamayim that would rest on Melech HaMoshiach."

THE REBBE TOLD THE BACHURIM TO FLEE

The war began and many tried to escape Warsaw, which was quickly captured by the Germans. At a certain point, escape was possible by smuggling across the border to Vilna. Rabbi Garfinkel related that in the middle of Kislev, he went with another friend to the home of Rabbi Herschel Gurary where

the Rebbe Rayatz was hiding. As soon as they entered the house, the Rebbe's son-in-law Rashag welcomed them and told them that the Rebbe wanted them to cross the border into Vilna:

"The Rebbe expressed strong interest in the talmidim of Tomchei T'mimim fleeing from Warsaw and convening in Vilna to restart the yeshiva there. Rashag asked us whether we were prepared to smuggle across the border and said that the Rebbe was ready to give us the money for our travel expenses. I was accepted for yechidus that same day. The Rebbe's face was aglow and joyous and he gave me a bracha that I should successfully reach Vilna and help establish the yeshiva there. He also asked me to say this to anyone I met along the way, i.e. that the Rebbe greatly wanted everyone to flee but not to go to areas under communist rule; only to escape to Vilna. Likewise, the Rebbe wanted me to say that he had borrowed money to cover the expenses of the trip for all talmidim. There should be no delay, since every day could result in changes.

"I agreed to leave immediately, the next day. Rabbi Gurary gave me 100 zlotys and added another fifty so that I could take my older brother along; otherwise, my parents would not let me go. I said goodbye, although not before being told by the Rebbe's household that I should tell the Chassidim in Vilna to tell the Chassidim in America about how the Rebbe's household could be rescued and how the Rebbe wanted to leave.

"Along the way, when I met talmidim of the yeshiva, I repeated what I was told and word spread among the others. As a result, dozens more bachurim went to the Rebbe's house and were given money with which to reach Vilna."

ESCAPING DURING THE WAR

Many Polish refugees escaped to Vilna, including dozens of T'mimim and some of the maggidei shiur and mashpiim of Tomchei T'mimim. The latter reestablished Yeshivas Tomchei T'mimim in Vilna since it had been closed at the outbreak of the war.

Rabbi Garfinkel described the special connection the Rebbe Rayatz had with the yeshiva even at this time:

“In Teves 5700 we received good news that the Rebbe had been saved from Poland with his entire family and had arrived safely (via Berlin and Lithuania) in Riga. The Rebbe had gotten out with his family and some of the great Chassidim such as our rosh yeshiva, Rabbi Yehuda Eber. Upon the Rebbe’s arrival in Riga there were frequent letters exchanged between him and the hanhala. Talmidim also received letters from the Rebbe, full of encouragement. The Rebbe would tell us to try and see to it that more and more talmidim flee. He also asked us to announce that anybody who had the ability to escape should do so.

“Each of us wrote to our families, asking them to do all in their power to leave. We were able to get many talmidim from Otvotsk to flee from German occupied Poland to Russian occupied Poland and from there to Lithuania. However, entering Vilna was nearly impossible because the Lithuanians closely guarded the border between them and Russia. They erected an electronic fence on the border and there were guards with dogs. Nevertheless, despite the enormous difficulties, we were able to bring four bachurim to Vilna thanks to a large bribe paid to a gentile who endangered himself by smuggling them across the border. This man was caught afterward by the Russians and sentenced to death.”

Several months passed and the Russians took control of Lithuania:

“In the middle of the night, Shavuot night, while saying the Tikkun Leil Shavuot, we

heard the heavy tread of tanks belonging to the Russian army driving down the main avenue opposite our yeshiva. These were Russian troops who had conquered the Baltic countries: Lithuania, Latvia, and Estonia. The governments of these countries immediately surrendered and the communists held military marches and sang odes to their government which, ‘in its great kindness,’ had conquered these countries.

“The country changed almost instantaneously. All were afraid to open their mouths. Stores emptied out of merchandise and it was hard to obtain even basic items despite the Russian assurances that they have everything and all would be fine. The oppression was particularly felt by the b’nei Torah. Each of us wondered from whence our help would come. It was known to be impossible to continue learning in a yeshiva under Russian rule and it was necessary to flee as soon as possible. But where to?

“That was the hardest question. All countries in the area, Lithuania, Latvia and Estonia were conquered by the Russians; the German army had control of nearly all the rest of Europe. Where could we flee?”

The Rebbe Rayatz came to their aid. He worked tirelessly, turning to rabbanim, public figures, organizations etc. In the end, the T’mimim, with the Rebbe’s bracha and funding, were able to leave to Japan and from there to Shanghai, China where most of them remained until the end of the war.

REVIEWING MAAMARIM

Upon their arrival in Shanghai, Rabbi Meir Ashkenazi, the rav of Shanghai, welcomed them with open arms and

founded Yeshivas Tomchei T’mimim for them. Rabbi Garfinkel played a major role in this yeshiva. In the memoirs that speak of the time in Shanghai it tells of some bachurim who reviewed maamarim on Shabbos:

“Late Shabbos afternoon, the T’mimim would gather together and sing Chassidische niggunim. As they sang and then reviewed Chassidus, you could feel how the bachurim were living in an authentic atmosphere of Tomchei T’mimim as they did in peacetime. Each in turn would review a maamer but there were outstanding chozrim who included: Avrohom Yitzchok Garfinkel, Shmuel Moshe Lederhandler, and Shmuel Dovid Raitchik. They reviewed the maamarim well and even explained the maamer.”

Rabbi Garfinkel was also an outstanding baal t’filla. Throughout the years of wandering in Vilna, Japan and Shanghai, Rabbi Garfinkel and Rabbi Yosef Borenstein were the baalei t’filla on Yomim Nora’im.

At the end of the war, the bachurim left Shanghai and arrived in the United States in 1946. Rabbi Garfinkel became a teacher and mashgiach in Lubavitch Yeshiva on Bedford and Dean, Ocean Parkway, and Chovevei Torah. For five decades he gave shiurim in Nigleh.

After a long period of ill health, he passed away on 25 Teves at the age of 90. Sadly, his friend, Rabbi Mordechai Meir Bryski passed away just the week before. They had become friends in Otvotsk and were in Vilna and Shanghai together. In America, they learned together in Tomchei T’mimim.

Rabbi Garfinkel is survived by his wife, son and two daughters.

THE POWER OF THE WELLSPRINGS

It's the accepted practice to learn easy things with a beginner in Torah and only then, slowly, to go deeper. Sometimes it works the other way around and you start with the more complicated topics.

By Rabbi Yaakov Shmuelewitz

Shliach, Beit Shaan

In a sicha on Parshas Yisro on the words, “*Anochi Hashem Elokecha*,” the Rebbe explains that in order to properly achieve belief in and knowledge of G-d, and to truly fulfill the mitzvos of love and fear of Him, you must meditate upon G-d's greatness. This is as the Rambam writes (Hilchos Yesodei Ha'Torah) in detail about the created beings in the upper and lower worlds, the angels and the stars. This knowledge – says the Rebbe – is an inseparable part of the mitzva to know Hashem and believe in Him. In the future, says the Rebbe, our knowledge of this will be complete. This is what the Rambam refers to at the end of his work when he says, “and knowing hidden matters” (*Maaseh B'Reishis* – the secrets of creation) “and attaining a knowledge of their Creator” (*Maaseh Merkava* – the secrets of the Divine Chariot).

In Chabad houses around

the world, shluchim endeavor to enrich the lives of their mekuravim and those who attend their shiurim with meaningful Torah content. The goal is for the listeners to sense the richness in Torah, both Nigleh and Chassidus, which will in turn arouse their love and fear of G-d.

I have intentionally written about this at length in the hopes that those who read this will be inspired to throw themselves into their learning of Nigleh and Chassidus, including the deepest parts of Torah. With this knowledge and Hashem's help, they will be able to make a strong, positive impact on mekuravim.

ASCENT

Some Chabad houses put a greater emphasis on the mystical, on the upper worlds, s'firos, souls, dates, and constellations. They do so because today, there is a tremendous interest in mysticism and kabbala and

sometimes, this is the only way to lead people to the study of Chassidus.

This is the approach at Ascent of Tzfas. Thousands of people visit Ascent and take a one-day, two-day, or weekend course with top-notch teachers like Rabbi Yahel Dahan, Rabbi Nadav Cohen, Rabbi Ayal Reiss, and Rabbi Eli Kaye.

The learning at Ascent is unique and experiential. Sometimes, the teacher and students go out to the mountains and in the crisp air and stunning panorama they delve into *PaRDeS* (p'shat, remez, drash, sod) of Torah.

THE BOOK ON KABBALA SAVED ME FROM IDOL WORSHIP

Rabbi Dahan told me about one of the students at Ascent who made a long spiritual journey from the depths of klipa where

he held a senior position, to a shlichus position. I spoke at length with the hero of the story, Rabbi Pinchas Koziner. Here is his story:

Pinchas was a young Israeli who persistently searched for spirituality and meaning in life. He had not heard much about Judaism at home nor in the public school he attended. This is why his spiritual searching brought him to India where he discovered the idolatrous Hare Krishna sect. He joined them and made rapid progress through the leadership ranks. At a certain stage, he was authorized to start his own branch and was sent to run the branch in Romania and to spread their belief throughout Eastern Europe.

Pinchas wore the garb and took charge of the activities: lectures, worship, Indian food, meditation, yoga, and the various religious ceremonies. He eventually left the sect and worked on publishing and distributing books, mainly books on various religions.

One day, he got a request from a customer for a book on Jewish faith and kabbala. He made a thorough search and discovered some books on kabbala and even read them from cover to cover. He realized that everything he had been looking for in life was right there, in those Jewish books. From that day on, Pinchas directed all his spiritual searching towards Judaism.

FROM IDOLS TO MITVZAIM

Along with his work in translating books of Indian religion, holistic medicine and more, Pinchas began studying the books of Rabbi Yitzchak Ginsburg on kabbala.

He returned to Eretz Yisroel

and while working as the owner of a restaurant near Miron, he took classes on Torah and nutrition with Rabbi Yuval Asherov. Slowly, but surely, he began doing mitzvos. At a certain point the restaurant was closed for Shabbos, he started wearing a kippa, and this was followed by tzitzis, t'fillin, and attending shul.

It would be true to say that his drastic life change was not complete until he discovered Ascent of Tzfas. He combined learning with helping out in the kitchen, preparing food Indian style for the groups of students who came back from India and took courses at Ascent. He studied Chassidus and kabbala in depth and met his wife-to-be who came for a series of lectures. He also heard about the Rebbe, about Igros Kodesh, about the derech ha'chassidus and shlichus.

In particular, Pinchas remembers the Shabbasos that Ascent arranged for students. These were Shabbos meals in the homes of Chassidim where there was an uplifting Shabbos spirit. That is where Pinchas saw the derech ha'chassidus not just in books but in real life, around a Shabbos table with children and the entire family.

Another seminal event in his t'shuvah process took place on the fifth of Av, the yahrtzeit of the Arizal. In honor of this greatest of the kabbalists, Ascent organized a "white night" of lectures in kabbala all night long. There was also a nighttime tour of the small winding streets of Tzfas, immersion in the Ari's mikva, davening at his gravesite, and deep discussions about the Jewish soul and its bond with G-d. "It did a lot for me," he says.

After Ascent, Pinchas spent some time learning in the Chabad

yeshiva in Ramat Aviv. He still had a lot of work to do in order to "forget" his previous foreign religious studies. The rosh yeshiva, Rabbi Yossi Ginsburg along with Rabbi Goldberg accomplished this with deep shiurim on Chassidus which Pinchas continues to attend even today.

"Superficially," says Pinchas, "there are great similarities between Indian beliefs and, l'havdil, kabbala, but after the shiurim in Chassidus I've heard, I came to the conclusion that this is only initially, but when you get into it deeply, you see the difference. While Indian belief is expressed in dozens, if not hundreds, of gods and idols, Jewish faith is about one G-d."

Today, Pinchas is busy from morning till night in spreading Judaism in his unique way. Along with his daily work at the Chabad house at the airport which is run by Rabbi Nachman Maidanchek, Pinchas gives workshops teaching spiritual exercises based on the Alef-Beis, using a method of his own innovation. The workshops take place in Shoham and Givat Shmuel and Pinchas regularly consults with Rabbi Yitzchok Ginsburg about how to improve his method.

A SHIUR FOR DOCTORS AND PROFESSORS

Rabbi Shimon Eisenbach, who is a shliach and rav in Eilat for thirty years, can also attest to the effectiveness of this approach. He gives shiurim on a high level geared towards impressing the highly intelligent with the greatness of Torah. One of the shiurim he gives is on the Rambam's *Yad HaChazaka*. It is attended by educators, journalists from the major media outlets, doctors and professors.

He once taught the Hilchos Yesodei Ha'Torah where it says that the sun is 170 times the size of Earth. He told them what it says in *Shaar Ha'Yichud V'Ha'Emuna* (chapter 7), that the sun is 167 times the size of the Earth. The people attending the shiur said that according to science, the number is much larger. Rabbi Eisenbach wasn't surprised by this since the topic is explained in letters of the Rebbe where he says that scientists are referring to the volume of the sun while these sources are referring to the diameter of the sun.

This led to the old question, does the Earth revolve around the sun as science says it does, or does the sun rise and set around Earth as it says in Tanach and sources in Halacha. Rabbi Eisenbach quoted the Rebbe's letter which states that there is no way of proving scientifically that either position is true. Despite the lively discussion by all the "experts," the Rebbe's position as explained by Rabbi Eisenbach remained clear and compelling.

A journalist from one of the local papers was present. He shared his amazement with his readers about how the Torah addresses not only the laws of Shabbos and kashrus but also matters of science on the highest levels. This made a Kiddush Hashem and brought in new people from the scientific community to the shiur.

THE SPIRITUALITY SEEKING LAWYER

Rabbi Eisenbach recalled another story about someone who became more committed thanks to Torah and Chassidus. He was a successful lawyer in Eilat, not religiously observant but seeking spiritual meaning in life. At some point he discovered

the Chabad house and the deep shiurim in Chassidus. He loved it and began attending all the shiurim regularly. He always wanted to learn deeper maamarim and he enjoyed every maamer he learned.


He eventually became religious. He married (a second marriage) a woman who wasn't young and who never had children. The doctors thought she had no chance of becoming a mother, but thanks to the Rebbe's brachos and some good deeds that she did, they had a daughter to the surprise of all who knew them. This is how it happened:

For Lag B'Omer of that year, Rabbi Mendy Klein, director of the Chabad house in Eilat

she would have a child which, thank G-d, she did.

FINDING FAITH IN THE HISTORY OF THE HOLOCAUST

Another case from Eilat is an American with a doctorate in history focusing on the two world wars. In the course of his work on the wars, he did research on the Holocaust. Surprisingly, unlike others whose emuna was weakened because of the Holocaust, he came to the conclusion that the Holocaust proves that there is a G-d! It is only with the awareness that there is a Creator and someone who rules the world that you

 **Some Chabad houses put a greater emphasis on the mystical, on the upper worlds, s'firos, souls, dates, and constellations. They do so because today, there is a tremendous interest in mysticism and kabbala and sometimes, this is the only way to lead people to the study of Chassidus.**

contacted this woman (the lawyer's wife) who runs a website where viewers can watch videos in 3D. She agreed to provide access on her site for a special program to all the hundreds of children participating in the parade. This was done at no charge.

A few days later she became pregnant. Later on, she said that right after Lag B'Omer she had a doctor's appointment and she noticed that the number on the exam form was 770. She stood in front of the Rebbe's picture and felt confident that in the Rebbe's z'chus and her help to the parade,

can understand the Holocaust and the wondrous survival of the Jewish people despite the German plan to annihilate us.

As a result of his research and conclusions, he became more religiously involved. Although he came from a Reform background, he joined the Chabad community in Eilat and began attending minyan and the shiurim on Chassidus given by Rabbi Eisenbach. He always had good questions and the answers he was given sparked his interest even more. He attended these shiurim twice a week for a number of years and became religiously observant.

A Deeper 'Swords Into Plowshares'

By Prof. Shimon Silman

It is now twenty years since the Rebbe Melech HaMoshiach announced, in the sicha of Parshas Mishpatim 5752, that the famous Messianic prophecy of Isaiah—"They shall beat their swords into plowshares"—had begun to be fulfilled.

Since the mid-1990s we have been documenting this Swords Into Plowshares (SIP) transformation in this magazine. We have discussed military technology that has been transformed into peaceful uses, military bases transformed for civilian use and the fundamental change in the attitude of governments from expansion and domination to coexistence and cooperation. All of this has been compiled and presented in Chapter III of my recently published book, *Scientific Thought in Messianic Times*.

Now, on the 20th anniversary of this monumental sicha, I feel that a deeper Swords Into Plowshares concept must be discovered and discussed.

Indeed, such a concept can be found near the end of the same sicha of Parshas Mishpatim. In section 10 of the sicha the Rebbe MH"m says that we must increase activities that hasten the Geula such as giving *Tz'daka* and

resolving conflicts in a peaceful manner as two partners, each interested in the wellbeing of the other, would do. This is based on another famous prophecy of Isaiah, "*Tziyon* will be redeemed through justice and its exiles will return through *Tz'daka*." (Yeshayahu 1:27)

The Rebbe MH"m says that this follows by *Kal V'chomer* (a fortiori) from the fact that even the nations of the world have begun to work in harmony for the common good—the attitude which lies at the core of Swords Into Plowshares. We might say that the concept has come full circle, since it was our carrying out the Rebbe's program of spreading the ideals of goodness and kindness throughout the world that brought the nations to adopt the Swords Into Plowshares decision (as explained earlier in the sicha), and now that they have done this, we must "take it back" so to speak, in an even stronger way.

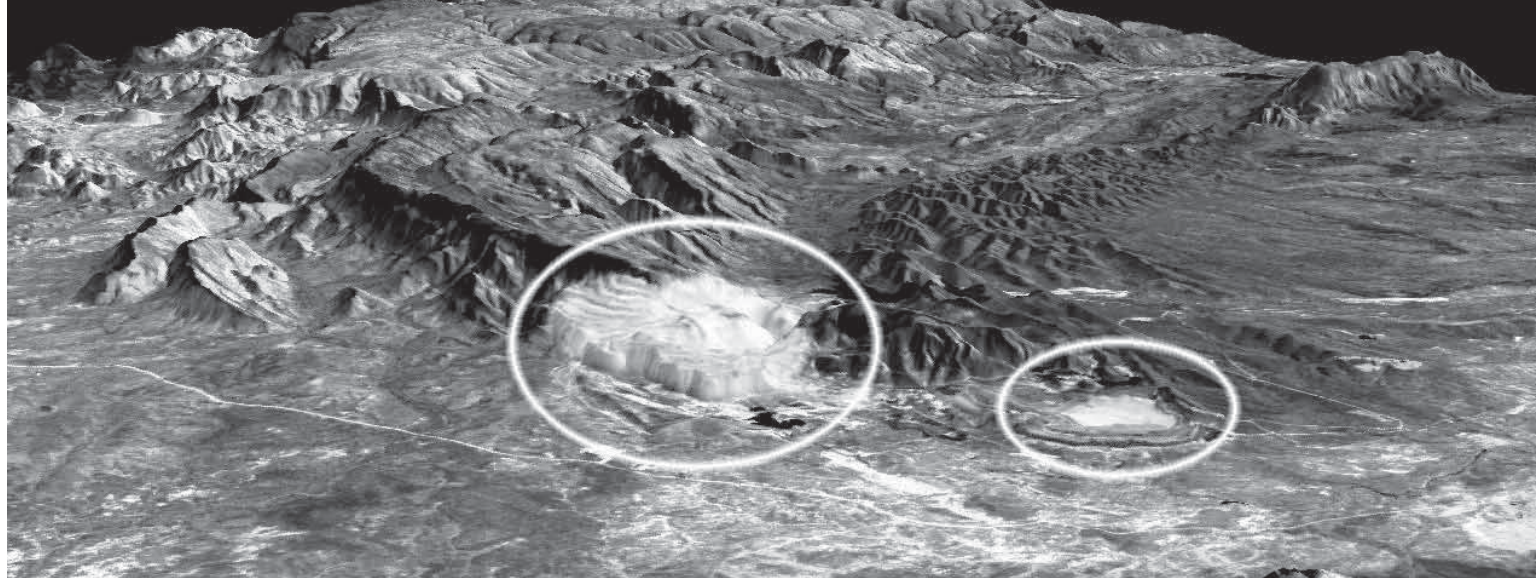
DIGGING DEEP

So now that we have a deeper SIP concept to work on, how do we achieve it? It certainly has to be based on the proper attitude towards our fellow Jew, an attitude that recognizes his inner

goodness...

Well, the Rebbe MH"m discusses this very concept in the sicha of *Chamisha-Asar B'Shvat*, two weeks earlier (see *Seifer HaSichos* 5752, p. 322). He explains how each of the fruits of the Land of Israel has a parallel in the Jew and represents a certain quality of the Jew. But before that he says that the land itself represents a quality of the Jew, referring to the statement of the Baal Shem Tov that just like no scientist can ever know how much wealth in precious stones is hidden within the earth, so too, no one can fathom how much good is hidden within the Jew and that this is what is meant by the verse in which G-d says to the Jewish people, "You will be a desirable land" (Malachi 3:12). If one penetrates deep enough into the mind and heart of the Jew he will find only goodness—and a lot of it! But one may have to search thoroughly and dig deep to find this goodness.

Now we have to delve deeper into this concept and ask how one carries out this search. Well, since Jews are known to answer a question with a question, let's ask how one carries out a search for precious stones deep inside the earth. The answer to this question is—another Swords



Satellite image of the Argyle Diamond Mine, Australia

Into Plowshares development!

Over the years we have discussed how satellites have been transformed from their original military function to peaceful uses (see *Scientific Thought in Messianic Times*, pp. 222-264) and one of their new functions is to search for gold and diamonds etc. deep within the earth.

LANDSAT, TERRA AND REMOTE SENSING

Two of the satellites we discussed in *Scientific Thought* were Landsat 7 and Terra, both launched in 1999 (see pp. 232-235). Imaging sensor technology has undergone rapid advancements since the launch of the first Landsat satellite. When the technology was in its primitive stages, geologists used the sensors to collect simple data, such as features on the surface of the earth, and used this data to provide clues to a potential mineral deposit beneath the surface. Landsat 4 and 5 carried the TM (thematic mapper) scanner which brought an improvement to the situation.

Now, satellites fitted with more advanced sensors use the spectral properties of materials

“ I believe that we can learn a lesson in how to find the wealth of goodness hidden within a Jew from the way a satellite finds the wealth hidden within the ground.

(what wavelengths of materials they absorb and reflect) to identify the materials. These sensors use various infrared and short-wave technologies to collect the data. For example, Landsat 7 has the Enhanced Thematic Mapper Plus (ETM+).

The Terra satellite carries a state-of-the-art instrument sensor system called ASTER (Advanced Spaceborne Thermal Emission and Reflection Radiometer). It was built by a consortium of Japanese government, industry, and research groups. The multispectral images obtained from this sensor have 14 different colors, which allow scientists to interpret wavelengths that cannot be seen by the human eye, such as near infrared, short wave infrared and thermal infrared.

The technology in satellite systems has advanced to the point where not only individual mineral species can be mapped, but chemical variations within the molecular structure of the crystal

lattice of the mineral can also be detected.

Landsat 7, Terra and similar satellites can locate gold and precious stones deep inside the earth

CONCLUSION

The Baal Shem Tov taught that from everything we see and hear we learn a lesson in how to serve Hashem. I believe that we can learn a lesson in how to find the wealth of goodness hidden within the Jew from the way a satellite finds the wealth hidden within the ground. It looks at the ground from miles above—from outer space—and sees a much wider scope. For us too, if we rise above the petty issues that surround us and take an elevated, lofty stance—as provided for us by the deep study of chassidus—we will be able to see deep into the mind and heart of our fellow Jew, straight to the boundless wealth of goodness that lies there waiting to be discovered.

TRAINING CHILDREN TO DAVEN WITH AVODA

Ohr L'Chinuch is an organization that provides guidance for parents. * Teaching children to daven with avoda. * Innovative chinuch ideas that can be used in Chabad communities worldwide.

Interview by Sholom Ber Crombie

Rabbi Dovid Weiss of Yerushalayim has been in the field of chinuch for fifteen years. He has guided dozens of children and their parents. He has discovered that there are terrific tools that parents can use. All that is needed is someone to provide parents with these tools.

He founded Ohr L'Chinuch one year ago for the purpose of reaching every Lubavitcher parent and providing him or her with professional guidance on the subject of chinuch. Says Rabbi Weiss, "When I was asked to found Ohr L'Chinuch,

I wondered, who says I'll be successful at this? But after seeing that the Rebbe provides kochos, I decided that with the Rebbe's ko'ach everything is possible, l'chat'chilla aribber, and I jumped in."

Rabbi Weiss's motto is that every parent can provide his children with superlative chinuch if he or she knows how to do so. He maintains that every Lubavitcher child can, and must, grow in the ways of Chassidus if we know how to direct him properly. He finds the answers to all educational questions in Toras HaChassidus.

The organization was founded to help join forces on the topic of chinuch within the Lubavitch community. He has put together a number of educational programs with input from some of the best minds in the profession, which combine the authentic, Chassidic approach with professional standards. The goal is to reach both the students and the parents and to make the topic of chinuch easily accessible so it suits everyone.

In the year since the organization was founded, a number of cutting edge activities were held in Chabad elementary



Artwork by Zalman Kleinman

schools. A special program was created by the professional staff directed by actor and mechanech Rabbi Michoel Veigel on the subject of t'filla. They also set up a special phone line for parents to call for advice. Expert counselors are available to take calls at no charge.

"When I was studying for my first degree (Israeli equivalent of a Bachelor's Degree) in education, I discovered how Chassidus provides us with tremendous resources with which to educate our children, far beyond any of the professional approaches that have been developed and

the various theories. Whatever we want to know is found in the world of Chassidus; anything else is only useful in providing technical tactics and tools. When you learn Chassidus in depth, you find that the source for real chinuch is Chapter 32 of Tanya, i.e. to look at the p'nimius of every child and see the good within."

What does Chassidus have to do with chinuch?

"All of chinuch pertains to what Chassidus teaches us. This is because, before everything else, we need to love the child, to be truly dedicated to his welfare

and with a feeling of bittul. This can be done in the optimal way only by someone who studies Chassidus. Chassidus teaches us how to approach chinuch properly. Of course, this begins with educating ourselves. In the year since the organization was founded, I learned many important things, but the most important line I came to understand is 'think good, and it will be good.' The more we ponder this, the clearer the realization that this is key in chinuch of children.

"When a parent believes in a child and understands his inner

world, he knows that not every lapse is cause for hysteria. This enables him to deal with every problem in a rational way and not to exacerbate it. In many instances, we have found the problem lies in the parent's exaggerated fear. Yes, a parent ought to be concerned about his child's chinuch, but sometimes, he does not assess the situation properly and turns a small problem into a major war with the child."

What do you say to a parent who sees his child acquiring negative behaviors – do you tell him that he shouldn't get overly agitated about it?

"At meetings we had with the professional staff we discovered that the main problem is that many parents become irrational and don't see the good in their child. When a parent is irrational, he doesn't see his options.

"The solution is not to focus exclusively on *sur mei'ra* (turn away from evil), but to increase the *asei tov* (do good). Chinuch is about enabling a child to discover his personal uniqueness and to strengthen his unique qualities. A child needs to be given the confidence that he has what it takes to succeed. He needs to know that there is goodness within him and that he is capable of success thanks to his qualities. If a child is empty inside, how can he grow in the right direction? In order to give a child confidence, you have to view him positively.

"A parent needs to show his child his strengths and expose him to the beautiful world of Chassidus so that the child finds the direction in which to point himself. If the child's greatest ambition is to be the chevraman of the class, you can guess where that will get him ..."

FIRST AID

"We have a committee of mechanchim and mashpiim whose goal is to provide parents with the tools with which to do their jobs properly. A woman called us about a serious chinuch problem. The counselor who worked with her learned that the entire house was being run with a host of problems, so they tackled them one by one. We ended up referring her to a marriage counselor; it turned out that the lack of shalom bayis was the source of the chinuch problem.

"We provide emergency 'first aid,' and where needed, we refer people to professional counseling. One of our plans is to provide counseling services at subsidized rates. Sometimes, all a parent needs is a guiding hand, someone who understands the situation and can explain what to do next.

"The phone line is available ten hours a week, two hours a day, when you can call and talk with a counselor for free. Everything is confidential. There is a detailed menu, which enables a parent to talk to a suitable counselor. We have frequently seen that conversations that began in tears over situations that seemed insurmountable concluded on a positive note with the parent seeing a way to help the child.

"The next phase is a national campaign within all Lubavitcher communities that will encourage parents to devote half an hour a day to thinking about the subject of chinuch of children. The Rebbe Rashab says that just as there is an obligation to put on t'fillin every day, so too, there is an obligation to devote half an hour to thinking about the chinuch of children. As part of the campaign, we will have a phone

line with recorded lectures by the best Lubavitcher mechanchim. This will enable parents to listen to interesting material on the subject of chinuch. Of course, all our programs are done with the guidance of the committee of mechanchim and mashpiim."

INTRODUCING CHASSIDIC CONCEPTS

During this past year, Ohr L'Chinuch initiated an exciting program for children to teach them Chassidic values. The program was prepared by Michael Veigel and over the course of six sessions, the children learned how t'filla with avoda can be a positive experience, how to enjoy learning Chassidus, and about the beauty in learning Likkutei Dibburim.

"We took topics that seem remote to a child and made them relevant and experiential. For example, with the subject of hisbonenus in davening, the children learned what the P'sukei D'Zimra are, and what the significance is in every stage of t'filla. The goal was to get the children to relate to t'filla so they would really understand what t'filla is and what the significance is of each paragraph. Through drama and play, t'filla becomes something alive to the child so that he sees that davening sweetly and slowly is actually enjoyable. We saw that through professional and appealing approaches we can get a child to relate positively to davening.

"Part of the program dealt with quotes from sifrei Chassidus and halacha about t'filla. We showed how every t'filla is built on a certain foundation. For example, hisbonenus in t'filla is about focusing one's gaze upon the Creator, so we made this concrete for the child by talking

about how a child feels when he is standing before an authority figure. This enabled the children to understand what hisbonenus in t'filla is on a level that they can comprehend. A child is used to thinking that t'filla with avoda is only for big Chassidim like Rabbi Itche der Masmid, but we enabled them to experience the sweetness of t'filla and to understand that they have their own t'filla with avoda.

“At the end of the sessions, we held a Chassidishe farbrengen for the children with the mashpia, Rabbi Yosef Yitzchok Offen. It was touching to see how the children got involved. They asked questions about t'filla that challenged the mashpia. They wanted to know how t'filla can be as absorbing and engaging as going on a fun trip and other questions from their world. At the end of the farbrengen, one child went over to the mashpia and asked how he could daven at length.

“When t'filla is turned into a powerful experience, you naturally don't have to be busy with *sur mei'ra*. You just need to expose the children to the rich world of Chassidus. At one of our meetings, the mechanech Rabbi Yeshaya Weber spoke about the disconnection between the world of Chabad and the enormous treasures it contains, and the world out there. So all we have to do is provide easy access to that rich world and expose the children to it in a way that appeals to them.”

What does t'filla with avoda entail for a child?

“We teach the children to devote time to the davening on Shabbos, to saying the bedtime Shma, to thinking about what the words of Shmoneh Esrei mean. T'filla pertains to children as



A workshop for children on how to daven with avoda

“If a child views the Chassidic world as something abstract and distant from his life, he will have a hard time contending with the street. However, when he understands that it all pertains to him, he will connect to it more than anything else. A child needs to experience life as enjoyable, and so you have to provide him with enjoyable experiences in the world of Chassidus.”

much as it does to adults. When a child thinks that t'filla with avoda does not pertain to him, and that the Chassidic world is not for him, he is growing up with a disconnection from all Chassidic values. We try to be the helping hand that connects the children from all the elementary schools in Eretz Yisroel to the rich world of Chassidus and the Rebbe. Hashem created children with a natural amazement for the world around them and tremendous innocence. They just need to be directed to taste the sweetness of Avodas Hashem.”

BEING A ROLE MODEL IS IMPORTANT, BUT CANNOT BE AN EXCUSE

How can a parent educate his child to t'filla with avoda when he himself may not be doing it?

“If we enable a child to get acquainted with the world of Chassidus, he won't look at us; he will be on fire. We just need to give kids the tools. Truth remains truth regardless as to whether the father davens with avoda. The father is the head of the family and the provider, and therefore he doesn't always devote time to davening at length. This should not affect the children.



A meeting of the counselors and mashpiim

If the father conveys a positive approach to davening at length, the child will want to do it on his own. A parent should not mix his personal situation into his children's chinuch.

"Still and all, obviously a parent needs to invest in his own chinuch as the Alter Rebbe teaches us. The father's role is to be mechanech the child just as he is obligated to provide for him, so he should daven with avoda occasionally.

"We want to talk to parents not only about t'filla but about the Shabbos table, how to get a child to learn with a chayus so he has geshmak in learning. As long as a child sees the spiritual world as something dry, he will always look for things outside. Chinuch covers a wide spectrum, and so you can't just pay attention to

protecting your child from the Internet. He needs to be taught to enjoy Chassidishkait and to find his place in the world of ruchnius.

You talk a lot about the role of parents, but a child spends most of his day in school!

"Many parents tend to blame the environment, the teachers, the neighbors ... The truth is that the responsibility for chinuch falls to the parent. The Rebbe Rashab defined the role of the father in chinuch and compared it to the positive commandment to put on t'fillin. The job of finding the beauty within the child and helping him grow is the fathers'.

"When the child thinks that the only place he can find satisfaction is on the street, it will be hard to convince him otherwise. A child needs to enjoy

and feel good about the world he is in so he doesn't look for a substitute. A child needs to know what a farbrengen is, what a Chassidishe niggun is, what a sweet davening is. He needs to feel that this is where true chayus lies. The work lies in connecting children to the world of Likkutei Dibburim and maamarim. To accomplish this, there are many modern tools at your disposal like the dramatic workshops in which we present t'filla in an interesting, appealing way.

"If a child views the Chassidic world as something abstract and distant from his life, he will have a hard time contending with the street. However, when he understands that it all pertains to him, he will connect to it more than anything else. A child needs to experience life as enjoyable, and so you have to provide him with enjoyable experiences in the world of Chassidus."

In conclusion?

"A lot can be accomplished. The Rebbe says to 'turn the world over,' so we have the ability to do that. We just need to believe that we can. The subject of chinuch supersedes all differences of opinion and machlokes. We need to rise above it all and unite around chinuch and through this, to turn the world over."

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fulfill your mission are going down in value and are being wasted because of this court case. Resolve to serve Hashem to your full capacity, and you won't have to pay a cent. As for the past, Hashem Himself will fill in whatever is missing. Put yourself completely into doing His Will and the Y.H. will have no case."

Sruli breathed a sigh of relief. This was just as the Rebbe had described in the sicha. The court clerk rang a bell, and the black figure flapped its wings and left. Sruli turned towards the helpful angel, but all he saw was his pillow. He thought he could still hear the court bell, until he realized that it was his alarm clock ringing.

Later that morning, Sruli

was waiting for Menachem even before Seder officially started. "No wasting time today, every minute counts," said Sruli.

"Wow! I see that the sicha we learned yesterday affected you like a dream!"

"It certainly did. Let's learn."

The above story is fictional. The lesson is based on Likkutei Sichos vol. 16 p. 269-274.

THE ANGEL'S ANGLE



By Rabbi Heschel Greenberg

Director of the Jewish Discovery Center of Buffalo, NY

THE FOLLOW UP TO SINAI

This week's parsha, Mishpatim, follows the one in which we read about the Giving of the Torah on Mount Sinai. The laws discussed in this parsha therefore are central to the message of Sinai which is intended to make the world hospitable to the one G-d. To accomplish that, one must translate the lofty ideals and sublime revelations of G-dly light that occurred at Sinai into the most mundane aspects of life.

This is what this parsha is about—the laws and judgments that govern our interpersonal relationships. But as long as these commonplace activities are no different than they were before Sinai, the entire purpose of the giving of the Torah is called into question.

More specifically, this week's parsha begins with the laws concerning the rather rare case of an *eved ivri*, a Jewish thief who has been sold into indentured servitude to make restitution for things that he had stolen.

The message is clear: when is Torah's message effective? When it can inform us how to deal with a common thief, how to rehabilitate him and to bring him back into society.

The indentured servant was to become part of the household of his master. His master would have to support him, and if he had a family, the master would

have to support his family as well. And while his material needs were taken care of he was also given the opportunity to make amends for his wrongdoing and to grow morally and spiritually in the stable environment of his "master."

COMES IN AND LEAVES SINGLE

One of the laws concerning the *eved ivri* is, "if he came in single he leaves single." There are many explanations as to what this means, but we will focus on a cryptic Midrashic comment to this verse:

"When the Holy One, Blessed is He said, 'If he came in single he leaves single,' the angels asked, 'Why then did You command them to wipe out the memory of Amalek' (the evil nation that sought and continues to seek the annihilation of the Jewish people)?"

What connection does the war against Amalek have with the *eved ivri* who enters and leaves his six years of servitude single?

THE INTERPLAY BETWEEN AMALEK AND MARRIAGE

One way of answering this question is to understand the spiritual dynamic of Amalek. In an earlier parsha where it records the battle against Amalek, G-d says that "His hand is on the throne of G-d." The word "G-d" there is written in its

incomplete form. Normally, the essential name of G-d has four letters: a *Yud*, a *Hei*, a *Vav* and another *Hei*. Amalek in his struggle against G-d and the Jewish people bifurcates the name of G-d and only allows the first two letters to be written. Our Sages thus comment, "G-d's name is not complete until Amalek's memory is obliterated." Amalek's evil is directed against allowing the full expression of G-dliness in this world.

Marriage, we are told, is the union of two half souls that makes G-d's name complete. The words for man and woman in Hebrew, *ish* and *isha* respectively, both contain the word *esh*, fire. The word *ish* has the letter *Yud* of G-d's name in it, and the word *isha* has the letter *Hei* of G-d's name in it. When the two are together in an ideal union they generate G-d's fire-energy in a wholesome way. A proper marriage is what makes the name of G-d complete.

When the Torah speaks of the *eved ivri* as one "who enters single and leaves single" it implies that he does not have the opportunity to achieve the union of G-d's name. Why then, the angels asked, is there such a preoccupation with Amalek's assault on the integrity of G-d's name? Why isn't this servant's institutionalized single status just as bad, or perhaps even worse? Why does G-d "allow" for this form of dividing G-d's name



However, we were told to think differently. There are no molds imposed by nature or circumstances into which we are permanently locked. If we are denied access to one avenue to get closer to G-d, He provides us with alternative routes which may be superior to the “natural” ones.

while “obsessing” with getting rid of Amalek who undermines the integrity of His name?

ANGEL PSYCHOLOGY

The Midrash does not provide G-d’s answer to the challenge posed by the angels. It stands to reason that their argument is rooted in angel, not human, psychology. If we examine what makes us different from angels we can figure out what the answer to their argument should be.

Angels are programmed beings. Angels can only exist in their original mold. They cannot change their feelings, mindsets, and modus operandi. Angels can therefore not understand how a person can compensate for his/her disabilities. When an angel sees a person who is disabled it views the person as one who is denied the possibility to accomplish his or her G-d given goals.

Human beings are totally different creatures. We are not fixed in any mold. Not only do we have free choice, but we can break out of any prison. In the modern age an amputee, G-d forbid, is not a cripple or a handicapped person. The term that is used, and properly so, is: “physically challenged.” Indeed, there is no person in the world who is not either physically, emotionally, intellectually, or spiritually challenged. Indeed, we

were put here to be challenged. And we therefore compensate for what angels will call “crippled.” We can even thrive and accomplish so much more because we overcame adversity and developed innovative means of achieving more than we would have achieved had we not been challenged.

Thus, when the Torah speaks of the Hebrew servant it symbolizes all of us; we are asked to be G-d’s servants. And as we discover that we are missing part of our capabilities—and this lack doesn’t seem to change even as we are ready to complete our mission—we should not think of ourselves as failures. We should not, G-d forbid, think of ourselves as spiritual cripples for having undermined G-d’s plan and harmed the Jewish people the way Amalek did. Such a comparison to Amalek is an ill advised one that is a result of the skewed perspective of angels, for only angels are truly limited, not people.

On the contrary, challenged people will discover that they have other means and avenues in which they can excel in to ensure the integrity of G-d’s name.

To be sure, no person should ask for challenges that he/she does not already have. Every person who wants to follow the “conventional route” to being whole in every respect has every right to desire this. And we

have every obligation to assist them in achieving this goal. For example, the Torah commands us to do everything in our power to attain such wholeness through marriage. But by no means should a person who, for whatever reason, has remained single should feel that he or she is inferior. And no one has a right to look condescendingly at such a person whose life’s path did not follow the same “conventional” route as most others. This, of course, is true only when the alternate route is totally in conformance with Halacha. Needless to stress, it is not a license to do whatever one pleases.

EVED IVRI AND MOSHIACH

The *Tosfos* commentary on the Torah indicates that the word *Eved Ivri*, the Hebrew indentured servant, has the same numerical value as the word Moshiach. This tells us that the lessons we can learn from the Torah’s approach to this individual applies to the way we approach and prepare for Moshiach and the final Redemption.

The approach to Moshiach—when Amalek’s compromising of G-d’s name will finally cease—can be accomplished from two angles. The angels’ angle is that we are fixed forever in the mold of exile. How can we change our exile mentality? Only G-d can pull us out of it. We cannot do it ourselves. The single servant is a metaphor for the person who is hopelessly constrained and bound by exile conditions. The angels see our identities as the cover we happen to be wearing at the time. They cannot fathom how we can break out of the straight jackets that are the identities that were given to us at birth or as imposed on us by society.

The angels ask: How could we come in to this world and leave it without the ability to make G-d's name complete? And if that is not our goal, why the obsession with getting rid of Amalek? This is the question of the angels who see everything through their own prism of fixed identities. They are puzzled by the seeming human inconsistency.

That is how angels think.

However, we were told to think differently. There are no molds imposed by nature or circumstances into which we are permanently locked. If we are denied access to one avenue to get closer to G-d, He provides us with alternative routes which may be superior to the "natural" ones.

One example is the way the Baal Shem Tov extolled the virtue of the simple but sincere Jew. To him they were superior

to many of the scholars who followed the conventional route and the one the Baal Shem Tov himself advocated. The Baal Shem Tov did not, G-d forbid, oppose education and intellectual sophistication. He was a towering scholar himself and so were all of his closest disciples. Yet, he saw that these simple Jews—who, after all, did not choose simplicity—expressed their soul's passion for G-d in ways that were superior to that of the scholars.

In exile we are like the poor Hebrew servant who was sold into servitude because of his lapses. And because we are in exile we come into this challenge with

our own solitary power. We may not have access to the support system of the days in which we had the *Beis HaMikdash*—we are spiritually single—and yet, it is this humble *eved ivri* whose numerical value is Moshiach. Moshiach comes mostly through those who might think they are deficient in their capabilities, but who in truth shine brightly.

LITERALLY: APPLYING THE RULE OF 'STRICT CONSTRUCTION'



By Rabbi Akiva Wagner

A respected scholar, who had devoted his entire life to learning, and was famous for his brilliance, passed on from this world, and found himself in front of the celestial courtroom. The angels hovered about as his case was heard.

"What did you accomplish during your brief sojourn in the world of falseness?" he was asked.

With great confidence, he responded: "I used my time down there very constructively; I dedicated myself fully to the study of Torah, and became a prestigious talmid chochom."

"Can you perhaps show us some samples of your accomplishments, so that we can see that your learning was indeed praiseworthy (as Chazal state אשרי אשרי שבא לכאן ותלמודו בידו)?"

Undaunted, he proudly began to repeat to the assembled angels some of his most impressive chiddushim on the Rambam.

The *beis din shel maala* was duly impressed, but was not convinced. "How do we know that your conclusions are indeed accurate?" they inquired of him.

"Well," he responded, "if you doubt me, then there is a simple solution. Have the Rambam himself brought here, and let him personally confirm the accuracy of my pilpulim."

The Rambam was quickly

subpoenaed, and shortly afterwards was sworn in as a witness. The talmid chochom repeated his interpretation in the (seifer of the) Rambam a second time, while the Rambam himself followed attentively.

"Was that, in fact, what you had in mind?" the Rambam was asked. "Not at all," was his emphatic declaration. The scholar was flabbergasted. How could that be? Could there be an even deeper explanation in the words of the Rambam than the one that he had discovered? "What then could you possibly have meant?" he asked the Rambam incredulously. Replied the Rambam: "**Ich hob gemeint kipshutoi!**" [I meant it literally, exactly what I wrote!]

Surely we too, often, fall into the trap of the scholar in the story. We may look for deeper symbolism in things we are told. We seek *remozim*, or dismiss other words as poetic license. All too frequently we fail to accept things that we learn or that we've been told in their most literal sense.

Sometimes, unfortunately, with tragic and far-reaching results.

Some examples:

During one famous farbrenge, the Rebbe spoke about the comparative hardships of being either rich or poor. The Rebbe discussed how, while wealth is a *nisayon*, poverty is

a *nisayon* as well, with its own unique challenges. In the course of the sicha the Rebbe exclaimed: "Anyone who is willing to accept upon himself the challenge of wealth, knowing that he will have to toil and sweat to withstand the hardships involved, and nevertheless is agreeable to this, should raise his right hand wholeheartedly!"

When only a handful of those present actually followed those instructions, the Rebbe expressed strong displeasure.

What would we have done had we been there? I don't think that there are many of us – if there are any – who wouldn't welcome some wealth. And if we knew that all it takes is raising our hand, why, it's hard to imagine any hands not raised.

But, if we were standing at the sicha, would we take it literally, factually? Or would we think 'Yes, it's a very *geshmake* sicha,' but not see it as being practical, literal, realistic?

The failure to take advantage of that particular opportunity is one that, probably, we're paying for until today!

• • •

The Alter Rebbe wrote: "Through a person performing acts of *tz'daka* his heart and mind become one thousand times more refined. On numerous occasions the Rebbe pointed out that this is not an exaggeration, but should be taken literally. And the Rebbe illustrated: This means

that what would have taken you 1000 hours to learn you will be able to learn in 1 hour.

If we could buy a pill or a treatment, or pay for a therapy that would increase our learning ability by even 100 or 200 percent, why, it's hard to believe that there is anyone who wouldn't spend great amounts of time and money for it (even if it weren't 100% guaranteed to work).

But many of us still think: "Yes, it's a nice saying, a good line to repeat. But it's not where I would start if I needed to see literal improvements in my heart and mind."

• • •

At a seudas Yom Tov by the Rebbe, one Shavuos, the guests included a number of Rabbanim. During the meal, the Rebbe turned to them and said: "You are Rabbanim, pasken that Moshiach should come!"

The Rabbanim smiled and said that the Rebbe should pasken (in other words – with all due respect to the Rabbanim – they said: the Rebbe said an inspiring line – one that shows respect to us – so we need to respond with an equally inspiring line – that shows respect to the Rebbe).

The next day, the Rabbanim were discussing the halachos of the 2nd day of Yom Tov (for someone from Eretz Yisroel who is in *chutz la'Aretz*). The Rebbe's expression became very serious, and he said to them "*Men hot shoyn gekent farshparren di gantze yom tov sheni shel galuyos*" [we could have already been done with the whole 2nd day of Yom Tov – of Galus].

[It is interesting to note: When one of the Rabbanim present returned to Eretz Yisroel, he went to the then Gerrer Rebbe, the Beis Yisroel, to bring him regards from the Rebbe (as

was his practice every time he returned from NY). The Beis Yisroel questioned him: "What happened special at the Rebbe this Yom Tov?" The chassid described the farbrengens and the t'fillos, the maamarim and the sichos, but with each thing the Beis Yisroel said to him "No, there was something else!"

Finally, the chassid recalled the incident at the seuda. When he recounted it to the Beis Yisroel, the latter started to cry, saying: "Who knows what kind of an opportunity you missed!"

Once again, we can't judge others, but we have to ask

and on the fact that someone of the caliber of the Friedlike Rebbe surely meant precisely what he wrote. If you or I were the judge, would we have arrived at the same conclusion?

• • •

In 5751 the Rebbe said, and repeatedly, that everything that needed to be done has already been done, and all that remains is to be *mekabel p'nei Moshiach Tzidkeinu*. The Rebbe said that Moshiach is already here, and his impact on the world is already being felt, and that all that we have to do is to open up our eyes.

The Rebbe said that if 10



The failure to take advantage of that particular opportunity is one that, probably, we're paying for until today!

ourselves (at least with the benefit of hindsight): what would we have done in that situation? Would we have taken the Rebbe's words literally? Or would we have viewed it as more holy words, with little bearing on our existence in this physical world? Would we have recognized that "*dos meint kipshutoi*?"

.. ..

During the court case regarding the seforim (in which the Rebbetzin a"h, baalas haYorzeit, played such a central role), the Rebbe indicated to the lawyers that their arguments should be primarily based on a letter of the Friedlike Rebbe. There were some who questioned this position. The letter of the Friedlike Rebbe was a form of speech, it wasn't to be taken literally, and certainly couldn't help in court.

But in fact, the judge based his decision largely on that letter,

of us or 3 of us would put our minds to it stubbornly and single-mindedly, we would bring about the coming of Moshiach.

To be sure, these are words that are very difficult to view as practical and literal. It's much easier to assume that they are brachos, or that they allude to lofty spiritual or mystical ideas, but not that they are words that *hobben gemeint kepshutoi*. Once again, you have to ask yourselves (at least with the benefit of hindsight): what would you have done if you were listening to those sichos?

For that matter, what are we doing **today? Now?**

L'chaim! **Ker a velt haint**, and together we can bring down Moshiach Tzidkeinu Teikef U'miyad Mamash!!!

From a written farbrengen directed towards Alumni of Yeshivas Lubavitch Toronto

WANTED: MINISTER OF PUBLIC RELATIONS

It is the fault of the Israeli government that the international community is convinced that the sole solution to the conflict in the Middle East is to negotiate with terrorist organizations.

By Sholom Ber Crombie

Translated by Michael Leib Dobry

Two weeks ago, Israeli Cabinet Minister Gilad Erdan took the rostrum in the Knesset chamber and gave a speech before his parliamentary colleagues. A speech in the Knesset by a government minister is not an unusual event, but this one was different. It was made in reply to a speech by Arab Knesset Member Ahmed Tibi, the former advisor to arch-murderer Arafat (may his name be erased), attacking the Israeli “occupation.”

“I want to quote to you from the first Rashi in Tanach,” said Erdan. “The Torah opens with the verse, ‘In the beginning G-d created the heavens and the earth.’ The question is asked: The uniqueness of the Jewish People comes from the fact that it received Torah and mitzvos. So why didn’t the Torah begin with Mattan Torah? Why did it specifically begin with G-d’s creation of the heavens and the earth? Rashi says: ‘The strength of His works He related to His people, to give them the

inheritance of the nations.’ In other words, it makes absolutely no difference what’s happening in the world, it makes no difference who came before whom and where, only He who created the world determines who has the right to dwell in which part of this Creation. Therefore, since the Creator of the World wants to give Eretz Yisroel to the Jewish People, there is no relevance to any other claim.”

Minister Erdan’s words, expressed with the utmost clarity, left Tibi speechless. After all, who can make a claim against the Book of Books, the foundation of all humanity?

The Rebbe stated this simple and clear message on numerous occasions. He offered advice to every Israeli leader dealing with international misinformation, declaring that if he walks with the Tanach and proclaims our simple faith in our right to Eretz Yisroel based on the strength of G-d’s Divine promise, no one can claim otherwise.

Throughout the decades of this struggle to sway world opinion, there have been only a few Israeli leaders who were bold enough to present this basic truth to the world. In fact, back in the pre-state days of the British Mandate, they clearly explained the Tanach-based claim before the world, stating that the Jewish state must be established in Eretz HaKodesh, not Uganda. When the United Nations voted to establish a state for the Jewish People in the Land of Israel, it was obvious why they chose this specific strip of land and not somewhere else. However, after the founding of the state, this line of reasoning was sidelined, and Israeli leaders preferred the argument that we should be permitted to dwell in the Holy Land simply in order to prevent another Holocaust *ch”v*.

WHERE ARE WE FAILING?

In today’s reality, there is a consensus on both sides of the political spectrum that the state

of our public relations on the international arena is very poor. The nations of the world are sick and tired of the Jewish-Arab conflict in the Middle East, and they are pointing an accusing finger towards the Israeli government, which has seemingly not done enough to bring an end to the strife in the region.

This begs the question: How is it possible that the world blames us for lack of action, after we have been the ones under assault all these years, when we have endured the murder of thousands of innocent Jews, and we have been the only ones who have agreed to make concessions that no other country in the world would be willing to accept in any other conflict?

The appearance of a lack of Israeli action towards peace stems in large measure from statements made by the Israeli government. In recent years, two Israeli prime ministers have stood before the United Nations General Assembly and sworn their allegiance to the vision of a Palestinian state. They spoke about the importance of the establishment of such an entity, presenting it as the solution to the distress of hundreds of thousands of Palestinian refugees. In official statements made by Israeli public figures before the world, the promise of our commitment to continue the path of agreements and concessions to the Palestinians is stated again and again. And when the chairman of the 'Palestinian Authority' refuses to keep the channels of communication open, the Israeli government pleads with him to return to the negotiating table.

The government of Israel is to blame for the fact that the whole world is convinced that the solution to the conflict



The Mugrabi Bridge leading to the Temple Mount

“Yet, the harsh truth is that we have already become used to this state of insanity, such that nothing seems strange to us anymore. Just last year, former Prime Minister Ehud Olmert proudly revealed that he had agreed to turn the Old City of Yerushalayim into an area under the sovereignty of five nations.

in the Middle East is to sit and negotiate with terrorist organizations with the stated goal being to sign a peace treaty with them. Foreign leaders have been claiming for nearly twenty years that if the two sides would just come to a mutual understanding, the dispute would end. Yet, the nations of the world are now coming to us and saying, “You are the ones who have to act like adults and take responsibility for putting a stop to the madness.” If this whole state of hostile belligerence could be solved by the mere stroke of a pen, then what logical reason is there to allow us to take action against terrorism, just as in a regular war?

Why should it come as no surprise that in recent years whenever the Israeli government undertakes a justifiable military operation to eradicate terror,

the only elicited reactions have been condemnations and denunciations? It is simply unacceptable that world opinion suddenly changes the moment that the IDF launches reprisals against Gaza, and all the Israeli public relations experts appear on the television screen to tell the world how pathetic we are and how there’s no one with whom to speak on the other side. If the world generally hears that the Palestinians are excellent partners in the peace talks, then why should anyone suddenly accept Israeli “aggression?”

Yet, lo and behold, a respected government minister gets up and lays all the cards on the table. He speaks about our absolute right to live in Eretz HaKodesh – all of it – with no distinction between Alon Moreh and Caesarea. Minister Erdan knew quite well how to quote Rashi’s first

commentary on the Torah and provide an interpretation without degrading himself. Instead, he demonstrated the Jewish pride of someone who has a message to convey to the nations of the world – and is unafraid to stand behind what he says.

THE FLAG OF JORDAN ON THE TEMPLE MOUNT

No Israeli government official is prepared to admit that there's no difference between the various terrorist organizations and declare categorically that the PLO, Hamas, and Iran are all one and the same. Even when the PLO signs a peace agreement with Hamas, the same organization that is now actually firing rockets upon our cities – the prime minister is neither shocked nor alarmed, as he continues to chase after the PLO leaders, relating to them as trustworthy people whose word is their bond.

For years, the government of Israel has nurtured Arab pride and has allowed them to claim ownership over Eretz Yisroel. Recently, former U.S. House Speaker Newt Gingrich declared that the Palestinians are “an invented people.” Yet, with all the headlines prompted by this statement, no one bothered to ask the question: Who *did* invent this people? The answer lies in the Camp David Accords, which related to the Palestinians for the first time as a people that must be given their own state, not just a handful of Arabs who lived here as a minority before the founding of the modern Jewish state and failed in their efforts to make war against Eretz Yisroel.

The government of Israel has also fostered the Arab presence on Har HaBayis – the Temple Mount, after the country's leaders

handed the keys to the Moslem Wakf, thereby causing serious harm to Jewish sovereignty over our holiest site. The fact that there is no real Jewish sovereignty on Har HaBayis has long since ceased to be a point of dispute. However, we have learned most recently that even in the area of the Western Wall, the Israeli government does not have exclusive control. When the City of Yerushalayim wanted to rebuild the “Mugrabi” security bridge leading to the Temple Mount, it turned out that this was not possible, because Jordan would not permit the construction...

Yet, the harsh truth is that we have already become used to this state of insanity, such that nothing seems strange to us anymore. Just last year, former Prime Minister Ehud Olmert proudly revealed that he had agreed to turn the Old City of Yerushalayim into an area under the sovereignty of five nations. The citizens of Eretz Yisroel welcomed his statement as an innovative solution that can finally bring the long awaited end to the Middle East conflict. There was a time when such proposals were only made behind closed doors, out of fear that the general public would rise in protest if they should hear about it.

On the first night of Rosh Chodesh Iyar 5736, the Rebbe spoke on the issue of Jewish control over Har HaBayis, relating specifically to the assertions that this does not appear to be a case of pikuach nefesh. “While this is not related to ‘pikuach nefesh’ in its literal sense *ch”v*... this is really on G-d and His Moshiach, i.e., what they want to claim and already have claimed, etc., that the Jew should hand over the holy site of Kodesh HaKodoshim upon the Har

HaBayis...

“They expressed outrage that they won't allow the Old City of Yerushalayim to have national status (being under trilateral control) and here they come to something far worse, i.e., that a Jew should give the Holy of Holies with his own hands and to come out and say so, thereby giving them a license to wave there the flag of a given kingdom – Jordan, etc.

“It would seem that we could start arguing: What does it matter if they fly this flag or another? It has no importance or relevance to anyone, nor does it have any halachic significance with all pertinent explanations on the matter. However, there is no need to elaborate here on how troubling this is. A few years ago, they totally rejected the idea that [the Old City] belonged to several governments, not even as an ‘extra-territorial’ unit in all its forms, etc. But now, (not a Jew, but) a Gentile has the gall – or in layman's terms, the ‘chutzpah’ – to come and explain the aforementioned matter – not just about Chevron, not just about Sh'chem, not just about the Old City of Yerushalayim in general, but on the contrary – to say that the place of the Kodesh HaKodoshim with Even HaSh'siya etc., should be handed over and a flag flown over it, etc., and there is no need to elaborate here on how troubling this is.

“Although they explain that this will prevent bloodshed, [declaring] that ‘one Jewish soul’ is equal to ‘an entire world,’ in accordance with the halachic ruling of the Torah of Life and the Torah of Truth, nevertheless, the actual situation is that there is no connection between the two, and there is no need here to elaborate on this matter.”

MENUCHA'LE

Now I will tell you about my other sister.

By Rabbi Yehoshua Dubrawski a"h

CONNECTIONS AT THE HOSPITAL

In the previous chapter I described the passing of my sister Tziva'le at the young age of eleven. She died of starvation in Samarkand on 10 Kislev 5703. Tragically, even before she died, my father R' Eliezer Lipa passed away of starvation and heart disease at the age of 40. That was 11 Kislev 5702.

Half a year after my father went to the "Hospital of the Republic" in Samarkand and never returned — since his ailing heart and the starvation and suffering sapped whatever strength he had — my other sister, Menucha, began to wane, much like a candle going out, due to starvation. When you don't eat for a prolonged time the stomach ceases to work, and when you finally eat something, the stomach cannot digest it properly. The nutrients in the food do not get absorbed and the body shrivels.

Both Zeide-Rav and my mother looked, in their quiet yet determined way, for ways

to save Menucha'le. Zeide-Rav would go off somewhere; I never knew where. I would just notice him giving money to my mother, thirty rubles, forty rubles, sometimes more. Where he got it from, I have no idea. My mother did not work and we had no other source of income.

My mother did not rest by day or by night. She pleaded with one doctor and then another and dragged them to her clay Uzbeki hovel. The doctors were unanimous in their opinion that the hospital was the only chance Menucha had of remaining alive.

Zeide-Rav went to a Bucharian Chacham who was friendly with the director of the small hospital in the Jewish quarter of old Samarkand. The hospital was full of those sick from starvation and disease, but they pushed in another little bed and hospitalized my sister.

My mother was there with her as much as they allowed but Menucha'le's condition did not improve. Her stomach did not digest food and her body continued to shrivel. My mother would bring her extra food from



home, white bread, which my grandfather got from somewhere or other, and some cooked rice. Menucha'le ate very little and yet, my mother found no remains of the food she had brought.

JUST A LITTLE PIECE

On Thursday, my mother had to go somewhere for many hours and she sent me to bring a piece of white bread to the hospital for Menucha'le. I wrapped the bread well in an old newspaper so it wouldn't be as accessible. The hospital wasn't that far from our dwelling and I walked quickly to distract myself, so that the desire I so greatly feared wouldn't burst forth. After all, I myself was very hungry.

However, my craving reared its ugly head. My hand, as though of its own volition, began opening the wrapping on one side. When my fingers touched the bread, I immediately withdrew my hand. Oy, the bread is for my sick sister, for Menucha'le. Would I steal it from her? No, I wouldn't steal it; I would just break some off. No, just a crumb; that's nothing. And I probably did not have to wash my hands for such a small piece of bread.

Just then, I passed by a *khaoz*, an Uzbeki pool of water. I quickly went down and immersed my hands, well enough like

“Zeide-Rav would go off somewhere; I never knew where. I would just notice him giving money to my mother, thirty rubles, forty rubles, sometimes more. Where he got it from, I have no idea. My mother did not work and we had no other source of income.

washing them with a cup. I felt a very strange feeling, like now I would no longer restrain myself and would say HaMotzi.

I tore myself away from the place and nearly ran to the hospital but I didn't stop at the hospital. I went further and I pinched off a piece of bread and with closed eyes (why?) pushed it into my mouth.

I walked around the perimeter of the hospital. Suddenly I stopped, and then nearly broke into a run, while tearing off another piece, and no more! But then, my trembling hand tore off another piece of bread.

But, gevald! Enough! No more.

The small piece of bread increased my appetite but it was the unrelenting hunger that frightened me and made me feel ashamed. I sensed invisible looks from Above, from the clouds. Even the Bucharrians passing by looked at me as though I were a thief. There was the Uzbek leading a donkey with a hard stick and with his two piercing eyes seemed ready to stab me.

MUTE TESTIMONY

In the hospital they did not allow me to enter the area where my sister lay. I felt that in any case, I could not bear to look at Menucha'le. But I also felt ashamed to look my mother in the face, my grandfather ... and with faltering steps I dragged myself home. My mother was very upset that they did not allow me to enter and that I did not see Menucha'le. "Come with me. I must see my Menucha'le. Why didn't they let you in?"

My mother and I hurried to the hospital where they did not let her in either. She insisted and pleaded that they let her in

for a short time. We entered the packed hall and saw Menucha'le sleeping peacefully. My mother did not want to wake her, nor did she want to leave. For a long time they tried to chase us out. They grew angry at us and finally, two older nurses took my mother out.

My heart skipped a beat. I saw that the bread on the little table near her bed was untouched and had an ugly tear on one side just

floor where Menucha'le lay, but she wasn't there. Wordlessly, the nurse pointed at a narrow bed in the corridor, covered by a sheet. My mother stood momentarily frozen, with tearing eyes and in a half faint. But she immediately recovered and grabbed her face, piercing it with her fingernails. In a terrifying voice she screamed, "My daughter, Menucha'le, M-e-n-u-ch-a-l-e!" She flew over to

“However, my craving reared its ugly head. My hand, as though of its own volition, began opening the wrapping on one side. When my fingers touched the bread, I immediately withdrew my hand. Oy, the bread is for my sick sister, for Menucha'le. Would I steal it from her? No, I wouldn't steal it; I would just break some off. No, just a crumb; that's nothing.

as I had given it to them earlier.

That evening I ate my portion of Uzbek bread and a little bit of sour cheese. During those weeks and months I never felt satiated, not even when someone pulled me into a house full of delicacies and gave me a lot to eat. When I returned from the hospital I did not feel full but the relentless hunger had dissipated. I felt nauseous and until I fell asleep, I was tormented by the thought of what a coarse "yesh" I was, what a despicable egoist who did not even think of his sick sister. Why did Hashem punish me with such a weak character?

"WHO BY HUNGER"

When my mother and I went to the hospital in the morning, we had a premonition of something very bad! We could see it in the eyes of the nurses, in the glances they cast at my mother.

We hurried to the second

the bed and flung herself over the covered body and burst into tears.

I felt like I was about to faint and I held on to my mother. I did not see whether she moved back the sheet or not. I just saw hands, many hands, pulling her away from the covered bed. A Bucharrian Jew, who was apparently sick, caressed my hand and "sang" to me a sort of prayer. Some Jewish women tearfully flapped their hands and shook their heads.

As for me, what happened is mired in confusion, as though I was in a deep sleep. Whatever happened that day remains as a foggy memory, a black balloon, which grew darker because of the gnawed white bread that, despite all the sorrow and pain, I had spied lying near my sister's bed.

Her soul departed this world on Erev Yom Kippur 5703/1942. She was thirteen.

STRIVING TO BRING MORE LIGHT

The amazed and deeply moved parents wanted to thank Dr. Kaye, but he adamantly refused. “You have to thank the Lubavitcher Rebbe, who sent you to me in Kfar Chabad, even before I knew that I would be living there. Any other psychologist who would hear your refusal to accept treatment would have left you alone and closed the file. Our professional principles do not allow us to apply treatment to a patient against his will. But the Rebbe knew that I would not remain indifferent, and my sense of humanity would not let me give up on this child. Therefore, it’s the Rebbe whom you have to thank.” An amazing story on the famed psychologist from Kfar Chabad who ignited a flame – presented in honor of his recent yahrtzait on the 27th of Kislev.

By Nossan Avraham

Translated by Michael Leib Dobry

On the third day of Chanukah, the 27th of Kislev, the extended family of Rabbi Dr. Avraham Mordechai (Allan) Kaye, known as the psychologist of Kfar Chabad, commemorated the thirteenth anniversary of his passing. While the story of his *hiskashrus* to the Rebbe and the teachings of *chassidus* is a most

exciting one, he is also connected to a very thrilling and wondrous miracle story that took place on the *shlichus* of the Rebbe, Melech HaMoshiach.

Dr. Kaye a”h was born into a traditional family living in Crown Heights, at a time when the entire neighborhood consisted of a highly respected Jewish community. He was orphaned

at a relatively young age. His father passed away when he was only six years old, and at his mother’s demise when he was fifteen, he was placed under the guardianship of his uncles. But if this sorrow wasn’t enough, he was stricken with polio as a young child, requiring him to undergo numerous treatments and operations over the years

until he recovered. The only sign remaining from that period of his life was a limp in one of his legs. While his parents were not Torah observant, there was still a deep sense of Jewish awareness in his home.

His great-grandfather immigrated to New York from Belorussia before the outbreak of the First World War. He was assisted in this effort by Baron Hirsch, whom he knew from their joint ventures in the furrier business. He settled in New England, where he was placed in charge of a large farm. The family finally moved to New York, and they founded a large fur store in Manhattan, still in operation to this very day. As with many young people of his generation, he went to college to complete a course of study as a means of enhancing his future career opportunities. His eventual choice was to learn clinical psychology at the prestigious Columbia University.

Despite his close physical proximity to the center of the Chabad-Lubavitch movement, the Kaye family had no connection to the Rebbe or the Rebbe Rayatz. "The only existing connection was when my mother's grandfather, Rabbi Isaac Landa, passed away," recalled Dr. Kaye's son, R' Eliyahu, as he reveals his family's history. "He had served with the Crown Heights rabbinate, and the Rebbe Rayatz, who had recently arrived in America, sent ten bachurim to make a minyan in his home during the Shiva. However, my father's rich history could not be expressed in practical religious observance. The one who brought tradition to our home was my mother, *tichye*."



FROM AMERICA TO RAMLE TO Kfar CHABAD

While all the Kaye children today are members of the worldwide Chabad community in every respect, back in those days, the family adhered to minimal kashrus standards – separating milk and meat – along with a few other mitzvot that the mother remembered from her parents' house. She was also stubborn about sending her children to the neighborhood Orthodox school, where the children of the shluchim also learned, including Rabbi Michoel Gurkov. "We would return home with Yiddishkait in our backpacks, and this eventually had an effect upon my father, who was forced to sit and help us with our homework."

Mrs. Kaye constantly spoke about the possibility of immigrating to Eretz Yisroel. In their home, a strong bond with Eretz Yisroel pervaded, but the good life in America postponed this dream again and again. Then one morning, as his wife's pressure continued to mount against his resistance, Dr. Kaye made a trip to Chicago to give a lecture at a conference for clinical psychologists. When he finished

the lecture, a representative of the Jewish Agency in attendance came up to him and said that they desperately needed people like him in Eretz Yisroel. There was a serious shortage of doctors in his field.

"My father was stunned by this direct offer, and he told the representative that he had come like a messenger straight from Heaven, since my mother had been urging him about making aliya. After a brief inquiry, he discovered that there were indeed virtually no clinical psychologists in Eretz Yisroel specializing in children. The state would guarantee him an official position as soon as he arrived.

"We emigrated to Eretz Yisroel in 5730, arriving at the Port of Haifa after a two-week boat ride from New York. We naturally developed a connection with the country's religious Zionist community, but the language barrier and overall mentality we encountered were not easy for us.

"My brother and I went to learn at the yeshiva in Nechalim, and it was there that the connection to chassidus began. My younger brother, Daniel Yerachmiel, who today serves as right-hand to Rabbi Pinchas Feldman in Sydney, Australia, participated in the shiurim of Rabbi Meir Bostomsky and became very inspired. He quickly became a regular student, enraptured by the magic of Tanya. In tenth grade, he decided to stop learning in Nechalim and go study in a Chabad yeshiva, and as a result, he soon found himself in Yeshivas Tomchei T'mimim in Lud. My father adamantly opposed this decision. 'What about your matriculation exams?' he asked in a voice filled with concern. But my brother

would not heed my father's pleas, and he continued along his chosen path.

"In Tishrei 5738, he traveled to Beis Chayeinu and eventually asked if he could continue his studies near the Rebbe. His feeling of excitement was so great that his fervor created a virtual revolution among the entire family. We were then living in Ramle, while my father's work was in Yerushalayim or Tel Aviv. When my father first began to taste chassidus and saw that it was good, he asked my brother to arrange for the whole family to move to Kfar Chabad. My brother saw this as a golden opportunity, and he went to Kfar Chabad, spoke with the necessary authorities – the Vaad, the rabbanim – until he obtained the acceptance permit for the psychologist's family.

"In the summer of 5739, we left our home in Ramle and moved our belongings to the new house in Kfar Chabad."

"ACCORDING TO THE ADVICE OF A DOCTOR ACQUAINTANCE IN KFAR CHABAD"

"Then, just a few days later, two parents and a child came knocking at our door. The parents identified themselves as descendants of a celebrated chassidic family who wanted to continue their esteemed dynasty. My father heard from them only later how they happened to come to us, of all people."

They were married in a proper chassidic wedding and were overcome with great joy at the birth of their eldest son. As he grew up, his parents noticed signs of some very peculiar conduct. They took him for various evaluations,

and the results showed that the boy was suffering from serious emotional difficulties. They went to several doctors in search of a cure to his problem, but his condition just got worse and his conduct became a source of embarrassment to the family.

Their only remaining option was to place him in a closed institution and forget about him. Since this was a well-regarded Orthodox family, they struggled over making this decision. The father had already given up hope and agreed to choose this option, whereas the mother was stubbornly determined to try other forms of treatment; maybe they might help.

One day, the mother opened up her heart to one of her friends, and the latter suggested that she write to the Lubavitcher Rebbe, whose name was already well known to many as a miracle worker. "Try," she urged her. "What do you have to lose?"

She decided to try, even though her husband remained steadfast in his refusal. "We belong to another brand of Chassidism. What would people say about us?" Yet, the mother had tremendous faith, and despite her husband's inflexibility, she wrote a letter to the Rebbe. The answer was not long in coming: *'Do according to the advice of a doctor acquaintance in Kfar Chabad.'* They were extremely puzzled since they didn't know anyone in Kfar Chabad, and surely no one in the medical profession. The Rebbe's answer remained unsolved for some time until the mother decided one day that things could wait no longer. She traveled to Kfar Chabad with her husband, and they went in together to speak with the mara d'asra, Rabbi Mordechai Shmuel Ashkenazi, to seek his advice.

The rav heard them out, understood their distress, but he didn't know where to send them. At the time, there was only one doctor in Kfar Chabad, Dr. Mordechai Dobkin. However, he was a family practitioner, and as such, how would he be able to help a child with emotional problems? But if the Rebbe had sent them, they had to find someone. He took to the matter quite seriously and made several inquiries. Then, he discovered that a new family had just arrived in Kfar Chabad, the Kayes, and the father was a clinic psychologist specializing in treating children. Rabbi Ashkenazi was most pleased by this discovery, and he quickly sent the parents to the new Kfar Chabad doctor whom he still knew nothing about.

"My father then had a clinic in Tel Aviv," the son, Rabbi Eliyahu, continued. "They called, and he set an appointment for them. My father was very excited by the fact that the Rebbe had sent them specifically to him. He felt that he had a special shlichus from the Rebbe, and he prepared himself accordingly. He told me that he took all of his old college psychology books out of storage, hoping that he could recall some other approaches, evaluations, or analyses not in use today.

"When the parents and the child sat together with him, my father found the mother filled with hope, while the father was totally distraught. He didn't believe that there was a treatment that could do any good. My father took the boy in for an hour-long treatment, spoke with him, heard what he had to say, and estimated that there was tremendous potential to help the boy and enable him to behave as a virtually normal child. When the parents heard this, the mother

was overjoyed, but the father remained cold and disbelieving. My father asked to make another appointment, but the boy's father refused again.

"After some more discussion on the matter, another appointment was finally set. After this second meeting, however, the father was totally broken. Dr. Kaye had asked the boy to draw something, and he understood from this how much the child was frightened by his father. In addition, his coldness towards the treatment and the suggestion that things would get better if he would only change his attitude angered Dr. Kaye to no end. From the father's point of view, the boy was a 'black sheep,' and he had to be kept as far away from the family as possible.

"My father could no longer maintain his professional psychologist image. Shedding all accepted ethics, he uncharacteristically began to berate the father in very harsh language. 'You're a descendant of a family of holy chassidic rebbes. You received a chassidic education, and you were taught to believe in the holiness of every Jew. How can you maltreat your son this way?' My father rebuked him for several long minutes until it finally touched the man's heart. He lowered his head onto the table and began to sob. His wife was shocked. It was the first time

“We would return home with Yiddishkait in our backpacks, and this eventually had an effect upon my father, who was forced to sit and help us with our homework.”

she had ever seen her husband cry. It took some time before he could stop.

"After he had calmed down a little, my father brought him a glass of water. Eyes red-rimmed from crying, he said, 'Dr. Kaye, I place my son in your hands. Do whatever you can. I'm prepared with great patience to make every effort in offering my assistance to you.' Over the next six months, the child made two weekly visits to my father's health clinic. My father succeeded in curbing the boy's emotional outbursts, returning him to school with all his peers, and soon he was acting like any other child of his age.

"At the end of the treatment, the amazed and deeply moved parents wanted to thank my father, but he adamantly refused. 'If you have anyone to thank, it's the Lubavitcher Rebbe,' he told them. 'It was he who sent you to me in Kfar Chabad, even before I knew that I would be living here. Furthermore, any other psychologist who would hear your refusal to accept treatment would have left you alone and closed the file. Our professional

principles do not allow us to apply treatment to a patient against his will. But the Rebbe knew that I would not remain indifferent, and my sense of humanity would not let me give up on this child. Therefore, it's the Rebbe whom you have to thank.'"

A CHASSID'S LEGACY

For many years, Rabbi Kaye was considered the psychologist of Kfar Chabad. While his specialty was dealing with children, he also treated numerous adults. He saw his work as a literal shlichus. Many Jews without a penny to their name came to his clinic for treatment and received it free of charge.

Within a short period of time, his *hiskashrus* to the Rebbe, Melech HaMoshiach, became a glowing flame until he had become a Lubavitcher Chassid with every fiber of his body and soul.

(This translation is dedicated in memory of Dr. Kaye's daughter, Mrs. Libby Feigele Malka Shiffman, of Tzfas, who passed away on the 6th of Nissan 5769)



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COURT OF DREAMS

By M.E. Gordon

"Please, Menachem, let's go over it again," Sruli begged his chavrusa. "I know we wasted a lot of time earlier, schmoozing instead of learning, and we're behind, but I want to make sure I understand this piece before going ahead."

Menachem took another look in his Gemara before answering. They were learning Bava Kama and it certainly was complicated. "Okay, this line is talking about two guys, let's call them Reuven and Shimon. Reuven says that Shimon owes him money. It says here that Reuven gets to present his side first. Now let's say Shimon says: 'Yes, I do owe some money to Reuven, but not that much, only this much'. What does Shimon have to do?"

"He has to take an oath that he doesn't owe the rest!"

"Right. Reuven has no proof that Shimon owes him anything, but the fact that Shimon admits that he owes something but hasn't bothered paying yet sounds a bit suspicious, so the court asks him to swear to it."

"Good! You've got it! Now does Shimon ever get to present his side first?"

"Yes! If Shimon claims that he didn't yet pay the amount he says that he owes, because his property or possessions are going down in value, then he gets to present his side first, and avoids taking an oath."

Sruli and Menachem were glad that they had gotten the main ideas of the sugya. Later, Sruly opened up a Likkutei Sichos on Parshas Mishpatim.

"Hey, Menachem, this sicha is about the Gemara we were learning!"

"Wow! Let's learn it together, tonight."

That night, when Sruli went to bed, he couldn't stop thinking about the Gemara he had learned, and how the Rebbe revealed a whole new dimension to it.

He fell asleep, and he had a dream.

The courtroom was enormous. The ceiling seemed to stretch upwards, forever. The judge's desk alone was so high that he couldn't see the judge sitting behind it. Sruli glanced to the right, and gave a gasp. Next to him stood a tall form made of flames with a human-like shape. Sruli stared at the three sets of wings, and realized that this must be an angel. He somehow understood that this angel was standing next to him to help him.

When he looked to the other side, he saw something that made him move closer to the protective wings of the angel. There on the far left was a menacing figure of black fire, an evil glint in his eye and a sneer on his face. In his heart, Sruli recognized him as an old acquaintance. He remembered what is said about the Satan: 'He is the one who tells you to sin, he is the one who accuses in court, and he is the one who carries out the punishment.'

The court clerk called for attention. "The Yetzer HaRa has put in a claim against the bachur, Yisroel ben Abba. He claims that

he has to pay up for all the sins the Yetzer HaRa has convinced him to do."

"I didn't know that I have done so many sins."

"It's not so much what you **have** done; rather it is what you **haven't**. You are responsible for all of the time and talent that was granted from Above which you did not utilize fully."

Sruli's face turned white. This was serious stuff. He turned to the angel next to him. "What do I say?"

The angel looked at him calmly and answered, "The Y.H. is claiming that you are liable for everything he is claiming. However, you can claim that you don't owe the full amount, after all, every Jew is basically good, even one who seems wicked, is full of mitzvos like a pomegranate is full of seeds!"

"If I claim that I only owe partially, won't I have to take an oath?"

"That's correct. The oath will entitle you to extra power from Above to accomplish your mission."

"But isn't taking an oath something we try to avoid doing?"

"True. That's because if you get extra power from Above, and **then** don't utilize it properly, you'll be in even **bigger** trouble."

Sruli felt his heart pounding. "So what do I do?"

"I have a solution for you. You won't have to make an oath, nor pay up, if you claim that the worth of the time and skills that Hashem Yisborach gave you to

Continued on page 26