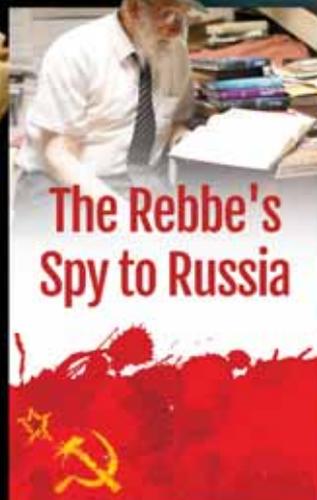


BEIS MOSHIACH

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*He Saw Sichos
on the Seashore*

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד



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About the Cover:

The Rebbe near his car, with the usual paper bag of letters and correspondence

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BESURAS HaGeulah

ON THE IMMINENCE OF THE GEULA



בשורת הגאולה אות כב.

קטעים משיחות ש"פ תוריע-מצורע, ו' אייר תנש"א (2)
6 Iyar 5751 – April 20 1991 (2)

This *farbrenge*, coming in a time so strongly related to the Geulah, focused on how the theme of Moshiach is apparent in the parsha of the week, Tazria-Metzora, which largely discusses the laws of leprosy.

The Rebbe cited a talmudic statement saying that Moshiach's name is "the leper of the house of Rabbi," and corroborated it with a tale from the Gemara, in which Eliyahu Hanavi told the sage Rabbi Yehoshua ben Levi that he can find Moshiach at the gates of Rome. His identifying features were that "he sits among the poor who suffer from leprosy, and he too is a leper."

The Rebbe explained the significance of this tale as bringing out an important quality of Moshiach:

Moshiach is an individual who is present in the world during the time of exile and in the location of the exile. He is in an "exiled" state of being, as he *himself* suffers from the afflictions of the exile.

This is evident from what the Gemara states in continuation of the topic of Moshiach's name: "Rav said: if he, Moshiach, is from the living, he is like our holy Rabbi Yehudah Hanasi."

Rashi explains why Rabbi, out of the many great sages of the time, was cited as an example for the Moshiach of the generation:

"If Moshiach is from those that are living now, he is certainly our holy Rabbi, who bore afflictions and was completely pious."

In other words, besides for Moshiach obviously being a pious and righteous man, he is also identified by being someone who suffers the pains of exile.

Furthermore, he waits impatiently and longingly to be revealed from his concealment during the exile

...משיח נמצא בעולם בזמן ומקום הגלות, ובמצב של גלות, שסובל תחלואי הגלות

וכהמשך הגמרא "אמר רב אי מן חייה הוא כגון רבינו הקדוש",

"אם משיח מאותן שחיו עכשו ודאי הינו רבינו הקדוש, דסובל תחלואים וחסיד גמור הוה".

ומצפה בקצרה רוח ובכליון עינים להתגלות (מההעלם בזמן ומצב הגלות),

as the King Moshiach who redeems the Jewish people at the true and complete Redemption, titled so because after it there will be no exile,

following the halachic ruling of Rambam, that ultimately "A king will arise from the house of David" who will bring about the ultimate Redemption.

To further support this concept, the Rebbe cites in a footnote how various schools of sages in the time of the Mishnah would point to their rabbi as a possible redeemer, indicating that Moshiach is a figure found *in* exile:

There, at the beginning of the discussion in the Gemara we find thus:

The school of Rabbi Sheila says: *Shiloh* is the redeemer's name, as it is stated: "Leadership shall not depart from the tribe of Yehudah until when Shiloh shall come;"

The school of Rabbi Yannai says: *Yinnon* — similar to "Yannai" — is his name, as it is stated concerning Moshiach's ultimate greatness: "May his name endure forever; may his name continue [*yinnon*] as long as the sun;"

(Rashi explains that "each one derived a name for Moshiach from the scriptures, modeled after his name.")

[Rashi's wording is precise: "each one derived ... his name," and not that the students introduced the idea that his [Moshiach's] name is like that of their rabbi.]

... And some say that Menachem ben Chizkiya is his name, as it is stated: "Because the comforter [*menachem*] that should relieve my soul is far from me."

And we, as Chassidim, should follow their example in regard to identifying our Rebbeim and leaders as Moshiach, and the Rebbe and leader of our generation, my saintly father-in-law in particular:

Yosef is his name, as it is stated "The L-rd will continue [*yosif*] to apply His hand a second time ... and gather the lost of Israel..." *Yitzchak* is his name, as it is stated, "Then, our mouths will be filled with laughter [*sechok*]."

דמלך המשיח גואל את ישראל בגאולה האמתית והשלימה שאין אחריה גלות,

כפסק-דין הרמב"ם "יצמד מלך מבית דוד וכו'".

... ושם (בהתחלת הסוגיא):

"דבי רבי שילא אמרי שילה שמו, שנאמר עד כי יבוא שילה,

דבי רבי ינאי אמרי ינון שמו .. שנאמר יהי שמו לעולם לפני שמש ינון שמו,

(כמו ינאי, כל אחד הנה דורש אחר שמו),

וילהעיר מדיוק לשון רש"י "כל אחד הנה דורש אחר שמו" (ולא שהתלמידים חדשו ששמו כשם רבם).

... ויש אומרים מנחם בן חזקיה שמו, שנאמר כי רחוק ממני מנחם משיב נפשי".

ואנן (חסידים) נענייה אבתרייהו (בנוגע לרבותינו נשיאינו, ובפרט כבוד-קדשת מורי-וחמי אדמו"ר נשיא דורנו) -

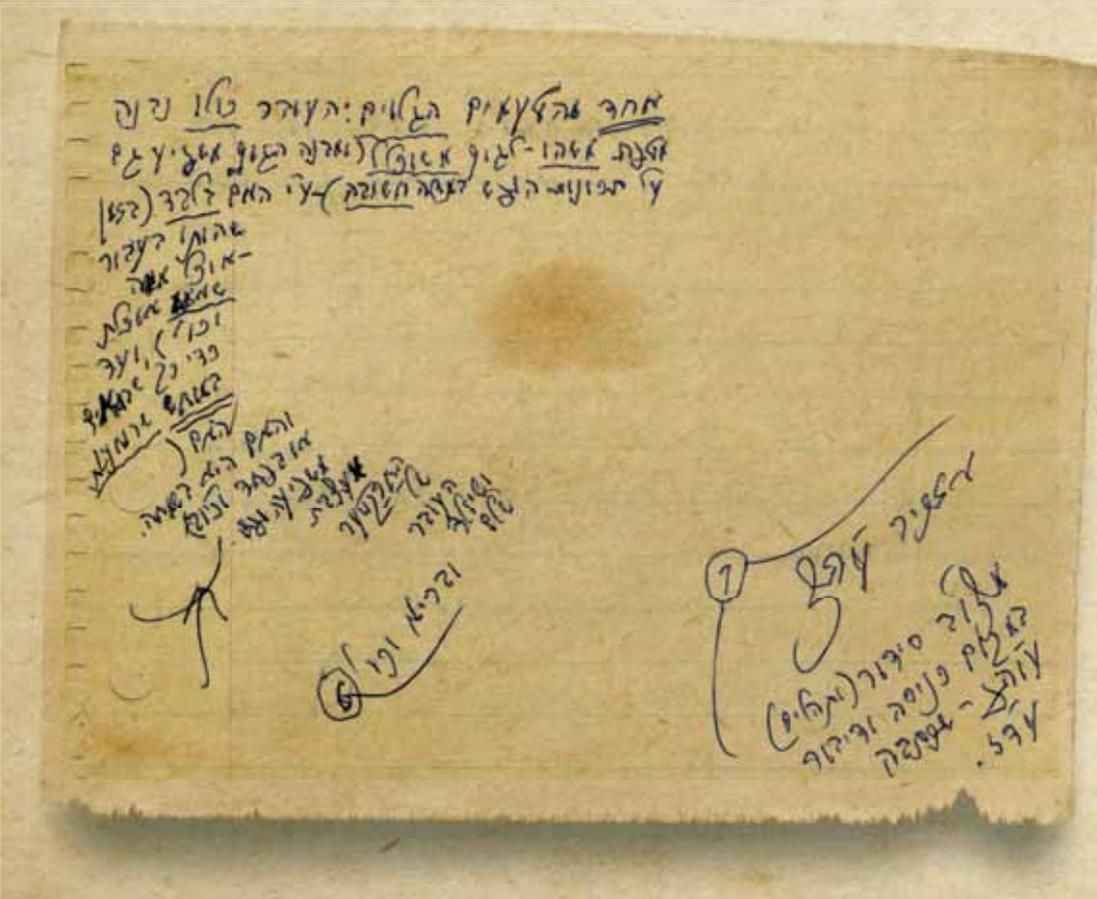
יוסף שמו, שנאמר "יוסף אדני-שנית ידו גו' ואסף נדחי ישראל גו'", יצחק שמו, שנאמר "אז ימלא שחק פיניו".

From The Rebbe's Pen



Why Does Judaism go by the Mother?

An answer from the Rebbe to a woman who asked how are we to explain why Jewish identity is determined by the mother and not by the father?



אחד מהטעמים הגלויים: העובר כולו נבנה מטפת משהו - לגוף משוכלל (ומבנה הגוף משפיע גם על תכונות הנפש במדה חשובה) - ע"י [= על ידי] האם בלבד (בזמן שהותו בעיבור - אוכל ממה שאמו אוכלת וכו'), ועד כדי כך שרואים במוחש שרוחניות האם (והאם היא בשמחה, או בפחד וכיו"ב) משפיעה וגם מעצבת התקטוער [= האופי] של העובר ושילוד שלם ובריא וכו'

אזכיר עה"צ [= על הציון]

מצו"ב [= מצורף בזה] סידור (ותהלים) במקום כניסה [ליחידות] ודיבור עה"פ [= עוד הפעם] - שכתבה עד"ז [= על דבר זה].

One of the revealed reasons is that the fetus is entirely built from being a tiny drop to an intricate body (and the construct of the body influences the traits of the soul, in a significant measure) – all through the mother alone

(as we see that during the pregnancy the fetus eats from what his mother eats, etc.),

so much so that we clearly see that the spiritual state of the mother (and whether she is happy or in fear, etc.) influences as well as shapes the character of the fetus and ensures that it be born complete and healthy etc.

I will mention you in prayer at the Tziyun of the Rebbe, my father in law

I am attaching a Siddur (and a Tehilim) instead of you entering to yechidus and again speaking about what you wrote.

CHABAD WORLD CENTER TO GREET MOSHIACH

With much sadness and deep sorrow, we extend our sincere condolences to a dear friend and supporter of our various activities to hasten Geula and the revelation of Moshiach, a former member of Crown Heights Vaad Hakohol and active supporter of fulfilling the Rebbes directives in regards to the community.

Prof. Boruch Bush

on the passing of your dear wife, a woman of valor

Mrs. Shulamis

May the Al-mighty comfort you among the mourners of Zion and Jerusalem, and from now on may you experience only happy and joyous occasions and the ultimate of joy with the revelation of the Rebbe Melech HaMoshiach by the ultimate redemption of all mankind.



Rabbi
Boruch
Merkur

WHY PRAISE THE ROMANS?

WHAT prompted Rebbi Yehuda to pipe up first and praise the deeds of the Roman occupiers? (Shabbos 33b). **Such conveniences – markets, bridges, bathhouses, oh my! Such contributions to society, to civilization.** But at what cost? They were brutal tyrants who desecrated our religion and tormented our Sages.

After this episode, Rebbi Yehuda was awarded the title First Speaker, gaining privilege in Rome. Is that what compelled him to broach this subject – shameless self-promotion?

That kind of ulterior motive is precisely the rebuttal of Rebbi Shimon, who responded truthfully to Rebbi Yehuda about the Romans and condemned their motives. Rebbi Shimon said that all they constructed was for their own self-aggrandizement and frivolous delight. The Romans sentenced Rebbi Shimon to death.

Assuming Rebbi Yehuda was just naïve about the Romans, why would he endanger his colleagues by broaching such a painful, sensitive topic and eliciting a critical response? Maharsha confirms what you might have suspected: **Rebbi Yehuda spoke out of fear** of the Roman authority. But why say anything about them at all?



Rabbi YY Jacobson teaches this Talmudic story to begin a breathtaking two-hour *shiur*.

The story introduces how the Rogatchover Gaon traces the diverging approaches of Rebbi Yehuda and Rebbi Shimon. (See *Likkutei Sichos* Vol. 7, pg. 188 ff.):

It says in this week's *parsha*: "I will **vanquish** wild beasts from the land – *V'hishbati chaya ra'a min ha'aretz*" (Bechukosai 26:6). The Sages debate the precise meaning of the Hebrew word "*hashbasa*." **According to Rebbi Yehuda, the term signifies the utter cessation of a thing's existence.** Thus, Rebbi Yehuda interprets the Divine promise to "vanquish wild beasts" to mean that in the Messianic Era they will become extinct. **Rebbi Shimon disagrees, maintaining that "*hashbasa*" refers only to vanquishing a character trait** – in this case, the destructive nature of "wild beasts." There will be beasts in the time of the redemption, but they won't be harmful.

The Rogatchover relates this distinction to a similar dispute about eradicating leaven products for Pesach. The Torah directs us, "*tashbisu s'or mi'bateichem* – you shall **rid** your houses of leaven" (Shmos 12:15). Rebbi Yehuda again rules that "*hashbasa*" means to completely eliminate (through incineration), whereas Rebbi Shimon suffices with a change in the quality of the *chametz*, ruling that it is enough to crumble it and cast it to the wind. Here crumbs remain, yet the *chametz* is useless, ceasing to function as consumable food.



The Rebbe adds a third example, outlining the Sages' dispute regarding forbidden labor on Shabbos. Rebbi Yehuda is concerned with the act itself (*kamos*, quantity/existence); Rabbi Shimon also considers intent (*eichus*, quality).

In all cases, Rebbi Yehuda is concerned with the existence of the thing – the wild beast or *chametz*, or the fact that the forbidden labor was done on Shabbos (regardless of intent) – and Rebbi Shimon is concerned with its character or quality – is the wild beast dangerous? Is the *chametz* consumable? Was the *malacha* done with intent? Are the Roman advancements to civilization no more than their own narcissistic, hedonistic achievements?



Hmm... To be consistent, what should Rebbi Yehuda have said about the Romans? Shouldn't he have castigated them? If Rebbi Yehuda asserts himself as First Speaker, **why not direct the conversation to eradicating the oppressors** (along with the "wild beasts," "the *chametz*," etc.)? Instead he praises them!

Looking back to Maharsha, let's interpret "*yiras malchus* – fear of the (Roman) authority" from a deeper perspective. Rebbi Yehuda was

motivated by *yiras malchus Shamayim*, fear of Heaven. In saying, "How fine are the **deeds** of this nation," notice that Rebbi Yehuda praises only their contributions to society, not the Romans themselves. Perhaps he sang the praises of their oppressors to set off the rage of the holy and powerful Rashbi, to arouse Divine retribution upon them. Thus, Rebbi Yehuda may have been hinting at vanquishing their enemy so that a worthier people could benefit from all their accomplishments, as was the case when the Jewish people conquered the Land of Canaan (inheriting their homes, property, and possessions – everything! See D'varim 6:10-11.)

As you would expect, Rashbi's response focuses on intent, suggesting that if the Romans stopped acting like "wild beasts," they too would have a place in a perfect world. They don't have to be annihilated. Once they "beat their swords into ploughshares," once they use their ability to advance humanity and civilization to positive ends, then "The wolf shall lie with the lamb," with the true and complete redemption. ■

THE REBBE'S Kapitel

AN ANTHOLOGY OF COMMENTARIES

WHO IS ALLOWED TO PRAISE HASHEM?

קִיָּה

בו יסופר גודל הבטחון שהיה לדוד והרבה תהלות להש"י שקיים לנו מה שהבטיח אותנו:

In this psalm, the great trust King David had Hashem is described, as well as many praises to Hashem that He has fulfilled what He promised to us

1. Give thanks to the L-rd because He is good, for His kindness is eternal.

א. הודו לה' בִּיטוֹב בִּי לְעוֹלָם חֶסֶדְךָ:

2. Israel shall now say, "For His kindness is eternal."

ב. יֹאמְרוּנָא יִשְׂרָאֵל בִּי לְעוֹלָם חֶסֶדְךָ:

Israel shall now say: because His kindness is eternal.

יֹאמֵר נָא יִשְׂרָאֵל. לִפִּי שְׁלֵמוֹס חֶסֶדְךָ.

3. The house of Aharon shall now say, "For His kindness is eternal."

ג. יֹאמְרוּנָא בֵּית־אֶהֱרֹן בִּי לְעוֹלָם חֶסֶדְךָ:

4. Those who fear the L-rd shall now say, "For His kindness is eternal."

ד. יֹאמְרוּנָא יִרְאֵי ה' בִּי לְעוֹלָם חֶסֶדְךָ:

Those who fear the L-rd: These are the Levites, about whom it is written: "Whoever is the Lord's, let him come to me! And all the sons of Levi gathered around him," in the episode of the [Golden] Calf, and they fought with Israel when they said, "Let us appoint a leader and return to Egypt."

יִרְאֵי ה'. אֱלֹהֵי כָּלֵי שְׂפָחוֹב דְּהֵם מִי לֵה' אֱלֹהֵי וְיִחַסְפוּ אֲלֵיוּ כָּלֵי כָּלֵי (שְׁמוֹת ל"ב, כ"ו) דְּמַעֲשֵׂה הַעֲגֹל וְנִלְחָמוּ עִם יִשְׂרָאֵל כְּשֶׁאָמְרוּ נִתְּנָה רֹאשׁ וְנִשְׁוֶבָה מִלְּכִימָה (במדבר י"ד, ז')

RADAK

Our sages of blessed memory debate on this psalm. Some say it is said about King David, while others interpret it to be speaking of the days of Moshiach ... the psalm begins with an expression of thanks and ends with the identical

expression in order to praise this psalm and because of the importance of what is written in it.

[The interpretation of these four verses, if we accept the opinion that it is said of the days of Moshiach, is the following:]

1. [First,] *all* the nations thank Hashem,
2. [Then **the Jewish people** should offer *special* thanks] for he has done good unto the Jewish people and has saved his kindness for them for eternity, meaning the many years that they were in exile and now, [because of his preserved kindness,] they are once again masters.
3. Also, **the house of Aharon** will offer exclusive thanks and acknowledge that Hashem's kindness is eternal, for the priesthood has been taken from them for many years in exile and they have now returned to it.
4. Also **the G-d fearing people**, which [refers to those who] seclude themselves [to study] Torah and wisdoms, will all thank and acknowledge the eternal kindness of Hashem, since in exile, because of the many troubles, they didn't have ample time and their hearts were [therefore] not completely dedicated to Hashem, their G-d, but now they thank Hashem [for granting them to ability to achieve this].

EVEN EZRA

The psalmist mentioned first the holy ones among Israel, [the *kohanim*] because of their greatness, which requires them even more to thank Hashem, and after that he included the G-d fearing people of *every* nation.

THE BAAL SHEM TOV

Our Sages teach that there are angels that sing *shira* (praises to Hashem) once in seven years, and some only once in fifty years. Even when they say praises, they do so briefly; some say just *Kadosh*, some say *Baruch*, and some say only one verse, as it is written that certain angels sing one verse from the psalm beginning with "Give thanks to the L-rd..." (psalm 118).

But a Jewish person is allowed to say praises of G-d at *any* time and is allowed to elaborate and sing all kinds of praises and thanks.

To explain this, we can use a *meshal* from a king who all his servants and ministers came

STUDYING TEHILLIM

... There is an ancient custom of studying, every Rosh Chodesh, one verse with Rashi, and optionally with other commentaries, of the chapter of Tehillim of one's age. (For example, when one has passed his thirteenth birthday he would study chapter 14.) If the chapter has less than twelve verses, and accordingly in a leap year, then repeat the necessary verses. For chapters with more than twelve verses, study two or more verses every Rosh Chodesh, ...

Excerpt from a letter of the Previous Rebbe, 18 Teves 5703 (December 26, 1943)

In accordance with this *minhag*, **Beis Moshiach** presents the first four *pesukim* of Kapitel 118, with Rashi and an anthology of classic commentaries and insights from of our Rabbeim.

before him to offer his praises. Each officer is allocated a limited time to offer his praises based on his level of prominence. All this, however, is only when the king is pleased, but if the king is G-d forbid in a mode of anger, then they are fearful of offering him any praise at all, as is written (in the *Kinos* for Tisha B'Av), "Why would you praise the king at the time of anger?"

Because of this concern — perhaps the king is now angry or may become angry for whatever reason — their practice is to be as brief as possible and go out from his chamber as quickly as possible.

However, when the king's beloved and cherished son comes before him to praise him, he is not concerned by all this. For even if the king is in anger, when he sees his beloved son, joy and delight enter the king. And when joy and love enter, the anger and fury are removed. ■

(*Kesser Shem Tov*, part I p. 245)



CAN I LISTEN TO A MUSIC DOWNLOAD THAT I WOULDN'T BUY ANYWAY?

A collection of frequently asked halachic questions on the mitzvah of being honest in business transactions, discussed in **Parshas Bechukosai**, as well as in the daily Rambam study-cycle, from **AskTheRav.com & Halacha2Go.com**

By Horav Yosef Yeshaya Braun, Mara D'asra and member of the Crown Heights Beis Din

CAN I SELL A GIFT I GOT?

When one receives a gift, they may sometimes wish to re-gift the item or sell it. However, if the giver expressly stipulates that they do not want the gift to be passed on, or that they wish for the recipient to use it themselves, the recipient may not re-gift the item or sell it. Generally, if there is an inscription on a gift, it's an indication that the giver wishes the recipient to keep it. In the case of a wedding or a Bar Mitzvah gift, however, inscriptions are customary, and usually not an indication that the giver does not want their gift to be passed on.

If one wishes to give a present to a parent—and because it's a very special, *chashuv* (important), expensive, or valuable gift—they would like to stipulate that after the parent leaves this world, they should be the one to receive the gift as part of the *yerushah*

(inheritance), they may do so. However, if they prefer not to discuss it with their parents directly; there is a halachic procedure to follow for arranging this, and one should consult a rav for the proper manner in which to do it.

DOES THE NEXT-DOOR NEIGHBOR HAVE PRIORITY IF THE SELLER IS A NON-JEW?

The halachah of *bar metzra* grants the next-door neighbor priority to purchase a property or field that is adjacent to theirs; however, if the seller is a non-Jew, the next-door neighbor does not always have precedence. Due to the possibility that the non-Jewish neighbor might wish harm to the Jewish family—as is the case in places where anti-Semitism is rife—buying that property is considered *ari avrechi lach* (literal translation: I chased a lion away from you), i.e., the aspiring buyer may tell the next-door neighbor, “Listen, you should let me buy the property next door, since your non-Jewish

SHORT Q&A'S

Is it permitted to listen to music I received from a friend, when he did not pay for it either and we both do not plan on buying that specific album, is it considered stealing even though the artist is not losing out by me obtaining the album for free?

The concept of ownership over intellectual property is debated in the poskim and the general consensus is that when a publisher or producer puts out a new book or invention, he has the right to it forever and no one may reproduce it without his permission. Many different reasons are offered to explain this Halachic concept. The secular copyright laws can also apply, להכבדיל.

In practice, according to many poskim, the producer has an actual ownership in his production, thus it is an issue of *gezel* (not just due to *Takana, Dina D'malchusa*, or general obligation to pay when benefiting). This appears to be the view of the Tzemach Tzedek too.

Accordingly, since ownership rights applies to all intellectual properties, it is forbidden to reproduce them if it causes losses or a potential lack of profit to the publisher or producer.

There is an expensive item that once it has been shipped, if it is canceled before it reaches the buyer, the store gives a refund, but it does not have to be returned. Knowing this policy, can it be ordered once it is shipped and keeping the item and the refund?

This may not be done.

If a business offers a free evaluation, but you know you won't be able to afford to sign on, is it *geneivas da'as* to take the free evaluation?

When a store or a company offers a free evaluation, one is allowed to take the evaluation, provided they make it absolutely clear from the onset that they have zero intention of signing on. If one does not say so, there is an issue of *geneivas da'as*, as this is deception. The owner or the merchant assumes that the individual is planning to sign on or that there is a chance that they will sign on, and that is the reason why the client is being offered a free evaluation. If one makes it very clear that they have zero intention of signing on, and that their intention is purely to receive the free evaluation, then it is allowed.

neighbor might harm you in some way—and by buying it I am eliminating that possibility.” The same applies to a Jewish seller who is *ra malalim* (ruthless).

Some poskim say, though, that if the next-door neighbor is ready, willing, and able to buy the property, they should be given the option to buy it before anyone else—but only if they are able to do so without delay. The concern is that a delay in concluding the sale might result in the sale of the property to a non-Jew. There are many other aspects to the halacha of *bar metzra* that are beyond the scope of this short

halachah. In such situations, the two parties should consult a rav in order to settle the matter in an amicable manner. #340 ■

* References and *marei mekomos* are available for this Halacha on the websites: www.Halacha2Go.com and www.AskTheRav.com

Please note that these halachos apply in general situations. In unique circumstances, a different halacha may apply. If you are unsure whether the halacha applies to your particular situation, please consult a Rav.



A Tourist From America

The life-story of
Reb Binyamin Katz
and his many clandestine
trips to help Jews in the USSR



24-YEAR-OLD

A yeshiva student, Binyamin HaKohen Katz, stood in “*Gan Eden HaTachton*”, waiting with ever-growing excitement for his turn to enter the Rebbe’s holy chamber for “yechidus.” During the previous years, he had been privileged on several occasions to go in for yechidus for his birthday on Yud-Beis Tammuz. However, this time, the excitement was far greater, as it would be determined during this yechidus whether he would go on the Rebbe’s shlichus to Denmark as an assistant to Rabbi Azriel Chaikin.

A few minutes before entering the Rebbe’s room, R’ Bentzion Shafran came over to him and said, “I think you are the person the Rebbe is looking for! You are not married, you have an outstanding memory, you can get by on minimal food, and you can learn alone without a chavrusa. Now that you are first going in for yechidus with the Rebbe about the possibility of going to Scandinavia—that is near Russia,” and he spread out a map of Europe and pointed at some places. “Copenhagen is close to Leningrad, five hours by train from Finland and you are there. Binyamin, this is a golden opportunity for you to help the Jews of Russia.”

Although Binyamin had been born and raised in the United States, he had already heard a great deal from his Russian-born friends to understand that a journey to the Soviet empire on the Lubavitcher Rebbe’s shlichus demanded tremendous courage and, if needed, literal self-sacrifice.

That year, R’ Binyamin had been present at the farbrengen on Shavuos when the Rebbe spoke very sadly about how chassidim in the United States don’t feel adequately the anguish of those chassidim remaining behind the Iron Curtain. “I sat behind the chassid, R’ Itche Chorgin,” R’ Binyamin recalled, “and I heard

AVRAHAM RAINITZ ◦

how he said ‘l’chaim’ to the Rebbe for the Jews of Russia. After what the Rebbe said, I saw him go over to the Rebbe and say, ‘Rebbe! I said l’chaim for the Jews in Russia ...’ The Rebbe responded, ‘Indeed, you said l’chaim, but it was done quietly. You need to shout in a loud voice so that it reaches straight to the throne of Heaven. I wanted a loud l’chaim that would rent all the heavens and split the skies.’

“After a farbrengen like that, it was clear to us that something needed to be done. The Rebbe spoke about the need to help the Jews of Russia and we could not ignore the fact that we had to do something, but what?”

R’ Binyamin decided then and there that he would place his future in the Rebbe’s hands, telling him about the idea of going on shlichus to the Soviet Union and his total willingness to undertake such a mission.

In any case, after the Rebbe said that he approved the suggestion about his going to Denmark, R’ Binyamin dared to make a suggestion of his own. “My friend Bentzion Shafran told me that Finland [Denmark] is close to Russia and that it would be possible for me to go to Russia and tell Jews that someone is thinking of them, that there is someone who says, and it is not simply talk, that soon they will leave Russia. I will also try to retrieve some of the sefarim of the Rebbe’s father.”

“You will do this all by yourself?” asked the Rebbe with a smile.

“No, Hashem will help,” R’ Binyamin said, “and I am ready to accept the Rebbe’s instructions and advice.”

There was silence and then the Rebbe said, “You are going to Scandinavia and you need to think solely about Scandinavia. Write me a report about your activities in Scandinavia and as far as Russia, nobody knows that everything

is changing there now. When you finish in Scandinavia, we will speak about Russia. In any case, you are in America now, so I will ask you to go to Rabbi Chadakov after this yechidus to tell him about your shlichus and he will provide you with everything you need.”

Binyamin understood from the Rebbe’s words that for the moment, the time was not right for a shlichus in Russia. However, during his stay in Denmark, that was bound to change.

PREPARING FOR A DANGEROUS SHLICHUS

“On Vav Tishrei 5725, Rebbetzin Chana, the Rebbe’s mother, passed away and I heard the news while I was in Copenhagen. I sent the Rebbe a telegram of consolation and also asked, ‘When I finish my shlichus, should I return to New York, go to Eretz Yisroel to visit my father who lives in Bnei Brak, or has the time come to go to Russia?’ I soon received an answer that I should prepare to go to Russia and that I should go there in disguise!”

“After discussing it with Rabbi Chaikin, it was decided that I would go to Russia in the guise of an American tourist, as he put it, ‘there has to be some truth in every lie.’ Before leaving for Russia, Mrs. Chaikin taught me ninety important words in Russian so I would be able to manage when necessary.”

The one who helped Rabbi Katz prepare for his trip to Russia was someone he met after Yom Tov and guided him on how to conduct himself there. “If not for what he told me, it is possible that I would not have gotten out of there alive!”

This was Dr. Wilhelm Brickman, an academician who was fluent in the Russian language and culture and knew how to exercise the proper care in Russia during those days. “I met him in Copenhagen and he asked me what I was doing there. I explained that I was on shlichus for the Rebbe. When I told him that I might go to Russia too, he gave me a lot



RABBI BINYAMIN KATZ POINTS ON A MAP OF THE SOVIET UNION WHERE HE VISITED DURING HIS SECRET SHLICHUS

of information about how to behave without showing any signs of fear. He explained about the flight, the hotels, and the places I would need to visit. He told me that on the flight, Russian security people would intimidate the passengers. They would take passports and read the names of people in order to scare them, but I should display no signs of fear.

“He also told me that at the hotel there were women who worked as chambermaids and receptionists, but their real job was to spy on the guests. They looked in the trashcans, examined the contents of suitcases, and even checked the bed sheets in the morning. If the sheets were wrinkled, this was an indication that the person was nervous and did not sleep well, a potential red flag for them. As a result, I would sleep at night without a sheet, and in the morning, I would put it back on so it would look smooth.

“He also advised me to drink only tea, and eat only bread, fruits, and vegetables in the hotel, nothing else. He told me not to talk to anyone, not even with Chabad Chassidim; only with hints.”

R' Binyamin took sefarim from the Royal Library of Denmark (“I took *Sh”ut Yerushas HaPleita*, Talmud Bavli, and Tanya”) and throughout his shlichus in Denmark he learned material by heart, “which gave me a lot of strength and confidence when I visited dangerous places in Russia.

“In one instance, there were policemen who did not like my having these sefarim. They wanted to take the sefarim from me, so I told them I wanted their badge number since I was going to complain about them for taking something that belonged to the king of Denmark. That scared them off.

“In general, whenever I went through the hotel lobby, a group of armed soldiers stood there, examining every move of the tourists for anything suspicious. One would naturally be nervous when walking past them. When I passed them, I would review pages of Gemara that I learned by heart, literally picturing the pages, and so I did not display any signs of fear. I don’t know whether this was the behavior they expected to see, but they never stopped me.”

R' BINYAMIN, THE AMERICAN TOURIST

R' Binyamin arrived in Russia in the guise of an American tourist, as Rabbi Chaikin had instructed him. This included putting on weight, in order that he shouldn’t appear like a skinny “yeshiva bachur”, and going with a camera wherever he went.

When he was in Moscow, he spent most of the day at the central shul. He hoped to meet as many Jews as possible, bolster their spirits, and collect information for the Rebbe. It was not a small matter, since the shul had state appointed gabbai’im spying on everyone entering the shul, including R' Binyamin.

“The Jews in the shul suspected I might be a KGB plant. Of course, I could not openly tell them that I was on the Rebbe’s shlichus, because it wasn’t clear who was ‘ours’ and who was a KGB plant reporting to the authorities. Sadly, there were Jews like that, so the suspicions were mutual. Nevertheless, there were Jews who checked me out and when they felt secure, they contacted me with hints, wanting to know about me. For example, R' Yaakov Elishevitz, the head shochet at the shul in Moscow, would meet me every day. Then one day, he took out his shechita knife in front of everyone and said he wanted me to teach him how they slaughter animals and chickens in America. Then he took me to a private, side room that was designated for shechita where he revealed the real reason he had done that, fully aware that I did not know shechita. ‘I want to leave Russia,’ he whispered. ‘I want you to tell me how to get a visa to America. Tell me everything you know.’

“I traveled around Russia despite the dangers lurking everywhere, for the purpose of collecting information and reporting to the Rebbe what was happening with Anash in particular, and the general state of the Jews and Judaism throughout Russia. I could not write down anything, because if my notes were confiscated, the future of those Jews would be bitter, and perhaps for me as well, because then it would be obvious that I was not an innocent tourist. I had to memorize all the information.

“At the shul in Moscow, they would surreptitiously put notes with names into my siddur. I would study the names and then flush the papers down the toilet. I memorized the names of the heads of about a hundred Jewish families. Many people came to me so I would mention their name to the Rebbe for a bracha. Many asked me for help in obtaining an exit visa. I would memorize all the requests, the people’s names, and their birthdates. When I had a chance, I not only took messages from them, but I also conveyed the message that someone was thinking about them and was

working for them to get out and move to Eretz Yisroel. Their faces lit up upon hearing that.

“In Russia of those days, espionage, or even the suspicion of espionage, was a crime punishable by death, but the Rebbe wanted information about the Jews of Russia and I had to obtain it. I saw how Divine Providence directed me and how things I needed to know to convey them to the Rebbe, came to me. However, I was really frightened the entire time.

“There was a tremendous interest in the Rebbe and a desire to know what was happening, and what was being said in 770.

“One day, the chassid, R' Nosson Kanelsky, a local Lubavitcher, came over to me. While making believe he was davening, he managed to whisper to me that there would be an official government celebration that night in the shul. Every Lubavitcher wanted to connect to the Rebbe, and they knew that the Rebbe taught new niggunim in recent years. Thus, since they would not have an opportunity to

sit with me and learn the niggunim, I should come that night and say that I was a chazzan from the United States and sing all kinds of songs, familiar and unfamiliar, and I should include niggunim from the Rebbe. All Anash, he told me, would come that night to the official celebration. In order to indicate which niggunim were from the Rebbe, I should preface the Rebbe’s niggunim by saying: This is a song from Malchus Beis Dovid, and Anash would get the hint.

“This is what I did. I sang all sorts of songs and included three niggunim from the Rebbe, ‘Eimasai K’asi Mar,’ ‘Hoshia Es Amecha,’ the way the Rebbe changed it, to ‘V’Racheim Al Nachalosecha,’ and ‘Tzama Lecha Nafshi.’

“After the celebration was over, R' Nosson Kanelsky stopped near me and whispered, ‘Many of Anash are outside and want to see you. Before R' Mendel Futerfas left here, he farbrenged and made many ba’alei teshuva, including many of those you see here. We want more farbrengens, at least a farbrengen with our eyes, i.e., that you, the Rebbe’s shliach, will

FROM LEFT TO RIGHT: R' YEHUDA YOSEF KATZ, SHMAYA KATZ (THE BAR-MITZVAH BOY), DOVID KATZ, RABBI BINYAMIN KATZ



look at each one of us and we will settle for that. And another thing, Moshe Sarah's, that is Moshe Katzenelenbogen, left prison today. Tell the Rebbe.'

"I went outside and saw many of Anash standing there and waiting for me. It was some official government holiday so they could allow themselves to be out in the open.

"A policeman came over and my heart began to pound wildly. R' Yaakov Elishevitz noticed and whispered to me, 'You should know that if you run away, we are all lost and you will be first. Whatever you do, don't run. We have to start talking nonsense and laughing like chickens and you laugh like the biggest chicken of all.' And that's what we did. They started talking Russian among themselves (and since they spoke quickly, I didn't understand a word) and laughed a lot and I joined in. Then, when the policeman turned aside, everyone suddenly scattered.

"When I was in Rostov, I held a farbrenge in an inner room of the shul with a few chassidim who took in every word I said in describing Beis Chayeinu, about the last ma'amarim that the Rebbe taught, etc.

"When I was in Tashkent, I met a few chassidim, including R' Zalman Leib Estulin. They asked me to sing the niggunim the Rebbe taught on Simchas Torah. I sang 'Eimasai K'asi Mar' and 'Hoshia es Amecha.' The chazzan, R' Levi Pressman, was there and he quickly caught on to the niggunim and taught them to the others."

// I TRAVELED AROUND RUSSIA DESPITE THE DANGERS LURKING EVERYWHERE, FOR THE PURPOSE OF COLLECTING INFORMATION AND REPORTING TO THE REBBE

THE SENSITIVE INFORMATION THAT SAVED FAMILIES

R' Binyamin's shlichus brought many blessed results. Not only did he succeed in giving considerable information to the Rebbe about the chassidim, he gave encouragement to the chassidim, instilling them with a spirit of hope. He also helped to transmit the names of the chassidim to the right people, who would then make certain to send them visas to Eretz Yisroel. Many Jews were privileged to emigrate to Eretz HaKodesh in his merit.

In the interview he gave to "Beis Moshich," we asked him to look back and tell us about his shlichus from the perspective of today. He thought and then said, "It was an interesting adventure for a young bachur like me, interesting and frightening. However, when the Rebbe says something, when he gives an instruction, we must fulfill it immediately. I am very happy that I agreed to go there. It's the kind of shlichus that if I were given a million dollars, I don't know whether I would do it again, but once I did it, I would not sell the merit of that shlichus for the Rebbe for any amount of money."



Upon his return from his secret shlichus, R' Binyamin traveled to study in London, where he received offers of shidduchim with girls from the local community. However, when the shadchanim learned about his secret shlichus to Russia, they asked him that before any meetings, he would sign a written commitment that after the wedding he would not travel on such a dangerous shlichus again...

R' Binyamin refused to sign, thereby delaying progress on the shidduch front... This went on until Rabbi Chodakov summoned him back to New York.

— To Be Continued —



Rabbi
Simon
Jacobson

WHAT TO DO WHEN YOU MAKE A MISTAKE

WITH any mistake, personal or professional, there are two things that you can do to turn it into a productive moment. The phrase "fail better" has become a meme, which is, culturally, a step in the right direction. However, the Kabbalists had already detailed how one should fail better, by understanding that the inner "soul" of a mistake is a seed and opportunity for greater growth, and there are two methods that they passed down to us how to bring this seed to fruition. These two methods will revolutionize the way that you handle making mistakes.

THE FIRST METHOD: UNLEASH THE POSSIBILITIES

Living a successful life requires both taking risks and playing by the rules. Following the rules keeps us in line with our missions, but risk is necessary to move forward. The outcome of risk is possibilities — possibilities that are more powerful than the outcome of strictly staying on track. When you make a mistake, allow that to unleash new possibilities. Build resources from your mistake. Take the elements of destabilization that the mistake introduced and use them for the greatest profit. Instead of trying to sweep all the fallout of your mistake under the rug, take each piece of it and turn

it into a catalyst for growth; do something productive with it.

THE SECOND METHOD: ELEVATE THE MISTAKE

In addition to growing from the mistake, transform the very mistake into an asset by learning from it. When you've departed from what's "right", take yourself to a higher level, whether it is higher level professionally or in personal relationships. If you had followed the rules and not made a mistake, you wouldn't have the opportunity to discover new insights and experiences that only your mistake could have taught you. You've opened an opportunity for yourself to exceed expectations, now that you've transgressed them. Take your passion for good and lift up your mistake to a solution or possibility that is far greater than the rules you broke. ■

EXERCISE:

Select a mistake you made in the past day (or week) and identify how you could use it to unleash new possibilities, and how you could elevate it.



STUMP *the* RABBI

DO NON-JEWS HAVE A NESHAMA?

ACCORDING to Rambam, Jews and non-Jews have identical souls, which of course comes across as very surprising to most of us. But this stems from having a very simplistic understanding of the Rambam.

Let's build it up from the basics:

The Rambam talks about the soul as simply the power of life. He says that life is a servant of the material. For example, a dog has a soul of life, a *nefesh* as we call it, and when the dog dies its *nefesh* dies too because the soul of the dog is here to serve the body of the dog. No dog, no soul.

A fish has a *nefesh*, when the fish dies the *nefesh* dies with it because the soul of the fish is a servant of the fish.

A human being too has a soul — which the Rambam calls a *neshama* — which is to the human being the same thing as the *nefesh* is to a dog. When a person dies that *nefesh* dies too.

Why? Because the only reason that the soul exists is that the body exists, and when the body ceases to exist that soul is gone too.

But then the Rambam says that a human being has *another* soul — which he calls *nefesh* or *ruach* — and this soul is an angel-like being. What defines it, in the Rambam's language, is that it is an *intellectual* creature.

This soul existed before Hashem created bodies, and it will exist after bodies disappear. This soul is what constitutes the true advantage of man over the animal.

In other words, the human being has an additional source of life which did not become because of the body and therefore does not depart and disappear when the body is here no longer.

He also calls this a *tzura*, a form, versus *chomer* - matter.



THE Rambam goes on to say, that the way Hashem created *this* creation, this additional soul, is that we have some control over this *tzurah* — we can earn the life of *Olam Haba*, the spiritual eternal life, and we can also bring ourselves through our misdeeds to *kareis* and *avadon* and other terms which mean that a human being through his misdeeds can actually kill his *neshama*.

That same soul we established existed *before* the material and survives *after* it, can be corrupted through the bad choices that we make, and it can be made immortal through the good choices that we make.

The Rambam clearly divides the world, not by Jews and gentiles, rather by humans and animals, humans having the human soul which

is in the image of G-d, *b'tzalmeinu k'demuseinu*, [which according to the Rambam means being a *sechel nivdal*, a being that is purely intellectual].

Chassidus and Kabbalah, however, maintain that a Jew is essentially different than a goy — he has a *Nefesh Elokis*, a G-dly soul, while non-Jews do not have it.

Now, this is not a contradiction to Chassidus at all. [It goes without saying, that the Rambam acknowledges the chosenness of *Am Yisrael*, he just doesn't address whether or not this affects their spiritual makeup. The Rambam's opinion doesn't *negate* this idea, he just doesn't differentiate between a Jew and a non-Jew, but the two kinds of souls Kabbalah and Chassidus speak of, are both human souls.]

I don't know how exactly the Rambam would understand this concept. I have some theories and ideas, but I have not seen anything written about it explicitly.



HOW do Kabbalah and Chassidus explain the difference between a Jew and a gentile?

To explain this we must introduce the G-dly soul. What this means simply, is a soul that is a part of G-d, and therefore is first about Hashem and second about itself. This soul is completely and innately *batel*, nullified, to Hashem, which means that it can never be corrupted, it can be put into exile, but the *pintele Yid*, the core level of Judaism will always exist and can never be "exiled," only asleep.

A Jew has this type of soul, while a gentile doesn't.

What type of soul do non-Jews have according to Chassidus?

— They have a *Nefesh Hasichlis*, an intellectual soul. This intellectual soul is not *batel* to Hashem, but being purely intellectual,

it doesn't have a bias, and as a result, is able to understand things absolutely objectively and clearly.

If a non-Jew exercises his *Nefesh Hasichlis* as he should, to understand the purpose of his existence and his role in the creation as a servant of his Creator and he does what he must do, and of course the foundation of that is that he practices the *Sheva Mitzvos B'nei Noach*, the 7 mitzvos given to all humanity, he elevates himself.

Now, even though the *nefesh* of a non-Jew comes from the *shalosh kelipos hat'meos*, and generally these *kelipos* are beyond *birur*, they cannot be refined, it's brought in Chassidus that even the *shalosh kelipos hat'meo* have a spark of G-dliness at their core, its just — to borrow a term from Halacha — that *chaticha ne'eseis neveila*, an originally kosher piece of meat may become itself unkosher under certain circumstances. In this case, the G-dly spark [which is what allows it to stay in existence] has dimmed to the point in which none of the light is apparent anymore for us to refine.

I would feel uncomfortable to go as far as saying that the gentile can transform his soul from *kelipa* to become a *Nefesh Elokis*, but certainly, he can redeem his soul and be a *Chasid Umos Haolam* who has a portion in *Olam Haba*.

Because of how novel, and potentially controversial, this idea is, I feel compelled to present its source:

It comes from a letter of the Rebbe, that appears in print in *Likkutei Biurim (Korf)* on Tanya, at the end of chapter 1, and also in the Rebbe's *Igros Kodesh* vol. 1 letter nu. 14. ■

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EVERYONE PREDICTED HOLOCAUST



THE REBBE PREDICTED VICTORY

THE WEEKS BEFORE THE SIX-DAY WAR AT 770
BASED ON LETTERS, HISTORICAL DOCUMENTS AND
PERSONAL INTERVIEWS | AVROHOM RAINITZ

AVROHOM RAINITZ ◦

THE BEGINNING OF IYAR

5727/1967 was one of the most difficult and tense times for those living in Eretz Yisrael. Over 50 years have passed since then, but people who lived through that era still remember what it was like. Along with the poor economic situation, there was a serious security situation.

The primary tension began on the northern border. The Syrians in the Golan Heights wanted Israel's water sources and they shot mortars at Jewish farmers. A short while before that, there was a serious altercation in the battle against Syria in the course of which IDF planes dropped 21 Syrian MiG fighter jets. As a result of this event, Syria asked Egypt for aid and the Egyptian president Gamal Abdel-Nasser signed a mutual defense treaty with them.

A short while later, Nasser began harassing Eretz Yisrael. He started advancing large forces into Sinai as he issued demands to the United Nations Emergency Force (UNEF) that was responsible for peace-keeping and the separation of forces in the area to leave. The ramifications of this act were clear: there would be no other military force separating between the Israeli and Egyptian armies.

The border of Yerushalayim and Jordan went right through the center of the city. The area that separated Eretz Yisrael and Jordan was called no-man's-land. Jordanian snipers sat on the partition wall and shot at passersby as they pleased. The lives of Jewish civilians in Yerushalayim were fair game and the tension reached a peak.

POLITICAL EARTHQUAKES

Nasser became ever more fired up and on 12 Iyar he took another step that increased the

tension when he announced the closing of the Straits of Tiran to Israeli ships. The hint was obvious. Also, a mutual defense coalition was formed of Egypt, Jordan, Syria and Iraq. The stated purpose of the pact was that all parties would defend each other. The choke-hold around Israel was tightening.

The United States, an ally of Israel, unilaterally voided all earlier agreements with Israel and Egypt and pressured Israel not to open fire against Egypt. As the head of the Mossad Meir Amit said, "At midnight, the CIA agent in Israel came to me and said that if we fired first, we would stand alone." In other words, we would get no support. Not only that, but the U.S. warned the two countries that it would attack the country that would start a war and American plans of attack were drawn up.

The USSR also did not remain silent and it publicly announced the justification of the Egyptian army entering Sinai and expelling U.N. Forces. The Soviets completely ignored Egypt's guilt in the deterioration of relations. Even France, which was the main supplier of arms to the IDF and was an ally of Israel, changed its position. Charles de Gaulle, president of France, warned the Israeli government against entering into war and even placed a weapons embargo on the Middle East which affected only Israel.

Arab hubris, in light of the defense pact and the unanimous support from all of the world's superpowers, only continued to swell to the point that Arab armies announced again and again that they were going to conquer Israel and throw its inhabitants into the sea! Fear was felt not only by those living in Eretz Yisrael; Jews the world over held their breath. The U.S. government ordered its citizens to leave the Middle East to save their lives. Everyone was

convinced that the worst of all was about to take place.

TENSION AND PANIC

The people living in Eretz Yisrael felt besieged. They felt that the entire Arab world was closing in on them with the silent approval of the major nations. Memories of the Holocaust that were still a bloody open wound became part of people's everyday talk. "Nasser is speaking plainly, just as Hitler did on the eve of World War II," stated Zev Schiff, the military commentator for *Haaretz*. Nasser's speeches, the broadcasts of Radio Cairo, and antisemitic caricatures that were published in Egyptian newspapers, were the basis for this statement. A few days later, *Haaretz* published an article by Eliezer Livneh with the headline: The Danger of Hitler Returns.

Such was the climate during this period that was later called "the Waiting Period," the wave of terror felt by the Israeli public quickly turned to panic. One way this could be seen is described in the book by Tom Segev, "1967: Israel, the War and the Year That Transformed

the Middle East" (an often cited very leftist work). In this book, he describes how many residents fled the country. "Every day, her friends called her and said that so-and-so left the country," one woman wrote in a letter; among them were many women and children. "Planes arrive empty and leave full," reported *Haaretz*. In a report given to the IDF Chiefs of Staff it said that Eilat was emptying out and that thousands already left in fear that the Egyptians or the Jordanians would attack the city and cut it off from the rest of the country. A headline written in one of the papers said: The Last One to Leave Should Not Forget to Shut the Lights in the Airport."

Those who remained began to hoard food. There was a run on food nearly everywhere. "Mothers who in normal times are patient and intelligent women, have imposed a chaotic and noisy siege on the grocery stores and are buying in a nearly hysterical fright, including items that are and are not necessities," wrote Yerushalmi writer Yeshurun Keshet in his diary. Grocery stores stopped giving credit. "What will be if, G-d forbid, there won't be

THE REBBE SPEAKING AT THE LAG B'OMER PARADE 5727



bread and water and dairy products when war really breaks out?” wrote Keshet. There was no doubt that war would break out. “I don’t blame them” wrote one woman in Yerushalayim to her relatives in Nashville, North Carolina. “No doubt, they remember the starvation of 1948.” She too went to buy rice, beans and sugar and a pail of water for reserves.

THE HUBBUB REACHES 770

The cries of war from Arab countries as well as the panicked response from Eretz Yisrael reached distant America and Beis Chayeinu. Rabbi Lipa Kurtzweil, director of Tzach in Nachalat Har Chabad, was a bachur on kevtzua during the war. In a conversation with *Beis Moshiach* he described the atmosphere in 770 at the time:

“A few weeks before the outbreak of war, rumors began coming from Eretz Yisrael that a major war was about to break out. They spoke about a war on a massive scale that would wipe out the Jewish settlement in Eretz Yisrael, heaven forbid. At first, it was only rumors. Then, slowly, the rumors began to be substantiated and we realized that this was, indeed, a serious threat. When you are far away and not getting updates in real time, things seem a lot worse.

“Of course, everyone waited to hear what the Rebbe had to say about the matter. His message was clear: There is no reason to fear or frighten others. This was the most vital message at the time. Not to fear! This message reassured us all and it was clear that there was nothing to fear but at the same time, we were deeply worried for the welfare of the Jews of Eretz Yisrael. It was obvious that the war would exact a heavy toll.

“Back then, we didn’t have the phones we have today. Our connection with our families in Eretz Yisrael was very weak. Also, the distance from home was considered great since the trip from Eretz Yisrael to New York took nearly 30 hours, so that almost nobody came from Eretz Yisrael at that time and nobody could tell us

the truth about what was going on there. This added to the atmosphere of fear. Rumors at the time said that the chief rabbinate in Eretz Yisrael dedicated public parks as cemeteries for the tens of thousands expected to fall, G-d forbid.

“As for us, we said a lot of Tehillim in special minyanim that took place all the time and we waited expectantly for good news from Eretz Yisrael.”

THE VOICE OF THE PROPHET

One of the most memorable moments of the waiting period was Lag B’Omer 1967, a few days before the outbreak of war. That day is when the news of the salvation of the Jewish people began to be publicized in the face of the panic and tremendous fear that had taken hold of the people in Eretz Yisrael. That day, it was demonstrated once again who truly deserved the title of “Jewish leader.”

At this difficult time, the clear voice of the leader of the generation was heard: Do not leave! The Rebbe promised that miracles and wonders would occur and there was no need to fear. This message from the Rebbe seemed detached from reality considering the political situation, but the Rebbe repeated his position time and again.

“I remember the Lag B’Omer before the outbreak of war, when the Rebbe came out to the public and spoke about the situation for the first time,” added R’ Kurtzweil. “Each time I recall that event, I feel the tremendous tension in the crowd in the moments before the Rebbe began to speak. People were white in the face as they waited to hear how the Rebbe would react to events in Eretz Yisrael. Nobody knew which day the war would begin and everyone waited for the Rebbe to speak. It was clear to all that the Rebbe’s talk would address the security situation in Eretz Yisrael.

“Many reporters were in the crowd, and they too, like everyone else, waited to hear what the Lubavitcher Rebbe would say.”

When the Rebbe began to speak, there was absolute silence in the crowd. The Rebbe addressed the Jewish children and said in a very passionate voice: **Your brothers and sisters in the Holy Land, Eretz Yisrael, are in a situation in which Hashem protects them and sends them His blessing along with success and salvation in enlarged measure, so that they will go forth – and they actually will go forth – from the current situation with success and a great victory, with miracles and wonders.”**

The Rebbe told the Jewish children that they have the power to assist the Jewish people in this difficult time: **“You have the special privilege to help them by learning another verse of the Torah and by doing another mitzva and another mitzva. Don’t neglect any opportunity and also be involved in the mitzva of ‘love your fellow as yourself,’ to influence your friends and relatives and family so that they too, help as much as possible in spreading Torah and mitzvos.**

Since, according to what Rabbi Shimon bar Yochai said, this saves every Jew wherever he is from the difficulties he is in, and it brings him the blessing of G-d in great measure, and salvation and success. And what we read yesterday in the parasha will be fulfilled: ‘and you will dwell securely in your land.’ That the Jews of the Holy Land will dwell securely: ‘and I will give peace in the land,’ that Hashem will be our G-d, and for all Jews wherever they are to be found.”

The Rebbe spoke with great fervor. His face was red and he nearly screamed his prophecy of victory as though to strengthen what he said. From the tone and content of what he said, it was clear that this wasn’t a prayer or request but a clear promise!

“The Rebbe’s confident, strong voice carried through the air and awakened in everybody feelings of tremendous confidence,” remembers R’ Kurtzweil. “After the Rebbe spoke, it was clear to us that the war would end with miracles

and wonders and that there would be great victories.”

That same day, Rabbi Yosef Wineberg took a recording of the sicha and went with his son to the airport to send it with someone traveling to Eretz Yisrael. The problem was that the situation was so precarious that people weren’t traveling to Eretz Yisrael. Who would be going to a place that the Arabs were about to conquer?

Still, there were some American volunteers who went to help and try to save the land. Among them was Rabbi Chaim Soloveitchik, son of the gaon, Rabbi Yosef Ber. Rabbi Wineberg asked him to take the recording to Eretz Yisrael.

“What is it?” he asked.

“It is good news for the people of Eretz Yisrael!” said R’ Wineberg. “You will take the good news of the victory to Eretz Yisrael.”

The recording reached Chabad Chassidim in Yerushalayim who gathered in a special meeting that took place at the Chabad shul in Shikun Chabad, to listen to the recording. The hundreds of people present listened to the Rebbe’s loud, clear voice that promised, “Hashem is already protecting the Holy Land and our brothers and sisters there. A salvation in large measure is very imminent.”

DETAILED DIRECTIVES

If the sicha wasn’t enough, throughout the waiting period, clear and unequivocal guidance emerged from the Rebbe’s office with a reassuring message that there was nothing to worry about and that Eretz Yisrael is the safest place in the world. Among those who received responses on the topic were Crown Heights families with sons learning in the Toras Emes yeshiva in Yerushalayim. As was famously publicized then, the Rebbe calmed the parents and told them not to be at all frightened.

If that was not enough, the newspapers in Eretz Yisrael and abroad published answers

"SCHNEERSON" ON THE PHONE

During that time period, a delegation traveled to visit President Zalman Shazar who was on a state visit in Montreal. Among the delegation were R' Chadakov and R' Kazarnovsky.

Due the impending war, Shazar decided to cut short his visit and return to Eretz Yisrael that very night. His people informed the Chabad delegation that Shazar had canceled all his planned meetings. When R' Leibel Kramer, one of Anash of Montreal, called 770 to pass along the information, he suddenly heard a voice on the phone saying, "This meeting he will accept." When R' Kramer asked, "Who is this?" the answer was, "Schneerson."

The meeting did in fact take place, during which Shazar told the delegation that the Rebbe spoke to him over the phone and blessed him that it should be *"u'shechavtem v'ein macharid - and you shall lie down with none to frighten you,"* and that the Rebbe said in a really loud voice *"v'ein macharid."* He also added that one has to live with the times, and now is the parasha of Bechukosai (where these words appear in the Torah), and the Rebbe encouraged him very much.

Shazar promised the Rebbe that he would publicize his words in the Holy Land, and he added to the Rebbe that even though he was familiar with these verses, now it became infused with a whole new energy...

in Eretz Yisrael. The Rebbe told him, "If regarding outside of the land it says, 'Behold, He will not slumber,' regarding Eretz Yisrael it is written, 'The eyes of Hashem, your G-d, are always,' it says always. And the Rebbe told him that there is no need to worry."

In that diary, he goes on to copy a number of answers that people received at that time in connection with Eretz Yisrael:

A resident of Kfar Chabad asked the Rebbe if he should come to America, and to this the Rebbe answered, **"Now is not at all the time to travel from the Holy Land, may it be rebuilt and reestablished, and we will see each other with the help**

of Hashem... in the month of joy, in the upcoming month of Tishrei."

R' Boruch Turenheim also asked then about his brother in Eretz Yisrael, based on a request from his parents, whether to bring him home from there. The response to that was, **"I clearly made known to Kfar Chabad not to travel from there, and on the contrary they should add in study with constancy and diligence, and Hashem should grant them success."**

To a family in Brooklyn that requested a blessing for their relatives in the Holy Land, the Rebbe answered, **"My view is not at all approving of the panicking and exaggerations, and Hashem should protect**

you among all of our brothers Beis Yisrael in every place they are, and especially in the place that the eyes of Hashem, your G-d, are upon it always."

To parents who asked if their son in Eretz Yisrael should return home to America, the Rebbe responded, **"Obviously not to fear and not to scare him and also not themselves, and it will be fulfilled and I will give peace in the land etc."**

Despite all the assurances, the terrible situation and bleak prognostications in the media in Israel and abroad did not allow for calm. Even in Kfar Chabad, the atmosphere was very tense. Completely unexpectedly, a special telegram from the Rebbe arrived in Kfar Chabad:

"The Vaad of Kfar Chabad and the Rav at their head, have merited to find themselves among tens of thousands of Jews in the Holy Land, where the eyes of Hashem, your G-d, are upon it always. And certainly, certainly, He will not slumber and He will not sleep, the Guardian of Yisrael. Hashem will protect them and all the sons of Yisrael from now until forever. He who awaits good tidings, in visible and revealed good, to be visible and revealed soon."

The Rebbe's telegram was so unusual and fantastical against the backdrop of the political and military forecasts, to the point that every media outlet in the country pounced on it like a major story.

Mrs. Chaya Bronstein from Kfar Chabad, the wife of the late R' Zalman, was visiting Crown Heights and had yechidus twice during those days leading up to the war. She wrote then, to her family in Kfar Chabad, what the Rebbe told her about the situation in Eretz Yisrael during yechidus (translated from the Yiddish):

"I told the Rebbe that the situation in Eretz Yisrael is such that I would want to return there tomorrow. The Rebbe asked me for how many

days I had come, and I answered for a period of fifty-three days and that I still had seventeen days left to be here.

"The Rebbe answered me, 'Remain here for as long as you planned originally, and by the time you have to return, the situation will stabilize and it will be good... Certainly you will participate here in the women's convention, and will surely say a few words. You will have what to say... and you will give over good tidings from here and from there.'"

In a later letter, she describes the impressions from the aforementioned convention, "When the Rebbe mentioned the Holy Land that Hashem will have mercy upon it and its inhabitants, you could see how his face changed."

Due to the tremendous tension back home, one of her family members asked her to delay her return flight, "because the children don't want me to travel". That night, "At five minutes to eleven at night, Rabbi Groner, the Rebbe's secretary called and conveyed that the Rebbe is asking that I come to the office no later than within the hour... My turn came and I went in. I gave a *pidyon* note for the family and for the residents of Kfar Chabad, and all of Anash among Klal Yisrael. I was very tense, but when I saw the Rebbe smile, I felt at ease."

During that encounter, she told the Rebbe very worriedly, "I don't know what is going on now at home, I am asking of the Master of the Universe that they all be healthy and whole." The Rebbe answered, "Boruch Hashem, they are all whole and you will find them all whole and healthy. Travel in peace and you will find them all in order. And share good tidings, including regards in Kfar Chabad to the Nshei and Bnos Chabad, and you should be active in their work." ■

Levi Liberow interviews Rabbi Yitzchok Raskin and Rabbi Shaul Calmenson from “Learn and Bring Moshiach” — a new organization working hard on:

GETTING MOSHIACH BACK TO THE TOP OF THE AGENDA

RABBI Shaul Calmenson was at the Ohel on a spring day two years ago and had one request. “When you learn the Rebbe’s sichos,” he told me, “especially

those from *nun-aleph* and *nun-beis* (the last year cycle of sichos we heard the Rebbe speak, highlighting the uniqueness of our era as high time for Moshiach to come), you are filled with

a sense of urgency to act, to do something about the situation. Although I was sitting most of the day learning (and still am), I felt like I was being selfish. How could I sit in Gan Eden and not give back in some way to others? But for a variety of reasons, I felt stuck. I asked for a bracha to be given an opportunity to make a difference.” This was on Chof-Ches Nissan 5777.

Meanwhile, **Rabbi Yitzchok Raskin** was talking to friends and they came to a realization that something must be done. “It’s over 25 years since this sicha in which the Rebbe handed over to us the responsibility to bring Moshiach, and the bottom line hasn’t changed — we’re still in galus.”

“Shortly after, I was learning the sicha of Tazria Metzora 5751 and the solution was clearly outlined before my eyes. We need to learn matters of Moshiach from the Torah. We need to have shiurim on Moshiach and Geulah!”

Yitzchok, together with **Rabbi Sholom Ganzburg**, began to arrange shiurim in Crown Heights. “We reached out to Rabbi Sholom Jacobson and asked him to deliver a weekly shiur at the Beis Midrash at 580 Crown Street, in the shul of the Crown Condos.”

In a matter of weeks, Crown Heights was able to boast a list of close to 10 weekly Moshiach classes, in a variety of topics and styles.

Shaul, who lives in the Crown Condos, caught onto the project in its early stages and offered to lend a hand.

“I thought this project had tremendous potential,” says Shaul. “I felt this was the Rebbe’s answer to me.”

Week after week the organization grew. Soon enough, when the organization went international, more and more shiurim were launched in cities around the world. The Learn Moshiach website has a list of close to 50 live shiurim, and more are added

quite frequently. The organization is currently run by Rabbi Raskin, Rabbi Calmenson and Rabbi Eli Sobol.

A SUPPORT GROUP FOR RECOVERING GALUS-ADDICTS

What the Rebbe wants, simply said, is people sitting on chairs or benches learning about Moshiach, and especially in groups of 10 or more if possible.

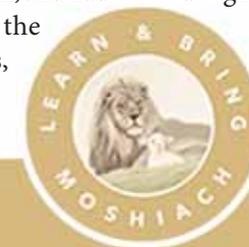
“But the point of it all,” Yitzchok says, “is that the Rebbe wants us to ‘live’ Moshiach, that *Achdus Hashem* should be real to us, and should address the way we conduct our day-to-day lives and react to the situations our life presents us with.

“A Moshiach shiur, in which a group of like-minded people get together and delve into a Moshiach topic — when led by a *maggid shiur* who has a passion for it — is an oasis of Geula in a world still climbing out of galus. It’s like a support group for recovering galus-addicts.”

“But in today’s busy world,” Shaul comments, “coming to a shiur regularly can sometimes be tough. We wanted to make Moshiach-learning available to people on their own schedule, and at the same time offer a platform where Moshiach learning could be easily done.”

With funds raised in last year’s fundraising campaign, quality recording equipment was purchased for many of the shiurim, and now, these carefully prepared shiurim into which many hours of preparation are invested, become available to anyone, anywhere, on a user-friendly website.

After the interview, I browsed a beautifully designed and intuitively built website, **LearnMoshiach.com**, and had a great time just reading the titles of the classes, let alone listening in to a few.



“The censored Rambam” and “Dead or Alive?” by Rabbi Mendel Krasniansky. Or how about “Milk and Meat” by Rabbi Yossi Schmukler, and “The Status of Niddah,” by Rabbi Binyomin Kriegsmann, both discussing whether these Mitzvos will continue in the future. I won’t give away the classes themselves. But I can tell you that they certainly are worth watching.

What if you don’t have half-an-hour to watch a full-length shiur?

“The short attention span of this instant generation is no secret,” Shaul smiles. “So in addition to our vast selection of full-length classes available in person and online, we started a WhatsApp and email subscription for weekly, short video clips. Baruch Hashem, we have a great video editor, **Mendy Yarmove**, who sifts out intriguing highlights from select classes that are viewed by hundreds of subscribers a week and thousands more via YouTube and other social media outlets.

“We also began to use our WhatsApp broadcasts to disseminate additional materials like our weekly column, and newer projects like **GeulaBites** and **Moshiach Minute**, which aim to teach the subject in a variety of exciting and unique ways.”

It could be a short Q&A, a piece of a sicha, or *l’havdil* a news-clipping from the New York Times, reporting about another way Moshiach can be seen in the world...

“We try to have something for everyone,” Shaul says.

The site is easy to navigate through, it’s not just a dumping ground of video lessons. You can browse by scholar (16 currently available) and by topic (a list that includes entries like *Money & Moshiach*, *Current Events*, and *The Great Sanhedrin*), all in an intuitively designed website.

MAKING MOSHIACH “IN”

“Due to different reasons,” Yitzchok says, “Moshiach-study and activities ‘suffer,’ rightfully or not, from an image of being an outlandish thing.”

And so, the minds and hearts behind “Learn and Bring Moshiach” launched a carefully planned campaign to bring Moshiach back to the front burner, to make it an “in” thing.

Beautifully designed branded materials containing articles on Moshiach began being published weekly, and, at least to my perception, “Learn and Bring,” just by using tasteful design and applying good copywriting skills, are making Moshiach study a lot more appealing.

“In the recent fundraising campaign,” Shaul says, “a donor shared why he wants to support our work. ‘Your organization bolsters positivity and light, without the need to focus on fighting darkness, like so many others do. Your materials automatically nullify darkness without reckoning with it at all.’ That’s precisely our task — to assist others in connecting to the light of Moshiach.

“We all have, especially Shluchim, many responsibilities, but this is the task of our time. A rabbi talking from the pulpit must use that position to share Moshiach ideas, and to urge his listeners to join Moshiach classes,” says Yitzchok.

BUILT-IN DISAPPOINTMENT

“We have several hundred subscribers to our website and WhatsApp group,” Yitzchok and Shaul tell me. I can add that overall, “Learn and Bring” have made a large impact and breakthrough. It certainly changed the landscape.

But there is a veiled disappointment in their words while the pair tell me of their remarkable accomplishments.



“There should be hundreds and thousands flocking to Moshiach Shiurim!” Yitzchok says. “This is the ‘the order of the day.’”

It’s not a new phenomenon. Not at all. This reminds of an anecdote I read several years back.

Rebbetzin Chaya Mushka once told a Chassid who was close to her about something the Rebbe told her. “Whenever I give out something — dollars, *lekach*, a *sefer* — there is a line until Brooklyn Avenue. Where is the line when I ask the Chassidim to do something?” the Rebbe wondered in what you would ordinarily call frustration.

If this was the lot of other mitzvot, the urgency in learning about Moshiach has a harder time getting into our minds and hearts. It’s quite natural for us, as people born into galus, to feel it’s irrelevant.

Shaul is not looking back. “I’d love to see more involvement and more clicks and views. But our task is to do.

“You never know how far things can reach. Even if a single person is inspired from a video we put into hours long of work, it’s all worthwhile. We may find out and we may not, but we have to continue working non-stop.”

FROM SELFLESS LEARNING TO SELFISH LEARNING

Our conversation turns into sort of a *farbrengen*, as we exchange ideas on how we can get even more people involved. We try to identify the source of the problem.

“When it comes to Moshiach learning, there really has to be a switch in the mind,” Yitzchok says.

Moshiach has traditionally been perceived as a futuristic idea. Not something of the here-and-now world. The Rebbe’s message is that it *is* here, and it *is* now.

The Rebbe’s advice to “get into it” and to make it something of the present is by learning about it, but the problem is that until I don’t see



Choose your location

The world is ready, are you?

All shiurim take place Sunday night unless otherwise noted.



1. KOLEL MENACHEM
CORNER KINGSTON AND UNION
SHIUR 9:00
Rabbi Yossi Schmukler



2. SHAIN'S SHUL
390 KINGSTON AVE.
MAARIV BIZMAN | FOLLOWED BY SHIUR
Rabbi Shlomo Majesky



3. NEW BEIS MEDRASH
580 CROWN ST.
SHIUR 9:00 | FOLLOWED BY MAARIV
Rabbi Yosef Binyomin Kriegsman



4. NEW BEIS MEDRASH
580 CROWN ST.
WEDNESDAY, SHIUR 9:00 | FOLLOWED BY MAARIV
Rabbi Yosef Binyomin Kriegsman



5. KSAV SOFER
646 EMPIRE BLVD.
SHIUR 8:30 | FOLLOWED BY MAARIV
Rabbi Fishel Oster



6. LEFFERTS SHUL
672 LEFFERTS AVE.
MAARIV 8:00 | FOLLOWED BY SHIUR
Rabbi Mendel Krasnianski



7. FRANKEL'S SHUL
1703 PRESIDENT ST.
SHIUR 8:30 | FOLLOWED BY MAARIV
Rabbi Sholom Zirkind



8. EMPIRE SHTIBEL
489 EMPIRE BLVD.
MONDAY, MAARIV 9:30 | FOLLOWED BY SHIUR
Rabbi Nochum Strocks



9. GESHEM SHUL
578 ALBANY AVE.
SHIUR 9 | FOLLOWED BY MAARIV
Rabbi Chaim Yisroel Wilhelm



10. OHOLEI TORAH
667 EASTERN PARKWAY
WEDNESDAY, 6:15
Rabbi Avraham Gerlitsky



it as a here-and-now topic, I won't be attracted to learning about it...

I present the question in other words:

What would you tell a Chassidish youngerman who has *kvius itim laTorah*, he has set time to learn Gemara, Chassidus, and Halachah. He learns Torah to connect to Hashem, he learns Chassidus so he has a *geshmak* in his Avodah, and he learns Halacha to get the know-how of being a Jew. Why should he make time to learn especially about Moshiach? He's all covered!

"As I mentioned earlier," Yitzchok says, "one of the points of the learning about Moshiach is to 'live with Moshiach,' it's a lifestyle with great benefits, even *bgashmiyus*..."

But I won't realize that until I begin to learn...

"It's a catch-22. But here is a suggestion." Yitzchok makes a play of words on the famous teaching of Chazal: "*Mitoch lishmoh, bah l'shelo lishmah.*"

"You're a Chassid? Do it *lishmah*, just because the Rebbe said to! The personal gain and *geshmak* will come later. It's something so important to the Rebbe and it should be the first item on the agenda of a Chabad Chassid!"

PEACE TREATY

But aside for Chassidim (and for many Chassidim actually), the solution to the Moshiach catch-22 lies in making people realize the benefits of Moshiach study *now*. Call it "rebranding" or better marketing of Moshiach if you wish.

Shaul tells me about one of the flagship projects of L&B.

"We feel that we reached a crowd that was already looking for it, but we must reach out to everyone else," Shaul says. "We have developed a professional, and most importantly, *practical*, study curriculum which focuses on living Moshiach *now*."

It's a four-part course originally prepared in Hebrew by Rabbi Mendy Elishevitz, co-founder of the Moshiach.com website and Rabbi Chaim Heber from Beer Sheva. L&B sponsored the development of the course in the original Hebrew and then went on to translate and adapt the course for an English speaking crowd.

The course is called PEACE TREATY, and its four parts ("bylaws," as they are called in the course outline) explore four dimensions of peace that Moshiach will bring about:

Peace within oneself

Peace among one another

Peace among nations

Peace between the between the spiritual and material

The course (samples of the teacher's guide are available online), complete with inspiring stories, jokes, PowerPoint presentations, source sheets in both Hebrew and English and more, guides the student through the four "bylaws" of peace, showing the true nature of the Geulah as relates to this topic, accurate to the course's subtitle, "...how to adopt aspects of this peace into our present lives."

"The course piloted in Crown Heights earlier this year in conjunction with Nshei Chabad

and was well received," Yitzchok says. "Many Shluchim and communities have purchased it and we keep getting good feedback and new inquiries all the time."

The course preview and sample chapters are available at LearnMoshiach.com under the "Teaching Resources" tab. "We have made the course very affordable," says Shaul. "The important thing is that it be taught."

Other free teaching resources, such as prepared syllabus sheets, are also available on the site.



FROM LUBAVITCH TO THE WORLD WITH LOVE — AND BACKGROUND MATERIAL!

The message of Moshiach is a universal one. Aside from the many activities L&B Moshiach has initiated *inside* the community, it makes a point to design its materials to be meaningful to other demographics as well.

"The Rebbe spoke about giving over Moshiach *b'ofen hamiskabel*, in a manner acceptable to everyone on his level," Yitzchok tells me. "You can explain anything about Moshiach to anyone, even 'tougher' subjects, like prophecy in the present time. You just need to come prepared, well-grounded and know the sources."

"All our *maggidei shiurim* are compensated for their time," Shaul chimes in. "They are all individuals who have a *koch* in the matter and wouldn't mind volunteering their time. But we pay each lecturer for this reason precisely — so he can dedicate the time necessary to prepare a subject from the bottom to the top, with its sources and explanations."

Knowing the sources is important for us, but when we come out to the world it's especially important. Many times, concepts of Moshiach that are natural to us, are tremendous *chiddushim* to people out there.

It appears as though this investment is worthwhile.

Earlier this year, L&B Moshiach launched an ad campaign that targeted over 15 leading, frum news websites, which garnered thousands of clicks and a nice number of subscribers.

I had a look at the article posted on one website which described the work of L&B Moshiach. In the comment section, a well-meaning Jew posted these kind words:

“A bunch of babble. The Rambam states that there is no point in studying about the Geula, just be anxious for it.”

Shaul replied by quoting portions of an article previously posted on LearnMoshiach.com:

“Glad to see you raise this question on the Rambam. The Rambam seems to imply that we should only work on our Emunah and anticipation and not so much with the study of Moshiach. Why, if so are we stressing the studying about Moshiach, you ask?”

“In truth, our main intent at L&B Moshiach is not that our viewers become masters and determine the order of events or the precise time of the Geulah, rather, to empower our viewers to genuinely await his coming.

“Waiting for Moshiach and anticipating his coming, is not simply a virtue but rather a religious obligation. Is it possible for us to await something we do not understand? Is it possible for us to yearn for something from which we feel disconnected?”

“A *mashal* is given about the poor village boy who is not capable of even entertaining the thought and desire of marrying the king's daughter because it's entirely out of his league. By learning about Moshiach we become capable of 'awaiting the coming of Moshiach;' we begin to process and internalize the concept of an era when the truths of the Torah and Hashem will be as self-evident as the laws of gravity and mathematics.

“Unfortunately, due to the long duration of this bitter and dark galus, many fall weak in their belief and longing for the Geula, while others feel just fine remaining in their comfortable lives they are accustomed to and don't bother to long at all. We have become the poor village boy incapable of fathoming or concerning ourselves with the awesome reunion we will have with our King upon the advent of the final Geula. This is a very real challenge that exists in our generation.

“The good news is that by learning about the subject, we can always rekindle our hope and anticipation for the Geula, because learning opens up our minds and hearts to appreciating what Geula is all about and what we are missing without it. Then we can truly start to yearn for it.”

There's a lot of missing information on Moshiach out there, and L&B is trying to fill the gap.

MONEY NEEDED TO MAKE MONEY GROW ON TREES

When you subscribe to the website or the WhatsApp group (see number below), you get

“YOU'RE A CHASSID? DO IT LISHMAH, JUST BECAUSE THE REBBE SAID TO! THE PERSONAL GAIN AND GESHMAK WILL COME LATER.

to your inbox a lot of captivating, thought-provoking materials about Moshiach.

But by far, the best productions that L&B Moshiach has made were the animated videos. One I saw shortly after it was released. It takes a very famous Moshiach fact — that candies will grow on the trees — and gives it a whole new dimension. If you haven't seen it, look for it on the website. I highly recommend it.

A second one has since been produced, which I would give an even better mark. Check it out.

Why only two animated videos?

Shaul tells me he hears this question again and again. “Those videos are our most popular productions, and the most expensive to make...” he says.

There are many more such videos planned, and many other projects waiting to be moved along, but funding is needed. L&B Moshiach recently made a campaign to raise \$28K to continue and expand their activities. Despite current operating costs of over 50,000 a year, even this very modest goal has yet to be reached.

Are we doing what we can to bring Moshiach? Or at least helping those who are? ■



To donate to L&B Moshiach, log on to LearnMoshiach.com/donate

To join the WhatsApp broadcast, WhatsApp your number to **646-820-0856**

Subscribe to the email list on the website, LearnMoshiach.com

PARADOXES of The Rebbe

RABBI HESCHEL GREENBERG

THE ENERGY OF YOUTH, THE EXPERIENCE OF THE OLD

Emphasized nature and yet was a source of so many miracles.

The Rebbe recognized that the ultimate objective for this world was not for it to cease being a natural world. Nature is G-d's creation and our task is to instill sanctity into nature; not to shun or override it. The Rebbe would frequently cite the words of the medieval sage known as the Ran (Rabeinu Nissim) that G-d does not perform miracles needlessly.

The Rebbe would also cite the words of the Rambam that Moshiach does not have to perform miracles. The Rebbe clarified this that it does not mean that Moshiach cannot or will not perform miracles; it is just that he does not have to. The rationale being that the entire concept of the Messianic Age is that the presence of G-d will become manifest *within* the physical world as it is governed by G-d's own system of nature.

Despite the Rebbe's respect for the integrity of nature the Rebbe would perform thousands of miracles.

However, in most cases the Rebbe would say that it should go through nature. So even when the doctors gave up on a patient and the Rebbe's blessing miraculously restored the person to good health, the Rebbe wanted the person to

visit another doctor so that the miracle does not break or shun nature; rather it is cloaked within nature.

In some of the Rebbe's Chassidic discourses the Rebbe would demonstrate how miracles cloaked in nature were even higher than the miracles that totally defied nature. The Rebbe fused these two worlds of nature and the supernatural.

Extolled, respected and celebrated the power, holiness and virtue of children and youth, yet appreciated, cultivated and greatest promoter of the value of old age and senior citizens.

We live in a culture that celebrates youth. The Rebbe was no exception to this rule and empowered children and young adults.

The Rebbe established Tzivos Hashem that encourages children to continually grow in their Yiddishkeit. The Rebbe conducted special rallies for these children and addressed them on their level.

The Rebbe even praised the rebellious spirit of the 60s. To the Rebbe it was a positive phenomenon, although some took it in the wrong direction.

Yet, despite the Rebbe's strong attachment to the youth, the Rebbe also stressed the importance of senior citizens.

The Rebbe was strongly opposed to arbitrary retirement. The Rebbe established *Kollelim* (special Torah study programs) for senior men and women and even had special occasions when he would address them.



The Rebbe is connected to the past; yet always looking into and connecting to the future.

In society we have people who live in the past. They wax nostalgic about the good old days. Some do not look sanguinely at the future.

In Jewish society there are those who would point to the Talmudic statement that "if the early generations were like angels we are like people; but if they were like people we are like donkeys..." This reference was designed to show how inferior we are to our forebears. Consequently, we have to always look back to our forebears for guidance and inspiration.

The Rebbe agrees with the premise that it is important for us to connect to and have profound respect for our forebears, as the Rebbe did in the most extreme way when he connected to his father-in-law.

However, the Rebbe does not agree with the conclusion that we are necessarily inferior to our forebears. In fact, that Rebbe would point to the areas in which we are superior to them.

Moreover, the Rebbe was not content to have us remember the major historical events of the past such as the Exodus and the giving of the Torah on Mount Sinai. While remembering these events are crucial and we must connect to them; we must also connect to the future by living our lives with Moshiach, as if the Redemption has already occurred. ■



THE REBBE SALUTING A YOUNG SOLDIER IN TZIVOS HASHEM

Rabbi Greenberg's popular "Moshiach in the Parshah" essays (as well as archives from over 20 years) can be read on JewishDiscovery.org



Levi
Liberow

THE PSYCHOLOGY OF CRITICISM

NO one likes to be criticized. Many of us may appreciate it, but we still dislike it. It's not fun to hear someone find faults in something you put hours of work into.

The golden rule of Hillel, "don't do onto someone else what you wouldn't want them to do you," is generally kept. As a civilized person, you won't park in someone else's driveway.

Why?

Simply because you know what it feels like to be blocked out of your own driveway.

We also know what it feels like to be criticized, so why do we so many times fall into the trap of criticizing our spouse, our teenager, and our fellow Chassid's way of doing what he understands to be the Rebbe's will?



THERE was once a Jew who finished his life mission in this world and came up to the heavenly court. As his life was being examined, it turned out that he had exactly 50-50, half merits and half sins.

"You can choose where to go, to Gan Eden or to Gehinnom," the heavenly court declared his verdict.

"May I inspect the two before I decide?" asked the man.

"Yes, you may," he was told.

"Where to first?" asked the angels.

"Let me see Gehinnom first," he said, and was promptly taken there.

What he saw startled him. He was ushered in to a lavish, well-lit banquet hall. Soft melodious music was being played by a 20-piece band; uniformed waiters were serving delectable foods to the many assembled "guests" sitting around the tables, many of them people quite familiar to him from his hometown.

"Is this Gehinnom?" he wondered to himself. As he approached one of the tables to get a closer look, he quickly realized why this was the place of purgatory. There was no silverware on the beautiful designed tables. Instead, every diner had a long 3-foot fork tied to his right arm and a similar length knife tied to his left arm. "No wonder this place is hell..." he figured.

"Can I see Gan Eden now?" he asked his accompanying angel. "Sure!" and in a matter of seconds he found himself in ... an identical hall, with identical musicians and waiters! Only the guests were different. He recognized many of these faces too.

He approached a table and was stunned to see that here too no silverware was placed on the tables. Here too 3-foot cutlery was attached to their arms.

"Why do they deserve to suffer like this? Why is this place called Gan Eden?" he

wondered. As he was observing, a heavenly voice came out and announced, "Eat, oh you righteous, eat!"

Each *tzaddik*, seated on one side of the table, used his extended fork and knife to serve a *tzaddik* seated directly across him.

"Aha! Now I get it!"

"May I check out Gehinnom once more before I decide?" the man asked the angel, a plan to deliver his suffering friends from their fate forming in his mind.

"Not a problem," said the angel.

Before you know it they were back at Gehinnom. The man rushed over to a man he knew from his hometown as a serious gangster and whispered in his ear, "Hey Joey! why don't you serve the man sitting across from you and he'll serve you? You'll both be happy!"

"Are you nuts?" Joey replies, "Serve him? Do you know why he's here? You think I'd serve this criminal even a dry crust of bread?!"



THE Rebbe Rashab has a famous saying about criticism. "Love critique, it will place you at the desired heights." (Hayom Yom, 12 Sivan)

We all know that there are *shivim panim l'Torah*, 70 legitimate interpretations of the Torah. There are also *shivim achor l'Torah*, 70 *illegitimate* ways to interpret the Torah.

There is a Heavenly Yeshiva in Gan Eden, and probably an equivalent institution in the other side of heaven. In that institution of higher learning, the philosophers of evil have come up with an alternative *pshat* for this teaching:

"Love criticizing others. It will place you at the desired heights" of being able to be useless and at the same time think you are useful.

Giving criticism, in most of the cases, is like empty calories. You eat a large quantity of calories, you feel satisfied for a few moments, but really no energy has entered your system and you remain with no energy just like before.

We don't criticize to put down others, we're good people, we criticize because it makes us feel involved and active in running our home when we criticize our spouse; it makes us feel like we're educating our children when we criticize them, and it makes us feel like we're involved in community matters and in *mitzvoyim* when we sit in shul and talk about how everyone else is getting it all wrong.

Love to be criticized, don't love to criticize. ■



FOR ILLUSTRATION PURPOSES ONLY



How Jewish are You?

Why believing in Moshiach just isn't enough... - Principle #5



The 12 Principles

- 1 Moshiach is a principle of Jewish faith.
- 2 Moshiach is the purpose of creation.
- 3 Moshiach is a topic in Torah.
- 4 Moshiach has a halachically defined role.
- 5 **We must await for him.**
- 6 We must pray for and demand Moshiach.
- 7 Our actions create the Geulah.
- 8 Moshiach could come any second.
- 9 There are signs that indicate he's near.
- 10 Moshiach is a person.
- 11 There is a Moshiach in every generation.
- 12 There is an order of events in Moshiach's arrival.

LEVI LIBEROW ◦

HOW CAN YOU KNOW THAT

you're a good Jew? In order to gain deeper appreciation for the centrality of yearning for and even demanding the arrival of Moshiach in Judaism, we must first "dissect" Judaism and distill its numerous details to fewer central beliefs.

How do you know that you're a good Jew?

That's what the heavenly court must determine when a Jew comes before it after he finishes his life in this world. The court "interviews" the person and asks but six short yes-or-no questions. Five of which seek to study his *behavioral* habits in observance of Judaism:

- Did you deal with integrity?
- Did you have set times for learning?
- Did you engage in procreation?
- Did you engage in the dialectics of wisdom?
- Did you understand one thing from another?

Only one of them relates to what *motivated* him to do all the above:

- "Have you awaited the salvation [i.e., the coming of Moshiach]?"

Nothing about his faith in G-d, or love of Him, only, "Did you await *Moshiach*?"

Further analysis reveals that we wouldn't "score points" in the heavenly court if we would answer that we *believed* in the coming of that salvation; only if we *awaited* it! (Given that one had led a G-d fearing life).

Obviously, awaiting Moshiach is meant to be done in this life not only to be able to answer in the affirmative in the afterlife. Here is what the Rambam has to say about the requirements of a *living* Jew:

“Anyone who does not believe in him [Moshiach], or whoever does not look forward to his coming, denies not only [the teachings of] the other prophets but [also those] of the Torah and of Moshe our Teacher.” - *Mishneh Torah*, Laws of Kings and Moshiach, 11:1

So, *believing* that Moshiach will ultimately arrive doesn't make you a good Jew, *waiting* for him does.

IF YOU LOVE ME, THEN YOU SHOULD...

There exist three “loves” within Judaism, which constitute the emotional drive we ought to have for Judaism.

The first is an innate **love for G-d** which every Jew possesses, compelling him to even sacrifice his life for G-d. It follows that every Jew would possess an essential **love for the Torah** and mitzvos, which are the vehicles and tools that connect and unite him with G-d, whom he so deeply loves. This love for G-d also produces an intrinsic **love for every single Jew**, for it is only natural that one would love the one whom their beloved loves.

G-D IN EXILE

In the time of the Exile, all of the above are battered and shattered. Instead of the glory and splendor which G-d should ideally enjoy from the work of His own hands, His existence is impudently denied. The spark of G-d which lies within every creation to enliven it, is confined by the constraints of its “shell,” rather than the spark taking charge and functioning freely. This concept is termed in *Mussar* and *Kabbalah* as “*galus haShechinah* - the exile of the Divine Presence”.

[When using the term “*galus*” about the *Shechinah*, we must warrant that this is a borrowed term, since obviously, unlike exile in its simple sense which is forced upon the exiled against his will, the exile in which G-d is in is something He chose to create for reasons that will be discussed in **Principle 7**.]

“ALCOHOLIC BEVERAGES
MAKE YOU DRUNK. IF YOU
DRINK BUT DON'T BECOME
INTOXICATED, ALL IT MEANS
IS THAT YOU DIDN'T DRINK
ENOUGH.”

In the time of the Redemption, when every creation will recognize its soul which is a spark of G-d, the entire world will serve G-d in unison. The *Shechinah* will no longer be exiled and G-d will rule in all His glory and splendor. This will truly be a time of glory for G-d and certainly a time He longs and yearns for.

TORAH IN EXILE

In the time of the Exile, Torah observance is severely limited, and the values of Judaism are downtrodden. Most mitzvos are unfulfillable nowadays (see *Moshiach's Job Description in Principle #4*).

Other disturbances which Jews suffer from, like illness, poverty, wars etc., impede the observance of the remaining mitzvos, especially the manner of their observance.

In the time of the Redemption, however, observance of *all* mitzvos will be restored, the necessary means for performing mitzvos will be readily available and, instead of the disturbances and persecution which Gentile nations once caused, they will support and assist Jews in their religious responsibilities. This is the true honor for Torah and mitzvos, as the Rambam writes “the honor of the Torah is its fulfillment”.

Another point: the knowledge that the Torah study in the time of Moshiach will be upgraded to unprecedented heights, as Moshiach will

TASTE TO WAIT: WHAT IF I CAN'T BRING MYSELF TO AWAIT MOSHIACH?

Mitzvos, by their very definition, are a matter of *observance*, for the obvious reason that feelings cannot be imposed upon anyone.

At the same time the Torah does include several mitzvos that *are* emotion-based, such as love and fear of G-d.

These mitzvos must be understood as a command not to feel, but to do whatever necessary to be able to feel that emotion.

How does that work?

Let's use an analogy of a mother trying to introduce her child to a new, tasty food she is certain he will like. The child resists however, since he is unfamiliar with it. If the mother will insist and try to convince him that he likes it, she won't get anywhere; she can however instruct him to *taste* it with the hope that, knowing him, he will come to like it.

When the Torah instructs us to love, it means that G-d — knowing the depths of our hearts better than we ourselves do — knows that if only we will “taste” the greatness and preciousness of this object of love, be it G-d Himself, the Torah or a fellow Jew, we will fall in love with it.

How does one “taste” such things? We “taste” it by getting to know it through study, and then connecting to it on an emotional level by constantly contemplating on it and trying to “get in touch” with these

ideas to the point that we develop a relationship with them.

In our case: the obligation to anticipate the Redemption requires study and contemplation of *Galus* and *Geulah*:

By making ourselves familiar with the special characteristics of that time, the unique qualities of Moshiach and the special promises of the prophets concerning that era; all alongside contemplation and recognition of the dire state of the Jewish people and the Divine revelation while still in exile, feelings of anticipation for the end of the Exile and start of the Redemption are sure to be stimulated!

But if one doesn't know about it, how indeed can he await it?

If a person does study and dedicate time to “get in touch” with Moshiach, but it remains theoretical to him and doesn't touch his heart, the only thing it shows is that he must try harder. Alcoholic beverages make you drunk. If you drink but don't become intoxicated, all it means is that you didn't drink enough.

And while you're trying to evoke anticipation for Moshiach, you are practicing a measure of anticipation. For if you didn't anticipate, why are you attempting to? The efforts themselves are a testament that there is a measure of anticipation within you already, which you trying to bring out of the subconscious!

reveal the deepest secrets of the Torah and its mystical aspects—ideas that have never before been exposed—should instill within the Jew a deep longing for that time.

In the Rambam's words: “Therefore all the Jewish people longed for . . . the days of Moshi-

ach, in order to rest from the governments which do not allow them to properly be occupied with the Torah and mitzvos.”

JEWIS IN EXILE

And finally, the most obvious: during the time of the Exile, the Jews as a people are scat-

tered around the world, being exiled from their homeland. And in many instances, especially in the not-so-distant past, forced to live in dire conditions.

We see this in the Halacha that teaches that when a potential convert voices his wish to join the faith, the *Beis Din* must attempt to discourage him by reminding him that “Jews are afflicted, crushed, subjugated, strained, and suffering comes upon them” in the time of the Exile.

In the time of the Redemption, their circumstances will change entirely, as they will enjoy freedom of any foreign suppressor and plentiful physical and spiritual benefits. In fact, no converts will be accepted when Moshiach comes, because it will be unclear whether their conversion is coming because of an ulterior motive, rather than from love of the Torah.

SO, DO YOU CARE?

One who actually feels love towards Hashem, the Torah and the Jewish people, will mourn when they suffer because of *galus*, and more importantly, will actively yearn for and do everything in his reach to reinstate them to

their full glory. Knowing that the Redemption will usher in a glorious era for all three, all efforts will be focused specifically on hastening its arrival.

Now we can understand why this detail is so important and it is one of the first questions one is asked upon coming to the next world:

This “salvation” a Jew must await, is the life force of all other aspects of a Jewish life, for all these other aspects will only reach completion as this salvation arrives, and one’s dedication to all aspects of G-dliness is measured by whether he awaited salvation.

It should be noted that the importance of anticipating Moshiach is such that in its merit alone we hasten its arrival, as our sages say: “Even if Israel have in their hands only anticipation for Moshiach, they are worthy of the Redemption just for the merit of awaiting it.”

A good Jew, then, is not someone who only “does” Judaism; a good Jew *cares* about Judaism. So confront yourself and ask, “Do you await Moshiach? Do you care?” ■

SUMMARY

- A Jew is required not only to believe in Moshiach, but also to wait for him.
- Waiting for Moshiach is an expression of the three loves central to Judaism
- Ahavas Hashem leads to anticipation for Moshiach, because when he comes, Hashem’s dominion over the world will be complete
 - Ahavas haTorah leads to anticipation for Moshiach, since Moshiach will allow complete and perfect observance of the Torah and mitzvos
 - Ahavas Yisrael leads to anticipation for Moshiach, because when he comes, the Jews will be redeemed from all troubles and fully fulfill their potential.
- The mitzvah of awaiting Moshiach is to learn and know all that’s necessary to awaken that emotion.
- Waiting for Moshiach is one of the most powerful ways to bring about his coming

SHABBOS

06/01

כ"ז אייר

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
8:04	5:24	9:08	12:53	8:23	9:15

ג' פרקים: הלכות זכיה ומתנה פרקים ד-ג, פרק אחד: הלכות פרה אדומה פרק ח, ספר המצוות: מ"ע רמה

SUNDAY

06/02

כ"ח אייר

SUNRISE	LATEST SHEMA	SUNSET
5:23	9:08	8:24

ג' פרקים: הלכות זכיה ומתנה פרקים ד-ט
פרק אחד: הלכות פרה אדומה פרק ט
ספר המצוות: מ"ע רמה

MONDAY

06/03

כ"ט אייר

SUNRISE	LATEST SHEMA	SUNSET
5:23	9:08	8:24

ג' פרקים: הלכות זכיה ומתנה פרקים י-יב
פרק אחד: הלכות פרה אדומה פרק י
ספר המצוות: מ"ע רמה

TUESDAY

06/04

א' סיון

SUNRISE	LATEST SHEMA	SUNSET
5:22	9:08	8:25

ג' פרקים: הלכות שנינים פרקים א-ג
פרק אחד: הלכות פרה אדומה פרק יא
ספר המצוות: מ"ע רלו

WEDNESDAY

06/05

ב' סיון

SUNRISE	LATEST SHEMA	SUNSET
5:22	9:08	8:26

ג' פרקים: הלכות שנינים פרקים ד-ו
פרק אחד: הלכות פרה אדומה פרק יב
ספר המצוות: מ"ע רלו

THURSDAY

06/06

ג' סיון

SUNRISE	LATEST SHEMA	SUNSET
5:22	9:08	8:27

ג' פרקים: הלכות שנינים פרקים ז-ט
פרק אחד: הלכות פרה אדומה פרק יג
ספר המצוות: מ"ע רלו

FRIDAY

06/07

ד' סיון

SUNRISE	LATEST SHEMA	SUNSET
5:21	9:08	8:27

ג' פרקים: הלכות שנינים פרקים י-יב
פרק אחד: הלכות פרה אדומה פרק יד
ספר המצוות: מ"ע רלו

THE TIMES ON THIS PAGE ARE FOR BROOKLYN, NY

MOMENTS With The Rebbe

WHERE IS THE CAR WE DROVE YESTERDAY?



1 IN 5786 (1986) AN IDEA CAME UP TO GIVE THE REBBE A GIFT — A NEW STRETCH CADILLAC FOR HIS FREQUENT VISITS TO THE OHEL. UNTIL THEN, THE REBBE WAS USING AN OLDER CAR — A 1977 MODEL CADILLAC. THE CAR WAS DONATED BY THE FAMOUS PHILANTROPIST AND CHASSID, RABBI ZALMAN GURARY.

THE FIRST RIDE WAS SCHEDULED FOR PURIM KATAN. A LARGE CROWD GATHERED OUTSIDE 770 SINGING DIDAN NOTZACH WAITING TO WITNESS THE HISTORIC EVENT.

THE REBBE WALKED OUT OF 770, GAVE OUT COINS TO THE CHILDREN PRESENT, AND AS HE APPROACHED THE CAR, THE REBBE'S FACE BECAME SERIOUS AND HE TURNED TO HIS DRIVER, RABBI YEHUDA KRINSKY, AND ASKED HIM WHAT IS THIS ALL ABOUT. HE ANSWERED THAT IT'S A PRESENT. THE REBBE REFUSED IT AND SAID "SONEH MATANOS YICHYE — HE WHO SPURNS GIFTS WILL LIVE LONG." THE REBBE ASKED THAT THE OLD CAR BE RETURNED AND WAITED ABOUT 5 MINUTES TILL THE CAR CAME AND ALL THE NECESSARY BELONGINGS WERE TRANSFERRED BACK.

2 TWO MONTHS LATER, WHEN EVERYONE THOUGHT THE STORY IS OVER, THE REBBE PUBLICLY ADDRESSED THIS OCCURRENCE. IN A SICHA AT THE FARBRENGEN OF SHABBOS PARSHAS KEDOSHIM 5746, THE REBBE SAID:

"THIS REALITY OF ERADICATING THE NEGATIVE APPLIES NOT ONLY TO PROHIBITED AREAS, BUT ALSO TO PERMITTED AREAS SUCH AS LUXURIES AND SUPERFLUITY ... CAREFUL AND HONEST INTROSPECTION WILL ALSO UNCOVER THE EVIL SIDE OF SUCH LUXURIES, EVEN WHEN THEY ARE CLOAKED IN A MANTLE OF RELIGIOSITY OR SANCTITY. FOR EXAMPLE, THE NEED TO PURCHASE [FOR ME] A NEW AUTOMOBILE FOR THE ALLEGED PURPOSE OF BEING ABLE TO MOVE MORE QUICKLY AND FULFILL THE WILL OF HASHEM. THIS EVIL MUST BE ELIMINATED.

THE OLD CAR IS FINE. WITH IT, MANY GOOD THINGS WERE ACCOMPLISHED, AND IT CAN DO THE SAME IN THE FUTURE. ESPECIALLY SINCE WE WILL IMMEDIATELY BE FLYING ON THE "CLOUDS OF THE SKY," THEN WE WILL NOT NEED CARS. THUS, EVEN THE CONCEPT OF "ISKAFYA" IS ALSO RELEVANT TO ME.



3 WATCH A VIDEO OF THE EVENT AT: [HTTP://CHABADINFO.COM/VIDEO/WATCH-NEW-CAR-PRESENTED-TO-THE-REBBE/](http://chabadinfo.com/video/watch-new-car-presented-to-the-rebbe/)



A miracle story
of the Rebbe
spanning three
continents

He Saw Sichos on the Seashore

- PART I -

One day, in the winter of 5735 (1975), Rabbi Yitzchok Dovid Groner appeared in 770. He had just arrived on a visit to spend time with the Rebbe and draw renewed strength to continue his work as a shliach in distant Australia. He did this every year, as every Chassid and shliach does.

Toward the end of the visit, he had yechidus in which he asked the Rebbe for a bracha for his return trip. The Rebbe told him to go home via

India, indicating that he should plan the trip so the stopover would be in India.

As a loyal Chassid, R' Groner asked no questions. He called the travel agency and asked to redo his ticket to Australia. Immediately after doing that, he went to the office of the Vaad L'Hafotzas Sichos where the director, Rabbi Zalman Chanin, was sitting.

"R' Zalman," said R' Groner to the man behind the desk, "would you have some *sichos kodesh* translated into English for me?" He told

R' Chanin that the Rebbe told him to make a stop in India. "I have no idea why, but if I'm going to be there, I need to do a favor for a Jew. So, if you have some copies of sichos translated into English, I can bring them there."

R' Zalman took a copy of "A Thought for the Week" out of a box and said, "Here, R' Groner." He handed him a pile. "Take a bunch with you. You can never know what shlichus the Rebbe has in mind and whom you will meet. You'll have enough material in English to give to whomever you want."

Before leaving, R' Groner murmured partly to himself and partly to R' Chanin, "Go try to know what the Rebbe is up to. What is there to do in India? I know this as someone who was already there a few times on my way to Australia, but if the Rebbe said so, I need to do it." (If he only knew that one day there would be around 20 Chabad Houses throughout the huge continent of India!).

When he arrived in India, he asked the taxi driver to take him to the local synagogue in Bombay where he met with some Jews, members of the local community. He addressed the few Jews there and urged them to do mitzvos and learn Torah.

Before leaving, he left the copies of "A Thought for the Week" in English there.

- PART II -

A few months passed and in the mailbox of Vaad L'Hafotzas Sichos was an envelope. The letter was written by a Jewish woman from Arizona.

She asked, "Can you give me the address of a Lubavitcher Chassid who lives in India?"

R' Chanin wondered why she was asking. He knew that in all of India there wasn't a single Chabad shliach. Furthermore, why would a woman from Arizona need the address of a Chassid in distant India?

The sense of responsibility he felt as a Lubavitcher Chassid did not allow him to throw the letter out. He called the number included in the letter to find out why she needed the address of a Chassid in India. If she needed spiritual assistance, perhaps he could help her in another way.

The excitement in her voice was readily discernible, she was clearly happy that her letter had been received as well as with the attempt to help her.

To R' Chanin's question, she responded that she had a son who left home angrily.

Apparently, he wanted to be independent. The arguments between him and his parents had led him to walk out. For a long time, she did not know where he was. She only knew that he went far away.

“Since he left home more than a year ago,” she said in a tremulous voice, “he did not call even once and he did not write any letters. He simply disappeared.”

Back then, there were no cell phones and all the advanced communications we have today weren’t even a dream. A person who had no access to a telephone attached to the wall by way of a cord was disconnected from the world.

“Then, out of the blue, I got a letter from him. He wrote that a few days earlier he and some friends went to the beach. After swimming, he lay on the beach to rest a bit but the sun came out and began to blind him. He reached out to find something with which to cover his head and found a pamphlet which he put over

his eyes. He wanted to nap a little when the thought came to him that this brochure was written in English.

‘English? How did that get here on an Indian beach?’ he wondered

“He straightened up, took the pamphlet and began flipping through. He murmured to himself in disbelief, ‘How did this booklet in English get here? Who, over here, even understands the language?’

“He began reading it and before his astonished eyes he learned what the Lubavitcher Rebbe said about a Jewish holiday called Pesach Sheini. The Rebbe, whom he did not know, explained the central idea of this holiday to be that no situation is a lost cause. In every situation and for every person on every path there is hope. Even a person whose behavior until now was not proper, can learn from the Jewish holiday of Pesach Sheini that nothing is lost and you can always make amends.

“The Rebbe’s words entered my son’s heart,” continued the mother. “They moved him tremendously. He felt something move within him. He began to suddenly feel homesick after having cut himself off for more than a year.” At this point, the woman quoted a line from his letter, “You are an American kid. Where do you think you’re going? You are a Jew. You don’t belong in India. You belong to where your parents belong.”

“I have no idea how that brochure got to India. I don’t understand how it ended up on the beach near where my son lay. Deep in my heart I feel that it is a message that made its way to him directly from heaven, in order to help him get back to himself and to his family. Indeed, it got him to write to us.

“In his letter, he included the address of the publisher of the brochure and asked me to find out how you knew to send it to him with this message. He also wrote that what the Rebbe says stuck in his head and he very much wants to speak with a Jewish rabbi in India, to consult with him about how to conduct himself until he leaves India for home.

“I hurried to do as he asked and chose to send you a letter in the attempt to connect my son with a Chabad Chassid living in India so that he might influence him to get back in shape and return home and to his people.”

The mother’s voice broke. “Please, help me save my son and get him out of there and bring him back to the family!”

As mentioned before, there were no Chabad Houses in India at the time of this story and R’ Chanin gave her the phone numbers and addresses of shluchim in neighboring countries; perhaps they could help the young man who learned there is no “lost cause.”

- PART III -

Many months passed and then the phone rang in R’ Chanin’s office with the woman from

Arizona on the line. “Am I speaking with Rabbi Chanin?” she asked hesitantly.

“Yes.”

“You have no idea how much you helped me with the addresses you gave me and mainly, what your pamphlet that was brought to India accomplished. It literally saved my son and brought him back home.”

R’ Chanin realized right away what this was about and he eagerly listened to what the woman had to say. She said she had to thank him for the help he gave her. Her son had come home and had even begun taking an interest in Judaism. In the short time that passed, he changed his life from one extreme to another and he was in touch with the Rebbe’s representatives in Arizona and even frequently visited the Chabad center.

“The main thing is that I got my son back,” she said.

Since then, there has been no other connection between the family and R’ Chanin, and he doesn’t know what happened next with the young man. But what he does know is sufficient to affirm for him, as another sign of more signs than he can count, that what the Rebbe sees, an ordinary man does not see.

- PART IV -

The following year, when R’ Groner came to visit again, R’ Chanin told him the story. R’ Groner was thrilled to hear it and said, “I’m telling you again, go figure what the Rebbe is accomplishing. What did I really have to do in India? But if the Rebbe sent me there, it needed to be done, no questions asked. By following the Rebbe’s instruction, we were able to inspire a Jew in a place that was completely desolate.” ■

(Thanks to Rabbi Zalman Chanin who told me the story)

LEFT: RABBI YITZCHOK DOVID GRONER; RIGHT: RABBI ZALMAN CHANIN





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PARASHA Of The Future

RABBI NISSIM LAGZIEL

IF YOU'RE HAPPY AND YOU KNOW IT, DON'T JUST SMILE

A JOKE TO BEGIN WITH...

There's a story about a tzaddik who once stayed as the guest of a sincere and straightforward simple Jewish farmer. In the middle of the night, the farmer was awakened by the sound of uncontrollable sobbing coming from his guest's room. He entered the tzaddik's room and asked him in amazement, "Why are you crying? Are you dissatisfied with the room? Do you lack anything? A more comfortable mattress? Another pillow?"

"No, no," the tzaddik, who was in the middle of reciting Tikkun Chatzos, replied. "I'm crying over the exile and the destruction of the Beis HaMikdash."

When he saw that this Jew had no idea what he was talking about, he started to explain. "You know, at the end of days, Melech HaMoshiach will gather the Jews scattered throughout the world and bring us back to the Holy Land. Then, we will no longer have to worry about the rampaging Cossacks, who (r)l organize pogroms – harassing, persecuting, pillaging, and plundering our property..."

After a lengthy explanation of the wondrous things we would experience in the era of the Redemption, the tzaddik asked the good-

natured farmer, "Nu, do you also want Moshiach to come?"

The man thought for a moment. On the one hand, the Cossacks really did constitute a serious problem, but on the other hand, to abandon his farm, his home, the cattle and sheep, the geese and chickens – just to go to Eretz Yisrael? He wasn't so sure.

He decided to consult with his wife. Finally, he came back with a solution: "My wise wife has an excellent idea – why won't the Moshiach come and take all the Cossacks to Eretz Yisrael and leave us safely here?"



THIS week, we read **Parshas Bechukosai**, the concluding weekly Torah portion of Chumash Vayikra. Without question, the central theme of the parsha is the concept of reward and punishment. The Torah portion begins with an abundance of destined blessings that the Jewish People will receive in return for learning Torah and fulfilling mitzvos – rain in its proper time, large quantities of produce and food, peace and security, and so on. As the parsha continues, we also read some less happy news – what will happen if they don't. Many of us have surely wondered to ourselves: What is the connection between fulfilling



the mitzvos of the Torah and the promise of material reward? Is a Jew supposed to put on tefillin so that he will have enough money for a villa in a posh upper-class neighborhood? Is it possible that observing Shabbos is a *segula* for getting a new Mercedes? While we all give tzedakah and recite Tehillim when a relative or friend is in need, is this really the way things are supposed to be? What happened to what is stated in Pirkei Avos (1:3): “Be as slaves who serve their master, *not* for the sake of reward”?

Let’s divide the question into two parts:

a) Why does the Torah mention the concept of reward at all? It would seem that a Jew should fulfill the mitzvos of the Torah without any intention of acquiring a financial profit!

b) If there has to be reward promised, why not tell us of *spiritual* benefits? *Gan Eden*, the revelation of Eliyahu HaNavi, or something else of that type?

These questions apply primarily to all matters of the Geulah. Torah sources are filled with numerous Heavenly inspired expressions about the material reward we will receive at the coming of Moshiach. We all know to tell how candies will grow on the trees, the soil of Eretz Yisrael will produce cakes and fine wool garments, and a single wheat kernel will be the size of an ox’s kidney (Gemara Shabbos 30b; Kesubos 111b *et al*). Even the less phenomenal prophecies promising that world peace will reign, and global economic prosperity will thrive at the time of the Redemption, are all speaking about *material* reward.

Is that what Moshiach is all about? Is our great anticipation of nearly two thousand years summed up by the gratification of our material desires? For some better food?

There are those who will explain that in fact, the ideal situation would be for a Jew to carry out G-d’s Will without expecting any reward in return, neither material nor spiritual. In truth, the mitzvos of the Torah are not a means for personal gain of whatever type; they are about fulfilling the will of Hashem. However, most people are incapable of serving Hashem so altruistically. They need some incentives and inducements. The Torah is not for saints only, and most of us are not saints, and since “the Torah speaks to the majority,” the Torah promises a reward for fulfilling mitzvos.

By the same token, the commentaries explain that the reward promised in the Torah is precisely of material nature. Those people in need of more personal motivation don’t get too excited over a spiritual reward! They’re not looking forward to studying Torah with Eliyahu HaNavi...they would prefer an open check to buy whatever their hearts desire or a sumptuous meal at a prestigious five-star restaurant...

Just imagine if someone would offer you as payment for hours of exhausting work to hear a shiur from a brilliant rosh yeshiva. What would you say? You need to be a refined person to appreciate that, and not everyone is.

This concept is valid with the Redemption as well. In their description of the material

rewards destined when Moshiach comes, our Sages meant to arouse even simple Jews to anticipate and long for the Geulah. Not everyone can long for the spiritual fulfillment and G-dly revelations we will experience then. Therefore, Chazal describe at great length the abundant *material* blessings we will have at that time. As a result, all Jews at all levels will want to yearn with all their might for the coming of the Redemption.

However, as always, Chassidus teaches us to dig deeper. The Rebbe explains that the material rewards mentioned in the Torah (and at the Redemption) are actually an expression of the Torah’s essential fulfillment. Torah is the essence of good; one hundred percent absolute good at *every* level. Absolute good must pervade *every* aspect of a person’s life and every part of our world. If this is truly good, then it is good for everyone, everywhere, at any time.

The Torah is compared to life, and just as the spirit of life spreads throughout the human body, from head to toe, so too, the Torah brings goodness and reward at every level, even the most materialistic.

If the reward of Torah were only spiritual in nature, it would demonstrate that the Torah’s effect upon man is limited, and therefore, it takes expression only in certain facets of his life. When something is truly vital, it’s meant to instill life within a person right down to his toenails, to his lowest point, to his most physical aspects!

The fact that the Torah promises material reward is not only to keep the less refined Jews involved, it also demonstrates the power of the Torah as something relevant to every aspect of the world, leaving nothing, even the lowest, out!

The spiritual fulfillment of the era of Redemption too will be realized not just by studying the mysteries of Torah, but also through an abundance of material good that

has never been known before, showing how G-dliness has penetrated even the lowest.

When the Geulah comes, the world will be totally united with the source of G-d’s Divine blessings, taking expression specifically through the material bounty all will have then. Since the world will be totally connected to G-dliness, it will dwell upon and unite with our world with the fullest strength and fortitude. Thus, it will automatically influence all aspects of earthly existence, even the most material, raising it to an entirely higher plane. All this will be a direct result of the state of the world at the time of the Redemption.

When you’re happy, you smile. When you’re *very* happy, you dance. If you notice, most people dance on their feet.

TO CONCLUDE WITH A STORY:

A businessman came for a *yechidus* with the Rebbe and complained that his profits are far too low, despite the hard work he and his partners had invested. “And how much of these profits do you give to tzedaka?” the Rebbe asked. The man replied with some embarrassment that he hadn’t given anything...

“In your next business deal,” the Rebbe suggested, “have Hashem join as a partner by your contributing ten percent of your profits to charity. As with any good partner, Hashem will do everything within His power to make certain that the business deals will succeed.”

TAKE-A-WAY:

Geulah is about getting everything and everyone involved. Don’t keep Hashem out of *anything* in your life; whatever He touches is blessed. Hashem is so great that even the small things, like our material needs, are not too insignificant to be elevated by the Torah. ■

Good Shabbos!

Based on Likkutei Sichos, Vol. 37, Parshas Bechukosai.



MID-FLIGHT RESCUE

THE Weitzman family lived in Boston where their son Chaim was born. The parents were not generally religious although they did keep a few mitzvos like kiddush on Friday night, a Pesach seder, fasting on Yom Kippur, etc.

After a few years, the father got an enticing job offer to be the manager of a large company in Hong Kong. The family packed and moved to Hong Kong where the father began his job and was successful. The move improved their lot financially, but not at all spiritually.

Tradition was slowly forgotten and Chaim went to the local high school and was friends with non-Jews. When he graduated high school, he registered to attend Oxford University in England where he almost completely forgot his Jewish origins.

He did well in his studies and had a gentile girlfriend. Their friendship grew and they decided to marry. Chaim did not think his parents would mind and even if they would, that would not change his decision.

He called his parents and happily told them, "I am about to get married!"

His parents' excitement quickly vanished when they heard whom their dear son planned on marrying.

Although they had neglected mitzva observance, they still felt strongly about this. How could their son, a Jewish boy, marry a

non-Jew and cut himself off from the Jewish people? His children would be non-Jews and they couldn't bear the thought.

They decided they would do everything and anything to change his mind.

"Chaim, you cannot marry her; she's not Jewish. You are Jewish. It's completely forbidden. Even the worst Jew cannot marry a non-Jew!" They tried to convince him in all sorts of ways but he wasn't interested. He was determined to go ahead with his plans.

In order to calm things down, he decided to postpone the wedding a bit. Maybe his parents would get used to the idea. But as the date approached, his arguments with his parents only intensified. Chaim postponed the wedding again and again until he finally decided, enough!

"I am getting married next week in London," he informed his parents on a trip to Boston on his vacation. "You are invited to my wedding. I would be thrilled to have you come. I respect your wishes though, if you decide not to attend."

"If you marry a non-Jew, we are not coming. We will have nothing to do with it," his parents said sadly.

"So don't," said Chaim and he continued his preparations for the wedding.

As soon as vacation was over, he took a flight to England. The flight made several stops.

Chaim made himself comfortable as the plane ascended after the final stopover. He was finally heading for England and would be living his dream. His watch showed that only a little time remained until they landed.

He nodded off. Then he suddenly heard an odd announcement over the sound system. "If there is a Jew on the plane, he is asked to approach one of the staff."

Chaim pinched himself to make sure he wasn't hallucinating. What a bizarre announcement! He looked around him. All the people were English, American and other gentiles. None of them had a Jewish face. Just he did. Until now, he felt comfortable in their presence. Because of the education he received he did not know or realize that he was completely different.

Why was this announcement made on a flight that almost entirely consisted of non-Jews? He decided to get up and find out what this was about. He went over to a steward who, looking very uncomfortable, led him to the front of the plane to the business section.

"I really apologize," said the steward squirming. "We never make announcements like that but ... we have someone here who pestered us from the beginning of the flight saying he must meet a Jew who was certainly on the plane. He said he tried looking by himself but didn't find anyone. Of course, we refused, but now, toward the end of the flight, he just doesn't leave us alone so we made the announcement ..."

Chaim saw a religious Jew with a beard and black hat and suit and looked at him with astonishment mixed with curiosity.

"If you don't want to talk to him, you can go back to your seat," said the steward, once again apologizing for the unusual situation.

"It's fine, I'll talk to him," said Chaim who was extremely curious about what this religious man had to say to him and how he knew of Chaim's existence.

"I am a businessman who deals with precious stones," said the man, introducing himself. "I often travel the world. A week ago, I had a private audience with the Lubavitcher Rebbe since I am close to him. I told him that I was traveling to Hong Kong and London. Before I left his room, he handed me a Tanya and blessed me. Then he took another Tanya and said, 'Sometimes, even on a flight, you meet Jews, so you should have another Tanya with you.'"

"What is this book? What is it about?" asked Chaim, who had never heard of the Tanya.

The time was too short for explanations but Chaim didn't give up. He opened the book at random and asked the man to translate at least a few lines for him into English.

The book was opened to page 22 and the man read and translated:

"Even the worst Jew gives up his life to sanctify G-d's name ..."

Chaim took the book and returned to his place with these words giving him no peace. They reminded him of what his parents had said, "Even the worst Jew is forbidden to marry a non-Jew."

He realized that Someone was directing him and indicating to him that he had better save himself, immediately.

Two days of soul-searching went by. Then he called his fiancée and told her, "I don't feel right about this marriage. I need to think about it ..."

Then he called his parents and told them what happened. They were ecstatic.

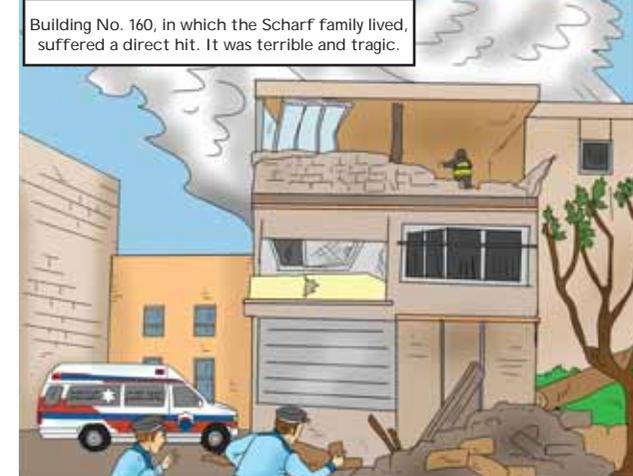
"I think you should fly to New York to Grandpa so he can teach you a little about what it means to be a Jew and why it is so serious to marry a non-Jew," his father said.

Chaim liked the idea and flew to New York to learn about his roots. The Tanya which saved him remained with him. He eventually married a Jewish woman from a traditional home. ■

3 • A MEETING IN MUMBAI



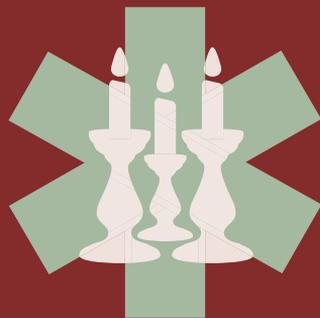
Recap: War Breaks out in Eretz Yisrael. Just a few months earlier, Rabbi Scharf realizes that the family must return to Eretz Yisrael for a few weeks to take care of some paperwork. His wife hopes that they can work it out some other way...



Rebbetzin Scharf past away Al Kiddush Hashem. Rabbi Shmuel Scharf was badly injured, and for many months he was in rehab, while caring for his beloved children who were now orphaned from their mother. But Reb Shmuel knew that his life mission in Chabad of New Delhi would never stop. He must continue the Rebbe's Shlichus with further strength. After a long period of recovery, Reb Shmuel returned to his Shlichus in India.



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