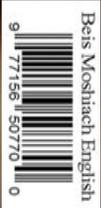


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29 Elul 5781
September 6 2021
Price: \$4.95

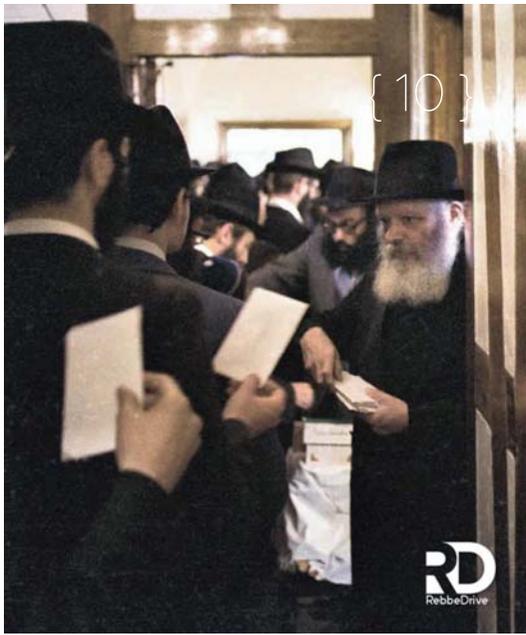
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היו תהא שנת פלאות בכל

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד



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Comics for Children

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The next issue of Beis Moshiach will be for Succos 5782.

Wishing all of Klal Yisrael a kesiva v'chasima tova.

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Beis Moshiach (USPS 542-012) ISSN 0272-1082 is published weekly, except Jewish holidays (only once in April and October) for \$180.00 in Crown Heights, USA \$217.00. All other places for \$240.00 per year (45 issues), by Beis Moshiach, 744 Eastern Parkway, Brooklyn, NY 3409-11213. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 3409-11213. Copyright 2020 by Beis Moshiach, Inc.

BESURAS HaGeulah

THE REBBE ON THE IMMINENCE OF THE REDEMPTION



HOW THE REVELATION OF CHABAD CHASSIDUS RESTORED "YOATZIM"

לז. תרגום חלקים משיחות ש"פ שופטים, ז' אלול תנש"א (ה)

37. Elul 7, 5751 – August 17, 1991 (5)

Parashas Shoftim begins with the Torah's instruction to "appoint judges and *officers* at all your city gates" — the judges to teach the law, and the officers to enforce it. Yeshayahu, the prophet of Redemption, says in the name of Hashem that at the Redemption "I will restore your judges as at first and your *counselors* as in the beginning."

"As we near the Redemption" says the Rebbe, "we can observe — in the leadership of *Rabboseinu Nesieinu* (our Rebbeim) — the return of all three functions: the judges, the counselors, and the prophets. The Rebbeim are "*yoatzim* - counselors" because of their role in giving advice to fellow Jews in both holy and "mundane" matters. Their being specifically *Chabad* Rebbeim adds a valuable aspect to the counsel given:

The counsel offered by the Rebbeim was especially enhanced by the revelation of the teachings of Chabad Chassidus,

which emphasizes the need to enlodge its ideas in the intellectual faculties of the soul — *Chochmah, Binah and Da'as - ChaBaD* — in a comprehensible manner,

— the functions of each of these three faculties are explained in Tanya, part I ch. 3 —

i.e., in a manner that even the logic of the Animal Soul can appreciate,

so that it accepts the instructions of the Torah as a piece of good advice at the very least, since it is intellectually and emotionally receivable by the person.

To explain: A fundamental teaching in Chabad Chassidus is that a person is endowed by Hashem with two identical souls made up of three intellectual faculties and three emotive ones.

ובפרט על-ידי הגלוי דתורת חסידות חב"ד,

בהתלבשות בחכמה בינה ודעת בהבנה והשגה,

באופן שזה מובן אפילו בשכל דנפש הבהמית

- על-כל-פנים בבחינת "עצה טובה קא-משמע- לך" - שמתקבלת בשכל ורגש האדם,

The difference between them is that the first, "the Animal Soul," understands and has feelings for physical selfish pleasures only, while the second, "the G-dly Soul," gravitates towards its source - G-d Almighty, and therefore can only understand and have feelings for Divine things. Man's purpose is to have the G-dly Soul overpower and control the body and the Animal Soul.

One of the methods that can be used is to "translate" Divine concepts into a language that the Animal Soul can appreciate, thus showing the Animal Soul that it's in its best interest as well to do that which is good in the eyes of Hashem.

Revealing the inner realm of Torah to the intellectual faculties of the Animal Soul (which serve as the "counselors" within the person himself)

ועל-ידי גלוי פנימיות התורה בחב"ד שבשכל ("יועציד")

— making sure the revelation is analogous to "tasting," which means that while it's only a sample, one still tastes the essence of the thing itself —

- עד באפן ד"טועמיה חיים זכו" (שעל-ידי הטעימה טועמים את עצם הדבר) -

serves as a "beginning" and "gateway" to the ultimate revelation of the inner realm of Torah in the future-to-come.

נעשה שער ("שעריד") והתחלה ("יועציד" בבתחלה") לגלוי פנימיות התורה לעתיד-לבוא,

— The Rebbe sees this alluded to in the words of the verse, "Appoint judges and counselors at all your city gates" and the prophecy that "I will restore your judges as at first and your counselors as in the beginning."

It is through "*beginning*" to study the inner realm of the Torah in a manner of "*counselors*," we in essence create a "*gateway*" to the ultimate revelation of this at the Redemption. —

The Rebbe explains why:

Through the "tasting" and beginning of it now, the Jewish people and the world at large become receptive to the future revelation of the inner realm of Torah through *Moshiach Tzidkeinu*.

ועל-ידי הטעימה וההתחלה עכשו - נעשים בני-ישראל וכל העולם כלי פנימי לגלוי פנימיות התורה שלאחרי זה על-ידי משיח צדקנו.

All this has been happening for several generations, since the founding of Chabad Chassidus. Now, however,

in this generation, much has been added to this development, when we witness a perfected measure of the dissemination outward of the wellsprings of Chassidus to all the corners of the world

ובכל זה גופא נתוסף עוד יותר בדרגנו זה - באשר ישנה השלמות דפוצו מעינותיד חוצה בכל קצוי תבל,

— through the many Shluchim that established Chabad centers worldwide teaching Chabad Chassidus —

in a way comprehensible to human logic, even comprehensible to someone who finds himself — spiritually speaking — in the furthest possible state from G-dliness.

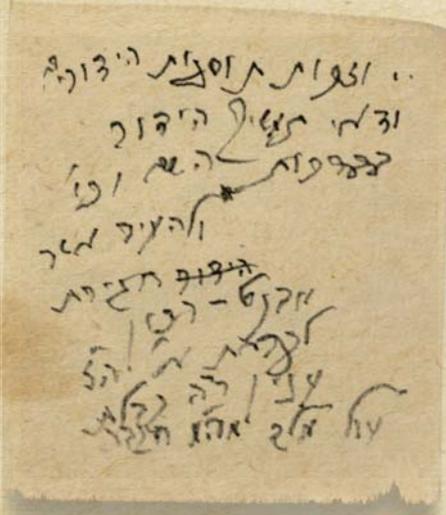
ובאופן המובן בשכל בני אדם, אפילו של זה הנמצא בחוצה שאין חוצה הימנו,

From The Rebbe's Pen



Gartel – An Appropriate Rosh Hashana Resolution

In *Sefer HaMinhagim*, it is brought down that “Every year, before Rosh Hashana, it was the custom of my revered father [the Rebbe Rashab] to undertake a new *hiddur*.” One year, an individual took upon himself before Rosh Hashana to begin wearing a gartel during davening and reported this to the Rebbe. The Rebbe responded:



וזכות תוספות הידורים ודאי תמשיך הידור
בכרכות השם וכו'

ולהעיר אשר חגירת אבנט – הכון לקראת
א' [לוקיד] ה"ז [= הרי זה] ענין ר"ה [= ראש
השנה] קבלת עול מלך מה"מ הקב"ה [=]
מלכי המלכים הקדוש ברוך הוא]

The merit of adding *hiddurim* will surely draw down *hiddur* (embellishment or beautification) in Hashem's blessings, etc.

It should be noted that girdling oneself with an *avnet* (*gartel*) for prayer — the concept of “prepare yourself to come before your G-d” — is the very same concept as Rosh Hashana, which is about taking upon oneself the yoke of the King of all kings *Hakadosh Baruch Hu*. ■

SHABBOS

09/03

כ"ו אלול

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
7:06	6:25	9:39	12:54	7:24	8:05

ג' פרקים: הלכות גרושין פרק ג', הלכות יבום וחליצה פ' א-ב פרק אחד: הלכות בכורים פרק ו
ספר המצוות: מ"ת שנו. מ"ע רטז

SUNDAY

09/04

כ"ז אלול

SUNRISE	LATEST SHEMA	SUNSET
6:26	9:40	7:22

ג' פרקים: הלכות יבום וחליצה פרקים ג-ה
פרק אחד: הלכות בכורים פרק ז
ספר המצוות: מ"ת שנו. מ"ע ריז

MONDAY

09/05

כ"ח אלול

SUNRISE	LATEST SHEMA	SUNSET
6:26	9:40	7:20

ג' פרקים: הלכות יבום וחליצה פרקים ו-ח
פרק אחד: הלכות בכורים פרק ח
ספר המצוות: מ"ת שנו

TUESDAY

09/06

כ"ט אלול

SUNRISE	LATEST SHEMA	CANDLE LIGHTING
6:27	9:40	7:01

ג' פרקים: הלכות נערה בתולה פרקים א-ג
פרק אחד: הלכות בכורים פרק ט
ספר המצוות: מ"ע רכ. ריח. מ"ת שנו. מ"ע ריט. מ"ת שנו

WEDNESDAY

09/07

א' תשרי

SUNRISE	LATEST SHEMA	CANDLE LIGHTING
6:28	9:41	7:59

ג' פרקים: הלכות סוטה פרקים א-ג
פרק אחד: הלכות בכורים פרק י
ספר המצוות: מ"ע רכג. מ"ת קד

THURSDAY

09/08

ב' תשרי

SUNRISE	LATEST SHEMA	YOM TOV ENDS
6:29	9:41	7:57

ג' פרקים: הלכות סוטה פ' ד, הל' איסורי ביאה פ' א-ב
פרק אחד: הלכות בכורים פרק יא
ספר המצוות: מ"ת קה. של. שלא. שכב. שלג. שרד

FRIDAY

09/09

ג' תשרי

SUNRISE	LATEST SHEMA	SUNSET
6:30	9:41	7:14

ג' פרקים: הלכות איסורי ביאה פרקים ג-ה
פרק אחד: הלכות שמיטה ויובל פרק א
ספר המצוות: מ"ת שנו. שלג. שלח. שלט

THE TIMES ON THIS PAGE ARE FOR BROOKLYN, NY

FAQS ON PAS YISROEL

A collection of Halachis Q&As on the topic of Pas Yisroel, by Rav **Yosef Yeshaya Braun** shlita, Mara D'Asra and member of the Badatz of Crown Heights.

INTRODUCTION:

In Shulchan Aruch Siman 603:1, the Alter Rebbe writes: “Even a person who throughout the year does not make a point of observing [the restriction against eating] Pas Palter, bread baked by a non-Jewish baker, should nevertheless observe this restriction during the Ten Days of Teshuva. If one cannot bake [his bread] personally, he should kasher the oven in which the non-Jews bake by throwing a sliver of wood into it.”

In *Kitzur Shulchan Aruch (Siman 130:1)*, this concept is explained thus: “It is proper to observe stringencies during these days that you do not observe the rest of the year, for we also ask of Hashem, that He deal with us with exceptional kindness.”

In this light, we bring the following collection of halachos on this topic:

Q. Do we rely on a glow bar to make bread be considered Pas Yisroel?

A. There is a debate among contemporary kashrus agencies and their respective *Poskim* whether a glow plug lit by a Jew suffices for Pas Yisroel or not.

While those in support of the glow plug compare it to throwing in a twig to the fire, which is considered as though one has participated in the baking, others challenge this comparison on several accounts.

The twig forms parts of the fire; the glow plug is a disparate entity. In other words, since the glow plug isn't near the fire it cannot be considered like a twig thrown into the fire.

The purpose of the twig is to hasten and aid the cooking process; the glow plug has zero or insignificant effect on the cooking.

The twig would be thrown in daily whereas the glow plug is placed in the oven only once. It is argued that the throwing of the twig is effective only for the first heating of the oven occurring at the time.

Others argue that the participation of a twig is only effective after the fire is burning; the glow plug is turned on before the oven is lit. According to most *poskim*, however, the participation of the Jew can happen even before the fire has been lit.

Contemporary glow plugs usually contain heating elements of 500 degrees or higher which has a noticeable effect on the heating.

Halachically, there is strong room to allow the glow plug to suffice as Pas Yisroel despite the arguments mentioned earlier. However, since there are different opinions on the matter, one may wish to be stringent. #3361*

Q. Do granola bars with oat flour need to be Pas Yisroel?

A. Regarding granola bars that have flour listed in the ingredients: if the flour is the main ingredient (i.e. the majority ingredient, which would be indicated on a commercial package by being listed first on the ingredients), then it would be required to be Pas Yisroel. However, such a recipe is highly unlikely to be sold as a ‘Granola Bar’.

If the flour is listed as a second ingredient or later, it would be considered like a regular granola bar, and would not require to be Pas Yisroel (or Bishul Yisroel).

While on the subject it is worthwhile to note that although the Bracha on a granola bar is quite complex, as discussed in *Halacha2Go #426*, if the granola bar has flour in it – even if it is not one of the major quantitative ingredients, it can very likely be *Mezonos*. #12956*

Q. Does a product that contains bread crumbs in it (like a veggie burger) need to be Pas Yisroel?

A. Whenever the flour/ bread component is only a minute amount of the recipe, then it is not considered *pas akum*. (It goes without saying that you must make sure there is no *issur* of *bishul akum* involved).

This only applies if the bread is baked for the first time in this product. However, if the bread crumbs are first baked separately—as is almost always the case with bread crumbs—and only afterwards mixed in then there is an issue of *pas akum*. Nonetheless, even if the

bread crumbs were first baked themselves, if it is mixed afterwards into a recipe in a way that it is not discernible anymore, then there is no issue of *pas akum*. If the bread crumbs are still discernible, then they need to be removed.

Q. Is the OU without Pas Yisroel enough for Twizzlers? It is made with wheat flour.

A. The flour in Twizzlers isn't a primary ingredient. (Thus its bracha is *Shehakol*). Although they are cooked using ingredients that cannot be eaten raw, there is no issue of *bishul akum*.

Therefore, an OU for twizzlers without Pas Yisroel is acceptable. #2621*

Q. If I buy par-baked bread, or bread that is recommended to be heated before eating, is that sufficient to make it Pas Yisroel?

A. If the bread just becomes warm when you put it in the oven so that it is eaten fresh, then it still is a problem of Pas Palter.

However, if the purpose is to bake the bread more than before, even if it was edible before but it wasn't fully baked, it is okay to eat.

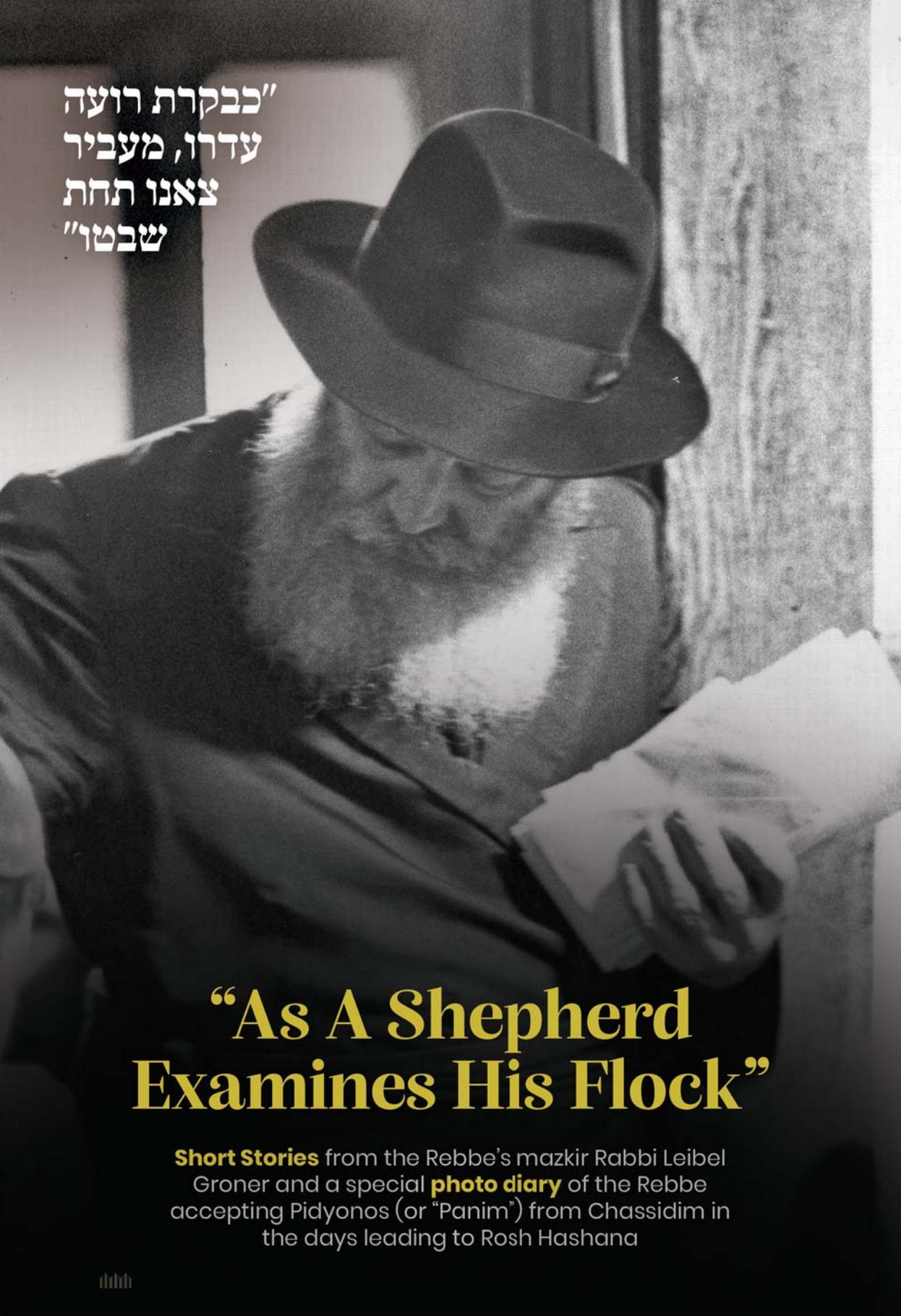
There is a discussion in the *Poskim* in the case where it is fully baked before, but through baking it, it enhances the bread – מצטמק ויפה לו. Some say that it is okay. However, it is best not to rely on this opinion, only בשעת הדחק.*

Q. Does packaged crispy fried onions need to be Bishul / Pas Yisroel? It has wheat flour in the ingredients.

A. I'm assuming that the flour is not the key ingredient, nor is it there for taste, rather it is there just to give it a crispy texture, and it is therefore *tafel* (secondary) to the *ikkar* (the primary ingredient), which is the onion. Hence, it does not change the status of the Bracha, nor causes it to become prohibited on account of Pas or Bishul Akum.

As for the onions, since they are eaten raw nowadays, it would not be an issue. ■

"כבקרת רועה
עדרו, מעביר
צאנו תחת
שבטו"



"As A Shepherd Examines His Flock"

Short Stories from the Rebbe's mazkir Rabbi Leibel Groner and a special **photo diary** of the Rebbe accepting Pidyonos (or "Panim") from Chassidim in the days leading to Rosh Hashana

WHY DID THE REBBE CHANGE THE DATE TO 21 ELUL?

In the years 5736-38, the Rebbe sent a group of yungeleit and bachurim to Eretz Yisrael and two years later he told the bachurim to try and get married and find a suitable spiritual position. One of those bachurim received an offer for a rabbinic-educational position and the Rebbe told him to take the rabbinic position.

There were people who did not like the fact that he got a rabbinic position and made his life miserable. At a certain point, when the pressure mounted, he stood in his house facing the Rebbe's picture and in his heart he addressed the Rebbe and said: I want to do what the Rebbe said but I need help from above.

A few days later a letter from the Rebbe arrived in the mail which contained words of support for his work. What caught his attention was the original date on the letter, 11 Elul, which the Rebbe crossed off and wrote 21 Elul instead.

21 Elul was the day he had looked at the picture of the Rebbe and asked for his bracha!

STAY FOR TISHREI AND BE HAPPY!

One year, at the end of Elul, a Chassid who suffered from a serious medical problem came to the office of the secretariat. The doctor said he should have an operation, so the Chassid wrote to the Rebbe and asked for his advice.

The Rebbe told him to stay in Crown Heights for Tishrei and to be happy.

The Chassid stayed in Crown Heights for the month of Tishrei and tried as much as he could to be happy despite his medical condition.

After the Yomim Tovim, he went to the doctor for the final exam before the operation. The X-ray showed that nothing was there. The doctor was shocked by the sudden change and utterly bewildered asked the Chassid: Which expert doctor treated you since your last visit?

AS A SHEPHERD SUPERVISES HIS FLOCK

In the early years of the nesius, on a regular weekday afternoon, the Rebbe suddenly asked me about a certain Chassid: When did you last see him in 770?

I said that it had been a long time since I had seen him in 770.

That Chassid was a simple bachur who worked for a living and it was amazing to see how the Rebbe thought of every Chassid.

Fifteen minutes later, that bachur appeared in the office. I asked him what was new with him and why he had come.

THE REBBE AT HATORAS NEDARIM WITH RABBANET ANASH ON EREV ROSH HASHANA 5737.





A RARE PICTURE OF THE REBBE AT HATORAS NEDARIM IN THE SMALL ZAL, EREV ROSH HASHANA 5727.



EREV ROSH HASHANA 5752, AFTER THE REBBE FINISHED THE "SEDER HATORAS NEDARIM," HE BEGAN A BRIEF SICHA. IN THE PICTURE YOU CAN SEE THE SECRETARY, RABBI GRONER, HOLDING A MICROPHONE THAT WAS QUICKLY BROUGHT FROM SOMEWHERE.

Exceptions were pidyonei nefesh (panim) that the Rebbe received on erev Rosh Hashana. The Rebbe kept those until bedikas chometz and then burned them.

EREV ROSH HASHANA AND EREV YOM KIPPUR

My father-in-law, R' Tzemach Gurewitz, hardly ever went for dollars on Sunday. He went past the Rebbe only on erev Rosh Hashana to give a p'n and on erev Yom Kippur to receive lekach.

WHEN THE REBBE RETURNED FROM THE OHEL CLOSE TO YOM TOV

One year, when the Rebbe was returning from the Ohel erev Rosh Hashana, the hour grew late and the Yom Tov drew close.

When we were very close, on the corner of Rochester and Eastern Parkway, the Rebbe asked me how much time remained until candle-lighting. When I said the time, which was very soon, the Rebbe told the driver, R' Krinsky, to stop the car and then told all of us to empty our pockets and start walking

to 770.

R' Chodakov asked the Rebbe whether it was okay to leave the car with our wallets and valuables in the car and the Rebbe promised it would all be safe.

In the meantime, at 770, the Chassidim were very disturbed by the fact that it was almost Yom Tov and the Rebbe hadn't returned. They

waited impatiently for his return.

As we approached Albany Avenue, one of the children identified the Rebbe and ran to 770 to announce that the Rebbe and his entourage were on their way to 770. When we arrived, many Chassidim stood outside looking out for the Rebbe.

As soon as we arrived, the Rebbe went in for mincha.

After Yom Tov, R' Krinsky told me that when he drove the Rebbe home, the Rebbe asked him what happened with the car and the valuables that had been left in it. When R' Krinsky said that everything remained intact, the Rebbe said: I said it would be so!

AHAVAS YISRAEL ON ROSH HASHANA

The night of Rosh Hashana 5569, the Alter Rebbe called for his son, the Mittler Rebbe and shared his achievements over the past year with him – how many Jew he drew to Chassidus, how many he influenced to daven at length, etc.

After he finished detailing all his achievements, the Alter Rebbe said that he wanted something in exchange for all these merits and said: In this merit, I want so-and-so to have a dignified livelihood and so-and-so to be healed of his illness and another Chassid to marry off his daughter ... and he enumerated the needs of the Chassidim for whom he wanted a bracha.

This story has two astonishing details: 1) It's interesting that the Alter Rebbe would ask for a reward for his holy work and, 2) we know that the Rebbeim were very careful about not speaking on Rosh Hashana to the point that it was said that the first words the Rebbeim would say that were not words of davening



HATORAS NEDARIM, EREV ROSH HASHANA 5754

or Tehillim were the words that began the maamar Chassidus said on the second night.

Despite all the above, the Alter Rebbe deviated from his usual practice and asked for his reward, for other Jews, on the night of Rosh Hashana!

THE NEW SIRTUK

Once, the Rebbetzin said that the Rebbe did not look out for himself in even the smallest way (and as she said this, she showed a small measurement with her fingers). He devoted himself completely to the Chassidim.

I once noticed that the edges of the Rebbe's sirtuk were beginning to be rubbed out. I asked the Rebbe whether I could call a tailor to take the Rebbe's measurements so he could sew a new sirtuk. The Rebbe said he still hadn't paid back the twenty-five minutes he had given to the tailor three years earlier ...

The way the sirtuk looked bothered me a lot and I dared to call the tailor anyway. I asked him to come at mincha and to wait outside the Rebbe's office. As I hoped, when the Rebbe came back from davening and saw the tailor he told him to come into his room and to take measurements.



“

**WORDS
CANNOT
DESCRIBE
HOW THE
REBBE'S
FACE
SHONE
AFTER
TEKIOS**

Rabbi Boruch Dov Lesches began his rabbinic career in the prestigious Litvishe Yeshiva Kol Torah and **through clandestine Tanya shiurim and farbrengens he was drawn to the Rebbe's light.** He served in the Rebbe's shlichus as Rosh Yeshiva in Sydney, Australia and now is the admired rov of the Chabad community in Monsey, New York.

In a special Rosh Hashana interview, he tells Beis Moshiach about his journey to Chassidus; about his beloved mashpia Reb Shlomo Chaim Kesselman; about the **otherworldly atmosphere of Tekios with the Rebbe** and about how **Moshiach must become** our focus so we can succeed in preparing the world for this imminent, amazing awesome future.

MENACHEM ZIEGELBAUM ◊

ONE OF THE FASCINATING PERSONALITIES

in the world of Chabad rabbanus is Rabbi Boruch Dov Lesches. R' Lesches' life story includes transitions from and into different worlds. He was born in Tel Aviv and learned in yeshivas Kol Torah in Yerushalayim, one of the flagship Litvishe yeshivos. He was one of the best boys in the yeshiva and was especially dear to the roshei yeshiva, led by the posek, Rabbi Shlomo Zalman Auerbach z'l.

When I asked R' Lesches about his special relationship with the late posek, he politely demurred.

“The people around at the time said we were very close,” he responded, without elaborating.

There, in the Litvishe world, he was first exposed to the teachings of Chassidus. Together with some of his peers he would sneak out of yeshiva at night and go to the nearby seminar building where they learned Chassidus with Rabbi Yosef Segal.

“The one who shlepped me to these farbrengens was Rabbi Yekusiel Rapp a'h who was also a talmid of the yeshiva and who ran these shiurim. After he switched to Tomchei Tmimim in Kfar Chabad, I took over and ran the shiur together with Rabbi Yaakov Horowitz of Rishon L'Tziyon.”

The shiurim took place at the Bais Yaakov Seminar in Bayit Vegan. “It was a private institution and apparently the principal had a personal issue with the roshei yeshiva and he allowed us to use the place for the shiurim and gave R' Rapp the keys,” said R' Lesches with a smile. “We would arrive for the shiur and leave quietly without leaving any fingerprints. The roshei yeshiva knew about the shiur and the

silence that shrouded the shiur was good for us and for them.”

Now and then, he would go to farbrengens of the mashpia, R' Shlomo Chaim Kesselman in Kfar Chabad, which made a tremendous impression on him. R' Lesches told of a personal, moving story that happened in the time before he was exposed for his Chassidic aspirations:

“It was before I had switched to the yeshiva in Kfar Chabad. I was learning in Kol Torah and with the end of the winter zeman I returned home. The next day, I went to R' Shlomo Chaim's farbrengen which was in honor of 2 Nissan. The farbrengen had a special geshmak and lasted till almost morning.

“Due to the late hour, the bachurim suggested I sleep in yeshiva which I did. In the morning, I davened shacharis and went home. When I got there, I began to feel stomach pains but since I didn't want to tell my parents where I went, I had to suffer in silence. This went on for hours.

“At about four in the afternoon, I felt a little better and went out to daven mincha in a nearby shul. I suddenly noticed two bachurim walking back and forth on my block. I remembered seeing them the night before in Kfar Chabad. The minute they saw me, they came over and said, ‘You're Lesches? We've come on an important mission from R' Shlomo Chaim.’

“It turns out that I had slept in the bed of a bachur who had gone home the day before because he did not feel well. That morning, they heard that he had a stomach virus and the doctor said to make sure that nobody slept in his bed so they wouldn't catch what he had. When R' Shlomo Chaim heard this, he immediately asked whether anyone had slept in that bachur's bed. They told him that I had slept there. R'

Shlomo Chaim told these two bachurim to go to Tel Aviv and to tell me that if I had stomach pains, it was because I had caught the stomach virus. He warned them not to knock at my door because my parents did not know I had been in Kfar Chabad. They were to walk in front of my house and wait until I came out and then tell me. The bachur asked R' Shlomo Chaim how long they should wait outside my house and he said, ‘Even a day or two, until he comes out.’ In the end, they had waited only three hours.”

The switch to Tomchei Tmimim in Kfar Chabad happened in 5727 where he became a “mekabel pnimi” of R' Shlomo Chaim and the Chassidic atmosphere. Today too, decades later, he often quotes things he heard and absorbed during the long nights of uplifting farbrengens.

“I met with Rabbi Moshe Yehuda Schlesinger, one of the roshei yeshiva of Kol Torah and he was very happy to meet me and I with him. We reminisced and I told him that they get credit for the chinuch for good character traits of some of the finest Lubavitchers. I said that my transferring from Kol Torah to Tomchei Tmimim was a very natural transition for me.”

■ **How was the switch from a Litvishe yeshiva to a Chabad yeshiva “natural”?**

“This is what I explained to him. You, the roshei yeshiva of Kol Torah, were gifted with straight heads and no arrogance. These traits characterize the bachurim in Tomchei Tmimim and so it was a natural progression. Still, there was a big difference between the yeshiva-learning and learning in the Rebbe's court. In shiur in yeshiva, the main topic of discussion is the specific sugya in question, whereas when learning the Rebbe's teachings, all sugyos of Shas are on the table ...

“When I said that, he agreed and added that even the greatest opponents of the Rebbe in the Litvishe world agree that the Rebbe's memory is one-in-a-generation, something that is very rare.”

Just as in yeshivas Kol Torah he was cherished by the roshei yeshiva, in Kfar Chabad too, he enjoyed a very close relationship with R' Shlomo Chaim:

“When I went to learn in yeshiva in Kfar Chabad, R' Shlomo Chaim spoke to me about many things in an open, candid way. He once brought up the topic of bachurim who complain that he was mekushar to the Rebbe Rashab and Rebbe Rayatz more than to the Rebbe. In connection with this, he said, ‘They're right, but my job is to educate them to be mekusharim to the Rebbe as we were mekusharim to the Rebbe Rashab and Rebbe Rayatz and even more so!’”

THE REBBE'S TEKIOS

In Nissan 5730, R' Lesches and his friends went on Kevutza and stayed until after Pesach 5731. He married the daughter of the mashpia, Rabbi Menachem Mendel Morosov in 5732 and continued his learning in Crown Heights for many more years, taking in and absorbing the endless treasures that the Rebbe showered upon him and his friends.

He later settled in Nachalat Har Chabad and along with his learning in a local kollel he worked to spread Chassidus, especially among the younger people.

Over the years, mainly the seventies, he went to the Rebbe many times for Tishrei. He experienced tekios with the Rebbe many times and received lekach and participated in hakafos on Simchas Torah.

■ **Can you share with us some “picture” of the tekios from those years that stuck in your memory?**

The truth is that it's hard to describe what we experienced. I once heard R' Shlomo Chaim explain the Medrash that Hashem gives tzadikim a taste in this world of a microcosm of Olam Haba. R' Shlomo Chaim asked: Who, in this world, can know what taste there is in Olam Haba that he can say that he had the

privilege of tasting even a microcosm of Olam Haba? He asked and he answered: Tzaddikim have such a pleasure the likes of which they never experienced in this world and therefore, apparently this is a taste of Olam Haba.

That is how we felt by the Rebbe during the tekios. It was a feeling that you cannot compare to anything else that we are familiar with in daily life and therefore, it's a feeling of a fore-taste of Olam Haba. You stand near the Rebbe at the tekios and feel, actually know, that you are in other worlds entirely.

I remember, from the time I was on shlichus in Australia, we got mekuravim to go to the Rebbe. In those days, the trip from Australia to the Rebbe entailed tremendous effort and lots of money, about 2000 Australian dollars and even more. It was a lot of money. Nevertheless, we managed to convince quite a few people to go to the Rebbe.

Before they went, we farbrenged with them and explained what to expect. I would say to them, "You need to know that the Rebbe is the neshama of us all; everyone has his neshama and every neshama has its 'tune.' Each of you will experience the Rebbe in a completely different way because it is the most personal experience one can have."

When they would come back, we would farbreng again and they would give regards from the Rebbe. Each of the mekuravim would start to describe what happened with exactly this point, that each experience is personal and this one's experience is unlike the other one's experience. Each one described what he felt.

So often, when I'm asked to describe being at the Rebbe, it's a feeling that is hard to convey properly. Each time, I would stand with the other bachurim in the front area of 770 at an angle where, of course, we could see the special event of tekias shofar. It would seem that every year it was the same but actually, there were always differences and always a whole new excitement.

There were years when the Rebbe asked that those who had come from behind the Iron Curtain stand near him. We don't know why; we can just speculate.

When we saw the Rebbe at maftir reading the haftorah with the characteristic tune and intonations, and at the tekios, when we saw the Rebbe's face when he would fold his tallis back – these were images not of this world. It's hard to describe.

That was true for the tekios, for Napoleon's March and at the hakafof. The truth is that when we were at the Rebbe, what we concentrated on was the Rebbe himself and nothing around him.

▪ **Still, although it's hard to describe the experience because it's personal, it's important to convey to the next generation what you saw and heard.**

You're right!

In one of the sichos, the Rebbe spoke about "Aharon your brother will be your spokesman," that Aharon's role was to explain and convey what Moshe said. This is our role, as members of those generations, to convey to the current generation all that we can; it's our responsibility and obligation to tell everything possible about what it was like at the Rebbe, and to describe it in as much detail as possible so that they can, at least, get a taste of what those days of "a microcosm of Olam Haba" felt like.

The central focus of Rosh Hashana was when the Rebbe began saying the haftorah, followed by the saying of the verses and the tekios – to the moment when the Rebbe would arrive back at his place after the tekios and would uncover and show his face to the congregation, as is customary. It is hard to describe it in words but the light that shone from the Rebbe's face at that time was otherworldly; something impossible to see any other time of the year.

THE REBBE DEMANDS EVERYTHING FROM US

▪ **In the Mussar world they put the emphasis on the Day of Judgment. In the Chassidic world, on crowning G-d. What should we, Lubavitcher Chassidim, focus on during the tefillos of Rosh Hashana?**

R' Shlomo Chaim was the mashpia of three generations, by three nesiim: the Rebbe Rashab, the Rebbe Rayatz and our Rebbe. He was able to see things from a broad perspective.

At a farbrengen in yeshiva, he once told us that no Rebbe demanded as much of his Chassidim as our Rebbe. He said that when he learned in Lubavitch, there were baalei Nigleh, baalei Chassidus and baalei avoda. Each went on his own path according to his inclinations and the root of his soul. One worked more on Nigleh and nobody brought up to him the issue of the avodas ha'tefilla that he was lacking. For the ovdim, the emphasis was on the avodas

ha'tefilla and they would be less prodded about learning Nigleh, and so on.

In our generation, said R' Shlomo Chaim, it's different. The Rebbe wants each of us to be strong in Chassidus, in Nigleh and avodas ha'tefilla. That one should be driven in all directions; that one should do the maximum possible.

When you ask about the point of emphasis for Rosh Hashana, there are details this way and that way, and you need to know what to focus on. But when you see the full range of the Rebbe's sichos, you see that sometimes he spoke about the need to draw down on Rosh Hashana "Atzmus u'Mehus," i.e. the very essence of G-d Himself. In other sichos, he spoke about the need, on Rosh Hashana, to daven for material things in daily life.

I can still picture the Rebbe as he said the renowned and amazing sicha about Tefillas Chana who came with a request in the material world. The Rebbe wants a Chassid to deal

R' LESCHES WITH THE LATE R' LEIBEL GRONER



"מי במים ומי באש"

FLOODGATES to Redemption

Large parts of Europe and Asia experienced extensive flooding these last few months. While scientists and geologists debate the causes of these natural disasters, those knowledgeable of Torah sources know that these floods are a sign of good times ahead.

SHNEUR ZALMAN LEVIN ◦

"FLOODING IN EUROPE," SCREAMED

the headlines of the biggest newspapers in Europe after a number of unexpected floods in several countries.

The largest flood occurred in Germany and it follows a long list of natural flooding that occurred recently in Europe. It began in July with heavy rains in western Germany, Holland, Belgium and Luxembourg. The accumulations were most intense in North Rhine-Westphalia and Rhineland-Palatinate where the averages reached 4-6 inches in 24 hours. According to the German meteorological services, part of the affected areas did not see rain of this magnitude in over 100 years.

CATASTROPHIC FLOODING IN EUROPE

The flooding also began to impact Belgium, Holland, Italy, Switzerland and Czechoslovakia after dropping record setting amounts of rain on western Europe and caused many rivers to overflow their banks.

Italy: The flooding reached north-eastern Italy and caused damages to agricultural crops. In Trentino-Alto Adige, a fallen tree damaged a cable car that came crashing down and several roads were damaged, and in Veneto one person died.

Belgium: On July 15, all residents of the city of Liège with a population of approximately 200,000, the third largest urban area in Belgium, were urged to evacuate amid fears that the Meuse river was on the verge of bursting its banks and that a dam bridge could collapse. No vehicles were allowed into Liège except for rescue vehicles. Additionally, because of heavy flooding, a number of cities in the Liège and Namur provinces were left without decent tap water to drink. Train service in the area and to the southwest was completely shut down.

The number of those who perished in flooding in Belgium is over 30. Belgian prime minister Alexander De Croo called the floods, "an unprecedented even in our land," and declared a day of national mourning.

Switzerland: Heavy rains fell in Switzerland and in the local media they reported that in some areas cellars were flooded and the flooding swept away cars and even caused some bridges to collapse.

The Swiss meteorological services warned that due to severe flooding it might end up being as severe as the 2005 "flood of the century."

Holland: In the Netherlands, the River Maas in Limburg reached its highest summertime level in over 100 years, according to authorities, and was expected as of 15 July to surpass the winter records set in 1993 and 1995.

At some point, Holland's meteorological services assigned a "code red," the most severe level of weather warning, in Limburg. More than 400 houses in Limburg lost electricity.

Authorities warned that the strong rains in the area and throughout the south of the country could make the rivers very dangerous and told the public to stay away from them. Boat owners were asked to stay away from the River Maas due to strong currents and debris being swept along by the river. Dutch media publicized a documentary in which people were rescued from an old windmill that was partially flooded.

Czechoslovakia: Firefighters received 800 calls in one day in connection with flooding – trees that were uprooted and cellars that were flooded. Thousands of homes lost electricity and during the night the speedway from Prague to the east of the country was flooded.

"HOUSES COLLAPSED ON THE RIGHT AND LEFT AND WE COULDN'T HELP"

As mentioned, the country that was hit with the worst floods was Germany. The amount of rain in certain parts of Germany was the largest in over 100 years. The greatest damage from the flooding was when the River Ahr rose and destroyed many buildings and killed at least eighteen people.

In many villages and towns that were flooded, the water levels remained high even many days later and many houses collapsed or were swept away. Many roads in the affected areas were blocked by powerful water surges and mudslides which made it difficult for the rescue teams to reach those who were stranded. On top of all that, in many of these areas the electricity and communications networks were down and rescuers found it difficult to make contact with the people who awaited their help.

The largest number of those killed in Germany was in Ahrweiler, south of Cologne; about 90 of those killed perished there and dozens are still missing. One stormy night, about 700 people were evacuated from Wassenberg near Cologne after a dam broke.

Authorities in Ahrweiler are dealing with repairing the damage caused by the strong flooding which caused the deaths and injuries of hundreds of people. Reports say that Jewish areas were also hard hit by the destructive rains that flooded parts of Germany, Belgium and Holland.

The flooding caused rivers and streams to overflow and destroy cities and villages, leaving many places under water and debris. The collapse of dikes and waterfall dams also added to the destruction. The local Jewish community in Ahrweiler said that the Ahrweiler Jewish cemetery, which is around 100 meters from the Ahr river, was washed away, with its gravestones knocked over and swept away by the force of the floodwaters.

There were also reports that vehicles were washed into the cemetery, only compounding the destruction there. The former Ahrweiler synagogue, located on somewhat higher ground, also suffered damage.

The nearby town of Blessem had a flash flood when a few dozen residents, who had been evacuated from the area the night before, returned to see what damage had been caused to their property. At least some of the people were killed as a result. Helicopters were seen hovering, searching for survivors.

The two German provinces that were hardest hit were North Rhine-Westphalia, the most populous in Germany, and Rhineland-Palatinate. The Interior Minister of Rhineland-Palatinate, Roger Lewentz, said it was very likely that the official number of dead would rise. "When you don't hear from people for such a long time, you have to assume the worst."

The town of Erfstadt in North Rhine-Westphalia is one of the towns that sustained the most damage in the disaster.

From the affected areas in Germany – the fastest developing areas of one of the wealthiest countries in the world – came testimony from residents about the moments when their towns and villages were completely demolished. From the pictures it seems that these rich areas look more like third world countries.

"That I couldn't help anyone, that was terrible," said Frank Tehl, resident in western Germany. "They waved to us from windows. Houses collapsed left and right, and in the middle, in a house in between collapsed houses, they waved to us. We were lucky; we survived."

Hours went by from the moment the disaster began until the world began to become aware of the scope of it. The West German television network, WDR, sustained the most criticism. Many wondered why it did not report extensively about what was going on. One rea-

son that this did not happen is that the WDR studio was also affected by the floods.

In Germany, they are still continuing to search for survivors and people trapped by the floods that affected the west and center of the country.

The World Meteorological Organization said that in certain parts of West Germany the amount of rain that fell within two days is usually the amount that falls in two months and the ground could not absorb the accumulations. Local authorities are still nervous about additional dams breaking which would cause flooding in even more places.

"The flooding caused damages on a historic scale," said Armin Laschet, the Minister-President of the province. "With a heavy heart we understand that these extreme happenings will only increase in the future and we must take many more steps to fight global warming."

Thus far, the official number of those who died in flooding in Europe is 260: in Germany alone at least 133 were killed. It is the most severe natural disaster that the country has sustained in fifty years. Another 27 died in Belgium. Hundreds more are listed as missing.

DAMAGES IN THE TENS OF MILLIONS

New Zealand: Not only Western Europe suffered from sudden, powerful rains that caused flooding. On the other side of the world on the west coast of New Zealand, more than 2000 people were evacuated from their homes after a month's worth of rain fell in less than 24 hours.

In New Zealand's Bullar District, the northern part of the South Island, flooding caused millions of dollars in damages and hundreds of people were evacuated from their homes. Some were flown in helicopters when roads were cut off. The government in Auckland promised immediate aid of \$600,000 New Zealand dollars for residents of that area.

"The extent of the damages caused by the flooding is beyond what local communities can deal with," said Agricultural Minister Damien O'Conner. The damage caused to the farming industry on the western coast of New Zealand, which is the most fertile farming area in the country, has not yet been assessed. It might be estimated at tens of millions of dollars.

HUNDREDS DEAD IN FLOODING

India: In India, so far from Europe, there have also been severe floods. At least 125 people were killed as a result of flooding and rockslides caused by heavy rains. Likewise, damage was caused to hundreds of villages in the country and many residents were evacuated from their homes. The Indian army was called in to help rescue residents of the western district of the country where the heaviest rains were recorded to have fallen in July in decades. The prime minister, Narendra Modi, said that he was pained over the loss of human life and said he would provide all the necessary resources to help counter the damages caused by floods.

According to experts, the rains in Maharashtra are the worst rains in July in forty years! The rains that lasted for days severely affected the lives of hundreds of thousands of people and large rivers are expected to overflow their banks.

In Taliye, about 180 kilometers south-east of Mumbai, the number of dead was 42 after another four bodies were found. Additionally, landslides flattened most of the houses in the small village, state government officials said. "About 40 people are still trapped and the chances of rescuing them alive is low since they have been trapped in mud for over 36 hours," said a senior official who refused to be identified since he is not permitted to speak with the media.

Parts of the western coast of India sustained 594 millimeters (1.9 feet) of rain which forced authorities to ferry out people from affected



SCENES OF DESTRUCTION IN GERMANY

areas and to open up spillways to release water from dams that were about to collapse. One of the local meteorological stations recorded its highest measure ever of 60 centimeters (23.6 inches) within 24 hours. In Telengana, a southern state, the heavy rains caused flooding in the capital, Hyderabad, as well as in additional low places.

THE STRONGEST RAINS IN THE AREA IN A THOUSAND YEARS

China: The number of dead from recent flooding in Henan Province rose to 302, as of Monday, July 26 – three times the number reported the week before in the recent flooding in central China and 50 are still missing, official agencies announced.

In flooding in China, the most severe in a thousand years, over 300 people were killed within just three days, equivalent to the average of a year, and caused destruction and death of people in subways, underground parking lots and in tunnels. As mentioned, the numbers reported tripled in one week.

In the capital of the district Zhengzhou, the focal point of the flooding, at least 12 people

were killed after the flooding of a subway. The local government of the city, where over 12 million people live, said that more than 500 people were evacuated to safer areas.

In videos shared on social media, you can see passengers standing in gloom with muddy waters reaching up to their chests and the metro station turned into a pool.

“The water reached my chest,” said one of those who were rescued. “I was very scared but the most frightening thing was not the water but the loss of air in the train car.”

A local resident said that due to the rain, the authorities had stopped bus service and the use of electric cars. “So many people use the subway and then the tragedy occurred,” said a resident of the city who spent the night in his office.

Within a day, 24 inches of rain fell in Zhengzhou, almost the annual average. Local meteorologists said that the amount it rained in three days is something that happens once in a thousand years.

The anomalous rainy season led to a steep rise in the river streams that feed into the large Yellow River and it threw into turmoil the lives of millions of people who live in Henan Province where about a million people live. The service of many trains that pass through the district, which serves as a significant logistical center of China, was halted and roads in dozens of cities were flooded.

Due to the torrential rains, dozens of reservoirs and dams reached dangerous levels. Local authorities said the rainfall had caused a 20-meter breach in the Yihetan dam in the city of Luoyang west of Zhengzhou, and that the dam could collapse at any time.

WHY IS THIS HAPPENING?

Scientists think the flooding has come after an unprecedented heat wave in the quiet Western Atlantic and northern Europe, which led scientists to theorize a possible connection to climate change.

“Extreme weather events will become more frequent in the future,” said professor of atmosphere science, Johnny Chan of Hong Kong. “What is needed is for governments to develop strategies to adapt to such changes.”

These are the explanations of scientists but we, as Chabad Chassidim who are trained to follow the directives of the Rebbe MH”M to find the Geula connection within every event, see these happenings as part of a larger process designed to bring about the true and complete Geula.

In *Ha’Keria v’ha’Kedusha* which was published in Tammuz 5704/1944, which was written and edited under the supervision of the Rebbe Rayatz, an article was written under the name G. Zarchi about chapter 93 of Tehillim, based on Medrashim and maamarei Chazal. The article is so relevant to our situation today that there is no need for analyses or the drawing of parallels. We will simply copy certain paragraphs from the article:

“The G-dly poet [Dovid HaMelech] composed this chapter of Tehillim about Yemos HaMoshiach and hinted briefly to the events that would take place before the Geula. The central idea of the chapter is that the Jews living at that time will understand, through these happenings, that the exile is over and the time for the Geula arrived.”

WHEN THERE IS A FLOOD, ONE IS REMINDED THAT THERE IS A RULER OF THE WORLD

“1 - (93:1) The Lord will have reigned; He has attired Himself with majesty; the Lord has attired Himself, He has girded Himself with might. The world also is established that it cannot be moved. Hashem will be king by attiring Himself in grandeur! Usually, people think the world runs naturally and they completely forget that there is a G-d who runs nature. It is only when an unnatural thing occurs like a flood, earthquake and other terrible upheavals, that they remember there is a Director of the world who controls nature. Then, all will say that G-d is King: He put nature aside and thereby showed His absolute control of nature.

“The poet goes on to speak about the time when G-d will be revealed with His attire of might and the world will recognize and admit that He is King. He explains that this will happen in Yemos HaMoshiach before the Geula because ‘the Lord has attired Himself, He has girded Himself with might’ – G-d is attired with the might with which He was already girded previously: ‘might’ is Torah and G-d girded Himself with might when He gave it to the Jewish people at Har Sinai, when there was thunder and lightning that were so powerful that the nations of the world thought the world was coming to an end. Bilaam explained to them that ‘G-d gives might to His nation’ – meaning, G-d gives the powerful Torah to His nation and it has the strength to build worlds or destroy them ...

“Therefore, says the poet that in Yemos HaMoshiach, when G-d will be ‘King’ by attiring might, He will not do this through a new garment of might that is meant for a new purpose; rather, it will be the old garment of Mattan Torah of ‘G-d gives might to His nation.’ G-d will rise up to buttress Torah in the world and just as its giving the first time was accompanied by demonstrations that He is the ruler over nature, so too, the second time, the process of



WHEN SECULAR STUDIES ARE UNAVOIDABLE

QUESTION > We live on shlichus and I am part of the board of our local day school. The curriculum includes *limmudei chol* (secular studies). Are there certain policies that the Rebbe would want me to try to implement in the school in regards to *limmudei chol* (besides cancelling the *limmudei chol* all together which is currently not possible)?



ANSWER: > Before answering the specifics of your question, it is important to once again emphasize — even though it is clear from your question that you are aware of it — the Rebbe’s definitive opinion and personal “campaign” against including secular studies as part of the curriculum. To be clear, *limmudei chol* is not limited to philosophical matters, but applies to *any* secular subject (Igros, Vol. 11 p. 403; # 3784).

FOR PARENTS WHO WANT THE BEST FOR THEIR CHILDREN...

The following are a few quotes:

(1) “In our times, we need to work with great strength so that all Jewish children learn only holy subjects the entire day”. (Igros, Vol. 22 p. 475; #8648).

(2) “The obligation to prevent the learning of *limmudei chol* is the obligation of every parent that wants the best for their child.” (Igros, Vol.16, p. 48; #5965).

(3) A letter written to Rabbi Moshe Pinchos Katz in response to notifying the Rebbe that he arranged for his son and friends to have a full day *limmudei kodesh* program: “I am so happy to hear this good news...please feel free to share my letter with others as well.” (Igros, vol. 10 p. 43; #3008).

It is important to point out that the Rebbe stresses that it is not enough that the child does not attend secular studies, rather that the time should be filled with learning or reviewing subjects of *kodesh* in a monitored setting. (Igros, Vol. 6 p. 302; #1810).

GIVE LIMUDEI KODESH PROMINENCE

Still, the Rebbe did share very clear directives for schools that for whatever reason do teach secular studies.

1) *Limmudei kodesh* should be taught in the morning — when the child’s mind is fresh — and secular subjects in the afternoon. The Rebbe adds: “At the very least, the first period of the day should be a subject of *kodesh*.” (Igros, Vol. 13 p. 125; #4397).

2) To try to arrange that the **majority** of the day is designated to learning *limmudei kodesh* (Igros, Vol. 12 p.287; #4097), at the very least, there should be equal time. (Igros, Vol. 10 p. 299; #3257).

3) If the choice of the teacher of secular subjects is a non-Jew or someone that is Jewish but not observant, it is better to hire the non-Jew. The reason: The child has no other interaction with the non-Jew and thus will not be negatively influenced by their behavior. A secular Jew, however, who the children feel more connected to, can have a negative influence. (Igros, Vol. 15 p. 171; #5483).

4) To try to incorporate Jewish themes into the secular studies. The Rebbe gives an example: When teaching world history, Tanach can be taught. (Igros, Vol. 12 p. 492; #4269).

5) To instill in the students who are learning secular subjects a sense of mission. They should be explained that they are receiving tools — proper writing and speaking skills — which they should be using to spread Yiddishkeit amongst those which are not yet affiliated and will be impressed by a frum Yid who can speak in an articulate manner. Thus, their learning and the success of their learning, is centered on the mission of spreading Yiddishkeit. (Based on Igros, Vol. 12 p. 74; #3883).

WHAT WILL BE WITH BASIC LIFE SKILLS?

To the question that many ask: “How will someone who has not learned secular subjects

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attain the necessary knowledge and skills to be successful in the workplace?” The Rebbe responds (Igros, Vol. 14, p. 102; #4855): “It is unfortunate that we see that students have an easier time learning and retaining the secular subjects. Therefore, within a short time of them leaving Yeshiva after having received the ‘spiritual vaccine’ against the impurities of the world, they are able to quickly learn the necessary skills to make a living.”

THE MOSHIACH CONNECTION:

The Rebbe (Likkutei Sichos vol 1 page 112) compares the temptation to learn secular subjects to the decree of Pharaoh of throwing the boys into the river. Just as in the time of *Yetzias Mitzrayim* the Jewish mothers had the faith and fortitude to stand up to the decrees of Pharaoh, and in the merit of this faith we all merited redemption; the same is in our generation:

When we stand up and show our trust in Hashem by giving our children a pure education *al taharas ha’kodesh*, we will merit the Geula. ■



Levi
Liberow

TAKE YOUR HEAD OUT OF THE CLOUDS

In this past Gimmel Tammuz issue (#1266), I shared some thoughts on the “status” of Hiskashrus in this challenging time when we still lack the “conventional” methods of Hiskashrus — seeing and hearing the Rebbe.

While many turn to *Siman Chof Zayin* of *Iggeres HaKodesh* — in which the Alter Rebbe discusses Hiskashrus after a Tzaddik’s passing — as the “framework” of Hiskashrus today, I pointed out that this is not (and should not) be the case, for the simple reason that according to *Siman Chof Zayin* itself this “system” of Hiskashrus, in effect, creates a divide between Chassidim who had a chance to experience what I called “firsthand Hiskashrus” and those who didn’t who must suffice with intermediaries to achieve a connection to a Rebbe.

A reader made me aware of a letter of the Rebbe from Rosh Chodesh Adar 5710. In it, the Rebbe quotes from a maamar of the Mittlerer Rebbe that:

“Even those who did not know [the tzaddik] during his actual lifetime but only studied the holy books that he left over as a blessing, ... it is certain that they too are called his disciples, ... for they believe in that tzaddik and from him they receive the light of his Torah.”



I do thank the reader for bringing this to my attention and perhaps my understanding of

the *pshat* in the Tanya was not correct, but I still didn’t change my mind on the concept itself.

B’hashgocho protis this column was delayed, but finally, as it was going to print, I noticed in a recent issue of Beis Moshiach something that Reb Yoel Kahan said about his first year in 770:

“In the period after Yud Shevat ... the Rebbe often quoted what it says in Iggeres HaKodesh, Siman 27 of Tanya that, ‘A tzaddik who passes away is present in all worlds more than in his lifetime.’ However to us bachurim in 770, after the passing of the Rebbe Rayatz, two things were clear: first, that the current situation without a Rebbe could not go on, it was out of the question and second, that he was the one.”

The truth is, however, that this is not purely a *hergesh* of Chassidim. The Rebbe himself “accepted” this approach, if we may say so, when on Yud Shevat 5711 he accepted the *nesius* “formally.”

Now, *b’derech ha’teva* (I’m not sure this term fits here, but I use it due to a lack of a better one), the gradual “*Kabbolas HaNesius*” resulted from Chassidim “pressuring” the Rebbe to act in a manner that “negated” his very own oft-repeated insistence that the Previous Rebbe is here.

Where did Chassidim get this “brazenness” to “reject” the Rebbe’s words about *yatir m’bchayohi*?

The rule of thumb would probably be that the *hergesh* must be sourced, either in writings of the Rebbeim or better yet, in their conduct, where *maaseh rav* (a halachic term which says that when an instruction contradicts an actual practice of a sage, the actual practice will take precedence), and that sooner-or-later, the Rebbe will accept it.

For example: At the farbrengen of Beis Iyar 5711, the Rebbe mentioned (*ois* 11) how even though the Alter Rebbe strongly discouraged the practice of asking the Rebbe for advice on physical matters, declaring that this practice is reserved for prophets alone, **Chassidim were not *nispoel* from this, and kept asking for advice on matters of *gashmiyus!*”**

The fact that the Alter Rebbe gave that advice, says the Rebbe famously, means that the Alter Rebbe acknowledged that he fills the role of a literal prophet!



GETTING back to the Mittlerer Rebbe’s *maamar*, it is certainly true, but not as a replacement for a new Rebbe. In other words, the ability to connect directly to a Rebbe through his writings was never practiced as a stand-alone Hiskashrus.

Let’s remember that the Mittlerer Rebbe, as his father’s successor and current Rebbe, is the one writing this to his Chassidim. Being selfless as he is, he feels that his leadership is an extension of the Alter Rebbe’s *nesius* and thus, he encourages his Chassidim to become the Alter Rebbe’s direct disciples.

There is more to say and write on this, but the bottom line is that the “type” of application of *Siman Chof Zayin* that some advocate for — namely, a connection to the Rebbe through “intermediaries” is something that never existed.

– “Intermediaries” can even mean his *seforim* in some sense. For although of course the Rebbe’s essence is in his teachings, there

still is a great difference between learning the *seforim* of someone you know personally and someone you only heard about –

To the contrary, we can even carefully say that perhaps the reason the Rebbe only agreed to accept the *nesius* after first “trying” to go the down the path of “*yatir m’bchayohi*” was to show us that this idea is sort of “*l’halacha, v’lo l’maaseh*” – something that is meant to remain somewhat “theoretical,” and can only serve to aid in the Hiskashrus of a direct connection to a Rebbe who is *l’matah m’asara tefachim*.

An example (and source) for this idea, is what the Rebbe said at the farbrengen of Tes Kislev 5711:

“We may safely guess that if it were possible today to enter the study of the Mittlerer Rebbe and to hand him a pidyon, anyone here would walk straight in without thinking twice and hand him a pidyon. Now, according to what was just related, it is now possible to hand a pidyon to the Mittlerer Rebbe - by participating in the present farbrengen, and then later, when everyone goes home, by individually studying a subject discussed in one of his works.

This concept does not detract (G-d forbid) from one’s hiskashrus with the Rebbe — the Nasi of our generation is all we have — because hiskashrus by means of a pidyon as described above relates to the Mittlerer Rebbe as he is incorporated in the Rebbe der Shver, the Nasi of our generation.”



YATIR *m’bchayohi* is an expression of a Tzaddik’s eternity, but a Rebbe is not just about *existing* in the world even if “in hiding.” He’s about revelation, about *visibility* of Elokus.

A Rebbe, as a *Rosh Bnei Yisroel*, cannot be tucked away in the clouds of higher worlds. ■

— *To be continued* —

PARASHA Of The Future

RABBI NISSIM LAGZIEL

CROWNING THE KING ON "THIS DAY"

BEGIN WITH A GRIN

Every person thinks he's a tzaddik and every Jew thinks he's a king, but between me and you the only one who will give you a crown is ... a dentist!

IS "THIS DAY" A SCARY DAY?

Parshas Nitzavim, which as established in halacha is always read on the Shabbos before Rosh Hashana, begins with the words, "You are standing this day, all of you, before G-d, your L-rd." At first glance, there is nothing that connects the parsha to the upcoming holiday. The name of the parsha does not represent the beginning of the year and the verses and topics of the parsha do not discuss the mitzvos of the holiday or its significance. It would seem to be just another rule and halachic blip in the Jewish calendar year.

However, as everyone knows, there is no happenstance in the Torah. Everything has a reason and every time has significance and a lesson. What then, is the meaning in this connection? More importantly, how does this lead to welcoming Moshiach and the future Geula?

The Alter Rebbe (in Likutei Torah) reveals that everything is rooted and contained in one word! The word "ha'yom – this day" is the key here, in which lies the connection between the parsha, Rosh Hashana, and the true and complete Geula.

The Alter Rebbe directs our attention to the tragic story of Iyov which is described in the beginning of his eponymous book. The verse relates the heavenly goings-on that occurred before the terrible trials Iyov went through. The verse says, "Now the day came about, and the angels of God came to stand beside the Lord ..." The Targum on the words "vayehi ha'yom" is, "it was on the day of judgment at the beginning of the year," i.e. it was Rosh Hashana, the day when the angels gather before G-d to stand in judgment. This is when Iyov's frightful judgment was decreed.

From this we learn the connection to parshas Netzavim. "You are standing this day" is not just a one-time occurrence that happened in the days of Moshe Rabeinu when the Jewish people received a renewed covenant. It is something eternal which repeats every year. On Rosh Hashana - "this day," we "stand" confidently and proudly and crown G-d as king of the universe. We thus accept upon ourselves His authority, yoke, and mitzvos.

The word meaning "this day" also reminds us of a familiar line in the Mussaf of Rosh Hashana, "This day is the beginning of Your works." Rosh Hashana is 'The Day' on which G-d created, formed and made the ultimate purpose and ultimate perfection of creation: man. Yet, it sounds a bit scary, a little threatening. Look at what happened to Iyov. Is anyone ready for a judgment like that?

WHY WE CELEBRATE "THIS DAY"

In an uplifting sicha on erev Rosh Hashana 5752, the Rebbe explained the proper Jewish outlook on the Days of Judgment we are about to experience. There is an explicit psak din in the Torah, says the Rebbe, that any case and judgment of a Jew be adjudicated in a manner of "and the congregation shall save" - an absolute finding of innocence and merit of every Jew in whatever state he may be. This idea finds expression in the ancient Jewish custom mentioned in the Medrash (brought in the Tur at the beginning of Hilchos Rosh Hashana) that the Jewish people "wear white and wrap in white ... and eat and drink and rejoice on Rosh Hashana because they know that G-d ... releases their judgment to the side of merit and tears up their decree of [harsh] judgment." There is absolute certainty, even before receiving the psak din, that everything will be good.

As always, everything is hinted at in Torah and is concealed in the parsha! The word "nitzavim" means standing firmly. Nitzavim is from the root meaning stability – emotionally, financially, physically and spiritually. That means that "this day," on the Judgment Day of Rosh Hashana, the Jewish people stand tall and proud, with certainly and assuredness that they will be found meritorious in judgment!

The word Nitzavim can also be interpreted to mean kingship, much like the term "nitzav melech" which means a ruler or governor over a piece of land or a country. By using the word "nitzavim" the Torah hints that every Jew is a king! He rules over the entire reality that surrounds him and is in control of the entire Seder Hishtalshelus. This is why the Jewish people can crown G-d as king on Rosh Hashana, because only a king can crown a king! An ordinary person has no relativity to a king. A king does not recognize his existence, he is like air or a vacuum, which is why it isn't possible that this "nothing" crown the king. Only a Jew, who is a real king, a Jew who stands firmly and con-

fidently, can crown the King of kings over all of existence.

This is also the connection to the true and complete Geula. Crowning G-d on Rosh Hashana today is incomplete, lacking. In the prayers of Rosh Hashana we plead to Hashem, "And all that has been made will know that You made it and it will be understood by all that has been formed that You formed it, and everyone who has breath in his nostrils will say, Hashem Elokei Yisrael is king and His kingship rules over all." The truth needs to be said; is everything that was made aware of the fact that it is created by G-d? Does every formed being understand that it is formed by the Creator? Does every rock, leaf, animal and human live and feel the power of the actor in the action? Really?

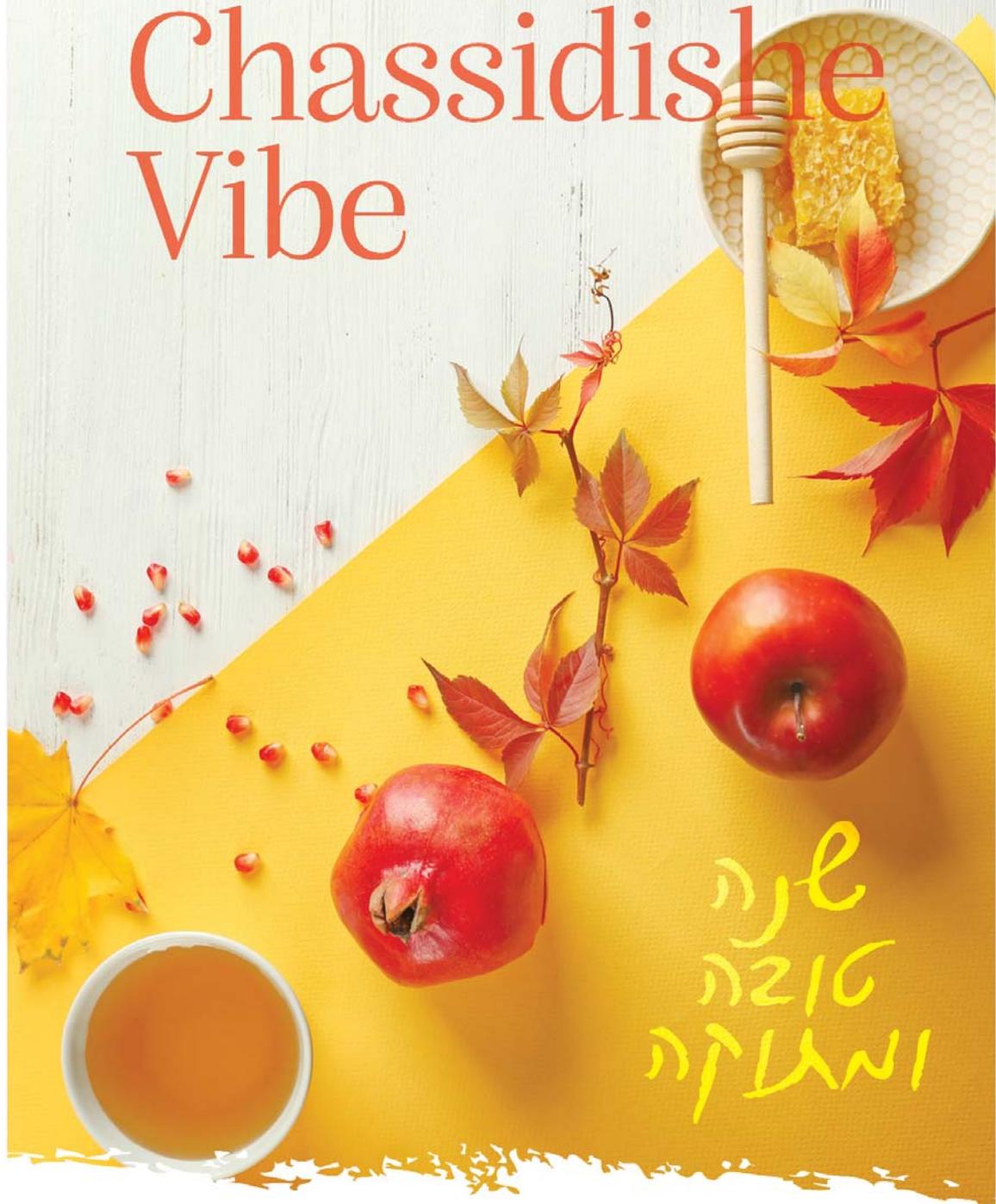
G-d is indeed King; he is the King of kings, the one and only and eternal one, but ... (and it's a big but) His kingdom will be revealed in its entirety only through the kingdom of Melech HaMoshiach, only by the crowning of that king from the house of Dovid who will bring the entire world, with all its components, to the ultimate awareness of the existence of the Creator and His kingdom forever!

This coming year, 5752 (acronym for: Tihiye Shnas Pelaos Bakol – may it be a year of wonders in everything) the word "bakol" symbolizes the true and complete Geula, in line with the words of the Gemara: Three were given a taste by G-d of a microcosm of the World to Come: Avrohom, Yitzchok and Yaakov about whom it says: bakol mikol kol, i.e. the word "bakol" alludes to Olam Haba and includes the future Geula when there truly will be "bakol" - everything in perfection and everything for the good!

Since every one of us is a scion of the three Avos, each of us inherits "bakol mikol kol" materially and spiritually with all that entails!

The Chassidische Vibe

THE BEIS MOSHIACH MAGAZINE
FOR N'SHEI U'VNOS CHABAD



שנה
טובה
ומתוקה

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד



Beyond the Tip of the Iceberg

Sara Gopin

One of the most universal messages of our great sage Hillel HaZaken is, “Do not judge your fellow man until you have been in his position (Pirkei Avos 2:4).” Since no one can ever be in exactly the same place as someone else, we learn from this *mishna* to **never** be judgmental.

We can only see “the tip of the iceberg” of another person. An iceberg reveals only eight percent of its massive entirety, all the rest is hidden underneath the water. So, too, the external features of other people, such as their looks, dress and actions, are clearly visible. Yet only *HaKadosh Baruch Hu* sees the full picture of their beliefs, attitudes and traits, the life experiences that shaped them, and how difficult it may be for them to overcome temptations.

When someone who is struggling crosses our path, it was orchestrated by Hashem to motivate us to make an honest examination of **ourselves**. Afterwards we can share the takeaway with our fellow Jew in order to help him find his own solutions. Criticism is paralyzing, but there’s no gift more energizing than heart-felt empathy.

SWAYED BY THE EXTERNALS

“Getting into the stage in life when you marry off your children was totally new to

me,” **Devorah** begins her story. “I looked at it as a business deal and made a list of criteria that were mandatory for a shidduch with my son. With this uncompromising attitude I approached every shadchan.” She pauses, and continues, “Looking back on it, not only was I unrealistic, but I was also arrogant. The saddest part was that my son, who had not been that way beforehand, began to have a ‘chip on his shoulder’ as well. What’s most important is the *Yiras Shamayim* of the girl, but I was putting a lot of effort into finding a prominent family.

“What can I say...” Devorah continues. “We finally had an offer that fit all of our expectations, and I encouraged my son to pursue it. Quickly the couple got engaged, and their vort was everything that fit my dreams. This euphoria lasted only until we began making the wedding plans. All of a sudden I saw other sides of my future daughter-in-law’s character. To put it bluntly, she was much more ‘*gashmiyusdik*’ than I ever could have imagined. There had to be bridesmaids at the wedding, all color-coordinated, and the linens and everything else had to be name-brands. But my most upsetting moment was when the new couple walked in to their first *sheva brachos*. Suddenly everyone called out ‘Mazal Tov!’ and, after taking one

look at the length of the sheitel of my first kalla, I was crying inside...”

Several years have passed, and Devorah is a lot wiser now. “My son and daughter-in-law are raising a nice family, I can’t complain. But there’s a lot lacking, which hurts too much to discuss... I had prioritized the external criteria, such as *yichus*, social status etc., but never searched beyond ‘the tip of the iceberg.’ There’s no guarantee that underneath a perfect image there are attributes that are critical in building a Chassidishe home.”

DISCOVERING THE DIAMOND

“I tend to stereotype people, especially foreigners. It gives me an excuse to avoid forming close relationships, and just remain within my comfort zone,” **Chaya** speaks openly. “But one day a new woman came to shul and, even though she was dressed a little too stylish for my taste, I wanted to get to know her. The precious stones in her jewelry sparkled, but there was a sadness in her eyes... She told me that she just made *aliyah* from France, and that what motivated her was ensuring that her three teenage sons would learn in good yeshivas and remain Torah observant. Used to a higher standard of living, she gave up all kinds of comforts in order to adapt to the Israeli lifestyle. The truth is, she complained a lot and made a first impression of being very shallow, but I looked beyond it.

“We began to speak regularly, and I introduced her to Chabad. The more I got to know her, I discovered that she was a fighter, alone in her battle for the proper *chinuch* of her sons.” Chaya emphasizes, “As her pure *neschama* keeps rising higher above the tidal waves, what’s coming to the surface is a diamond.”

LOOKING BENEATH THE SURFACE

“Even regarding your own child, you can never be sure that you know what’s going on within, since there’s so much more than what meets the eye,” **Yael** says. “My youngest son had a custom to always stand very close to peo-

ple when he spoke. It was an invasion of their personal space, as they say. But what was most annoying was that he always spoke very loudly. Sometimes he would even take hold of their arm as he talked, in a way that was inappropriate. It reached the point that I almost hesitated to invite guests because they felt uncomfortable being near him.

“When he was in first grade we finally got to the root of the problem,” Yael continues. “It was after a Shabbos guest who, upon seeing my little boy standing extremely close while yelling out requests, commented, ‘Yael, there’s no point in going on and on telling your son how to behave. It looks to me that he may just be struggling to hear what’s being said!’ Upon receiving her advice, I recalled that my son’s nursery school teacher had once suggested taking him for a hearing test. Finally we did, and the results showed a hearing impairment.” She concludes, “Had I taken the issue seriously I would have spared my little boy a lot of unnecessary anguish. Please learn from my mistakes to keep digging deeper, beneath the surface, until the entire picture is clear.”



In Elul we begin to add perek *chof-zayin* of Tehillim to our daily prayers, in which we plead, “*בְּקִשׁוּ פָּנַי!*” This is a petition to *Avinu Sh’basmayim* to look at what’s inside of us, at our *pnimiyus*. Especially now, when G-dly revelations are so much more than just the “tip” of the iceberg, every Jew has a fiery yearning to serve Hashem with immeasurable love and closeness. Furthermore, without the interference and limitations of any bureaucracy, in these auspicious days our exalted King of the Universe comes out to **us**, wherever **we** are. Surely our cries for the Full Redemption and the *hisgalus* of the Rebbe MH”M are heard as never before! ■

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Is A Begrudging Forgiveness Worth Anything?

What's your opinion? Is there any value to a young woman signing a letter forgiving a bachur who broke off their engagement, when in her heart she remains insulted and injured?

A profound talk with **Rebbetzin Malka Wilschanski** on the essence of forgiveness and its influence

R' Mendel Futerfas would say that twice each day we deviate slightly from the truth. We start our morning with "I hereby undertake to fulfill the mitzva 'Love your fellowman as yourself,'" and we finish the night with the words "I hereby forgive anyone who has angered or vexed me."

There are people who want to be true with themselves, and therefore, they think that it might be better not to say "I hereby forgive" if they still haven't reached that place. However, this is clearly not the solution. So, what do we do? The truth is that there are cases where it's most difficult to forgive. Since we're talking about a very painful insult or injury, how can we reach the level of "I hereby forgive"?

The answer appears in a very special sicha from the Rebbe shlita, Melech Ha-Moshiach, about forgiveness (Likutei Sichos, Vol. 28 on Parshas Chukas). In this article, we will try to understand together what *avoda* is demanded of us on this subject.

THREE LEVELS OF FORGIVENESS

In the sicha, the Rebbe notes three levels of forgiveness. We can accurately compare these levels to the three degrees of burns. In fact, an insult is sometimes just like a searing of the heart. How do we heal it?

1) The first and most basic level in forgiveness that we need to reach is to forgive the injuring party and to ask that nothing bad should happen to him due to his actions, "And may no one suffer harm due to me."

In this instance, we are still left with the feeling of emotional or physical harm. Granted, we still have to do our *avoda* to avoid bearing the burden of pain. However, the main thing is that *ch"v* no evil should befall others due to our actions.

2) The second level is forgiveness in a manner where there is no bitterness left in one's heart.

3) The third and highest level speaks about forgiveness with a full heart, as if nothing unpleasant had ever happened. The person who caused him injury is looked upon favorably just as he was before.

There's a story about a Chassid of the first Gerer Rebbe, who once wanted to enter his room to ask for a bracha for children, but the gabbai would not permit him. In the presence of everyone, the Chassid rose to his feet and slapped the gabbai in the face. The insulted gabbai went in to the Rebbe and told him what had just happened. When this Chassid finally went in, the Rebbe refused to listen to him until he asked forgiveness from the gabbai. The gabbai's response was that he's prepared to forgive the Chassid on one condition: the Rebbe should bless him with children. We all should and can aspire to attain this level.

FOR THE BENEFIT OF ALL SIDES

In "Igros Kodesh", you can find numerous letters where the Rebbe suggests that people evaluate their actions and check whether they need to ask forgiveness from a fellow Jew, male or female, regarding shidduch matters, et al. Such cases occur quite often, when a shidduch is cancelled just before or immediately after the engagement. The custom is to sign a '*ksav mechila*', which leads us to ask ourselves again: If the pain is still there, then what's the point to signing a document asking forgiveness? The answer is that it does have value because this is the first level demanded of us: despite the pain, make certain that others do not suffer harm as a result.

There was a case of a couple who had gone many years without having children, and they went into the Rebbe to ask for a bracha. The Rebbe told them that they should check whether a Jewish man or woman had suffered

'' THERE ARE PEOPLE WHO WANT TO BE TRUE WITH THEMSELVES, AND THEREFORE, THEY THINK THAT IT MIGHT BE BETTER NOT TO SAY "I HEREBY FORGIVE" IF THEY STILL HAVEN'T REACHED THAT PLACE. HOWEVER, THIS IS CLEARLY NOT THE SOLUTION. SO, WHAT DO WE DO?

emotional harm from them. Neither of them remembered such a thing. The wife urged her husband to try and remember if maybe something had happened in the past. The husband said that he hadn't offended anyone – on the contrary, someone had offended *him*. A young woman had backed out of a possible *shidduch* with him – literally at the last moment.

His wife called this woman, who immediately began to cry. "Yes, I caused him emotional anguish, yet I didn't have the courage to ask for his forgiveness. I'm thirty years old already and I still haven't gotten married." At the end of the conversation, she asked the man's forgiveness and received it as well. The happy conclusion was that both sides' prayers were answered: the couple was blessed with children and the woman got married.

We see here that being strict in one's heart can harm both the injured and those causing the injury. The Rebbe's instructions caused the

The Diaries of REBBETZIN CHANA'S TRAVELMATE



YOCHVED ZALMANOW

TRANSLATED FROM YIDDISH BY DOV BARON

CHAPTER VI

AT THE CZECH BORDER

Because of the dangerous situation, we stayed for only a short while in Krakow. One evening they told us that with G-d's help, we would be sneaking across the Czech border that night. They also instructed us to memorize all the details of our travel documents.

They took us on trucks to a forest. We got off and walked through the darkness in a long line, so as not to get lost. We proceeded through the thick forest, crawling and dragging ourselves. We continued in silence, our emotions frozen within us. The lonely noble woman also pulled herself along together with our group.

We had only one thought – not to get lost. We had to be extremely quiet while walking through the woods, and then over a small bridge across a stream, until we reached the border patrol area. Ahead of us, there was a clearing in middle of the forest. A small building stood with one side facing the clearing and the other side close to the trees. We could see soldiers armed with weapons and whips.

Arriving at the wide clearing surrounded by thick forest, they arranged us in rows by family and instructed us to continue ahead quietly and calmly. Holding our breath in fear, we proceeded, carrying the small, frightened children.

A few police came out of the small building and looked in wonder at the organized Jewish group marching by – men with peios and beards, women, children and infants, and lots of suitcases and baggage.

I was carrying a nice-looking suitcase that my sister had brought from Leningrad. It was attractive and light. Without warning, one of the border police ran over to me, grabbed the suitcase in his murderous hands and asked roughly, “What is in this suitcase?”

In great surprise, I lost my tongue. A thought flashed through my mind: ‘I am a deaf mute.’ I just gazed at the thug with his gun, without showing any fear.

“What is in this suitcase?” he screamed like a ferocious wolf.

Hearing the screams, the people who were in the front rows stopped in their tracks like stones. No one moved from his place; only their eyes followed the unfolding scene.

Inside, I was begging G-d that this should not effect my dear father, G-d forbid, and that no one should suffer because of me. The police officer grabbed my suitcase and ordered me to follow him. He moved toward the building, and I remained rooted to my place.

When he saw that I was not following him, he ran back full of anger, grabbed my hand and led me back to the police building. “What is in the suitcase?” an officer asked again, his eyes burning with hatred. He cursed and screamed in German, but I just looked at him and remained silent like a dummy. “Open the suitcase!” he commanded again. Then, he opened it himself.

When he saw that it was just a blanket, he told his men, “There are probably gold coins hidden inside.”

My dear holy father said that we prevailed at the border in merit of that blanket, which we had offered to the holy Rebbe Chana to cover herself.

They felt, rubbed, shook, and then hit the blanket with their weapons. Like wild animals, they stabbed at it with their bayonets. They ripped the blanket in several places, but ex-

cept for some grey cotton, they found nothing. “Take your blanket and get back into line,” he ordered. As before, I remained standing there like a deaf-mute, even though I really understood every word. He ordered his men to repack the suitcase and led me by my hand back to my row. The police allowed us to continue and showed us where to go. Trucks were standing ready for us not far away. They took us to a Jewish DP camp in Czechoslovakia.



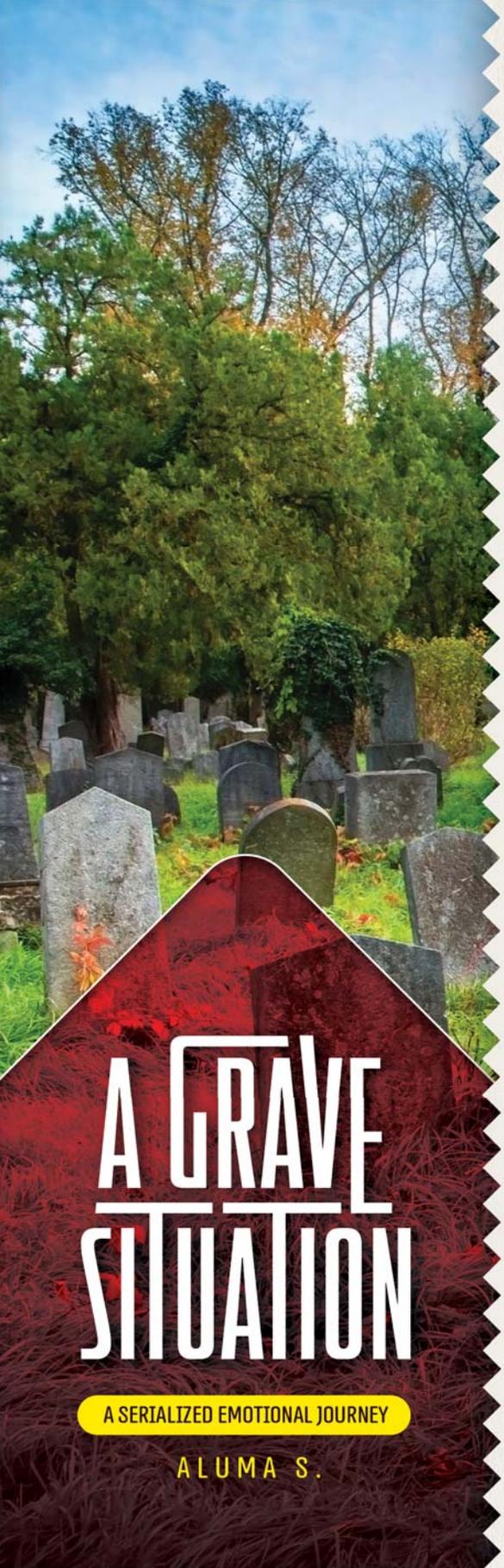
Apparently, the camp in Czechoslovakia where we stopped over had been used during the war by German officers, may their names be erased. It had a number of conveniences, such as running water, a big yard, and a kosher kitchen where hundreds of survivors received warm, freshly cooked food. The UNRRA (United Nations Relief and Rehabilitation Administration) and the Joint (the American Jewish Joint Distribution Committee) made great efforts to obtain strictly kosher food for the Lubavitchers, such as canned vegetables, containers of fish and fruit, lots of chocolates and more.

My dear sister Hadassah and Chatzkel, or Yechezkel Brod, were responsible for distributing the food. With great devotion and love, they allocated the designated portions for every person and family. Understandably, Hadassah made sure that the familiar noble woman received the best food first. Everyone else received regular equal portions.

After our stay in the camp, we continued on our way in animal-transport trucks through Czechoslovakia until we reached the Austrian border. Then we traveled in regular trucks across Austria.

First, my sister and I managed to catch a room for the familiar noble woman who was not able to run as we did. Then we took a little straw to serve as her bed. ■

— *To be continued* —



A GRAVE SITUATION

A SERIALIZED EMOTIONAL JOURNEY

ALUMA S.

9



RECAP: *Noa, a shlucha in a neighborhood in Yerushalayim, visits her mother's gravesite. A large chareidi family arrives at the cemetery helps to make a minyan for Kaddish. Noa feels that there's some inner connection between this family and her late mother. She sets out a search to find out more. She turns to the daughter Devora, but she really doesn't want to cooperate.*



"THINK for yourself..." Noa sighed as she looked at the list. "Think for yourself and make a decision: Which of Devora's nice sisters-in-law should you call first?"

"Ima, who are you talking to?" Racheli peeked in the kitchen.

"I'm talking to myself. Why are you still awake?" Noa turned around.

"I'm thirsty," Racheli said, using Excuse #13 from the list of nighttime excuses. She went over to the faucet, gently took a cup of water, made a bracha like a true Chassid, and took exactly one sip. "Can I help you, Ima?" Noa, who had already prepared an angry reply, suddenly became silent for a brief moment. She then said, "You know what? Yes, come and tell me which of these people it would be appropriate for me to call first."

Racheli came closer and looked at the list. "Yehudis for sure! That's the nicest name..."

And so, Yehudis it was. "Now, off to bed, *zeeskeit*, right now!"

"Hello?" a very young sounding person answered the phone.

"Shalom, am I speaking with Yehudis?" Noa asked in surprise.

"Yes, who is this?" the childlike voice inquired.

"My name is Noa," she introduced herself. "I spoke with your sister-in-law Devora. I have strong reason to believe that there was a connection between my mother, of blessed memory, and your mother-in-law. Would it be all right if I asked a few questions?"

"Devora sent you to me?" Yehudis queried in amazement. "I'm the least suitable person to answer such questions. Please understand, I've been married for only a year and a half. I never saw my mother-in-law. You know that she's no longer alive, don't you?"

"Ah, I understand," Noa said, crossing Yehudis' name off the list. Now she had to finish the conversation and think matters over again...

"Did you know my *shviger*?" the girl suddenly asked. "Because even my husband doesn't know a great deal about her. He was only ten years old when she passed away and he doesn't remember much. Perhaps you could tell me what you remember about her..."

Noa caught her breath. It was painful to think about it. Such a young child...and Yehudis' strong desire for details. "I wasn't privileged to know her, Yehudis," she said softly. "However, I'm quite certain that you could ask your sister-in-law Devora. *She* was privileged to know her and I'm sure that she would be happy to tell you about her."

"I don't think so," Yehudis replied matter-of-factly. "No matter. Which years of her life do you need to know about?"

"The period from twenty-two or more years ago. After that, my mother left Yerushalayim. This would be the time when they apparently knew one another."

"That's exactly the time when my husband Pinny was born! Interesting..." Yehudis chuckled. "Call Gita. She's the eldest of my sisters-in-law. She most certainly would be happy to help you."

Fine, Noa thought to herself. At least I don't have to think it over this time...

Gita sounded much more mature and distinguished. Noa would have bet that she was a teacher in a seminary, but who would have taken the bet? "Look, Noa. I understand your desire to get details about your mother and I'll be happy to help. It's just that I became a *kallah* seventeen years ago, and not during the period you're asking about. However, I'll gladly tell you what I know."

"I'm not looking for a specific detail," Noa sighed. "It's clear to me that they met somehow. I'm still trying to get a lead in my search. Tell me what you know, and maybe we can come up with something."

"I'll tell you what I can and what I know," Gita said in a calm voice, "and tell me about your mother as well. If there's a need, I'll ask my husband for more details. First, please just tell me what Devora already told you. She surely knows more, doesn't she?"

"She didn't want to tell me anything," Noa said quietly, hoping that she wouldn't lose her last chance to get some information. "She said that the family has never been in need of any help, so there's no chance that there was a connection between them."

"That's what she said?" Gita sighed. "Please understand, Noa. The year that you're asking about, twenty-two years ago, was a very difficult year for the family. Our youngest brother-in-

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חסידישע קאפ

KNOWING YOU ARE SPECIAL AS A JEW LEADS TO SUCCESS

You are perfect as you are but you can be more perfect. For this, you need to split everything in two.

MASHAL

Gabi sat in the kitchen, very unsure of himself. He nibbled at some lemon cake that his mother made and asked himself whether it even paid to begin.

That morning, they had announced in yeshiva about the start of a big contest for studying the sichos of the Dvar Malchus. The contest was complicated and included many parts at the end of which there would be a huge public chidon when they would

announce the names of the winner and the runner-ups.

Gabi was capable but he was afraid that, come the big moment, on the big stage, he would mess up and not know the answer and humiliate himself.

In the end, he despaired and shuffled in his woolen slippers toward the living room. There, his father was learning Rambam and his mother was drinking tea.

"Ma," said Gabi in a gloomy sounding voice, "I need to consult with you about

something."

Gabi told his mother about the contest and why he hesitated. Should he even try to compete for the big chidon? If he would fail in the end, maybe it wasn't worth starting.

His mother hugged Gabi and said, "My dear Gabi'le," in that special voice she used on rare occasions, "we love you most in the world and are always proud of you. You are our son! If you try to learn, you will be successful, I'm sure of it! You can win, and even if you don't, that's not terrible. At least you tried."

Gabi decided to try. In the coming weeks he went through all the pages and studied the booklets. He read the explanations again and again and studied the examples. He knew the sichos backward and forward and was calm.

At the chidon, he was no longer calm. Under the spotlights and on the red chair next to eleven other contestants, Gabi was quick and excited. He knew the material and shot out correct answers even before the emcee asked the questions. He went from level to level and at the end, to the sound of clapping from his classmates, he demonstrated his mastery of the Dvar Malchus and won second place.

When Gabi and his parents went home, with a big smile on their faces, a huge package awaited Gabi on the table. He ripped open the wrapping with trembling hands and screamed in excitement when he saw a set of his favorite books in new bindings.

His mother hugged him and whispered in

his ear, "Even if you hadn't learned so hard and won second place, we would love you most in the world but you deserve the prize for hard work and effort. You did a good job and you earned the prize!"

NIMSHAL

When Rosh Hashana is on Monday-Tuesday or Tuesday-Wednesday (as it is this year), the parshiyos of Netzavim and Vayeilech, which are usually read together, are split. Nitzavim is read on the Shabbos before Rosh Hashana and Vayeilech is read on the Shabbos after Rosh Hashana.

We know that nothing in the world is by chance. There is always a deep meaning. Even the division of the parshiyos this year is significant.

In parshas Nitzavim we read about the Jewish people standing before G-d. There are all types of Jews and no differentiation between distinguished leaders of tribes and simple water drawers. This hints to the special quality of Jews just for being Jews, children of Avrohom, Yitzchok and Yaakov. Even before they worked hard to improve and refine themselves, they are already on a high spiritual level.

In the Mashal, Gabi is beloved by his parents even before he wins in the chidon. It was only a possibility that he would win. A hint to this is in the name of the parsha, Nitzavim. When something "stands" it doesn't budge, it doesn't move from level to level and it still hasn't improved.

Parshas Nitzavim is like the Shabbos before the creation of the world. Hashem thought of creating the world but did not yet actually create it.

Parshas Vayeilech represents the opposite. It deals entirely with conclusion of the avoda of Moshe Rabeinu and every Jew has a spark of the soul of Moshe! In other words, parshas Vayeilech represents the Jewish people in a perfect form, when they have completed their job in the world.

It represents the first Shabbos after the creation of the world when man was already in the world and starting to do his work. Here too, this is hinted at in the name of the parsha. Vayeilech means to go, to progress.

In the Mashal, Gabi, after winning the big chidon, had put in a lot of hard work and attained the highest level he could reach.

To stress the great quality of the Jewish people who, already in parshas Nitzavim were beloved by Hashem and on a very high level but in parshas Vayeilech, because of their work, they reached an even higher level, the parshiyos are separated. This way, we can see their qualities and progression from week to week.

Gabi's parents loved him very much before the chidon even though it was only possible for him to win, but after the chidon, when he actually won, they felt more strongly that Gabi deserved a present.

When Nitzavim and Vayeilech are read separately, the great quality of the Jewish people, which climbs higher from week to week, stands out, until the highest level of all with the true and complete Geula.

ANSWERS:

- 1) 4 of the 5 contestants have names which are not Gabi, so Gabi is the one whose name is not written.
- 2) Based on the picture slide on the wall, the question is about the parsha of Vayeilech, which represents the first Shabbos after creation and man's avoda in the world.
- 3) In the m'ashal it mentions that there were originally 12 contestants. Now there are 5, which means that 7 dropped out.
- 4) The microphone is in front of Rav Shitlanski, which means that he will be the one to ask the next question.
- 5) In the Mashal it says that he won 2nd prize, which means that he won the set of Igros Kodesh.



CHALLENGE

- 1 Who is Gabi?
- 2 On which sicha is the question being asked now?
- 3 How many contestants dropped out of the chidon?
- 4 Which of the judges will ask the next question?
- 5 What prize did Gabi win?



TEKIOS BY OUR REBBEIM

Asher: The sound of the shofar could be heard in the distance, tooooo, tooooo, toooo!

Among the shelves of pickles and soup mixes, as I bent over to look at the hechsher on a package of lemon flavored wafers, the sound of the shofar caught me by surprise.

What did the blowing of the shofar which inspires one to teshuva have to do with old Taktuk's grocery store? A good question which has a good answer. The answer is Simcha, the dynamic, dear young fellow who never misses a chance to do mitzvaim.

It was getting toward Mincha time and sunset was knocking at the door but Simcha, who came with me to buy nosh for the Dvar Malchus shiur at the shul did not forget to ask Taktuk whether he had put tefillin on yet. Taktuk was startled when he remembered that he had happened to miss putting on tefillin that day and Simcha reassured him when he said he brings his tefillin along with him everywhere.

After putting on tefillin, Simcha announced that one mitzva leads to another and following the mitzva of tefillin he would enable the customers to hear the shofar as is customary in Elul.

I felt bad for that shofar of Simcha, that ram's horn that turned into a shofar a few years before. While it was still on the ram's head, it surely never imagined the tough life it would have. Simcha blows the shofar nonstop. He doesn't miss an opportunity to inspire the people around him by blowing the shofar.

And on Rosh Hashana, Simcha's shofar works overtime. He runs from one house to another, from the hospital to the senior home, from the promenade to the playground. I once went with him on mitzva shofar for a few hours and I think he blows a thousand sounds on Rosh Hashana! This is not an easy job at all!

Simcha explained to me that his shofar is easy to blow and its clear sound is loud. I have still not managed to blow the tekia-terua-shevarim-tekia properly.

In our shul, Rabbi Glicksberg is the "baal tokeia." His tekios are loud and surely pierce the heavens.

On the way back from the store, as we hurried for mincha, Simcha told me about Tishrei in 770, about the years when we heard the sound of the shofar from the Rebbe MH"M, and about the special shofars that the Rebbe used.

After the davening, Zalmy heard me repeat it and got to work writing it down for all of you.

Zalmy: The first Tishrei after the passing of the Rebbe Rayatz, Tishrei 5711, one of the Chassidim blew the shofar. He also had the zechus of blowing the shofar for the Rebbe Rayatz in previous years.

In Tishrei 5712, another baal tokeia was supposed to blow but he insisted and told the Rebbe that the Chassidim wanted to hear the tekios from him. That was the first Tishrei after the Rebbe openly accepted the nesius. In the end, the Rebbe agreed to say the pesukim before the tekios, but Rabbi Tennenbaum the baal tokeia, blew the actual tekios.

In later years, 5713-5714, Rabbi Tenenbaum continued to beg the Rebbe to blow the shofar. The Rebbe only blew the first tekia and the rest were blown by the baal tokeia.

But starting the following year, in 5715, the Chassidim heard the Rebbe blow the first thirty tekios, "meyushav" (that are blown before Mussaf). This was an extraordinary event that Chassidim looked forward to all year.

Near where the Rebbe stood, on the bima where the Torah was read, several shofars were placed that were covered with handkerchiefs of different colors. The Rebbe arranged them again and again in certain ways. Even the sharpest-eyed Chassidim were unable to understand why the Rebbe arranged the shofars the way he did. Next to them were placed big paper bags full of pidyonei nefesh that were sent to the Rebbe from all over the world.

The blowing of the shofar was a moving scene. The Rebbe threw his tallis over his face and sang quietly. Sometimes the Chassidim even heard the Rebbe crying. Can one understand how special this event was?

Chassidim waited for this moment and tried to get close and see the Rebbe during the tekios, even for a moment. It was clear to all that during these moments the Jewish people are crowning Hashem as King over them and are meriting another year of material and spiritual abundance.

One of the shofars, black and white, belonged to the Tzemach Tzedek. It was used for many years but then developed a crack which made it pasul. The shofar was shaved down so it could be used but after several years another crack developed and it was pasul.



THE SHOFARS OF THE REBBE MH" M

Another shofar is from the Rebbe Maharash. It is also known as the black shofar. It is more rounded. It also became pasul and was fixed. A Chassid received this shofar as a gift from the Rebbe's mother, Rebbetzin Chana after helping her and the Rebbe's father, Rabbi Levi Yitzchok. He sent it to the Rebbe for Tishrei 5711.

Another shofar belonged to the Rebbe Rayatz which is white and there is the shofar of R' Levi Yitzchok, the Rebbe's father, which is yellow.

After 5738, Rebbetzin Chaya Mushka wanted to get shofars that were easier to blow for the Rebbe so the Rebbe would not have to exert himself. A shofar was made in Eretz Yisrael whose mouth was wider

which made it easier to blow. Actually, two shofars were bought and they were called "the Israeli shofars." The Rebbe used these shofars from 5739 to 5741 and then went back to using one of the special shofars of the Rebbeim.

They say that although the Rebbe Maharash's shofar is not that easy to blow, that is the one the Rebbe used. Even after he used another shofar, he went back to that one.

As I write this, it's not Rosh Hashana yet, of course. You and I hope and pray that this Rosh Hashana we will merit to hear the shofar from the Rebbe MH" M in 770 attached directly to the Beis HaMikdash!

THE GULF WAR

Panel 1: I NEED TO BE HONEST WITH THE NATION, AND TELL THEM WHAT'S GOING ON. IT WILL CAUSE PEOPLE TO BE SCARED, BUT IT'S ALWAYS BETTER TO TELL THE TRUTH. SO EVERYONE CAN PROPERLY PREPARE FOR WHAT MIGHT SOON HAPPEN.

Panel 2: I NEED TO GO AND SPEAK PUBLICLY TO THE PEOPLE, AND I WILL SHARE WITH THEM WHAT WE ARE PLANNING TO DO.

Panel 3: SADDAM HUSSEIN HAS SAID FROM THE BEGINNING THAT IF HE IS ATTACKED, HE WILL STRIKE ISRAEL. HONORED CITIZENS! AS YOU ARE SURELY AWARE, WE WILL SOON BE FACING A FRIGHTENING WAR. THE WHOLE WORLD, LED BY AMERICA, IS GETTING READY TO FIGHT IRAQ.

Panel 4: WE CAN'T RETALIATE BECAUSE WE AREN'T ALLOWED TO UPSET THE ARAB COUNTRIES THAT ARE ALLIED WITH THE UNITED STATES IN THE WAR AGAINST IRAQ. OUR HANDS ARE LITERALLY TIED. WE SUSPECT THAT SADDAM IS PLANNING ON LAUNCHING MISSILES AT US WITH CHEMICAL WARHEADS. WE WILL DO OUR BEST TO MINIMIZE CASUALTIES. ALL CITIZENS WILL RECEIVE A GAS MASK AND EACH FAMILY MUST PREPARE A SEALED ROOM IN THEIR HOME. WE ARE FACING A DANGEROUS SITUATION BUT TOGETHER WE WILL STAND STRONG.

Panel 5: TWO MONTHS LATER, THE PRIME MINISTER OF ISRAEL, MR. YITZCHAK SHAMIR, HELD A PRESS CONFERENCE IN WHICH HE DISCUSSED THE SPECIFIC DETAILS OF THE COMING WAR.

Panel 6: THE NEXT DAY, THE DIRE FORECAST APPEARED IN ALL THE NEWSPAPERS. **The End of the World Has Arrived!** The prime minister says this won't end well. Israel will be attacked with chemical weapons and won't be able to retaliate.

Panel 7: FAMILIES GATHERED TO LISTEN TO RECORDINGS OF THE PRIME MINISTER'S SPEECH, AS FEAR BEGAN TO CREEP INTO THEIR HEARTS.. **ABBA! I'M SCARED! IS THERE GOING TO BE A WAR?** **DON'T WORRY, SWEETIE. EVERYTHING WILL BE OKAY. THE WAR IS HAPPENING VERY FAR FROM HERE. NOTHING WILL HAPPEN TO US.** **THIS IS THE END OF US ALL....**

Panel 8: **WHY ARE YOU LOOKING AT ME LIKE THAT? IF WE ARE ALL GOING TO DIE, WE MAY AS WELL ENJOY THE TIME WE HAVE LEFT.** **WHAT WILL BE? IT'S SUCH A FRIGHTENING SITUATION!**

THE FEAR, THE PROMISE, AND THE MIRACLES

MANY JEWS LEFT ERETZ VISRAEL OUT OF FRIGHT.



GO FASTER! THAT PLANE IS GOING TO CRASH INTO US!

THANK G-D WE GOT OUT OF THERE IN TIME.

PLEASE LET ME COME IN! I'LL EVEN SIT ON THE STAIRS.

DON'T YOU SEE, PEOPLE ARE SITTING ON THE ROOF BECAUSE WE HAVE NO SPACE LEFT IN THE PLANE?!

I JUST NEED TO HOLD ON FOR ANOTHER MINUTE AND THEN I'LL BE ABLE TO SIT COMFORTABLY ON THE LANDING GEAR.

IF THE HOLY REBBE MADE A PROMISE, THEN THERE IS NOTHING TO WORRY ABOUT. I WAS A CHILD DURING THE SIX DAY WAR, AND I REMEMBER HOW SCARED EVERYONE WAS. MANY JEWS LEFT THEN, TOO. BUT THE REBBE SAID WE WOULD BE VICTORIOUS AND THAT WAS EXACTLY WHAT HAPPENED.

WHAT'S GOING ON? EVERYONE ELSE IS TRYING TO LEAVE THIS PLACE, AND YOU ARE CHOOSING TO COME?

THE REBBE SAYS THAT ERETZ VISRAEL IS THE SAFEST PLACE IN THE WORLD.

THE LUBAVITCHER REBBE PROMISED THAT GREAT MIRACLES WILL HAPPEN TO THE JEWISH NATION. AFTER SUCH A PROMISE, HOW COULD I NOT COME? NOT ONLY THAT, I BROUGHT ALONG MY ENTIRE FAMILY SO WE CAN CELEBRATE MY OLDEST SON'S WEDDING.

דולה

מל תעופה לוד

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