

BEIS MOSHIACH

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Tanya on Air: The History of “Lessons In Tanya”

BASED ON AN INTERVIEW WITH
RABBI YOSEF A"H WINEBERG

1 With The Power of
304,805

THE HISTORY OF THE SEFER
TORAH FOR THE IDF SOLDIERS

Learning Chassidus
is Obligated by the
Shulchan Aruch

THE REBBE'S OPINION

The Secret of The Kasha
KSAV YAD KODESH

What The Alter Rebbe
Knew When He Was Five
Years Old...

TANYA TALES ARE BACK



WHAT'S IN A
NAME? MOTHERS
DISCUSS NAMING
THEIR NEWBORNS

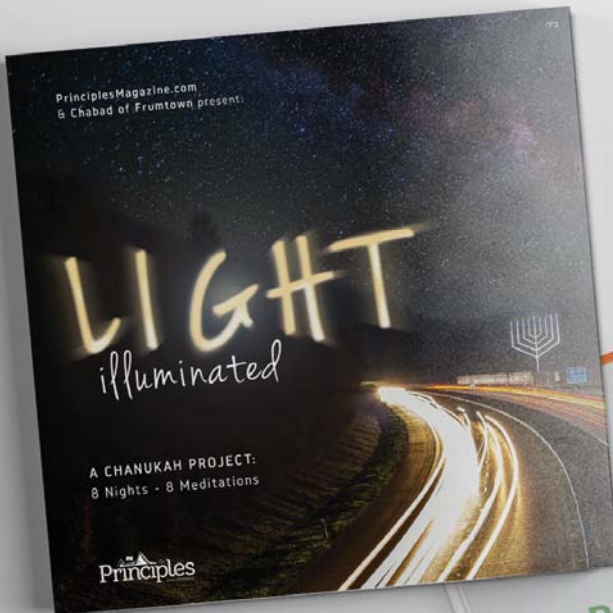
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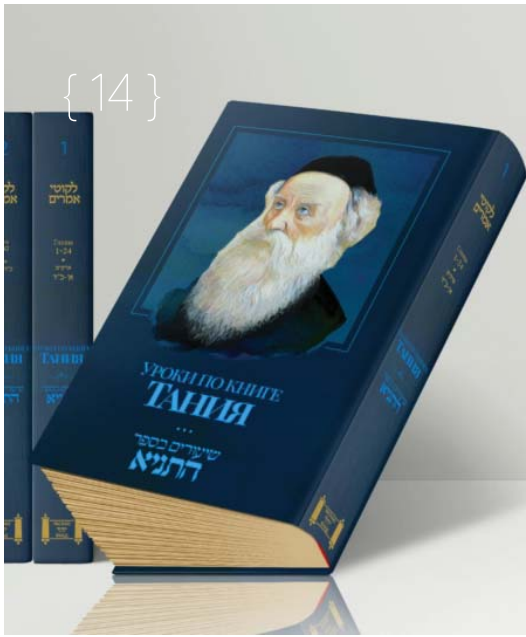


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The Rebbe distributing Tanyas (English bilingual edition) to guests from England, 16 Sivan 5735



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The Rebbe's Opinion On:

Learning Chassidus Is Required By Shulchan Aruch!

In this letter, dated the 24th of Marcheshvan, 5720 [November 25, 1959], the Rebbe corresponds with an individual on the absolute necessity to learn Chassidus:

... Now to refer to the question of the need to learn Chassidus which you raise in your letter. You do not mention what Shiurim you have in Chassidus, though I had suggested to you the following courses; *Kuntres UMaayan*; *Iggeres haTeshuvo* (part III of Tanya), *Shaar HaYichud VehaEmuno* (part II of Tanya), followed by *Derech Mitzvosecho* of the Tzemach Tzedek.

You quote me as having written to you that there are many who have learned and know a great deal of Gemoro, yet lack in knowledge of the practical dinim [laws]. To which you remark that you know people who know a great deal of Chassidus and likewise lack knowledge of the dinim. But as I recall, I did not make that statement as an argument in favor of learning Chassidus. I merely pointed out the need of learning the practical dinim apart from all other studies. For unfortunately it is a fact that in most Yeshivoth the need of learning dinim is not given sufficient attention.

Therefore, your attempt to challenge my statement is quite irrelevant, *ve'ito haselichah*.

How Chassidim Managed To Stay Frum in Soviet Russia

As for the general necessity of learning Chassidus, this is amply explained in *Kuntres Etz haChayim*, by the father of my father-in-law of saintly memory, and elsewhere. Above all, it is based on the Halocho itself, which sees the proof of a theory in its applicability and in its actual results in practice, *maaseh rav*.

Let me give you an illustration, which I trust you will not take amiss, especially as you can verify it through other sources. I do not have to tell you under what terrible conditions the Jews have lived in Soviet Russia under the Communist regime, and how it affected Jewish religious life, especially of the younger generation who had no opportunity to anchor themselves firmly or at all in Yiddishkeit. When the Iron Curtain temporarily lifted after the war and many Jews managed to get out of Soviet Russia, it became clear that of the various classes and types of Russian Jews only

those who had learned In Chabad Yeshivoth and were brought up in Chassidic homes and in the Chassidic way of life were able to survive those terrible trials and difficulties and remain faithful and practicing Jews, not only themselves but also *their sons and daughters* with them. This should convince even the most skeptical as to the power and efficacy of Chassidus as a living force and practical means of the preservation of Yiddishkeit even under the utmost difficulties.

But since you question the need of learning Chassidus according to the authority of the Shulchan Aruch, I will answer you, as briefly as possible, on the basis of your own criteria.

Six Constant Mitzvos

As you know, there are various kinds of Mitzvoth. There are, for example, compulsory Mitzvoth, and there are Mitzvoth which become incumbent under certain conditions only, the performances of which become compulsory when the specific conditions prevail; and one is not obligated to create those conditions (e.g. *Maake* [a guardrail around one's roof]) (*Rambam, Berachos*).

Among the so-called compulsory Mitzvoth, there are, again, such Mitzvoth which depend on the time element, and they may be occasioned once a year, or once a week, or daily, as the case may be.

There are however six Mitzvoth which are not merely incumbent in one way or another, as the other Mitzvoth, but their incumbency (*Chiyuv*) is a *constant* one, and they are obligatory on all Jews without exception, or, to quote: "Their incumbency is constant, of which man is not free for a moment, all his life."

They are mentioned in *Sefer HaChinuch*, in the Introduction (*Igeres*): (1) To believe



in [*in Rambam, to know*] G-d, (2) Not to believe in any other thing, (3) To affirm His Unity, (4) To love Him, (5) To fear Him, and (6) Not to go astray after the temptation of the heart and the vision of the eyes.

The first five of the above obviously demand intellectual preparation. Even the sixth can be properly fulfilled only after the acquisition of certain doctrines and knowledge.

It is clear that to obtain the essential knowledge (without which these six constant Mitzvoth could not be fulfilled properly) by an effort to glean it from different sources, would require an enormous amount of time and effort, and even then one could not be sure whether or not the sources were rightly understood, and the right opinions and beliefs were formulated.

On the other hand, Chassidus has done just that. It has gleaned and collected from various sources the necessary knowledge, and it presents it in a pure and concise form to all who wish to avail themselves of it. ■

To be continued

From The Rebbe's Pen



“When You Behave According To
His Will, Nothing Can Harm You.”

The Rebbe's response to a woman who requested a bracha
that no harm should come upon her:

הנהגה יומית... [על-פי שולחן ערוך]

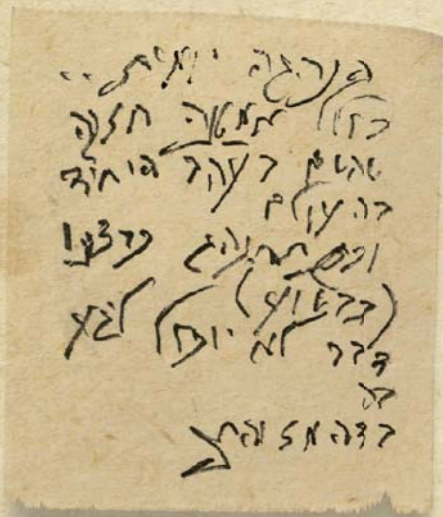
כולל אמונה חזקה שה' בעה"ב [בעל הבית]
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בדהמזוהת"פ [=בדיקת המזוזות והתפילין]

Daily conduct... [according to the Shulchan
Aruch]

Including staunch faith that Hashem
alone is the sole *baal habayis* (=master) of
the world and when you behave according
to His will (as prescribed in the Shulchan
Aruch), nothing can harm you.

Check the mezuzos and tefillin ■



SHABBOS

12/02

י"ט כסלו

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
4:11	7:01	9:23	11:44	4:28	5:14

ג' פרקים: הלכות מומאט אונלין פרקים א-ג פרק אחד: הלכות אישות פרק יח
ספר המצוות: מ"ע צח

SUNDAY

12/03

כ' כסלו

SUNRISE	LATEST SHEMA	SUNSET
7:02	9:23	4:28

ג' פרקים: הלכות מומאט אונלין פרקים ד-ו
פרק אחד: הלכות אישות פרק יט
ספר המצוות: מ"ע צח

MONDAY

12/04

כ"א כסלו

SUNRISE	LATEST SHEMA	SUNSET
7:03	9:24	4:28

ג' פרקים: הלכות מומאט אונלין פרקים ז-ט
פרק אחד: הלכות אישות פרק כ
ספר המצוות: מ"ע צח

TUESDAY

12/05

כ"ב כסלו

SUNRISE	LATEST SHEMA	SUNSET
7:04	9:25	4:28

ג' פרקים: הלכות מומאט אונלין פרקים י-יב
פרק אחד: הלכות אישות פרק כא
ספר המצוות: מ"ע צח

WEDNESDAY

12/06

כ"ג כסלו

SUNRISE	LATEST SHEMA	SUNSET
7:04	9:25	4:28

ג' פרקים: הלכות מומאט אונלין פרקים יג-טו
פרק אחד: הלכות אישות פרק כב
ספר המצוות: מ"ע צח

THURSDAY

12/07

כ"ד כסלו

SUNRISE	LATEST SHEMA	SUNSET
7:05	9:26	4:28

ג' פרקים: הלכות מומאט אונלין פ' טז, הל' כלים פ' א-ב
פרק אחד: הלכות אישות פרק כג
ספר המצוות: מ"ע צח

FRIDAY

12/08

כ"ה כסלו

SUNRISE	LATEST SHEMA	SUNSET
7:06	9:27	4:28

ג' פרקים: הלכות כלים פרקים ג-ה
פרק אחד: הלכות אישות פרק כד
ספר המצוות: מ"ע קח

THE TIMES ON THIS PAGE ARE FOR BROOKLYN, NY

HALACHOS OF NETILAS YADAYIM

In connection to the halachos we are studying in Rambam concerning tuma of foodstuffs, we present a collection of halachic essays and Q&As on the topic of netilas yadayim which is a derivative of these halachos, By **HaRav Yosef Yeshaya Braun** shlita, Mara D'Asra and member of the Badatz of Crown Heights.

Q. Which Liquids may be used for Netilas Yadayim?

A. The only liquid that may be used to wash one's hands for a meal is water; this is particularly so according to Kabbalah. Seltzer and carbonated unflavored drinks are regarded as regular water, and may be used *l'chatchila* (in the first instance). *B'shaas hadchak* (in a desperate situation), if there is no water available, other liquids may be used, but only if they are primarily water-based, such as coffee, tea, and soft drinks. However, there are those *poskim* who rule that the bracha of "*al netilas yadayim*" should not be said if washing with a liquid other than water. Liquids that are not water-based, such as wine, milk, or fruit juices should not be used under any circumstances. **Halacha-2Go #380**

BE THE BEST YOU CAN BE

Based on the *pasuk* (verse) in Mishlei, "*Al timna tov m'baalav bih'ayos lel yadcha la'asos*" (Do not withhold good from its rightful owner when you have the ability to do), the Gemara instructs us: "*Mih'ayos tov, al tikarei ra*" (If you can be good, don't be called "not good"). This reading of "*al tikarei*" (don't be called)—a bid to act beyond reproach—is an emphasis of the

Shaloh (16th century halachic authority and Kabbalist; with the usual pronunciation of the word "*tikra*," the phrase would simply mean "don't call it 'not good'"—which is passive and undemanding).

This principle encourages us to always choose the high road; if we have the option of doing something in a way that satisfies all halachic opinions without much difficulty, why would we choose to do it in a lesser manner?

Several examples of the application of this *pasuk* are found in the Gemara: one of them is related to the halachos of *netilas yadayim*.

In cases involving a *machlokes* (halachic disagreement) over the acceptable performance of a mitzva, halacha states that if we have the ability to do it in the best possible way, we should choose to do so.

For example, seawater should not be used for *netilas yadayim* (ritual hand-washing) because of its high saline content. If in a situation where it is the only proper liquid available, we should dip our hands in the ocean instead of washing in the usual manner with a *kli* (vessel). If the seawater is far below at a distance only accessible by drawing it out, some *poskim* offer a solution: There is the possibility of lowering a

kli that has a hole in it to draw up the seawater, thus maintaining contact between the *kli* and the ocean waters (through the water flowing from the hole that is touching the sea), so that it is similar to dipping. Nonetheless, halacha tells us that since some *poskim* disagree with this method, “*mih’yos tov*”; whenever practically possible, dip hands directly into the ocean to satisfy all opinions.

Although not specifically found in a discussion of this particular *pasuk*, the Gemara relates another example of striving for a higher level of purity: if a person is considered *tahor* (ritually pure) *me’ikar hadin* (strictly according to Torah law) but has a *mikva* at his disposal—why not go and *tovel* (immerse) if it involves no hardship? **From Halacha2Go #806**

Q. What is considered a *chatzitza* for women during *Netilas Yadayim*?

A. A ring that a woman removes occasionally, like when she kneads dough, is considered a *chatzitza* (barrier) for *netilas yadayim* (ritual hand washing), since it prevents the water from reaching the entire hand, and must therefore be removed before washing. The fact that the ring might be loose is immaterial, since the halacha is that we aren’t *baki* (experts) in determining how loose a ring would have to be for it not to be a *chatzitza*. Since most women these days remove their rings at least occasionally, the rings must therefore be removed prior to *netilas yadayim*.

Some women have the habit of putting their rings in their mouths while washing, but they must take them out before saying the bracha because one’s mouth must be completely empty when saying a bracha.

Nail polish is not a *chatzitza* for *netilas yadayim* provided that the nail polish is intact. However, once it starts peeling or cracking it could become a *chatzitza*, which is one of the reasons that some women avoid using nail polish. **Halacha2Go #497**

Q. Is it true that If I wash for bread and then interrupt and speak before saying *Hamotzi*, I have to wash again; perhaps I even have to repeat the bracha of *Al Netilas Yadayim*?

A. There are two levels of disruption when ritually washing for bread.

The first is when a *hefsek* (interruption) occurs between washing and reciting the bracha of *Al Netilas Yadayim*. This is similar to a *hefsek* made between any bracha on a *mitzva* and its performance (even though in the case of washing, the bracha is recited **after** the fact). Such an interruption is strictly forbidden by halacha, as it invalidates the association between bracha and *mitzva*. Some *poskim* require a second washing in this situation.

A second type of *hefsek* is one that is made between reciting the bracha of *Al Netilas Yadayim* and the bracha of *Hamotzi*. We are encouraged to refrain from talking before making *Hamotzi*. But such a disruption does not require washing again. **Halacha2Go #593**

Q. What do I do if I touched a part of the body that is usually covered during a meal? Must I wash again? How about the bracha, is it repeated?

A. A person should not touch a part of their body that is usually covered, such as their feet, or scratch their head during a meal. If they have, they should wash their hands again, but there is a question whether the bracha *Al Netilas Yadayim* needs to be repeated. The same question applies to a bathroom break in the middle of a meal. According to the Alter Rebbe in his siddur, the halacha is that one should say the bracha of *Al Netilas Yadayim* but without *Shem u’Malchus*, without saying Hashem’s Name. If a person has touched a covered part of their body during a meal with bread in their mouth, they should not swallow it before washing their hands again first. However, a light touch of the hair from above in areas that are not usually covered does not pose a problem. **Halacha2Go #164**

| SINCE YOU STARTED, DON'T STOP

A famous proverb has it that “Ordinary people discuss people, wise people discuss events, and extraordinary people discuss ideas.”

This observation is very clever, but this way of framing human discourse may sometimes prove to be a sort of cop-out from dealing with the here and now which our Divine task is to imbue with Divine ideas.

Yiddishkeit is not a religion of ideas alone. The whole objective of Yiddishkeit is to create of this world a *dira b'tachtonim* — to bring sublime ideas into a world whose default state of being is sometimes below ordinary.

This transition from ideas to events and people can be seen in what is the pinnacle of Yiddishkeit - Moshiach. The *concept* of Moshiach begins as a sublime idea, but the Jewish concept of Moshiach clearly focuses on an *era* of Moshiach that is ushered in and led by a *Moshiach-person*.

We, Chabad Chassidim in the *Dor Hashvi'i* were given the task to make this process come full circle, from concept to fulfillment, and like everything good - this mission isn't void of hardships and challenges.



Bridging the gap from lofty ideas to grounded reality is challenging but essential. Let's

analyze this process as it played out in the emergence of Chassidus:

This very dilemma caused conflict among the disciples of the Baal Shem Tov over disseminating Chassidus to the masses.

The Alter Rebbe prioritized accessibility over elitism, using physical analogies to make Divine concepts understandable to ordinary Jews. Yet some colleagues opposed this approach, wishing to avoid the “defilement” of simplification.

The classic story tells of the Baal Shem Tov asking Moshiach when he would come. Moshiach replied: “When your wellsprings spread outward.” This motivated the Alter Rebbe's *derech* of Chabad Chassidus.

However, an oral tradition (which, incidentally, is not brought in Chabad sources...) adds an important detail - upon hearing Moshiach's words, a tear rolled down the Baal Shem Tov's cheek. This tear represented the pain of making lofty crown jewels accessible to a flawed world. The Alter Rebbe's colleagues therefore avoided such public outreach, refusing to cause such anguish.

What was the opinion of the Baal Shem Tov and the Maggid on this very dilemma?

It seems that the Baal Shem Tov and the Maggid themselves seem to perhaps have been

undecided on this question until a later point in time.

When imprisoned, the Alter Rebbe asked his predecessors why he was being prosecuted for openly sharing Chassidic teachings. They replied that intense heavenly judgment came against him for exactly this reason.

The Alter Rebbe then asked - if freed, should he cease his public teaching? Their reply: "Since you already started, do not stop. Increase them!"

The intensity of this exchange is sometimes overlooked. It begs a host of questions. Who caused the *kitrug*? (Not the *misnagdim* it seems...) Why was the Baal Shem Tov and Maggid's answer of "You should not stop" conditioned by the fact of "since you already started"? Is this perhaps an indication that if the Alter Rebbe would have consulted with them *prior* to developing his *derech* they would have advised him to *not* begin and only after the fact did they endorse what he was doing?

What is unknown is unknown, but there certainly is a message for us here.



As we said, the concept of Moshiach too can be divided into three parts: the idea, the event, and the person.

Moshiach as an idea was long ago introduced to the world. That is Chassidus, *Toras shel Moshiach*. Moshiach as an ideal, as a concept that lies in the upper world of *Atzilus* and will one day materialize in the world is easy to "sell" and to present. It's easy to sell, because it's easy to identify with. We feel comfortable with it. We truly believe in it, as it provides context to all of creation and is a really "neat" way to package and explain Yiddishkeit. As an accomplished speaker and teacher said once, "Moshiach is not a hard concept to explain; I have a much harder time explaining *kaparos* to secularly-educated people..."

Moshiach as an event requires more faith. We must step out of the comfort of the idea-world and declare that this idea has begun to take form in this world of action. In the world of action there is more that we stand to lose. And still, events are processes that can take years and decades to unfold, and as such, the prospects of taking that leap of faith to declare unabashedly that *higia zman haGeulah* is not that hard. We're not the only ones doing it, and we have what to point to as support for our commentary of world events.

Moshiach as a person is where it gets especially tough. We all believe that Moshiach is a person and we all know who it is. We all know that "the *Nasi shebador* is the *Moshiach shebador*." Anyone would be hard-pressed to find a Lubavitcher Chassid that thinks otherwise. And yet, many of us all the time, and all of us some of the time, find this message of the Rebbe (which in the last few months we heard the Rebbe speak was a central theme presented in unequivocal terms) to be hard to transmit. There's a certain discomfort about it, and blaming it on the "*chutza*," on people who lack background on this matter finding it difficult to comprehend, is a convenient excuse. But it's only that - an excuse. A Shliach by his very definition is meant to communicate matters that people are unfamiliar with. So why is this message different?

The concerns are many and legitimate, but they must be addressed, not ignored. We must get together to devise ways to do this well and successfully. "It's too hard" is not a Lubavitcher thing to say.



An additional point that should be made on this topic ties in to the aforementioned story of the Alter Rebbe.

CONT. ON P. 33

TANYA ON AIR:

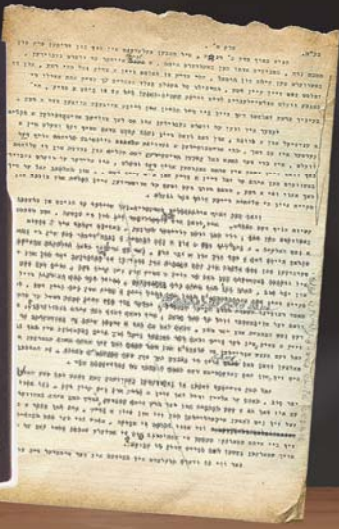
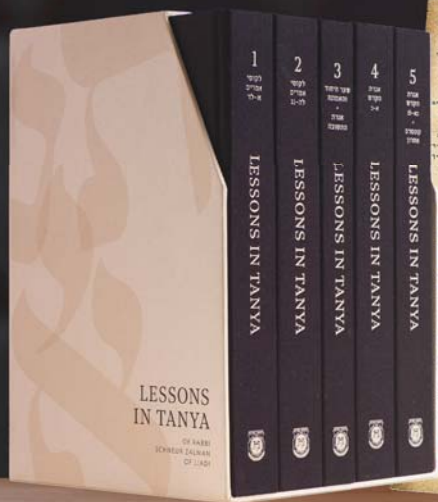
HOW THE “LESSONS IN TANYA” CAME TO BE



In honor of Yud Tes Kislev, Chag HaGeula and Rosh Hashana of Chassidus, we present the story of what is perhaps the most popular Tanya study aid – the acclaimed “Shiurim b’Sefer HaTanya” which were edited by the Rebbe as scripts for radio broadcasts and later were published in book form and have become a staple of Chassidus study in an array of languages ■ Based on interview conducted by Rabbi Shalom Yaakov Chazan with the writer of these lessons, **Rabbi Yosef ״ע Wineberg**



Photos: Rabbi Wineberg with the Rebbe; The transcript of the lesson of Perek Alef of Tanya; the new edition of the English translation of the "Lessons in Tanya"



"...THIS MOTZAEI SHABBOS

marks two years since Tanya began to be studied over the radio... We find that in all things, when we reach that time of the year which is the anniversary, we are inspired once again.

“May Hashem, may He be blessed, provide an increase in strength in the inyan of spreading the wellsprings. Learning the Tanya on the radio is a detail of this inyan, and may he continue to expand with diligence not only ‘as much and as much again’ - which according to Chazal means up to eight times - but even more and more, without stop.”

(Shabbos Mishpatim 5722)

For many years, ever since Motzaei Shabbos Parshas Mishpatim, 5720/1960, when Rabbi Yosef Wineberg began giving a weekly Tanya shiur on the radio in New York, he had the zechus of being mentioned in the Rebbe's farbrengen nearest the program's anniversary. The Rebbe praised R' Wineberg's devotion to this special role and spoke about the advantage in broadcasting Chassidus over the radio.

The Rebbe's high regard for this Tanya shiur is attested to by the following two facts: 1) The Rebbe regularly listened to the shiur and would eat Melave Malka while he listened, 2) The Rebbe edited every shiur from beginning to end before it was broadcast, adding many notes and explanations.

These shiurim were the basis for the monumental *Lessons in Tanya* that is probably the foremost and most widely used aid for Tanya study in its original Yiddish edition and in the many translations.

In 5770 (2010), to mark fifty years of the Tanya shiurim on the radio, a special Melave Malka was held. The next day, I visited R' Wineberg who brought us back to fifty years

ago. His excellent memory enabled us to review the events that led to this historic achievement with all the dates and names of the people involved in the innovation and implementation of the idea.

He spoke with his characteristic emotion, which reminded me of the chayus with which he gave the Tanya classes. R' Wineberg is known as an excellent speaker whose oratory is appreciated by Jews of all backgrounds and levels. Numerous Jews in New York and further afield looked forward to the wonderful shiur he gave. His shiurim were enjoyed by ordinary people as well as rabbanim and roshei yeshiva.

Two years later on 7 Tammuz 5772, at 94 years old, he passed away. May this republished interview and the many *zechusim* he had in all his work for the Rebbe's *inyanim* and especially in spreading Chassidus be *l'iluy nishmaso*:

HOW IT ALL BEGAN...

How did this shiur begin?

It all started thanks to a weekly radio program I gave for the benefit of yeshivas Tomchei Tmimim. I obtained a slot on a radio station and I delivered divrei Torah and asked people to donate to the yeshiva. That was my first encounter with the medium. When the program was successful beyond my expectations and listeners expressed interest in Chassidus, I realized that this was an incomparable tool for spreading Chassidus. If the radio is good for “harvesting gashmiyus” (i.e. raising money), then why not use it for “planting ruchniyus” (i.e. teaching Chassidus)?

In Cheshvan 5719/1958, when I had yechidus for my birthday, I mentioned the idea of having a Tanya shiur on the radio. The Rebbe thought a moment and then said, “It is not yet the time for it.”

I explained that I did not intend on presenting a shiur solely on my own responsibility and I suggested that the Rebbe review them, but the Rebbe repeated that it wasn't yet time.

A year later, I heard that Rabbi Nachum Goldschmidt a"h in Eretz Yisrael had started broadcasting a Tanya shiur on Kol Yisrael to mark the 200th birthday of the Baal Shem Tov. So when I had yechidus on my birthday in 5720/1959, I mentioned the idea again and said, "In Eretz Yisrael they are doing it already." The Rebbe still did not give his approval.

A few weeks later I thought that perhaps, if I prepared a sample shiur, the Rebbe would give it his blessing. Along with the sample shiur I included a letter in which I wrote that I was aware of the great responsibility in teaching Tanya publicly but I relied on what I had learned in Tomchei Tmimim in Otvotsk from the mashpia R' Boruch Friedman a"h. The Rebbe reviewed the shiur and I suddenly got a completely different reaction. Shortly after I submitted it, it came back edited by the Rebbe. The Rebbe also included \$100 as his participation in the expenses and added his bracha.

Since the editing of the first shiur, the Rebbe displayed a special interest in this project. He showered those involved with numerous blessings and directed us in every detail. On Motzaei Shabbos Parshas Yisro, 5720, I went to the studio and told the listeners about the importance of studying Tanya and that starting the following week, there would be an ongoing shiur in Tanya.

THE STYLE OF THE SHIURIM

What was the style of the shiurim? Were they intended for beginners or did you explain things in depth?

With the first shiurim I wasn't clear on how to approach it. As I said, I learned Tanya with R' Boruch Friedman and he followed the simple meaning of Tanya. Yet when I listened to R' Goldschmidt's shiurim, he presented long

and detailed explanations on various topics in Chassidus, mainly on the concepts that appear in Tanya, and I saw that he was popular in teaching Tanya to the public. You can't argue with success!

I decided to let the Rebbe decide. The Rebbe's answer was: "It has to be as simple as possible." When I mentioned that R' Nachum taught differently, the Rebbe said: "In Eretz Yisrael it's different." I understood that the Rebbe wanted the shiur in America to be appropriate for beginners so as to be mekarev them to Chassidus.

THE REBBE LOOKS OVER THE LESSONS

I've heard that the Rebbe edited every shiur before it was broadcast. What can you tell us about that?

Yes, every shiur, from beginning to end, was reviewed by the Rebbe. First I would collect various commentaries on Tanya and then I would work out a shiur. At this stage, I presented it to the Rebbe and a short time later I received his notes. Often the Rebbe added significant additions so that I had to redo the entire shiur. I would show up at the studio with notes that included the Rebbe's additions.

Several years went by and one day I was told by Rabbi Chodakov that from that point on, the Rebbe would not edit the shiurim and instead, I should show them to someone else in addition to Rabbi Tenenbaum.

I swallowed my disappointment and decided to try anyway and hope for the best. I sent in the next shiur to the Rebbe and this time, I kept a copy for myself in case the Rebbe would not give it back to me. In the end, the Rebbe edited this shiur too... and the ones that followed. This continued until we completed the first cycle of Tanya.

After the Rebbe had a heart attack on Simchas Torah 5738, I thought that I should stop submitting the shiurim temporarily so as not to bother the Rebbe. I intended to drag out the shiurim that the Rebbe had edited earlier

until the Rebbe recovered. But when the Rebbe saw that no shiurim were submitted, he asked R' Groner about it and I realized how important it was to the Rebbe that he edit them.

There were times that the Rebbe edited the shiurim more than once. For example, after the Rebbe edited the shiur that I was going to give on chapter 49, the Rebbe sat for three hours on Motzaei Shabbos Chanuka and wrote an amazing explanation on the chapter. When the Rebbe finished it, it was close to the time that I gave the shiur so I could not rework the Rebbe's deep thoughts in the style of the radio broadcast. The Rebbe told his secretary R' Binyamin Klein, "Give this to Wineberg and let him do with it as he wishes."

I announced in the shiur that week that we had the privilege of receiving an explanation from the Rebbe and that I would divide it into three parts which I would broadcast over three weeks.

That was just one example. The Rebbe put in hours of work into the shiurim. It was only after the sefarim *Shiurim B'Sefer HaTanya* were published and long lines of notes in the Rebbe's handwriting adorned the margins, that it was possible to fully appreciate that we were dealing with something unprecedented.

WHEN THE REBBE FARBRENGED EVERY SHABBOS

They say that you had the zechus of being one of the people responsible for the Rebbe farbrenging every Shabbos during the year of mourning after his mother passed away.

Yes. What happened was, the Rebbetzin passed away on Shabbos, the 6th of Tishrei, 5725/1964, and I dedicated the shiur on Motzaei Shabbos l'iluy nishmasa. I didn't think it was appropriate to write to the Rebbe about it during the *shiva* and it was first on Chol HaMoed Sukkos that I wrote about this to the Rebbe. The Rebbe wrote on the note: "It's surprising that you did not inform me about this previously,

as everyone is constantly looking forward to something that provides nachas ruach, especially at a time like this."

In that letter, I told the Rebbe that on the last Thursday of his mother's life I said a special shiur about the yeshiva and since I knew that she sometimes listened to the broadcast, I called to tell her about it. The Rebbetzin told me that she had listened to it and added: "May Hashem give us the strength to reap the nachas."

Hearing the weakness in her voice as she said this, I responded, "On Rosh Hashana there was a happy farbrengen and we hope that it will be a happy year." The Rebbetzin replied, "If only that were so for all Jews. The Rebbe himself needs it." And she concluded with brachos for me and my family.

At the end of my letter I wrote that since the Rebbetzin highly esteemed the broadcast of Tanya and sichos, perhaps it would be worthwhile to arrange that every Motzaei Shabbos of that year there be a broadcast reviewing a sicha (instead of just on Shabbos Mevarchim as it was until then) and it should be l'iluy nishmasa. Since in those years the Rebbe did not farbreng every Shabbos, I wrote that I could take the lessons from the Likkutei Sichos that were already printed or from talks that were not printed yet.

The Rebbe liked this idea very much. He drew a line through the words "perhaps" and made an arrow to the words "it would be worthwhile arranging." He also circled the words "throughout the year" and added in his handwriting, "and this strengthens my consideration to farbreng, bli neder, on Shabbos, at least briefly in quantity."

Regarding what I wrote at the end of the letter that I did not have a source of money for the expenses involved in having a longer broadcast every week, the Rebbe circled the words, "the expenses involved in this" and wrote, "half is on me."

After I received this response, with the amazing note that the Rebbe would cover half of the expenses himself, I asked for the Rebbe's consent that I be his partner and provide the other half. The Rebbe agreed.

A few weeks later, my son Avrohom had yechidus on his birthday and the Rebbe said, “Ask your father what is happening with our partnership. Your father knows what I’m talking about.”

Throughout the years, we would stop the shiurim during the summer since many people left New York and we didn’t want them to lose the continuity of the shiurim. That year, since the Rebbe farbrenged every Shabbos, I thought that maybe I should continue through the summer. I consulted with someone and he advised me to take a break during that summer as I did every year. I wasn’t satisfied with this and wrote to the Rebbe. The Rebbe said that surely I spoke with those askanim who always maintain that it’s better to do nothing. The Rebbe instructed to continue the shiur that year even in the summer.

How long was each shiur?

The shiur was only fifteen minutes but the preparations for it took many hours. During the first editing I was greatly assisted by R’ Yosef Menachem Mendel Tenenbaum. Then it was a big job to incorporate the Rebbe’s comments and additions, not to mention traveling to the radio station of WEVD in Manhattan, the technical preparations for the broadcast and the trip back home.

In later years, after R’ Chaim Boruch Halberstam built his broadcasting studio WLCC in 770, I began giving the shiur from there. With the improvement of the technology



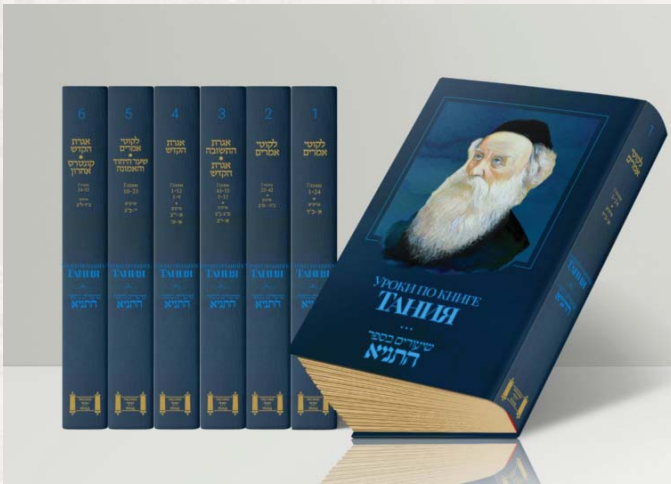
SHIURIM IN TANYA AS IT APPEARED ON VINYL RECORD

I was eventually able to give the shiur from my home directly to the radio station.

In the course of your fundraising work for Tomchei Tmimim, what happened with the shiur when you were on the road?

R’ Moshe Pinchas Katz, who was a member of the committee we formed for the Tanya shiur, gave the shiur those weeks I was out of town. From the outset, we did not intend for just one person to prepare and give the shiur. At the meeting that took place when the shiur first began, it was decided that a committee would be formed to take care of the technical details. The committee was formed and the work was divided among several people.

When it became apparent that the bulk of the task would rest on my shoulders, I told the Rebbe in yechidus that I didn’t know if I could do it since I was very busy with Tomchei Tmimim and I had a family etc. The Rebbe smiled and said, “Nu, you can call another meeting...”



SHIURIM IN TANYA IN RUSSIAN

Then he added in a serious tone, “You have to commit to going through all of Tanya at least one time.”

Although the Rebbe spoke explicitly about one cycle, even then it was clear that he planned on it continuing. While going through the gloss in chapter two, which has deep ideas, the Rebbe wrote, “for the first time it will be enough to say it briefly.”

The Rebbe encouraged me throughout and this gave me the ability to manage even when under pressure. For example – for one of the shiurim, I prepared a tape recording and sent it to the radio station on Friday as I did many other times, in order to save myself the effort although I still had to go to Manhattan for the broadcast of the chazara of the Rebbe’s farbrengen on Shabbos.

When Shabbos was over, the phone rang and R’ Chodakov told me that the Rebbe made certain changes in the shiur, sort of a second edition of the editing. The radio station already had the tape and I had to tell them not to use it and that I would be coming to do a live shiur. Now I had a problem. Usually, I used the travel time to Manhattan to prepare chazara of something from the farbrengen based on notes

I received from the Rebbe, but this time I was busy redoing the Tanya shiur and could not think about the sicha. After the shiur, I wrote to the Rebbe what happened and said that I was afraid I did not do a good job with the chazara. The Rebbe crossed off “not” and wrote, “It was conveyed properly and the merit of the many aids him.”

22 YEARS LATER: THE SIYUM ON TANYA

How long did it take you to complete one cycle of Tanya?

22 years, until Motzaei Shabbos Parshas Tazria-Metzora, 5742/1982. The Rebbe referred to this at a farbrengen that took place that Shabbos and said that the Alter Rebbe’s niggun should be sung at that farbrengen and again at the next farbrengen three times. The Rebbe noted that “through this was accomplished the inyan of spreading the wellsprings of Chassidus throughout the world and in a way that at the moment that Tanya is learned, it is heard everywhere.”

PUBLISHING THE LESSONS IN BOOK FORM

Whose idea was it to publish the shiurim?

Even before the sefarim, the Vaad L’Hafatzos Chassidus began producing the shiurim on tape, but since they didn’t have someone to work on it, only a few tapes were produced. Then Rabbi Moshe Leib Rodstein a”h suggested that they be published. At first, this idea seemed strange to me. I asked the Rebbe about it and the Rebbe said no. But the next morning there was a change and the Rebbe said the shiurim should be published.

The work on editing it took a relatively long time because all the material had to be reviewed and changed from a speaking style to

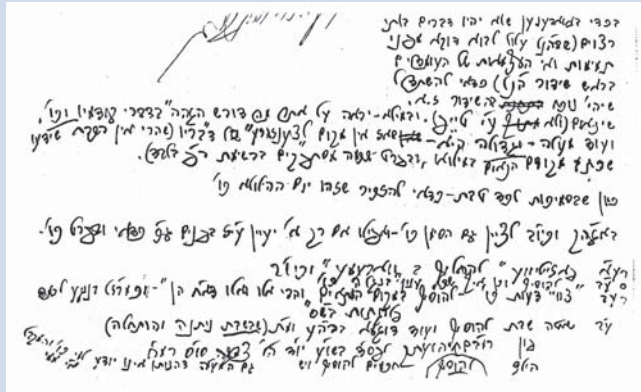
that suitable for reading, while ensuring that the changes were only stylistic because the material had been reviewed by the Rebbe. Boruch Hashem, since it was first published it has been enormously successful. It was originally published in Yiddish and then it was quickly translated into Hebrew by Rabbi Avrohom Chanoch Glitzenstein. It was printed in Israel over twenty times. Every year it is reprinted and each time it is sold out.

It was translated into English by my son, Sholom Dovber and edited by Uri Kaploun. We didn't realize how widespread the English version would become. It even appears in the catalog of the Book Club for Bnei Brith, and they have ordered hundreds of copies!

Over the years, I heard that the English translation reached some interesting places. The shliach, R' Raphael Tennenhaus of Florida said he met with a president of a university who was described as completely estranged from religion. When the shliach visited his office, the president asked him whether he had heard about *Lessons in Tanya*. He said that he learned it every day and even taught it to a group he formed at the university!

There are numerous Jews of all walks of life who learn it, boruch Hashem. Recently it has been translated into French and Spanish and I received a lot of positive feedback. Wherever

THE REBBE EDITS OTHER BROADCASTS OF RABBI WINEBERG



In Teves, 5727, a certain organization asked for the Rebbe's support in a broadcast for their organization. R' Chodakov asked R' Wineberg to prepare a speech in support of the organization but said it shouldn't be in the name of Lubavitch. R' Wineberg wrote the speech and since he thought people would assume that it was in the name of Lubavitch he decided to have the Rebbe look it over. To his great surprise, he received a detailed response in which the Rebbe commented on every detail, regarding the time and manner of delivering the speech, as well as the content of the speech itself.

I go, I hear about distinguished people, some of whom have no connection to Chabad, who learn Tanya thanks to *Lessons in Tanya*.



In the years since Rabbi Weinberg's passing, the lessons have been published in more languages (including Russian) and in a brand-new English linear edition and continue to aid the study of Tanya every day all around the world. May we be *zoche* to reunite with Reb Yossel at the *hisgalus* of the Rebbe Melech HaMoshiach which in a large part is surely due to the tremendous *hafatzas hamaayanos* he was responsible for. ■



THE SECRET OF THE KASHA

In honor of Yud Tes Kislev, we went out to discover the reason for the generations-old custom of celebrating this Chassidishe Yom Tov by eating "Shvartze Kasha." **Spoiler alert: It's not what the Alter Rebbe ate in prison...**

**"THE
HIGHLIGHT
OF THE YEAR**

was Yud-Tes Kislev. Throughout the town there were signs of the joy of the holiday. The first sign of the holiday was not saying tachanun at Mincha on erev

Yud-Tes Kislev. In the evening, small gatherings were held in private homes. In cheder, they learned half a day. The Chassidishe melamdim would tell their students the story of the Alter Rebbe's arrest and liberation. The main event of the day was the traditional Yud-Tes Kislev meal which was eaten the night of the twentieth of Kislev. This took place in the home of the Rav. The Rebbetzin, with the help of the ladies of the town, spent all day preparing the food, particularly the traditional kasha that was served at this meal."

This Chassidic description of Yud-Tes Kislev in the Chassidic town of Dokshitz, well defines the place of kasha in Yud-Tes Kislev customs. Just like on Rosh Hashana, we eat apple in honey, and on Purim we eat hamantashen, and dairy foods on Shavuos, on Yud-Tes Kislev we eat kasha.

If you ask Chassidim the reason for this tradition, it's likely that most will say with full confidence that it's because the Alter Rebbe ate kasha while in prison. But if you read the story about the food the Alter Rebbe ate, you will find that it was radish with honey and there wasn't even a crumb of buckwheat in it.

**1-TO REMEMBER WHAT THE
ALTER REBBE ATE IN PRISON**

Here is the story in brief. When the Alter Rebbe arrived in prison, he ate nothing. The warden in charge of prisoners, who did not know that the reason for the "hunger strike" was kashrus, was sure that the Rebbe was apprehensive about the trial and preferred to die of starvation.

When he saw that persuasive means were not successful in getting the Rebbe to eat, he ordered the jailers to force feed him. They tried carrying out this order but the Rebbe closed his mouth so firmly that they couldn't do it. Loud cries ensued and at that moment, Hashem sent one of the ministers who admired the Rebbe.

The minister heard what happened and yelled at them for trying to act that way towards this holy man. He himself went into the cell and asked, "Why aren't you eating? From the trial it's possible you will emerge innocent. If you don't eat, you will surely die and doesn't it say, 'One who commits suicide has no share in the World to Come?'"

The Alter Rebbe said, "I cannot eat dry bread because I am not healthy and I won't eat treif food even if I lose my portion in the World to Come."

The minister was moved by this and he asked, "If I get kosher food for you, would you eat it?"

The Rebbe said that since his stomach was very weak after not eating for so long, he needed hardly any food but if he would get for him a mixture of radish in honey, he would eat it. The Alter Rebbe added in a humorous vein: The way this mixture is made is from bitter to sweet – that is what I need now.

The minister asked: If I bring it to you from a Jew, will you believe me and eat it?

Yes, said the Rebbe, on condition that you yourself receive it from the Jew and give it to me. If you commit to doing that, I will rely on you and eat it.

I promise you I will do this because you have found favor in my eyes, said the minister.

At the time, there lived in the city a Chassid of the Alter Rebbe by the name of R' Mordechai Liepler who was very wealthy. He was famous

even among the gentiles as an upstanding person. The minister, who knew him, asked him to prepare the dish.

R' Mordechai was taken aback by the request and figured the dish must be meant for the Rebbe. Therefore, he placed a note on the plate, under the food, on which he wrote: I would like to know who is eating this and where he is. And he signed his name.

The Rebbe received the dish, ate some, left some, and put another note under the remaining food where he wrote his name and where he was. (He added a request, "Send a shliach to Vilna immediately.")

Then he asked the minister to get more of the food for him, from the same place.

R' Mordechai received the note from the Alter Rebbe with great joy and told the Chassidim of this discovery. Of course, he sent more food to the Rebbe (and sent a shliach to Vilna).

From this story we see that the Alter Rebbe ate cold food in prison, not cereal but some kind of vegetable dish.

Some say that therefore, it is customary to eat cereal on Yud-Tes Kislev (even though it's not what the Rebbe ate in prison) since it's a light food but a somewhat more dignified dish.

[Parenthetically, from a description given by R' Y. Chitrik in his book, the Alter Rebbe also asked for mashke called wishniak (cherry liquor) which helps the stomach, and the minister provided this too.]

Chassidim explained that the vegetable mixture represents the avoda of iskafia from bitter to sweet, as the Alter Rebbe wrote in Tanya, chapter 27, on the verse, "and make delicacies for me" - "one type of food is sweet and another type is sharp and sour and it's only when they are well spiced that they become delicacies to restore the soul." This was the manner of avoda that the Alter Rebbe innovated after his imprisonment in Petersburg.

2-TO REMEMBER WHAT HAPPENED IN HIS FATHER-IN-LAW'S HOME

Some say we eat kasha to remember what happened with the Alter Rebbe when he was in his father-in-law's home. The Alter Rebbe's newfound path was like daggers in the eyes of his in-laws. He seemed like a crazy man to them with all his practices and they made life difficult for him.

Much is told about this time, however as pertains to our topic it is told that the Alter Rebbe would daven at great length which is why he finished long after his father-in-law already finished eating the Friday night Shabbos meal.

One time, his father-in-law decided he would teach him a lesson. He locked all the food in the kitchen cabinets and even hid the wine for kiddush and the cups.

The Alter Rebbe finished davening and he and his wife began searching for wine for kiddush. After much searching, his wife's sister brought mashke (that's what she found) called 'kavit' which contains 96% alcohol, in a big container (which contained many reviiyos).

The Alter Rebbe made kiddush and drank "rov kos" and was therefore in great danger. What saved his life was the remains of cereal that was stuck on a pot in the kitchen.

To recall this story, we eat a cereal of this type on Yud-Tes Kislev.

3-A FAVORITE FOOD IN LITHUANIA

In a sicha of Yud-Tes Kislev 5698, the Rebbe Rayatz says:

"As the accepted custom is on Yud Tes Kislev, we make Greek kasha. Every country has its favorite food that people like more than others. In Lithuania, that food is Greek kasha [called 'grikai' in that language, as buckwheat was brought to Eastern Europe from Greece in the 7th century - Ed.]"

That being the case, we are speaking of a preferred dish (among those eaten at that time) which they cooked especially in honor of Yud-Tes Kislev, since the Alter Rebbe's origins were from Lithuania.

PLEASURE IN EATING CEREAL

In that same sicha, the Rebbe Rayatz tells about someone who attended a Yud-Tes Kislev seuda at the Rebbe Rashab, and that they ate kasha. This man, who heard the Rebbe Rashab talk about "love for a mitzva out of taanug-pleasure," ate the kasha with delight. The Rebbe Rashab sensed that the pleasure in the words of Torah had been exchanged for the pleasure in eating kasha (not in a way that Chassid ought to eat). The Rebbe pointed out, "You forgot you were eating kasha."

The Rebbe Rayatz explained: The pleasure of intellect in the explanation of fondness for a mitzva - which is what he was involved in - triggered the delight of the natural soul in the eating of the kasha, and the man eating it did not sense this at all because he wasn't involved in eating, only in what he heard. And despite that, the natural soul did its thing. The man eating did not sense that the natural soul had transferred the delight to the kasha too. This is why he [the Rebbe Rashab] said to him, "You forgot you were eating kasha."

EXTRA CAUTION

In a sicha of Yud-Tes Kislev 5718, the Rebbe elaborated on the subject:

When my father-in-law, the Rebbe, spoke on Yud-Tes Kislev 5698 about his father's farbrengen fifty years earlier, in which he spoke about expiry of the soul out of pleasure in matters of G-dliness, he added the following story. At that farbrengen there were Chassidim present who were men of stature in haskala and avoda. On the table was kasha as per the custom from the early years that on Yud-Tes Kislev they would eat kasha, and one of the people (or several of them) ate the kasha

with geshmak and the Rebbe [Rashab] said to him, "You forgot that you are eating kasha."

The explanation was that since at this farbrengen, matters of G-dliness were spoken about in a way of understanding and explanation, so that the Chassid was inspired by a feeling of palpable delight in the intellect of the G-dly soul, this also extended to the middos of the natural soul and from this came an expansiveness and investiture in eating the kasha.

This provides a lesson, that even when one has achieved perfection in his avoda and in an elevated state in his avoda, still, there needs to be caution etc. Think about that:

Even when sitting at a Yud-Tes Kislev farbrengen with the Rebbe Rashab, a nasi b'Yisrael, about which it says "everyone who takes enjoyment from a meal at which a Torah scholar is present it's as if he took enjoyment from the ray of the Shechina," and at this farbrengen they speak about the subject of delight connected with expiry of the soul to G-dliness... nevertheless, there could be the reality with a Chassid who is a man of stature in avoda or haskala or both, that his delight expands and extends to eating kasha ... and all the more so when the quality aspects are lacking while matters associated with this world are in force - then, certainly, there needs to be extra care and caution."

4-TO REMEMBER WHAT THE ALTER REBBE ATE ON WEEKDAYS

It is said in the name of the mashpia, Rabbi Nissan Nemenov, that it's because of the following reason: The Alter Rebbe would wash his hands for a meal only on Shabbos. The rest of the week, he ate kasha.

It turns out then, that eating kasha on Yud-Tes Kislev, is not because of a one-time occurrence that he ate kasha (in prison or his father-in-law's house) but because kasha was his daily

CONT. ON P. 33

1 WITH THE POWER OF 304,805

What started as a Chassid's idea to write a Sefer Torah for the IDF soldiers, just like the "little soldiers" of Tzivos Hashem do, evolved into a secret operation with detailed instructions from the Rebbe, with the goal that the Torah be written under the auspices of the IDF Chief Rabbinate. Beis Moshiah exposes the secret yechidus, the halachic deliberations, and diplomatic actions which eventually led to the commencement of writing the scroll on Yud Aleph Nissan 5742. Incredible efforts saw to it that just three months later, as thousands of IDF soldiers cleansed southern Lebanon of terrorists, the Torah scroll was joyously escorted into an IDF base with song and dance



BEIS CHAYEINU, WEDNESDAY

the 30th of Tishrei 5742 (1981). Rabbi Yitzchok Yehuda Yaroslavsky shlita, secretary of the Chabad Beis Din in Eretz HaKodesh, was

preparing to travel that very day back to Eretz Yisrael, and he was standing after Shacharis at the end of the large 'zal', where people wait to receive a bracha of '*Fahrt gezunterheit*' from the Rebbe. Suddenly, the Rebbe's secretary, Rabbi Leibel Groner a"h, approached him and said: "Come upstairs to *Gan Eden haTachton*."

Rabbi Yaroslavsky waited with tense anticipation, and every moment seemed to him like an eternity... He knew that the Rebbe was right nearby, in his holy room, and it was clear to him that something would soon happen on the Rebbe's part. Indeed, a few moments later, the secretary, Rabbi Groner, entered the Rebbe's room, and then left the room and asked who was there among those dealing with matters pertaining to the Sefer Torah for Jewish children and the Sefer Torah *Haklali* – the one for all other Jews.

After Rabbi Yaroslavsky mentioned the names of Rabbis Chanzin and Trebnik (members of the Chabad Beis Din in Eretz HaKodesh), the Chassidim Reb Mendel Futerfas (mashpia of the central Yeshivas Tomchei Tmimim in Eretz HaKodesh), R' Yisrael Leibov (chairman of Tzeirei Agudas Chabad in Israel), R' Zushe Wilyamowsky (the 'Partizan'), R' Shlomo Maidanchik and R' Shmuel Chefer (members of United Chabad-Lubavitch of Israel), Rabbi Groner asked him to call everyone, so that they could enter 'yechidus' with the Rebbe as a group.

Once everyone had come to the appointed location, Rabbi Groner entered the Rebbe's room and announced that all the relevant parties had arrived. The Rebbe then came out of his holy room and said that since this was a

secret matter, they should all enter his room and close the door.

FIND A DIPLOMATIC WAY FOR THE IDF RABBINATE TO WRITE A SEFER TORAH FOR THE SOLDIERS

After everyone entered the Rebbe's room, the Rebbe began to speak to them:

"Azoi vi m'halt in ein tumelen vegen der Sefer Torah fun Klal Yisroel [= Since we're constantly making a tumult regarding the Sefer Torah for the entire Jewish People], therefore, you must find a diplomatic way in order for the Israel Defense Forces in Eretz Yisrael to begin writing a Torah scroll for all members of the military.

"While it's possible that they have already started their involvement in this matter, in any case, a way should be found well ahead of time for them to start engaging in it.

"You must consult among yourselves, or with those who know which way will be easier to bring this matter to fruition. For if you tell them that an extraordinary request came from Brooklyn, there would then be an uproar because it was connected to a request from abroad. Furthermore, if you don't say this, I don't know how they will relate to it. Perhaps it's possible to find an acceptable way for these things to be properly explained. Naturally, this should be done officially through the IDF rabbinate (thereby making it easier to sort out), while unofficially, it probably depends upon the minister for the army – '*Dacht zich er heist Sharon*' [= I believe his name is Sharon].

"It would be appropriate to find and choose from among you who will meet with this person or another, and if it will be necessary to add someone else to him – have someone else join the meeting.



JOY AT THE COMPLETION AND DEDICATION OF THE SEFER TORAH. FROM LEFT TO RIGHT: RABBI ZUSHA WILYAMOWSKY, COL. RABBI YOSSIE HAREL – AIDE TO THE IDF CHIEF RABBI, MAJ. GEN. RABBI GAD NAVON – THEN-IDF CHIEF RABBI, RABBI YISRAEL LEIBOV – THEN-CHAIRMAN OF TZEIREI AGUDAS CHABAD

“Apparently, it should not be diminished in value if they say that I requested and sent a delegation, whether it was my own initiative, whether I mentioned it, and the like. But the main thing is to be careful that it should not be called religious coercion. You should be very cautious of this in your work.

“Similarly, while I’m not getting involved in the details, a way must be found that will ensure success, and I see no reason why this shouldn’t be the case. If matters of argumentativeness or factionalism do not get involved in this, I don’t see why the matter won’t be successful, and as soon as possible. And in particular, there [in the army] are Chabad people, who are already used to making various decisions in the army regarding the activities of the Chabad Youth Organization, etc. And when an official order comes from their superiors and leaders, the matter can then be carried out with the greatest speed, through those from *Tzach* who come to

visit them anyway. And when there comes an order from above to help them, it seems that it will be possible to do it ‘smoothly’ and swiftly, as soon as possible, by the *Tzach* activists themselves visiting the army.

“This is the main point, and regarding how to carry this out in all its details, there is the Sefer Torah Committee, United Chabad-Lubavitch of Israel, and the Chabad Youth Organization.

“May it be G-d’s Will that the Shechina will dwell upon the work of your hands in finding an appropriate *sofer*.”

WRITING THE SEFER TORAH WILL RAISE THE SOLDIERS’ MORALE

The Rebbe continued to give guidelines regarding the writing process, finding a suitable *sofer*, gaining access to the heads of the IDF, etc.:

“This will probably raise a question regarding which *ksav* to use, and the easiest way is for

Chabad not to interfere in this, rather the decision should be made by the military rabbinate. Thus, we will have no part in the responsibility for this and there will be no need to discuss the claims that will arise, i.e., there will be those who say [they want] this *ksav*, and those who say [that they want] another *sofer*, etc.

“Regarding the number of military personnel who are there – as we have discussed [regarding the general Sifrei Torah], it’s also possible to add their wives and children, as well as brothers and sisters, and together with all of these, there are apparently more than enough to write more than one Sefer Torah.

“Are you all traveling [back to Eretz HaKodesh] together, or each one separately?

“[If you’re traveling together] you can continue to discuss this during the flight, [if not] you can discuss it here or there. And the main thing is that the matter be done as soon as possible, and to save the trouble, it would be better for the military personnel to find their own *sofer*, because they might be angry that you are interfering by suggesting and deciding which *sofer* to take. Therefore, in order to make things easier, the main thing is that it would be preferable not to interfere in any halachic issues in question, which *k’sav* will be used - whether this way or another, etc. And the ‘smoothest’ way is for the IDF rabbinate to discuss the matter and they will decide how to do it.

“To make things even easier, you should have someone join you who personally served in the army and filled a respectable position there so that he can come and say ‘This happened to me,’ and he knows what’s necessary, etc.

“The main thing is that this should not require too much effort. And if they just follow a smooth path and speak in an appropriate manner, then the military rabbinate will accept that this is something they should have done on their own initiative, and it’s a shame they haven’t done it until now to raise the morale of the soldiers.

In any case, what’s past is past, and it wasn’t actually done because they didn’t talk about it...

“You will almost certainly bring the proposal as soon as possible, so that it will be given consideration later on during the Rosh Hashana and Simchas Torah seasons, with all the accompanying tumult. Therefore, I am doubtful whether it would be proper to table [and delay?] the matter, because we then might lose the unique quality and significance of those days.

“It’s also quite possible that Mr. Navon (=the Israeli President then) would agree to register his children in the Sefer Torah, and that others will register their children as well, and they too will give their assistance.

“Therefore, in order not to go ‘over someone’s head’ - the official beginning of this matter should be through the military rabbinate and those who lead it. Thus, it’s clearly understood that unofficially one should contact, either before or immediately afterwards, the minister of the army and speak with him.

“Afterwards, you perhaps should choose someone to let me know how things are progressing, and not to wait until the matter of writing the Torah scroll has been completed, but rather to keep me informed of the process right from the very outset.

“The question of funding will probably not be a major issue in the army, and in particular since anyone who buys letters will give an acceptable amount, and this can cover the expenses. And even if they place this on the military rabbinate, I don’t think this will make things more difficult.

“This is the point, and may it be Hashem’s will that it should be fulfilled, as it is written [regarding the doubling of the word ‘Noach, Noach] in the weekly Torah portion, ‘a relief for the heavenly, a relief for the earthly’, and soon they will finish writing the Sefer Torah.

“Choose someone who will report to me regularly about how things are proceeding. At this point, those from the Sefer Torah Rabbinical



THE RAV OF Kfar Chabad, Rabbi Mordechai Shmuel Ashkenazi distributes 'Mashke' he received from the Rebbe especially for the IDF Sefer Torah dedication

Committee, United Chabad-Lubavitch of Israel, and the Tzach activists enter the picture. There is no intention to exclude anyone, if you think it would be appropriate to continue and add someone who will be useful in the matter at hand, may a blessing come upon him and upon them.

“Go in peace, and may there be good news.”

THE REBBE'S CONSTANT INTEREST IN THE PROJECT

Rabbi Yaroslavsky then spoke about the progress of things on the ground: “When R' Shlomo Maidanchik, of blessed memory, arrived in Eretz Yisrael, they went to the heads of the army and began talking with them about the matter. It soon became clear that the project would encounter various difficulties, mainly procedural issues involving a great deal of bureaucracy. Anash *askanim* tried to hasten the matter, but each time new delays popped up. It was necessary to obtain approval from Defense Minister Ariel Sharon, from the head of the IDF

human resources directorate, and from several other senior army officials whose approval was required before the operation could begin.

“Throughout the winter months, the Rebbe expressed his constant interest regarding how matters were progressing. At that time, the Rebbe's secretary, Rabbi Chodakov a”h, would call me virtually on a weekly basis and ask me: Nu? What's happening with the Sefer Torah for Jewish children? And what about the Sefer Torah for the IDF soldiers?...”

“JUST LIKE THE LITTLE SOLDIERS [TZIVOS HASHEM] ARE WRITING NOW...”

Together with the activities by Chabad *rabbanim* and *askanim*, there was another Chassid who dealt with this issue - Rabbi Menachem Mendel Gorelik. Practically speaking, he was the one who elicited and *isarus d'l'sata* “an arousal from below” on the matter. It turns out that a month and a half before the aforementioned yechidus, Rabbi Gorelik had sent a letter to the IDF chief rabbi, **Major General**

Gad Navon, and asked to meet with him to discuss the idea of writing a Sefer Torah for IDF soldiers, “just like the little soldiers (Tzivos Hashem) are writing now”...

In response to his letter, Rabbi Gorelik, was summoned to a meeting with R' Navon z"l on Friday, the 25th of Tishrei 5742. Naturally, Rabbi Gorelik updated the Rebbe on his proposal, as well as the scheduled meeting, which for some reason did not take place.

On Chof Marcheshvan 5742, the Rebbe wrote a note to him in the margins of a general letter: “What was the end result of the meeting with the chief rabbi shlita?” Indeed, after some additional effort, the meeting did take place on Erev Yud-Tes Kislev, and Rabbi Gorelik reported to the Rebbe that the IDF chief rabbi “had decided to write a Sefer Torah in the merit of all the IDF soldiers *sheyichyu*, i.e., the necessary funds would be received from the Ministry of Defense, and instructions will be sent from him to all the army bases. All IDF soldiers *sheyichyu* will be registered by purchasing one letter in the sefer Torah for peace, and we Chabad Chassidim will register all of them during the upcoming Chanuka holiday and the evening Chanuka events that we will conduct, G-d willing, on all the bases, etc.”

R' Navon also asked Rabbi Gorelik to inform the Rebbe, “that he had decided to write the first two letters from Parshas ‘Bereishis’ in honor and merit of the Rebbe and the Rebbetzin, may they live long, and also to announce that he had decided to write the Torah in the Arizal’s *ksav*. He already invited three *sofrim* to see him, and will choose the best and most befitting of them to write the Torah scroll – in the merit of the IDF soldiers, who will be the soldiers of peace.”

EVERY SOLDIER IS UNITED WITH 304,805 SOLDIERS

Just one day after Rabbi Gorelik’s meeting with R' Navon, at the Yud-Tes Kislev 5742 far-brenge, the Rebbe turned to the Chassidim

with a special call to increase activity registering IDF soldiers. However, since the idea of writing a special Torah scroll for IDF soldiers was still being kept secret, due to bureaucratic delays - the soldiers were registered in the regular Sefer Torah.

At the sicha of the second night of Chanuka, the Rebbe raised the issue again, stating that “this matter also acts as a source of ‘dread and fright’ upon the nations of the world - because they know [and even if they don’t, it doesn’t change the true reality] that every Jewish soldier and defender is united with 304,805 soldiers (as the number of letters in a Torah scroll), and his going out into battle is with the strength of all of them, Thus, not only do they flee from the battle (from the intense fear), they make the greatest effort not to come near war and battle in the first place.

“Furthermore, every Jewish soldier and defender is literally included and united with the entire Jewish People, including all the ‘armies of G-d’ that were throughout all generations, until the end of all generations, for G-d reviews the entire descent of the spiritual worlds until the end of all generations at once, especially regarding the souls of the Jewish People. This is particularly so according to what is explained in Pirkei D’Rabi Eliezer, that at the time of the revelation on Mt. Sinai, all the souls of Am Yisrael were present, including the souls that will be at the end of all generations, and all of them were in the state and situation of “as one man with one heart”, and this knowledge increases, even more, the ‘dread and fright’ of the nations of the world from the Jewish People.

“And blessed is his share and great is the privilege of each and every individual who gets another military man and defense official to be united in the writing of the general Torah scrolls, and he thereby merits G-d’s blessing in a manner of ‘*mida k’neged mida*’, although many times over.” ■

To be continued...

food on weekdays and therefore, it was established to eat kasha on his day of rejoicing.

5-IT'S FOOD THAT THE ALTER REBBE SERVED THE GUESTS

It is said in the name of the mashpia, Rabbi Avrohom (Maiyor) Drizin that the first year that Yud-Tes Kislev was celebrated (5560), which was celebrated with a large crowd and great excitement together with the Alter Rebbe himself, the Alter Rebbe took the pot of kasha and walked among the guests and said, "Eat, kinderlach, drink, kinderlach, a great miracle occurred!"

This is another, earlier, source, for the custom of eating kasha on Yud-Tes Kislev.

6-REMOVING THE 'KASHAS' [KUSHIYOS]

Chassidim say, in a humorous vein: The teachings of Chassidus remove the *kushiyos* (lit. questions; a play on words with kasha), all the cover-ups and concealment, and illuminates with the light of truth. Without learning Chassidus, all sorts of question about belief in Hashem, Torah and mitzvos, reward and punishment etc. arise. Chassidus provides an answer with Chochma, Bina and Daas, as the Alter Rebbe himself wrote in the introduction to Tanya, "And all of them are answers to many questions posed continually by Anash of our

country seeking advice, each according to his stature in the service of G-d, so as to receive guidance for themselves in the service of G-d ... I have therefore recorded all the replies to all the questions to be preserved as a sign and to serve as a reminder in everyone's mind. No longer will one need to press for a private audience, for in these Likkutei Amarim, one will find tranquility for his soul and true counsel on everything that he finds difficult in the service of G-d."

Therefore, we eat kasha. By eating it, we give expression to the fact that the *kushiyos* are 'eaten,' they disappear.

We can add another point, that since it's called "shvartze kasha" (black buckwheat) it refers to removing the darkness, all the concealment, and revealing the true light, for Chassidus comes to illuminate and enliven, as the Rebbe Rashab said about Yud-Tes Kislev, "The light and life of our soul was given to us."

Perhaps it can be said as an allusion: [The Medrash states that:] "Darkness refers to Yavan (Greece)." That means that the kelipa of Yavan represents the epitome of darkness. Therefore, when eating *grikene kasha* (Greek kasha), it represents 'consuming' and doing away with all the darkness (see also the sicha of Shabbos parshas Mikeitz 5752, seif 7).

LEVI LIBEROW, CONT. FROM P. 13

Many aspects of the debate on if and how to go about it no longer relevant. It's one thing if we haven't begun it. Then it's a legitimate question whether to start or not. But we're no longer there. The Moshiach-as-a-person train left the station long ago and avoiding the topic is deceitful. It's allowing people to have the impression that there is a group in Chabad that believes in it and a group that doesn't (or at least doesn't think it's an important matter. Which is worse?) Is that what we want people to think? That we

gave up on the Rebbe's besuras haGeula *chas v'sshalom*?

Yes, we must reassess *how* to do this best. Yes, we must acknowledge that mistakes in presenting this crucial topic have been made. But this must remain front and center in the agenda of Lubavitch.

"Since you started, don't stop."

"To the contrary, do more." ■

TANYA in Tales

RABBI MENDY CROMBIE

DO YOU KNOW YOU HAVE TWO SOULS?

Stories of our Rebbeim and their Chassidim illuminating concepts we learn in the daily Tanya. In this installment: The Sha'ar Blat (title page) and Chapter 1

TITLE PAGE: EXPLANATION OF THE PESUKIM

מִיָּסֵד עַל פְּסוּק "כִּי קְרוֹב אֱלֹהֵי הַדְּבָר מְאֹד
בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ"

Tanya explains how the fulfillment of Torah and mitzvos is within reach of every Jew.

The Chassid, Rabbi Yosef Wineberg would give Tanya classes on the radio which were edited by the Rebbe. One time, he asked the Rebbe: The first part of Likutei Amarim explains the pasuk, "Ki karov eilecha ha'davar me'od," and the second part, "Shaar Ha'Yichud v'he'Emuna" explains the pasuk, "V'yodata ha'yom v'hasheivosa etc."

[My question is] if it's true that all details in these two sections are there to explain these pesukim?

The Rebbe crossed out the word "if" so what remained was, "It's true that all details... are there to explain this."

(Teshura from Jubilee celebration for Tanya lessons on the Radio)

PEREK 1: YOU KNOW THERE ARE TWO SOULS?

לְכָל אִישׁ יִשְׂרָאֵל, אֶחָד צָדִיק וְאֶחָד רָשָׁע, יֵשׁ
שְׁתֵּי נַשְׁמוֹת, וְכִדְבָרֵיב: "וְנַשְׁמוֹת אֲנִי עֹשֵׂתִי"

Every Jew, without exception, has two souls.

The Alter Rebbe had a Chassid in Vilna who was very rich and had a son that did not go in the ways of his father; he was a frivolous and sensuous person. The father, who knew that after his passing nothing would remain of his wealth for long since his profligate son would waste it all, told his son that in Liozna he had a dear friend. If the son was in trouble, he should go to the friend who would do a big favor for him.

So it was. All the money the son inherited from his father went to waste and he became a poor man. The son traveled to Liozna, thinking that his father's friend was probably a rich man who would help him out. Upon arriving in Liozna, he discovered that the friend was the Alter Rebbe and yet he still went to see him. The Rebbe said to him, "Do you know that every Jew has two souls?"

The son said, "Who says so?"

The Alter Rebbe said, "It says so in the Shaarei Kedusha of Rabbi Chaim Vital."

The son asked again, "Who says so?"

The Rebbe got upset and shouted at him, “Who are you speaking against?”

The son fell to the ground in a fright and he was carried out of the room. He remained unconscious for a long time. Afterward, he went to ask forgiveness from the Alter Rebbe. He regretted his past and with guidance from the Alter Rebbe he did teshuva.

(Shemuos V'Sippurim Vol. II p. 59)

WHAT THE ALTER REBBE KNEW WHEN HE WAS FIVE YEARS OLD...

The Rebbe Rayatz related on the Second Day of Shavuos, at the daytime Seuda:

The childhood notes of my great-grandfather, the *Tzemach Tzedek*, include things that his grandfather, the Alter Rebbe, had told him about his own childhood years.

In the Alter Rebbe's words: “When I was five years old, I knew that the verse, ‘And souls which I have made,’ alludes to the two souls that are present in every son and daughter of Israel – a G-dly soul and an animal soul. At that time I used to make every strenuous effort that whatever I knew I should understand to the core. So I thought a great deal about what was the difference between the two souls. After all, as the verse says, they were both made by Hashem.

“It took me quite some time until Hashem shone the answer into my mind that *both* the G-dly soul and the animal soul possess spiritual powers that animate the soul-faculties – intellect and emotive attributes, and will and pleasure. But this is the difference between the two souls:

“The pleasure and will of a person's G-dly soul is that the understanding of his intellect, and the desire of his emotive attributes, and his conscious thoughts, and his speech, and his actions, should all be devoted to studying the Torah, fulfilling the *mitzvos*, and cultivating refined character traits.

“Now, the animal soul is also spiritual. However, it conceives only of bodily benefits. It rouses all of its faculties – its transcendent faculties (pleasure and will), and its immanent faculties (intellect and emotive attributes), and also its soul-garments (his conscious thought, his speech and his capacity for action) – only for material purposes.

“Thinking more deeply on the spiritual make-up of these two souls and on the means by which they seek to influence a person, I realized that their respective approaches differ: the G-dly soul is candid, whereas the animal soul is an outright liar who seeks to tempt people by telling all kinds of falsehoods.

“After I discovered who the animal soul really is, Hashem was kind enough to allow me to discover how one can tell whether it is the G-dly soul or the animal soul that draws one towards any particular permitted object that is desired and desirable.

“Some time later, Hashem lit up my mind's eye so that I could understand that there is also an intellective soul, which enlightens a person with some awareness of the truthfulness of the G-dly soul and the falsehood of the animal soul. At that point I was certain that I had arrived at the right path in life.”

(Reprinted from the English edition of Sefer HaSichos 5700, Sec. 3)

REVEALED IN THE WORLD

Someone showed the Rebbe a book by a German professor in which it said that he came to the conclusion that every Jew has two souls.

The Rebbe said that since the Alter Rebbe revealed this in Tanya, the matter became known in the world, even to a goy.

(Teshura – Tzfasman-Levy 5756)



PARASHA Of The Future

RABBI NISSIM LAGZIEL

ULTIMATE VICTORY COMES FROM GOING OUTSIDE YOUR COMFORT ZONE

BEGIN WITH A GRIN

An American general is visiting an Israeli military base where he is given a walking tour by his Israeli counterpart. As they walk around the place, the American asks, “So, General, how are your men?”

“Very well trained, General.”

“I hope so. You see, my men in the United States Army are extremely well trained, in addition to being the bravest men in the world.”

“Well, I’m not so sure about that, General,” replies the Israeli General. “My men are very brave too.”

“I’d like to see that,” says the American.

So the Israeli General calls over private Barak and says, “Private Barak! I want you to stop that tank simply by standing in front of it!”

“Are you crazy?” says Private Barak. “I would get killed! Are you some kind of fool?”

The Israeli turns to the American and says, “You see? You have to be pretty brave to talk like that to a general.”

TOO CLOSE FOR COMFORT

We are in difficult times, war time, and we all seek inspiration and divine guidance as to how to bring the true and complete Geula, a time when “a nation won’t raise a sword against a nation and they will no longer learn warfare.” The true and only guidance we can find in the holy Torah, mainly in the part of the Torah that is most practical and the most current – the weekly parsha.

In this week’s Torah portion, Vayishlach, Yaakov faces a similar problem – Eisav the wicked one, a bloodthirsty terrorist who seeks revenge, with a large army, presents himself (to the world) as the victim of a theft of his brachos (or land...). Sound familiar?

What did Yaakov do to rid himself of this problem? How does he prepare for the continued struggle to return home, to the Promised Land?

When you look at the parsha with Rashi, we see that Yaakov divided his people into two camps, saying, “If Eisav comes to one camp and strikes it, and the remaining camp will be for a refuge” - “against his will, I will fight with him.” At first glance, it seems like a simple strategy - dividing the camps and fighting, in

order to increase the chances of at least one of the camps being saved.

Although there are commentaries that understand it like this (Ibn Ezra) when we examine Rashi's wording it seems this is not what Yaakov had in mind. Yaakov was convinced of his being victorious, without a shred of doubt. He didn't rely on mathematical probabilities and high percentage points that his plan would work. He stated as fact, "And the remaining camp will be for a refuge" - "against his (Eisav's) will." Where did Yaakov's confidence come from? How did he know that he would win when anything could happen?

In an amazing sicha, fitting for the times we are in, the Rebbe explains what Rashi means and the message we can implement in our lives.

First, another question which calls out from the story. Rashi continues his explanation to the story, "(Yaakov Avinu) prepared himself for three things: a gift, prayer, and war." Whoever reads the verses is stunned by what Yaakov did. In verses 8-9 he divides his people into two camps and only then, in verses 10-13 does he ask Hashem for help, "Hashem, G-d of my father Avrohom ... please save me from the hand of my brother, from the hand of Eisav, because I fear him." Is that how a Jew behaves - first preparing for war and then praying? True, we are supposed to look for natural ways to be saved and we cannot rely on a miracle, but to put the natural way before the prayer?

This question brings Rashi to understand the division into camps not as preparation for war. It wasn't a military strategy, something you learn in basic training or even in a war college, because this was Yaakov's preparation for prayer!

DON'T GET TOO COMFORTABLE

What is the connection between dividing the camps and prayer? Yaakov's prayer was based on G-d's promises to him, as Rashi explains later on. Yaakov was sure about victory not

because of military strategy and not because of his advanced high-tech weapons, but because G-d promised him, "and I will protect you wherever you go ... return to the land of your fathers and I will be with you," and G-d's promise must be fulfilled!

But this promise was only for Yaakov's household and not for his money, servants and maidservants. Therefore, Yaakov divided his people into two. One camp had his family, for which he had G-d's explicit promise, which is why he was sure they would remain alive, and the other camp was comprised of his wealth, for which he didn't have an explicit promise.

Only after dividing the camps did Yaakov pray, so that G-d will fulfill His promise about the first camp, his wife and children.

True, Yaakov prepared for war because a Jew must do the natural thing and find solutions and logical ways to actualize G-d's promise even without open miracles, but one thing was clear to Yaakov: this camp with his wives and children would surely be saved. How? That is something we'll see later...

We will win the war because we have a promise from G-d; the only question is: how.

The Rebbe goes on to say that Rashi changes from the common term for preparation and uses a unique expression, namely that Yaakov, "fixed himself" for three things. What does fixing himself mean? Why not preparing or readying?

The Rebbe explains that preparation represents doing the simple things that align with a person's nature. He just needs to prepare himself for it, like a teacher before giving a lesson or a rabbi before a sermon. 'Fixing' oneself means actions that are done against a person's wishes and nature. He needs to 'fix' himself, to change and go out of his everyday existence in order to do them.

In this situation, the three things, gifts, prayer and war, were not easy for him. He

wasn't interested in sending gifts to his wicked brother. He did not feel worthy of praying and that his prayer would be accepted (because of his sins) and he wasn't in the mood to fight ("Yaakov was very fearful and was distressed – he feared lest he be killed and he was distressed lest he kill others") but he "fixed himself." He overcame all the difficulties and did all three things.

Furthermore, explains the Rebbe, these three things are contradictory to one another. Sending a gift expresses feelings of closeness and love, while going to war expresses feelings of force and aversion. Yaakov overcame this polarity in order to do G-d's will and to find natural means of actualizing the G-dly promise.

The lesson for us, when we need to save Jewish children from Eisav, from the corrupt, immoral way of life of this world, we have to overcome our nature and must use all possible means to carry out the mission.

So too, in connection with Geula. We need to find the appropriate pathways to reach the heart of every Jew, in one way or another, ways in which we feel comfortable or even in ways that requires us to overcome our natural inclinations, in order to bring the Geula now!

TO CONCLUDE WITH A STORY

We will end with a story that I recently heard in the name of R' Menachem Gerlitzky, a story which shows how every word or promise from the Rebbe, certainly in connection with the Geula, will be fulfilled.

When R' Gerlitzky first began his shlichus, he visited senior homes in Brooklyn. He would speak fervently about the Rebbe promising and the Rebbe will keep his promises. He would enumerate prophecies that the Rebbe said which were fulfilled, such as the death of Stalin, the Six Day War, the Yom Kippur War, the Gulf War, the fall of the communist bloc and the exodus from Russia.

One of those times, toward the end of his speech, an old man stood up and began to shout, "How do you dare say that every word the Lubavitcher Rebbe says is fulfilled? That's a lie!"

The man went on to say, "My daughter became friends with a goy and I was very afraid that she would marry him. I looked for ways to stop this. An acquaintance told me to speak to the Rebbe. I went for dollars on a Sunday and told my problem to the Rebbe and asked for a bracha. The Rebbe said, 'Everything will work out just as it should.' A few years passed and my daughter married the goy! So how can you tell me that everything the Rebbe says is fulfilled?"

R' Gerlitzky didn't know what to say. A few seconds passed which seemed like forever and the man continued, "In general, all the Orthodox rabbis are that way... problematic..."

R' Gerlitzky took the opportunity to say, "What's your problem with Orthodox rabbis? What did they do to you?"

The man said, "A few years ago, I wanted to get divorced but no rabbi would arrange a get."

"How come?"

"Because they said that my wife converted Reform and so a divorce couldn't be done."

"Aha," said R' Gerlitzky. "Your wife converted Reform which means your daughter is not Jewish! That's why the Rebbe told you everything will work out just as it should. He didn't tell you that she wouldn't marry a goy because she is supposed to marry a goy since she isn't Jewish!"

If this is so for matters pertaining to gentiles, all the more so in matters pertaining to Jews and the Jewish nation, we can be sure that every promise the Rebbe made will be fulfilled, and mainly, the true and complete Geula.

Good Shabbos! ■

The Chassidische Vibe

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

OF NESTS
BECOMING
UNEMPTIED
DOVID AND
MIRIAM
RACQUEL
FELDMAN

THE PRAYER OF
A PAUPER
SARA GOPIN



THE TANYA WON THE
COURT CASE
ILLUSTRATED STORY
FOR CHILDREN

WILL WE HAVE
MITZVOS WHEN
MOSHIACH COMES?
CHILDREN LEARN ABOUT
GEULAH IN DEPTH



WHAT'S IN A NAME?

MOTHERS DISCUSS
NAMING THEIR
NEWBORNS

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

OF NESTS BECOMING UNEMPTIED

There is a beautiful song by Benny Friedman called “B’sheim Hashem.” A song of hope and inspiration, the lyrics describe the angels that surround us and Hashem’s Shechina that rests upon us.

“In the name of the Lord, the G-d of Israel, may Michael be at my right hand; Gabriel at my left; before me, Uriel; behind me, Raphael; and above my head the divine presence of G-d...”

During this time of trial and tribulation, pain and grief over what is happening to our people in Eretz Yisrael, this song provides comfort as I play it quietly while reciting Tehillim for the soldiers, hostages and other victims of this terrible terror. I’ve hung the lyrics up by my desk to remind me of these powerful spiritual protectors that we are surrounded by at all times.

In reality, each one of us is surrounded by angels on all sides, and covered by the Shechina, resting upon us from above. It is an awesome awareness to recognize Hashem’s love and protection, even if invisible to our physical eyes.

But what is the Shechina and what does it mean to “rest” upon us?

At its core, the Shechina is the divine feminine presence. It comes from the Hebrew root word, *shochen*, meaning to “dwell within.” This root word also contains the word *ken* which means “nest.”

“G-d’s ‘nest’ is the Shechina, ‘the Divine Presence,’ that aspect of G-dhood which ‘descends’ to ‘dwell’ and to become ‘enclothed’ (involved) in lower realms. (maamar Basi Lgani, 1950). Just as a nest is the bird’s dwelling, so, as it were, is Shechina (malchut) the dwelling place for the Holy One.’ (Likut Pirushim, Tanya – cited in Hayom Yom — supplementary footnotes, p. 130).

Knowing this powerful presence rests on Klal Yisrael gives me security and confidence in the success of our ultimate mission—to welcome Moshiach and the full Geula.

To take this further, let’s take a deeper look at what a nest is.

A nest is a sacred place—a home to nurture the future. It is a womb (the Hebrew word,

rechem, which is also the root word of compassion, *rachamim*)—a holy vessel where something precious sleeps and grows strong till it awakens and births. Softness, kindness, compassion, encouragement, patience, courage, hope and trust are all called for in welcoming new life. In that nest, that womb, that sacred vessel, we are in the process of welcoming something vulnerable from deep within our core, something precious from our soul.

When the Jews traveled in the desert, they carried the Mishkan, a mini-Temple which they built wherever they settled. This Mishkan, where the Shechina dwelled, became Hashem's home and spiritual light for the Jewish people on their journey towards Eretz Yisrael. It was from this place that Hashem illuminated, protected, and nurtured the Jewish nation during the forty difficult years spent in the desolate desert.

Each one of us are mini-Temples, hosting the Divine Presence of Hashem—the Shechina—above and within us. We are inner sanctuaries for the sacred and holy. Our homes, our bodies and our souls. When we give tzedaka, recite Tehillim, and do acts of goodness and kindness we are expressing this level of G-dliness in the world.

Today, more than ever, we are called upon to share the light of our inner sanctuaries with the world. When Jews around the world put tefillin on for the merit of the soldiers in Israel (including the soldiers themselves!), when we ensure each hostage and soldier has a letter in a Sefer Torah, when each soldier is given a Chitas (in microfiche format) to wear and when Jewish women are encouraged to light Shabbos candles, we shine our inner light outwards, expanding the Shechina around the world.

Each Jew is a mini sanctuary in a world that feels dark and unkind at times. But we have so

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much power—together—when we access the trust and courage and nurturing strength of the Shechina that is above us and within us. And this is how we fulfill our mission of becoming a light unto the nations of the world.

In this terrible time of darkness, we are able to be part of welcoming in a new light—a light of hope, peace, and justice. The light of Geula as prophesied in Jewish sources (Ramabam, Hilchos Melachim Ch. 12): *“There will be neither famine nor war, neither envy nor strife, because goodness will flow in abundance and all delightful things will be as available as dust. The occupation of the entire world will be solely to know Hashem!”*

Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach Lolam Vaed ■

Everyday Heroines

SARA GOPIN

THE PRAYER OF A PAUPER

THE suffering and struggles that we are presently undergoing as a nation and as individuals have definitely brought out the best in us. When I think of how I am turning to Hashem **now**, as opposed to how I would rotely say my prayers **then**, there's a much deeper dimension. Our false sense of security has come tumbling down. Now we're turning straight to the "boss," HaKadosh Baruch Hu.

We're all in this together, facing extremely painful losses, and helping each other find coping mechanisms. When I'm feeling down, I contemplate upon three words that my mashpia once told me at a very trying time of my life, "מענייִם תצא תורה" (from the poor goes forth Torah)." At first I had no idea what she was trying to tell me through this particular expression, but then I realized that it could be explained in a way that made sense to me. My outlook became much more positive, and "מענייִם תצא תורה" became one of my bywords.

I understood that I had to lose whatever I'd once thought was keeping me together in order to "free up space" to move forward in my life. When I reached rock bottom I relinquished my ego, my unrealistic dreams, and all the misconceptions regarding what I'd once expected of myself. Like a magnet, I then drew in all new

treasures and blessings. This process could be compared to the metamorphosis of a colorless caterpillar into a multicolored butterfly, gifted with a set of wings in order to fly high, into a spiritual domain.

THE POOR AND THE PAUPER

Presently we're all being catapulted out of our comfort zones. Whether it's from running to bomb shelters, being evacuated, fighting bloody battles in Gaza, or being captured as a hostage. May Hashem have mercy and send everyone back home immediately!

When the foundation of one's life has been cracked, or has completely disappeared, there is instability, insecurity and vulnerability. "Foundation" can refer to different kinds of support, such as monetary, emotional or even having a roof over one's head. When suddenly it's all gone, there's a painful vacuum, yet that's what enlarges our capacity of becoming a true vessel for bittul.

In Hebrew the word עני, a poor person, has the same root as ענווים, humble people. Someone who appears to have "fallen" and becomes needy should never be belittled. Just the opposite, since the "poor" man has undergone an **elevation**. Hashem has a higher agenda for him.

When on the run from Shaul HaMelech, Dovid HaMelech cried out to Hashem for salvation with Tehillim 86, beginning with the request: “Hashem turn your ears to me and answer me - **because** I am a poor person and a pauper (הַטָּה ה' אֲזוּנָךְ עֲנֵנִי - כִּי עֲנִי וְאֲבִיּוֹן אֲנִי). The prayer of a “poor” person, one who is in narrow straits, has an added merit, and rises up to the greatest heights. This was the attribute that Dovid HaMelech chose to mention in order to be *zoche* to his salvation, knowing full well its inestimable value.

Trapped in narrow, painful straits, we're all trying to overcome the sudden barrage of attacks against us from all sides. We've truly come a long way, breaking down the barriers of our ego that once held us back from running straight to Hashem. Once we turn wholeheartedly to Hashem as a young, helpless child cleaves to his loving, caring father, only then will He raise us up and reveal Himself in an unlimited way in our lives.

There are prayer services around the clock for the success of the soldiers and the release of the hostages, “even” from Yidden who were once estranged. We are all aware that the only option we have is to offer a sincere “תפילה לעני,” coming from the depths of a broken heart, in the most desperate of circumstances. These

heartfelt prayers are contagious and are stirring up a united outpouring of Jewish souls. **Everywhere.**

FROM DESTRUCTION TO CONSTRUCTION

The war with Hamas has been named “Swords of Iron,” and every time I hear this harsh expression it makes me feel threatened and begin to shudder. Therefore when I visualize Yemos HaMoshiach I incorporate an image of the promise of the Navi Yishayahu (2:4): “וכתתו חרבותם לאתים וחניתותיהם למזרות. לא.” “ישא גוי אל גוי חרב ולא ילמדו עוד מלחמה.” The second part has a popular tune that I used to love to sing in my youth, as it gives us a taste of the lasting peace that awaits us. There will be a sudden cessation of sales of all destructive weapons and arms, worldwide. In the blink of an eye these weapons will **only** be utilized for agricultural technology, for the benefit of all of mankind.

In order to hasten the prophecy of the Navi Yeshayahu and the hisgalus of the Rebbe MH”M it's not enough that Lubavitchers exclaim “Yechi HaMelech!” We must bring the entire **world** to proclaim the kingship of the Rebbe Melech HaMoshiach! ■

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What's in name?

Two mothers share their stories of choosing a name for their newborn, while balancing Shalom Bayis and honoring their parents ♥
ויקרא שמו בישראל



GIVING birth is a moving, joyous and life-changing event. As soon as the baby is born, family and friends are curious – what will they name him or her? Will it be for a grandparent? One of the Rebbeim? Or will they choose another name altogether?

Choosing a name is one of the most momentous decisions the parents make. For some, the choice is obvious and easy; for others, it's a minefield. There are new parents who find themselves in a dilemma in which any name they choose will offend someone in the family. Not always does the desire to honor parents go along with choosing a name with a pure origin or even just following one's heart and parental prophecy.

I spoke with two mothers who told me about naming their children.

COMING AROUND

Odel is a mother of five:

"I have three sons and two daughters, some of whom proudly bear the names of Chabad Admorim. As you can tell from my name, I wasn't born into a Chabad family but I became interested in Chabad Chassidus and married a Chabad Chassid.

"When our oldest son was born, we both wanted to name him 'Menachem Mendel.' We didn't consider anything else. I remember how, at the bris, when the mohel announced my son's name, I could see beyond my tears the stunned looks of my sisters. They did not understand what happened to us and why we chose to give such a little baby such a 'heavy' name, as they put it. At first, it was very hard for them to get used to the name but in the end, they all

adopted the nickname ‘Mendush’ and he really is a Mendush...

“Two years later, our Miriam was born. She was named for my dear grandmother who passed away a few months earlier. We spent a lot of time debating whether to give the name ‘Miriam Chaya Mushka,’ but I felt it was too much to give such a long name. We also knew that my family would just use the name ‘Miriam’ and we wanted to save the name for a time we could actually use it. Boruch Hashem, we have our Chaya Mushka.

“I think that the greatest difficulty with my family was giving the name for Mendush. It was very hard for them to get used to it and it generated some unpleasantness, but then came Miri who made my mother very happy, since she was named for her mother. Since then, they accept the names we choose with raised eyebrows but they understand us.”

LOVING THE NAME

Chana is a mother of seven:

“Most of my children have the names of Chabad Admorim. We are the classic Lubavitcher family with Menachem Mendel, Shneur Zalman, Yosef Yitzchok, etc.

“Five years ago, my mother-in-law passed away. She was difficult and our relationship was complicated. About a year after her passing, we had a girl and there was this great expectation on the part of the family that we would name our daughter for her. At first, I absolutely opposed this because of our strained relationship and also because it’s an old-fashioned, heavy name. To my husband it was very important that this be our daughter’s name. In the end, I agreed on condition that we would choose a nickname that was different than my mother-in-law’s.

“Until today, it bothers me when I hear a family member call her by my mother-in-law’s nickname. I am not sorry I named my daughter this name because of shalom bayis

and also because the name is very positive in its Tanach source. Still, I find it hard to ignore the bad feelings this name brought up for me over the years.

“It’s very important that parents love and connect to the child’s name. If parents don’t like or connect to the name, it could prevent them from connecting to the child. That’s why we chose a nickname for our daughter that I love and connect with very much.”

WHAT DOES THE TORAH SAY ABOUT NAMES?

We spoke with two rabbanim about choosing names.

Rabbi Yosef Karasik:

We can really see the prophecy given to parents, as the Rebbe says, “Giving a name is a great responsibility because the name is the channel through which the *chayus* and *hashpaah* go.”

A name isn’t just a psychological influence on a child, in the sense of a ‘self-fulfilling prophecy’ that the child grow up in accordance with the significance of his name. Nor is it just a prophetic window into the future, a prophecy of the parents to call their child by a name that reflects the child’s essence, inclinations and character.

As explained in Kabbala and Chassidus, “The letters of person’s name are the channels of his [divine] effluence.” That is why it says in the holy books that the choice of a name by parents is not merely a personal choice, but a choice that is directed and guided from Above: Hashem puts into the mouths of the parents the name that accords with the soul-root of the child. “From Heaven, in a way of *hashgacha*, is drawn down the calling of names in accordance with their activities and deeds.” This is an aspect of prophecy that reflects and hints to what will transpire with the child in the future. “Without their knowing, Hashem places the name in the mouths of the parents to foretell the future.”

Naming for parents and grandparents honors them. The Sdei Chemed writes that “it’s for the benefit of his soul and memory for generations, and there are those who say that it’s a *segula* for long life.”

Some name for the Rebbeim, tzaddikim, gedolei Yisrael and Torah scholars. Giving a name is a *segula* that the child be successful in Torah and *yiras shamayim*. Giving a name for one’s Torah teacher [Rebbe] is part of honoring one’s Torah teacher, just like naming for grandparents.

One of the Chassidim of the Beis Yisrael of Ger asked his Rebbe to choose a name for his son. The Rebbe said: Do you want me to take from you the only drop of *ruach ha’kodesh* you have?

As stated, a name is a big thing since it’s the channel through which the life force and heavenly flow comes down to the thing/person with that name. Every person has his role in Hashem’s world, a role alluded to in his name. Knowing the name means understanding what Hashem wants of us and living with the name means fulfilling our role.

In the Torah we find that Yaakov was called Yisrael because, “You contended (*sarisa*) with angels and prevailed.” A name expresses our *kochos*.

Rabbi Shlomo Yitzchok Frank:

Giving a name is actualizing the connection of the soul within the body to the point that it’s known that when a person faints, he is called by his name to rouse him. When a baby is born, one tries to name him as soon as possible. With the birth of a girl, one tries to give a name at the next Torah reading and with a boy, even if for health reasons the bris has to be postponed, if the bris will be postponed for a long time, or when the baby needs lots of tefillos, it is customary to name the boy in order to be able to pray for him.

“ ONE OF THE CHASSIDIM OF THE BEIS YISRAEL OF GER ASKED HIS REBBE TO CHOOSE A NAME FOR HIS SON. THE REBBE SAID: DO YOU WANT ME TO TAKE FROM YOU THE ONLY DROP OF RUACH HA’KODESH YOU HAVE? ”

The question arises as to what name to choose considering that this effectuates the entrance of the soul into the body and will be very influential in the child’s future life. We try to give names with a pure significance, such as for the Rebbeim, grandparents – which is *kibud av v’eim*, and also an extension of the lives of those ancestors whom we want to honor.

Sometimes, couples consult about giving a name and this isn’t right. Giving a name is mentioned in the writings of the Arizal as a “small prophecy.” Therefore, the Rebbeim were particular about not getting involved in giving a name because it is solely the parents’ decision. However, it often happens that couples come to consult about which name to choose out of two or three names. Sometimes, it’s because of a difference of opinion between the parents and obviously, the name should be one they both want to give.

To summarize, it’s recommended that a good name be chosen for the child so that he/she will have *yiras shamayim* and be *mekushar* to our Rebbeim, and grow up in a way that will, with Hashem’s help, provide true Chassidic *nachas* to the parents. ■



A. SHEMLI

THE SECOND HOUSEWIFE

—→ A SERIALIZED FAMILY DRAMA ←—
SET IN THE SHTETL OF TWO CENTURIES AGO

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RECAP: *Nikita, the police commander, unhurriedly spends a lengthy period of time with his officers investigating the site of the fire that destroyed the Tailors' Shul. The community leaders were furious, quietly of course, that he remembered to come only after a delay of two days. Pesach Tzvi and Pessia finally had a lengthy and highly charged discussion that brought them closer together.*



SARA Leah and Shimshon stood by the entrance of their small shack. A large man and a small woman. Their eyes follow Shmuel and Aidel, who left together after he discovered her there with surprise, and he too heard the story about the little girl behind the oven.

“A lovely couple,” he murmured under his yellowing mustache.

“You have no idea what a guilty conscience I have,” she said quietly. “How could we have forgotten her? We should have made certain to get her married to one of our own. Only after she married Shmuel did everyone suddenly recall that she actually comes from Chassidishe

stock. Where have we been until now? Thinking about Perele...*Ach*.”

“Nonsense,” he scoffed. “Her mother would have wanted things to be good for her, and they are good for her. Don’t you see that?”

Sara Leah felt no comfort in this. “It could have been better if she would have married a Chassid as her father would have wanted.”

“Don’t decide for the Eibishter.” Shimshon responded with irritation. “And we didn’t lose her when she married him. We had already lost her when he took responsibility by arranging for her to live with Nechama Leah the baker. Where were we then? Why didn’t anyone take the little orphan girl to his Chassidische home?”

“Fine, let’s not get started with that,” Sara Leah said, wiping away a tear. “Every family had its reason. There’s no need to go into detail again.”

“They call this *hashgacha pratis*, Sara Leah,” he muttered again. “So, enough with the regret. All right?”

Shmuel and Aidel make their way home, slowly and silently. She thinks about her father, taking her with him to shul, forgetting her near the stove. Why was she with him so much anyway? In her youth, she remembers always being with her mother. She wasn’t separated from her for a moment. What happened before then? Shmuel thought about Nikita’s threats, shuddering as he wondered how much this should alarm him.

“Talk to me, Aidel,” he asked. “But not about the fire or Nikita...”

“So, what should we talk about?” she smiled in surprise.

“Whatever you want,” he laughed. “You’re a woman. Do I need to tell you what to talk about? Do I even need to tell you to talk at all?”

Aidel smiled bashfully. “I’ll talk about your children...”

**// TEN MINUTES LATER,
SHMUEL WAS ALREADY SITTING
IN FRONT OF AKIVA, COUNTING
THE COINS IN THE BOX.
SHOULD I SET ASIDE YOUR FEE
AGAIN AND LEAVE IT WITH ME
FOR SAFEKEEPING? HE SMILED.**

Shmuel’s facial expression immediately turned serious. “I’m listening.”

“Your children, they...” She hesitated in her search for just the right words, playing with the ribbons decorating the edge of her sleeve. “They are the most well-nurtured children and the most...they lack nothing at any level. They really do. You truly provide for all their needs and you’re always there for them as well. You listen, you explain, and you provide direction.”

“But...” Shmuel muttered, giving a half-smile.

“But...” Aidel stretched out the word. “But there’s something that makes them seem...like paupers.”

“Paupers!?” Shmuel was most concerned that she would complain about some deviant mode of conduct they practiced. He never dreamed of such an accusation! “They...” The words momentarily stuck in his throat. “They – they are the wealthiest and most pampered children in Lubianka! They don’t have to snap their fingers – whatever they want, they receive immediately! I don’t remember anything that I refused to give them in recent years – especially since they got married!”

Aidel took a deep breath. “I hope you realize that perhaps only in matters of poverty, I un-

derstand more than you..." she said with some embarrassment as she turned slightly pale.

"Some of this poverty is not just a lack of something, it's the need to ask for everything. For example, if Yossel wants to buy a piece of jewelry for Leah Zissel, he has to ask you for the money. This...I simply can't explain..."

Shmuel continued walking quietly, listening to her most attentively, trying to understand.

"On the final day of our *Sheva Brachos*, you showed me the money drawer in our room. You said that I could take as much as I wanted whenever I wanted. I thought that you understood... This was the moment when I ceased to be a pauper. I had my own money, and I no longer needed to ask anyone for it."

"Not that you take very much..." he smiled.

"I have no such need, but what I do need, I have." Aidel was quite serious. "Your children also don't need, but they don't have."

After a few moments of silence, Shmuel asked: "Why did you suddenly think about this?"

"Pesach Tzvi asked me for money for some charitable purpose, and I suddenly realized how poor he is," Aidel whispered.

"Poor indeed..." Shmuel chuckled. "Why did he ask you and not me?"

"I can't say..." Aidel laughed. "This is one of the subjects that you don't permit me to mention..."

"Ah, that was during the confusion of the fire, when I wasn't here?" he inquired.

"Shhhh..." she smiled.

"I heard what you've said," he concluded. "I believe you far more than I understand. What do you suggest that I do? Should I invite them to take from the money drawer as well?"

"I personally don't know... but maybe you can give them a small fixed monthly amount," she proposed.

"Fine, I'll consider it," Shmuel mumbled. "Thank you for bringing this matter to my attention!" He smiled, looking at her.

Aidel looked straight ahead. They were very close to the estate now. "Rochel's chassan is waiting for you," she said softly.

Shmuel also looked, identifying Akiva by his travel clothes, the satchel he always hangs diagonally across his other hip, and the wooden box in his hands. They were even close enough to see his smile. "Rochel's chassan..." he whispered. "Just a sweet name!"

Ten minutes later, Shmuel was already sitting in front of Akiva, counting the coins in the box. "Should I set aside your fee again and leave it with me for safekeeping?" he smiled.

Akiva agreed. "And I also wanted, if you would agree," he said with embarrassment, "to add to the deposit a few more sums of money that I have collected over the years."

Shmuel raised his eyebrow. "Why with me, Akiva?"

Akiva shrugged his shoulders with a smile. "I prefer it this way if your honor would consent."

"My Honor consents," Shmuel laughed. "However, I'm merely a caretaker. If you deposit the funds with Gedalia, he'll also make commercial use of them. Your money will grow as the years pass! You can trust him, Akiva. The dowries of all my sons and my son-in-law are safely deposited with him!"

Akiva thought about it for a brief moment, but then immediately refused the offer. "I prefer that the money remains with you, sir." He took out a large wallet and began making piles of gold coins.

"You're quite a wealthy man yourself, Akiva!" Shmuel was impressed.

"I've already said," he winked, "as long as my mother makes me an omelet..."

After writing and signing the deposit documents and giving instructions for the next journey, Shmuel leaned back and sighed.

“I’ve really put you to work this past month...” he smiled. “How I have cut the branch upon which I sit. Until I finally found someone trustworthy to travel in my place, I arranged a kallah for him...”

“Thank you!” Akiva replied with a beaming smile.

“How much longer will you agree to make these journeys?” Shmuel inquired.

“I’ll make one more trip.” Akiva smiled reticently. “I have to start renovating the house before the wedding...”

“You have a house already?” Shmuel’s eyes shone.

“Ah, the *rosh ha’kahal* is familiar with the small house belonging to Mottel, the oldest man living in the village, the one who loves to make jokes?” Akiva’s face turned red.

Shmuel went pale. “Don’t tell me that...”

“Everything’s all right,” Akiva laughed. “He’s the father-in-law of my future father-in-law, Rochel’s grandfather. My shvigger decided that he’ll come to live with them, he needs help at his advanced age.”

“So, you’ll be receiving his house?” Shmuel was pleased. “A beautiful place! Small and charming with a surrounding garden, and if I’m not mistaken, it’s also close to her parents’ house.” Akiva nodded his head with a smile.

“Will you be renovating it by yourself?” Shmuel asked as he got up to place the money in a box. Akiva laughed. “I’m not all that skilled...I have arranged with Mendel to start work at the beginning of next week. We don’t want to delay the wedding too much.”

“Mendel?” Shmuel furrowed his brow. “The son of the woman who sells apples?” Akiva confirmed with a nod.

“What connection do you have to him?” He didn’t quite understand.

“He’s ready to work in whatever job that people need him...” Akiva shrugged his shoulders.

“Such a waste. He should sit and learn...” Shmuel muttered angrily. “He’s a tremendous *talmid chacham*.”

“I’m not,” Akiva replied, a cloud gathering over his usually cheerful face. “However, even I know that ‘If there is no flour, there is no Torah.’”

Pesach Tzvi slowly climbed the stairs, completely exhausted. The longest and most emotional conversation he had ever had in his life, followed by four hours of intense Torah study with Meir, who was upset with his chavrusa for canceling their daytime schedule, ceaselessly goading him, had taken their toll. Gronem passed by him like the wind and smiled. He quietly opened the door to the apartment, hoping that Pessia was already sound asleep. She was surely just as exhausted as he was.

The apartment was almost completely dark. On the table stood a small lit candle in a night candlestick, alongside a plate covered with a lid. There was a note on it written in Pessia’s childlike handwriting filled with spelling errors: “*Pesach Tzvi, you surly are quite hungri. Ete something. Regarding what we spoke about – lett’s deceide for the meantime not to deceide anything. All rite?*”

He smiled to himself. This is what you can expect when you learn in an underground classroom from a ten-year-old teacher compelled to put a halt to the classes after getting a few swift smacks from his father... He took the quill and inkwell from their place and added a few lines at the bottom of the note. “That’s perfectly fine. Thank you for agreeing to listen to me!” He placed the note gently on the small dresser drawer in their bedroom. ■

To be continued...



BY LEORA NADTOCHY - FROM THE TZADDIKSTORY.ORG COLLECTION

TANYA IN VIRGINIA

“Bye, kids!” Rabbi Zvi Zweibel called to his children, as they logged onto their computers for another day of online school.

“When will you be back, Ta?” asked his oldest son. It was early morning, but he knew his father’s work as a Chabad Shliach often had him out visiting Jews in far away places. The nearest Chabad house was over 100 miles away, so Rabbi Zweibel would visit Jews all the way in West Virginia!

His father smiled. “It’s a two hour drive. I’ll be back before dinner.” And with that, Rabbi Zweibel stepped into his car, turned on a

Farbrengen recording of the Lubavitcher Rebbe, and began his trip.

Although Rabbi Zweibel was used to making these long trips, his main job was with college students who didn’t know much about Yiddishkeit.

On this trip, however, he’d meet two Jews who were already following Torah and Mitzvos; a pair of older men who were visiting from New York City, the most Jewish city in America!

These ehrlicheh Yidden were going through some hard times, and Rabbi Zweibel had been



helping them out since they'd first called him, about six months earlier.

"Hello, Reb Yid! I hear you have a shul, is that true?" said the mysterious man on the other line.

"Shalom! My name's Rabbi Zweibel, what's yours?" he said, laughing quietly.

"Yes, sorry, my name is Yitzy. My friend, Yossel, and I will be in town soon, and we're looking for a minyan for Mincha. Do you have one in your shul?"

Rabbi Zweibel smiled, "We have a Chabad House, B"H, but we work with students, and we don't have a minyan for Mincha on weekdays. I'm really sorry. I wish I could help."

There was silence on the other line, and then R' Yitzy asked, "...what if I paid them?"

"What do you mean?" questioned Rabbi Zweibel.

"What if I paid your students to make a minyan for us?" asked R' Yitzy. "Would they do it?"

"How much would you pay them?"

"\$100."

"Oh, yes, they'd definitely come." Rabbi Zweibel chuckled, knowing these students were always looking for ways to make money. Living on your own for the first time can be so expensive!

This made R' Yitzy very happy, and when the students came to daven, they had a beautiful minyan.

The next time Rabbi Zweibel heard from him was a few months later, and this time, he finally learned why R' Yitzy had called him about the minyan.

"Wow! R' Yitzy, it's good to hear from you again!" Rabbi Zweibel said over the phone, surprised.

"Yes yes, you too!" R' Yitzy quickly got to the point. "Listen, I'll be coming down with R' Yossel again, and we're going to be staying for a long time – like six weeks or more. We're renting houses, bringing food trucks, and we'll be having minyanim. But we need a sefer Torah. Do you have one we could borrow while we're here?"

"Yes, of course," Rabbi Zweibel answered quickly. "But why will you be in Virginia for so long?" He was curious.

That's when R' Yitzy finally explained everything.

"Remember the last time we spoke? When I needed a minyan? We came to Virginia to meet with some lawyers and government officials. You see, Yossel and I own a bunch of assisted living homes."

Assisted living homes are places where older people are taken care of. Their meals are made, their laundry is washed, and their medicine is handled by nurses who are specially trained to help older people when it becomes hard for them to live on their own.

R' Yitzy cleared his throat. "The problem was, some of these homes weren't being run properly. We were working from New York, so we didn't see any of it ourselves. We thought everything was fine!"

"So what happened?" worried Rabbi Zweibel.

"We got in trouble with the law. The government thought everything was our fault – but we didn't even know what had been going on! We quickly realized that people in Virginia think we just make money and don't actually care about other people! But that's not true! We're Yidden, and we care. We were doing our part from where we were! We were so upset when we found out what was happening. But now, we're being blamed for all of it!"

"Oy vey, Eibeshter!" cried Rabbi Zweibel. "So the last time you visited was for a court case?"

"Not really," answered R' Yitzy. "We were just sorting out some details, like when the court

cases would take place and some other things. Now, we're coming down for pretrial sessions. We have to meet with the Judge a few times before the trial begins."

"Oh wow! R' Yitzy! The Eibeshter should have rachmanus!"

"Iy" H, Rabbi Zweibel. We have many people davening for us. But please – join us for some minyanim. We'd love the company!" R' Yitzy requested.

"Of course. I wouldn't miss it."

Rabbi Zweibel had gone to visit R' Yitzy and R' Yossel a couple times. After a few conversations, R' Yitzy discovered these two Yidden were facing some serious punishments. The government wanted to charge them tens of thousands of dollars, and worse than that – they wanted to put them in jail for 20 years if the judge found them guilty!

This worried Rabbi Zweibel. These were good Yidden, with families and kids! As he drove that morning to join the two men for their last pretrial meeting, he thought about what he could do for them. He knew this meeting was important. It would be the last one before the actual court case began. But the Judge had been so strict at all the meetings he'd been to so far. Things didn't look so good. They definitely needed Rachamei Shamayim. But what could he do to help?

That's when the idea came to him.

I could print a Tanya! Rabbi Zweibel thought to himself, suddenly full of excitement. A Tanya had never been printed in the town where the meetings had been taking place. This would be the perfect time to do it!

The Rebbe spoke about how printing a Tanya somewhere a Tanya had never been printed could bring extra bracha to that place and the people who printed it. Maybe this could bring them the blessings they needed!

Rabbi Zweibel quickly called R' Yitzy. He still had a long drive ahead of him, but he wanted to get the idea moving right away.

"R'Yitzy!" he asked. "What do you think about printing a Tanya? It's never been done in this part of Virginia before. It would be a tremendous zechus for you and R' Yossel!"

"Sure, if you think it would help! How much does it cost? I'll pay for it," answered R' Yitzy. "I'll take any zechus I can get!"

After getting the okay from R' Yitzy, Rabbi Zweibel got to work.

It was a tricky thing. There were no big printing stores like Staples or Office Depot in this little town. He was trying to come up with a different plan - maybe he could buy a printer at Walmart and set it up in a hotel room?

But then, b'hashgacha pratis, he found out someone in town had bought an old printing shop that closed down, and took all the printing machines back to his home! He couldn't believe it! Hashem was literally guiding his feet in the right direction!

Rabbi Zwiebel wasted no time at all! He quickly called to see if he could print 100 copies of the Tanya there.

"Sure!" said the man. "You're welcome anytime!"

Rabbi Zwiebel was thrilled! It was all coming together! He raced over and began to print right away. In the middle of printing, the Rabbi grabbed a freshly printed page from the Tanya, and brought it to the courthouse to learn with R'Yitzy before the pretrial meeting began.

"R' Yitzy! Take a look at this! This is from the Tanya that's now being printed in your zechus!"

"How did you manage this so quickly?" asked R' Yitzy, amazed.

Rabbi Zweibel smiled. "I guess Hashem really wanted this to happen!"

Rabbi Zweibel and R' Yitzy both sat down in a quiet corner of the courthouse and excitedly discussed the holy words in front of them. When they finished, they joined the lawyers, and they began discussing how the court case



would run, with respect to Shabbos and a Yid's Friday schedule. But a few minutes into the conversation, the Judge banged his gavel, got up, and left the room.

"What's going on?" R' Yitzy whispered to R' Yossel, but he didn't know what was happening either. "The Judge needed the bathroom!" someone else explained.

The two men shrugged their shoulders and patiently waited for the Judge to return.

It took a while. Around 20 minutes later, the Judge sat back down in his chair and began to speak.

"You know," he said. "I was rethinking the whole case. I've been looking into this case for a while now, and I just started thinking about one of the witnesses. They spoke so nicely about the two of you." R' Yitzy and R' Yossel listened with interest.

"This witness is a very reliable person. Very reliable, and very experienced. I was very impressed with him. If I were the government, I'd rethink this case." The judge then banged his gavel again and walked out of the room.

The two Yidden were in total shock. This Judge had been so cold before! What changed? R' Yitzy looked back at his lawyers, confused.

The government's lawyers looked worried.

When the Judge returned, the government's lawyers explained to the judge that they'd spent millions of dollars on this case over the past few years. Dropping the case would be an embarrassment, as well as a huge loss of money.

"Then tell these guys to plead guilty to just one of the crimes they were accused of," answered the Judge.

This meant the Yidden would have to act like they'd done something wrong, even if they actually hadn't, so they'd get an easier punishment. This happens pretty often in American courts.

"Okay then," said the lawyers, looking at the two men. "Plead guilty to RICO, and we'll drop the other charges."

R' Yitzy looked at R' Yossel nervously. This was a very serious crime! This was the crime

that would force the two Yidden to pay a lot of money, while spending 20 years in prison!

“But I don’t want to go to jail!” R’ Yossel finally cried.

“Then I’ll remove the prison sentence – you won’t go to jail.”

The lawyers’ mouths dropped open on both sides of the room. No Judge in the history of the United States of America had ever taken away prison years for RICO!

Instead, the judge said the two would spend six months under house arrest, meaning they had to stay home at all times for six months.

“But I’d planned to take my family to Israel for the Holidays in September,” mentioned R’ Yitzy.

“And we have to go to shul three times a day to pray!” said R’ Yossel.

“Since I’m sure you guys aren’t dangerous, I’ll make an exception. You can pray three times a day as you always do, and you can go to Israel - but only for the Holidays. I don’t think you need ankle bracelets, either.” Usually, people under house arrest have to wear special electronic bracelets that track their location to make sure they’re still at home.

Honestly, this “house arrest” wasn’t sounding like a punishment at all anymore!

“So... what can’t we do?”

“Don’t go to restaurants.”

Rabbi Zweibel almost burst out laughing.

And that was it! Case closed. R’ Yitzy and R’ Yossel were free to go home. No court case, no jail - not even an ankle bracelet.

The Shliach watched all of this in complete shock. He couldn’t even stand up to wish his friends Mazal Tov! There was so much that just wasn’t making sense! How could the Judge change his mind so quickly? Why would he completely drop the case? This case had been open for years and years!

But the Shliach knew. The Tanya. The Tanya had started printing when the Judge walked into the room. The Tanya was studied right before the Judge left the courthouse for a whole 20 minutes. This miracle must have been all thanks to the Tanya, printed in this town for the very first time!

“Hodu l’Hashem ki tov! Ki l’olam chasdo!” shouted R’ Yitzy as he passed around copies of that special sefer Tanya. The two friends prepared a seudas hoda’ah to remember, and of course, Tanyas were given to everyone in the hall.

R’ Yitzy and R’ Yossel’s lawyers had also come. They were Jewish too, and even though they hadn’t been at the courthouse, they were now proudly wearing yarmulkes. Rabbi Zweibel had asked them to put on tefillin every time he came to a pretrial meeting, but they’d never wanted to. But after that miracle, they agreed, and they both bought themselves their very first pair of tefillin.

Rabbi Zweibel looked around the room in awe. He knew the idea to print the Tanya had not been his own. But “Shliach shel adam kamoso!” As a Shliach of the Rebbe, he was so grateful that this message came to him at just the right moment, and in the most unthinkable way!

On 12 Menachem Av 5712 (1952), the Rebbe wrote the following letter to Reb Bentzion Bruk (loose translation made for kids):

“In general, all Yidden believe that ‘Hashem directs the footsteps of where people go... (Tehillim 37:23)’ Thinking about that - Hashem is the source of all goodness, and that the nature of good is that good things happen, if Hashem brings you to a city and place which is strange or weird a place you have never been before, one with which you are unfamiliar and where you have an issue with something in the world and/or spiritually, as a Yid you should have perfect clarity in knowing that the purpose is not to wear you down or make you crazy, but because you have a mission to accomplish specifically there in that place...”



HOESIDE

WILL WE HAVE MITZVOS WHEN MOSHIACH COMES?

**Here we'll learn how when
Moshiach comes, Mitzvos will stop
but we will still be doing them...**

what He wants, but we and the world will be literally part of Him; one.

Here is an odd story:

One day, I decided to go to shul. What did I do? I commanded my feet, "Go to shul right now." The feet began to walk and reached the door and couldn't continue. I immediately ordered my right hand, "Open the door," and the hand obeyed and immediately opened the door.

I left the house and had to look at the street to see where I was going. I ordered my eyes, "Keep looking at the streets in order to show me where to go." The eyes obeyed and I continued walking. I had a bit of a cold and I asked my faithful hand to take a tissue out of my pocket so I could wipe my nose ...

This story sounds a bit weird because a person doesn't need to order his feet to walk. When a person decides to walk, his feet move. When he decides to open the door, his hand automatically reaches out and does it, and so on.

It's only if I want someone else to open the door for me that I would need to order him (or better yet, ask him nicely) but when it's my own hand, there is no need to order it because it's part of me. A command only pertains to something separate from me.

► THE HALACHOS WILL BE FULFILLED AUTOMATICALLY

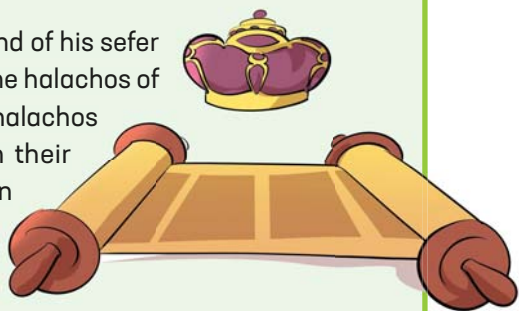
Since, in the Geula, we will all be openly one with Hashem and not separate entities, He won't need to command any mitzvos because a command is only given to someone separate.

Nowadays, when we feel separate from Hashem, Hashem commands mitzvos. In the first era of Yemos HaMoshiach, when the world won't change yet and we will still feel separate, the mitzvos will remain and the chiddush will be that we will all do them in the most perfect way. That's what Moshiach will do, bring about shleimus in Torah and mitzvos.

But in the second era, when we will be completely one with Hashem, a command won't be necessary; we will all do mitzvos

DID YOU KNOW? CANDY ON TREES?

The Rambam put the laws of Moshiach at the end of his sefer halachos. By doing so, Rambam was saying that the halachos of Torah reach perfection through Moshiach. All the halachos written throughout the sefer are not fulfilled in their entirety at this time; their shleimus will occur when Moshiach comes and leads the world to a state in which halacha penetrates the world to the point that no other existence is possible.



STORY TIME

REARRANGING THE TZITZIS WHILE SLEEPING

After the passing of the Rebbe Rashab, his wife, Rebbetzin Shterna Sara, said that when he slept and moved around and sometimes the tzitzis were a bit folded, the Rebbe would immediately straighten them out in his sleep so that it wouldn't be smaller than the size tzitzis are required to be.

For the Rebbe, it wasn't possible for there to be a situation in which a detail wasn't according to halacha. Therefore, even while sleeping, he could not allow for the possibility of the tzitzis not being the right size.

In the Geula, it will be that way for all of us. It will not be possible to do something not according to halacha.

automatically. Simply, it's what Hashem wants and that's what will happen. We are part of Hashem and therefore, His wishes are fulfilled by us as a matter of course, like a hand which is part of a person, which is why the person's wishes are automatically done by the hand.

This is what "mitzvos will be canceled" means. A mitzva is from the root meaning command. The command will be canceled in the future, but the halacha, as Hashem's will, will remain. Therefore, the Gemara says that mitzvos will be canceled but halachos will never be canceled.

► THE LAWS OF NATURE WILL BE G-DLY

We are familiar with nature with its familiar rules. For example, if I put an object in the air, it won't stay there; it will fall. Nature does not allow an object to stay in the air. This is how Hashem made the rules of nature.

When a person exerts himself for a while, he becomes weak and tired. Nature does not allow a person to exert himself for long without tiring.

Within the rules of nature, there are things which can be done and things which cannot be done. It's all according to what Hashem decided and how He created the nature of the world.

Within this framework of nature that Hashem created, there is the possibility, G-d forbid, of doing the opposite of what Hashem wants. Of course we try not to sin, but within nature, this is possible, because Hashem created the world in such a way that He Himself remains hidden. The world does not sense that Hashem is the Creator and is constantly giving life to the world. This is why there is the possibility of going against His will.

But all this is in the world as it is today, because we feel separate. In the second era of Yemos HaMoshiach, when the world will unite with Hashem, nature will change.

Nature will no longer be such where it will be possible to sin, just like it's impossible for a person's feet to do the opposite of what he wants and go somewhere else. There is no such thing.

The laws of the Torah, Hashem's will, will become the laws of nature. Even if a person would want to do a sin, he won't be able to; it will be impossible, just like today when a person can't put an object in the air without it falling, because nature does not allow it. (The truth is that nobody will even want to sin because man himself, with his thoughts and desires, will be one with Hashem and won't be able to think or want to do the opposite of His will.)

► THE HIDDEN SHATNEZ AND THE SCREAMING FIG

Now, let's get back to the shatnez garment. Why is it permissible to wrap the dead person in it? Because, in the future, "mitzvos will be canceled." When he is resurrected, he will not have the mitzva of avoiding kilayim because he will automatically not be wearing kilayim.

Who will take his shatnez garment off of him? That's a good question for which we don't have a good answer, but he certainly won't remain wearing shatnez. That's against Hashem's will and in the second era there will be no such thing as a sin. Shatnez will simply disappear.

Another example of the world not enabling sin is something we see in Medrash. In the future, if a person wants to pick a fig on Shabbos, the fig will scream, "It's Shabbos today!" The fig will not be able to tolerate having a sin done with it because it too, will be united with Hashem.

Now, we better understand the difference between the two eras in Yemos HaMoshiach. In the first era, Moshiach will make everyone keep mitzvos in the best way, but there will still exist the possibility of sinning since the nature of the world will not have changed and it will still seem separate from Hashem.

In the second era, the world will change and Hashem will be openly seen in every detail. There won't be the possibility or the desire to sin. All the mitzvos will be done in such a way that nothing else will be possible.

This is what Moshiach is really about, bringing the world to a state in which G-dliness and the world are one thing, revealing Hashem here in the world and within us, making Him a dwelling down below.

► PREPARING FOR THE GEULA BY FULFILLING HALACHOS

Now, dear soldier, that we've understood that the Geula shleima is a time in which Hashem's will will be fulfilled completely, we can also better understand how to prepare for this.

When we are particular about doing Hashem's will precisely, we are preparing for the Geula, when the whole world will fulfill Hashem's will completely and there will be no other option.

How will we know just what Hashem wants us to do? By learning Torah, halacha, and by what our parents and teachers tell us.

In 5735, after a group of Chassidim left communist Russia, the Rebbe sent

some of them to meet with Rabbi Moshe Feinstein z'l, one of the great Litvishe rabbanim and poskim. Rabbi Feinstein was very impressed by the Chassidim's Torah knowledge and their observance of mitzvos with mesirus nefesh during harsh times.

During the meeting, the children of the Chassidim spoke with the rabbanim in divrei Torah. The rabbanim were so impressed since they didn't think that in Russia of that time, children could be raised to be yirei shomayim and lamdanim.

One member of the Russian delegation was R' Yankel Notik. Rabbi Feinstein asked him in wonder, "How did you manage to live as religious Jews and to raise children involved in Torah and mitzvos when other Jews were unable to withstand the test?"

R' Yankel said, "Did we have a choice? We are Jews and how could it be otherwise?"

We will also try to be careful with the details because this is what Hashem wants. We will do the mitzvos, be particular about the details of halacha, and bring the Geula when we will all fulfill the halachos in the best possible way. Then, we won't need mesirus nefesh. Reality

will be such that "it would be impossible otherwise."

► REVEALING THAT WE ARE ONE WITH HASHEM

An important thing we need to learn from the cancellation of mitzvos in the Geula:

In this chapter, we learned that in the Geula, the work will automatically be according to Hashem's will and if the whole world will be that way, then the Jewish people in particular - for they are one with Hashem - will surely be one with Hashem.

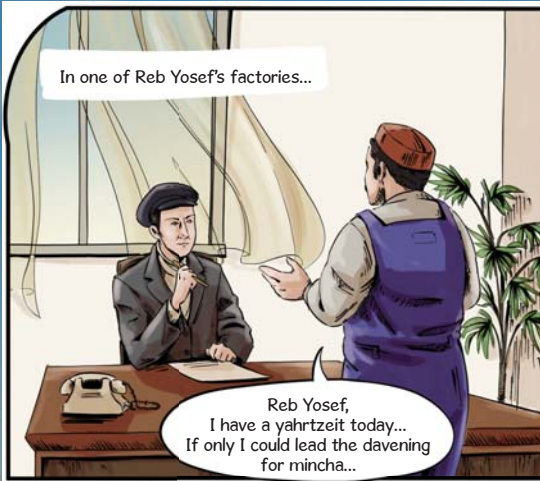
Today too, we need to always remember that our neshama is part of G-d above literally, and the true reality of each of us is the spark of Moshiach within. Consequently we need to behave accordingly.

In earlier generations of galus the service of Hashem was mainly to get rid of one's personal metzius and desires, to overcome the yetzer hara and do Hashem's will with kabbolas ol. Today though, when we are so close to the Geula in which a Jew will be openly one with Hashem, we need to carry out our service of Hashem with the feeling that I am one with Him. As a result, the yetzer hara's wishes will mean nothing to me. I am happy and only want to fulfill Hashem's will



TISHREI IN SAMARKAND

The Adventures of a Jewish Boy in Soviet Russia ... Rabbi Hillel Zaltzman



Recap: Reb Yosef Schiff was given a prominent position in a government factory. He uses this position to spread Yiddishkeit

Chapter 16

Reb Yosef also arranged minyanim in his house...

You're not afraid they'll catch you, chas veshalom?

I have a ready excuse. I'll say that I made the minyan for my elderly father-in-law, Reb Yerachmiel Chadash, who has difficulty walking to shul. They don't care about the elders...

The secret minyan of Rosh Hashana was sometimes at his home.

L'keil oreich din, l'vochein levavos b'yom din...

BOOM BOOM BOOM!

Tatty, help! Some government officials and police are outside!

To be continued...



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