

HATOMIM

THE BEIS MOSHIACH SUPPLEMENT FOR TALMIDEI HATMIMIM

**TMIMIM READING
NEWSPAPERS?!
DVAR MALCHUS**

**"5 QUESTIONS, EACH
WORTHY OF A BOOK"
YECHIDUS**

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DESTROYED AFTER
6,000 YEARS?
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Newspapers? Not For a Tamim!



פּוֹתְחִין
בְּדַבָּר
מִלְכוּת

Portions from sichos and letters of the Rebbe Melech HaMoshiach on the topic of bachurim staying away from wasting time reading newspapers and the like.

“Tmimim Shouldn’t Know What’s Happening In The Papers!”

How can it be that the yeshiva students get news about Lubavitch or Tomchei Tmimim from newspapers?! ...

How can it be that yeshiva students should know about newspapers at all?! ...

Talmidim of Tomchei Tmimim, and even *yungerleit*, should not know what goes on in the newspapers!

The fact that there’s sometimes mention in the newspapers about Lubavitch, Tomchei Tmimim etc. - that is for the street, but not for insiders! ...

Even if one would say that they only mean to look at the page where Lubavitch is discussed, we clearly see that upon looking at the first page, they already look at the second and third pages too.

They can get news about Lubavitch, Tomchei Tmimim etc. from another source...

Such a *yarod yaradnu* (degradation)...

(From a yechidus with Chabad askanim, 11 Shevat 5717)

Hopefully This “Minhag” Will Not Be Accepted

Lately a “*minhag*” has developed among *balebatim* (laypeople) who feel compelled to read a newspaper in order to know what is happening in the world. When one did not have time to read the paper himself, he asks his friend to tell him about the “news” he read in the paper. And since “two witnesses establish a matter” he is not satisfied with what he heard from one person, but he asks someone else as well to “tell over” the “news” to him, because the first one may have left out details.

If only (“*halevai*”) this “minhag” won’t be accepted among those who have fixed times for Torah study, and especially among those for whom the times are affixed in their soul etc., and certainly regarding yeshiva bachurim.

(Sicha of Parshas Lech Lecha 5742)

Shulchan Aruch Forbids It

In response to your letter from the 3rd of Adar I, in which you write about the secular newspapers and those that are even worse which print not only secular matters but also forbidden matters, and how one must be careful about this -

that which is well known requires no proof. And there is an explicit ruling in Shulchan Aruch about the prohibition of reading forbidden materials...

(From a letter dated 12th Adar I 5717)

A Modern 'Misnaged'

Nowadays there are no *misnagdim*. A *misnaged* is one who reads a 'paper' every day before davening..."

(Yechidus with a Shliach, circa 5727)

Reading The News Is Futile

At a time when there is confusion in the world and kingdoms provoke each other, one can certainly accomplish [and improve] this situation (not through reading "papers" in order to know what is happening in the world, since his knowledge about this is completely inconsequential anyway, rather the way [to help] is by not wasting time for no benefit to find out details, and even the general state of affairs) rather by increasing in *tefilla*, Torah and *gemilus chassadim*...

(From the sicha of 19 Kislev 5744)

Advising The Generals And Ministers...

Therefore, when a Jew asks when can we actually see miracles, revealed wonders like those which accompanied the redemptions of Pesach and Purim, we should tell him to look at what is happening before his eyes.

Indeed, the miracles we are seeing surpass those of Purim. The miracles of Purim were enfolded within the natural order, and in order to allow

us to appreciate them, it is necessary for the *Megillah* to relate the entire chronology of Achashveirosh's reign. In contrast, the miracles of the present year [of the Persian Gulf War] are openly revealed and we see how the enemy of the Jewish people has been routed and humiliated, and furthermore, how that humiliation has continued and increased until the present day.

Everyone knows about all these matters because they have been published in the newspapers. For some reason, everyone feels that it's important that he knows everything which is printed in the newspapers, and indeed, that he know all the details and be able to venture an opinion about what the generals and the ministers say.

In truth, a Jew's direct effect on these matters is very limited. The primary manner in which he can have an effect is to recite a chapter of *Tehillim* or to increase his study of the Torah and his performance of its *mitzvos*, and to do the latter *b'hiddur*, in a beautiful and conscientious manner. And most important, to study *Pnimiyus HaTorah* which prepares the world for Moshiach's coming. This is where a Jew should devote his energies. Nevertheless, everyone wastes a certain amount of time clarifying these current events, finding out what so and so says, and trying to prove that so and so made a mistake and the like. This is the opposite of the conduct of "a wise and understanding nation." Indeed, even *goyim* can appreciate its fruitlessness.

(Yechidus Klalis, eve of the eve of 26 Nissan 5751)

Excerpted from "The Rebbe's Children"
Available on RebbesChildren.com

You Have a Job:

Answer in the Ksav Yad Kodesh of the Rebbe Melech HaMoshiach to talmidim of Tomchei Tmimim on their true mission



מענות
בכתב יד
קודש

What Do Bachurim Have To Do With Kehos Decisions?

An answer (from the week of Parshas Bereishis 5726) to a bachur (or group of bachurim) who, as it seems, made some suggestions regarding publishing sefarim or the like:

מאז - אשר "בחורים מתו"ת" צריכים ללמוד בהתמדה ושקידה נגלה וחסידות ולעסוק בעבודת התפלה וקיום המצוות וכו' - ומה להם ולשאלות ששייכים ל"קהת" וכיו"ב? והאומנם כבר למדו וגמרו כל שהו"ל ע"ע ורק ידיעה בהנ"ל חסר להם?

השומרים הם חת"ת? הסיימו הלקו"ת לש"ק בראשית?

I have always heard that bachurim in Tomchei Tmimim must study Nigleh and Chassidus diligently and persistently and engage in Avodas HaTefilla and observance of the mitzvos, etc.

אני שאלתי
אם יש להם
אחריות
על המצוות
ועל התפילה
ועל המעשים
ועל המצוות
ועל המצוות
ועל המצוות

הם חתומים
ועל המצוות
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— What do you have to do with questions related to Kehos and the like? Have you truly already learned and finished everything that was published to date, and only knowledge of the aforementioned is what you're lacking?

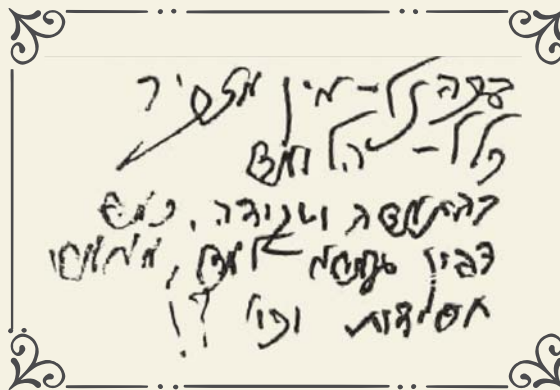
Do you keep Chitas? Have you finished studying the Likkutei Torah for Parshas Bereishis?

How Many Blatt Gemara And Maamarim?

An answer to a bachur who submitted a duch (=report) on his mitzvaim activities:

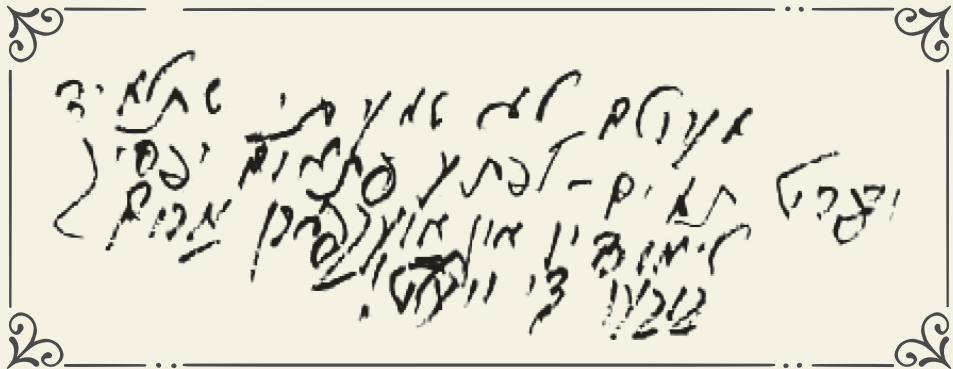
בכהנ"ל - אין מזכיר כלל - הלומד בהתמדה ושקידה, כמה דפיין גמרא למד, מאמרי חסידות וכו'!!

In all the aforementioned you don't mention at all whether you are studying diligently and persistently, nor is there any mention of how many pages of Gemara you studied? How many Maamarei Chassidus etc.?!



A Bachur Touring The World?!

An answer to a bachur who wanted to take a break from his studies and go sightseeing:



מעולם לא שמעתי שתלמיד ובפרט תמים - לפתע פתאום יפסיק לימודיו און אוועקפארן אַרום קוקען די וועלט!

I've never heard of a talmid (=yeshiva student) and especially a tamim suddenly interrupting his studies to go sightseeing around the world!

How To Publicize The Rebbe's Torah

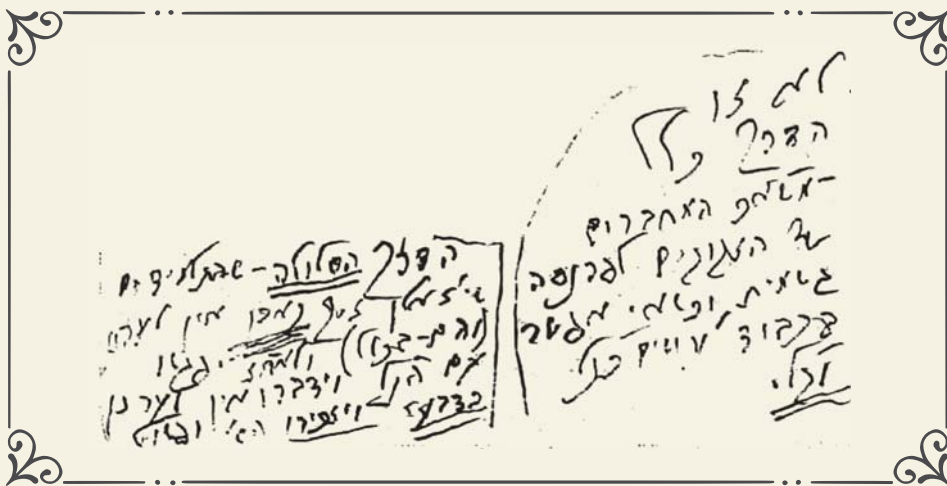
The Rebbe's response (from 11 Cheshvan 5742) to a letter written by several talmidim learning at 770, in which they wrote about a plan for a distribution campaign for the Sefer "Chiddushim U'Biurim B'Shas" (a book containing the Rebbe's commentary on various sugyos in Shas and Ramabam) which they intended to send to all the yeshivos and roshei yeshiva in the United States free of charge:

לא זו הדרך כלל - משא"כ המחברים שי' הזקוקים לפרנסה גשמית, וכשאי אפשר בכבוד עושים כנ"ל וק"ל.

הדרך הסלולה - שהתלמידים שי' זאלן זיך קאכן אין לערנן (והם - בכלל) ולאח"ז יפגשו עם הנ"ל וידברו אין לערנן כדבעי ויזכרו הס' ופשוט

This is not at all the right approach to take for the sake of distributing the sefer. So is the practice of authors of sefarim שי' who need physical livelihood: when it is impossible to profit from their book with dignity, they do as stated above וק"ל (=this is easy to comprehend).

The paved path to accomplish this is that the students שי' should koch (=be "embroiled") in learning (this includes yourselves, the writers of this letter) and afterwards they should meet the aforementioned yeshiva bachurim and roshei yeshiva and "talk to them in learning" on a desired level and in the process mention the sefer, thus making it known.





לפני
ולפנים



“5 QUESTIONS, EACH WORTHY OF A BOOK...”

Two yeshiva bachurim who had a yechidus with the Rebbe in 5727 (1967) asked to hear the Rebbe’s opinion on five topics:

1. What is the Chabad attitude toward the State of Israel and may a frum representative join the government?

2. Why do Chassidim delay the time of davening?

3. What is the Rebbe’s opinion on college studies?

4. Why does Chabad Chassidus in particular engage in hafatzas hamaayanos?

5. What is the importance of growing a beard?

* The following is a translation of a transcript of the yechidus as they recorded it immediately after the yechidus

First, they handed the ‘tzetel’ to the Rebbe with a request for a blessing, as is customary.

The Rebbe: Hashem should fulfill the desires of your hearts in ruchniyus and gashmiyus, etc.

(Turning to one of the bachurim): How is your involvement in Nigleh and Nistar? And what about spreading the wellsprings?

He: I try. (He hands the Rebbe the note with the five questions).

1) I am interested in knowing the Rebbe’s view as relates to Eretz Yisrael – *ischalta d’Geula*, the elections there and joining the government as a minister.

2) Could I get an answer regarding why Chassidim have the practice of davening late?

3) What is his opinion regarding studying in college?

4) What is the reason that specifically Chassidus Chabad is ‘caught up’ with spreading the wellsprings to the outside when we don’t find any special effort by other Chassidim in this matter?

5) What is the idea of having a beard?

1. ISCHALTA D’GEULA

The Rebbe: (Looks at the note): There are five questions here corresponding to the five books of the Torah... On each one, it’s possible to write an entire sefer...

The Rambam writes explicitly that the sign of the coming of Moshiach will be in the following manner: There will be a G-d-fearing Jew, who toils in Torah, and he will force the entire Jewish people to fulfill Torah and mitzvos. Not like these days, but every Jew who will not want to put on tefillin, Moshiach will simply force

him to do so! And there still is a doubt as to whether Moshiach has come.

After that, they will build the Beis HaMikdash – and even then there is a doubt if Moshiach has come.

After that, he will gather the diasporas of the Jewish Nation – only then, the situation is of the status of “the coming of Moshiach” and *ischalta d’Geula*.

The positive aspects of the state, in whose merit many Jews have been saved – this is a phenomenon that we have become accustomed to throughout this exile, that one country relates with admiration for our people and opens its gates to absorb Jews, and another country acts with hostility – but this is still not *ischalta d’Geula*.

He: But certain Gedolei Yisrael have said differently?

The Rebbe: The Medrash was given to [interpretation in] seventy facets, whereas the halacha is clear. So too in our case, the aforementioned halacha is written explicitly and in clear fashion and it’s impossible to say otherwise!

He: This halacha in Rambam is in the last chapter?

The Rebbe: In the next to last.

The Rambam details all of the stages – and Moshiach is still in doubt. Therefore, as long as the final stage has not arrived, it is not *ischalta d’Geula*. That is the halacha.

The rational explanation for that is: We say that “because of our sins we were exiled from our land. “Our sins” - the cause and “we were exiled from our land” - the result. As long as “our sins” exist – the situation is one of “we were exiled from our land.” If in the time of the Amoraim, Rishonim etc there was a situation of “our sins” (and consequently “we were exiled”), all the more so is the

situation now one of “our sins.” The grandparents of the Gedolei Yisrael that you mentioned, were greater than them (in their righteousness) and in their time there were sins in the world. If so, then certainly that is so now... That being the case, how is it possible to say that the exile has been terminated?!

There are those who imagine that since the “Geula exists,” then the cause (“our sins”) has no influence, which is to say that it’s permissible, *chalila*, to sin...

SERVING AS MINISTER IN THE GOVERNMENT AND PARTICIPATING IN ELECTIONS

The Rebbe: On the question of whether it’s permissible to join the government in the capacity of a government position – if the position is one devoid of any governing power and is exclusively operational, such as a “street cleaner” etc, it’s permitted. But if he has the right to express his view, then it’s in opposition to a *din* in Shulchan Aruch. Even if he is the emissary of two million Jews, he is an emissary for a sinful thing.

Unless, on condition that every single thing that the members of the government plan, he will protest and strike down... However, if he is not equipped to do this, it’s the opposite of Shulchan Aruch and it’s like he is proclaiming ‘*ischalta d’Geula!*’

To work in a manner that will be effective in spreading Yiddishkeit, and utilizing ways that are well received – is desirable. But to join them and in a government position – is forbidden.

As far as elections – although there are differing views, it is possible, since it brings benefit to matters pertaining to Jews and Judaism.

2. DAVENING LATE

The Rebbe: As far as Kerias Shema, all efforts are made to say it on time. As far as davening – whose time is until the end of the fourth hour – they are in fact late.

The matter is understood based on the ruling of the Rambam (and brought in the Alter Rebbe’s Shulchan Aruch) that “a prayer without intent, his prayer is null.” And he doesn’t mean the meaning of the words, something which is a matter of debate and according to most opinions is not mandatory. But, there is no point at all to daven early and his thoughts are flitting between the grocery and the shoemaker, in which case he will ultimately be required to daven again...

3. COLLEGE STUDIES

The Rebbe: About college – Chazal say [on the words], “And you shall speak in them” - and not in idle matters, and not in outside wisdom. Therefore, on the condition that it’s the study of a trade like a cobbler, a tailor or a merchant, then a person can be a lawyer by profession – when the approach is in that form and the relationship with the studies is as secondary to the main thing – the trade, then it’s possible.

However, if one is going to become accepted into the ‘society’, to be a ‘cultured person’, to know about Shakespeare and Einstein etc, and to be able to show off his knowledge during social interactions – then it’s *bittul Torah* and it is forbidden to go.

When going for the goal of learning a trade, you need to be certain that the trade is the sole and only goal, and towards the other things that go along with it one is forbidden to even relate to them in a way of “by the way.” If one goes with the goal of

acquiring by “happenstance” other ideas – it’s absolutely prohibited!

A religious woman came to see me (wearing a sheitel) and her husband is a Jew who grows a beard – and their son attends high school. I asked them what they plan on doing when their son finishes high school and they answered me that they intend to send him to college because “he needs to be a *mentsch*.” I asked: What would be the harm if he grew up to be a *gaon* in Torah and be a *baki* in Shas and Poskim? The woman answered me (the Rebbe smiled), “He may be a *gaon*, but he won’t grow to be a *mentsch*... He’ll have no idea when Shakespeare was born...” I asked her: Do you know when Rava was born. She answered, “No.” I asked, and when was Julius Ceasar born? She answered me, “Why should I know, I never met him in my life...”

In that manner, to be a “*mentsch*” and integrate into society, in order to know what to answer, to go to college for that, is forbidden!

4. HAFATZAS HA'MAAYANOS – WHY ONLY CHABAD?

The Rebbe: On the question of other Chassidim who are not involved in spreading the wellsprings – first off, you need to ask them...

However, the simple reason is that the Maggid [of Mezeritch] had many students, and each one received from his Torah teachings along a different line. The Alter Rebbe ‘took’ what he received in a manner of expansiveness and extensiveness. The other students also took in a manner of depth – but not expansiveness.

Since they didn’t ‘take’ in an expansive manner – it’s not possible for the later generations to spread them.

It’s possible to bring an example, along the lines of the difference between someone involved in the study of Gemara and Rashi, who although he may learn in depth, he is limited to the realm of ‘*pshat*’ [literal meaning]. As opposed to the study of Tosafos which is in a manner of [raising] questions and [coming up with] answers, proofs etc., in a manner of expansiveness. That being said, there is no doubt that both Rashi and Tosafos learned Gemara in the best possible way...

5. SIGNIFICANCE OF A BEARD

The Rebbe: Regarding the matter of a beard – there is a dispute between the Rishonim about this, and there are those who rule that it is obligatory to grow a beard, and the Tzemach Tzedek rules like their view as the actual halacha.

According to Kabbala, it’s a very big *inyan* – the ‘thirteen components of the beard,’ and they draw down from the ‘thirteen attributes of mercy.’ The Tzemach Tzedek writes that the thirteen words of the “*V’Hu Rachum*” [prayer, Tehillim 78:38] correspond to the thirteen attributes of mercy.

He: Is it permitted [to remove the beard] for business?

The Rebbe: If so, there’s no end to it...

He: Why do many of our Lithuanian brothers not grow beards?

The Rebbe: Either they follow the view of those Rishonim, or they think that they don’t need the drawing down of the thirteen attributes of mercy. We, however, know that in order to ‘bring’ to “Hashem, Hashem, Keil Rachum V’chanun etc” - it is incumbent on us to grow a beard!

Hashem should fulfill all of your hearts desires for the good etc, etc. (The Rebbe concluded with a blessing as customary.) ■

שית אלפי
שני הוי
עלמא וחד
חרוב

אמר רב קטינא: שית
אלפי שני הוי עלמא וחד
חרוב שנאמר ונשגב ה'
לברו ביום ההוא:

(סנהדרין צו,א)

WILL THE WORLD BE DESTROYED AFTER 6,000 YEARS?

A statement in the Gemara of Rav Katina about the destruction of the world in the seventh millennium stands at the base of a major debate between the Rishonim: The Rambam on one hand maintains that the world can last forever, while many other Rishonim take Rav Katina's words at face value.

HaTamim Yosef Yitzchak Triester presents a review of the different positions among the Rishonim and Acharonim, as well as the final ruling of the Arizal and the teachings of Chassidus regarding this fascinating topic as well as what relevance does this topic have to us.

There are a number of pesukim and maamarei Chazal that speak about the Geula and describe it as a time when the world will be destroyed. This led to one of the major topics in the writings of the Rishonim, known as the topic of “shemittos” (sabbatical cycles) – the dissolution and creation anew of the worlds.

The basis for this topic is the existence of verses depicting the era of Geula, such as, “Behold, I shall create new heavens and a new earth,” and others like that, which seem to indicate a plan for the destruction of the world as we know it, by Hashem. Added to this are statements of Chazal, like the statement of Rav Katina regarding the ‘seventh millennium’: “The world remains six thousand years, and one [thousand years] it will be desolate.” [The Sages teach that ‘the day of Hashem’ is one thousand years, so six days = six thousand years, and the seventh millennium - “the day that is entirely Shabbos” the world will be destroyed]. Another such statement refers to that time as “the years when Hashem will, in the future, renew His world, as it says, ‘And Hashem alone will be exalted on that day.’”

The great commentators among the Rishonim struggled with the question of whether the world will actually be destroyed, and if so, in what way. Similarly, there is the question whether there will be additional worlds besides for this one of ours, along with other questions that we will address in this article.

THE RAMBAM

The preeminent philosopher of ancient Greece, Aristotle, developed the theory that the world always existed for eternity and was not created ex nihilo (something

from nothing). According to his view, the world always existed and was not brought about through an act of creation by the Creator, and as such, will continue to exist into eternity.

This view infiltrated the Jewish world and many of the Rishonim sought to refute it. The Rambam was very active in refuting this worldview and in his *Moreh Nevochim* he writes at length to rebut the proofs of Aristotle. After doing so, the Rambam takes the position that Aristotle’s mistake was regarding the primordial existence of the earth but as far as the earth being eternal into the future, it can be posited that the world was created in such a manner that it will continue to exist into eternity.

As proofs for this, the Rambam cites the verses, “He founded the earth on its foundations, that it not falter to eternity,” “But the earth endures forever.” As the Rambam put it, “We have already stated that the belief in the Creation is a fundamental principle of our religion; but we do not consider it a principle of our faith that the Universe will again be reduced to nothing. It is not contrary to the tenets of our religion to assume that the Universe will continue to exist forever.”

The Rambam explains that although the laws of nature would dictate that every existence must eventually decay out of existence, since Hashem is eternal and existence depends entirely on His will, He can will His creation to exist forever. He concludes that, “In short, reasoning leads to the conclusion that the destruction of the Universe is not a certain fact.”

He also addresses the pesukim and maamarei Chazal that speak about the destruction of the world and he

explains that these statements are not to be understood literally. He insists, “No prophet or sage has ever announced the destruction of the Universe, or a change of its present condition, or a permanent change of any of its properties. When our Sages say, ‘The world remains six thousand years, and one [thousand years] it will be desolate,’ they do not mean a complete cessation of existing things; the phrase ‘one [thousand years] it will be waste’ distinctly shows that time will continue. Besides, this is the individual opinion of one Rabbi, and in accordance with one particular theory... this is our opinion and the basis of our religion.”

In summation, the Rambam’s view is:

- 1) The existence of the world is eternal and there is no proof from the verses to suggest that the world will be destroyed as commonly believed, based on an improper understanding of the verses.
- 2) The view of Rav Katina that our world will be destroyed after six thousand year is, **a)** not a binding opinion as it is the view of an individual and, **b)** this individual opinion is not literal and is not speaking of literal destruction of the world.

In contrast to the Rambam, other Rishonim and Torah greats, such as Rashi (Rosh Hashana 31a), the Kabbalists of Gerona (Rebi Ezra and Rebi Ezriel), Raavad, Ramban (as we shall see), Rashba, Rema, the Sefer HaChinuch and others, held the view that the ultimate dissolution of the world is an absolute fact (although not in the literal sense, as the Abarbanel asserts).

THE ABARBANEL

Diametrically opposed to the position of the Rambam is that of the Abarbanel (*Mifalos Elokim* maamar 7, ch3), who

insists that eternity is exclusive to Hashem, whereas all created beings in the higher realms and lower realms exist only for a finite amount of time. As such, the world must perforce be destroyed and rebuilt. To prove his position, the Abarbanel cites a plethora of sources from Torah, Neviim, Kesuvim and maamarei Chazal, and even non-Jewish scholars.

As far as the statement of Rav Katina that the world will be destroyed in the seventh millennium, it’s to be taken literally but only in the partial sense. As he writes, “Namely, that the heavens and the earth shall remain standing as they are, but what will be destroyed and decomposed are the elements that are compounded from them on the face of the entire earth, and the land shall remain waste. Whereas in the ‘great jubilee,’ the fifty thousandth year (after the conclusion of seven shemitta cycles, each cycle being seven thousand years), there will be the absolute disintegration, and then the heavens and the earth and all within them will return to total and absolute non-existence.” (This view appears to be that of other Rishonim as well, such as Rav Saadya Gaon, Rebi Yehuda bar Chiya HaNasi, Rebi Yehuda Halevi and others.)

After citing his proofs, he concludes, “This view of the disintegration of the world is the true one, and it is proper for anybody bearing the appellation of Jew (*asher b’sheim Yisrael yechuneh*) to believe it.”

The Abarbanel disagrees with the Rambam on two fronts: 1) What according to Rambam “is not a Torah principle at all,” is a principle of the faith of every Jew according to Abarbanel. 2) Where Rambam insists that the words of Rav Katina are not literal, Abarbanel takes the position that they are to be



THE TZIYUN OF THE RAMBAM IN TEVERYA

understood literally as its an absolute that the world must be destroyed, but he pushes off its ultimate obliteration to the year fifty thousand.

THE RAMBAN

After seeing the directly opposing views on this topic, let's take a look at what the Ramban has to say about it and try to discern the correct meaning, as the Ramban does not actually articulate his view explicitly, because he saw fit to conceal it by writing somewhat obliquely.

In his commentary on the Torah (in Parshas Behar, where he is writing about the mitzva of shemitta) he writes, "Now here, they [the Sages] have roused our attention to one of the great secrets of the Torah... The secret of the years of the

world is alluded to in this place. Bend now your ear to hear what I am permitted to inform you about it in the words that I will offer you to hear, and if you will be worthy, you will contemplate them [and understand them]. I have already written in Seder Bereishis that the six days of creation represent [all] the days of the world, 'and the seventh day is a Shabbos unto Hashem your G-d; for on it will be the Shabbos to the Great Name, just as we have been taught [in a Mishna]: On the seventh day what [psalm] did the Levites sing [in the Mikdash? They sang] 'A song with musical accompaniment for the Shabbos day – a song with musical accompaniment for the Future to Come, which will be entirely Shabbos and rest for life everlasting'... And the yovel (jubilee) is known also [at the very beginning of the

Torah] from 'Bereishis' (in the beginning) to 'Vayechulu' (and they were finished), hinting that in the yovel everything is to return, 'every man to his estate and every man to his family.' Because it is secreted [in the text], he who believes shall remain silent."

In his commentary on Koheles, the Ramban agrees with the Rambam that the world could potentially exist into eternity. However, when addressing the statement of "The world remains six thousand years, and one [thousand years] it will be desolate," he says that since the Sages derived that [from the pesukim] in the Gemara, then tradition ("kabbala," i.e. a tradition passed all the way back to Moshe Rabeinu) is more powerful than all the proofs. Thus, he concludes that the world will indeed be destroyed.

The Ramban, in his words, 'reveals one tefach and conceals two tefachim.' On the one hand, he states his view that our world as it currently exists is not eternal, but on the other hand, he declines to share how things will play out until "the yovel." As he puts it, "He who believes shall remain silent."

The Abarbanel, after presenting his view and laying out his position, makes the claim that the intentionally obscured view of the Ramban is exactly like his. As he puts it, "And this itself is the view of the Ramban in [regards to] shemitta and yovel, except that he obscured it in his secretiveness. I, however, do not see any need for secrecy and concealment, because the G-dly Torah revealed all of the precious fields of knowledge in the order of the mitzvos and their matters." So, according to the Abarbanel, the Ramban is of the same view as him regarding the shemittos, although he never wrote it explicitly.

However, according to the ruling of the Arizal (that we shall see), it would seem more likely that the view of the Ramban is not like Abarbanel, since the Ramban is accorded a place of honor in the writings of the Arizal, who refers to him as "the last of the true Kabbalists" and the end of the period up until which Kabbala was "entirely a very true Kabbala [receiving of divine secrets] and it was from the mouth of Eliyahu z"l, who was revealed to them." That being the case, it's not very likely that the Arizal would take a position that directly opposes that of the Ramban.

THE ARIZAL

The author of Emek HaMelech, Rabbi Naftali Hertz Bacharach, writes that one of the great secrets that the Arizal received from Eliyahu HaNavi was that of "Olam HaTohu" (lit. world of chaos). This world preceded our world, and only after the "shattering of the vessels" did our world come along – "Olam HaTikkun" (lit. world of rectification).

The existence of Olam HaTohu is mentioned already prior to the Arizal. However, it seems that a lack of information about this world led to a great mistake. The Arizal writes about a mistake that took root among the "later Kabbalists" who, as he puts it, "built a tower that flies in the sky."

They thought that the world of Tohu existed for seven thousand years, like our current world (the world of Tikkun) which is meant to exist for seven thousand years. From that context, they understood that since we already have two worlds of seven thousand year duration after which they are destroyed, there are meant to be five more of the same, making a total of seven. After these seven shemitta cycles of seven thousand years, at the conclusion

of the 49th year (millennium) – the sum total of all the shemitta cycles – then will come the ‘great yovel’ year, at which point the world will be completely obliterated.

The definitive ruling of the Arizal regarding this view was, “All of this is not true... and the matter is not that way. Rather, our world [in its material form] is the only one... and there will be no other.”

This ruling of the Arizal is considered the decisive factor on this topic and sets down for us the truth of the matter, since the Arizal is the primary posek [halachic ruler] in the ‘laws’ of Pnimityus HaTorah, and his word is final. In the words of the Rebbe when addressing this topic (sicha 18 Shevat 5717):

“In matters of Kabbala, like in all the portions of the Torah, when is there room for divergent views – before the halacha was decided according to the rules laid down by the Torah. However, after the halacha was decided according to one view, then as far as practical deed, only this view is true. The same applies to the aforementioned question: Until the Arizal

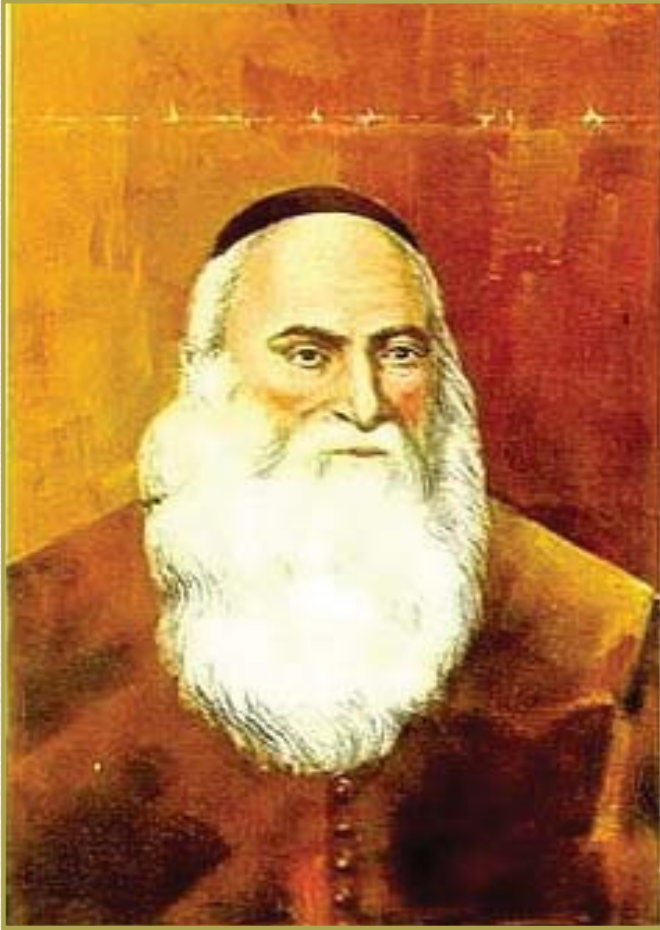


THE TZIYUN OF THE ARIZAL IN TZFAS

came along, there was a debate about this. However, after the Arizal stated his view... It’s clear that the intent [of the earlier sources being debated] is not to say that there was a physical world like this current world, because that never was except for in this shemitta alone. We may not explain matters of [actual] deed and reality (like the subject of actual creation) except according to his words.”

TORAS HA’CHASSIDUS

The Alter Rebbe in Torah Ohr (Va’eira) writes, like the Arizal, that our world is the



DRAWING REPUTED TO BE OF DON YITZCHOK ABARBANEL

only physical world that was or will be. In Chassidus however, there is a new concept put forward that is not stated explicitly in the writings of the Arizal, namely that there will be additional shemitta cycles following the seven thousand year cycle of ours, but the 'destruction' of the world is only in the spiritual sense.

The Rebbe Rashab explains in Hemshech Ayin-Beis that the dissolution of the world which will take place does not involve any cessation of the creative and life-giving energy flow from the Creator,

only the cessation of coarse materialism in the created beings. This parallels the idea that in the future World to Come there will be souls in bodies, meaning that the bodies will be elevated to such a lofty state that they will not retain any of their earlier coarse materialism, nor will they experience any loss of existence or decay.

Chassidus explains that the nullification of material coarseness will occur as a result of the obliteration of the 'garment' of *kelipas nogah*. A similar idea appears in the work *Drashos Rav Yehoshua ibn Shuiv* (a student of the Rashba), that the world will not be destroyed in the physical sense but it will be 'laid waste' from involvement in worldly affairs, as the entire world will only be involved in the knowledge of G-d. Similarly, the "Maggid" (the angel who would communicate with Rav Yosef Karo, author of the *Shulchan Aruch*) explained the statement of Rav Katina that "one [thousand years] it will be desolate" to refer to the desires for physical things since the *yetzer hara* will be canceled, but the physical world will not be destroyed.

Elsewhere (Sefer HaMaamarim 5568 vol. 2), the Alter Rebbe explains that the destruction of the physical world means the cancellation of the *tzimtzum ha'rishon*, whereby there will be no sense within the world of independent being or of material existence, and only G-dliness will be felt in the world. The Rebbe Rashab and the Rebbe MH" M explain this to mean, not that the *tzimtzum* will simply be reversed but that the darkness resulting from the *tzimtzum* will be transformed into light, something which is only within the power of Atzmus which transcends darkness and light.

THE 'SHEMITTOS' IN AVODAS HASHEM

We will conclude with the explanation of the Rebbe (Parshas Noach 5749) as to why its important for us to know what will happen after many thousands of years:

“Based on what is known that ‘this world is the second shemitta... and there will be five shemittos after this shemitta, because there needs to be seven shemittos etc, and after that comes the yovel, and so on for fifty thousand yovelos* - it turns out that the Mabul affected a change not only in this shemitta cycle but in all of the seven shemitta cycles and in all of the fifty thousand yovelos!”

And in the footnote there: “Except that the intent is not as regards a physical world like this current world with physical heavens and earth and the inanimate/vegetative/living/speaking, because that did not exist except for in this shemitta exclusively, but rather in the spiritual sense (Torah Ohr there – from the writings of the Arizal) Therefore, all matters of this shemitta affect all of the

shemittos and all fifty thousand yovelos, since it is only in this shemitta in this physical world that is fulfilled the intent of creation to make for Him a dwelling place in the lower worlds (through the Giving of the Torah etc, beginning with the purification of the world by way of the Mabul).

In the appended material from that sicha that was not included in the edited sicha (Hisvaaduyos 5749 vol 1, pg 299):

“And to point out that this knowledge needs to add vitality and excitement [etc.] to the general avoda in this physical world, as this is the ultimate purpose of all of creation, not only of this shemitta (during the period of six thousand years that the world remains, since the seventh millennium is the time of receiving reward) but also of all of the fifty thousand yovelos! And this is the reason that we were informed of this fact, so that we know to properly appreciate the greatness of the loftiness of our deeds and service! And it’s a wonder that when people learn this topic they don’t make note of this!

“All this – just from the very awareness, even when one learns superficially etc. All the more so, after contemplating the fact that this is not something that is inevitable, as He has the ability to create the world in a different manner, except that it ‘rose up in His will’ to create in such a manner [similar to what is explained elsewhere regarding the Ten Sefiros, that from His end there could have been endless number of Sefiros, and in fact there do exist endless number of Sefiros, it’s just that ‘it rose up in His will’ that in the place of ‘our deeds and service’ there be specifically Ten Sefiros], because through this is added in the tremendous excitement [etc.] regarding this matter.” ■

RABBI SHLOMO ZARCHI:

**“A PHONE
DURING
SEDER IS
MUKTZA!”**

Rabbi Shlomo Zarchi, mashpia and member of the administration of Central Yeshivas Tomchei Tmimim at 770 has been in 770 under the Rebbe's wings since he was four years old. In this farbrengen-interview, he shared with us memories from 770 of sixty years ago, what is "muktza" during seder, and why you don't stop being a "Tamim" after you get married and leave yeshiva...



I heard from Rabbi Refael (Folye) Kahn a'h, that when the Rebbe Rayatz visited Eretz Yisrael in 5689/1929, next to the hotel that the Rebbe stayed in lived someone who had learned in Tomchei Tmimim who, over the years, had gone off the derech. The man would pass by the Rebbe's hotel on his way to work and in order not to be enticed to see the Rebbe, he went to work wearing khaki shorts and sandals, thinking that surely he wouldn't consider going to see the Rebbe looking like that.

As the Rebbe was about to leave Eretz Yisrael, the man yearned to see him and a few times he walked toward the Rebbe's dwelling. Upon getting there, he had regrets and went back home.

On the last day of the Rebbe's stay, the man's yearning to see the Rebbe so overcame him that he couldn't restrain himself and his feet led him to the Rebbe's hotel. He suddenly found himself facing the Rebbe's room. He knocked on the door and went in.

The Rebbe was sitting and when he saw the man, he smiled broadly and said, "One circles and circles but in the end, we meet."

The point is (in the positive aspect of the story, obviously) that we, Chassidim of the Rebbe, need to always be around the Rebbe, even when there are spiritual falls and moments of crisis. We always know that the Rebbe is with us, for all eternity.

Rabbi Shlomo Zarchi told this story at a farbrengen we had with him for Chof Cheshvan, the birthday of the Rebbe Rashab. And the sentiments expressed are suited to the one who spoke them; a Chassid whose entire life has been around and continues to be around the Rebbe.

Thanks to the exceptional memory he is gifted with, and due to the fact that all his

life he had the privilege of being educated in, and to live in, the daily goings-on of the Rebbe's court, R' Zarchi is considered one of the greatest bearers of the oral tradition of the last generation, a *baki* in Chabad history in general, and the history of the seventh generation in particular.

R' Zarchi is the lead mashpia and menahel ruchni of yeshivos Tomchei Tmimim in 770. He shared with us his memories of life in the great shadow of the Rebbe, hora'os of the Rebbe to the tmimim, the role of the tmimim as Soldiers of the House of Dovid in our generation, and how every *yungerman* is a tamim today too.

EARLY BLESSINGS

R' Zarchi was born in the Poking DP camp in Germany on 28 Shevat 5707/1947. His father was Rabbi Avrohom Meir Zarchi, one of the talmidim in underground yeshivos Tomchei Tmimim. He later became a *shadar* for yeshivos Tomchei Tmimim until he left Russia in the great escape of Anash. He married Mrs. Luba Michla, the daughter of the Chassid, R' Shlomo Raskin, in the DP camp and she gave birth to their oldest child, Shlomo.

When Shlomo was four and about to start cheder in the winter of 5711, his father received a letter from the Rebbe at the end of which he wrote a special bracha: "I will end with my blessing for your son Shlomo starting cheder, that you merit to raise him to Torah, chuppa and good deeds, in expansiveness, and as it is explained in the teachings of Chassidus. May it be fulfilled in him what it says in the Medrash Tanchuma parshas Kedoshim, on the verse, 'and you will plant all kinds of fruit trees' is referring to a child, 'and in the fourth year all its fruits will be



RABBI ZARCHI ON MOTZOEI YOM KIPPUR

holy' for his father will dedicate him to Torah. 'Praises to Hashem,' what praises are these, when he begins to give praise to Hashem. 'And in the fifth year you will eat of its fruit,' from the time he begins to study the written Torah, 'in order to increase its produce for you' - from here the rabbis learned that a *ben chomeish shanim l'mikra*, etc."

The family arrived in New York a few months later, erev Pesach 5711.

"Rabbi Dovid Raskin, a relative of mine, came to the dock to pick us up from the ship and we stayed in his home for Pesach. Then we had yechidus with the Rebbe."

R' Zarchi learned in the yeshiva (elementary school) on Bedford. "In those days there wasn't yet a yeshiva like Oholei Torah, *al taharas ha'kodesh*, and we had secular studies for half a day, mainly to learn English since most of the children didn't know the language."

While he was still young, his father took him to the Rebbe's farbrengens

and after the first time, he never missed a farbrengen with the Rebbe and was even there throughout the entire farbrengen. At one of the farbrengens he attended as a child, he cried and the Rebbe motioned to him to come over. He remained next to the Rebbe until the end of the farbrengen.

"Boruch Hashem, I was at every one of the Rebbe's farbrengens. In those days, the Rebbe farbrenged mainly on Shabbos Mevorchim. Back then, the children were under the clock in the small zal. There was a table there and the children sat under it.

"I remember exactly where I stood during tekios together with my friend, and the hakafof of 5712 and 5713 [when he was five and six] which the Rebbe held in the small zal. (Starting in 5714, they were in the 'shalash.') I remember it well. I stood near the window and there was a bachur there (today he is a mashpia in Yerushalayim, Rabbi), Yona Slapozhnick. He was very tall and broad-shouldered and I sat on his shoulders so that I could see how the Rebbe danced in the first and seventh hakafa.

“After the hakafos in 5712, the Rebbe entered the small zal, stood on a bench, and said, ‘Since the bachurim did not make hakafos [actually circling the bima etc, due to the crowding] they should do so now,’ and after he honored the bachurim with saying pesukim, they held hakafos again with the Rebbe and then the Rebbe danced with the congregation for hours. Aside from the awesome sight of the Rebbe dancing with such great chayus, this was a tremendously joyful experience. Since then, throughout the years, the bachurim would make additional hakafos after the formal hakafos with the Rebbe.”

APPOINTED TO HELP THE TEAM OF CHOZRIM

Before his sixteenth birthday, he approached the Rebbe during a Shabbos Mevorchim farbrengen, to report to the Rebbe that he had a birthday coming up that month and to say what spiritual preparations he was making.

“When I approached the Rebbe, I was overcome and couldn’t say a word. R’ Shmuel Zalmanov, who knew me and was standing nearby, helped me and told the Rebbe that I had a birthday that month. In response, the Rebbe blessed me and said, ‘You should say Chassidus *b’safa berura* [with clear articulation]. Boruch Hashem, the Rebbe’s blessing was fulfilled.”

While still young, the secretary, Rabbi Chodakov, asked him to help the chozer, Rabbi Yoel Kahn, during chazara.

“I got a lot from R’ Yoel. He was our mashpia and he always farbrenged with us about the Rebbe and about how we needed to be utterly subservient to the Rebbe.

“At the beginning of the zman in 5719, there were some statements from the Rebbe about the koach of the talmidei

ha’tmimim. The Rebbe said that the roshei ha’yeshivos and the hanhala are for the bachurim and not the other way round. Therefore, ‘What do you care whether there are or aren’t maggidei shiur and mashpiim; the main thing is that when bachurim learn Nigleh and learn Chassidus, that they are mekusharim with the Rebbe and through this, with Atzmus Ein Sof.’

“A short while later, the Rebbe spoke about ‘uforatzta,’ and connected it with uforatzta in Torah study. He spoke about the seven branches of the menorah and demanded that the study of Chassidus continue at least half an hour later than the regular seder. That was when the idea of ‘kanim’ was established, bachurim who added in Torah study, in Nigleh and Chassidus, beyond the yeshiva’s sedarim, and they even gave a shiur and wrote pilpulim.

“Boruch Hashem, over the following years, I merited to be among the ‘seven branches’ in Chassidus.”

In 5726, he was a founding member of the “Vaad Hanachos HaTmimim,” together with Rabbi Yehoshua Dubrawsky, Rabbi Ephraim Piekarsky, Rabbi Yehuda Leib Schapiro, Rabbi Sholom Ber Levitin, Rabbi Nosson Wolf, and Rabbi Avrohom Yitzchok Boruch Gerlitzky.

The push that drove this initiative was: “Since we wanted the Rebbe’s maamarim of previous years to be accessible. From around 5724 until 5729, the maamarim that are around today are from hanachos that I was involved in preparing.”

SURPRISING HORA’AH ABOUT LEARNING FOR SEMICHA

After getting engaged to his wife Chaya Sarah (daughter of Rabbi Shneur

Zalman Gansbourg), “I had yechidus in Shevat 5730 and the Rebbe asked me about learning for semicha. After telling the Rebbe that I had not learned the material yet, the Rebbe told me to speak with the hanhala of the yeshiva about the possibility of finishing learning for semicha before the wedding. I arranged it with Rabbi Mentlick.

“About two weeks before the wedding, which took place on 10 Sivan, I had yechidus again and the Rebbe asked me about learning for semicha. I said I had already been tested on three sections and in a few days I would be tested on the final part, hilchos treifos. The Rebbe said that now I had to prepare for the wedding and now was not the time to learn treifos. ‘Be tested about six weeks after the wedding and since we are speaking about this before the wedding, it is like you got semicha before the wedding.’”

After he married, R’ Zarchi learned in the kollel and began working as a mashgiach in yeshivas Tomchei Tmimim in 770. When he finished a year in kollel, he asked the Rebbe about going on shlichus. The Rebbe told him to stay and work in the yeshiva and to ask the hanhala to give him more hours (since, until then, he learned for half a day and worked half a day).

R’ Zarchi spoke of the difficulty in relinquishing his dream of going on shlichus:

Throughout my childhood and years in 770, I saw and felt how it was the Rebbe’s desire that young men go out as shluchim to the entire world. The Rebbe conquered one country after another with every shliach taking responsibility for an entire country.

As tmimim who saw how important shlichus is to the Rebbe, our goal, am-

bition, longing and desire was – when would we merit to be shluchim. This is how we all felt. At farbrengens, they spoke with us again and again that the learning of Chassidus demanded of us and the avodas ha’tefilla that we invested in, were for the purpose of going on shlichus, that we merit to carry out the intention and desire of the Rebbe.

This is why it was obvious to me that after I married I would go on shlichus, but when I was a chassan, the Rebbe told me to learn Chassidus with bachurim. I was convinced that by the end of the first year, in which I learned in kollel, we would go on shlichus, but the hanhala of the yeshiva asked to appoint me as mashpia.

My wife and I had yechidus and in the note that we submitted to the Rebbe, we expressed our wish to go on shlichus. The Rebbe told me to continue at my job in the yeshiva and during the yechidus he said, “Who said that shlichus is about going to Australia where there will be mesirus nefesh and only that is shlichus? There can be shlichus here, like in Australia!”

I asked the Rebbe whether this meant I was a shliach and the Rebbe became serious and said, “If it will be with devotion and dedication, it will be shlichus!”

Then came 5732, the Shnas Ha’shivim, the Rebbe’s seventieth year, and the Rebbe generated a tumult about 71 mosdos. I felt uncomfortable that I wasn’t taking part in this, unlike my friends, shluchim, who established new mosdos in their places of shlichus. I wrote to the Rebbe that there was this whole to-do about founding 71 mosdos and I wanted to go on shlichus and be involved in the Rebbe’s inyanim.

For three months, the Rebbe did not answer my letter and this pained me greatly. At the Rebbe’s farbrengen on 10

Kislev, I cried quietly and the next day, I finally got an answer from the Rebbe which said, “Is it so, according to his view, that exertion so that a talmid of Tomchei Tmimim be a proper tamim does not pertain to the inyan of Shnas Ha’shivim? Regarding what he writes that he has no *chayus* – that is from the left cavity [of the heart] and not from the matter in which he is involved.”

Since then, I am in Tomchei Tmimim. This is the shlichus the Rebbe assigned me. The idea is not to go to a distant country and to accomplish there in the form of some specific activity but to devote oneself to the Rebbe’s will. Since the Rebbe demanded of me to be in Tomchei Tmimim, that is what he wants from me. “And if it will be with devotion and dedication,” if there will be “exertion that a talmid of Tomchei Tmimim be a proper tamim,” it is no different than shlichus to Australia. This is my shlichus, to educate our children. Until today, I live with these words.

“It teaches us,” concluded R’ Zarchi, “that shlichus is not a ‘recipe’ and a specific field of endeavor but devotion to the Rebbe’s wishes. When we are devoted, the result is going on shlichus.”

THE REBBE’S CRYING

What memories of those years can you share with our readers?

The first thing that ‘grabbed’ us in our childhood and which turned us into serious boys, were the Rebbe’s tears, which made an enormous impression on us. Every Shabbos, the Rebbe had an aliya for maftir and in those years he would cry during the haftorah every Shabbos. This was in the small zal upstairs and we could stand right near the Rebbe and hear

how the Rebbe sobbed. That went deep inside of us.

In 5738, after the heart attack on Shemini Atzeres, I was given the opportunity to be in the Rebbe’s presence during the haftorah on Shabbos parshas Toldos. When the Rebbe reached the pasuk that speaks about the korbanos that Hashem doesn’t want, “When you offer a blind [animal] for a sacrifice, is there nothing wrong? And when you offer a lame or a sick one, is there nothing wrong? Were you to offer it to your governor, would he accept you or would he favor you?” he burst into terrible crying. It was so intense that everyone else present cried along with the Rebbe.

If we are already speaking about the Rebbe crying, this really stood out at the tekios. We would come at five in the morning in order to get a good spot. At the time for tekios, we were next to the Rebbe and saw everything. We saw the Rebbe ‘throw himself’ on the pidyonos and cry, we saw his holy face change to one that was forbidding and we heard his voice in the verses of ‘Min Ha’metzar.’ We were young boys and the sobbing is etched, till today, in our memories. It effected a literal transformation within us.

WHEN THE REBBE SAID A MAAMAR FOR A PAIR OF BACHURIM

What do you remember from the Rebbe in connection with the tmimim?

First, I’ll start with personal memories which express the special fondness that the Rebbe had for the talmidei ha’tmimim. It was motzoei Yom Kippur of 5724. My friends and I were in the small zal and a handful of bachurim waited near the Rebbe’s car to see the Rebbe leave 770

for home. The light in the Rebbe's office went out but the Rebbe did not go out. He went into the small zal and walked its length and sat at a table under the window which separated between the zal and the second room, the place where the Rebbe sat on Shabbos.

I stood with a friend next to the chazan's lectern, and when we saw the Rebbe sit down, we didn't know what we were supposed to do. I said to my friend that maybe the Rebbe needs a certain sefer but we didn't dare approach the Rebbe just like that. We took one step and another step so that if the Rebbe didn't react, we'd take another step. When we approached the table, the Rebbe wrapped a handkerchief around his hand, as is customary when saying a maamar, and began to say a maamar, 'L'Havin Hefresh Bein Kiyum HaMitzvos Lifnei Mattan Torah, l'Achar Mattan Torah' (based on a maamar of the Alter Rebbe from 5562).

When the maamar began, the number of bachurim in the zal could be counted on one hand. Then, the bachurim who had been standing outside near the car realized that something was going on in the small zal and they rushed in, but even then, by the end of the maamar, there were a few bachurim and some of Anash.

The following year, 5725, a large number of Chassidim gathered on motzoi Yom Kippur in anticipation that the Rebbe would say a maamar again. When the Rebbe left his office and saw the gathering, he asked, "Why are you waiting?" When they said they anticipated hearing a maamar, the Rebbe said it wasn't right to burden the public after such a tiring day and therefore, there wouldn't be a maamar.

Picture it! For whom did the Rebbe say a maamar? For sixteen-year-old ba-

churim! For young bachurim, the Rebbe said maamarim and sichos. The message is clear to the talmidei ha'tmimim: Don't say, who am I and what am I; the Rebbe pours forth Chassidus for you!"

WHEN A TAMIM LEARNS, IT'S LIKE SHABBOS

Today, everyone has a cell phone, including bachurim. It's forbidden to have it during learning and sedarim. It is distracting like nothing else. The Rebbe said that when one is in the middle of learning it's like Shabbos when it is forbidden, according to Torah, to answer a phone!

Why did the Rebbe say this? For many years, there was a public phone on the wall of the hall on the first floor, near the small zal, and when the phone in the secretaries' office was busy, and it was an emergency, people would call this phone. Whoever was passing by would answer the phone and it was usually one of the talmidim of the yeshiva who did so, because they were there regularly. He would convey a message to the secretaries.

At the Lag B'Omer farbrengen of 5738, the Rebbe spoke about the bachurim needing to learn Torah in a way of "Torah is his occupation," and he said, "When the phone rings while one is in the middle of learning, it is like Shabbos." Following this sicha, the phone was removed.

There is a concept among the bachurim of an 'afternoon nap.' The Rebbe is not at all pleased with this. One of the tmimim had yechidus and in the note that he submitted he wrote his daily schedule which included a twenty-minute nap at 2:30 in the afternoon.

When the Rebbe saw this, he reacted in surprise, "I never heard of a young bachur going to rest in the middle of the day.



RABBI ZARCHI FARBRENGING WITH TALMIDIM OF THE YESHIVA IN 770.

After Simchas Torah and Yud-Tes Kislev, after being up the whole night, one takes a nap in order to have a clear head when davening, but just like that, to rest in the middle of the day? I haven't heard of that."

What the Rebbe says is eternal. Today too, I don't think there is a reason to sleep in the middle of the day. Likewise, there are some who, in their Kevutza year, go to Eretz Yisrael to relatives' weddings. There were years that the Rebbe forbade going to weddings overseas because of the expense and because of the bittul Torah involved.

There was a bachur who came to yeshiva from a Mizrachi background. His twin sister got married and he was an only son. He went to R' Mentlick and me and said that his mother did not dream that a brother wouldn't attend a wedding and she was afraid she would have a heart attack if her son did not come. We suggested to the bachur that he write to the Rebbe and ask for a bracha that it wouldn't harm

his mother and she shouldn't have a heart attack. That he wasn't going to attend was a given. Today too, nothing changed and the Kevutza year needs to be a complete year.

As a rule, all of the Rebbe's hora'os are in force today too. What the Rebbe said is eternal whether about matters of *iskafia*, *avodas ha'tefilla*, *shemiras einayim*, care in thought, speech and action, learning Nigleh and Chassidus copiously, etc. All this applies to tmimim today too. The role of the tmimim is to bring the Geula and this is by being particular in all these things.

BRINGING TOMCHEI TMIMIM INTO YOUR HOME

This magazine is read by people who haven't learned in yeshiva in many years. How can they refresh their connection with Tomchei Tmimim?

First, even someone who is not presently learning in Tomchei Tmimim is a tamim in every respect. Whoever learned in Tomchei Tmimim is a tamim forever. This is a quality which doesn't expire under any circumstances. This is part of the chiddush of the Rebbe Rashab in founding the yeshiva.

Second, there is the well-known sicha of the Rebbe from Shabbos parshas Vayeira 5749 in which the Rebbe instructed that every person should come to Tomchei Tmimim, "In every city that has a yeshivas Tomchei Tmimim... each one from the city should try to enter the yeshiva building on the birthday of Chof Cheshvan (even better – also on the days preceding and following it)... to learn from the teachings of the one whose birthday it is, and to give tzedaka for the mosdos of the one whose birthday it is, those that are run in his spirit, etc. Obviously, according to the command of 'and love your fellow as yourself,'... try to also influence other Jews... that they also do this on the birthday of Chof Cheshvan."

Practically speaking, how can someone who married and has children feel and be like a tamim?

Simple. By learning Chassidus, mainly at the beginning of the day, before davening. When the beginning of the day is the right way, when before going to work, a Chassid goes to the mikva, learns Chassidus for half an hour, davens properly, and then goes to work, his day is completely different.

This is also what brings Tomchei Tmimim "home." When the wife and children see how much time he gives of his day to learn Chassidus and daven properly, it brings light into the home.

Also, when the father/husband goes to Chassidishe farbrengens on special dates in the calendar, it brings a Chassidishe atmosphere into the home. When he goes to a farbrengen, the children who stayed home talk about their father having gone to a farbrengen.

During the farbrengen, he should focus on being there and not get involved in other things; simply to farbreng, in order to get something out of it and strengthen his hiskashrus to the Rebbe. Afterward, when going home, he should repeat to his wife and children some sweet Chassidic aphorism or a wonderful Chassidishe story. This way, the entire household feels that when he wasn't at home the night before, it was worth it, for him and for all of them.

What can you tell our readers about the situation in Eretz Yisrael and how we can bring about the hisgalus of the Rebbe MH" M?

It's mainly important to strengthen oneself in the Rebbe's takanos, learning Chitas and Rambam. That is what can strengthen and awaken people, the Rebbe's takanos.

As for bringing the Geula, the Rebbe said on Shabbos parshas Tazria-Metzora 5751, that the direct, easiest and quickest way of all the Torah approaches to bringing the Geula is by learning inyanei Moshiach and Geula, mainly the sichos of 5751-5752, in which the Rebbe ratcheted up the Geula to levels beyond anything we knew before. When the Chassidim will strengthen the study of inyanei Moshiach and Geula, surely this will lead to the hisgalus of the Rebbe, teikef u'miyad mamosh, v'hu yigaleinu. ■



THE REBB NEWSPAP



The story of the 'The Algemeiner Journal' newspaper is one of its kind. It was a general Jewish Yiddish-newspaper that was edited and published by Chabad Chassidim and was a media used to bring the Rebbe's position to the world on current events which also featured the Rebbe's sichos on a weekly basis. In this historical overview, we present the story of the founding of the newspaper by the Rebbe who provided detailed guidance regarding its nature and agenda, as well the Rebbe's ongoing encouragement and involvement over the many "controversies" and sagas it covered in the Jewish world >>

REBBI'S NEWSPAPER

"It's time that Lubavitch have an independent newspaper."

The process that transformed New York into the largest center of Jews in the world, spanned half a century. Pogroms in Russia, World War I and the wave of anti-semitism that followed it, led to the migration of hundreds of thousands of Jews from Eastern Europe in the years 1880-1930, to the land of plenty on the other side of the world.

Although most of the Jewish communities that were established in New York adopted American culture and tossed aside shtetl life, they persisted in using the Yiddish language for many years.

The first Yiddish newspaper in New York was published in 5650/1890. It addressed its readership in their language. That same decade a few other Yiddish-language newspapers began to be published too. These newspapers were secular and some were even anti-religious. The one newspaper that was considered religious was *Der Morgen Journal* which, at its peak, had about a hundred thousand subscribers. It began to be published in 5661/1901 and was the only paper that was not published on Shabbos.

Second and third generation Jews in New York were not Yiddish-speaking which is why the Yiddish newspapers began closing, one after the other, at the beginning of the fifties; there weren't enough subscribers.

Der Morgen Journal managed to survive a few more years thanks to merging with another Yiddish paper, *Der Tog*. However, even the joining of forces could not stand

up to the rising tide of assimilation of the Jewish community. The cost of printing was not justified and in 5731/1971, the last issue of the paper was published.

Rabbi Gershon Ber Jacobson was one of the youngest writers for *Der Tog – Morgen Journal*. He wasn't yet forty when the paper closed. Aside from this paper, he also wrote for *Yediot Acharonot* and a few other papers, but his main source of income was *Der Tog – Morgen Journal* and its closing was a serious problem for him.

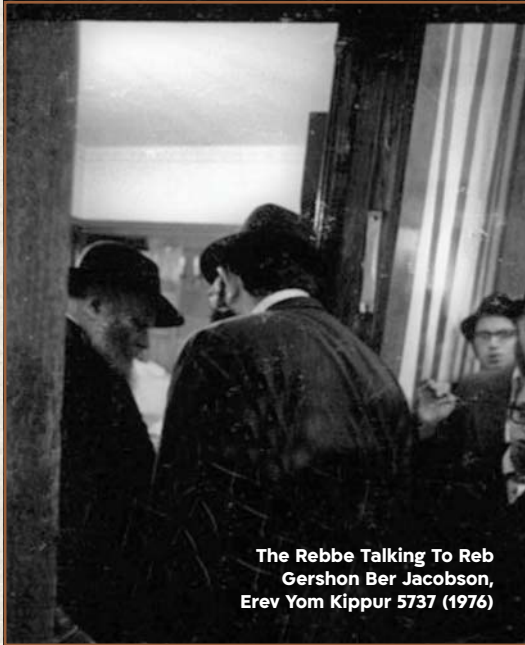
Aside from him, the New York religious community also faced a serious problem. The paper had a strong Jewish slant and it officially identified with the most religious Jews in New York. It published various Jewish articles and was also the only platform where religious mosdos could advertise their activities. The sole remaining Yiddish paper, the *Forwards*, was very far from Judaism.

Despite the void created, nobody considered taking the initiative and replacing it. With the closing of *Der Tog – Morgen* it seemed like that signaled the death knell for Yiddish newspapers in New York.

EARLY DAYS

"It's time that Lubavitch have an independent newspaper."

This is what the Rebbe told R' Zalman Gurary in yechidus, shortly after the closing of *Der Tog – Morgen Journal*. In this yechidus, the idea was first raised of replacing it with a paper published by Chabad Chassidim.



The Rebbe Talking To Reb
Gershon Ber Jacobson,
Erev Yom Kippur 5737 (1976)

The Rebbe told R' Zalman that in a certain Chassidus, the Admor went on a short vacation and in that time, they swiftly founded a newspaper that represented their views. What about in Chabad?

Being a man of action, R' Gurary got to work. He consulted with people in the know but they said the idea wouldn't work. Friends and acquaintances tried to dissuade him from the idea of starting a newspaper which did not seem to have a future, but R' Zalman wasn't one to give up. As a Chassid faithful to the Rebbe, he paid them no attention.

In order to lay the early groundwork he enlisted a number of partners. He spoke with the askan, R' Mendel Shemtov who, hearing that this is what the Rebbe wanted, readily lent his financial support. R' Mendel was the one who brought in the rest of the partners who financed the newspaper: R' Leibel Mochkin and his real estate partner, R' Nachum Zeldes. R'

Nachum, who wasn't a Lubavitcher Chassid, got involved because he recognized the importance of having a Jewish-Yiddish paper.

They raised \$30,000 to rent an office, buy basic equipment, pay the writers and the printer; it wasn't a lot of money.

Despite his young age, and thanks to his experience, R' Gershon Ber was chosen as the editor. Aside from editing work, he had to draft a team of writers. The staff was comprised primarily of the best of the Yiddish papers which had closed. It didn't take long to get the operating system in place, ready to go.

Friday morning, 10 Adar 5732, a new newspaper appeared in New York stores. The first issue of the *Algemeiner Journal* had been published.

20,000 copies of the ten-page issue were printed and distributed to stores in Brooklyn and Manhattan. It cost twenty-five cents.

R' Gershon Ber and the financial investors in the newspaper had quite a tense day. Nearly a year had gone by since the previous Yiddish paper had closed, and the new newspaper was a daring experiment to revive a dying culture.

Their fears were entirely unfounded. The newspaper was welcomed joyfully by the Jewish community and within a short time, all the copies were gone from the newsstands.

Four months later, R' Jacobson wrote in his column:

"When we began publishing the newspaper, we had nothing. Now, we've already



finished constructing offices, building conference rooms, opening phone lines. But three months ago, we sent the newspaper to subscribers ourselves. Now, the number of subscribers is so large that we send it to a special company which takes care of it in the speediest, most efficient way.

“The Algemeiner Journal is now sold at kiosks in Los Angeles, Montreal, Toronto, Baltimore and Detroit and every week is added to the stands of another city.”

SERVING THE GENERAL JEWISH POPULATION

In a few yechiduyos that preceded the publishing of the newspaper, the Rebbe guided R’ Gershon Ber regarding the character of the newspaper. This approach is reflected in the name of the newspaper, a name chosen by the Rebbe from a list that R’ Gershon Ber prepared.

The name translated into, “The All-Inclusive Newspaper,” which reflected the general approach that the Rebbe laid out as the policy position of the paper. With no identification with any movement and without officially bearing the name “Chabad,” the newspaper was meant to represent a range of voices and opinions as opposed to being the official mouthpiece of a certain party.

R’ Gershon Ber adhered firmly to this policy over the years. The diversity of

viewpoints was broad and comprehensive, as people and views from every point on the spectrum found their place together in one newspaper. At the same time, the paper did not veer from its mission and role as an Orthodox paper, and there was no place for views which contradicted authentic Judaism.

The staff included some Chabad Chassidim but most of the staff were Modern Orthodox and even some who were not religious. The work of consolidation and balance was overseen by R’ Gershon Ber who, with great insight and sensitivity, led the editorial staff.

It was a real groundbreaking precedent, that in the same paper there would be articles by the Chabad writers, R’ Yehoshua Dubrawsky, a Litvishe rav, Rabbi Dovid Hollander, Mr. Elie Wiesel, and the leftist writer, Mr. Nathan Yellin-Mor.

If that wasn’t difficult enough, the Chassidishe readers of the paper complained to R’ Gershon Ber about his publicizing things which did not align with the outlook of Chassidus and what the Rebbe said. This occurred at the beginning of the eighties when the Rebbe devoted a long and sharp sicha to respond to what was written by one of the writers for the paper. At the end of the fabrenge, several Anash set upon R’ Gerson Ber and one of the leading Chassidim even began to



The Rebbe Giving
Reb Gershon Ber
Kos Shel Bracha

scream at him for allowing things like that to be printed in the newspaper that he ran.

None of this bothered R' Gershon Ber since he knew that the Rebbe wanted an array of views in the paper, and that it serve as a clearinghouse for a diversity of views. The Rebbe even told him that in certain instances, leaving out the name of Chabad would help people accept what was written.

In response to his question, the Rebbe told him not to form a spiritual committee to oversee what was written in the paper. A newspaper is not meant for G-d-fearing people who obey rabbanim; the purpose of a religious paper is that those who waste their time and read the paper will be exposed to the Judaism and Chassidus printed in it and be inspired to do mitzvos and to yiras shomayim.

Having learned from the mistakes of the past, mistakes which led to the closing of previous newspapers, R' Gershon Ber changed the style of the paper in many ways and it became very popular.

Unlike previous newspapers, the *Algemeiner* was not published as a daily but as a weekly. Every Wednesday night, the warm issues would arrive from the printer and would be distributed to the

stores and the homes of subscribers. Turning the paper into a weekly made it possible that in addition to the usual news columns, there was lots of space for editorials and more meaningful content, and it was those pieces that really boosted the popularity of the paper.

The front page was devoted strictly to news about the major events of the day. It also contained directives from the Rebbe and news from the Rebbe's court.

On the inside of the front page was R' Jacobson's column. He would write his views about timely matters. R' Jacobson's sharp writing style made him popular, and in this column he would always bring the Rebbe's view on an array of issues. What was all the more unique is that many times, the Rebbe edited it. These edits were unique in that unlike other works the Rebbe edited, next to each edit the Rebbe also wrote the reason for the change.

In the rest of the paper, there were columns offering content and editorial views on a variety of issues and topics. A column with a dvar Torah on the parsha was written by Rabbi David Hollander. Rabbi Hollander was very close with Lubavitch and had kiruvim from the Rebbe. The Rebbe even guided him a few times in how to write in a newspaper.

Another column that R' Gershon Ber wrote was about "People, Things and Events." This column was especially varied and fascinating. R' Gershon Ber would write about his connections with public figures, about events that recently occurred, about all sorts of things. In this

column too he would mention and highlight the connection of people and events with the Rebbe and Chabad.

FAHR DI TZEITUNG

The Rebbe had a special fondness for the newspaper and its editor. This was apparent in the rare kiruvim that R' Jacobson merited over the years. Many years after the Rebbe stopped receiving people for yechidus, R' Gershon Ber would still go to the Rebbe's room where the Rebbe would direct the newspaper on the proper path.

Whether it was a dollar for tzedaka, a kuntrus or lekach, the Rebbe gave him an additional one "for the newspaper." At every "kos shel bracha," R' Gershon Ber was given a bottle "for the newspaper." This was mentioned in diaries throughout the years.

The following incident illustrates the uniqueness of this relationship. In the beginning of the second year of the paper's operations, for Chanuka 5734, the Rebbe launched a major push for Mivtza Chanuka. The Rebbe announced that all who were involved in the mivtza would get Chanuka gelt from the Rebbe. The Rebbe himself stood and gave out money to all the participants in the mivtza.

As this was going on, R' Gershon Ber went over to get gelt. When it was his turn, the Rebbe asked him, "What did you do regarding Mivtza Chanuka?" R' Gershon Ber said that he printed in his paper the Rebbe's call for the mivtza. The Rebbe asked, "And what will you do tomorrow?" R' Gershon Ber said, "Tomorrow, I'll sell the paper." The Rebbe smiled broadly and gave him Chanuka gelt.

WHAT DO THEY WANT FROM LUBAVITCH?

By R' Gershon Ber Jacobson [free translation from the eloquent and polished Yiddish]

In many places, they don't like Lubavitcher Chassidim. Sometimes one hears mockery; sometimes resentful grumbling and just plain hatred and ridicule at the expense of Lubavitch.

I sometimes think, where does this wrathfulness come from? Why is there such strong hatred toward Lubavitch? Until now, I could never come up with any rational answer. Nobody has an answer to the question as to why there are so many opponents who can't stand Lubavitch.

This especially rises to the surface during times that Lubavitch intensifies

its activities like in recent weeks, when on the streets of New York and other cities in the country you can spot long vehicles in which young Chassidim sit and call upon Jews to increase the study of Torah and fulfillment of mitzvos. Or, when Lubavitcher Chassidim began Mivtza Tefillin or when they work on stirring up Eretz Yisrael over the issue of MiHu Yehudi, then we hear the claims against them intensify.

I recently took a taxi to a bris in Washington Heights. In the front seat sat a famous rosh yeshiva, a gaon and public figure. As we passed Manhattan, we saw a Lubavitch stand which was full of brochures about mezuzos, tefillin, and having set times for Torah. Due to the traffic,

The night of Simchas Torah, R' Gershon Ber's place was right near the Rebbe's platform. More than once, the Rebbe bought a pasuk and honored the one who ran the *Algemeiner Journal*.

The fact that R' Gershon Ber was the editor of the paper was some-

thing that the Rebbe saw as more than just a job title at his place of work; it was a title that accompanied him in his personal life and demanded more of him. When he married off his daughter, because of the many guests, he wanted the wedding to be outside of Crown Heights. At a time

that the Rebbe was encouraging strengthening the neighborhood, he asked the Rebbe about

this and was told, "If you make [the wedding] not in this community, *ch'v*, it would go against all efforts in establishing the community, etc. and when done by the editor of a newspaper, it is 'going against with a bang,' surely you will find a good solution."



we spent some time near this stand and the rosh yeshiva looked astonished at the sight of young yeshiva bachurim, with their tzitzis out, giving out brochures to passersby. We also saw how they brought Jews into the 'tank' and put tefillin on them. I watched the rosh yeshiva's expression. He looked and kept quiet.

As our taxi drove further, he began to speak. He was full of claims and grievances, "A new derech! Where have we heard of such a thing, to stand in the street and propagandize? Where does it say in Shulchan Aruch? What are Lubavitcher Chassidim basing themselves on? This is a new and wild derech..."

I asked him, what do you care what Lubavitch does? I also told him that a good acquaintance of mine puts on tefil-

lin daily in Lubavitch vehicles and this is his daily drop of Yiddishkeit which gives him life.

"What is this for?" asked the rosh yeshiva angrily. "Why don't they propagandize against girls serving in the army?"

Two weeks ago, I was at a wedding and at the table with me was a well-known rav from Boro Park. When he heard how the new tune for "HaAderes V'haEmuna" was the French national anthem, he began to spew fire and brimstone on the new Chabad tune. He mocked it and asked when "Kol Nidrei" would be sung to that tune in Lubavitch.

When it comes to "Mihu Yehudi," the criticism of Lubavitch veers far out of bounds, beyond all proportion.

First of all, they maintain, the



THE REBBE'S "MOUTHPIECE"

R' Gershon Ber and the Algemeiner Journal had the privilege of being the means through which the Rebbe's views and directives reached the wider Jewish world. Many sichos were said and edited especially for the paper, and the Rebbe's face gracing the front cover was hardly a rarity. Its pages were often filled with announcements about farbrengens of the Rebbe, along with reports about a new mitzva campaign or special directive of the Rebbe.

11 Nissan 5732, the Rebbe's 70th birthday, fell out just one month after the first issue of the *Algemeiner*. The great day was celebrated in Jewish communities

around the world and also in the new newspaper. On the front cover there was a large picture of the Rebbe. Notices blessing the Rebbe filled all the pages. For a newly established newspaper, which prided itself on not belonging to any movement and which tried to establish itself as a general news outlet, this was no simple matter.

For a few weeks, the newspaper reported about the festivities. An expansive report about the Rebbe's farbrengen was printed, in which R' Gershon Ber summed up what the Rebbe said in his unique and rich style and well described the significance of the day and the emotions of the

problem isn't a problem. Then they ask, why is Chabad involved in the law of "Mihu Yehudi" and not in the law of autopsies and drafting girls. They protest the global protest activities of Chabad, the talk on the Jewish street and the push to change the law of "Mihu Yehudi." I asked some *gedolei ha'dor* why they are so bothered to see the work of Lubavitch regarding Mihu Yehudi. They told me that there are many *gedolei ha'dor* and the Lubavitcher Rebbe is just one out of many *gedolim*, but Lubavitcher Chassidim want their Rebbe's position and view to prevail over everyone. They had no proof for this, but from their complaints it was clear that they don't need any proof; *sinas chinam* doesn't need a basis.

The sharp opposition to Lubavitch comes primarily from the leaders. The vast majority of the public, *bonei Torah*, Chassidim and religious Jews, actually

regard Lubavitch with love and *derech eretz*. The opposition comes from rabbanim, *roshei yeshivos* and *askanim* who go about and agitate that Lubavitch is "grabbing, taking over and trying to set the tone" for Jewish life.

On the trip to the bris with the rosh yeshiva, I asked him why he didn't tell his talmidim to do in the summer months – when there is vacation – what the Chabad bachurim do. The rosh yeshiva said he doesn't have the necessary power and fortitude to send his talmidim all over America to spread Yiddishkeit. Some of his talmidim work during the summer as waiters in hotels in Manhattan and other jobs. He said that only the Lubavitcher Rebbe has the ability to send hundreds of students all over the world in order to knock on doors and spread Yiddishkeit. He was aware of the massive activity of Lubavitcher Chassidim in America and

Chassidim. President Richard Nixon sent a congratulatory letter to the Rebbe and copies of it also appeared on the cover page.

R' Gershon Ber's many, warm connections with public figures was legendary. He was the contact person between the Rebbe and many government figures, writers and journalists. He brought many of them to the Rebbe, to farbrengens and private audiences. He would write up these encounters with the Rebbe and print them in his column, "People, Things and Events." Many dozens of private audiences, private conversations, and contacts between the Rebbe and people, were published in this column.

It was common to see R' Gershon Ber standing and talking with Knesset members after they left the dollar line, or interviewing someone from PM Menachem Begin's retinue during the latter's yechidus with the Rebbe. He had a warm relationship with Mr. Zalman Shazar who was interviewed for the paper many times. The tapestry of the wide-ranging connections between Mr. Shazar and the Rebbe was laid out over the years, with the newspaper serving as one of the main sources of documentation for this and for the connections that many other public figures had with the Rebbe.

Having these relationships was the reason that R' Jacobson served as the Rebbe's messenger to convey messages to public

yet, he had complaints. It seems to me that he himself didn't know the reason and the basis for his opposition to Lubavitch.

Whether he felt it or not, he basically admitted the fact that the Lubavitcher Rebbe established an army of mesirus nefesh, who travel to forgotten corners of the Jewish desert where they set up an oasis of Torah for fainting Jewish souls. The Lubavitcher Rebbe and the Chassidim saved a Jewish neighborhood from oblivion by not fleeing to other neighborhoods. They broke through with the campaign to amend the law of "MiHu Yehudi," and don't let up because they believe that this is critical. They've proven and shown that even in Soviet Russia they can build up a generation of scholars, askanim and yerei shomayim.

Now, they started a mitzva campaign with long vehicles (the Rebbe calls them

"tanks"), to fight assimilation by doing mitzvos, putting on tefillin, putting up mezuzos, giving tzedaka, buying sefarim and having set times to study Torah. Every morning, an army of hundreds of yeshiva bachurim set out, not on the way to the beach, not to the mountains and not to make money, but to save Jewish souls who are lost in the public domain which is America. They are tired, exhausted, they know no peace or vacation and are busy spreading Torah and Yiddishkeit with mesirus nefesh. Because the Lubavitcher Rebbe told them to do so, and he cited a Gemara which says that if a single solitary mezuzah is found in an *ir ha'nidachas* which was sentenced to destruction, the mezuzah saves the city. The Lubavitcher Rebbe wants to save the world from destruction by putting up a mezuzah. How can you oppose him?! ■

figures, including Israeli and American government figures. He carried out many secret missions to many people.

One of the special annual events on the night of Simchas Torah during hakafos was the arrival of Israeli public figures who worked in the government's embassy and consular offices in New York. Every year, they – most of whom were in the Israeli consulate in New York and the UN – would go to R' Jacobson's house after the Rebbe's farbrengen and use the break between the farbrengen and hakafos to make kiddush and say l'chaim in his home. Then, R' Gershon Ber would escort them to 770.

These individuals would stand near the Rebbe's place and during hakafos, R' Gershon Ber would introduce them to the Rebbe. He was able to listen in to many conversations between these people and the Rebbe and later he wrote them up in his paper.

TO STOP THE ENEMY AND THE AVENGER

On the holy day of Yom Kippur 5734, the Jewish people in Israel were attacked. Within a few hours, the defense line along the front collapsed and Egyptian and Syrian forces sped towards the interior of the country. News of the war reached 770 on Yom Kippur and everyone was in a panic.

What the Rebbe had said in previous months about the need to “stop the enemy



and avenger” was now understood, as well as requests to arrange tefillos of Jewish children in holy places, and many other things, which were intended as the cure before the blow.

The day after the outbreak of war, the Rebbe went out to a funeral that passed by, near 770. On his way back to his office, he noticed R' Gershon Ber standing on the side and called him over and spoke to him.

In diaries of the time there appear partial accounts of what was said in that conversation. The gist of it was: Write - not to worry, there will be more miracles than in the Six Day War. They need to advance and conquer more and allow the military to do as they see fit, without being fazed by pressure from the US and the UN.

In the next issue of the paper – which was published twice a week during the war – what the Rebbe said was published on the front page. In bold lettering it said, “The Lubavitcher Rebbe prophesies a great victory for the Israeli army.” In the article, R' Gershon Ber quoted what the Rebbe said, “The Lubavitcher Rebbe said



on Sunday that Jews will achieve the greatest possible victory and the enemies of Israel will have a terrible downfall in the war that began on Yom Kippur.

“In a rare interview with the writer of these lines, the Lubavitcher Rebbe explicitly said that the current victory of the Yom Kippur War will be greater than the victory of the Six Day War.

“The Rebbe noted with a smile that it wasn’t necessary to spell out that ‘they will have a greater downfall than the previous one...’

“He added that it was necessary to see to it that the Jews not allow themselves to be fooled and have their victory taken from them for ‘lentil soup,’ as the Rebbe put it.

“The Rebbe also expressed his hope that the Israeli leadership would not cave in to pressure of nations of the world and the UN. He stressed that as much Arab territory as possible be conquered, and quickly, and every minute that they delayed, they were missing out on a big op-

portunity and this would take its toll in severe losses.

“This conversation with the Rebbe was unusual, since this was the first time that the Lubavitcher Rebbe spoke so openly about the war and gave me permission to publish it.”

In the following weeks, the newspaper continued to quote the Rebbe in a prominent way, and along with promises of a great victory there were warnings about the delays of the political leaders who mixed extraneous considerations into the fighting. “The Lubavitcher Rebbe says it is necessary to conquer Damascus and liberate the local Syrian Jews,” shouted a headline in the middle of the war.

After the war, in his editorial, R’ Gershon Ber wrote, “How does the Rebbe know that the politicians are hindering the military? Right after the war, we saw the correctness of what he said. This is the reality, the political leaders don’t allow the military to do their job. This is the reality, if they hadn’t delayed, the victory would have been greater.”

PRINTING SICHOS OF THE REBBE

A new stage in the spreading of the wellsprings through the newspaper began in 5736, when the Rebbe's weekly sicha began to be publicized in the newspaper. Rabbi Menachem Meir Blau took care of this. He is also the one who began printing ads in the paper inviting the public to attend the Rebbe's farbrengens.

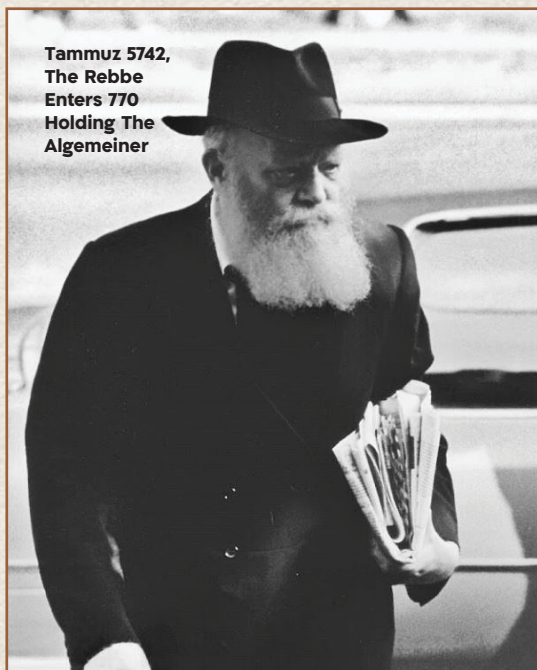
These sichos were published in the paper under the headline, "*Torah Gedanken*" (Torah Ideas) and R' Menachem Meir paid for it out of his own money. R' Blau was involved in several other initiatives of Chabad publicity in the *Algemeiner*, aside from publishing the farbrengens and sichos, and he received responses and exceptional encouragement from the Rebbe for doing so.

The night of Simchas Torah 5737, the Rebbe honored the editor of the *Algemeiner Journal* with the recitation of a pasuk from "Ata Horeisa." R' Jacobson was not present, and the Rebbe said that instead of him and as a representative of the editorial staff, R' Blau should say the pasuk.

Shortly after they began printing these sichos in the paper, the Rebbe said a sicha on the subject. This was after one of the askanim did not look favorably on R' Meir's work and the printing of the sichos in the newspaper and wrote his opinion to the Rebbe. In the sicha of Shabbos parshas Bo 5736, the Rebbe said:

"One needs to be involved in spreading the wellsprings and drawing near another Jew - unlike what someone said that it's forbidden to print Torah matters [etc.] in the newspaper, and there are those who listen to what he says - and are silent, which is even worse. And he says this is not the intent. It is explicitly the intent! If it wasn't the intent, they would not have allowed printing it in the newspapers.

"He sees how the other is busy with spreading the wellsprings and he is being asked to also do something to spread the wellsprings and then he has two options. Either he does what the other one is doing, but he doesn't want to, because he doesn't want



Tammuz 5742,
The Rebbe
Enters 770
Holding The
Algemeiner



**Rabbi Menachem Meir
Hakohen a"h Blau**

to be bothered [etc.] and therefore he says it's not the intent.

“This is explicitly the intent! And this is the intent of my father-in-law, the Rebbe, as one saw in his conduct in Riga and Warsaw, and here too, in the US, and that which is famous does not to be proven and this is the intent, and this causes genuine *nachas ruach!*”

In the eighties, when the Rebbe very often edited the Shabbos farbrengens, these sichos were printed in the *Algemeiner* (afterward, they were printed in the sefarim *Sefer HaSichos 5747 - 5752*). One week the Rebbe edited the notes in Lashon HaKodesh for *Kfar Chabad* magazine, and the following week, he edited the sicha in Yiddish for the *Algemeiner*.

An interesting episode occurred one of the days following Lag B'Omer 5747. R' Gershon Ber was called to the Rebbe's room where the Rebbe spoke to him standing. Toward the end of the yechidus, he asked the Rebbe whether the sicha of Lag B'Omer would be edited for publishing.

The Rebbe asked, “There's a shortage of sichos of mine?”

בס"ד.

פתח דבר

בתורה ושבת להשי"ת הננו מויל בזה את, ספר השיחות תשי"ג חלק שני, שבו נכללו השיחות המוגהות שנאמרו בחצי השני של שנת תשי"ג (שי"ג צו – יום ד' נצור, כיב אלול).

מאז שנת תשמ"ח וכינו, אשר חלק הארי מהתעודות שבתות השנה יריל מוגה מביק אדמור"ר שליט"א, וע"פ בקשת רבים, ומפני כמות השיחות שראוי שיקבעו ברכה לעצמו, לא צרפנו שיחות אלו ב"הוספות" לספרי לקטני שיחות (בשיחות השנים הקודמות), אלא אספנו אותן תחת כפיפה אחת, בספר בפני עצמו.

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השיחות מופיעות במתכונתן המקורית, ומכאן – ההבדל בצורתן הלשונית, פעם בלשון הקודש ופעם באידית, כפי שהוגהו ע"י כיק אדמור"ר שליט"א ויצאו לאור בשעתו.

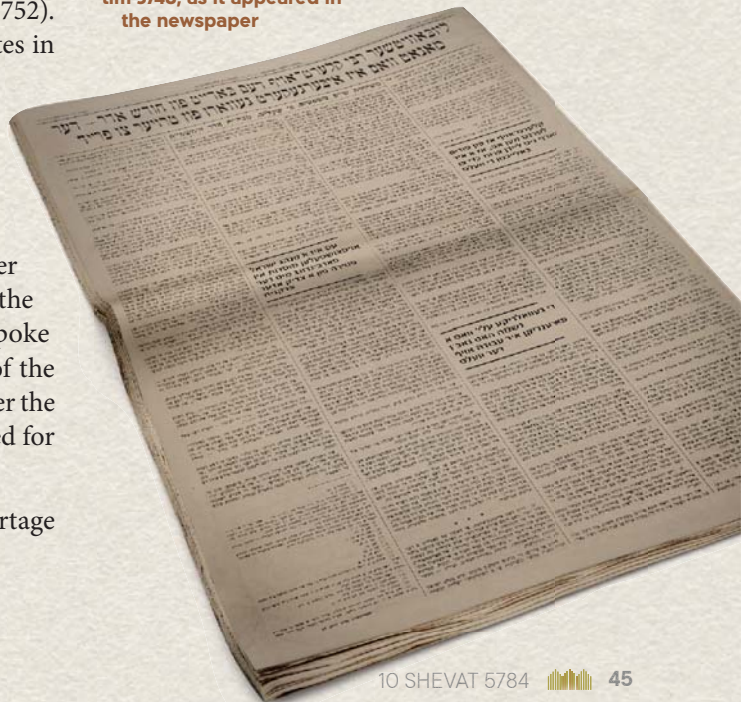
- (1) חלק ראשון יצא לאור י"א ניסן תשי"א.
- (2) כעתון, כפי חכיר ועדו, דפי אלגמיינער ווערלאג' (הארכי בטנברטיים כפי"ט).
- (3) משיות כיק פניא תשמיט, כיק תשרי תשי"ג ועדו. נדפס בטנברטיים כיב שנת תשי"ג (הח"ס מליט)

The forward to Sefer HaSichos (mugah by the Rebbe), where the publishers mention the Algemeiner Journal

He asked R' Groner, “Is there a sicha?” R' Groner pointed at the sicha on the Rebbe's desk. The Rebbe said, “However, of course the sicha won't take away from the article and photos of the parade.” When R' Gershon Ber affirmed this, the Rebbe said, “I will make an effort to look it over.”

That night, the Rebbe issued the edited sicha.

The sicha of Parshas Mishpatim 5748, as it appeared in the newspaper



Moshiach in the Gazettes

Among the many kiruvim that R' Gershon Ber Jacobson was privileged to have over the years, the most outstanding and extraordinary ones were on Simchas Torah. The night of Simchas Torah 5741, between hakafos, the Rebbe spoke to him. The Rebbe wished him that he merit to announce the coming of Moshiach that year in the front-page headline. R' Gershon Ber asked whether the Rebbe meant publicity in his newspaper, the *Algemeiner*. The Rebbe answered, not necessarily, but in all the newspapers!

As a newspaper devoted to what the Rebbe said, the *Algemeiner* had the privilege of broadcasting the Rebbe's clear voice on the main inyan of the Nasi HaDor - *l'havie l'Yemos HaMoshiach*. From the great commotion in the eighties, about the need to demand the Geula, the proclamation and prophecy, "stand

all of you at the ready – the time for your redemption has arrived," all the way to writing about the revelation of the Rebbe to the whole world as Moshiach.

A special thing happened on Lag B'Omer 5746. At the Rebbe's farbrengen that day, the Chassidim sang "We Want Moshiach Now" for about an hour and a half. A month later, in a conversation with the askan, R' Elimelech Neiman, the Rebbe said, "The world says that I'm crazy about Moshiach." Some connect this with the article about the singing that went on for an hour and a half which was reported on the front page of the *Algemeiner*.

In 5750, especially after the Gulf War and the fall of the communist bloc, the Rebbe spoke a great deal about the momentousness of the time and how it was auspicious for the coming of Moshiach, which was published every week on an entire page of the newspaper. After special sichos, like the sicha of Chof-Ches Nissan, a headline and summary of the sicha would also appear on the front page and refer the reader to the complete sicha which was printed inside the paper.

The major activities undertaken to hasten the coming of Moshiach were also published in the paper; every kinus in 770 in connection with this was reported at length, and ads for the need to prepare to welcome Moshiach were published there as well.

Between Pesach and Shavuot, under the headline, "Kol Korei," there was published a call issued by various rabbanim, many of them not openly Chabad, who quoted the Yalkut Shimoni about the year Moshiach appears, and calling on Jews



everywhere “That all the war and miracles and wonders are signs of Geula,” and we need to add in mitzvos and good deeds to hasten it.

After Chof-Zayin Adar 5752, a regular ad appeared in the paper with a request to say Tehillim for the Rebbe and the hastening of the hisgalus of Moshiach. In Tishrei 5753, when the Rebbe began to appear in public, the Rebbe’s picture as he sat in the special room was published on the first page, along with an emotionally charged report about the special Tishrei with the Rebbe.

“Lubavitch’s Moshiach campaign intensifies along with an improvement in the Rebbe’s health.” “Lubavitcher Chassidim say that what the Rebbe says, that we are in ‘Yemos HaMoshiach,’ is apparent to all.” These were some of the headlines in the weeks after Tishrei. In Kislev, it was already being openly reported at length about the singing of Yechi in front of the Rebbe.

For Yud Shevat 5753, when the gaze of the worldwide media was focused on the wooden balcony on the western side of 770, R’ Jacobson addressed the topic directly. This is what he wrote in the week following Yud Shevat in his column, “My View” (*Mein Meinung*):

“Many years ago, the Lubavitcher Rebbe told a group of journalists that much needed to be written about Moshiach because this would hasten the redemption of the Jewish people and the entire world. The Lubavitcher Rebbe then explained that when writing about something like the coming of Moshiach, people start talking about it, and when people speak about it, the involvement in this begins and Jews start understanding

“Kol Korei” about the events of the Geula and the Persian Gulf Warsigned by many choshuve Rabbonim from all groups

that the Geula shleima is not something theoretical that might happen in the distant future, but something actual, that can and should happen in our generation.

“The Lubavitcher Rebbe explained that belief in the coming of Moshiach, the anticipation and trust that G-d will redeem the Jewish people from exile, needs to become the obvious given and part of everyday speech.

“The Rebbe also said that if Jewish reporters would write about the coming of Moshiach, then also those who direct public opinion in the gentile community and those who set the global agenda would understand that the coming of Moshiach is something that calls for attention, to think and talk about it. Also

to do something about it, for example, doing more good deeds, each according to their standing and situation, in order to prepare his surroundings and the world for the Geula shleima.

“Last weekend, part of the unique vision of the Lubavitcher Rebbe came true. Young and old, Jews and non-Jews, men and women, in the newspapers, on the radio and television, suddenly began talking about the coming of Moshiach, who is Moshiaach, when he will come, and how he would take the world out of exile and from the not-good situation people are in now.

“*The New York Times*, the French paper, *Le Figaro*, the Italian paper *Il Messaggero*, the Spanish language newspaper *La Gaceta* (based in Tampa, Fl), and even the Russian newspaper and television stations from Japan to Buenos Aires. *The New York Post*, the *Daily News*, CBS, ABC, NBC, CNN, and nearly all the media sported a picture under which it said, ‘Moshiach.’

“Last week, I was in the hospital and religious and irreligious doctors came to see me, Jews, Christians and even Muslims, and they asked me what I thought about the ‘Messiah phenomenon.’

“Dr. Lifschitz came into my room at Maimonides Hospital. He’s a young doctor, a former yeshiva student at Torah Vodaas, a fine young man who wears a kippa and ‘the name of Hashem is fluent in his mouth,’ and he asked me, ‘Nu, what do you say about Moshiach? Is it true that

the Lubavitcher Rebbe will be crowned as Moshiaach?’ Another doctor, who learned in Telz and in Baltimore, also wanted to know what I had to say about the coming of Moshiaach.

“The chaplain of the hospital, Rabbi Twersky, asked me who I sided with, the ‘Meshichistin’ or those who said it was a sensitive matter and it couldn’t be spoken about or written about.

“The doctors and the rabbi were not the exception. I got many phone calls from rabbanim and mechanchim. Some of them expressed joy and sympathy with Lubavitch, and some expressed opposition. Some spoke mockingly and others expressed their understanding and love.

“The common denominator of all those people was that all of them spoke about Moshiaach. A year or two ago, nobody considered the coming of Moshiaach a topic to talk about. Suddenly, now, young and old, Chassidim and regular people who came to visit patients in the hospital, all spoke about Moshiaach.

“Yes. They’ve all started talking about the coming of Moshiaach. I think that this is a chiddush and the credit goes to Lubavitcher Chassidim and their Rebbe who, once again, placed on the agenda something that was a ‘forgotten mitzva’ - like the coming of Moshiaach. From now on, it will no longer be just another legend but real, like kashrus, Shabbos, chinuch and the belief that G-d created the heavens and earth.



Rabbi Shmerel Matusof's "Open Letter"

"I believe that these are 'Yemos Ha-Moshiach.'"

In the weeks that followed, over the column that presented the sicha of the Rebbe, the title "Melech HaMoshiach" was added to the Rebbe's name. The Rebbe's sichos were publicized under this heading until the end of the nineties.

In the summer of that year, Rabbi Shmaryahu Matusof had the idea of publishing an ad (like the ads that the Rebbe asked be published after the Entebbe raid) in which he asked rabbanim to pasken and rule on questions about Moshiach. R' Matusof brought a photocopy of the ad to the secretary, Rabbi Binyamin Klein, and told him he wouldn't print the ad without the Rebbe's approval. R' Klein went to the Rebbe's room with the ad, read it to the Rebbe, and said the ad would be printed in the *Algemeiner* only with the Rebbe's approval. The Rebbe nodded in approval.

R' Klein brought R' Matusof the Rebbe's answer along with his personal recommendation, that he go quickly and clandestinely to R' Gershon Ber, before any of the opposing askanim got wind of the ad and put a stop to it.

In R' Matusof's ad it said:

"An open letter to all all distinguished rabbanim, *morei hora'ah* and *gedolei Yisrael* of all groups:

One of the principles of faith is the coming of Moshiach that every Jew, men and women, without exception, needs to believe and anticipate that Moshiach will come today.

Is it true that all *gedolei Yisrael* say that according to our holy Torah we are now, in this generation and at this time, on the

threshold of the Geula shleima and will immediately be going to the building of the third Beis HaMikdash and gathering in our holy land?

Is there an obligation for each of us to hasten the Geula through Moshiach Tzidkeinu?

Is it correct according to our holy Torah that in our times we have a prophet, according to the rules of prophecy?

Is it true that the Lubavitcher Rebbe is a prophet? Is it true that in every generation there is a tzaddik who can be revealed as Moshiach and take all the Jews out of exile, and it's possible to gauge who that tzaddik is?

Is it consistent with our holy Torah, the psak din of hundreds of rabbanim, including *gedolei ha'poskim*, that the Lubavitcher Rebbe is "b'chezkas Moshiach?"

How and where can we learn about all this in our holy Torah, the Written Torah, in Shas and poskim and the sefarim of *gedolei Yisrael* of all the generations until our generation? And how should we feel about it?

Do we need to learn about these topics in the Torah and does our conduct and behavior need to be in alignment with that?

If G-d in His great kindness shows us clearly the proper direction in this matter, and it fits according to our holy Torah, is someone allowed to reject or ignore these events and indications (G-d forbid)?

Masses of Jews, young and old, ask these questions and are thirsting to know the truth, and mainly how to carry out the intent and will of G-d, Creator of the world. ■

The Algemeiner Cartoons



As is the norm for newspapers of its kind, the Algemeiner also had a weekly cartoon. It usually addressed timely matters but in this column too, there were occasionally drawings having to do with Jewish and Lubavitch life.

Many artists expressed themselves in this column. One of them was the famous Lubavitcher artist, R' Zalman Kleinman, who regularly had his drawings printed in the paper.



A Lubavitch Viewpoint of the Battlefield



Mitzvah Tank: The artist paraphrases the Mivtzaim critic's criticism with the words of the not righteous son on the hagadah



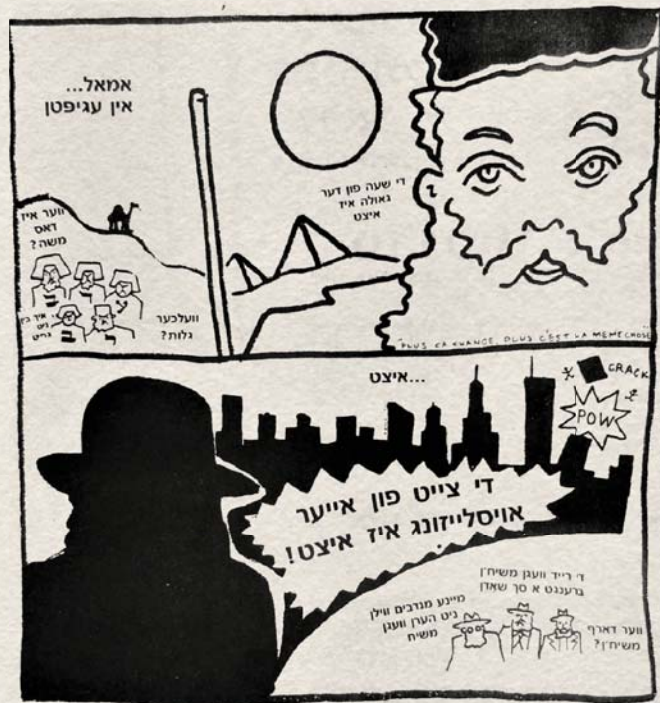
Moshiach Arrived:

"You are waiting alone? Where's everyone else? I probably arrived too early..."

Then and Now:

Then in Mitzrayim: "The time of Redemption is here!" — Response: "Whose this Moshe?" What exile? Life's good!" "I'm not ready."

Now: "Talking about Moshiach causes damage!" Response: "Who needs Moshiach?" "My donors won't hear of it!"





Rabbi Yaakov Shneur Zalman Pevsner was born on 20 Cheshvan, 5652/1892, in Buber, White Russia. Before he was bar mitzva he went to yeshivas Tomchei Tmimim in Lubavitch, where he learned for more than a decade. In yeshiva and afterwards, he was known as R' Zalman Buber for his hometown.

R' Mordechai Kozliner told about a special kiruv R' Zalman received from the Rebbe Rashab: When R' Zalman became of draft age he had yechidus with the Rebbe to ask for advice and a bracha. The Rebbe advised him to try and be released from army service with the claim that he suffered from eye problems. The Rebbe motioned to him to come closer, stood him between his knees and gazed upon him. R' Zalman began to tremble.

The Rebbe said to him: What is there to be afraid about when you share my birthday (20 Cheshvan).

In 5677/1917, he was given semicha from the rav of Lubavitch, Rabbi Dovid Jacobson. On the Rebbe Rashab's instruction, he assumed a position in Georgia. They say that at first R' Zalman told the Rebbe he was afraid to take the responsibility but the Rebbe told him: "Who *should* be a rav? Someone who is *not* afraid?"

In 5678/1918, R' Zalman served as rav and melamed in Gzatsk and when a Beis Medrash for rabbanim was opened in Nevel he was sent there in order to be a mashgiach.

After the passing of the Rebbe Rashab, he served as rav in a number of

WHO SHOULD BE A RAV? SOMEONE WHO IS NOT AFRAID?!

That is what the Rebbe Rashab told the Chassid, **R' Zalman Pevsner ("Buber")** before sending him to serve as a rav. ■ A brief biography of a Chassidishe rav in Tashkent, Soviet Russia, presented by his grandson **Rabbi Yosef Yitzchok Neimark**

towns throughout Russia: Hor, Drebin, Klimovitz, Mezayesk - all on shlichus for the Rebbe Rayatz. In these towns the Jewish communities were very poor and they could not support him and his family. In one instance the family had to live in another town altogether, and R' Zalman wrote to the Rebbe Rayatz and asked permission to join his family. But the Rebbe did not allow him to leave (see letter in sidebar).

ARREST

On 4 Tishrei, 5698/1937, R' Zalman was arrested together with another seven men who davened in a minyan in the home of Rabbi Tzeitlin. They were accused of organizing a secret shul where, under the guise of praying, they could hold meetings to discuss the hard life in

Russia, aliya to Eretz Yisrael, the prohibition to send children to school on Shabbos and Yom Tov and teaching them Judaism.

After the collapse of the Soviet Union and the NKVD, R' Zalman's criminal file was found. It describes the harsh interrogations that lasted all night, which R' Zalman faced with fortitude and wisdom. He told the interrogators only what he was certain they already knew and denied all the activities and connections with which they could incriminate him and others.

The interrogators wanted to prove that the accused received aid from abroad, from the Rebbe Rayatz who was living in Riga, Latvia. For this purpose they forced R' Zalman to write to the Rebbe and tell him about the difficult financial situation and to ask him to send money.



R' Zalman did his work "faithfully" to the satisfaction of the interrogators but he addressed the Rebbe with various titles ("the famous gaon" etc.) which a Chassid wouldn't use when writing to the Rebbe. The Rebbe understood that the letter was written under duress and therefore he responded: "I am very sorry about your plight but a receiver cannot be a giver."

Seeing this, the interrogators dropped the matter.

When he was asked by the interrogators who organized the minyan, R' Zalman named Rabbi Chaim Keves, who was no longer alive.

Although R' Zalman denied all the underground activities aside from the fact that they had come to daven, he was sentenced to eight years in a labor camp.

TASHKENT

After the war in 1946, R' Zalman was released and he began looking for

his family. A year later, after many travails, he finally met his two daughters, Zlata and Esther Sheine, in Samarkand. His wife Odela had died of starvation in a small poor settlement called Algebs in Kazakhstan and was buried there.

In Samarkand, the family planned to make aliya via Poland as many had done successfully. They gave a large sum of money to someone who was supposed to buy train tickets for them but he disappeared with the money. Their further attempts led them to Tashkent, where they learned that the authorities had caught on to the smuggling scheme and had arrested all the passengers of the train they were supposed to have been on.

So the Pevsners remained in Tashkent, a large city with Torah scholars and Chassidim. R' Zalman was known for his proficiency in all four parts of Shulchan Aruch but he was especially well known for his knowledge of the "fifth Shulchan Aruch."

R' Yisroel Brod quoted his father, R' Chaim Binyamin, as saying:

"I once went to him on Erev Shabbos with a chicken and a halachic question about it. As he examined it I could tell, by the movement of his head, that it was not kosher. He suddenly asked me: 'Whose chicken is this?' I said the name of a neighbor who was a G-d fearing person but was known to be poor. R' Zalman immediately paskened: 'Tell him it's kosher.'

"I looked at him in surprise. The halacha is the same for all – what difference does it

make whose chicken it is? R' Zalman took out a Shulchan Aruch and showed me that in such a situation, some paskened it was treif and some paskened it was kosher, so the halacha is that under difficult circumstances like Erev Shabbos and when the person is poor, it should be declared kosher *l'chatchila*."

R' Elimelech Lebenhartz told about R' Zalman's concern for the Jewish community in Tashkent:

"There was a time when the economic circumstances were very difficult. R' Zalman once complained to me about the decrease in halachic queries about chickens. I said perhaps people were eating more meat and he sighed and said: 'Halevai that was so, but I am afraid that they have moved on to potatoes.'"

R' Elimelech also related:

"I once asked R' Zalman his opinion about aliya. At that time the borders of Russia were still sealed but they had started talking about giving visas. His answer was that every effort ought to be made to make aliya. I asked whether he, too, would be leaving and he said: 'As long as there is one Jew left in Tashkent, I cannot leave.'"

HISKASHRUS TO THE REBBE MH" M

Even once it was easier to keep Torah and mitzvos, corresponding with the Rebbe still entailed great danger. When they needed a bracha for a marriage or the like, Anash in Russia would write to families in Eretz Yisrael or other countries and would ask for a bracha from "Grandpa." R' Zalman's correspondence with the Rebbe was done through his cousin, R' Sholom Posner of Pittsburgh.

A story that happened to me:

I went before the draft board in Russia and had the initial medical exams. All my efforts to be assigned a lower rating failed and they gave me a high rating. The letter that my grandfather wrote to the Rebbe said: "My grandson needs to undergo dangerous surgery which involves *damim* in both meanings of the word (blood and money)."

The Rebbe's encouraging response was soon to follow. Confident in the Rebbe's bracha, I appeared before the doctors in officers' uniforms. We all fasted that day: my grandfather, my parents, and myself. I won't tell you all the details of the miracle now, but the end of the story was that I was given an exemption from serving in the army.

HIS PASSING

The last week before Pesach, 5731/1971, was particularly busy. People didn't stop coming to R' Zalman's house to sell their chametz and to ask shailos. R' Zalman was a rav not only for the Jews of Tashkent but for all the surrounding cities and towns like Samarkand, Margilan etc.

On 12 Nissan he had difficulty breathing. An ambulance was called but the doctors couldn't do much for him. In the midst of this, two people came with shailos about chickens. His daughter Zlata did not want him to exert himself but he insisted: "They need the chickens for Yom Tov!"

The night of 13 Nissan, the day of the passing of the Tzemach Tzedek and the Beis Yosef, R' Zalman's pure neshama went to the Heavenly Yeshiva to study Torah and to speak favorably on behalf of his family and Klal Yisrael until those in the dust will arise and sing. ■



WHEN THE REBBE TOLD THE BACHURIM TO “STAY OUT OF HIS POLITICS”...

Short stories of the Rebbe and great Chassidim that were heard from Mashpia R' Sholom Feldman a"h

Chassidim

o n c e
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to the Tzemach Tzedek, wanting to hear Chassidus. He told them it wasn't the time for it; he would speak on Shabbos. That being the case, they went to where they were staying. As they did so, Rabbi Hillel of Paritch arrived and the Tzemach Tzedek said Chassidus in his honor.

When the Chassidim returned to the Beis Medrash, they found out that they had missed out on the Chassidus and were very upset. They asked the Rebbe again to say Chassidus for them and he said, "Go to R' Hillel and he'll repeat it for you."

The Chassidim said, "R' Hillel is a 'kli sheini' (i.e. second-hand)."

The Tzemach Tzedek said, "But he is 'yad soledes bo' (lit. the hand is scalded by it, meaning the warmth of the original is retained)."

R' Sholom Feldman was "kli sheini she'ha'yad soledes bo." Every story he told was accurate, faithful to the source. Every story he told was a source of inspiration, awakening, analysis and thought. Every story was another step in an unending journey, of searching for the truth and desiring to serve Hashem as the teachings of Chassidus demand.

In the following collection of stories, R' Feldman tells about the avodas Hashem of the talmidei ha'tmimim.

THE ENTIRE INYAN OF A BACHUR

The spiritual state of the bachurim tremendously affected the Rebbe. The Rebbe once said that the state of the bachurim in yeshiva affected him more than the terrible decree of "Mihu Yehudi." It's surely not necessary to describe how affected the Rebbe was by the decree of

"Mihu Yehudi," and yet, the state of the tmimim affected him even more.

The bachurim need to know that the main demand of them is not like that of the *yungerleit*. For the latter, the main avoda is being involved in shlichus and mitvzaim.

The Rebbe once said to R' Meir Friedman, regarding his question about what he should do in order to 'belong to' the Rebbe, "My inyan is Uforatzta."

But the demands of bachurim are different. Obviously, a bachur needs to be involved in mitvzaim and with full intensity, but that is not the main thing for him. R' Efraim Wolf told me that when his son, R' Notke, was a bachur, he would sometimes sneak out of seder for Mivtza Tefillin. The Rebbe did not like this and he told him that he never saw a business owner shut his store in order to go put tefillin on with someone. A bachur's business in yeshiva is learning Torah and keeping to the schedule.

Don't even consider the possibility that learning Nigleh is, as if possible, not what the Rebbe is about. It absolutely is what the Rebbe is about! I once heard the Rebbe say sadly, "Why don't we even have anyone to 'start with' - to take pride in?" On the contrary, since we are Chassidim and all we want is to do the Rebbe's inner will, when a bachur learns, keeps the sedarim, davens and does everything he is supposed to do as a tamim, this is his *hiskashrus* to the Rebbe.

THE REBBE ENUMERATED HIS DEMANDS OF THE BACHURIM

I will tell you something that happened in Teves 5717, when the Rebbe told me what his expectations of the bachurim are,

and what is their path to be connected to him.

The tmimim found out that in one of the newspapers there was an ad from the secretaries which said that yeshivas Tomchei Tmimim – 770 was not under the leadership of the Rebbe; in other words, the Rebbe rescinded his title as Nasi of the yeshiva.

Of course, the tmimim were very unhappy. According to some of them, it was because of a dinner held shortly beforehand, to benefit Tomchei Tmimim. At the dinner, they sang ‘Hatikva’ at the request of the donors and this, apparently, upset the Rebbe to the point that he removed his ‘nesius’ from the yeshiva.

The tmimim decided they had to do something. After consultations, meetings and discussions, they decided that since the mashpia, R’ Shmuel Levitin, was at the dinner and he didn’t protest, they would make a protest against him.

The bachurim went to the mashpia’s room in the morning with mixed feelings. On the one hand, they highly esteemed him and were loyal talmidim. On the other hand, they felt it was a time for mesirus nefesh. The mashpia was immersed in Shacharis with avoda and they began shouting, “How could it be? The Rebbe removed his nesius from the yeshiva!”

They vented all their frustration and anger on the mashpia and he grabbed on to his tefillin shel rosh and fled from the room.

A short while later, the secretary, Rabbi Chodakov, called for all the tmimim who participated in the protest and told them to go to the Rebbe’s office. The bachurim were very frightened. Some of them hadn’t yet gone to the mikva (and they rushed there immediately). The Rebbe spoke in

great sorrow and said, “How could this be? Even before you were born, he – R’ Shmuel Levitin – already merited to hear Chassidus from the Rebbe Rashab.”

The Rebbe repeated this several times. He then pointed at the yeshiva’s stationery and said the line on the paper didn’t change anything (in other words, whether it said that the Rebbe is the Nasi of the yeshiva on the official stationery).

Rabbi Yoel Kahn, who was already in the hanhala of the yeshiva, mustered the courage and said, “The bachurim want a yeshiva of the Rebbe.” The Rebbe said, “If you want a connection to me, learn Nigleh, learn Chassidus, and begin immersing in avodas ha’tefilla. What do you care about my politics? Politics is the depth of evil!”

The Rebbe then addressed what R’ Yoel said, “And there is someone here who is *melamed zechus* on them. Soon they will marry and what will be in their heads? Buying furniture.”

The inyan of a bachur is to learn Nigleh, to learn Chassidus, and to start immersing in the avodas ha’tefilla.

Following that incident, the hanhala was asked to punish the bachurim. The punishment was that the following Shabbos they were unable to attend the Rebbe’s farbrengen. They stood behind the Rebbe in the other room and from there they could see and hear the farbrengen. After the first sicha, one of the elder Chassidim asked that the bachurim enter, but they remained behind throughout that farbrengen.

THERE IS NO WORLD

What is Chassidus? Unity of G-d.

R’ Itche *der masmid* (as he paced before

davening) would say, “If He is here, then I am not here – the heels need to get the chills,” meaning, if Hashem exists, then I don’t exist. Knowing this ought to penetrate to the nth degree, till, literally, the heels. Because if I sense myself, and there are things which I want and things which I don’t want, then I exist and this contradicts the absolute truth of His being.

In connection with this, I remember that R’ Dovid Raskin, the mashpia in yeshiva, would farbrengen every Shevii shel Pesach. The farbrengens were unique; even R’ Chodakov would stand and listen to R’ Dovid.

At one of these farbrengens, R’ Dovid spoke angrily about a group of bachurim who came over to him a few days earlier and complained that there were no pillows on the beds in yeshiva. R’ Dovid literally shouted, “A talmid comes to learn by the Rebbe, in Tomchei Tmimim and what is he immersed in?”

It was a given to him that by the Rebbe “there is no world.”

THE YETZER HARA AGREED TO NIGLEH, TO CHASSIDUS, JUST NOT TO AVODAS HA’TEFILLA

In 5717, R’ Nissan Nemanov came to the Rebbe for Tishrei. One night, R’ Yoel Kahn invited him to his house. R’ Yoel asked him to say a vort. R’ Nissan’s face turned a bit red and he said that the Rebbe Rashab says that the *yetzer hara* already agreed to the study of Nigleh, and even to the study of Chassidus, but he absolutely does not agree to the avodas ha’tefilla. Why? Because with this you are

stepping on him, with this you are causing him pain...

Avodas ha’tefilla is a sensitive, deep matter and it contains infinite levels. The Rebbe Rashab writes that a minority of a minority are *shayich* to true hisbonenus (contemplation of Chassidus) and tefilla.

R’ Leizer Gurewitz told me that adding five minutes in tefilla is already in the category of a lengthy tefilla. If you think about it, you’ll understand that this is so true and right. You don’t need high levels for it; you just daven from a siddur the way the Rebbe demands and are immersed only in tefilla. Someone asks something, someone speaks to you? But you are davening now.

WHAT DO THEY WANT OF ME?

One Succos, at the Rebbe’s behest, we went to some town to bring joy to Jews. R’ Mendel Morosov was with us in the car. He told us interesting stories. One of the things he said was, when he was a boy in yeshiva he faced a serious dilemma. On the one hand, the bachurim claimed that his father [the Chassid, R’ Elchonon Dov, aka Chonye Morosov] wasn’t *mekushar* [to the Rebbe Rayatz], because he was *mekushar* to the previous Rebbe, the Rebbe Rashab; on the other hand, he was drawn to his father as to a magnet.

He received the solution to the problem at a special farbrengen of his father’s. R’ Chonye said a lot of l’chaim and said, “What do they want of me? I devoted myself to his Chassidus and I can’t change it.”

“That’s when I understood,” said R’ Mendel, “that my father’s *hiskashrus* was connected to dedication to learning

Chassidus, something I hadn't heard from all the young 'mekusharim.'"

TO CONSTANTLY LIVE WITH THE QUESTION - "WHERE IS YOUR G-D?"

The first farbrengen of the Rebbe that I attended was on Zos Chanuka 5713. The Rebbe spoke very emotionally about the verse in Tehillim, "... all day, where is your G-d?" I remember exactly what the Rebbe said. The Rebbe said it's not enough to feel that Hashem is "your G-d" only when you daven and learn, or at a farbrengen. When a person is doing business and when he speaks with people, he should have that feeling of "your G-d," just as he understood and felt it during tefilla and as he learned. The Rebbe gave an example of someone going home after davening and if the food lacks salt, then he adds salt to the food...

These ideas are written throughout Chassidus, this is the essential point of it all; nothing exists aside from Him – all day, where is you G-d?!

After this was said with copious tears, the Rebbe said the Gemara tells of two men who were jolly and would bring joy to others. They said about them that, "they are destined for the World to Come," i.e. in the merit that they were happy and brought joy to others, they were bnei Olam Haba. I didn't sit here in order to make you sad, said the Rebbe, and he asked them to sing a niggun.

THE REBBE SUDDENLY TURNED COLORS

The next farbrengen I attended took place on Shabbos Mevorchim Shevat. The Rebbe said that since this was the month

of Yud Shevat, the *hilula* of the Rebbe Rayatz, whoever had been to the Rebbe Rayatz should picture his yechidus with the Rebbe. The Rebbe asked that they sing a niggun and everyone should picture it to himself.

When they finished the niggun, the Rebbe's face changed colors, and the tears... and he made a motion with his hand.

THE REBBE'S SURPRISING REACTION TO THE SONG "HA'REBBE SHELANU"

In 5716, the Rebbe sent shluchim to Eretz Yisrael [following the murderous attack at the vocational school]. A farbrengen took place on the Shabbos after their return.

During the farbrengen, the Rebbe asked them to sing a song from Eretz Yisrael. R' Sholom Ber Butman began singing, "Ha'Rebbe shelanu, ha'Rebbe shelanu, tzaddik v'nasi ha'dor..."

I stood not far from the Rebbe and could see the Rebbe clear as the sun before me. I will never forget this, not in this world nor in the next. As soon as he began singing, the Rebbe bent over and put his head on his hands. One could see how the Rebbe was totally out of sorts... It was terrible. All the colors in the world passed over his face.

Afterward, the Rebbe began to say a sicha, that there is a maamar from the Alter Rebbe on the pasuk, "He does not desire the strength of a horse," with the analogy of a horse who is completely subservient to his master. The Rebbe said that the point of the maamar is bittul.

[At the beginning of the farbrengen, the Rebbe asked why the gabbanim did not give aliyos to the shluchim who had returned. I felt bad for the gabbai; what he could do already? The Rebbe got maftir, Rashag got shelishi, a kohen and levi got those aliyos... but the Rebbe said they should all have aliyos... The Rebbe said to give them aliyos at Mincha.]

The point is, we need to know that our Rebbe is our Rebbe, and that is no simple matter. His entire life, his essence, and all that he has, he gave to us.

ALREADY AFTER THE CHULENT?

There lived a shochet, a yerei shomayim, in Crown Heights. He and his wife were of the category of balabatim. On Shabbos Mevorchim, he would hurry home right after the davening. He lived close by, on Eastern Parkway. He would make kiddush, eat, and rush back to 770 and sit in his regular spot before the Rebbe came in at one o'clock for the farbrengen.

One Shabbos, he was unlucky. He arrived at 770 from home and found that the Rebbe had already entered before him. He was late by one minute. The Chassid stood at the door, all upset. He jumped over the table and sat in his regular seat. The Rebbe turned to him and said, "R' X, you're already after the chulent?"

'DEBATE' BETWEEN THE REBBE AND A MASHPIA

On Simchas Torah 5717, R' Nissan Nemanov asked to speak and the Rebbe agreed. R' Nissan got up and said, "In 5687, the Rebbe Rayatz said, 'Enough speculating with mesirus nefesh. You need

to start learning and davening. Are there no love and fear in 5687?'"

R' Nissan said, "Is there no love and fear in 5717? We need to demand hisbonenus of the tmimim, and detailed hisbonenus in order to bring to love and fear etc."

The Rebbe listened to this and said, "They should be candles to illuminate!"

R' Nissan repeated what he said. The Rebbe listened and again responded, "They should be candles to illuminate."

Among other things, R' Nissan asked for a bracha for the sefardic bachurim, that they have a chush in Chassidus. The Rebbe said, "You need to work with them." R' Nissan said, "I accept it upon myself!" The Rebbe said: It needs to be like a business owner, as the *shver* [father-in-law, the Rebbe Rayatz] would say, that a business owner is immersed in the business at night too.

R' Nissan said again, "I accept it upon myself."

The Rebbe said to pour a full cup for R' Nissan and the Rebbe inclined his cup so they would pour for him too. The Rebbe drank the entire cup (like he did with the Four Cups, which was unusual for a farbrengen).

WHEN THE HEAD IS ILLUMINATED

R' Mendel recounted: R' Yisroel Neveler and R' Dovid Horodoker sat and farbrenged.

R' Yisroel said to R' Dovid: They say about you that you have a *shaychus* to love and fear.

R' Dovid listened and didn't respond.

R' Yisroel repeated what he said: They say about you that you have a *shaychus* to love and fear.

“Love and fear?” wondered R' Dovid. “Once, when they learned and then davened, there was some ‘tickle’ during davening.”

I DON'T DO FAKE

One Thursday night, my friend, R' Yaakov Yitzchok Cadaner, wanted to go to R' Sholom Morosov's house to ask him to farbreng with us.

“Why today?” I asked. “It's not Rosh Chodesh or Shabbos.” But R' Yaakov Itche insisted. He promised he would knock at the door and would ask and speak. He only asked that I join him. I was convinced and we went to R' Sholom's house.

It was already one, one-thirty, in the morning. Seeing us at his door, we could see that R' Sholom looked surprised. We ‘caught’ him sitting and learning Choshen Mishpat. This was in the first year of his marriage. His wife was cooking for Shabbos in the kitchen and I was pleased to discover that we hadn't woken anyone up.

“What do you want?” asked R' Sholom.

My friend began stammering. “Uh, uh... farbrengen.”

R' Sholom said, “You need to know that a farbrengen is no simple matter. A farbrengen requires preparation. One needs to be holding by it and I'm not holding by it.”

When he saw that we weren't put off and we were trying to insist, he gave us a mashal. “Let's say you ask me for a loan of \$100 and I refuse to give it. You try to convince me, to pressure me, to give

you the loan. If I actually have the money you want, there's reason to ask, but I don't have the \$100! Should I give a counterfeit hundred dollar bill? Not me!”

AFTER THE HOLY DAY

In Tishrei 5717, the Rebbe told the secretary, R' Groner that it paid to take advantage of R' Nissan's stay to farbreng with the Chassidim. Indeed, on motzoei Yom Kippur, R' Nissan farbrenged and he said l'chaim on wine.

What he said was, “All agree that after this holy day, we are all cleansed etc. Therefore, who says we must go back into the mud again?” and R' Nissan cried.

The mashpia, R' Avrohom Drizin said that when we are by the Rebbe, we need to speak about other things. R' Nissan said, “I am ready to talk about *kabbolas ol* even in front of the Rebbe at Neilah.”

THURSDAY NIGHT FARBRENGEN

Every Thursday night there was a friendly farbrengen in R' Dovid Raskin's office.

The first Thursday night when I came to New York, they invited me to join this farbrengen. The participants were: R' Berel Shemtov, R' Zelig Katzman and R' Dovid Raskin.

R' Berel kept saying, “L'chaim, the Rebbe should be gezunt.” At a certain point, after a lot of l'chaims, R' Zelig said to him, “You need to change the wording: We shouldn't make him sick!”

Well in his cups, R' Zelig said, “There is a sicha from the Rebbe Rayatz that there is a *tzoraas mamères* (malignant leprosy)



THE REBBE AT A KABBOLAS PANIM, THE SECOND OF KISLEV, 5714

that is called ‘ich’ [me],” and R’ Zelig gave a scream...

WE HAVE A REBBE

I was in Nachalat Har Chabad on Shabbos, Chag HaGeula, 12 Tammuz. R’ Mottel Kozliner told me that his father, R’ Chaim Zalman, was very active at the time of the Geula of 12 Tammuz. Many things went through him and he was very involved in the underground activities.

R’ Mottel told me to go to his father and ask him, “What is 12 Tammuz?”

I listened to him and went to his father late Shabbos morning. As I stood facing

the elder Chassid, I was very excited but I still asked him, “What is 12 Tammuz?”

R’ Chaim Zalman didn’t like fools and didn’t like stupid questions. In response to me he said, “What is 12 Tammuz? What is ‘Anochi Hashem Elokecha?’”

Lest you think he meant that the Rebbe is the inyan of Atzmus, his intention was far simpler. The inyan of 12 Tammuz is that we have the Rebbe! You can ask about a certain mitzva, about the essence of a mitzva, its purpose, but when you have the essence, ‘Anochi Hashem Elokecha,’ what’s there to ask?

That is 12 Tammuz. 12 Tammuz is that we have the Rebbe himself! ■

לזכות

הוד כ"ק אדמו"ר
מלך המשיח שליט"א



לזכות

כל שלוחי כ"ק אדמו"ר מלך המשיח שליט"א בכל רחבי תבל
ובמיוחד עבור שליח במרכז חב"ד "חי מנחם" ספאולו - ברזיל
הרה"ח הרב ירחמיאל שי' וזוגתו מ' חנה תחי'
וב"ב:

**חי' מושקא ובעלה הרב מנחם קלמנסון
ובנם שלום מענדל**

שלוחים בקאמפוס קאנדארסעט, אובערוויליע, צרפת

דבורה לאה ובעלה הרב ארי' לייב

ובתם חיה מושקא פעוונזער

שלוחים במוסדות סיני ליובאוויטש - צרפת

שיינא, מנחם מענדל, חוה רבקה,

דוד, שיינדל גיטל, מנוחה סימא,

צבי הירש, ויקותיאל דובער

שיחין

בעלינאוו

להצלחה רבה ומופלגה בעבודת השליחות

לנח"ר כ"ק אדמו"ר מלך המשיח שליט"א

נתרם ע"י

הרה"ת ר' שמואל וזוגתו מרת

שטערנא שרה שיחין

שפריצער

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד!