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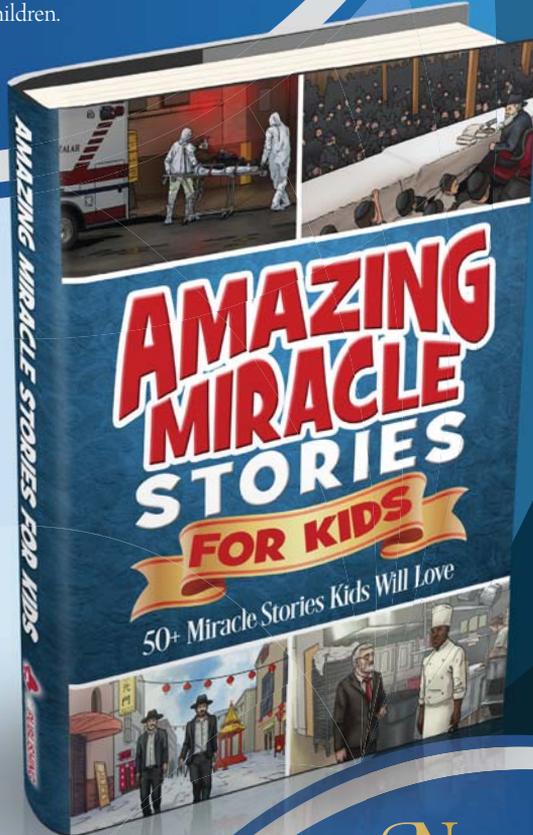


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# SHABBOS

07/02

ג' תמוז

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
8:12	5:29	9:14	12:59	8:30	9:21

ג' פרקים: הלכות שבת פרקים כד-כו פרק אחד: הלכות מקוואות פרק י  
ספר המצוות: מ"ע קנה

## SUNDAY

07/03

ד' תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:29	9:14	8:30

ג' פרקים: הלכות שבת פרקים כז-כח  
פרק אחד: הלכות מקוואות פרק יא  
ספר המצוות: מ"ע קנה

## MONDAY

07/04

ה' תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:30	9:15	8:30

ג' פרקים: הלכות שבת פרק א, הלכות עירובין פרקים א-ב  
פרק אחד: הלכות נדקי ממון פרק א  
ספר המצוות: מ"ע קנה

## TUESDAY

07/05

ו' תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:30	9:15	8:29

ג' פרקים: הלכות עירובין פרקים ג-ה  
פרק אחד: הלכות נדקי ממון פרק ב  
ספר המצוות: מ"ל"ט שכ

## WEDNESDAY

07/06

ז' תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:31	9:15	8:29

ג' פרקים: הלכות עירובין פרקים ו-ח  
פרק אחד: הלכות נדקי ממון פרק ג  
ספר המצוות: מ"ל"ט שכא

## THURSDAY

07/07

ח' תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:31	9:16	8:29

ג' פרקים: הלכות שביית עשרות פרקים א-ג  
פרק אחד: הלכות נדקי ממון פרק ד  
ספר המצוות: מ"ע קסה. מ"ל"ט שכב. מ"ע קסד. מ"ל"ט קצו

## FRIDAY

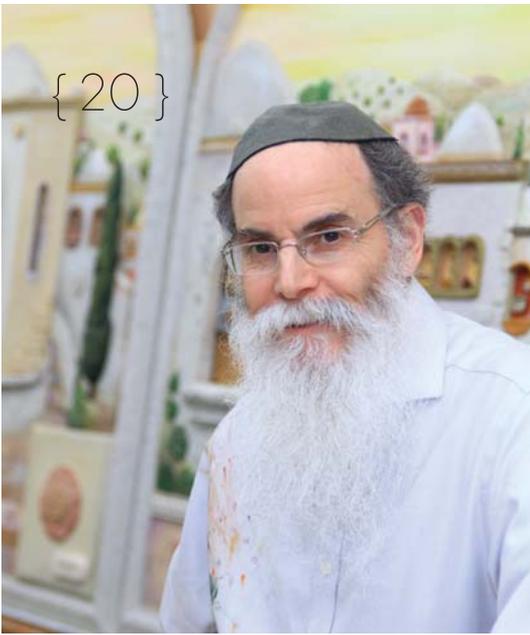
07/8

ט' תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:32	9:16	8:28

ג' פרקים: הלכות שביית יום טוב פרקים א-ג  
פרק אחד: הלכות נדקי ממון פרק ה  
ספר המצוות: מ"ע קנב. מ"ל"ט שכג. מ"ע קסו. מ"ל"ט שכד

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**About the Cover:**  
The Rebbe delivering  
a sicha downstairs in 770.



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# BESURAS HaGeulah

THE REBBE ON THE IMMINENCE OF THE REDEMPTION

## AN AMERICAN-MADE GEULAH

כה. תרגום חלק משיחת יום ב', כ"ח סיון תנש"א (1)

28. Sivan 28 5751 – June 10 1991 (1)

The 28th day of Sivan marks the anniversary of the Rebbe and the Rebbetzin's rescue from Nazi occupied Europe and arrival to the shores of safety in the United States in 5701 (1941). On the 50th anniversary of this auspicious day, in 5751, the Rebbe handed out to every person present at 770 a special pamphlet and preceded the distribution with a special talk.

The Rebbe spoke of the day as a key landmark on the way to Redemption, for the Rebbe's arrival at these shores preceded by the arrival of his father-in-law a year earlier, brought along with it Chassidus and a great boost of life to Yiddishkeit in the US. Bringing Chassidus and Judaism to these shores marked the final preparation for the Redemption, for the way to lift up something is from its very bottom as is done with a lever, and uplifting the world from its exiled state is through elevating its spiritually lowest point, represented by America which was notorious for its lowly spiritual level.

This talk served as the basis for *Kuntres Beis Rabbeinu sheb'Bavel* which appeared several months later, portions of which appear in Chapter 71 of this book.

**An analogy may be drawn between the general idea of exile and Redemption, and the specific location where we are presently situated in the "lower hemisphere" — the Rebbe's shul:**

Since this *mikdash me'at* was the location where my sainted father-in-law, the Rebbe *Nesi Doreinu*, established his residence as the place from which the wellsprings of Chassidus were disseminated to the entire world,

it is specifically from — and through — *this very location* that the Redemption and the Divine rebuilding of the third Beis HaMikdash commences!

True, the site of the Temple is in the Holy Land, in Yerushalayim, on the Temple Mount,

ויש לומר, שכשם שזוה בנוגע לכללות ענין הגלות והגאולה, כך הוא גם בנוגע למקום הפרטי שנמצאים בו ב"חצי כדור התחתון"

– שהיות שזוה (ה"מקדש מעט"<sup>1</sup>) המקום שבו כבוד-קדשת מורי-והמי אדמו"ר נשיא דורנו קבע את מקומו, בתור המקור להפצת המענינות חוצה בכל העולם בלו,

הרי דוקא במקום ומקום זה נפעלת הגאולה ובנין בית המקדש השלישי, "מקדש אד' כוננו ידיד"<sup>2</sup>,

דאף-על-פי שמקומו בארץ הקדש, בירושלים עיר הקדש, על הר הקדש

however, since the building of the Beis HaMikdash is facilitated by “our deeds and Divine service over the course of exile;”

– הרי כיון שזה נפעל על ידי “מעשינו ועבודתינו כל זמן משך הגלות”<sup>3</sup>,

particularly, through those efforts preformed as of late, at the end of the age of exile, to “disseminate the wellsprings of Torah to the remotest reaches;”

ובפרט בסיום זמן הגלות על-ידי העבודה ד”פוצו מעינותיך חוצה” –

then *this* location, and *precisely* this location, embodies the perfect preparation for “the sanctuary of G-d which Your hands established.”

יש כבר במקום זה, ודוקא במקום הזה, את ההכנה המשלמת ל”מקדש אד’ כוננו ידיך”,

What does this mean in practical terms?

Thus, the revelation of “the Sanctuary of G-d which Your hands established” — the third Beis HaMikdash — will occur right here in this place!

עד שתכף ומיד נעשה במקום זה הגלוי של “מקדש אד’ כוננו ידיך”

— In the *Kuntres* that was subsequently published, the Rebbe elaborated on this unique theme and presented the talmudic sources for it — see Chapter 71 —

This is something, that my sainted father-in-law, the Rebbe *Nesi Doreinu*, can indeed demand and accomplish, namely, that the revelation of the Beis HaMikdash will first occur at this location (“seven seventy”)

– שאת זה יכול כבוד-קדשת מורי-והמי אדמו”ר נשיא דורנו לתבע ולהביא לפעל, שלכל לראש נעשה הגלוי ד”מקדש אד’ כוננו ידיך” במקום זה (“שבע מאות ושבעים”)

where he lived and worked for the last ten years of his life, which represented the sum total of his entire life’s work.

שבו הוא חי ופעל עבודתו במשך עשר שנים האחרונות שלו, הסך-הכל דכל עבודתו (כנ”ל).

The reason for this is that specifically through completion of the Divine service in the “lower hemisphere,” the American continent, and reaching even its uttermost lows

ודוקא על ידי סיום העבודה בחצי כדור התחתון, עד בהתחתון תחתון ביותר

do we “raise up” and thus reveal the *entire* structure of the Divinely constructed Beis HaMikdash, including its roof!

– “מגביהים” ומגלים את כל הבנין של “מקדש אד’ כוננו ידיך” כולל גם הגג של הבנין,

What is the significance of the roof?

The rooftop of the Beis HaMikdash is where, the Medrash relates, “the King Moshiach... stands ... and will proclaim to Israel, ‘Humble ones, the time for your Redemption has arrived!’”

אשר “מלך המשיח . . . עומד על גג בית המקדש והוא משמיע להם לישדאל ואומר ענוים הגיע זמן גאולתכם”<sup>5</sup>

— this is explained at length in Chapters 5 and 71 —

All this is “raised up,” i.e., achieved by the (uplifting) efforts within the lowliest aspects of existence.

– כל זה מתעלה (נפעל) על ידי העבודה (ההגבהה) של התחתון ביותר.

# From The Rebbe's Pen



## Infusing Life Into The Rebbe, "Dovid Malka Meshicha"

On the 2nd of Nissan 5680, the Rebbe Rashab's soul ascended on high. Consequently, this day also was the day his son, the Frierdiker Rebbe, assumed leadership. In this sicha, delivered on this day 68 years later (the gematriya of the word חיים — life), the Rebbe elaborated on the concept of the ultimate form of leadership — the Jewish king, and emphasized the role of the people in fostering and strengthening their leader's life as king, primarily by the announcement of Yechi HaMelech.

We present here a portion of that sicha (which appears in full in Sefer HaSichos 5748 Vol. 2) with the Rebbe's hagahos (edits):



Simply put:

After reaching a milestone marking a completion of sixty-eight years of the Rebbe's leadership as *Nasi HaDor* (i.e., his work and achievements), a fundamental addition to the concept of life, as it exists by the *Nasi*, is now called for. This is to be brought about (also) by the nation's role in achieving this with their declaration of "Long live the King!" The meaning of this declaration is that the time has already come for the 'resurrection and singing of those who lie in the dust' of my saintly father-in-law, the Rebbe *Nesi Doreinu*, and ultimately "rise up and sing" of *Dovid Malka Meshicha*!

דהקיצו ורננו שוכני עפר - כ"ק מו"ח אדמו"ר נשיא דורנו ועד דהקיצו ורננו

The sentence "the time has come for the 'resurrection and singing of those who lie in the dust' of my saintly father-in-law, the Rebbe *Nesi Doreinu*, and ultimately 'rise up and sing' of *Dovid*, the King *Moshiach*" was added by the Rebbe himself while editing the sicha.

Interestingly, the Rebbe left out the end of the passuk "those who sleep in the dust" when talking about *Moshiach*, unlike in the sentence before, describing the arising of the Frierdiker Rebbe.



A possible explanation may be found in a sicha the Rebbe delivered just two weeks later, on *Acharon Shel Pesach* that year, where the Rebbe discusses the Gemara (Sanhedrin 98b) which, in reconciling contradicting verses, arrives at the conclusion that at the time of the Redemption, both *Moshiach* and *Dovid HaMelech* will rule, but "they will rule in tandem like an emperor and a viceroy" — *Moshiach* will be king and *Dovid* will be second-in-command.

"You must say that *Dovid Hamelech* himself *isn't* the King *Moshiach* who will be "a prince upon them forever," because the commencement of *Moshiach's* workings will be *prior* to the *Geula*, as explained in the *Rambam* . . . and surely [even] before the resurrection of the *Tzaddikim* who will arise immediately." (*Likkutei Sichos* vol. 35, sicha 1 on Parshas *Vayigash*, fn 6),

The Rebbe explains there that the sources speaking of *Moshiach* as being from among those arising from the deceased — *Dovid* being a "candidate" according to some — cannot be understood literally, rather they mean that *Dovid's* soul will enter *Moshiach*.

Thus, the expression "Dovid, the King *Moshiach*" refers not to King *Dovid* himself, rather to a king who will rise from his offspring and will embody his persona to the fullest, thereby being described by his name. This can possibly explain the omission of "those who lie in the dust" from *Moshiach's* arising. ■

## IS KINETIC SAND MUKTZEH?

Halachos of Muktzeh on Shabbos as pertaining to modern-day household items and devices, presented in conjunction with the daily Rambam study cycle we are presently learning from Halacha2Go.com by Rav **Yosef Yeshaya Braun** shlita, *Mara D'Asra* and member of the Badatz of Crown Heights.

### **Q. Are all watches permissible to be worn on Shabbos? Are they Muktzeh?**

**A.** [As a rule], watches are not *muktzeh* unless you need to press a button to see the time.

**Non-working watch:** According to many opinions, if the watch is not working it is *muktzeh*.

**Electrical:** Even if the watch contains a computer inside it is not *muktzeh*, since its main purpose is to display the time. If you know that you are likely to press the button and use the computer, you should not wear it on Shabbos. Likewise, if it has a button to produce light and you might out of habit press it at night, you should put a sticker or something to remind you not to do so on Shabbos. Some put their watch on the other hand to help them remember not to do so on Shabbos.

**Room temperature:** A watch that displays the room temperature may not be worn, since this watch works only due to the movements of the one wearing the watch. If it measures

the temperature but does not display it unless a button is pressed, it may be worn.

**Glow in the dark:** If a light turns on when you go into a dark room then it is a problem; if it just glows in the dark then it is okay.

**Self-winding:** Some watches are powered through movement. Although many are lenient, it is best for one not to wear a self-winding watch on Shabbos, because whenever you move your hand it causes the watch to recharge, especially or once you removed it from your hand and want to put it back. Many Poskim agree that it should not be worn on Shabbos once it stopped or if it is not sufficiently recharged to last throughout Shabbos.

**Solar-powered:** The same applies to a solar-powered watch which will recharge when entering a place which is well lit.

**Kinetic Watch:** A kinetic watch operates slightly differently, where instead of a battery, one's movement generates the needed energy. This is more severe and should certainly not be worn on Shabbos, especially kinetic watches

with digital displays. All the more so, with an Eco-Drive watch which enters slow down mode when there is no light and returns to normal function (digital displays, correct second hand time, etc.) when exposed to light.

**Apple watches or Fitbits** are forbidden on Shabbos. Your movements activate the functions and the display, it tracks all your steps, monitors your heartbeat and so much more.

If Shabbos started and you forgot to remove your apple watch, you should take it off right away, preferably by undoing the buckle and dropping it off your hand. One cannot move freely until it's removed.

**It should be noted, that notwithstanding the above, many Chassidim do not wear a watch at all on Shabbos or Yom Tov.**

**[In a letter (Igros Kodesh vol. 4 p. 250; #978) the Rebbe writes:**

“With regard to your questions:... Where is the source of the ruling of the *Tzemach Tzedek* regarding wearing a watch on *Shabbos*? — I have not heard of such a thing. It appears to me that there is no such [ruling] in his printed works. Perhaps there is a tradition that he made such a ruling orally.”

The Frierdiker Rebbe said on several occasions (Simchas Torah 5688, Simchas Torah 5691/2) to individuals who were carrying watches on Yom Tov that “on Shabbos one may not wear a watch, and on Yom Tov one doesn't need it,” insinuating that the Yom Tov schedule is not to be conducted according to a timepiece. The Shabbos prohibition in the statement seems to be because of a lack of an *Eruv* which is another topic — *from the Hebrew footnotes.*]

**Q. Can a Rebbe dime necklace be worn on Shabbos?**

A. Yes. But the necklace has to be assembled before Shabbos. It may also be worn in a place where there's no *eruv*.

[This is, in fact, a clear Mishna in Shabbos 6:7 and it is so cited in halacha (OC II 303:22 and in Magen Avraham *ad loc.* See next halacha on the status of a coin from a Tzaddik vis-à-vis the laws of *muktzeh*.] **#1380\***

**Q. Is a coin or dollar from a Tzaddik Muktzeh?**

A. A coin or dollar received from a *tzaddik* is considered *muktzeh* on *Shabbos* and *Yom Tov*, even if the recipient decided never to use it as currency. Neither does designating the coin or dollar to be an item of *shemira* (protection) or *kedusha* render it halachically *non-muktzeh*. The only way such an item can be considered non-monetary—and therefore no longer be deemed *muktzeh*—is if it was designated to be permanently used for a specific, non-monetary purpose before the onset of *Shabbos* or *Yom Tov*.

*Seforim* explain that coins received from a *tzaddik* possess some of the *kedusha* of the *tzaddik*. Therefore, one should bear in mind when making such designations that using an item received from a *tzaddik* in certain ways might be considered disrespectful to its unique status. **Halacha2Go #327**

**Q. Is kinetic sand Muktzeh on Shabbos?**

A. Kinetic sand isn't Muktzah. However, one cannot dig burrows or form shapes. **#8288\***

**Q. The Alter Rebbe rules that unsalted fish is muktzeh on Shabbos. Based on this, is sushi Muktzeh?**

A. If one eats raw fish and it's common in his locale to do so, it is not *muktzeh*. Some say it is necessary to have most people eat it. Shulchan Aruch is addressing a situation where it is not [considered] edible.

[Making sushi on Shabbos is problematic,] but regardless of the issue that sushi can't be made on Shabbos, it doesn't become *muktzeh* on this account, as the raw fish in itself is edible as sashimi. \* ■



**Rabbi  
Naftali  
Estulin**

## LUBAVITCH IS NOT OURS TO SAVE

**RABBI** Chodakov once told a *shliach* who had recently finished building a large *mosad* that another *mosad* was expected of him. The *shliach*, who hadn't yet paid off all the debts on the first *mosad*, told Rabbi Chodakov that he just couldn't take on anymore debts. Rabbi Chodakov said, "in that case, you're fired."

When the *shliach* asked Rabbi Chodakov if he doesn't believe him when he says that he is utterly incapable of taking on another project, Rabbi Chodakov replied, "Even if you hadn't told me, I would have known that this was way beyond your capabilities. The problem is that you thought the first *mosad* was something *you* could build, when the truth is that even the first *mosad* you could not build without the help of the Rebbe. So when you're asked to build another *mosad*, you need to know that the same *kochos* the Rebbe gave you to build the first *mosad* will help you build the second *mosad*!"

Every Chabad Chassid is a *shliach*, each in his own sphere of influence. We all have to know that all our work is done with the Rebbe MH" M's *kochos*. There is nothing we can do on our own.

Therefore, when the Rebbe asks us to publicize the *besuras ha'Geula* throughout the world, we have to know that just as everything we did until now was done with the Rebbe's *kochos*, so

too now, the Rebbe helps us spread the *besuras ha'Geula*, even in places and at times when it seems we don't have the *koach* to fully carry out the Rebbe's directives.

This is the answer to those who claim that now, after Gimmel Tammuz, we can no longer publicize the *besuras ha'Geula*. They say that under the present circumstances, publicizing the *besuras ha'Geula v'ha'goel* are likely to interfere with Chabad activities. They don't notice the absurdity of this assertion. All the activities done by Chabad until now, were done with special *kochos* from the Rebbe, so how can they think that fulfilling a directive of the Rebbe would interfere with the other activities which are made possible only by the Rebbe's *kochos*?

### THE MERAGLIM SPOKE THE TRUTH, BUT...

On Shabbos Mevarchim Tammuz, from which all the days of the month – including 3 Tammuz – are blessed, we read about the spies. If you closely examine what the spies said you will see that everything they said was true.

They said that *Eretz Canaan* is a land that "consumes its inhabitants," and they weren't lying. During those forty days an epidemic raged in the land! They said that the people they saw were men of stature, and indeed there were giants there. They said that they were like grasshoppers in the eyes of the giants, which was also true, for they heard the giants saying

that there were grasshoppers resembling people in the vineyards.

Everything the spies said was true, yet they were punished. Why? Because they lacked the *emuna* in Moshe Rabbeinu and true *hiskashrus* to him. Had they believed in Moshe and had they been truly *mekushar* to him, they would have realized that if Moshe told them they could conquer the land, they could, in fact, conquer the land.

Nowadays as well, when someone says that the world is not ready to accept the news of Geula and Moshiach, you can't say he's lying. From his perspective, he truly sees opposition to the whole idea. Nevertheless, such an assertion indicates that he is not sufficiently connected to Moshe Rabbeinu, because once the Moshe of our generation told us that the world is ready to accept whatever they are told we can fully publicize the *besuras ha'Geula*.

## HOW DO WE KNOW SNOW IS WHITE?

I remember my *melamed* back in Russia asking us how we know that snow is white. He told us that we know it from the *pasuk*, "If your sins are like scarlet, they will be whitened like snow."

At a very young age, the *melamed* instilled in us the knowledge that it is Torah that establishes the *metzius* (reality). When I matured, my father taught me a deeper perspective – that the *Nasi HaDor* is the one who establishes the *metzius*, and even Hashem, as it were, reckons with the *metzius* established by the *Nasi HaDor*.

My father's explanation is also connected to Parshas Shelach. On the words, "*salachti ki'devarecha*" (I have forgiven, in accordance with your words), Rashi says, "because of what you said, i.e., that Egypt will say, 'Hashem lacks power.'" In other words, Hashem's forgiveness was granted on account of Moshe's claim that if all the Jews die, it would be a tremendous *chilul Hashem*, for the gentiles would say that Hashem annihilated the Jewish people because

he couldn't bring them into Eretz Yisrael. Now how did Moshe know the gentiles would say that?

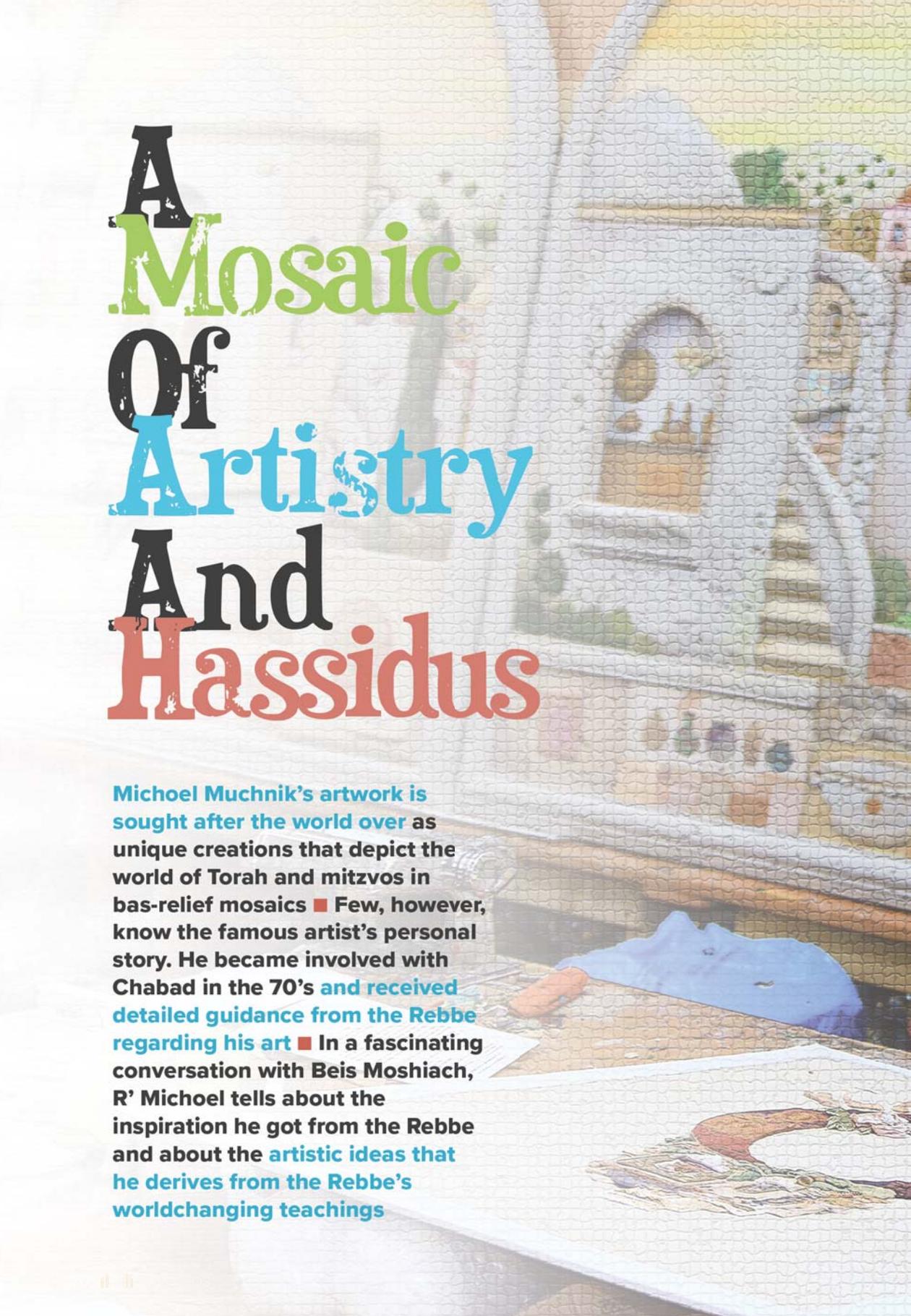
Rabbi Levi Yitzchok of Berditchev explains that if Moshe Rabbeinu hadn't made the above-mentioned argument, it is quite possible that the gentiles would never have actually said it. However, the moment Moshe presented Hashem with his concerns about what the gentiles would say, his words affected the *metzius*, so that if Hashem would have fulfilled His decree, the gentiles would have immediately said that Hashem killed the Jewish people in the desert because He couldn't bring them into the land. (See also the *sicha* of Parshas Vayikra, 5743).

From this we learn that the *Nasi HaDor's* words affect the physical world and change its nature. When the Rebbe says that the time for Geula has arrived and that the world is ready for it, and that we must spread this message to the entire world, we have to know that as a result of the Rebbe's words, the nature of the world has changed and therefore, even in places where it was previously impossible to disseminate this message, the message will, in fact, be accepted.

## A TIME TO ASK AND A TIME TO DEMAND

A woman passed by the Rebbe MH" M for "dollars" and began questioning the Rebbe about how Hashem could allow Nazi murderers to kill six millions Jews. The Rebbe responded: Instead of being busy with questions, you have to ask Hashem to immediately bring the true and complete Redemption.

When Gimmel Tammuz comes around we have many questions, especially in light of the fact that so many years have passed since 3 Tammuz 5754! Despite the questions, however, we must know that now is not a time for questions! Gimmel Tammuz is a time for demanding and doing – demanding that Hashem immediately remove the concealments, and doing all that we can to reveal the Rebbe MH" M *shlita* immediately! ■



# A Mosaic Of Artistry And Hassidus

Michoel Muchnik's artwork is sought after the world over as unique creations that depict the world of Torah and mitzvos in bas-relief mosaics ■ Few, however, know the famous artist's personal story. He became involved with Chabad in the 70's and received detailed guidance from the Rebbe regarding his art ■ In a fascinating conversation with Beis Moshiach, R' Michoel tells about the inspiration he got from the Rebbe and about the artistic ideas that he derives from the Rebbe's worldchanging teachings



## IT WAS 5741 WHEN THE CHASSIDIC

artist, R' Michoel Muchnik, went to South Africa for an art exhibit. He experienced problems with his visa there.

When he asked for the Rebbe's bracha, the Rebbe told him to extend his stay there, remaining two weeks longer than planned. Maximizing his time there, he arranged additional exhibits in nearby towns.

One of the exhibits took place in Cape Town, by the shliach R' Mendel Popack. Along with the exhibit he planned a special gathering for his community.

In Cape Town there lived a wealthy man that the shliach knew, but for some reason he had been unable to be mekarev him to Chabad. The shliach, who knew that this man loved art, invited him to emcee the event. This was the first time that the man agreed to enter the Chabad House. The event was successful and the wealthy man got involved and began taking an interest in Chabad.

"Eighteen years later," says R' Michoel, "I went to visit my daughter who was in seminary in South Africa and I met the chairman of the board of the Chabad House; it was that wealthy man who did not want to hear about Chabad."

## THE YECHIDUS WHICH SHAPED THE YOUNG ARTIST'S LIFE

At his first yechidus, the Rebbe saw a great future for the Lubavitcher artist and took a great interest in his paintings. At this time, Michoel had finished learning in yeshiva and decided that the time had come to go back to that which he thought he had been created for, art. He did not want to do this without getting the Rebbe's approval. Michoel was only twenty-one when he had his first yechidus. He

brought some of his artwork with him. The Rebbe took an interest in various details and even told Michoel to start publicizing his art in and beyond the Jewish world.

During the yechidus the Rebbe, surprisingly, asked that he leave the paintings with him. Michoel of course agreed. The Rebbe asked, "Are these original paintings?" When Michoel said yes, the Rebbe said he could not take the originals but asked him to photograph them and send them through the secretaries. From this incident, Michoel understood how much the Rebbe cared about the work of artists and took it as a green light to continue. He went back to his studio, put on his smock, and with paintbrush in hand began to paint. That first yechidus, which shaped his life, was eight minutes long.

## CHASSIDUS AS A SOURCE OF ARTISTIC INSPIRATION

Michoel Muchnik was born in 5712 in Philadelphia to a Conservative family. He would attend Hebrew School now and then where he got a little Judaism.

At bar mitzva age, and even before that, he began painting, not in a professional capacity but as a hobby. The hobby made significant progress when he turned seventeen, when he began getting more involved in the world of art. To his disappointment, after several years he did not find his place in the art world and wasn't all that pleased with his creations.

"In general," says Michoel, "to succeed in the world as an artist is quite a challenge. In every branch of art, in order to be successful, you need to put in a lot of work and be extremely dedicated and mainly, you need siyata d'Shmaya."



Because of this and other reasons, Michael decided to put down his paintbrush. He began going around to try and find the right place for himself. Knowing that he was a Jew, he began looking in this direction. He became interested in Judaism in general and Chabad Chassidus in particular, with the help of his friend, R' Meir Abehsera a"h (the Rebbe's "whistler"), who was also searching at the time.

Upon discovering Chassidus, Michael decided to focus on learning, especially Chassidus. He spent the following years in yeshiva in Morristown. He acclimated well and enjoyed the lifestyle and he especially connected to the mashpia, R' Avrohom Lipsker.

When he decided to go back to painting, he received permission from the Rebbe to do this on condition that it would not disturb his studies in yeshiva. "Today," says Michael, "after years of learning Chassidus, and connecting to the depth of the world of Kabbala, my art takes on a whole new meaning. The work today is far more elevated. Every painting contains

a hidden message; nothing is done without a reason. Even the colors I choose have a reason."

Colors, as explained in Kabbala, have significance. Red is the color that represents gevura. As we see, every child knows that red means stop. White represents chesed. The combination of the two is pink, which corresponds to tiferes, rachamim.

"Even the inspiration for a given painting usually comes from something I learned in Chassidus that day or previously," he says. "Sometimes I see something in a sicha of the Rebbe, I hear a point from a maamar, and I get the inspiration from that. That leads to all sorts of ideas and images that I paint.

"As the Chassidic aphorism goes, from whatever I see and hear I try to learn a lesson; what does it say to me as a Chassid, and then, as an artist. This usually generates ideas for my work."

A number of years ago, R' Michael held a special event for artists in the spirit of the year of Hakhel, in the course of which he explained,



ARTISTIC PUSHKA WITH CREDIT CARD OPTION

with the help of a slideshow, that before learning about Chassidus, his artistic works were much darker and incomprehensible. They lacked color, which meant they lacked joy. Once he started learning Chassidus, his art became full of color and joy and mainly, feeling.

“My paintings,” explained Michoel to his fellow artists, “are meant to depict Jewish life, and how can that be done without colors? Without joy? Without chayus? And without Jewish-Chassidic emotion?” In his paintings, Judaism becomes something alive and joyous that is worthwhile to take part in.

## THE SOUL IN ART

Michoel’s special craft is unique and is called mosaic art. R’ Michoel assembles pieces of stone that together comprise a work of art. The stones are placed in some material that

holds them together. Mosaics are sometimes just designs with no images and sometimes shapes and images are depicted. The quality of the mosaic is determined by the size of the stones that are used (the smaller the stones, the more complicated the design can be). He can give weight to the images and designs (with the use of light and shadow) by using mosaic stones.

In order to understand the uniqueness of his work, we attended an exhibit and met with some of his friends and employees.

Shloimy Rabin, Michoel’s personal manager, shared his experiences of working with Michoel. “When I walk into Michoel’s studio, I am amazed every time. The words ‘who renews in His goodness, every day, constantly,’ takes on additional meaning and I always feel as though this is the first time I am looking at Michoel’s three dimensional art, and feel as though I am in it. I’ve never been to the Old City of Yerushalayim but with Michoel’s art, I feel as though I am walking around there. With his art you can really live it.”

Michoel has many stories to share:

“In 5741, I sent the Rebbe a painting of the Jewish shtetl in which I depicted the old Jewish way of life. I got detailed feedback from the Rebbe. For example, I drew all sorts of enterprises in the town and the Rebbe wanted me to add a facility for the manufacture of Shabbos and Yom Tov candles.

“There were buildings of chesed organizations and I drew them on the left side. The shul was on the right. The Rebbe pointed out that based on what is explained in Chassidus and Kabbala, it should be the other way around. Tefilla, which mostly corresponds to gevura, should be on the left, and those things associated with chesed should be on the right. The Rebbe added that the world stands on three things, the pillar on the right is chesed, the pillar on the left is tefilla, and the pillar in the center is for Torah study. Based on this, some-

thing having to do with Torah study should go in the center.

“Since then, when I use the three pillars, they are always in this order.” (see sidebar)

One of the most famous instructions that Michoel got from the Rebbe has to do with Shabbos candles. This *hora'ah* pertains to every shliach and every Lubavitcher. When the candle lighting campaign began, Michoel designed a pin with two candles. When he submitted the sample to the Rebbe, the Rebbe asked him to add another small candle to indicate that a little girl should also light a Shabbos candle. On another occasion the Rebbe told him that the small candle should be in the center, between the two larger ones, not on the side.

I asked Michoel, where does the passion for painting come from and where does the desire to work in such a difficult field come from. He didn't have to think much to answer me; I suppose this isn't the first time he has been asked these questions.

At the end of the 50's there was an exhibit in Philadelphia by the artist, Jacques Lipchitz. In honor of the exhibit, the Rebbe sent a letter in English and when Michoel saw a copy of it many years later it was a source of great inspiration for him.

This is what the Rebbe wrote, “Those who have been Divinely gifted in art, whether sculpture or painting and the like, have the privilege of being able to convert an inanimate thing, such as a brush, paint and canvas, or wood and stone, etc., into living form. In a deeper sense, it is the ability to transform to a certain extent the material into spiritual, even where the creation is in still life, and certainly where the artistic work has to do with living creatures and humans. How much more so if the art medium is used to advance ideas, especially Torah and Mitzvoth, which would raise the artistic skill to its highest level.”

The Rebbe went on to say that by artists showing the beauty of Torah and mitzvos, they have the ability to influence the Jewish people and draw them closer to their Father in heaven.

For R' Michoel, his work is his shlichus. It is his way of drawing Jews closer to Torah and mitzvos; it is his way of preparing the world for Moshiach. In his creations, he includes motifs of Geula and in depicting Yerushalayim you can see the Beis HaMikdash which arouses yearning for the future Geula.

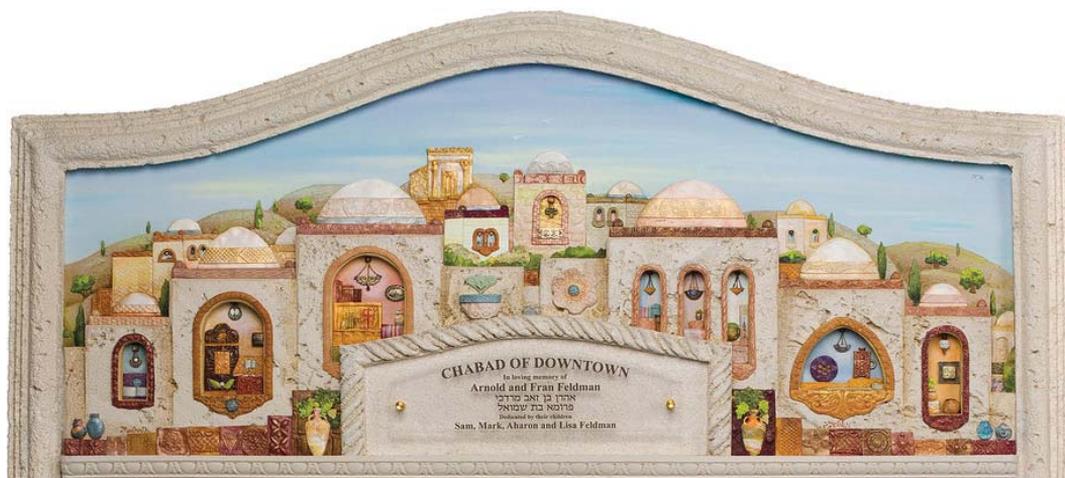
Although he does not personally know most of his “mekuravim,” he makes an impact on thousands. Many became involved in Torah and mitzvos thanks to his art, whether through his books for children or one of his exhibits. Sometimes, the Jewish concepts that come to the viewers are totally new for them and sometimes they serve as reminders. When they see a mitzva in his art, they are reminded of how they used to do that mitzva at home.

## THE REBBE INSTRUCTED THAT PEOPLE ATTEND THE EXHIBIT

While preparing this article, we tried to understand what art is altogether, what is painting, and what did the Rebbe think of it.

For Michoel, art is his form of expression; the way he chooses to express his feelings, feelings that sometimes are difficult to express verbally. Michoel says, “Art is something within you and you bring it out to those around you. The Rebbe once said to a painter who brought the Rebbe a gift of a painting he drew, that he was giving a part of his neshama to the Rebbe. Indeed, art comes from a deep place in the soul. When you convey this to others, you are giving them a part of your neshama.

“In 5737, I did an exhibit at the Brooklyn Museum. At the time, there was a large group of people from France who had come to see the Rebbe. In the middle of one of the farbrengens, in front of everyone, the Rebbe asked the group



to go and see my exhibit. If I ever had doubts about whether the Rebbe liked my work, well, after that, any doubts disappeared. The Rebbe was asking them, in front of all the Chassidim, to go view my exhibit!

“What this event did for me and my work, I cannot express in words. All my doubts about whether this was really my shlichus, were resolved. Who would have believed?”

“From what I saw and experienced, the Rebbe really enjoyed what I do. On another occasion, the Rebbe even asked me to design pushkas, something that wasn’t so popular at the time. After that, I heard from one of the secretaries that the Rebbe left the pushka I designed in his office. My pushka on the Rebbe’s desk!”

Aside from the influence Michoel has via his art, he also has a lot of influence on other artists that he deals with. He often comes across drawings of a mitzva done by non-Jews. They sometimes make mistakes in details of the mitzva. “For example, I have come across quite a few paintings of menorahs in which they drew five or some other number of branches other than eight. Someone who is not frum and sees this painting can easily become confused regarding this mitzva. When I see this, I take

the opportunity not only to get it corrected but to convey to the artist a little more Judaism, a little more Chassidus.”

## ART AS A KIRUV MEDIUM

When I asked Michoel to share some stories about Jews who became interested in Torah and mitzvos through his artwork, he laughed and said that there are many. He agreed to tell a few.

“At the beginning of the 80’s, a woman wearing a wig knocked at my door who looked like someone raised Lubavitch. She wanted to tell me her story.” She was from Tulsa, Oklahoma. A few years earlier, two bachurim visited her city on Merkos Shlichus. They brought kosher food and st’am and books for children that were illustrated by Michoel. The woman, who knew nothing about Judaism, bought her son a set of these books that tell children about Jewish life. Her son really liked the books and he got his parents to do things as depicted in the books. So without knowing any halacha, they began to keep mitzvos based on what it said in the books. They slowly began lighting candles for Shabbos, keeping kosher, and when the bachurim returned the following summer, the family contacted them and learned more about how to do mitzvos. Today, the family is

Lubavitch in every respect thanks to the artwork he did for those books.

R' Michoel has another story about a girl who attended an exhibit he did in Chicago. She loved his style and after a long talk he referred her to the local Chabad House where she became more Jewishly involved and then went to Machon Chana in Crown Heights.

Michoel ended off with a story about how his paintings helped shlichim too:

“On one of my visits to Uruguay, I had problems entering the country and they did not let me enter with my paintings. After a few attempts at persuasion, the shliach remembered a certain senior government person that had a connection with the customs authorities. That man had come with him to the Rebbe for a bracha before the elections and was very favorably impressed. The shliach contacted him and within a few minutes, I was allowed into the country with all my paintings! The shliach told

me that since then, every time they ran into trouble with customs, usually before Pesach when they import huge quantities of matzos and wine, that politician arranges everything for them without their even having to ask.”

### THE ARTIST'S DREAM

I asked Michoel whether he had any message to convey to our readers. He said, “Before, we spoke about horaos I got from the Rebbe that should be publicized. The Rebbe once told me, after I turned to him in a difficult time, that I need to think about divine providence and everything would work out. In my experience, this has helped me tremendously in stressful times.”

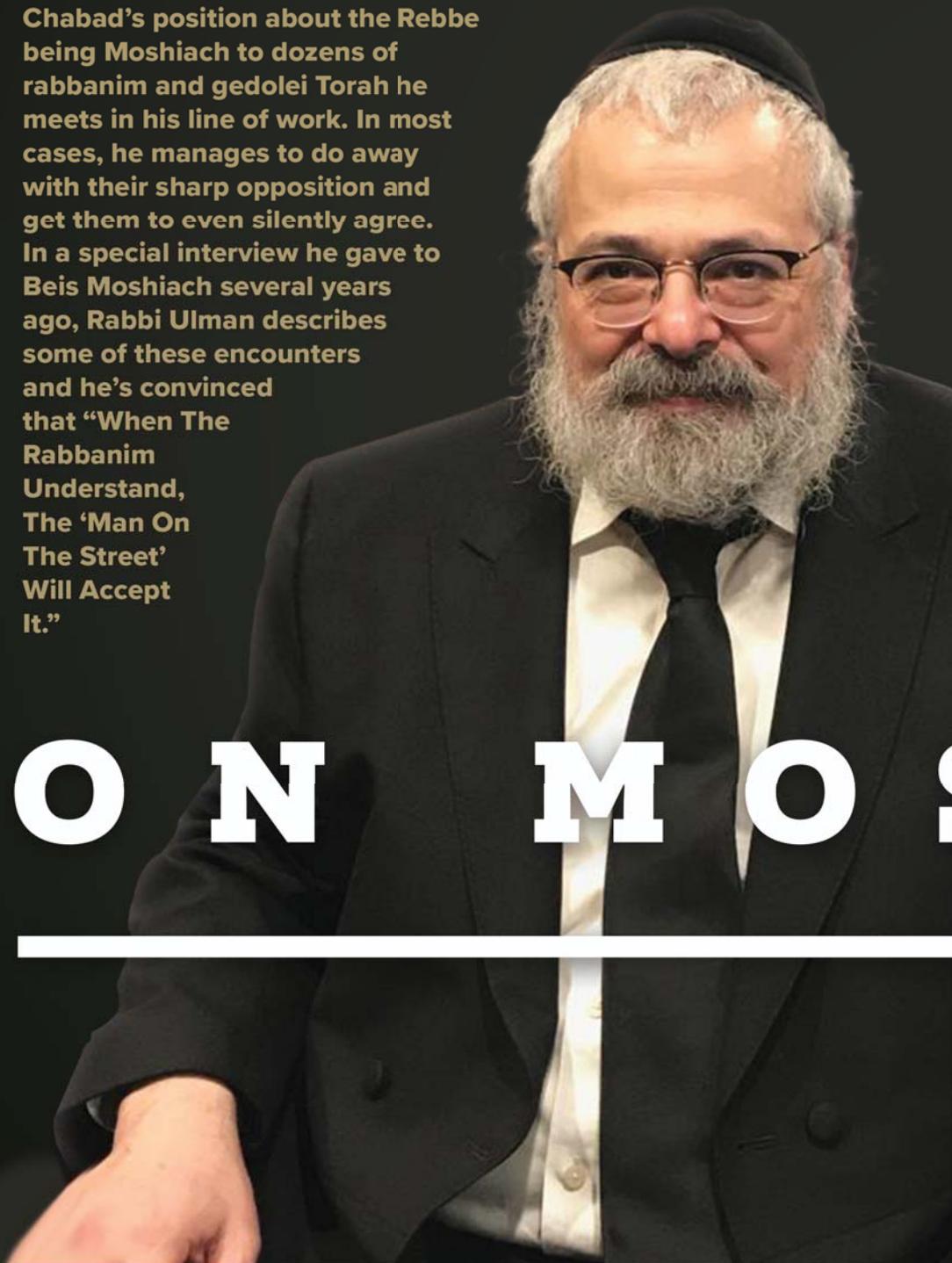
As for Michoel's dream, “My dream is to prepare a new painting about the future Geula but not like my other paintings that are the products of my imagination. I want to draw from my personal experience of the actual Geula.” ■



**Rabbi Yeoram Ulman is a well respected rav and posek worldwide and a member of the Beis Din of Sydney and director of the FREE center for Russian immigrants. Since Gimmel Tammuz, Rabbi Ulman has used many opportunities to explain Chabad's position about the Rebbe being Moshiach to dozens of rabbanim and gedolei Torah he meets in his line of work. In most cases, he manages to do away with their sharp opposition and get them to even silently agree. In a special interview he gave to Beis Moshiach several years ago, Rabbi Ulman describes some of these encounters and he's convinced that "When The Rabbanim Understand, The 'Man On The Street' Will Accept It."**

**O N M O S**

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**WHEN  
LEADING  
POSKIM  
DISCOVER  
TORAH  
SOURCES**

**S H I A C H**

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SINCE  
GIMMEL  
TAMMUZ,

*Rabbi Yoram Ulman has explained Chabad's position about the Rebbe being Moshiach to dozens of rabbanim and gedolei ha'Torah. In most cases, he manages to do away with their sharp opposition and get them to silently agree. In a special interview with Beis Moshiach, Rabbi Ulman describes some of these encounters. \* Interview with Rabbi Yoram Ulman, member of the Beis Din of Sydney and director of a Chabad House for Russian immigrants*

**Rabbi Ulman, as a director of a Chabad house for Russian immigrants, what motivated you to get involved in explaining the importance of publicizing the *besuras ha'Geula* to non-Lubavitch rabbanim?**

Everybody certainly remembers the period following Gimmel Tammuz 5754. As far as *emuna* in the Rebbe Melech HaMoshiach and the *besuras ha'Geula* are concerned, it was a very difficult time. Most Chabad Chassidim continued disseminating the *besuras ha'Geula* with the knowledge that these activities hasten the Rebbe's *hisgalus*. However, there were a few Chassidim who although they continued to believe as all Chabad Chassidim do that the Rebbe is Moshiach, they nevertheless feared the world's reaction and didn't publicize their belief. There were even Chassidim who, when questioned directly about their belief in the Rebbe as Moshiach, would stammer and answer evasively.

I always believed that the main issue here was one of apprehension of what people would say; not so much of what non-observant Jews would say, but of what *frum* Jews would say. Among *frum* groups, there was a view that the belief among Lubavitcher Chassidim that the Rebbe is Moshiach went against *halacha*.

Thus they vehemently opposed publicity that identified the Rebbe as Moshiach.

Since these groups are led by rabbanim and gedolei Torah, it would make sense that if one succeeded in convincing those rabbanim that the *emuna* of Lubavitcher Chassidim is based on *piskei halacha* of *Rishonim* and *Acharonim*, and that it certainly does not oppose *halacha*, we'd manage to reduce the level of opposition from *frum* groups so that even those Lubavitchers who are afraid of public opinion would be able to express their views without fear.

**How do you reach these leading rabbanim around the world?**

In addition to my role as director of a Chabad house for Russian immigrants in Sydney, I serve as a member of the Sydney Beis Din. I often meet with leading *poskim* both from the United States and Eretz Yisrael, and have long meetings with them about halachic matters. I bring up the topic at these meetings, or sometimes they bring it up, and a lengthy halachic discussion ensues, in the course of which I present the halachic basis for our *emuna*.

**Is your goal that they should believe the Rebbe is Moshiach?**

I'd be thrilled if they'd accept things to that extent. The fact of the matter is though, that they find it very hard to accept this, and so I focus on moderating their opposition.

Those familiar with the attitude *frum* groups have toward Chabad, know that aside from the groups that are well-known for their blind opposition to anything Chabad does, most *frum* groups have accepted the Rebbe's work. They didn't set up *tefillin* stands on the streets or go *kasher* kitchens, but they

didn't *oppose* the work Chabad did either. This enabled us to do the Rebbe's work without interference. Although we had to break the ice with the non-religious public, at least we didn't have to fight opposition from the *frum* world at the same time.

This was the case with Mivtza Moshich too, until Gimmel Tammuz. Even after we publicized that we believe that the Rebbe is Moshich, aside from one group, there were no *frum* groups who fought against our *besuras ha'Geula*.

What changed after Gimmel Tammuz? That whoever isn't familiar with the sources that discuss Moshich's coming, can think that our belief that the Rebbe is Moshich goes against halacha, *r'l*. Since most rabbanim are unfamiliar with these sources, they thought Chabad Chassidim were opposing halacha, and that is what they conveyed to their people. This is how a strong opposition to publicizing the *besuras ha'Geula* came to pass after Gimmel Tammuz.

It is this type of opposition that I want to prevent. The question is how to go back to our previous standing. The solution is simple - let us speak to rabbanim and poskim and present the halachic sources that support our emuna in the Rebbe's being Moshich. In the Torah



world it is what they call "*daas Torah*" that establishes what people think, and so when the rabbanim are presented with the facts, this will filter down to the man on the street, who will accept Chabad's work in *hafatzas besuras ha'Geula* like they accept the rest of the work we do.

If we succeed, then all those Lubavitchers who are ashamed of their faith will join those who unabashedly publicize the *besuras ha'Geula*, and with full *achdus* we will bring the *hisgalus* of the Rebbe Melech HaMoshich.



I spoke to him for nearly two hours about a certain halachic matter, and towards the end of the discussion I said that since I knew him to be an *ish emes*, I was very interested in knowing why the publicity about the Rebbe being Moshiach bothered him, since I also publicize it ...

At first he was stunned. He said, “Rabbi Ulman, what do you need it for? You have such a nice congregation - what do you need these *tzaros* for?” I replied that since we’re *anshei halacha*, I wanted to clarify the subject purely from a halachic perspective. He tried to get out of a halachic discussion of the matter and said that there were Lubavitchers who

### What do the gedolei Torah you meet really think?

I’ll tell you about a meeting I had with one of the great American rabbanim, whose father is considered one of the great Israeli poskim. I knew him since he served as rav of the *frum* community of Sydney when I was a boy, and I learned with him for nearly five years. He came on a visit to Sydney some years ago and we met. He knew I was a Lubavitcher and at the beginning of the meeting he said he was a great admirer of the Rebbe and Chabad Chassidus, but he didn’t like those who publicized the Rebbe as Moshiach.

didn’t believe this, and they even went to his father with strong claims against those who publicized the *besuras ha’Geula*. I said that even those Lubavitchers who oppose publicity believe that the Rebbe is Moshiach, and the differences of opinion are only regarding the publicity.

Then he said something that I think is the key: “Rabbi Ulman, what do you want from the non-Lubavitcher rabbanim? If you were united, you could demand of us to agree with you, but as long as you yourselves have differences of opinion, how do you expect us to agree with you?”

The conclusion from that discussion was obvious. If we presented a united front, if all rabbanei Chabad publicized a *psak din* that established that believing that the Rebbe is Moshiach is based on clear halachic sources, we could publicize the message with at least the silent acquiescence of all other rabbanim.

### **Were there rabbanim you managed to convince?**

*Baruch Hashem*, I managed to convince a nice number of rabbanim of the acceptability of Chabad's approach even with regard to the *besuras ha'Geula*. At one of the Moshiach Congresses that took place in New York many years back, I met one of the leading rabbanim who is considered an unofficial Chasid of the Rebbe. We've known each other for some time, and he felt comfortable asking me what I thought about the Congress. He said that he had heard that the gathering was one which "*ein ruach chachamim nocha heimenu*" (Rabbis did not approve of).

I told him that I don't know what he means, for the Congress was organized by a committee composed of rabbanim and mashpiim, and that dozens of rabbanim, roshei yeshivos, and mashpiim from around the world participated in it.

Then he asked me to tell him my personal opinion about *hafatzas besuras ha'Geula*. I told him that I had one complaint about how the mitvza is being done, namely, that not enough effort is being put into convincing rabbanim that it is halachically acceptable to say the Rebbe is Moshiach. Then I asked him, "Do you think it's all right to say the Rebbe is Moshiach?" He said no. So I asked him: "If I can show you that the Rebbe himself considered this a possibility, then what?" He said, "In that case I would defer to the Rebbe."

I took him to one of the bookstores in Crown Heights and showed him a selection of quotes from "*V'Hu Yigaleinu*," in which

the Rebbe explicitly referred to the situation after Gimmel Tammuz, and established that even in such a case, one can continue to say that the Rebbe is Moshiach. I also showed him what the Rebbe said about the three stages in Moshiach's revelation that are hinted at in the word "*MiYaD*" - the leadership of the Rebbe Sholom Dov Ber, the leadership of the Rebbe Yosef Yitzchok, and the third period of leadership, which began after the passing of the Rebbe Rayatz, which is hinted at in the names Menachem and Moshiach.

He got very enthused by these explicit sichos and wondered how it was that no Lubavitcher had ever shown him this before. He had always thought it was the Chassidim who had made it up.

A half a year later, I had occasion to speak to him by phone. He brought up the subject again, and said that a Chabad *askan* had visited him, and when in the course of the conversation this subject had come up, the Lubavitcher had convinced him that the Rebbe did not mean it literally.

I decided to visit him at my next opportunity. That opportunity came, and a few weeks later I arrived in New York and visited him at home. At that time, this rav had come out strongly against the Reform. He always maintained that we had to fight the Reform, and one of the reasons he admired the Rebbe was because of the Rebbe's uncompromising war against the Reform.

When I visited him, he told me that the Reform was fighting him back and he was very disappointed that those whom he had considered his friends were not defending him and his position. He said that at these times he thought about Avrohom and the *akeida*. Aside from the test of bringing his only son as a sacrifice, Avrohom was jeopardizing all his public relations. If he had slaughtered Yitzchok, all his spiritual work in being *mekarev* thousands of people to serve

the one G-d, would be ruined, because they would all leave him.

This was Avrohom's greatness - that he knew that he did not need to be *frumer* than Hashem, and if Hashem commanded him, he needed to listen even if it seemed to undermine everything he had built up over the years. So too in the war against the Reform. He would continue battling them even though this entailed terrible damage.

I told him that the Rebbe once told someone in yechidus, that one who was *mekushar* to him was involved in three things: *Moshiach*, *Mihu Yehudi*, and *Shleimus ha'Aretz*. Incidentally, these three things make up the acronym **Ma-MaSh**. "You are involved with *Mihu Yehudi*, and it pains you that people make public opinion considerations and decide to stay out of the battle against Reform. It is exactly the same thing with the *koch* about *Moshiach*. Sometimes it harms our public image, but we have to know that we can't be *frumer* than Hashem, and if Hashem commanded us - through His prophet - that we have to be involved in disseminating the *besuras ha'Geula*, that's what we have to do, even if it entails destroying some of the connections we took years in building."

This is not a *pshetl*. It is an explicit sicha that appears in *Likkutei Sichos*, volume 3, as well as in the sichos in the *Haggada shel Pesach*. The Rebbe speaks there about a shliach who considers getting rid of a mechitza so that more people will come to shul. We must not be *frumer* than Hashem, says the Rebbe, and in every instance we must do what Hashem says. If this means having fewer people in shul - 1) maybe Hashem doesn't really want them there, as it were, 2) compromises end up distancing people, and the shul won't fill up as a result of these and other compromises.

I once visited Yerushalayim. I sat with great dayanim there who are involved in *gittin*. One of them who authored many books and who is known as one of the great dayanim of

Eretz Yisrael, spoke to me about the unique qualities of the Rebbe. He spoke excitedly about his *yechidus* with the Rebbe and how he saw before him a *chad bidara* (one in a generation). He couldn't understand how it was possible for someone to be such a tremendous Torah scholar while simultaneously devoting himself to issues effecting both the world at large as well as individuals. In short, he was tremendously impressed by the Rebbe. He made sure, however, to mention that it was really a pity that there were Chassidim who were damaging the name of Chassidus by publicizing that the Rebbe is *Moshiach*.

Although I represent the Beis Din of Sydney, I insist on principle to defend our faith, especially when I hear it being attacked, so I said perhaps they hadn't properly explained things to him, but the fact of the matter is that every Lubavitcher believes the Rebbe is *Moshiach*. He didn't believe me and said it couldn't be true since this emuna went against Yiddishkeit.

There was a set of *Sdei Chemed* in the room we were sitting in, so I took a volume off the shelf and showed him how the *Sdei Chemed* dealt with this possibility and established that from a halachic point of view this was acceptable, which is how he explains "*lo zachu*" (i.e., the advent of *Moshiach* when the Jewish people are not found to be meritorious). The rav examined the *Sdei Chemed* and was silent. Since then, I haven't heard a word against this belief from him.

The same day, the son of one of the great poskim of our times came in to the Beis Din. He himself is considered a great scholar. During the breaks we talked about the special relationship his father had with Chabad in general and the Rebbe in particular. He said that a few individuals, i.e., those who broadcast that the Rebbe is *Moshiach*, ruined Chabad's good image. I mentioned the name of a very close friend of his father who is one of the main disseminators of the *besuras ha'Geula* and asked him what he thought of him. He said that



if all rabbanei Chabad publicized a clear *daas Torah* establishing that the belief that the Rebbe is Moshiach is anchored in *halacha*, he was sure that everybody who got along with Chabad until Gimmel Tammuz would continue to support Chabad now and wouldn't oppose this belief.

We went on to talk about the Moshiach gatherings that had taken place over the years. He said that at these gatherings too, despite the participation of rabbanim, their presence wasn't emphasized enough. He mentioned the name of a great rav who had told him that he believed the Rebbe was Moshiach before Gimmel Tammuz, and he would even say so after Gimmel Tammuz if only Lubavitchers were united in this belief.

### **Can every Chassid get involved or only rabbanim?**

In principle, every Chassid who can demonstrate halachic knowledge and can

have Torah discussions with rabbanim, can influence them and eliminate their opposition. Of course, there's a tremendous advantage when Chabad rabbanim, who are known to their non-Chabad colleagues, explain this.

It would be beneficial if there were more rabbanim who devote time to explaining our emuna. I'm not coming to criticize Chabad rabbanim, just to suggest that whoever, by Divine providence, was selected to interact with non-Chabad rabbanim, should take the opportunity and use the *koach* of Torah and halacha to explain the halachic foundation for the belief that the Rebbe is Moshiach.

From my personal experience I can say that I never came up against real opposition. When I began showing them the halachic sources, all claims and complaints went out the window and even those who didn't agree, stopped opposing it. I am sure that this gives great *nachas ruach* to the Rebbe MH" M, may he immediately be *nisgaleh*.



**“Tut Altz vos ihr kehnt” (do all that you can) were the words the Rebbe Melech HaMoshiach used in his famous sicha on 28 nissan 5751 to hand over to us the task to bring the Geula. 30 years later, a group of talented and dedicated yungeleit in the Moshiach Office of “Merkos 302” led by Rabbi Shloime Naparstek took the Rebbe’s call as their personal project and have transformed the landscape of the Chabad community with a revolutionary study program that focuses on making the Rebbe’s call to “Live With Moshiach” practical and achievable to all — men, women and children**

## SHEVII SHEL PESACH NIGHT AT

a Chabad House somewhere in the United States, an older American baal teshuva walked into the shul with one of the booklets from the Moshiach Mindset series. He sat down next to a yungerman and asked him to learn with him. He said, “I want to learn this amazing booklet tonight even if we finish at dawn.”

The yungerman was very happy with this request (you’ll soon see why) and innocently asked, “What do you like so much about this booklet?”

The older man’s eyes lit up and he explained. “I became a baal teshuva many years ago, in my thirties. I never learned the Rebbe’s sichos in depth and although I learned some sichos translated into English over the years, I did not absorb the Rebbe’s Moshiach mindset. Of course I knew we are in the seventh generation and I even saw in some sichos that we are on the threshold of the Geula, but the truth is that I did not absorb the intensity of the message.

“It was only once I started learning the series of booklets, ‘Moshiach Mindset’ that it suddenly struck me. We are at a historic point; at the end of galus and the beginning of the Geula. We, those of the seventh generation, received special powers in order to successfully execute this historic mission.

“These things that may sound obvious to born and bred Chassidim were never clear to me as they are now, and it’s all thanks to this amazing series of booklets.”

The chavrusa, R’ Shloimy Naparstek, is on the staff of those producing these booklets. He chose not to say this, though what he heard definitely encouraged him to continue putting in the work which has been filling his days this past year.



A year ago, I wrote in *Beis Moshiach* about the worldwide project to learn inyanei Moshiach and Geula which includes dozens of countries and six languages: English, Hebrew, French, Spanish, Russian and Portuguese. It is called “Tut-Altz,” that powerful pair of words that the Rebbe addressed to each and every one of us.

This unique campaign began with a huge farbrengen arranged by the Moshiach Office of Merkos L’Inyonei Chinuch, for Chof-Ches Nissan. Over 24 hours, 48 rabbanim, mashpiim and shluchim from all the over world farbrenged. They urged Anash and the tmimim to strengthen themselves in the fulfillment of the Rebbe’s directive to learn inyanei Moshiach and Geula as the “direct way” to bring the Geula. They did not stop at words of inspiration; they focused on the Dvar Malchus that the Rebbe distributed on 15 Iyar 5751 with four fundamental sichos on inyanei Moshiach and Geula.

A year has passed and in conversations that I had with people working on the project, I discovered the tremendous scope of the activities of the Moshiach Office where they don’t stop creatively thinking how to bring concepts of Geula to every possible target audience.

The initiative, that began with that Dvar Malchus, continued with a learning project for children which took chiddushim of the Rebbe and conveyed them in a way that children can understand.

Special booklets were made for women as well as targeted activities that enable women to organize an entire event on the subject of Moshiach.

The initiative, called “Event-in-a-Box,” provides all the necessary materials for an event to study inyanei Moshiach and Geula, starting with learning booklets (we’ll talk more about those later), a video, and a full-on program – including booklets and discussion prompts.

## **FORTY YEARS THAT CAME TO A CLIMAX IN 5751-5752**

The following description is about a series produced recently in English, which is being translated into Hebrew:

In the introductory booklet to the series “What is a Moshiach Mindset?” the editors write:

The Rebbe taught that Geula is not just a future reality that we await, for which we daven, and that we hasten its arrival by doing mitzvos. Geula is also an unfolding reality that we can experience to a degree in the present. Moreover, doing so also hastens the revelation of Moshiach. To this end, the Rebbe directed each of us to become a “Moshiach’dike person” by living today, during the last days of galus, with the same perspective and mindset that we will have in the times of Moshiach.

When the Rebbe said this, many Chassidim wondered: What is a Moshiach mindset? After all, how can one know the Moshiach mindset before Moshiach comes?

It became clear, however, that the Rebbe had been teaching this mindset for more than four decades. The Rebbe began his nesius by presenting the basic concepts. In the ensuing decades, the Rebbe revealed deeper and deeper layers until the years 5751-5752, when the Rebbe’s entire program came to a head.

During these years, the Rebbe presented us with the flowering of his teachings by teaching them with a supreme emphasis on Moshiach. Thereby, the Rebbe demonstrated that the concepts he had developed over the years were

insights that, in fact, comprise the Moshiach mindset!

## **LIVING WITH THE GEULA NOW!**

R’ Naftali Silberberg and R’ Eliezer Gurkow, editors of the series, explain why they chose to focus on the topic of a Geula mindset:

Over the years, the Rebbe addressed the topic of Moshiach and the Geula in four general stages:

1) In the early years, the Rebbe focused on the belief in Moshiach and the anticipation of his coming. At this stage nothing was said about demanding of Hashem, rather, it was mainly for us to feel that we are lacking the Geula and yearn for it.

2) In the early 80s, the Rebbe moved forward and began to talk about the need to demand that Hashem bring the Geula. The Rebbe based this on Medrashim and the statements of gedolei Yisrael about the obligation to demand, as well as the wording of the Shemone Esrei in which we ask Hashem for the Geula again and again, three times a day. However, the Rebbe turned this demand into something very central, clearly defined, and even with a clear wording of a request and demand, “We Want Moshiach Now; We Don’t Want to Wait.”

3) At the same time, the Rebbe taught us that believing and anticipating are not enough, nor can we suffice with demands. We need to do things to hasten the Geula! The sicha of Chof-Ches Nissan 5751, for example, is one of the peak moments when the Rebbe expressed his third demand, “Do all that you can!”

Indeed, in the wake of that sicha the Rebbe pointed out several things that hasten the Geula and emphasized learning inyanei Moshiach and Geula as the “direct way” to bring about the coming of Moshiach and the Geula.

4) A few weeks later, on Shabbos, parshas Balak 5751, the Rebbe revealed a new stage in preparing for the Geula. It’s not enough to

anticipate, it's not enough to demand, and it's not even enough to do; we need to start living the Geula, here and now!

The Rebbe gave us the instruction to “live” with Moshiach by turning ourselves into *Geula'dik* people, i.e. the excitement and anticipation for the coming of Moshiach should change our mindset, our emotional inclinations and our behavioral conduct. This is what the Rebbe said:

**I have been encouraging Yidden to increase their studies about the Geula and Moshiach. My intention is not only to hasten the coming of Moshiach, but also, and primarily, to learn how to live with Moshiach and Geula. When the mind is filled with a thorough understanding of the Torah's teachings on the Geula, we begin to live in a Moshiach-like atmosphere. This stimulates excitement over Moshiach's imminent arrival, as well as thoughts, words, and behaviors that are appropriate for this special era, when we stand on the verge of Geula, ready to point and say, “Behold, here comes Moshiach!”**

The following Shabbos, the Rebbe elaborated a bit more and talked about developing a Moshiach mindset:

**In simple language, this means that standing at the verge of the Geula, we must each**

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**פארבריינגן עולמי לרגל כ"ח ניסן**

**accustom ourselves to the idea of Geula and put ourselves in the mindset and the emotional experience of Geula. When our every thought, word, and deed is devoted to ushering in holiness, our day will become a Moshiach'dike day and our space will be-**

# 6 SEGMENTS TO ADOPT A MOSHIACH MINDSET

A JOURNEY FOR EVERY CHASSID!



come a Moshiahc'dike space. Consequently ... we will share our passion with others ... our immediate family, our relatives, and especially our students, and eventually, with every person that we can reach.”

The editors emphasize that the idea that we are meant to live with a Moshiahc mindset and become “Moshiahc-like people” is a different kind of directive. It's not a directive to do or learn something specific to bring Moshiahc. It is a directive to transform our mundane everyday experience into a Moshiahc'dike experience. Our perspectives, evaluations, judgment calls, decisions, responses and reactions on every aspect of life should become Moshiahc'dik.

We need to continue our daily schedule. We must run our homes, conduct our business and fulfill our shlichus, but all with the mindset that we will have when Moshiahc comes.

The creators of the series of booklets directly addressed the fourth stage, living with Moshiahc. They sought to create a model that will enable any Chassid who wants it, to climb

to the highest level and start living Moshiahc'dik here and now!

## LEARNING THE SICHOS WITH A BROAD PERSPECTIVE

You are surely asking yourselves: “Living with Moshiahc” is a nice slogan but how is this done in real life?

The Rebbe prepared us. Throughout the years, mainly in 5751-5752, he explained this way of thinking to the extent that we could comprehend. Topic after topic, sicha after sicha, the Rebbe explained how Moshiahc's imminent approach changes our way of thinking and changes the world. If we learn these sichos, we can develop a Geula mindset even in the final moments of galus.

Sometimes, when we are standing too close to the picture, it's hard to discern its broad sweep. We get caught up in the details and lose the big picture. Someone who stands back can see the full picture with a broad perspective.

Those who heard the Rebbe's sichos during the years 5751-5752, indeed sensed the rustling of the wings of history and as the Rebbe defined that period, "the peak time," but it was hard to see the big picture. Every week, they "lived" the Dvar Malchus of that week and the following week they "lived" the Dvar Malchus of that week, week after week, and there wasn't time to stop and see the larger picture that the Rebbe was outlining.

Now, in retrospect, we are capable of looking at all the sichos in a broader perspective and suddenly, it's possible to see that throughout 5751-5752 the Rebbe was directing broad sweeping shifts, one of which was "living with Moshiach" already, in the final moments of galus.

However, as the baal teshuva at the beginning of this article said, not everyone has the time to learn all the sichos and attain that same broad perspective. This is precisely the reason why they prepared a series of booklets with six sichos from 5752. Each of these sichos represents a transition from the accepted way of thinking to a Geula mindset.

Each booklet has an introductory lesson which shows how the Geula concept developed in the Rebbe's teachings over the years. Then comes the original sicha with all the details explained in depth.

## SEEING MOSHIACH'S ACTIVITIES IN WORLD EVENTS

Participants in the series study the Dvar Malchus sichos of Chayei Sarah, Vayishlach, Mishpatim, 22 Shevat, Tetzave, and the maamar V'Ata Tetzaveh. The booklets can be downloaded at [tutaltz.com](http://tutaltz.com) and one can also order printed booklets and other study aids on Amazon.

We'll give our *Beis Moshiach* readers a taste from the booklet on Mishpatim that is called "Worldview – seeing the signs is a science." Readers surely know the sicha of Mishpatim

5751 in which the Rebbe reveals that Moshiach has already begun operating in the world and pushing forward the Geula process. As an example, the Rebbe refers to the agreement signed by the superpowers to dismantle nuclear weapons and said that this is a start and microcosm of "and they will beat their swords into plowshares" which is accomplished by Moshiach.

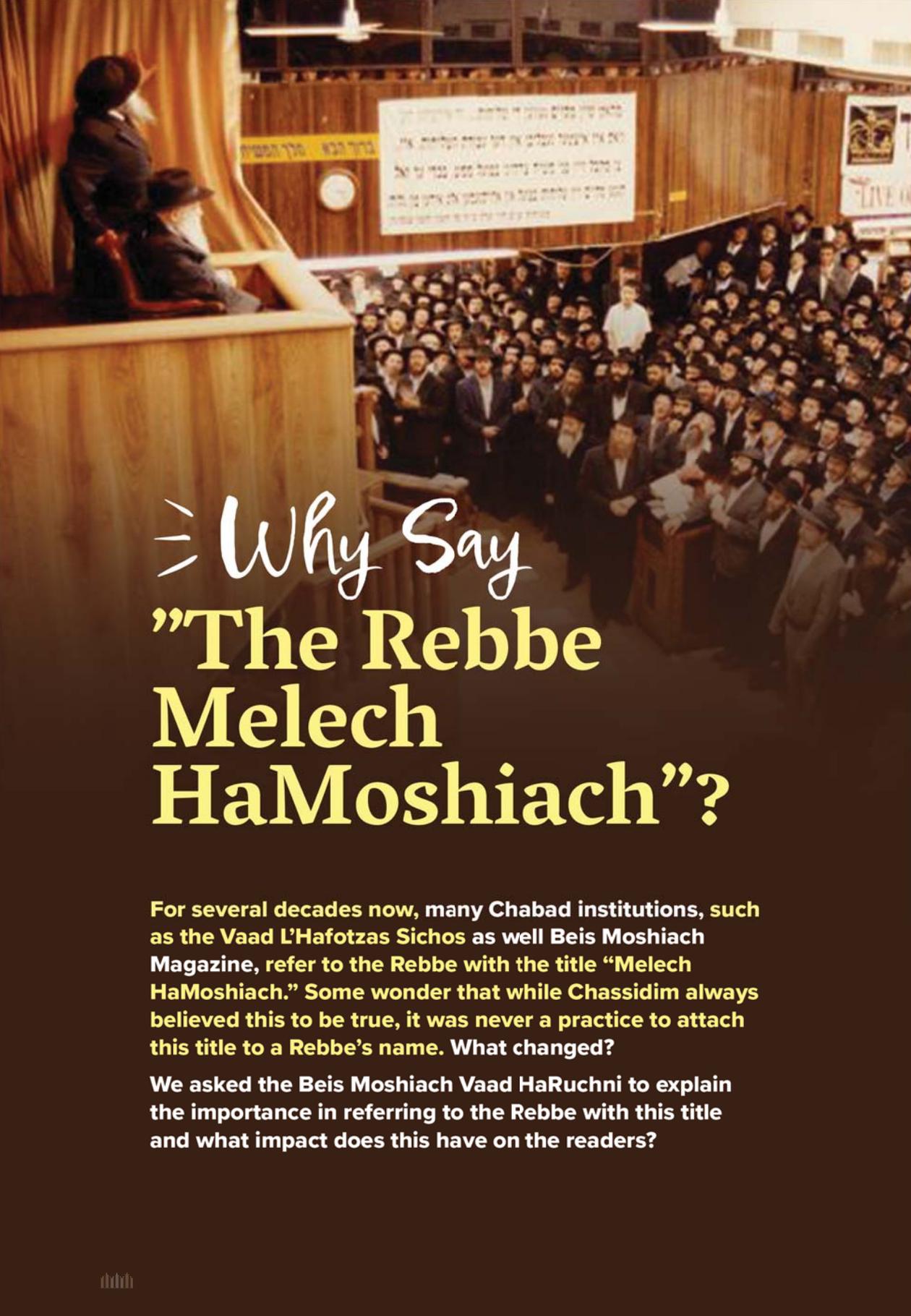
The editors quote dozens of sichos from which we see how, over the years, the Rebbe led us in a process that was slow but sure, of identifying G-d's involvement in world events. At first, the Rebbe spoke in general terms about divine providence which runs everything. Then the Rebbe taught us that all events happen for the benefit of the Jewish people and hinted (and sometimes more than hinted) at the involvement of the Nasi HaDor in world events.

In this sicha, the editors explain, the Rebbe revealed Moshiach's role in all these processes:

**This sicha is packed with transformative insights but in this introduction, we chose to focus on one of them that teaches us that the Nasi of the generation, whom the Rebbe tell us in the sicha (os 3) is the Moshiach of the generation, is actively instigating world events as we move into the times of the Geula. Moshiach is actively moving the pieces on the global chessboard, all for a bigger plan.**

The creators of the series believe and hope that those who learn these materials will leave each class armed with the knowledge of how to change a significant part of their life and their way of thinking. Likewise, they will receive practical tools that will help them implement this mindset in daily life.

At the conclusion of the series, each participant will receive six concrete understandings of a Geula mindset that will enable them to fulfill the Rebbe's instruction to become Moshiach'dik – to live today as we will live in Yemos HaMoshiach! ■



# ≡ Why Say "The Rebbe Melech HaMoshiach"?

**For several decades now, many Chabad institutions, such as the Vaad L'Hafotzas Sichos as well Beis Moshiach Magazine, refer to the Rebbe with the title "Melech HaMoshiach." Some wonder that while Chassidim always believed this to be true, it was never a practice to attach this title to a Rebbe's name. What changed?**

**We asked the Beis Moshiach Vaad HaRuchni to explain the importance in referring to the Rebbe with this title and what impact does this have on the readers?**

**PARTICIPANTS:**

**Rabbi Zalman Liberow**, shliach in Flatbush, New York

**Rabbi Berel Lipsker**, mashpia in Chovevei Torah and member of the editorial board of Otzar HaChassidim

**Rabbi Nachman Shapiro**, leading mashpia in Oholei Torah and member of the Vaad L'Hafotzas Sichos

**Since Beis Moshiach was founded shortly after the bitter day of Gimmel Tammuz 5754, the words or acronym for Melech HaMoshiach are used regularly when referring to the Rebbe. Some people wonder, why do this over and over again? Is it necessary?**

**R' Liberow:** This question is asked about identifying who Moshiach is in general. People say, we believe the Rebbe is Moshiach, but why is it important to publicize and stress it?

The answer is simple. If it wasn't that important, the Rebbe MH"M would not mention it in his sichos. If you study the Rebbe's sichos, you know that in the later years, the Rebbe began to regularly quote the Bartenura which says, "In every generation someone of the seed of Yehuda is born who is fitting to be Moshiach for the Jewish people." The Rebbe also quoted the Chasam Sofer about "One who is fitting, because of his righteousness, to be the redeemer, and when the time comes, Hashem will reveal Himself to him and send him."

Those who remember the sichos of the early years know that these quotes were not at all typical until the later years. Since 5751, it was important to the Rebbe to quote these

lines again and again. If it is important to the Rebbe, then it ought to be important to all the Chassidim.

That students identify their teachers as Moshiach, and even more so (as the Rebbe notes in the sicha of Tazria-Metzora 5751), that *Tannaim* themselves would expound on their name – this practice dates back to the time of the Gemara, as it's brought in the tractate Sanhedrin.

Since the revelation of Chassidus, when the concept of *Nasi HaDor* became more prominent, the identification of the *Nasi HaDor* as Moshiach also began to intensify. On Shabbos Parshas Naso 5720/1960, the Rebbe said that already in the time of the Rebbe Rayatz, they spoke about Chassidim believing that the Rebbe is Moshiach.

Regarding our Rebbe, first it was hinted at, but the deeper we got as we progressed towards Geula, the more open it became. Yes, there were things that held it back, but unlike earlier years in which the obstacles remained for years, since 5751, even when there were obstacles, they didn't last more than a few weeks.

During this period of time (5751), at first, when people asked whether they should do certain Moshiach-related activities, some were told "Yes" and some were told "No". If someone went ahead and did something and informed the Rebbe, he was answered, "informing me is enough, as is obvious," and he was given blessings to continue.

Later on, especially after 27 Adar, even when the person asking really wanted a negative answer, he didn't get one. For example, in the big Yud Shevat event of 5753, some people asked the Rebbe not to go out in public on the balcony since it would be interpreted as his consent to the proclamation of "*Yechi*." The Rebbe

went out anyway and publicly encouraged the singing of “*Yechi*” to the world, and millions watched it.

What does that tell us? That the closer we get to the *hisgalus* of Moshiach, his identity becomes an integral part of the issue. There are things that are associated with particular times, for example, the halachos of Chanuka. At this time of the year they are not apropos, but around Chanuka time, they are! The same is true with the halachos of Moshiach. Until recent years, they weren’t that practical, but ever since the Rebbe said “the time for your redemption has arrived,” these are practical halachos.

The same is true with the name of Moshiach. In the past, it wasn’t that necessary. As we get closer and closer to the true and complete Redemption, it becomes more and more important.

In Elul 5753, the Rebbe agreed for the first time, that the introduction to a book published by Kehos should add the words “*Melech HaMoshiach*.” Since then, dozens of sefarim from Kehos were published with the Rebbe’s title as “*Kevod Kedushas Admor Melech HaMoshiach shlita*.”

Once the Rebbe approved the writing of “*Melech HaMoshiach*” in an official Lubavitch publication, someone who asks why it is important is like someone asking, after Yud Shevat 5711, after the Rebbe agreed to writing “*Kevod Kedushas Ad-*

*mor shlita*” – what is the importance in writing this about the Rebbe...

**R’ Shapiro:** Along with the quotes from the Bartenura and Chasam Sofer, the Rebbe also mentioned a few times that “Chassidim in each generation believed that their Rebbe is Moshiach, and in our generation – the Rebbe, my father-in-law.” In later years, the Rebbe also used “*Moshiach Tzidkeinu*” along with “*Nesi Doreinu*,” and many times we heard the Rebbe say, “*Nesi Doreinu*, Moshiach of the generation.”

The Rebbe said this orally and in writing, such as in the sicha of Shabbos, Parshas Vayeitzei 5752. After quoting the Bartenura and the Chasam Sofer, the Rebbe added in his handwriting: “and in our generation, *Nesi Doreinu*, the Rebbe my father-in-law.”

Since “*chayav adam lomar b’lashor rabbo* — a person must use the wording of his teacher,” obviously there is reason to refer to the Rebbe as Melech HaMoshiach.



In those years, the Rebbe also explained a few times the quality of Moshiach that he is the *yechida klalis* (and later he added that Moshiach is the *etzem ha’neshamas*). If you look at the sicha of Toldos 5752, you will see that the Rebbe speaks of a new avoda which is derived from the fact that the *inyan* of Moshiach is *etzem ha’neshamas*, above the level of *yechida*.

This means that the knowledge that Moshiach is the *etzem ha’neshamas* is something that is relevant to *avoda*, every detail

of a person's avoda. Namely, that everything is done "to bring to Yemos HaMoshiach."

When the whole *inyan* of *kabbolas ha'malchus* began, I sat at a Kinus HaShluchim with some old-time shluchim and one of them said: We already wrote a *ksav hiskashrus* to the Rebbe, in 5710. Why do we need to accept his *malchus* again?

I answered: First off, most of the people sitting here around the table were not born in 5710, and those who were, were children. They never signed on a *ksav hiskashrus* to the Rebbe. Secondly, since something new regarding the Rebbe has become revealed, the *kabbolas ha'hiskashrus* that was signed back then is not enough for today. We need to connect to that aspect which has been revealed in the Rebbe now.

**R' Lipsker:** Before all the explanations we need to say one simple thing: it's the truth! Since the Rebbe is Moshiach, we have to write it – because it's the truth.

This question was asked back in 5751 with the "koch" in *kabbalas ha'malchus* of the Rebbe MH"m. Those who opposed using the title "Melech HaMoshiach" for the Rebbe tried to present their position as one that is Chassidish. They quoted the Rebbeim as saying that to Chassidim, there is nothing higher than "Rebbe."

This view went along with the story of the Chassid (Reb Chonyhe Marosow) who was asked whether his Rebbe has *ruach ha'kodesh*.

He said it was none of his business. If the Rebbe needed *ruach ha'kodesh*, he certainly had it; if he didn't need it, he didn't care that he didn't. This story expresses the idea that to a Chassid, the Rebbe is not measured by various qualities. His greatest quality is that he is Rebbe.

To tell you the truth, at first, I didn't have a good answer to this question and approach. I just knew that if it was important to the Rebbe to mention that the *Nasi HaDor* is the Moshiach of the generation, then there was certainly a big *inyan* here. We Chassidim had to follow the Rebbe and use this wording to refer to him.

However, on Shabbos Parshas Toldos, the Rebbe began one of the sichos with the following words, "It is necessary to add and correct," and the Rebbe explained that the level of Moshiach is not merely the *yechida klalis* of the Jewish people, because "*yechida*" is one of the five names of the *neschama*, and as such it is not the actual *etzem*. The special quality of Moshiach is that he literally reveals the "*etzem ha'neschama*." This is the "true *inyan* of Moshiach."

This was an enormous chiddush. Until then, we knew that Moshiach is the *yechida klalis* and looking at it that way, there was reason to say that "Moshiach" is not greater than "Rebbe," because the Rebbe is also the *yechida klalis*, and what do we need beyond a Rebbe? However, after the Rebbe established that Moshiach is "the *etzem* of the Jewish people, which is above the aspect of *yechida*," there is obviously, something far more special about Moshiach. Since



the Rebbe is also Moshiach, which means he reveals the *etzem ha'neshama*, it is certainly important to mention this repeatedly, since by doing so, we arouse and reveal this point.

It's interesting to note what it says in Vayikra Rabba, "And He called to Moshe. What does it say earlier? The above portion is about the Mishkan, where it concludes, 'as Hashem commanded Moshe.' An analogy to a king who commanded his servant and said to him: build me a palace. On everything he built, he wrote the name of the king. He constructed walls and wrote the king's name on them. He raised pillars and wrote on them the king's name. He would put up beams and write the king's name on them.

"The king later entered the palace and wherever he looked he saw his name written. He said: My servant gave me all this honor, and I am inside and he is outside?! They called to him to enter.

"So too, when Hashem said to Moshe: Build Me a Mishkan, on everything he made he wrote on it: as Hashem commanded Moshe. Said Hashem: Moshe gave me all this honor and I am inside and he is outside?! They called to him to enter, which is why it says: 'And He called to Moshe.'"

The application of the analogy is obvious!

**Do you think that when readers of this magazine repeatedly see references to the Rebbe MH"M, it influences their Chassidish conduct? That is, does it have practical ramifications?**

**R' Shapiro:** Thirty years ago, we sat at a far-brengen with one of the great *mashpiim* and he said that if we really believed that the Rebbe is Moshiach and that we are in his *dalet amos* (i.e., in his presence), we would look entirely different; our behavior, our approach to the Rebbe's issues would be completely different. At the time the *mashpia* said this, it had a great impact on us.

When a person reads the phrase, "the Rebbe MH"M" again and again, it can inspire him to behave as a Chassid of *Melech HaMoshiach*. This is along the lines of what the Rebbe said at the end of the sicha of Vaeira 5752, "the knowledge that the Rebbe, my father-in-law, Nesi Doreinu, will be entering immediately (since 'arise and sing those who dwell in the dust') and look at each one of the Chassidim and *mekusharim* to examine their standing and position, etc., inspires and affects one to finish and complete (from the root "*shleimus*," perfect) all our actions and avoda."

When a Chassid relates to it as fact that the Rebbe is *Melech HaMoshiach*, and he believes in and anticipates his *hisgalus* at any moment, it affects his emuna and anticipation for Moshiach in general. It becomes more real for him. And it affects his *avoda*, so that whatever he does is with awareness that Moshiach is about to appear!

On a deeper level one can say, the title Rebbe – *Adoneinu Moreinu v'Rabbeinu* – is comprised of several levels, with each word expressing another aspect of the Rebbe and consequently, in the connection of the Chassidim with the Rebbe.

"*Adoneinu*" expresses the *bittul* of a servant to his master.

"*Moreinu v'Rabbeinu*" express two aspects of *bittul* of a student to his teacher.

"*Melech HaMoshiach*" expresses the great *bittul* of the nation to the king. This is a greater and deeper *bittul* than the *bittul* of a servant to his master.

However, we cannot suffice with our living with the reality that the Rebbe is Moshiach and that as a result, we are *battel* to the Rebbe. We have to get the world to know that the Rebbe is Moshiach and to be *battel* to him accordingly.

The Rebbe spoke along these lines in the maamar "*V'Ata Tetzaveh*" – that as long as there is a Jew for whom the G-dly illumination does

not shine forth, the tzaddik who succeeded in reaching the highest levels has to be “crushed” and broken by this, that the light of G-dliness is still not fully revealed in the world.

So too with us, as long as the entire world does not believe that the Rebbe is Moshiach and is not *battel* to his directives, we are lacking in the concept of “Rebbe,” the *bittul* and devotion to the Rebbe MH”M.

In Kesser Shem Tov, in the famous letter in which the Baal Shem Tov describes his encounter with Moshiach, it says that Moshiach said to the Baal Shem Tov that this *hisgalus* will take place when “when your identity is revealed in the world.” That means that along with spreading the wellsprings, the identity of the *Nasi HaDor* must be revealed in the world.

This is accomplished when we publicize the identity of the Rebbe as Moshiach, thus revealing him to the world.

This should be obvious to a Chassid. Chassidim have always told others about the Rebbe. Everybody agrees that we should publicize the Rebbe. But one can ask: Why? What do we care whether people know about the Rebbe? When did the Rebbe give us this assignment? Yet, all Chabad Chassidim happily tell others about the Rebbe.

The point is, in order for the *inyan* of Rebbe to be experienced by us in the fullest measure, he has to be this way to the world. The more we work on “revealing his identity in the world,” and are *mekasher* more and more Jews to the

Rebbe, we affect ourselves, making ourselves more *mekushar* to the Rebbe.

**R’ Lipsker:** Usually, when speaking about the saying of “*Yechi*,” people quote what the Rebbe said about adding life to the king, etc., but we can’t forget the more basic significance of the proclamation of “*Yechi HaMelech*” – that the people accept the king’s authority!

The same goes for writing “Rebbe MH”M” which expresses *kabbolas ha’malchus*. When a Chassid reads or writes it and he stops for a moment to think about what it means, he realizes he has to accept the Rebbe’s *malchus*. Since the most basic element of accepting the *malchus* is “accept my decrees,” this strengthens one’s resolve to fulfill all of the Rebbe’s *horaos*.



Human nature is such that when you are anticipating the king and you know who it is, your emotions are stronger and they increase from day to day. This thought, about our being so close to the coming of Moshiach, definitely inspires a Chassid to improve his Chassidic behavior in *avodas ha’tefilla* and especially, in spreading the *Be-suras HaGeula* and preparing the world to greet Moshiach.

This is because when you live with the fact that the Rebbe is Moshiach, every passing day makes you think: How did another day pass and the Rebbe is still not here?! This is immediately translated into action in all those things which the Rebbe said hasten the Geula.



8 Stories of the  
Rebbe's Fatherly  
Love and Care

אָבִינוּ

מִלְכֵנוּ

to Jews of all  
Stripes, Ages  
and Colors

**NOTE  
FROM THE  
AUTHOR:**

I've been writing stories for many years, including, of course, stories of the Rebbe. There are many sorts of stories; miracle stories, moving stories, uplifting stories, etc. The ones I like the most are the stories in which we see the Rebbe as a fatherly figure, concerned and loving, caring and compassionate towards men and women, boys and girls, whoever they are. Like Moshe Rabbeinu, leader of the Jewish people, who noticed the little lamb.

I adopted a practice for myself, namely that every time I come across a story like that, I copy it for myself into a file in the hopes that one day I will do something with them. By now I have hundreds of these stories.

For Gimmel Tammuz, I chose to share with you readers, some of the stories I chose at random from my collection. May we merit to love the Rebbe as he loves us. L'Chaim!

Menachem Ziegelbaum

**1. "IT WAS EREV YOM TOV FOR ME TOO"**

Rabbi Meir Harlig related:

One of the first days of Succos, I was waiting near the Rebbe's room after the davening to take the Rebbe's lulav for people to be able to use. Suddenly, someone went over to the Rebbe and began to talk to him. I waited at a distance until the person finished his conversation, but despite that I could not help hearing what was said.

The man asked the Rebbe about an operation and the Rebbe said, "I already answered on erev Yom Tov. Didn't you receive the answer?" The man said no and then the Rebbe turned to me and said I should call one of the secretaries.

When he came, the Rebbe said to him, "I gave an answer for him. Why didn't you convey the response?"

The secretary said it was right before Yom Tov. The Rebbe said, "It was erev Yom Tov for me too and I still found the time to respond, while you didn't have the time to convey the answer?!"

**2. "WHEN GIVING, ONE GIVES TO ALL"**

R' Chesed Halberstam related:

In the winter of 5732, the Rebbetzin slipped on the snow and sustained fractures in both hands. Her hands were in casts for a few weeks and I did nearly everything in the house including serving the food at the meals.

On the Rebbetzin's birthday, I went over to the table and saw the Rebbe put his hand into the inner pocket of his coat, remove a small box and give it to the Rebbetzin. She opened the box and saw a beautiful, gold bracelet.

Then the Rebbe took out another box and gave it to me and said, "When giving, one gives to all." In the box was a quality wristwatch. The Rebbe said: I noticed that you don't have a watch.

**3. THE REBBE ASKED: "WHAT DO YOU CARE?"**

Rabbi Boruch Kahane, mashpia in Tomchei Tmimim in Kiryat Gat, related:

Erev Yom Kippur before mincha, the Rebbe would go in with a big paper bag full of hundreds of coins. He would put a few coins into every one of the hundreds of pushkas that were on the tables the length of the shul.

One year, while putting money into the pushkas, the coins in the bag were used up. The bachurim, noticing this, waited for the moment that the Rebbe would put the empty

bag down so they could take it but as soon as the Rebbe put it down, the secretary took it.

I suddenly noticed the Rebbe turning to the secretary and saying, “What do you care?” The secretary put the bag down and one of the bachurim got it.

#### 4. MY DAUGHTERS HAD “PRIVATE” HAKAFOS

Rabbi Reuven Matusof related:

I brought my four-year-old daughter to the Rebbe for Simchas Torah 5748. It wasn’t easy for me to keep an eye on her and watch my usual spot from where I could see the Rebbe during hakafos but, boruch Hashem, all was well.

Two years later, I decided I was experienced enough and brought two daughters, the now six-year-old and another daughter who was a four-year-old. As is to be expected, the thought (actually fantasy) did not match the reality and I wasn’t able to get to my usual spot together with my daughters. I had to stand behind the pyramid and watch the jumping feet in front of me. I was very aggravated by the whole thing and didn’t know what to do.

I spontaneously decided to forge ahead. I put my four-year-old on my shoulders and told the six-year-old to wait for me near the pillar where we were standing. I entered the “raging sea” of the hakafos and directed my daughter to look at the Rebbe’s place and see him. Of course, I saw nothing. I asked her, “Do you see the Rebbe?” She yelled, “Yes, yes! I see the Rebbe and he is clapping!”

I went back and took my other daughter. Once again, “kerias yam suf” and the second daughter saw the Rebbe and I went back.

Then I went up to the small zal which was relatively deserted and tried to put my girls to sleep on a bench in the hopes that I would be able to go down and see the Rebbe but it didn’t work. Having no choice, I did “hakafos” in the small zal.

I suddenly noticed that the hakafos downstairs were ending. I immediately took the girls near *gan eden ha’tachton* and placed them one next to the other and instructed them to say “Gut Yom Tov” to the Rebbe when he came to his office.

(R’ Reuven said this emotionally, crying): We waited and waited and then the Rebbe arrived. I ran towards the exit of 770 and watched from there. The Rebbe looked at the girls, took the siddur he was holding and put it under his arm and began to clap in the direction of the girls and encouraged the singing for ten minutes! My daughters had special, private hakafos with the Rebbe.

#### 5. ROYAL POSE

The first Tishrei that the photographer, R’ Levi Yitzchak Frieden came to the Rebbe, he stood and took pictures throughout the hours of “kos shel bracha.”

In the middle of the singing, the Rebbe motioned with two fingers for the crowd to whistle and R’ Levi Yitzchak tried to photograph the Rebbe at that moment. The Rebbe noticed this and raised his hand towards him and grabbed the edge of Frieden’s hat and pulled it down over his eyes.

Frieden was very shaken up and confused. He didn’t know whether this was a loving gesture or one of censure. He thought he may have overdone it with the pictures and had crossed a line. He was beside himself.

The Rebbe, sensed how he felt and when “kos shel bracha” was over and he had said the *bracha acharona*, he stood in his place to leave the zal but then returned to his place and sat down. With a hand motion and a big smile he said to Frieden, “Now you can take pictures.”

The Rebbe sat for the photographer, smiling broadly, and “appeased” Frieden with this rare pose for a picture. Whoever was there was witness to this event and they smiled at this

unusual sight. They all enjoyed the unique display done only to calm the photographer who had just come to Crown Heights.

## 6. AS A FATHER TO A SON

R' Zalman Lipsker related:

Before I married I had yechidus. I was used to brief yechiduyos of two minutes or less but, to my surprise, the Rebbe began inquiring about everything. During the yechidus, the secretary, R' Leibel Groner, opened the door several times to find out what the delay was about.

I married on 27 Adar I in Eretz Yisrael. The Rebbe asked when I planned on returning to New York. I said right after the sheva brachos but the Rebbe asked, "What's the rush? Where are you celebrating Pesach?" When I said with my parents, the Rebbe said, "A mother-in-law, even a good mother-in-law, is still a mother-in-law," thus relating to the feelings of my wife.

When I asked the Rebbe what I should do for two months in Eretz Yisrael until after Pesach, he suggested that I go to Tzach and ask them where I could help using the English language and that I should help the Vaad 71 Mosdos that existed then.

This yechidus took no less than twenty entire minutes in which I felt the Rebbe's interest in every detail, as a father to a son.



## 7. A WARM GREETING

Rabbi Mordechai Burg, menahel of Yeshivas Mevaseres in Mevaseres Tziyon, relates:

Rabbi Sholom Dovber Gordon z'l, was sent by the Rebbe Rayatz to spread Judaism in New Jersey. During the years of his shlichus, he did tremendous work and was mekarev many Jews to Torah and mitzvos.

This story took place in 5733. As R' Gordon prepared to travel to the Rebbe for Shabbos, he took along a group of boys and girls to enable them to experience a proper Shabbos for the first time in their lives. The group also included Paula and Cheryl, two fourteen-year-old girls.

They obviously tried to dress modestly as is appropriate when visiting this place, still, during the Shabbos they did not feel so comfortable because they were wearing pants.

Shabbos day, as the girls stood outside 770, they noticed the Rebbe coming out of a building on his way home and he was surrounded by numerous Chassidim. They felt that it wasn't right to stand near the Rebbe as they wore pants and the two of them spontaneously pressed themselves back against the stone wall built along the length of the sidewalk, to conceal themselves.

As the Rebbe came down the steps, he immediately noticed the girls and he turned a bit out of his way and smiled at the girls and lovingly wished them a "Good Shabbos." Then he went on his way.

Their tension was instantly diffused and they were very moved. They spoke among themselves and marveled at the fact that the Rebbe, who was so great, and surrounded by Chassidim, noticed their discomfort and was

so kind to them. They decided to look into a life of mitzva observance.

When they returned home after Shabbos, they began to gradually make changes in their spiritual lives and slowly embraced a life of Torah and mitzvos.

R' Burg concluded:

That girl, Paula (Shain) is my mother! Boruch Hashem, I have a wonderful family and I am the principal of a yeshiva with 120 students. It is all thanks to that "Good Shabbos" from the Rebbe.

## 8. COCA COLA – THE TASTE OF LIFE

R' Shaul Jubani relates:

The following story happened when I was on Kevutza in 5736. One day, we were told that we had permission to have yechidus with the Rebbe. I cannot describe how excited we were; to be with the Rebbe alone in his office!

My yechidus was nearly 15 minutes. I don't think any of my friends had one that long. R' Leibel Groner came in several times to see what



was happening and each time, the Rebbe motioned to him not to interrupt.

It all began from the very first moment. I walked in and began reciting the shehechiyanu bracha slowly and with the Yemenite tune and pronunciation. The Rebbe smiled and answered amen loudly. That was a welcome that melted my heart and gave me the feeling that I had come to a loving father.

“You are from the Yemenite tmimim of Lud – Kfar Chabad?” the Rebbe began, in a heavy Ashkenazi accent, while still smiling.

“Yes, Rebbe,” I replied.

The yechidus wasn’t serious and heavy as my friends described theirs. I felt free, liberated, like a son with his father.

The Rebbe took my note; more accurately – my notes. There were eight pages written in tight script. I told my life story, from my being an orphan practically from the day I was born and until that day. I added and mentioned many points that disturbed and bothered me. The Rebbe flipped through the pages and read it quickly and immediately began to respond. I have no natural explanation as to how the Rebbe could read so much in such a short time.

In general, the Rebbe smiled a lot and was very pleasant to me. During the yechidus he said twice, “Say what you want.”

I noted in my letter that I did not feel comfortable at Chassidische farbrengens since I did not enjoy mashke and others pressured me to drink l’chaim. The Rebbe responded to everything, including this.

“About what you wrote about drinking, what drink do you like?”

“Coca Cola, the taste of life [the Hebrew slogan for Coke then was *taam ha’chaim*].”

I don’t know how I had the courage to say that but that’s what happened. I had the feeling

of a son coming to his father and it made me feel happy and free.

The Rebbe laughed, yes he literally laughed, and he said to me (in lashon ha’kodesh with a heavy Ashkenazi accent), “Say l’chaim over Coca Cola and don’t get upset and don’t get angry and don’t pay attention to what they tell you. If someone tells you to say l’chaim over mashke, tell them, in my name, that I told you to say l’chaim over Coca Cola.”

I felt special concern and endearment from the Rebbe towards me and was in seventh heaven. Each time the Rebbe mentioned “Coca Cola” It made me smile. From the Rebbe, in his accent, it sounded very different and out of the ordinary.

The Rebbe opened the drawer at some point and took out dollar bills. I did not see how many. The Rebbe said, “You are a bachur learning in yeshiva and so you have no way of buying Coca Cola. Here are some dollars so you can buy Coca Cola.” Unbelievable, what Ahavas Yisrael from the Rebbe.

Unfortunately, I didn’t take them. It came from simple sincerity. I didn’t know whether the Rebbe had his own sources of income and I assumed not. I felt maybe this was in the halachic category of “a seuda that is not sufficient for its owner.” I know now this was foolish. I regret it. I was inexperienced. The Rebbe smiled and made a dismissive gesture and put the money back in the drawer.

When I left the yechidus, my friends gathered around me and wanted to know what took so long. I told them the new “hora’ah,” that I should say l’chaim over Coca Cola and said that the Rebbe even wanted to pay for it but I declined.

The bachurim, my friends from kevutza, instantly mobilized and raised the funds on the spot to buy Coca Cola. Needless to say, from that day on, they no longer pressured me to say l’chaim over mashke.

# MOMENTS With The Rebbe

## YECHIDUS KLALIS

1. The concept of yechidus goes back to the founding of the Chassidic movement. Even the Alter Rebbe speaks about it in the introduction to Tanya. However, the concept of “Yechidus Klalis” is one that pertains mainly to the “Seventh Generation.” It’s a paradoxical expression since the opposite of “yechidus” is “klalis,” and “klalis” is not “yechidus.” However, when it comes to the Rebbe, even opposites combine ...



2. Over the years, many people had yechidus until, at some point, there was no time to receive everyone. After the Rebbe’s heart attack in 5738, desiring to preserve the Rebbe’s health, even fewer were accepted for yechidus. Still, guests who came to see the Rebbe, as well as brides and grooms, and Chassidim who had never had yechidus, had yechidus until 5742. Then, even this stopped and “Yechidus Klalis” began.

3. Numerous guests came to the Rebbe every holiday. Before they left for home, there was a “Yechidus Klalis” in which the Rebbe said a short sicha for all who were attending the yechidus. This took place later on in the large zal where the area was surrounded by mechtizos with the guests inside. The Rebbe sat on a platform (sometimes raised) at a table covered with a white tablecloth and addressed the crowd.



THE REBBE DID NOT ALLOW THE SECRETARY, RABBI LEIBEL GRONER, TO HELP HIM CARRY THE BAG OF PA'NIM.





YECHIDUS KLALIS FOR THE TMIMIM



4. The guests were usually divided into groups: First the guests went in, men and women, who stood separately on two sides of the zal. Then there was a yechidus for chassanim and kallos (separately), a separate yechidus for bar mitzva boys, and finally, a yechidus for talmidei ha'tmimim.

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AT THE END OF THE YECHIDUS, THE REBBE HIMSELF PACKED THE PA'NIM, TIED THEM TOGETHER AND PUT THEM INTO A PACKAGE.





5. There were Chassidim who found it hard to accept the “decree” of no more yechidus and having to go to “Yechidus Klalis” with hundreds of other people, since they wanted personal answers. However, the Rebbe pointed out on a number of occasions that the actual event of yechidus was not weakened, but the contrary was true.

For example, at a farbrengen that took place in Crown Heights on erev Shavuos 5744, the mashpia, R' Reuven Dunin cried over there no longer being yechidus. The next day, he submitted a question to the secretaries which said, “Why isn't there yechidus as there used to be?”

The Rebbe answered him that same day. On the original paper the Rebbe underlined the words, “as there used to be” and drew a line from there to the bottom where he wrote, “And more than that!” ■



# THE REBBE On Chinuch

RABBI GERSHON AVTZON



## SHOULD MY SON LEARN AWAY FROM HOME?

**QUESTION:** My husband and I live in a nice and small Chabad community. There is a local — albeit small — Mesivta for my son to attend. He really would like to go out of town to a larger and more-established yeshiva. Although he is really pushing us, we would really like him to stay local. What is the advice that the Rebbe gave to parents in this or similar situations?



**ANSWER:** Thank you for giving me the opportunity to share some letters of the Rebbe that deal with this timely question as parents are considering their options for the upcoming school year.

Each circumstance is different, yet there are general approaches that the Rebbe shared:

### (1) WHEN A BOY WANTS TO LEAVE HOME TO GROW IN HIS YIDDISHKEIT:

“In continuation to the discussion that we had in person in regards to the place where your children should learn (the son wanted to go away to a certain yeshiva): I did not answer in the middle of the school year and for a few reasons. I did not want to write against the ruling of the Shulchan Aruch (that a boy should learn where he desires) and I did not want to

escalate the tension in the home, as I was hoping that things would settle on their own.

“Now that it is the time to think about the registration of the upcoming year, I will allow myself to express my hope that you will allow your son to learn in the place that he truly desires and has wanted to go for quite some time. It is important that it should be with your complete agreement.

“I would like to point out that your son has had this desire for a while and it is not just a passing fad. Thus, if he is forced otherwise, it can have detrimental effects on his daily life. It could add in anxiety and strain in his relationships and also cause a lack of diligence in his learning. It can also cause him to have a negative outlook on the institution that he is forced to learn in *and many more negative outcomes.*

“It is obvious that parents who Hashem has blessed them with such talented and spiritually-sensitive children, will do all in their ability to do the proper thing with joy. This is truly the best thing for their children both in the physical and spiritual realms.” (Igro, Vol. 22 p. 478; #8651)

## (2) WHEN THE HOME IS LACKING IN YIRAS SHAMAYIM

“In response to your letter in which you write about the thirteen-and-a-half-year-old who is experiencing issues (at home) affecting his *Yiras Shamayim*:

“In these cases, the best thing is to fulfill the directive of the Mishna (in Pirkei Avos) to ‘exile yourself to a place of Torah.’ When that will happen, there will no longer be confrontations and tension between the two sides, except the initial challenge to get them to agree to send him. We have seen the benefit of the above course of action and the American youth have come to appreciate this idea of going away from home for a while. I am sure that you can find people who can have a positive influence on the parents of this boy.” (Igro, Vol. 13 p. 28; #4300)

## (3) WHEN THE CHILD IS HAVING BEHAVIORAL ISSUES AT THE CURRENT SCHOOL

In 5716 (1956), Rabbi Shlomo Chaim Kesselman wanted to send two bochurim to 770 as they were not behaving in their Yeshiva in Eretz Yisrael. The Rebbe responded:



“It is self-understood that this is not the way to educate students, [i.e.,] that when there are issues they are sent overseas (away from their families which have the ability to have some type of positive influence on them). I am sure that you know that there are issues in America as well... You should explain to the *hanhala* that the objective is not to send away the weaker/more difficult students, rather they need to figure out how to properly educate them *in their own place*.” (Igro, Vol. 21 p. 351; #8107)

## THE MOSHIACH CONNECTION:

*Baruch Hashem*, most Yidden find themselves today in places where they can comfortably serve Hashem and learn Torah without fear. We have many Yeshivos and Batei Medrash. We must always keep in mind that we should “exile yourself to a place of Torah:” we must not be content with the Torah that we have available now and we must eagerly anticipate the “*Torah Chadasha*” — “the new dimensions of Torah” that will be revealed in the times of Moshiach. ■

# PARASHA Of The Future

RABBI NISSIM LAGZIEL

## GIMMEL TAMMUZ: "COME BACK TOMORROW MORNING"

### BEGIN WITH A GRIN

*What's the difference between the morning in bed and the morning at work?*

*In bed, you close your eyes for five minutes and it becomes five hours.*

*At work, you close your eyes for five minutes and it's five seconds.*

### ACTION AND REACTION

This Shabbos we will read parshas Korach which falls out on Gimmel Tammuz. We all know that there is a deep connection between the parsha of the week and the time it is read. If so, we ought to examine the connection between parshas Korach and the day of Gimmel Tammuz, a day when we are all searching for meaning, particularly regarding Moshiach and Geula.

Much ink has been spilled and many pages or articles have been written on this intriguing parsha, about the connection between the dispute of Korach and his men and the time we are in. There are those who lean to the right and those who lean to the left, some connect it this way and some the opposite way. In order to provide a suitable answer and food for thought from a slightly different angle, we will focus on an interesting point in the story of Korach.

Korach gathers the people with a claim against Moshe and Aharon. He wants equal rights and a just division of authority. He demands, on behalf of the nation (of course), the *kehuna gedola* for all and sundry. "The entire congregation is entirely holy and G-d is among them!"

How does Moshe respond? What should be the "comeback" of the greatest of all the prophets?

Moshe answers with a seemingly blase response, difficult to comprehend, that sounds more conciliatory than assertive. "In the morning, G-d will let it be known who is His ..." as though to say, "Come tomorrow morning and we'll see what will be ..."

What kind of answer is that? What is the message here? Maybe G-d will change His mind tomorrow morning?! Moshe can't find something more definitive to say?

This can be understood with the Chassidic explanation of what Korach was really complaining about and the reason that he waited until now with this dispute.

Korach's claim began only after the episode of the spies. The spies claimed that we need to be apart from the world. They wanted the Jewish people to remain in the desert so that



the world would not disturb them in cleaving to the Creator through Torah study. Moshe responded that Torah study is not the ultimate. G-d wants mitzva observance. “Action is the main thing,” and the ultimate elevation of a Jew is specifically when he fulfills mitzvos. In other words, the spies saw Torah study as the ultimate in life while Moshe maintained that the true, ultimate purpose is mitzva fulfillment (of which Torah study is one, the most important one).

Korach heard this and this set all the lights flashing in his mind. He knew that there is an essential difference between Torah study and mitzva observance. When it comes to grasping the Torah there are various levels. One knows and understands more, and another knows and understands less. But when it comes to mitzva fulfillment, all Jews are equal! The mitzva done by a simple Jew is equal to that done by Moshe Rabbeinu!

Korach knew that Moshe is an entirely different league but if “action is the main thing,” Korach wanted to know what’s the difference between him and Moshe and Aharon? We all do mitzvos equally and therefore, “Why should you raise yourselves above the congregation of G-d?”

Moshe knew precisely with whom and with what he was dealing with. He saw the point that Korach was missing here and he answered succinctly and to the point, “In the morning, G-d will let it be known.”

## ACTIONS THAT SPEAK G-DLINESS

True, the ultimate objective is mitzva fulfillment but mitzvos need to be done from a place of “morning,” infused with light and G-dly energy, from a place of “G-d will let it be known” - awareness and consciousness of G-dliness in a tangible way! The reason that “action is the main thing” is because by doing those things we bring about the goal of a “dwelling down below.” A dwelling down below means an absolute revelation of G-d’s essence in this lowly world. A G-dly revelation on this level happens through an action that combines the material and spiritual. On the one hand, a physical action, an action-based commandment as per the will of G-d, which serves to sanctify the material. On the other hand, a spiritual arousal and soulful expression that penetrates deeply into the neshama of man.

An analogy would be a precious stone, the diamond in the crown, which is supposed to gleam brightly, to light up the room or the darkest place. However, if that diamond is cast into the mud, if it’s lying in shame in a pile of refuse, it is obvious to all how much it light it would (not!) give off. The same is true regarding doing mitzvos. It is possible to do mitzvos without kavana, even without “morning,” without light, even without “G-d will make it known” - the awareness and consciousness of G-dliness. However, these mitzvos do not illuminate and do not bring a revelation of G-dliness to the world.

Another example to illustrate the same point: A mitzva done by a wicked person or

for ulterior motives, a mitzva devoid of a G-dly drive, can (externally and only temporarily) add energy to the forces of impurity and kelipa. Instead of illuminating the world, it adds darkness to the world! The only way to achieve mitzva fulfillment in a correct and proper fashion is through absolute bittul to the Nasi HaDor, absolute bittul to Moshe Rabbeinu. Moshe Rabbeinu, who pours forth from his mind and heart, from his Torah and avoda, from his power and soul to every Jew, in every place and every time. He gives us the “morning,” the light through which we can illuminate the entire world and bring it to its desired purpose.

This is a clear lesson for us, now, and mainly on this day - Gimmel Tammuz. On the one hand, action is the main thing; on the other hand, bittul to the Nasi HaDor. A winning combination of action and intent, of *pnimiyus* and *chitzoniyus*, of body and soul and of spiritual and material. It's not enough to do; we also need to know how to do! We need to combine lots of *neshama*, lots of *ruach*, lots of *avoda pnimis*, built on a foundation of Chassidus, in order to achieve the goal of the coming of Moshiach. The Rebbe MH”M show us, through his teachings, actions, approach and activities, the path that leads to the true and complete Geula.

## TO CONCLUDE WITH A STORY

We will end with a story about a girl who never saw the light of day and the Rebbe who saw only her! Rabbi Chaim Gutnick related:

I was contacted by the Jewish community in Adelaide. The high holidays were approaching, and their shul had no Rabbi. The Chief Rabbi of Sydney sent them to me, but I could not see leaving my wife and four young children alone for the holidays.

I soon received a special delivery letter from the Rebbe, expressing surprise that I did not consent, and advising me to spend the High

Holidays in Adelaide. At the bottom of the letter, the Rebbe added, ‘While in Adelaide, concern yourself with the needs of Egyptian Jews living there.’

I arrived in Adelaide the day before Rosh Hashana and went to the shul. As I was surveying the sanctuary, a woman entered and asked me, ‘Where is the most sacred part of the synagogue?’ I was surprised by her question. I pointed to the *Aron Kodesh* (‘holy ark’ containing the Torah scrolls).

Before I could say another word, she rushed out, led a blind teenage girl straight to the *Aron Kodesh*, and then departed. The girl kissed the curtains of the ark and burst out in tears. She remained there for several minutes; after which the woman came back and escorted her out.

I described the entire baffling scene to the shul secretary. ‘Don’t give it another thought,’ the secretary said. She’s one of the Egyptians. They don’t get along with our community. Her parents don’t even come to shul on Rosh Hashana, so she probably decided to visit before the holiday.’

I tried to ignore the secretary’s degrading tone. All I could think of was the Rebbe’s words ‘concern yourself with the Egyptian Jews.’ I rushed out to find the girl, but she had disappeared.

On Rosh Hashana, I felt the gulf between the local community and the Egyptian Jews. I tried to befriend some of the Egyptian Jews, and asked about the blind girl. After the holiday, she too tried to contact me. The phone in my room rang. “Hello, I’m Betty, the blind girl.” But an abrupt click assured me that someone was determined to keep her from speaking to me.

On the night before Yom Kippur, I was finally able to obtain her address and phone number. My calls were fruitless, for as soon as I identified myself, the line went dead. I would not give up. Despite the late hour, I took a taxi to her home. Her family was reluctant to allow

me in. "Please," I said, "I have traveled a great distance, and I would like to speak with you."

The door opened, and I was invited to enter. Slowly, I earned their trust. After a while, the rest of the family left, and I gently asked Betty to tell me what was troubling her. In an emotional tone, she told her story:

"My family arrived in Australia last year. They sent me to the only school in this city for the blind, a Catholic school. The people in the school are very nice, and my parents were pleased, because I had been given a full scholarship. After five months, the local priest began lecturing me about Christianity. I ignored him until he told me bluntly that I must convert. At the same time, my parents received a letter from the school: Due to lack of space in our school, we are forced to turn away prospective students of our own faith. We will agree to provide free schooling for your daughter only if she converts to Christianity.

"One day, I overheard my agitated parents discuss the issue. They had reconciled themselves to the harsh reality that I must convert. Although I know very little about our religion, I know that I am Jewish. I know that there is a G-d and I decided to pray to Him for guidance. I also knew that the Jewish holy days were approaching. On the day before Rosh Hashana, I told my mother that I did not feel well and could not go to school. When I was alone in the house, I knocked on the door of my gentile neighbor.

"'Tomorrow is the Jewish New Year,' I told her. 'My parents do not attend the synagogue so I would like to ask you a favor. Please take me to the synagogue today so I can pray. I will only stay for a few minutes.' My neighbor agreed. In the synagogue, I cried and prayed to G-d to give me a sign. I returned home and waited.

"Guests joined us for the holiday dinner. One of them laughed at me: 'Betty! What have you been up to lately? A Rabbi from Sydney

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came to Adelaide and he is asking about you. How do you know him?"

"I immediately ran to my room and burst into tears. I knew this was a G-d-given sign to me. I tried to call you, but my mother didn't allow it. She was afraid that you would convince me not to convert and that I would have to leave school. But somehow, I knew that you would help me."

The girl's parents then came in and tearfully and told me, "We really don't want her to convert, but we have no choice. We are concerned about her welfare." I promised to do my best to help them.

Rabbi Gutnick arranged for her to be able to attend a Jewish school and for her tuition to be fully covered. The end of the story was, in his words:

"The girl continued writing to me over the years. She graduated high school with honors, went on to study in Jerusalem, married, and now leads an exemplary Jewish life in Israel."

Good Shabbos! ■

# EVERY MAN CAN BE A RAV. YES, YOU TOO.



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