

BEIS MOSHIACH

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מיטום ראשון
**Why No
Yom Tov
For Entebbe?**

Never before published
talks of the Rebbe



THE
CHASSIDISHE
VAIBE

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יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

BESURAS HaGeulah

THE REBBE ON THE IMMINENCE OF THE REDEMPTION

MOSHIACH PRECEDES THE REDEMPTION

כה. חלק משיחות ש"פ נשא, י"ב סיון תנש"א (ד)
25. 12 Sivan 5751 – May 25 1991 (4)

Parshas Naso was a Shabbos like many others in 770, but at 8:05pm the Rebbe unexpectedly appeared in the shul and conducted a *second* farbrengen with amazing statements about the unique time we are in. The call to action was that since we have done everything to bring Moshiach on our part, we must strive to serve Hashem on an increased level reminiscent of the increased revelation of Torah in the future-to-come. This is done by being innovative in our study and developing *Chiddushei Torah*. This ability is not reserved for a select few:

It is known, to quote the Tanya, that “Every Jewish person is able to reveal secrets of wisdom and to discover new insight in Torah

whether in halacha or in aggadah (homiletics), whether in the revealed or in the esoteric parts of Torah — all in accordance with his soul’s root and the consequent affinity towards the respective category of the Torah.

Indeed, one is obligated to do so.”

This particularly includes a rejuvenation and intensification in studying and disseminating the inner teachings of the Torah as revealed in the teachings of Chassidus,

which — more than with any other realm of the Torah — serve as a sample and “taste” of the Torah of Moshiach, thus fulfilling this lesson of Parshas Naso 5751 in the choicest way.

“Tasting” Moshiach’s Torah alone is a powerful catalyst towards its full revelation, as alluded to in the Shabbos liturgy, which says

“those who taste it shall merit life.”

כידוע ש"כל איש ישראל יכול לגלות תעלומות חכמה ולחדש שכל חדש בתורה,

[הן בהלכות, הן באגדות הן בנגלה הן בנסתר, כפי בחינת שרש נשמתו,

ומחייב בדבר”¹⁵,

כולל ובמיחד – התחדשות והוספה בלמוד והפצת פנימיות התורה שנתגלתה בתורת החסידות,

מעין ודגמא ו"טועימה" מתורתו של משיח

(“טועימה חיים זכור”¹⁶)

— “life” is a reference to the ultimate revelation of Torah at the Redemption. See Chapter 34 for more on this —

thus being a tool to accelerating, hastening and achieving the coming of Moshiach. שְׁלֶכְן עַל-יְדֵי-זֶה מְזוּרִים וּמְמַהְרִים וּפוֹעֲלִים בִּיאַת דָּוִד מְלֶכָא מְשִׁיחָא.¹⁷

RECURRING THEMES IN BESURAS HA'GEULAH: MOSHIACH'S REVELATION

When the Persian Gulf War miraculously ended, the Rebbe (at this farbrengen) made two “bombastic” statements:

a. The events of the Persian Gulf War this year (5751/1990-91) were indeed the fulfillment of the events which the Yalkut Shimoni says will take place “*in the year Moshiach will be revealed.*” And, that, b. since the month of Nissan this year, we are already at the point the Medrash describes as “*the time when the King Moshiach comes.*”

The Rebbe stated this again,¹ many months later, and clearly didn't refer to this as a *ketz*, an *opportunity* for Redemption, but something that happened.

An obvious wonder which comes up in reading this is where do we see a revelation of Moshiach? The answer lies in understanding what the revelation of Moshiach means.

A careful reading of the Medrash, which appears to be quite cryptic, addresses this:

“Moshiach will stand and announce from the rooftop of the Beis HaMikdash to the Jewish people: ‘Humble ones! The time of your Redemption has arrived!’”

If Moshiach is already at the Beis HaMikdash, wouldn't we already now that the Redemption has arrived?

The Rebbe explains² that this announcement in fact takes place *before* the actual Redemption and it is intended to make Jews aware that the Redemption is imminent so they ready themselves for it spiritually and mentally. Yet, while the announcement is made *before* the Redemption it is made by Moshiach himself.

This falls in line with a fundamental principle in the halachic understanding of the function

of Moshiach which the Rambam outlines in Chapter 11 of *Hilchos Melachim*. Namely, that Moshiach — through actions conducted under his leadership — makes the Redemption happen (at least its aspects which can be classified “not changing the order of the world” which are the “first phase of the Days of Moshiach.”)

In a famous letter,³ the Rebbe Rashab differentiates between when Chazal call Moshiach “Dovid” and when they use “Ben Dovid:” The latter is used in statements describing his *initial* revelation, and the first in statements concerning his personal completion once the *complete* Redemption occurs.

What is this “initial revelation”?

In a footnote to a sicha⁴, the Rebbe associates this with the “*b'chezkas Moshiach*” and “*Moshiach b'vadai*” stages.

When a Jewish leader arises — his leadership model following the description in *halacha* as to how Moshiach will “create” a state of redemption — that constitutes Moshiach's “initial revelation,” after which he can announce to the Jewish people that the coming of the Redemption is imminent and that they must take part in the process by readying themselves for the Geulah. This, perhaps, is what the Rebbe means when he speaks of the revelation of Moshiach in the year 5751.

[It is also noteworthy that around this time of year, the famous *Piskei Din* that the Rebbe falls under the category of *b'chezkas Moshiach* were signed by many rabbis. The Rebbe mentioned this *Psak Din*⁵ as an explanation to why suddenly now the world is seeking peace over conflict in the spirit of “They shall beat their swords into plowshares.”]

1. Chayei Sara 5752; Chapter 48 of this book.

2. See footnotes in Chapter 5 and Chapter 70 this book.

3. Published in his *Igros Kodesh* vol. 1 nu. 129, p. 312

4. *Likkutei Sichos* vol. 9 p. 381 fn 6

5. In the sicha of *Mishpatim* 5752; Chapter 66 of this book.



CAN I PAY FOR AN OVERPRICED SERVICE WITH MAASER?

The mitzvah of Maaser Kesafim, earmarking 10% of one's earnings for Tzedaka, is one we deal with all the time. Here is a collection of interesting halachic Q&As and articles about this matter, from AskTheRav.com, by Horav Yosef Yeshaya Braun, Mara D'asra and member of the Crown Heights Beis Din

MAASER FROM CENTS

Q. My paychecks are usually an odd number of cents, like \$365.44, so when I try to calculate *maaser* I wind up with something like \$36.54 plus 4/10ths of a cent. I've just been rounding up, in this example to \$36.55, but I want to make sure I'm fulfilling the mitzva properly. Should I be careful to have in mind that I'm giving 4/10ths of a cent and the rest is separate and extra? Or am I overthinking things?

A. One is not obligated to do so. However, there is a *segula* and *hiddur* in doing so. #15044*

SPENDING CHOMESH MONEY AS OPPOSED TO MAASER MONEY

Q. I am aware of the potential issues with using *maaser* money for mitzvos or to pur-

chase honors in shul/shul membership. Do these issues apply to *chomesh*?

Specifically: If I separate Chomesh (20% of my profits) and give 10% immediately to a tzedaka cause, does the additional 10% have the same rules as normal maaser, or is it more lenient? If I would not use the first 10% on a shul membership or on a mitzva, can I use the second 10% on that?

A. Yes, *chomesh* is more lenient. Even those opinions who do not permit using *maaser* for other mitzvos may allow it for the second 10% of *chomesh*.

Nonetheless, ideally it shouldn't be used for obligatory mitzvos. #14281*

PAYING AN OVERPRICED SERVICE FEE DIFFERENCE FROM MA'ASER

Q. I have a family simcha, and a family friend who is in a tough financial situation

is a musician but is very overpriced. Can I use *maaser* funds to hire him?

A. If your intention is solely to support him, and you wouldn't consider hiring him otherwise, you may use *maaser* to pay the extra money this musician would charge you over the one that's within your budget. #12738*

PAYING A PROCESSING TIP WITH MAASER

Q. Many donating platforms offer free processing for the organization that is collecting money, and then ask the people donating to leave a tip or pay for the processing fee.

This fee is not required in order to donate. Can I pay this fee or the tip with *maaser* money or do I need to say that I don't want to pay the fee if I am using *maaser* money?

A. I understand that the following are the options, for example:

1. Donate \$30 without paying a \$1 fee. The organization will then have to pay this \$1 fee and end up earning only \$29.

2. Donate \$30 and pay the \$1 fee. The organization will then earn \$30.

In both of these cases, you may consider that you gave *maaser* equivalent of the greater amount (i.e., \$30 and \$31 respectively).

But if the arrangement with the platform is:

3. Donate \$30 without paying a \$1 fee and the organization *won't* have to pay this \$1 fee themselves, then you cannot pay that \$1 fee from *maaser*. #13512*

MAASER & CREDIT CARD PROCESSING FEES

Q. If I give \$1000 to an organization via credit card and the credit card company charges \$25 as a processing fee with the organization receiving \$975, is it considered that I gave only \$975 of *maaser*?

A. Every time you donate to *tzedaka* by using a credit card, the *tzedaka* will only end

up getting a percentage of the actual funds. It's still considered as though you gave full *maaser*. However, it's obviously better to give them a direct wire or a check which usually means that the *tzedaka* will receive more (unless you are giving it to them via a fundraiser which usually will take a "larger slice" than the small credit card fee...)

Follow up question:

Q. If I pay my credit debt in full and on time and my credit card rewards me with — let's say — \$10, I assume I'll need to pay a *maaser* from the reward from my credit card, is that the case?

A. Correct. You now owe additional *maaser* for the value of those points. #2719*

I WAS DOUBLE CHARGED FOR TZEDAKA...

Q. On Purim I made a donation online for Matanos L'Evyonim, and it seemed not to go through so I did it again. Later I found out that I was charged twice. Am I allowed to ask for it back?

Even if yes, I would be uncomfortable to do so. May I instead just be *mochel* it to them and have in mind that it's from *maaser*?

A. Yes, you can count the amount given by accident towards your *maaser*. #13472*

SWITCHING A MAASER COMMITMENT

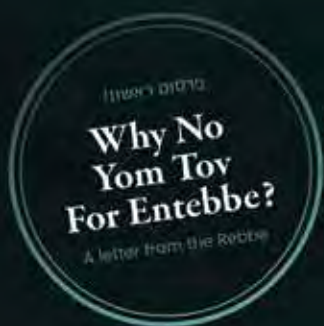
Q. If I were to set aside *maaser* to one organization which I was benefitting from, but now I am getting the support from a different organization, and it's the same cause, can I switch the *maaser* to go towards this new organization?

A. There is a disagreement if one may change the recipient in such a case. The best would be to do *hatoras nedarim* if one wishes to change. #12104* ■

TAMMUZ 5736

was an euphoric time for Jews worldwide. A group of Jews slated to be murdered were miraculously saved in a fantastic military operation. But there were voices who brazenly denied **this was an act of Hashem**, and the Rebbe made it his business to prove the fallacy of this ludicrous claim in a most original way.

Historian and Beis Moshiach feature writer **Shneur Berger** went to dig in the news archives and came back with a fascinating overview of this historical saga.



WAS
OPERATION
ENTEBBE

A MIRACLE
OF HASHEM?



AT FORTY YEARS AFTER OPERATION

Entebbe, then prime minister Binyamin Netanyahu went to the airport in Uganda where his brother was killed.

Along with Netanyahu were former soldiers who participated in the rescue effort as well as some of the former hostages.

It was particularly moving when Akiva Lakser, one of the hostages who was freed, loudly recited the bracha, “*she’asa li nes ba’makom ha’zeh*” (who performed a miracle for me in this place). To members of the media standing there, he said, “My life was saved here, in this place, forty years ago, when I was rescued by the heroic and unforgettable Israeli rescue team and their leader, Yonatan Netanyahu, who sacrificed his life for our rescue. On my behalf and on behalf of my three children born after the operation, I want to bless and thank, *boruch ata Hashem ...*”

This brief but potent moment in time seemed to come full circle from the sicha that the Rebbe said in which he mentioned the miraculous rescue of the Entebbe hostages and he asked rabbanei Yisrael to publicize a psak din on three questions, one of which was: When one of the former hostages returns to Entebbe, must he recite the bracha “*she’asa li nes*” with *sheim* and *malchus* (i.e. the full version including G-d’s name and kingship).

YASHER KOACH TO THOSE WHO FREED THE HOSTAGES

Forty-five years have passed since Operation Entebbe and the Chabad connection was already written about many times. To mark thirty years since the operation, I wrote a series for *Beis Moshiach* about the events of the summer

of 1976 and what the Rebbe did in connection with Entebbe.

Presented here for the first time is a review of newspaper articles with reports from Jewish media in Eretz Yisrael and the United States about the operation and the Rebbe’s battle to publicize the miracle.

The daring operation, which was successful with Hashem’s kindness, was executed on Shabbos, 5 Tammuz 5736. Over a hundred Jews were freed from terrorists who hijacked them on a flight from France to Eretz Yisrael.

The following Shabbos, during the *farbrengen* which took place for 12 Tammuz – Chag HaGeula, the Rebbe referred to the enormity of the miracle. The Rebbe’s words made waves and were published in the papers. For example, in *HaTzofeh* of 14 Tammuz it said:

The Rebbe of Lubavitch expresses his “yasher koach” to the liberators of the Entebbe hostages.

At a Chassidic farbrengen that took place yesterday, the Rebbe of Lubavitch referred to, among other things, lessons to be derived from the current event of Entebbe. The farbrengen took place to mark forty-nine years since the release of his father-in-law, his predecessor in the Chabad leadership, Rabbi Yosef Yitzchok Schneerson, from captivity. His talk was broadcast live to forty-nine points on the globe including Chabad centers in Israel.

The Rebbe spoke at length about the practical lessons to derive from the hijacking of the plane. He described the rescue mission as an event that ought to shake up those people who believe in the laws of nature and show them the G-dly supervision and influence within the natural reality.

The Rebbe expressed a “yasher koach” and deep thanks to all those who were involved in the

rescue operation while simultaneously wishing, from the depths of his heart, that they derive the necessary conclusions for their day-to-day lives, as their ability to accomplish the strengthening of quality over quantity was demonstrated to them, and he called upon them to fulfill Torah and mitzvos.

The Rebbe emphasized that when the Jewish people go with Hashem's power they have nothing to fear of goyim, neither overt enemies or covert avengers, not from plots and actions nor from the discussions and statements of the goyim even when they are 140 in number and even when they are in the "glass palace" [a reference to the United Nations].

The Rebbe called upon all those who were in danger, the hostages who were rescued, to check the mezuzos in their homes. The Rebbe said that the results of this checking, when they would be publicized, would certainly lead to a great awakening to fulfill the mitzva of mezuzah.

An unexpected farbrengen took place on Monday night, the eve of 15 Tammuz which was reported in *Davar*:

The Lubavitcher Rebbe: It is necessary to increase preventive measures.

Chabad Chassidim in Kfar Chabad caught a live broadcast from the court of the Lubavitcher Rebbe in the United States late Monday night. It included an unexpected farbrengen of the Rebbe with his Chassidim less than 36 hours after the previous six-hour farbrengen ended.

The Rebbe said that the Uganda affair was a warning sign and it is necessary to increase preventive measures so that similar things did not happen again: "Just as those agencies in charge of physical security came to conclusions about intensifying defensive and security measures so too, we should all increase spiritual means of security which are Torah and mitzvos."

He said to establish Tuesday, erev Rosh Chodesh Menachem Av, as a day to increase in Torah study, tefilla and tzedaka, and to give

tzedaka in the amount of three meals for each member of the family.

THREE DEMANDS OF THE REBBE

Another surprise farbrengen with the Rebbe took place on Thursday night, 24 Tammuz. The impressions of that farbrengen were publicized in *Davar* under the headline, "The Rebbe of Lubavitch: We Must Draw Conclusions From The 'Warnings' Pouring Down On Our Heads."

This is what the news item said:

In a special broadcast on Friday, the Lubavitcher Rebbe made three demands of his Chassidim:

1 - The hostages in Entebbe had to publicize the surprising results of the mezuzos-checking.

2 - To draw conclusion from the warnings pouring down on our heads.

3 - To study the halachos having to do with the Beis HaMikdash until Tisha B'Av, even with young children.

Later in the article, the author cited that: *As the days pass, clarifying details come to light which show that the entire hijacking and rescue were completely against the laws of nature. If we had merited, and during the week of terror and worry for the fate of the hostages there had been a general proclamation of 'we will go in the ways of the Torah,' all would have been saved. However, unfortunately, we were not meritorious and a third warning came - we paid with the loss of lives of four Jews including an excellent commander, may Hashem avenge their blood.*

These sacrifices ought to serve us as a warning sign. We need to return to the source of our existence, to base our lives on the Torah and its practical mitzvos.

He also went on to report about a Mezuzah Campaign that was carried out with some of the hostages and the Rebbe's reference to this:

The campaign to check mezuzos by some of the hostages, according to the Admor, produced

"NOT ON A NATIONAL SCOPE"

Professor Yitzchak (Irving) Gersh a"h was a religious Jew who was a member of the faculty at Kingsborough Community College in Brooklyn. He taught Hebrew studies in the Foreign Languages department.

After hearing of the Rebbe's passionate insistence that Jews recognize the hand of Hashem in this miraculous event, he penned the following letter to the Rebbe and received a very interesting reply (which appears on the next page).

Beis Moshiach would like to thank the Gersh family for providing this unique correspondence to us to be published here for the first time ב"ר יצחק ג'רש נחמן

ב"ה

June 28, 1978

Lubavitcher Rebbe
770 Eastern Parkway
Brooklyn, N.Y.

Revered Rabbi Shneerson:

In the summer of 1976 the Rebbe directed the community of Israel that the Almighty had preformed a great miracle through the great rescue operation that was enacted at Entebbe of Uganda.

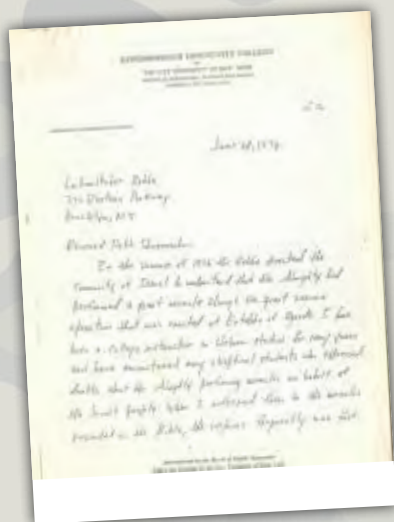
I have been a college instructor in Hebrew studies for many years and have encountered many skeptical students who expressed doubts of the Almighty performing miracles on behalf of the Jewish people. When I referred them to the miracles recorded in the Bible, the response

frequently was that they doubt their historicity and actuality. However, since the Entebbe rescue many of my skeptical students have come to recognize the miraculous feats of the Almighty. I think the miracle of Entebbe can be very helpful to Lubavitch in its great work in bringing back Jews to faith and fear of Heaven.

I also feel that it is wrong to allow the great deeds of the Almighty to be forgotten so quickly. I am therefore asking the Revered Rebbe about the appropriateness of finding a way to commemorate the Entebbe rescue day.

With great respect and admiration,

Irving Gersh



RABBI MENACHEM M. SCHNEERSON
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493-9250

מנחם מענדל שניאורסאהן
ליובאוויטש

770 איסטערן פארקוויי
ברוקלין, נ. י.

By the Grace of G-d
28th of Sivan, 5738
Brooklyn, N. Y.

Dr. I. Gersh
4917 - 14th Ave.
Brooklyn, N. Y. 11219

Greeting and Blessing:

This is to acknowledge receipt of your letter of June 28th, in which you ask whether it would not be appropriate to commemorate certain miraculous events that occurred recently.

In general, the attitude of our Sages of blessed memory in such matters is well known. It is that, although we must express gratitude to G-d for miraculous events, and indeed Hakoras HaTov is one of the most important obligations, they have generally refrained from making public national and permanent commemorations of all miraculous events in Jewish history, except for specific cases. Needless to say, our long Jewish history has seen very many miraculous events, and as is mentioned in the Haggadah of Pesach, "in each and every generation there arise those who would annihilate us, but the Holy One blessed be He saves us from their hands." Therefore, except for the three major festivals, as well as Purim and Chanukah, and certain other cases, we have no precedent of commemorating other miraculous events on a national scope. This is not the place to go into the reasons for this.

On the other hand, as mentioned above, Hakoras HaTov is very important, and we certainly must not forget the miraculous occurrences which G-d's benevolent Providence shows our people from time to time in a most obvious way. But the important thing about such remembrances is that they should express themselves in actual deed, namely, in the fulfillment of G-d's Mitzvoth which regulate our everyday life, with greater devotion and Hiddur. While this is the constant obligation of every Jew, it is certainly even more so in regard to those who have a position of influence in their surroundings, especially those who are in the field of teaching, who come in contact with young Jewish people who need guidance and encouragement and direction, especially in this day and age.

I therefore trust that you, on your part, are doing everything you can to disseminate the Torah and Mitzvoth among those whom you can influence. As I have had to mention it before, /occasion there is the imperative of "Know Him in all your ways" - בכל דרכיך ידעו. This means that regardless of what one's particular field is, a Jew is to disseminate the knowledge and practice of G-dliness to the fullest extent of his ability, and should regard this as his first duty and privilege.

Wishing you Hatzlocho in all above,

With blessing *M. Schneerson*



Two Rabbinical Conferences

A less known fact about the Frierdiker Rebbe's arrest and liberation on 12 Tammuz 5687, is that it came on the backdrop of the Rebbe's public opposition to a government sponsored conference of rabbis to be held in Leningrad which the Rebbe saw as a danger to Yiddishkeit. Instead, the Rebbe supported an alternative rabbinical conference in Korosten, Ukraine.

Coming from of Yud Beis Tammuz, Beis Moshiach brings the story of these two conferences.



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THE LARGE CONFERENCE OF RABBANIM

which took place in the Ukrainian city of Korosten in Soviet Russia at the beginning of 5687 was a historic conference by any measure. Many rabbanim participated including Lubavitch, government-appointed, and even representatives of the government.

The Rebbe Rayatz who fearlessly led Jewry in the Soviet Union at that time, preferred that no conference take place at all. However, after the decision was made that it would be held, he worked secretly with his son-in-law Ramash to assist in the organization of the conference since it was a counter-measure to the conference of rabbanim in Leningrad which was planned by the Yevsektzia (Jewish section of the Soviet communist party).

What was the point of this conference? Why did the Yevsektzia, whose members fought religious Jews, suddenly decide to promote a rabbinic conference?

It seems that many considerations were at play behind the scenes. The Yevsektzia knew that the Rebbe Rayatz in Leningrad operated an underground network of chadarim and yeshivos and encouraged Soviet Jewry not to neglect their Jewish Torah traditions. The Rebbe went beyond that and did much to intensify the activities to teach Torah, build mikvaos, organize minyanim, etc.

The Yevsektzia wanted to put the brakes on the Rebbe's ever-expanding work but were afraid, at this point, to take any direct action against the Rebbe, out of concern for the strong reactions on the part of Soviet Jewry or world Jewry. As it is, they were routinely condemned for usurping the rights of citizens in the Soviet Union.

As a first step, they preferred not to attack the Rebbe himself; instead, they shot poison arrows at his Chassidim which were sometimes fatal. Many of them were arrested or sent into exile. Chadarim, yeshivos, shuls and mikvaos were closed one after the other, but the Rebbe Rayatz was not frightened and he continued his efforts.

The Yevsektzia fought with all of its might to undermine the steps of the Chassidim. To intensify the pressure, they decided to employ guile. In 5786 they came up with the idea of the rabbinic conference whose goal was to bring together important rabbis along with government-appointed rabbis and heads of communities. The conference was to be run under the close supervision of the government, while their agents and members of the secret police would see, through nefarious means, to dictate resolutions which would help thwart the Jewish-Chassidic activities throughout the Soviet Union. The job of setting up the conference was placed upon the Jewish community in Leningrad while the Yevsektzia itself worked to pull the strings in secret.

The organizers put in much effort to gain the acceptance of the Rebbe Rayatz for this conference. They knew that by doing so, they would also entrap the Rebbe into their proposed resolutions and he would be bound by them.

The leader who stood at the helm immediately discerned the approaching danger and strongly opposed this rabbinic conference. The Rebbe knew that the Yevsektzia were behind the initiative which is why he opposed it, even though the rav of Leningrad, Rabbi Dovid Katzenelenbogen, a G-d fearing man, was in favor of the conference.

The communal leadership of the community itself was not exactly loyal to the faith. One of the members of the administration of the community in Leningrad issued a call at that time to make the Jewish religion more attractive to members of the Comsomol (the communist youth movement) and wanted to make religious reforms. Rumors spread that the education committee of the Jewish community in Leningrad was planning on secretly starting shuls in which they would use reform siddurim and that the educational curriculum for children would include the New Testament!

Because of these evil winds that were blowing, it was clear to the Chassidim that any conference made by the administration of the community in Leningrad would generate resolutions that would heap tragedy upon a Jewry

that was fighting for its existence against the might of communist oppression.

Chassidim were able to convince many rabbanim not to attend the conference. From communities in Moscow, Minsk, Kremenchug and Yekaterinoslav the call went out against participating in the conference. Only representatives of the communities in Odessa and Leningrad supported it.

THE MAIN PLAYERS

Concurrently, another rabbinic conference was being arranged that would take place in Vohlin (Volhynia), a strip of land in western Ukraine. Many of the G-d fearing rabbanim, including those in Chabad, planned to attend. Several rabbanim and askanim took charge of organizing the conference, led by Rabbi Shmuel Kipnis, rav of Avrutch.

THOSE WHO ATTENDED THE CONFERENCE, A MEMENTO SENT TO THE ONE WHO CAME UP WITH THE IDEA, RABBI YISRAEL MEISEL.
BOTTOM ROW: THE FOUR SITTING AND LYING ON THE LEFT ARE GOVERNMENT REPRESENTATIVES WHO KEPT TABS ON THE CONFERENCE.



EMERGENCY LANDING TO GET A TANYA



"I will not board this plane. It's too risky to fly in the same aircraft with Chassidim who can forget to follow their Rebbe's instructions..."

said the **Rav of Sabrantz** to young Meyer after having seen **the Rebbe's Ruach Hakodesh** firsthand.

A fascinating story from **Reb Meyer Zajac's** memoirs with a powerful lesson



- PART I -

Rabbi Yehoshua Mordechai Feigenbaum, known as the Rav of Sabrantz, was a prominent figure in Williamsburg. He was known as a big talmid chacham and presided over a number of Torah institutions in the neighborhood.

R' Feigenbaum was a Holocaust survivor. In the middle of World War II, he arrived in Budapest together with the Minchas Elozor of Munkatch. Although he himself was a refugee, he helped thousands of Jewish refugees who escaped Poland.

During those terrible years, he lost his wife and nine children. After the war he moved to Eretz Yisrael but not long after he emigrated to the United States where he rebuilt his life and founded mosdos Torah and chess. He occasionally went to Brazil to raise funds for his mosdos and was one of the guests in the home of the Zajac family who received him warmly and with outstanding hospitality, as befitting a man of his stature.

- PART II -

5713: In that year, the war between north and south Korea, a bloody war which cost two and a half million lives, was at its height. Despite the war being far away, the United States was involved on the side of South Korea against the North and its allies, China and the Soviet Union.

Tensions rose until, at a certain point, many feared the outbreak of World War III. The fears at the time plagued the heart of R' Feigenbaum after the horrors he went through during the Holocaust. He was afraid that this time, the war would reach the United States.

"I am considering moving to live in Brazil," he said to his friend, R' Meir Zajac, who was a tamim at the time in 770.

"Before taking such a big step," R' Meir said, "I suggest that you ask for an urgent appointment with the Lubavitcher Rebbe. Ask him whether this is what you should do."

The Rebbe, two to three years into his neisus was a "young rebbe," who did not make an impression on the older distinguished rav so that he would consider consulting with him and he declined.

R' Meir continued to urge him to go.

One day, the public phone in yeshiva rang. The person on the line asked to speak with Meir Zajac.

"Meir, what time do they daven mincha there?" asked R' Feigenbaum.

"Every day at 3:15."

There was silence on the line.

"You know what Meir'ke, I was at the present Lubavitcher Rebbe back in 1946," said the rav to the surprise of his listener.

"It was 5706 when I came to America. I wanted to meet with the Rebbe Rayatz about a certain matter. I had yechidus and after I presented what I came to say, the Rebbe asked me to speak to his son-in-law, Ramash. 'Go downstairs and speak with my son-in-law in learning,' he requested. I did so.

"You know what? I'll come to Crown Heights today to daven mincha with your young Rebbe. If the Rebbe recognizes me, I will consult with him about moving to Brazil. Otherwise, I won't."

THE REBBE On Chinuch

RABBI GERSHON AVTZON



PREVENTING SPIRITUAL BURNOUT

QUESTION > We are taught in Chassidus that “*Ha’maaseh Hu Ha’ikar*” — deed is paramount in Judaism. Thus, when we sit and get inspired by a farbrengen, I try to make a *hachlata* (positive resolution) to change and improve my behavior. Yet, when the initial inspiration wears off, I find it very difficult to keep to my new resolution and end up reverting very quickly to my previous behaviors?



ANSWER: > As an educator of *me-sivta* (high school) age boys, I chose to begin this series with this dilemma that many *bachurim* have (but is also relevant to many adults):

While this question is being asked from the perspective of a *bachur* in yeshiva, the same issue is challenging to anyone that wants to change and improve. Whether it is a college student getting closer to Yiddishkeit in a Chabad House on a university campus or a *yungerman* that realizes that his children are growing up and need him to be their role model and example.

The Rebbe dealt with this in several places, and these following pointers will be helpful to address it:

1) In general (as there are unique exceptional circumstances), growth in Yiddishkeit needs to be gradual and in realistic steps. While our goal is perfection, the best way to achieve our

goal is in incremental steps. Too many times, resolutions that we make sound very lofty and idealistic but were never practical in our current situation. Thus, our resolution never had a real chance of being kept to. When making a *hachlata*, one needs to first be honest with himself about his current level and decide accordingly on the practical steps up the ladder of spiritual growth. (based on *Igros Kodesh* volume 20 page 311).

2) It is always more advisable to involve another person in your personal resolution. Thus, if you take upon yourself to learn an extra shiur a week, it is best if it is done with a *chavrusa* (study-partner). While at times we tend to be lazy to fulfill our own resolutions and disappoint ourselves, we are much less willing to disappoint our friends. Thus, if we make a commitment together, there is a much better chance that we will not be swayed — internally — to stop fulfilling our *hachlata*, as we have committed to keeping it with a friend (Ibid).

3) It should not be surprising that the *yetzer hara* is working very hard to prevent us from fulfilling our good resolutions. It hates when we make decisions to grow and improve in our Yiddishkeit and fulfill the G-dly mission that we were sent to this world for (Ibid).

In another letter (Igros volume 16, page 292), that Rebbe writes the following very important point: We need to ensure that we do not fall into despair or depression over our lack of consistency, as for many — as explained at length in Tanya — this precisely is their Divine service: to constantly struggle and battle with their evil inclination. On the contrary, one of the sly tools of the *yetzer hara* is to make us feel sad about our lack of concrete and consistent growth. This “depression” over spiritual matters seems like a spiritual and holy feeling, but it’s coming from the *yetzer hara* so that we fall into despair of ever growing in our Yiddishkeit!

THE MOSHIACH CONNECTION

This idea, to have idealistic goals but to go about achieving our goals in a detailed and organized manner, is so important to the *avoda* of bringing Moshiach. The Rebbe famously said (28 Nissan 5751) that to bring Moshiach we need to have “Lights of Tohu in the Vessels of Tikkun”. There is nothing more global and idealistic (Lights of Tohu) than bringing global perfection (Moshiach), but it needs to be done in an organized and orderly manner (Tikkun). ■

ABOUT OUR SOURCE MATERIAL

This week, we begin addressing practical Chinuch questions that the Rebbe addressed and advised about over the 70 years of his leadership. I feel that it is important to point out one very important thing: While in many previous series, it was not so important to actually look at the source of the material presented, in this series it is.

Why?

There is a big difference if the source of the material is an (edited) *sicha* of the Rebbe or a letter that the Rebbe wrote to an individual. By definition, a *sicha* is the Rebbe sharing an idea which he feels is applicable to all of us while a letter in Igros Kodesh was written to an individual who was in a particular circumstance and had a particular question and concern. The fact that the Rebbe answered and gave advice to a certain individual does not *necessarily* dictate to all of us that this is the Rebbe’s approach to all similar situations.

Yet, it is also abundantly clear that we can all learn many important lessons from every answer that the Rebbe ever gave over to anyone whether verbally or in writing. I have had the privilege to be on the board of the “*Igros Yomi — Daily Letter of the Rebbe*” whatsapp group. Every day, a letter (originally in Hebrew but translated into English) is posted on the group. The feedback that we receive from people on how the Rebbe’s *hashkafa* changed their lives is so powerful.

I also want to clarify from the beginning that I will be paraphrasing — not necessarily translating — the answers and directives of the Rebbe. Thus, do not overly-analyze the particular language of the questions and answers given in the series. You are, however, strongly encouraged to open the sources that will be provided and study the originals.

So, finally, let us begin!

Keeping The Fire Going

MIAMI: SUN, FUN AND REDEMPTION



MRS. CHANI KORF, SHLUCHA TO MIAMI, FL,
TELLS THE CHASSIDISHE VIBE ABOUT
HOW MIAMI TOO, A HOTSPOT OF
JEWISH LIFE IN AMERICA,
IS NOT INDIFFERENT
TO THE GEULA
THAT'S UNFOLDING
IN THE WORLD.

BY BLUMA LANDA



*In a recent issue, I spoke to a shlucha from the West Coast. Today, from the City of Angels, we turn to “the sun and fun capital of the world,” Miami Beach, Florida, for an interview with shlucha **Chani Korf**, to hear from her about the recent situation in light of current world events.*

Chani, can you give us a little background on your shlichus?

Thirty years ago, we came out on shlichus here immediately after our wedding. My husband wanted very much to help his parents here on shlichus, and the Rebbe gave us an amazing *bracha*. Thus, we joined my husband's parents, who came here more than sixty years ago!

We have a large community here – many shuls and Chabad Houses run by additional shluchim, among them our married children who help us on our shlichus. My husband runs the educational institutions, which have developed with tremendous speed and by vast dimensions. Today, more than fifteen hundred students learn here. When my mother-in-law *a”h* opened the school, it had six Jewish children. There is a sizable migration of families coming here in search of a tranquil location

with proper education for their children, and our school is known for its good and happy environment.

The girls' high school recently received recognition as an academic institution from the federal government after a long and tiring process. There's a committee of respected professional representatives from the government that organizes tests and examinations, and its members note quite enthusiastically the uncommon fact that the students truly love their school and its unique atmosphere. During the COVID-19 crisis, the whole institution moved overnight to full-time studies via Zoom. This included tests, classwork, Chassidishe extra-curricular activities – everything! The Rebbe's *brachos* have accompanied this institution every step of the way.

AMERICA IZ SHOIN NISHT ANDERSH!

The Rebbe says, and we can feel this, that we have already polished the buttons and done everything. Holiness pervades everywhere, even in the lowliest of places in the world. The days of Moshiach are already here and the *hisgalus* will happen at any moment – and we instill this

belief in our students. Even if we still don't see this with our own eyes, we continue to do our shlichus every day. We see new Jews joining the community all the time, families who have never been in contact with a Torah-observant community before.

CHOOSING FOR THE BETTER!

What About Antisemitism?

Baruch Hashem, we hardly see any anti-Semitism in Florida. While it's true that someone once sprayed some graffiti on the fence of a central shul, very few people make anything out of such incidents. We open our eyes and see only the good – there's so much of it! We live in a kind of world where people like to see the negative, the frightening, and the threatening. This is excellent for ratings and makes good publicity. It grabs people's attention. We, however, have no room for that whatsoever. This is simply not our job. Specifically in these times, we need to see the good, to see the process that is bringing the Geula.

In this technological age, we like to write short text messages. We should be stringent about writing and publicizing only good things. We should always emphasize the need to think good and do good. We then add to this the importance of writing good! Thus, we will merit to see the good in all things – our health, our spiritual state, our finances, etc.

We had a family member whose health was in serious condition due to the virus, and the family constantly tried in social media groups to convey only good messages. The result was seeing revealed miracles. This was the family's motto.

'MALCHUS SHEL CHESED'

America is known as a country of great benevolence, and we can see this on a regular basis.. The government regularly provides nourishing meals to needy children and we

have seen that in contrast to what people think, there is plenty in America for everyone. Yet, there are many children in our school who don't eat regular meals at home!

When the pandemic began, extensive government assistance arrived for our students' families. Despite the fact that ours is a private school that has not received government support, large shipments of food products came, including cooked meals, breakfast cereals, fruits and vegetables, dairy products, and more. The school's employees loaded cartons filled with all forms of material good into the cars of community families arriving at the school.

THE REDEMPTION – AS IN "DISNEY WORLD"!

Rabbi Reuven Wolf from California held a farbrengen with our students on Chof Ches Nissan last year. This has not been an easy time, and we were all quite certain that we would be well into the Redemption by Pesach.

To illustrate this point before the girls, the rabbi spoke from a vantage point they could understand, comparing the anticipation of the Geula to waiting in a line at Disney World in nearby Orlando which our students all have been to... It essentially is a whole city of attractions, and we can wait several hours for some ride. The line is long, difficult, and exhausting – and we want to move forward already. Then suddenly, a line opens on the side, and you quickly get closer to the entrance – only to see them shut the ride down right before your eyes (for example, during a thunder and lightning storm when operating rides is forbidden). However, you know with absolute certainty that you'll soon be inside, and you can see how close you really are.

Mrs. Korf, however, is not happy with that and ends her interview with me saying:

But that's it. We don't want any more parables, we want the real thing. We want to get on to the ride already. ■

MY BEST FRIEND IS... MY MOTHER!

Yael Schneerson ◦



TEENS MAY GIVE OFF THE IMPRESSION THAT WHAT THEIR FRIENDS THINK MEANS MORE THAN WHAT THEIR PARENTS DO. BUT THAT ISN'T NECESSARILY TRUE.

TIPS FOR MOTHERS OF TEENAGE GIRLS AND BOYS..

“This point must be emphasized. There are many parents who do not fully appreciate the influence they have on their children and think that their efforts are for naught. As a result, they forfeit much of the influence they could have on their children. This, however, is an error, for parents can have a greater influence on their children than they imagine. When they make an effort in this area, they will certainly achieve much. Even if they do not achieve 100% of their goals, they will certainly accomplish a great measure [of what they desire]” (Igron Kodesh, Vol. 4, Letter #1063, 23 Sivan 5711).

The age of adolescence is characterized by flurries of emotions, changes, and periodically letting go of Mommy’s apron strings. Sometimes we see that at this age, what friends think is important. And what Mommy thinks? That gets pushed into a corner, in the best case...

The Rebbe MH”M teaches us that it’s a mistake to think this way, and we lessen the value of the influence we have on our growing children. While it’s true that it might not be one hundred percent, it’s always possible have an influence.

So, how do we do this? How do we build a healthy and proper connection with our young daughters? How do we make our way onto their list of friends? (If not at the top, then at least somewhere in the middle...)

Well, truth be told, I don’t think that a mother has to be her daughter’s best friend. That’s why she has her peers...

However, every mother must and can be a kind of friend that no one else can be for her

daughter! Every mother of growing girls (and even growing boys) has to find the golden path between her parental authority and an open, happy, and healthy connection with her maturing children.

How do we achieve this? With a lot of davening, lots of good will, and some advice from people with experience.

Listen – To learn how to attentively listen to your children, you must start when they're at a very young age. Take an interest in the crafts your daughter brings home from kindergarten, or what she experienced during the day. Listen to the stories she heard from her teacher, even though you already know them by heart... However, make sure that you're not just giving "lip service" to your listening. You must be there with your kids: get excited, identify with them, put your "all" into the child's simple little story.

You didn't do this when they were younger? This doesn't mean that the situation is lost. You can start paying attention now to the experiences of your growing child. In any case, there's another important factor at this age – you also have to pay attention to what's behind the story, reading "between the lines." Take note of your daughter's feelings, her desires, her class' social composition – and where she fits in. Sometimes, your daughter will tell you something or express a certain desire, while concealing things she doesn't want to reveal or doesn't know how to tell you about. Fear of ridicule, social pressure, etc. Be attentive to her needs.

Don't jump to conclusions and don't be too quick to offer advice – Did you listen to her? Remember, in most cases, she doesn't wait for you to come immediately and tell her what to do. Try and break down the story together with her, try and understand what she wants from you, and lead her slowly to a sense of understanding that she can realize on her own. There are times when we have a natural inclination to organize our children's lives for them:

"I'll speak with the teacher and/or your friend's mother for you ..." However, at this age, they usually want some independence, to arrange their own affairs. Sometimes, she wants your advice and sometimes just your emotional support. Try and understand what she is expecting of you this time.

Be aware and alert – for changing moods and any difficulties that might arise. This age knows its fair share of turmoil. Remember that you were there once yourself...and try to pay close attention to what's happening. However, don't conduct an investigation every time she comes back from school or a friend's house. It's important that she feels comfortable sharing with you, without any pressure that might produce the opposite reaction, a desire to hide things from you that you wouldn't want her to hide. In addition, respect her privacy and her wishes not to share everything with you. Your mother's intuition will enable you to make the distinction when we're talking about something trivial or when it's possible to apply a little gentle pressure to get more details.

To pursue this point further, what should you do if she tells you something that is somewhat hard to digest, e.g., a mistake she made or a trial she failed to meet? It's important that **she feels that you love her no matter what**, and you are there for her with an embrace and a kind word. However, if you respond judgmentally and in harsh tones, the door will close in your face and you naturally don't want that to happen. With sensitivity and gentleness, review those restrictions that are important to you. Sharpen the difference between inappropriate action and the person doing it. She should know that come what may, you always love her and she is important to you.

You had a fruitful conversation with her, she asked for your opinion regarding a certain matter, but in the end, she acted according to the advice of her good friend... Don't be insulted. Remember that at this age, advice from friends is always considered more important. Never-

חסידי ישע קאפ

CELEBRATING THE BUILDING OF THE THIRD MIKDASH

The fast of 17 Tammuz, like the other fasts throughout the year, is to commemorate the destruction of the first Beis HaMikdash and the second Beis HaMikdash. What is the significance of these fasts in the time of the third Beis HaMikdash?

MASHAL

The terrifying metal scoop slowly approached and Moishy wiped a hot tear that insisted on forming in the corner of his eye. A choking cloud of smoke blew into the air as he saw the massive bulldozer advancing on the small house with the red roof. Within seconds, the metal scoop bit chunks out of the walls of the house, slowly pulling down large blocks of concrete.

“Watch out, kid,” roared the driver and

he turned the threatening bulldozer once again toward the structure, tearing large holes in the exposed cement walls.

The low building, which had been Moishy’s childhood home, slowly disappeared and a shapeless pile of rubble filled its place. Within the rubble with rusty iron cables poking out, Moishy found it hard to identify what had been, up until a few minutes ago, the little house he was born in and in which he grew up.

A great sadness filled his heart. He

remembered many experiences he had in this warm house and found it hard to see the warm house within the dusty pile of dirt. The driver of the bulldozer pulled slowly away, leaving behind him a destroyed house and Moishy's broken heart.

The clouds of dust rising into the air, as well as the stream of tears that blurred his vision, made it hard for him to see the small, colorful metal sign in the corner of the yard. All he could see and remember were the moments when his cozy home was no longer, and the childhood memories that went along with it.

Moishy and his family moved to a rented, crowded apartment. Many of his toys, books and belongings remained packed in boxes in storage that his father rented. Moishy had to share his room with several younger brothers who made the crowded room even more crowded.

During the long period of time that the family moved from one rented apartment to another, crowding into small rooms and a narrow living room, Moishy remembered when the bulldozer had destroyed his beloved home and felt a great sadness.

It was only a year later when strong movers carried Moishy's belongings to his new house that he began smiling again. Instead of the small, old house there was a spacious villa with the best modern accessories and appliances. Moishy had his own Tzivos Hashem room and a large library. In the spacious living room there was plenty of room for all his brothers and sisters and from his mother's kitchen, the appetizing smells of home wafted once again.

Moishy remembered with delight when the driver of the bulldozer destroyed the old house so that a new, larger house could be built there. Now, those moments were relived with joy because it was only thanks to destroying the old house that a new, beautiful house could be built in its place..

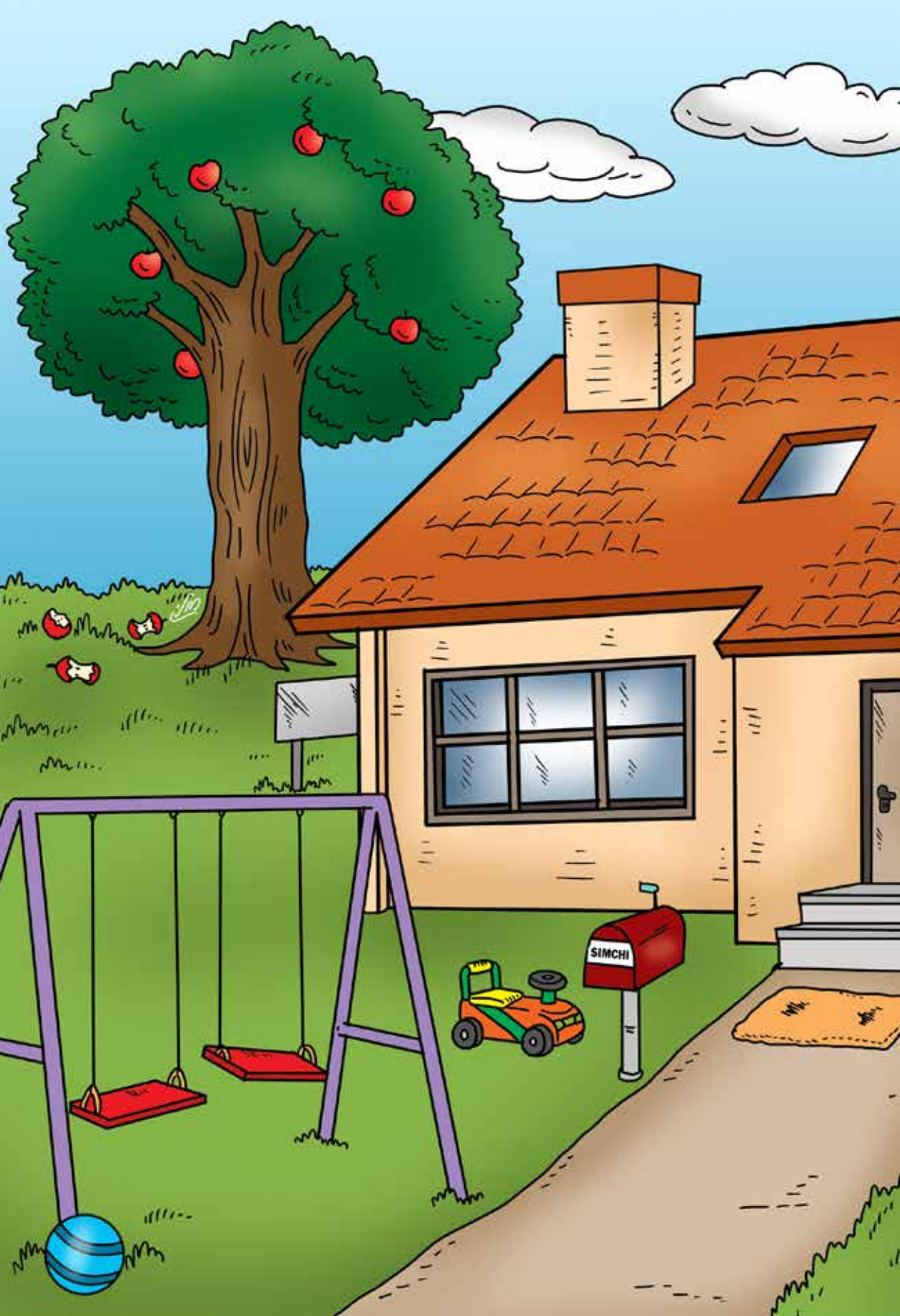
NIMSHAL

Moishy is us, the destroyed house is the churban, and the temporary sadness is the bitter galus. The new updated house that is under construction is the third Beis HaMikdash.

The fast days were established as days of mourning over the destruction of the Beis HaMikdash but the inner goal of the churban is the construction of the third, eternal Beis HaMikdash in the Geula so that the inner meaning of the fasts is the joy over the building of the Beis HaMikdash and the coming of Moshiach.

In the meantime, until the building of the third Beis HaMikdash is completed, we feel the churban and galus more but this will immediately change with the Geula. In the future, these days will turn into Yomim Tovim, joyous days.

As we approach the true and complete Geula and are already in the last moments of galus, we feel the changes that are happening and we get a "taste" and feel the inner meaning of the fast, that it is a day of simcha in anticipation of the building of the third bayis.



After the Rebbe announced “the time of your redemption has arrived,” the only thing that remains is for us to wait for the exact moment this will happen and therefore, the fasts are not just days of sorrow and churban, but days of waiting for the moment when the Beis HaMikdash will be rebuilt and we will see how the fasting is just a stage on the way to the Geula.

At the beginning of galus, the emphasis was on the sad and negative aspect of the fast days, since it was many years before the Geula and it was clear that the churban was a sad, bitter event. But as we get closer to the Geula, the emphasis is on the fact that at any moment now the fast day will be a day of rejoicing and we can start to feel it.

Just like Moishy in the Mashal, at first, during the destruction, he did not notice

the sign which said, “Here a big house will be built, b’ezras Hashem.” He was focused on the destruction of the bulldozer but as the construction progressed he began to feel that the destruction was temporary and the construction was an eternal edifice.

[This is even more emphasized in a year like the year when the Rebbe said the sicha about 17 Tammuz that falls out on Shabbos, when the fast is postponed to Sunday (This year, 5781, Shabbos Parshas Balak, is the day before 17 Tammuz). On the Shabbos of 17 Tammuz we eat and drink like we do on any Shabbos, even more so. In other words, we already feel how 17 Tammuz is a day of joy and not a day of sadness. When it comes out this way we really feel the true and complete Geula and how all the bad and sadness in the world is transformed to revealed good, chesed and joy.]

CHALLENGE

- 1 Was the tree chopped down together with the old house?
- 2 What time is it now?
- 3 What is Moishy’s last name?
- 4 Have they watered the garden recently?
- 5 What does it say on the sign on the side of the picture?

be built, b’ezras Hashem.

Here a big house will
5) In the Nimschal it says that the sign reads:

doorat.
4) Yes. The proof is the mud tracks on the

3) It’s written on the mailbox.

all in the picture.
2) Noon exactly. There are no shadows at

least 3 years old.
The edible fruits show that the tree is at

one year after the old house was torn down.
1) No. According to the mashal it is now

ANSWERS:

3 • The Diamond

