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BEIS MOSHIACH

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U.S.A

744 Eastern Parkway
 Brooklyn, NY 11213-3409
 Tel: (718) 778-8000
 Fax: (718) 778-0800
 admin@beismoshiach.org
 www.beismoshiach.org

ERETZ HA'KODESH

ת.ד. 102 כפר חב"ד 72915
 טלפון: (03) 9607-290
 פקס: (03) 9607-289

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
 editor@beismoshiach.org

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FROM G-D HIMSELF

SICHOS IN ENGLISH



SHABBOS PARSHAS YISRO; 20TH DAY OF SHVAT, 5752

1. The Ten Commandments are recorded twice in the Torah: once in Parshas Yisro, and once in Parshas VaEschanan. Since the Ten Commandments are the foundation for the entire Torah and include the entire Torah, it is obvious that their repetition communicates central lessons relevant to the Torah as a whole, i.e., they each represent an approach that is vital to our observance of the Torah in its entirety.[260]

The fundamental differences between the narrative of the Ten Commandments in Parshas Yisro and the narrative of the Ten Commandments in Parshas VaEschanan is that Parshas Yisro relates how the Ten Commandments were given by G-d. Parshas VaEschanan, by contrast, presents Moshe's description of the giving of the Ten Commandments. They are "the words of Moshe," and not the direct word of G-d.

This difference reflects two fundamental dimensions of the Torah: On one hand, the Torah is "G-d's will and G-d's wisdom," "the Torah and the Holy One, blessed be He, are one." From this perspective, the Torah is a "hidden treasure," above the grasp of man.

Conversely, however, "the Torah has journeyed and descended through hidden stages, stage after stage through the entire set of the spiritual cosmos until it became en clothed in material entities and matters of this world." This process reached its fullest expression at the giving of the Torah when the Torah was given to the Jewish people as they live in this material world. From that time onward, "the Torah is not in the heavens," but rather the possession of the Jewish people. After the giving of the Torah, the Torah must be studied by the Jewish people as they exist "souls within bodies" and it is on the basis of their understanding that Torah law will be decided. Similarly, through their observance of the *mitzvos*, they

transform the world into a dwelling for G-d.

These two dimensions should be reflected in the way in which every Jew studies Torah: The awareness that the Torah transcends human knowledge leads to bittul, "selflessness." [261] In a complete sense, this bittul is reflected in the verse, "My tongue will repeat Your sayings," which is interpreted as follows: "The Torah is 'Your sayings,' and my tongue is merely repeating what You have said." In this context, we can also interpret the verse "G-d, open my lips and my mouth will recite Your praise," i.e., although it is a man who is speaking, what he is saying is "Your praise," G-d's words and not his own. "The Divine Presence speaks from his throat."

On this basis, we can understand our Sages' statement that we should study the Torah with the same awe, fear, and trembling experienced by the Jews at Mount Sinai. For, although we are lacking all the open miracles of Sinai, the essence of the

260. The importance of both of these thrusts is accentuated by our Sages' command that, every day, we should relive the giving of the Torah and look at the Torah as a new

entity. The above implies that this renewal must be twofold in nature, encompassing both the lessons of the giving of the Torah of Parshas Yisro and of Parshas

VaEschanan.

261. This bittul is expressed by the recitation of the blessings before studying Torah.

experience, that a limited human being is perceiving the word of G-d, is the same.

Conversely, we must also appreciate that the Torah was given to man as he exists within our material world, a soul within a physical body. Accordingly, a person must endeavor to understand the Torah with his own mind and faculties. And when he achieves this, the Torah he studies is considered as his own. He receives a measure of authority over the Torah which he has studied.[262]

These two thrusts are also reflected in the ultimate purpose of our Torah study: fashioning a dwelling for G-d in these lower worlds. Here, too, we see two dimensions, that it is a dwelling for G-d, i.e., a place where He reveals Himself totally, as a person reveals himself without restraint in his own home. This relates to the transcendent dimension of the Torah. Because “the Torah and G-d are one,” the Torah can reveal His presence in the world.

Simultaneously, as mentioned above, the Torah has undergone a process of descent, enclothing itself in matters of our material world. This enables the dwelling to be part and parcel of our lower world itself, causing its very own framework of reference to serve as a medium to reveal G-d’s dwelling.

In this context, we can apply our Sages’ expression, “One who enters a country should follow its modes,” to

the Torah’s descent into worldly existence. Because the Torah adapts to the modes of existence of our material environment, it has the potential to make them into a dwelling for G-d.[263]

Based on these concepts, we can appreciate the significance of the two different narratives of the Ten Commandments in the Torah. The

The account in Parshas Yisro reflects the advantage of direct revelation from G-d, without an intermediaries. All the Jews heard the commandments from G-d Himself.

description of the Ten Commandments in Parshas Yisro reflects G-d’s speech, granting the Jews the potential for their Torah study to reflect G-d’s speech.

This concept is reflected in the introductory verse to the Ten Commandments, literally translated

as, “And G-d related all the following to say (*leimor*).” The commentaries note that the word *leimor*, “to say,” appears frequently in the Torah with the intent that the message communicated should be conveyed to others. This meaning is not appropriate in this instance, for the entire Jewish people were present at the giving of the Torah. Nor can the intent be to communicate the message to the Jews of future generations, for all the souls of the Jewish people, even those yet to be born,[264] attended at Mount Sinai.

Therefore, the intent of the term in this instance is that G-d gave the Jews the power to say the words of Torah as He said them, that the words of the Torah studied by a Jew should be “G-d’s word.”

The description of the Ten Commandments in Parshas VaEschanan, by contrast, were spoken by Moshe. This grants a Jew the potential to comprehend the Torah within the context of his own limited human intellect and in a larger sense, to make a dwelling for G-d within the context of our material world.[265]

Thus each of the different accounts of the Ten Commandments possesses an advantage lacking in the other. The account in Parshas Yisro reflects the advantage of direct revelation from G-d, without an intermediaries. All the Jews heard the commandments from G-d Himself.

In contrast, the description of the

262. This is reflected in the ruling “A teacher is entitled to forego the honor due him.” The honor is granted to him because of his Torah knowledge. Since the Torah is his, as it were, he has the right to forego the honor.

263. Conversely, were the Torah not to descend to the material plane or not to relate to our way of life, it would be impossible for them to become a dwelling for Him.

A similar pattern must be followed by every individual Jew. He should not endeavor to rise above the framework of material existence, but to live within that framework according to the Torah and, in this manner, transform it into a dwelling for G-d.

264. Similarly, included in that revelation were the souls of all the future converts.

265. The two concepts, the comprehension of the Torah by limited human intellect and the establishment of a dwelling for G-d in the lower worlds, are interrelated: For the intention is that G-d’s dwelling be within the Jewish people. Since the Jews are essentially one with G-d, they are fit to be a dwelling for His Presence and this enables them to create a dwelling in the world at large.

Ten Commandments in Parshas VaEschanan reflects how they are related by Moshe. Although Moshe was “a medium who connects,”[266] and “the Divine Presence spoke from his throat,” this still represented a descent.[267] And therefore, the giving of the Ten Commandments at Mount Sinai represents the ultimate of man’s connection with G-d.

Nevertheless, receiving G-d’s word in this manner negates our individual existence. (And thus our Sages relate that after each of the Commandments, the souls of the Jews expired.) Conversely, the second description of the giving of the Ten Commandments reflects the ultimate of a person’s individual existence, that a Jew, like Moshe, can be a medium for the expression of G-d’s speech.

To express these advantages within the context of the expression “a dwelling for G-d in the lower worlds”: The description of the Ten Commandments in Parshas VaEschanan reflects how even the lower worlds within their own context become a dwelling “for G-d.” There is, however, a limitation although they are a “dwelling for G-d,” there is a difference between G-d and His dwelling. To refer to the analogy mentioned above, in a person’s own home, he expresses himself most freely: Although this is true, his home is merely the place where he expresses himself. There is a clear difference between the person himself and his home.

Similarly, in the analogue, although the description of the Ten

And the Redemption can come immediately. Indeed, miyad the Hebrew for “immediately,” is intrinsically connected with the Redemption, for its letters serve as an acronym for the names Moshe, Yisroel, David, the three Jewish leaders associated with the Redemption.

Commandments in Parshas VaEschanan reflect how the Jews—as they exist within the framework of worldly existence—become a dwelling for G-d, there remains, however, a difference between G-d and His dwelling. The description of the Ten Commandments in Parshas Yisro, by contrast, reflect how nothing exists aside from G-d Himself.

The ultimate level of fulfillment is when there is a fusion of both approaches, that G-d’s essence is revealed within the context of our

material world with no limitation whatsoever and that this revelation is internalized within the Jewish people (as opposed to causing their self-nullification). In this manner, a Jew repeats “G-d’s word” and becomes a channel for the revelation of G-dliness in the world at large.

In this context, the two narratives of the giving of the Ten Commandments can be seen as two stages in a single process. The narrative in Parshas Yisro reflects the potential for the revelation of essential G-dliness. And the narrative in Parshas VaEschanan reveals how this essential G-dliness becomes internalized within Moshe, within the Jewish people, and within the world at large. In this manner, the revelation at Mount Sinai, becomes relevant to our divine service at all places and in all places.

2. There is a connection between the above concepts and the date on which Parshas Yisro is read this year, the 20th of Shvat, ten days after the *yahrtzeit* of the Rebbe Rayatz, and two days before the *yahrtzeit* of the Rebbe Rayatz’s daughter, Rebbetzin Chaya Mushka.

Shvat is the eleventh month in the year. As mentioned on previous occasions,[268] all existence is structured in a framework of reference of ten. Eleven refers to a level of transcendence above that framework. These two levels are also reflected in the Ten Commandments. The Ten Commandments themselves reflect a set of ten. The first commandment, Anochi, reflects a level of transcendence, “You are one

266. Chassidic thought develops a contrast between a medium that connects and a medium that separates. I.e., both mediums allow a person on a lower level to receive influence that is by nature above him. A medium that separates, however, internalizes this influence within himself,

before communicating it. Therefore, there is a separation between the recipients and the original influence.

A medium who connects, by contrast, does not internalize the influence within himself. He merely serves as a channel for it to be communicated to those on a lower level.

Nevertheless, even a medium who connects causes the influence to descend to a certain degree.

267. This is reflected in the fact that the Jews were unable to receive G-d’s speech itself and therefore, asked Moshe to serve as an intermediary. Through Moshe, however,

and not in a numerical sense.”

The Rebbe Rayatz’s *yahrtzeit* falls on the tenth day of the eleventh month, i.e., the transcendent quality associated with eleven is drawn down into the limited framework of ten.[269] And this is the ultimate goal of the giving of the Torah, that G-d’s essence be drawn down by the Jews in their Torah study every day.

Surely, the above is relevant to our generation, the last generation of the exile and the first generation of the redemption, for it is in the Era of the Redemption when we will witness the quintessence of the above process, seeing how G-d’s essence permeates every dimension of existence.

And the Redemption can come immediately. Indeed, *miyad* the Hebrew for “immediately,” is intrinsically connected with the Redemption, for its letters serve as an acronym for the names Moshe, Yisroel, David, the three Jewish leaders associated with the Redemption. Moshe redeemed the Jews from Egypt and our Sages

declare, “He was the first redeemer and he will be the ultimate Redeemer.” It is the spreading outward of the wellsprings of the teachings of Yisroel, the Baal Shem Tov, which will bring the Redemption. And similarly, the Moshiach will be a descendant of David, the first anointed king.

Similarly, *miyad* can reflect the continuity between generations as reflected in the acronym Moshe, Yehoshua, Doram, “Moshe Yehoshua and their generations.” This emphasizes how the concepts symbolized by the three letters are not distant from each other, but rather in direct connection.

Each one of us—man, woman, and child—must take a lesson from the above concepts.[270] Since the Ten Commandments were associated with the unity of the Jewish people, at Mount Sinai, they camped “as one man, with one heart,” our application of the lessons they teach should also involve a community, i.e., ten other people. Every individual should seek

to convey the totality of the Torah and its *mitzvos*, for they are all reflected within the Ten Commandments to at least ten other Jews.[271]

Although the above directive applies to every member of our generation, it is particularly relevant to those present in this “sanctuary in microcosm,” the house of prayer, house of study, and house of good deeds of the Rebbe Rayatz. Since the Nasi represents the entire generation, this building is *beis chayeinu*, “the source of our life,” for every person in this generation.

When all the Jews here will serve as a living example of how the Rebbe Rayatz’s directives should be fulfilled, the influence from this house[272] will reach Jews throughout the world. And this will hasten the coming of the time when the synagogues and houses of study in the Diaspora will all be taken to Eretz Yisroel together with the entire Jewish people. May this take place in the immediate future.

the Torah could be communicated to the Jews on a level which they could relate to.

268. See the *sichos* of the 11th of Shvat.

269. Herein, we also see a connection to Parshas Mishpatim, the Torah portion we begin reading in the afternoon service. Parshas Mishpatim describes those *mitzvos* which can be comprehended by human reason. Nevertheless, it begins *V’eileh ha’mishpatim*, and our Sages explain that

the word v’eileh implies a continuation of the previous sequence. Thus Parshas Mishpatim continues the transcendent revelation of Mount Sinai, drawing the influence that is above intellectual comprehension down within the context of our conceptual framework.

270. The need for each individual to derive a lesson is particularly relevant in regard to the Ten Commandments. Our Rabbis

explain that the first of the Ten Commandments is stated in the singular so that every individual Jew should consider it as addressed directly to him.

271. Similarly, he should endeavor to internalize these concepts within the ten powers of his own soul.

272. In particular, this is true since the building is being presently expanded and improved.

1. Tonight is the eve of the twenty second of Shvat.[273] Twenty-two, Chaf-Beis, in Hebrew numerology, relates to the verse, “Through you (*b’cha*), Israel will be blessed.” This verse indicates that “through you,” blessing will be drawn down to each and every Jew, generating positive

activities which, in turn, will lead to further activities of blessing in a pattern which will continue endlessly.

Ultimately, these activities will lead to the fulfillment of the prophecy “And G-d will wipe tears away from every face...” Tears,

(*dim’os*) in Hebrew, is numerically equivalent to 119. G-d’s positive activity of wiping away tears represents an increase causing the sum to reach 120, the complete sum of human life. Therefore, when Moshe reached 120 years old, he stated “today my days and my years

273. This year the twenty-second of the month falls on the day before Tuesday, the latter

being connected with the repetition of the phrase, “And G-d saw that it was good.”

are completed.”

The above relates to every Jew, for every Jew possesses a spark of Moshe within him. This spark of Moshe generates positive activity which, as explained above, initiates a pattern which continues to generate further positive activity forever.

The Hebrew word for “forever,” *olam* also means “world,” and also relates to the Hebrew word *helem* which means hiddenness. [Our world is characterized by hiddenness, the concealment of G-dliness, and this allows] for a soul, “an actual part of G-d,” to be concealed, i.e., to depart from this world after its “days and years are completed,” i.e., after they have been endowed with fullness and completion through good deeds. And in this context as well, the pattern mentioned above applies. Each good deed leads to more good deeds, in a never ending sequence.

The above also shares a connection to the Torah reading of the previous Shabbos which describes the giving of the Torah. Our Sages relate that after each of the Ten Commandments, “the souls of the Jews departed,” a phenomenon parallel to death, and G-d revived them with the dew which He will use to resurrect the dead in the Era of the

Redemption.

Similarly, in the present context, four years ago today, an “actual part of G-d,” a Jewish soul ascended from this world. Each year, on the day of the *yahrtzeit*, that soul ascends to a higher level, indeed, a level immeasurably higher than the peaks the soul had reached previously. This is reflected in the recitation of Kaddish on that day.[274]

May the soul reach the ultimate level of ascent, the level to be reached at the time of the Resurrection. And may this take place in the immediate future. For ours is the last generation of the exile and the first generation of the Redemption. And the potential for the Redemption is particularly emphasized this year, “a year imbued with wonders” and “a year of wonders in all things.”

Ba’kol, the final word of the latter phrase, relates to the threefold expression of blessing associated with our Patriarchs, *ba’kol mi’kol kol*. That expression, in turn, is numerically equivalent (192) to the Hebrew word *kabets*, meaning “gather,” and alluding to the ultimate ingathering of our exiles. Together with all the Jews of the present generation who will proceed to Eretz Yisroel amidst health and joy, they will be joined by

“those who lie in the dust,” the souls of the previous generations, who “will arise and sing.”

In particular, this applies to a soul who has merited that many Jewish girls be named after her and educated in the spirit in which she lived which, in turn, came as a result of the education she was given by the Previous Rebbe.

This will be hastened by the distribution of money to be given—with each person making an addition from their own funds—to *tz’daka*. This will speed the coming of the Redemption when “the Holy One, blessed be He, will make a dance for the righteous,” a dance which will be joined by each member of the Jewish people, man, woman, and child. And they will point to G-d and say, “Behold this is the G-d in whom we put our trust.”[275]

And this will take place in the immediate future. “With our youth and our elders... with our sons and our daughters,” we will proceed to Eretz Yisroel “on the clouds of heaven.” And “those that lie in the dust will arise and sing,” with the men and women mentioned previously at our head.

274. The Kaddish is recited each day for eleven months only in the year after the person’s death. Its recitation again on the day of the *yahrtzeit*, after not being recited on a daily

basis, indicates a new ascent.
275. The Hebrew for “put our trust,” *kivinu*, relates to the Hebrew word for line, *kav*.

This implies that every Jew can draw down the G-dliness which he beholds in a direct line.

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בא תשובה

By the Grace of G-d
15th of Tammuz, 5718
Brooklyn, N. Y.

Mrs. Frieda Gluehovsky
3216 Fullerton
Detroit 38, Michigan

Blessing and Greeting:

This is to acknowledge your letter of June 17th, in which you write about the work of the Mesheh Chabad in Detroit, since the Convention. You also indicate the program of activities for the coming year.

Although you do not mention it, I presume that you are speaking for the entire group, and that there is complete harmony among the membership. Our Sages have taught that no "vessel" can contain G-d's blessings as that of peace. This applies even in personal affairs; how much more so in public affairs, for the benefit of the many, where complete harmony is essential to success. Surely the Mesheh Chabad in Detroit have a great challenge to meet and a great responsibility to strengthen Torah and Mitzvot in the community, which requires concerted and absolutely harmonious co-operation on the part of all.

In general, I approve the program that you outline in your letter. As for details, these have to be adjusted according to the standard of the membership, etc. I am very gratified that the subject of Taharas Hamishpacha has been included, for the strict observance of these Laws is the very foundation of the Jewish home, both spiritually and materially.

However, I would like to take exception to one particular point; namely, that it appears that your group plans to interrupt its activity during the summer. I do not think that such work can be interrupted even during the summer, although the program has, naturally, to be readjusted for the summer period. On the other hand, in many ways the summer offers special opportunities: in some cases women have more time, inasmuch as children are away, etc.; again during the summer one meets new people, and frequently it is only in the summer that one has the opportunity to see them; sometimes one meets even people from other towns, etc., etc.; On the other hand, the question of Tznius becomes more acute during the summer. In view of all this, the question of summer activity should be taken up with the group and some program worked out accordingly.

As we are now in the auspicious week of the liberation of my father-in-law of saintly memory, may it bring you and the entire group both inspiration and success in your dedicated work.

With blessing

M. Schneerson

RABBI MENACHEM M. SCHNEERSON

Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

HYczech 3-0249

חנות ספרים וציוד חסידי

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ברוקלין 13

By the Grace of G-d
10th of Nissan, 5718
Brooklyn, N.Y.

Mrs. Froida Gluckowsky
3216 Fullerton
Detroit 38, Mich.

Blessing and Greeting:

I was very pleased to receive your report of the activities of the new Nuchai Chabad group in Detroit. As you wrote the report in behalf of all the group, I am sending my message in your care, though you do not mention whether your report is an official one in behalf of the group. At any rate, I trust no one will feel offended, as you will no doubt use your discretion.

I was especially gratified to read towards the end of your letter about your work for Taharas Hamishpocha, also preparing brides to be married. It is surely unnecessary for me to repeat, what I wrote to the Group, about the great need to enlarge and expand all these good activities, which are so vital.

With regard to the study of the laws of Taharas Hamishpocha, it would be well to communicate with another branch which already had, or are having, a planned series of lectures on the subject, so that you could introduce the subject in the same way and benefit from the experience of others.

I am glad that you are in ^{constant} touch with Rabbi and Mrs. Shemtov, who will surely cooperate with you in every way.

With prayerful wishes for a kosher and happy Pesech,

With blessings

M. Schneerson

“FREE YOURSELF FROM DOUBT!”

BY BORUCH MERKUR

Rabbi Avrohom Lipskier, *rosh yeshiva* of Yeshiva Tiferes Menachem in Seagate, opened the Yud-Alef Shvat *farbrengen* with a saying made famous by his brother, Rabbi Yosef Yitzchok (Fitzy), whose *yahrtzeit* coincides with the Rosh HaShana of the leadership of our Rebbe MH”M.

“Rebbi Akiva was forty years old before he began to become famous for his Torah studies,” Rabbi Lipskier began. “His moment of inspiration was when he came across a rock that had been eroded by a constant drip of water, leaving a hole. ‘If a rock can be penetrated by water,’ said Rebbi Akiva, ‘surely my heart can be penetrated by the Torah, which is likened to water.’”

“My brother, Yosef Yitzchok,” Rabbi Lipskier continued, “would often tell this story, and he would go on to ask, ‘If a rock is pierced by a constant drip of water, how come a horse, whose flesh is much softer, would not also be penetrated?’”

At this point, when Fitzy *farbrenged*, he would get the usual highbrow responses, with answers that brought physics to new lows – we even got some that Tuesday night – when what he was really looking for was something much simpler.

“It’s because the horse can’t sit still!” Rabbi Fitzy concluded.

And then Rabbi Avrohom Lipskier proceeded to draw parallels between the behavior of a horse with *shpilkes* and a rowdy *bachur* who lacks *zitsfleich* and the ability to focus diligently on a topic in Torah, or on working on his *middos*, or the like, and how we must learn to be still like a rock to allow the water, the Torah, to penetrate our hearts.

* * *

One of the honored guests at the *farbrengen* was Dr.

Dovid Shalom Pape. During the course of his speaking, Rabbi Pape told the story of how the Rebbe Rashab taught his son, Yosef Yitzchok, the future Rebbe Rayatz, to say *Modeh Ani*. The Rebbe Rashab told the young Yosef Yitzchok that when we say *Modeh Ani* we place our one hand against the other in front of us and bow our heads.

“Why?” asked Yosef Yitzchok.

“The fact that I told you so really should have been enough of a reason,” his father answered, “but since your asking, I will show you what I mean.” And the Rebbe called in the *shamash*, Yosef Mordechai, and said, “Yosef Mordechai, can you tell me how you say *Modeh Ani*?”

And Yosef Mordechai placed his hands one against the other before him, bowed his head, and said, “like this.”

“Why?”

“I don’t know. That’s how my father taught me.”

“Thank you,” the Rebbe said, dismissing the *shamash*, and Yosef Mordechai left.

The Rebbe turned to his son and said in a soft voice: “Reb Yosef Mordechai didn’t learn any deep reasons for things. He did what his father taught him. And Yosef Mordechai’s father did as he learned from his father, and so on, all the way back to Moshe Rabbeinu, and even to Avrohom Avinu, the first Jew. There are

certain things regarding which you don’t have to ask why.”

Yosef Yitzchok, realizing that he was being rebuked, albeit gently, began to shed tears. “But Tatte,” he cried out, “I’m only a little boy!”

“It’s true; we’re all just little children before Hashem. But we grow up. And when we grow up we realize just how

“My brother, Yosef Yitzchok,” Rabbi Lipskier continued, “would often tell this story, and he would go on to ask, ‘If a rock is pierced by a constant drip of water, how come a horse, whose flesh is much softer, would not also be penetrated?’”

little we really are.”

* * *

One of the subjects Rabbi Pape focused on was the special quality of the time we live in. “*Ashreinu ma tov chelkeinu*, we are so fortunate to live in such awesome times,” he marveled. “This Chaf-Daled Teives was the 190th *yahrtzeit* (which is numerically equivalent to “*keitz*,” an allusion to the “end” of exile) of the Alter Rebbe; we’re presently in the hundredth year of the Rebbe MH”M; and on this Yud-Yud-Alef Shvat we begin the 53rd year of the Rebbe MH”M’s leadership, which equals ‘*gan*’ (garden) – 53 years of the Rebbe’s *nesius*, which began with the words, ‘*Basi L’Gani*’ (I came to my garden)! Undoubtedly we can expect awesome events to transpire this year.”

A *lebedikker niggun* broke out in the *zal*. When the *niggun* finally began to lose steam, much like a horse, I put my hoof – I mean, my foot – in my mouth. “But why should we be excited by these *gematriyos*?” I asked Rabbi Pape. “I just don’t understand their significance. I mean, it’s one thing if the Rebbe...”

Appropriately, he cut me off: “*Va’yavo Amalek!*” ‘*Amalek*’ is the *gematria* of “doubt”! Free yourself from doubt, Boruch!”

Rabbi Pape’s words always have a way of penetrating my psyche. At first it might feel a bit like Chinese water torture, but eventually I see it more like Rabbi Akiva’s dripping water that pierced the rock.

Which brings me to the real issue at hand – issue number 400, to be precise! Even if we don’t understand it – the significance of *gematriyos*, anniversaries, and special numbers – we must bow our heads and follow the teachings of our father, the Rebbe MH”M, who, for example, *koch’t zich* in the 68th year (the *gematria* of “*chaim*,” life) of the Rebbe Rayatz’s leadership, even honoring that Beis Nissan

**“We’re presently in
the hundredth year of
the Rebbe MH”M;
and on this Yud-Yud-
Alef Shvat we begin
the 53rd year of the
Rebbe MH”M’s
leadership, which
equals ‘gan’ – 53
years of the Rebbe’s
nesius, which began
with the words, ‘Basi
L’Gani’! Undoubtedly
we can expect
awesome events to
transpire this year.”**

(the day the Rebbe Rayatz assumed leadership of Chabad) with the innovation of saying, “*Yechi HaMelech!*” (Long live the king!). It is no doubt that special events transpire more readily on days, months, and years that are aligned to the numeric configurations prevailing in the heavens. So let us lift up our heads with true enthusiasm and joy and celebrate this tremendous milestone of reaching 400 issues, a number which is loaded with significance (the opposite of the point of this editorial, of course), such as: the *keitz*, the exodus from Egypt, which occurred 400 years after the birth of Yitzchok Avinu; the “completion” of 40 (i.e., 10 x 40) years, when Hashem gives us a “heart to know, eyes to see, etc.”; the 400 *shekel kesef* which Avrohom Avinu used to purchase the M’oras HaMachpeila and which became manifest as the 400 warriors who appeared with Eisav to confront Yaakov Avinu, and which will soon be transformed into the 400 Worlds of Desire, the inheritance of the righteous in the Future to Come.

Many publications come and go, but the Rebbe MH”M continues to smile on the work of this holy *mosad*. *Beis Moshiach* is like water, “cool water upon a tired soul,” refreshing our belief in the Rebbe’s message of imminent Redemption. And *Beis Moshiach* is constant and consistent, like steadily dripping water, tireless churning out fascinating perspectives and wondrous stories, penetrating our hearts and ever strengthening our belief that any second we will go out of this Exile, and sing and dance with the Rebbe Melech HaMoshiach at our lead with the true and complete Redemption! *Yechi Adoneinu Moreinu v’Rabbeinu Melech HaMoshiach l’olam va’ed!*

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“THE HUMAN INTELLECT IS AN ABSOLUTE LIE!”

BY RABBI LEVI YITZCHOK GINSBERG, MASHPIA, YESHIVAS
TOMCHEI T'MIMIM – LUBAVITCH, Kfar Chabad



THE “CULTURAL LIFE” OF SIBERIA

Reb Mendel Futerfas, o.b.m., used to derive many lessons in *avodas Hashem* from the years he spent in Siberian exile. There, in the isolated labor camps cut off from the rest of society, a unique “culture” arose in which Reb Mendel was unfortunately a participant.

“Much of the time I couldn’t bring myself to take part in their discussions,” Reb Mendel once said, speaking about his fellow prisoners in Siberia. “Sometimes they were just too vulgar and coarse. It happened once that a group of them had been assigned to taking care of the pigs – truly filthy and disgusting work – but a task that was considered relatively easy in comparison with the usual backbreaking labor required in Siberia. One day, during a rare free moment, the prisoners were sitting around and talking their usual nonsense. I was sitting at the edge of the group, trying my best to avoid them, but they insisted on drawing me into their circle. Finally I could stand it no longer. ‘You see those pigs over there?’ I said, pointing to the loathsome animals. ‘If they were able to speak they’d be uttering the very same words

that come out of your mouths.’

“Other times, however, the discussions were of a more refined nature, and many hours were spent in their company.

“To pass the time, the prisoners would take turns regaling their fellow unfortunates with tales of their previous lives. We represented a broad spectrum of society, and many of us prisoners had extensive knowledge and experience in various fields. Among us were doctors, engineers, businessmen, carpenters, shoemakers, clergymen – you name it – the Communists had arrested them and sent them to Siberia. Quite often the stories they told were interesting and informative.

AN INSTANT BRIDGE

“One time, it was the turn of an engineer to speak. This engineer was an expert in building all kinds of bridges. For years he had worked in the public sector, building the infrastructure of cities and towns across Russia, but at one point found himself conscripted into the Russian military. The army needs such engineers to help solve its logistical problems. What’s an advancing army supposed to do when it reaches a river or other natural impediment? Especially in times of war, when the

retreating forces blow up their bridges behind them. New bridges must be constructed as quickly as possible, bridges strong enough to support the weight of the troops, tanks, and equipment that will be passing over it.

“One time, this engineer related, he and his fellow experts had come up with a truly novel solution to the problem. In fact, it was on the cutting edge of technology, utilizing the most modern and advanced materials available at the time. Their invention? The very first pontoon bridge, constructed out of huge fabric balloons that were inflated with air and placed in the water. The newly developed fabric was dense and virtually waterproof, and each balloon was attached to long metal poles which could be fitted together. Long planks of wood were then placed over the surface to pave the way. The resulting floating bridge was extremely strong. Not only could it be constructed in a matter of hours, it was lightweight and portable, too.

BUT EVEN THE TINIEST PUNCTURE...

“When the engineer had finished speaking, one of the people who was listening asked a very intelligent question: If bridges of this type are

possible, why do world governments continue to invest so much time and money constructing more conventional bridges out of stone and iron? If all they had to do was inflate a few balloons, why employ countless workers and embark on complicated projects that take years to complete?

"The engineer just laughed. 'It's really quite simple,' he explained. 'The pontoon bridge is only a temporary solution; it could never be used on a permanent basis. These bridges are only strong and stable until the first bullet rips into them and makes a hole in the fabric. Even the tiniest puncture the size of a needle can deflate it. One section collapses, the bridge becomes shaky, and within minutes the whole thing sinks into the river...'

THE FOUNDATION MUST BE SOLID

"A Jew must learn from everything he sees and hears," Reb Mendel would say. "This engineer taught me a valuable lesson in building a 'bridge,' the Jew's *hiskashrus* with G-d.

"Some people's 'bridges' with G-d, with the Rebbe, with Torah and *mitzvos*, look extremely strong and stable at first glance. This person may toil with great effort at learning Torah and serving G-d, and do a great deal of good for his community.

"However, if the 'foundations' of the bridge are not fixed firmly enough in the ground, even a tiny puncture can cause the entire structure to tumble; the whole edifice of Torah and *avodas Hashem* just falls apart. *Hiskashrus* must be built on a foundation that can pass the test of time, that can withstand the trials and tribulations the Jew will encounter throughout his lifetime. When the basic foundations are strong, the bridge will continue to stand even when it is subjected to the harshest attack.

"The foundation of a house doesn't have to be beautiful. The only criterion it must meet is: strength and stability;

it must extend deep enough into the earth so that it can never be moved. A person must always remember that the single most important factor when building any structure is its foundation. Once the foundation is secure, even the tallest and most beautiful building can be erected with confidence."

THE INTELLECT IS NOT ABSOLUTE

The "edifice" of the Jew, and particularly that of the *chassid*, is made

One day, during a rare free moment, the prisoners were sitting around and talking their usual nonsense. I was sitting at the edge of the group, trying my best to avoid them, but they insisted on drawing me into their circle. Finally I could stand it no longer...

up of many "stories" in which the mind and intellectual capabilities play a large role: *avodas Hashem*, the study of Torah, contemplation of G-d, learning *chassidus*, following the Rebbe's directives, etc. etc. Thus, *seichel* is an active participant in building and strengthening one's *hiskashrus*.

And yet, while the "edifice" itself is certainly necessary, a firmly rooted and immovable foundation is far more

important to the integrity of the entire structure than all of the most elaborate external beautification.

The human intellect is a wonderful creation, but it is not absolute. The mind arrives at its conclusions based on the information it is fed; if the information it receives changes, so too do the conclusions that it reaches. Thus, it is axiomatic that any conclusion arrived at by the logical thinking process is temporary, for it is always subject to renewed scrutiny when new facts are made available. (See *Seifer HaMaamarim Meluket* Vol. 5)

FAITH: NOT SUBJECT TO CHANGE

Building one's edifice upon the intellect is a dangerous proposition, for its foundation will eventually prove too shaky to support its own weight. When intellect is looked upon as the ultimate guide in life, as soon as a person perceives a change in circumstances (Gimmel Tammuz, for example), he is liable to change direction, even do an abrupt about-face. Furthermore, he may actually try to convince others that his change of heart is meritorious! Isn't admitting one's mistakes a praiseworthy character trait?

To this the Alter Rebbe answered in his work, *Boneh Yerushalayim*: "The human intellect is an absolute lie!"

Chassidim used to say that whereas two black hairs render a potential red heifer unfit, when it comes to *emuna*, even "one single hair" that isn't thoroughly permeated with pure and simple faith is enough to disqualify a person...

"Pure faith," writes the Alter Rebbe, "is 'pure' of any residue of human intellect, which has never succeeded and will never succeed in 'sully'ing' its essential strength, beauty and power or making it dim..."

"*Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!*"

A CAT'S UNDER- STANDING OF MATHEMATICS

BY RABBI TUVIA BOLTON, MASHPIA IN YESHIVA
OHR TMIMIM OF Kfar Chabad



This week's section tells about *Mattan Torah*, the giving of the Torah. I hate to say it, but it's probably one of the most anti-climactic chapters to be found in the Torah, or in any other book, for that matter.

Just think of it: G-d took an entire nation of several million people who had been enslaved out of the awesome and mysterious superpower, Egypt, with an astounding array of miracles – the ten plagues, the splitting the sea, bread from the heavens, water from a rock, clouds of glory, and a guiding pillar of fire – to a mountain in the middle of an immense barren desert.

Suddenly the mountain began to smoke, fire and lightning filled the heavens, thunder and trumpets shook the universe, and then G-d let them have it: the Ten Commandments!

And what are these earthshaking commandments?

DON'T KILL, DON'T STEAL – things that even your average Eskimo or Aborigine knows!

Why didn't G-d, instead of these ten seemingly mundane

Commandments, give the Jews ten, spectacular, coded mysteries or ten impressive, esoteric prophesies? Why all this build-up for such a simple message?

In fact, why couldn't G-d just give the commandments privately and quietly to Moses, like in all the other (*l'havdil*) religions? (Which have, incidentally, held up pretty well without public revelations.) Why did G-d have to tell *all* the Jewish people?

To answer this I want to tell a story.

The Rebbe Rayatz once had to travel to another town, and stopped at a hotel. The word of his arrival quickly spread, and within hours there was a line of people waiting at his door for advice and blessing. One woman arrived together with her thirty-year-old son, and begged the Rebbe to make him return to a Torah observant life.

It seems that the young man had become a successful lecturer in some German university and had thrown away all trace of Judaism. He stood haughtily before the Rebbe with a condescending look written all over his face. "Well Rebbe," he smiled as he sat in the chair facing him, "My

mother tells me that you are a very wise man; not like all those other rabbis who are steeped in superstitions and nonsense. So do tell me something wise, Rebbe." "Do you put on *t'fillin*?" asked the Rebbe.

"Certainly not!" answered the young man.

"What about Shabbos or kosher food?" The Rebbe continued. "Well I see that we've just about finished our little conversation, haven't we, Rebbe? I see you are no different than the others, living in your dark dream world. When will you wake up to the real world and see what is happening around you?" "May I tell you a story?" asked the Rebbe.

"Alright," said the visitor in a huff. "I have already wasted an entire morning, what difference does it make if I lose a few more minutes. Who knows, maybe now my mother will leave me alone with her foolishness."

The Rebbe began his story: "Once there was a mathematics professor who suddenly got a brilliant idea in the middle of one of his lectures. He went home that night and thought about the idea

until morning without sleeping or eating. The next day, he was pleased. He made a rough sketch of his work and showed it first to some of his colleagues and then to the head of the math department, and everyone was enthusiastic.

They all agreed that if his theory was as correct as it seemed to be, he had really stumbled on a revolutionary breakthrough.

He obtained a leave of absence from his lectures and threw himself completely into developing his new discovery. At first he proceeded cautiously, consulting with others, but after a few months he became inflamed with ideas of genius and visions of grandeur, and worked alone as a man possessed.

One year later, his work was finished: a two hundred-page masterpiece of mathematical prodigy. He'd been over each stage of his essay, tens – nay, hundreds – of times, writing and rewriting each idea so that future generations would see that he was not only a genius in deep thinking, but a perfectionist in expression, as well."

The Rebbe looked at his guest, and the young man had forgotten his haste, and was listening. The Rebbe continued.

The professor carefully stacked the finished manuscript on his desk and decided to step outside into the beautiful summer afternoon for a short walk before taking his paper to the printers.

It was over a year since he had taken a stroll outdoors and this time he felt like a new man at the dawn of a new era. Yes, he would be famous, there was no doubt in his mind, but he wouldn't let it go to his head, no not him, he would continue working at his little university and still be his same humble, albeit genius, self until the pressure from Princeton or Harvard became so great, etc., etc.

After several minutes, he returned to his apartment, opened the door and was horrified by what met his eyes. His manuscript was strewn all over the floor, and on each page was a thick line, a line of cancellation!

Obviously someone had entered the house (he probably forgot to lock the door), checked his essay and found a mistake! Why else would anyone make a slash through each page!? His mind was reeling, "Where did I go wrong? How can it be?"

The next-door neighbors heard a

"That is the end of the story," announced the Rebbe, "did you understand it?"

"That's the end?!" yelled the young man. "That was a stupid, infantile story, and a complete waste of time!"

loud thud and a crash as he fell to the floor in a faint and broke a glass or something. They ran next door just in time to see him try to get on his feet again and then suddenly looked around, put his hands over his eyes, and yelled, "Ohhh, my masterpiece!" and fell once more unconscious to the floor.

It was about ten minutes later that the doctor arrived, and he immediately understood that the problem was serious. Every time that he woke the professor with smelling

salts, he would again look around, give a moan and pass out. The doctor began to look about him. He stood up and began to examine the room until suddenly a smile formed on his face. He returned and bent down over the unconscious professor and spoke quietly into his ear, "Professor, it was only a cat, only a cat. A cat put those lines through your paper."

"Eh," said the professor as he opened one eye. "A cat, only a cat? What do you mean?"

The doctor helped the professor to his feet and showed him that a cat must have entered the room through the window, dipped his tail inadvertently into the inkbottle and put slashes through the papers as he knocked the manuscript to the floor. 'Ha! A cat! It was only a cat! And the professor began to laugh and laugh.'

"That is the end of the story," announced the Rebbe, "did you understand it?"

"That's the end?!" yelled the young man. "That was a stupid, infantile story, and a complete waste of time!"

"No," said the Rebbe. "The point of the story is that the professor laughed when he realized that only a cat had cancelled his theory, because what comparison has a cat's intelligence to that of a professor.

"Well," continued the Rebbe, "that is only a fraction of how ludicrous your attempt to cancel the Torah is to me. Your understanding of the Creator's infinite wisdom is much less than a cat's understanding of mathematics!"

The young man became silent and for several minutes sat before the Rebbe lost in thought. "Thank you, for the story," he humbly said as he stood and shook the Rebbe's hand before leaving the room. The Rebbe had planted the seed of change.

The essence of the Torah is not so much *what* G-d said but the very fact that G-d said – and that alone is wondrous above all understanding. That is why G-d gave the Torah personally to every Jew, so that every Jew for all time would be connected from the depth of his being to this wondrous, infinite aspect of G-d.

I heard from the famed Rabbi Mendel Futerfas that fifty years ago in Russia he had a friend who didn't have money to buy any books (and there weren't that many books to buy because of the oppressive government), so he took pages and half-pages from *sheimos*, bound them together, and would spend hours reading. When Rav Mendel saw this, he asked his friend how he could read pieces of a page without knowing what was written before and afterward. His friend answered, "There are three dimensions in Torah: learning Torah, understanding Torah, and the holiness (*k'dusha*) of Torah. The letters, without meaning, are the holiness of the Torah, and that's what I feel when I read my books."

The true holiness of the Torah is found in the letters of the Torah. Yes, the physical letters. The fact that G-d could contract His infinite will into material letters – that is the Holy of Holies of Judaism (which is why the main feature in the actual Holy of Holies was the Ten Commandments), and from the holiness of the letters comes the holiness of the Talmud, and all the other understandable writings.

That is why we have many questions about *Mattan Torah*, because the essence of the Torah is that it is G-d's will and wisdom; it cannot be understood by man.

(This is also the reason that in the Talmud we can have opposing opinions, e.g., Shammai vs. Hillel, and, both are called, "the word of

the Living G-d," although the law is only like one of them.)

This also helps to explain another paradox. The first of the Ten Commandments is, "I am G-d," i.e., to believe in the Infinite One. The complete fulfillment of this deep and difficult command demands much self-purification and pureness of intention, obviously only for the righteous.

Yet only a few commandments later we find, "Don't kill or steal." Here G-d is speaking to killers and

The true holiness of the Torah is found in the letters of the Torah. Yes, the physical letters. The fact that G-d could contract His infinite will into material letters – that is the Holy of Holies of Judaism.

robbers!

And conversely, if the one being commanded is such a defiled soul that he must control his urge to murder, how can it be expected of him to fulfill the first commandment?

But in light of the above, we now can understand. The Torah of G-d is above all opposites, and it can unite all opposites. The highest and most spiritual can, through the Torah, now descend to the lowest levels, and even the lowest sinner can now

become a pure G-dly creature.

The Rebbe points out that this is the meaning of what it says in the Haggada of Pesach about the wicked son ("*Echad Rasha*"): "If he were back there in Egypt, he would not have gotten out." The Rebbe explains that *back there*, in the Egyptian exile, before *Mattan Torah*, he would not have been redeemed, but now that we have the Torah, the Moshiach can redeem and transform even the most evil sinner and the whole world to the highest spiritual levels. Indeed, not a single Jew will be left behind from the final Redemption.

Here is also a very interesting thing, when the Torah was given, G-d chose the Jewish people as His Holy Nation. (See Shmos 19:15) Over one thousand years later came X-ianity which claimed to have a "new Torah" and to be the new "chosen people." A few hundred years later came Islam, which made the same claim.

Interestingly enough, although they claimed to replace Judaism, they didn't bother to claim that G-d Himself spoke to their entire nation as He did to the Jews. Why? Why didn't they just make up the story? We can't say that it was because it would be too easy to disprove, because as it is their religions are full of holes and stupid mistakes and it doesn't seem to bother them.

I think that the reason is that a non-Jew doesn't want a G-d Who comes down and talks to everybody; he wants a spiritual far-away G-d Who talks only to spiritual far-away people.

That is what happened at Mount Sinai: G-d came down and the world went up. When the Moshiach is revealed we will see again, just as then, that G-d, His people, and His Torah are one, and then His great love for all His creations will be revealed for all to see. Moshiach now!

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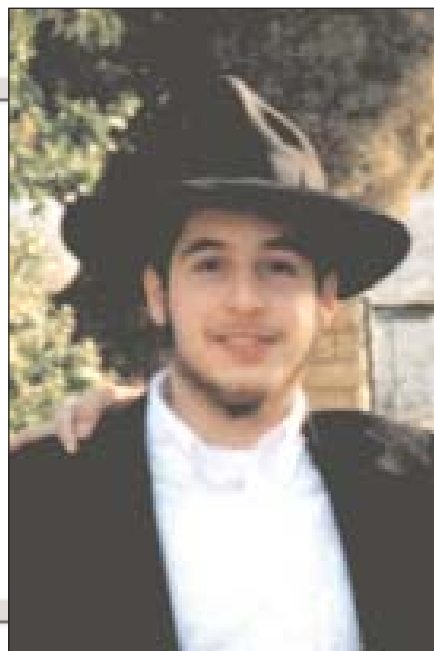
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THE EVER- PRESENT SMILE THAT WILL SOON RETURN

BY SHNEUR ZALMAN BERGER

TRANSLATED BY MICHOEL LEIB DOBRY, TZFAS



*In commemoration of the Shloshim of the untimely passing of HaTamim Yosef Yitzchak Dagan, a”h, student in Yeshivas Chabad in Tzfas, who was killed in a terrible automobile accident on his way to mitvzaim, Beis Moshiach paints a vivid picture of a diligent bachur with an amazing memory whose whole purpose was to do acts of kindness for his fellow Jews, and to do so happily and gladly. * A look at a true Tamim.*

On Friday afternoon, Erev Shabbos Parshas VaYechi, the 15th of Teives, HaTamim **Yosef Yitzchak Dagan**, of blessed memory, one of the more outstanding *bachurim* of Yeshivas Chabad in Tzfas, was killed in a tragic accident. Yossi hitched a ride in a vehicle that was on its way to Kfar Tapuach in the Shomron to do *mitvzaim* with the local soldiers and to strengthen the Chabad community that lives on the settlement. As the vehicle approached Ariel Junction, it suddenly swerved out of the lane and into the path of an oncoming bus. The tragic results: both Yossi and the driver of the vehicle were killed instantly.

The terrible news spread through

the *yeshiva* shortly before Shabbos. Shock and disbelief struck the T’mimim and the educational staff. “The heart refuses to believe. How can it be that such a gentle and cheerful *bachur*, who had a smile for everyone, is no longer with us,” said one of his good friends. The shock and sorrow surrounded everyone. The common responses were: “It can’t be,” “It must be a mistake.” All were engulfed by inner silence and a total inability to absorb such a painful blow.

During Shabbos, when there can be neither anguish nor sadness, his friends and fellow T’mimim recalled his final days. **HaTamim Natan Avraham**: “This was on the night

before the fast of Asara B’Teives. Several *bachurim* were together in one of the rooms in order to prepare something to eat before the fast. The food’s pleasant aroma filled the dormitory and brought several more *bachurim* to the door, asking to join in. This started a debate regarding whether to let them in or not. As always, it was Yossi who invited them in with a uniquely warm and hearty smile. When I asked him to explain his conduct, he simply stated that he can’t refuse a *bachur* that asks for something to eat!

“That was Yossi. He never turned down anyone, and his hand was always open to all.”

Yossi, a”h, and his twin brother, Avi, may he live many long and happy years, were born with the Rebbe’s *bracha*. The Dagens had four children, but they had not had any for several years, and the parents continued to hope for good news. The mother, Rochel, submitted a note to the Rebbe, asking for a *bracha* for another child. Much time passed and the Rebbe did not respond. At a particular stage, she wrote to the Rebbe again. “It doesn’t matter to me whether it’s a *yeled*, a *yalda*, or *yeladim*. The main thing is that there

should be more..." The Rebbe marked the word "yeladim" and added, "Azkir al HaTzion" (I will mention it at the Ohel).

Less than a year later, on the 26th of Adar, 5744, the twins, Yosef Yitzchak and Avraham Daniel, were born.

Two years afterwards, Rochel saw the Rebbe's *ruach ha'kodesh* come into play again.

It was on a Sunday seventeen years ago. As on every Sunday during that time, Mrs. Dagan stood in line in 770 with thousands of others to receive a dollar and a *bracha* from the holy hand of the Rebbe MH"M. On this particular Sunday, something amazing happened. As soon as she entered the corridor where the Rebbe stood, the Rebbe held out his hand with a dollar and called out in a loud voice, "*Rochel Leah bas Hinda...*" With shock and excitement, she approached the Rebbe, took the dollar, and exited, extremely moved. She couldn't understand how she was so privileged to receive a *bracha* from the Rebbe in her name and her mother's name. "I cried and I laughed from all the excitement. I always knew that special demonstrations of

She was still standing in the store when she heard hysterical screaming. It turned out that the children were playing with the keys and...the car started rolling in the direction of Eastern Parkway!

closeness from the Rebbe are an expression that something is about to happen – only I didn't know what to expect."

After composing herself, she went with her six children to the hat store on Kingston Avenue to buy a hat for the *bar mitzva* of her eldest son, Yaakov, *sh'yichyeh*. She left the other children in the car and from all the excitement, she also left the keys in the car. She was still standing in the

store when she heard hysterical screaming. It turned out that the children were playing with the keys and the car started rolling in the direction of Eastern Parkway! The sight was frightening. The car containing the five children hurtling towards Eastern Parkway with no driver – and who knows what would happen to them...

Passersby who were witnesses to the unbelievable scene began running after the car in an attempt to stop it before it reached the noisy street. Just then, Rabbi Rivkin, who today serves as one of the Rebbe's *shluchim* in Florida, happened to come by. As Divine providence would have it, he had missed his flight, and so, not wasting a moment, immediately traveled to 770 to receive a dollar and a *bracha* from the Rebbe. As he was driving on nearby Union Street, he heard screams coming from the direction of Kingston Avenue. At first, he didn't notice anything unusual, but then he saw a car gliding speedily in the direction of noisy traffic with no one sitting in the driver's seat...

He immediately snapped into action, whirling the steering wheel into the direction of the car, thus blocking its path with his own vehicle. He managed to jump out of his car in the nick of time before the Dagan family vehicle smashed into it full-force.

Dozens of witnesses to the unfolding event gathered around, all standing in absolute shock. "A revealed miracle!" they said to one another.

Mrs. Dagan, who had rushed to the scene, suddenly realized why just a few minutes earlier the Rebbe called her by name – something very rare – and gave her a *bracha*. "This is due only to the fact that the Rebbe saw everything through *ruach ha'kodesh*," Mrs. Dagan said with much emotion.

Thus, the children's lives were spared, including two-year old Yossi.



Yosef Dagan (right) spreading the *b'suras ha'Geula* at Yeshivas Chabad in Lod

Yossi emigrated to Eretz Yisroel with his family eight years ago. Previously, they had lived in the borough of Queens, where he was born and had spent most of his childhood years. The family came to Eretz Yisroel with the purpose of strengthening the residents of *Eretz HaKodesh*.

The Dagan family took up residence in Petach Tikva. Yossi, along with his brother, traveled each day to the Chabad Talmud Torah in B'nei Brak. Even though there were plenty of *talmud Torahs* in Petach Tikva, he specifically wanted to go to a Chabad school. Afterwards, he continued his learning in Yeshivas Tomchei T'mimim in Lod.

Yossi was an outstanding scholar. His expertise and understanding of his studies soon established a solid reputation among his friends and with the *yeshiva* administration.

Upon completion of the initial phase of his *yeshiva* studies, he moved on to Yeshivas Chabad in Tzfas, together with his brother, Avi.

Yossi excelled in his studies, while using every spare moment during his free time for *mivtzaim*. He never passed up an opportunity for Mivtza T'fillin on Fridays, and even urged his friends to act in similar fashion.

HaTamim Natan Avraham: "Yossi, *a"h*, and his brother, Avi, may he live many long and happy years, were identical twins. A new student coming to the *yeshiva* had a difficult time distinguishing between them. The Dagan twins, in effect, became a *yeshiva* emblem. The two of them were filled with energy and vitality when it came to the Rebbe's *mivtzaim*.

"Today, it's hard to imagine Avi without Yossi. They did everything and were always together.

"Quite often when twins are together, it creates a latent sense of competition between them. With the Dagan brothers, it was just the

opposite. They always went together. When Avi was called in to speak with the *yeshiva* staff, no more than a few minutes passed before Yossi came by for an explanation. When Yossi bought something, he immediately split it with Avi. The emotional connection between them is

impossible to explain. Each one knew exactly what the other was doing, even when they were far away from one another.

"It's no wonder that when Avi received an urgent phone call on that Friday, telling him to come back to the *yeshiva* from *mivtzaim*, he felt that

HA'RAV HA'CHASSID R. UZIEL CHAZANOW, A"H

Yossi was the grandson and great-grandson of prominent *chassidim*. His maternal grandfather was HaChassid R. Uziel Chazanow, a student of Yeshivas Tomchei T'mimim in Lubavitch. His great-grandfather was HaRav HaChassid R. Meir Simcha Chein, of blessed memory.

Yossi's mother, Mrs. Rochel Dagan, related with much heartfelt emotion her thoughts about the similarity between her son and her father, Rabbi Uziel Chazanow.

"My father had an especially close relationship with the Rebbe. He was the Rebbe's age, born on Erev Pesach 5662, just three days after the Rebbe. Every year, leading up to his birthday, the secretariat would call my father and ask him in the Rebbe's name to come in for *yechidus* and receive the Rebbe's *bracha*!

"My father spoke in clean and pure language. He always spoke well about other Jews. If they would insult or anger him, he would remain silent. He never spoke ill about anyone. He bequeathed this special quality to Yossi, who always spoke well about others. But more than that, he thought well of others. I don't recall that Yossi ever said a bad word about anyone.

"When we arrived in *Eretz HaKodesh* several years ago, the adjustment process was extremely difficult. Yossi was the one who encouraged me and the rest of the family."

His mother notes another similarity: "Yossi's memory is similar to that of my father. Yossi would read a *sugya* in Gemara, a *sicha* of the Rebbe, or a *maamer* three times, and he already knew everything by heart. That's how I remember my father, of blessed memory."

Regarding his phenomenal memory, his friends recall the following episode: "One of the teachers in the *yeshiva* came to him in the middle of *Chassidus seider*, and asked him why he is learning without a *seifer*. Yossi said that he couldn't find one, but he is learning with the *bachur* in front of him. The *mashgiach* asked him to give over what he had learned, and Yossi began to review fluently the entire *sicha*. He only heard his *chavrusa* learning out loud, and he already knew it all."

Yossi's mother wanted to buy him a suit for his sister's wedding, but it was too expensive. That same week, an article was printed in *Beis Moshiaich* about his great grandfather, R. Peretz Chein, of blessed memory, and his self-sacrifice. Yossi read the article and said to his mother, "My grandfather had such self-sacrifice, and I should buy such an expensive suit?!"

Yossi visiting London



something terrible had happened to Yossi. Sadly, it turned out that he was right.”

The twins are characterized by their gentle smile. No matter what he was talking about with his friends, Yossi always had the spark of a shy, captivating smile on his lips.

He was deeply pained by the difficult situation that prevailed in *Eretz HaKodesh*, with the seemingly endless murder of innocent Jews, *r”l*. Whenever he heard about a terrorist attack that claimed Jewish lives, one could feel the gloom in his heart. He would always ask: When will this stop? When will we finally begin to hear again the pure and holy words of the Rebbe? Just during those final days, Yossi and his brother, Avi, may he live many long and happy years, were planning to ask the *rosh yeshiva*, Rabbi Wilschanski, for permission for their class to travel to Chevron for Shabbos in order to strengthening the local residents. By the hand of Divine providence, he met his end on his way to the Shomron to strengthen the residents of Kfar Tapuach.

During the *Shiva*, a *farbrengen* was held for the students in Yossi’s class.

Each of the T’mimim retold his own personal memory of Yossi. Tears welled in the eyes of the participants. Everyone had a connection to Yossi. The faltering words brought to light a new image that had not been known previously, a noble image of a Tamim in the truest sense of the word.

During the *farbrengen*, one of the T’mimim told everyone a genuinely moving story:

“I had a number of problems that I was not able to solve. I wandered around the *yeshiva* for several days in a very bad mood, looking for an opportunity to unload the burden somehow. One night, I was sitting in my room in seclusion, unable to calm down, when I decided to go outside and get some fresh air. As I left my room, I felt a hand on my shoulder. I turned around and saw Yossi facing me.

“What do I want?” I snapped.

He looked at me with his brilliant smile. “Why are you so upset?”

I was in a fighting mood, and I told him, “It’s none of your business.

“It’s not good to keep things in your heart. Tell me. Maybe I can help



Yossi (left) with his brother, Avi

you.” He wouldn’t relent.

“Thanks a lot, but I don’t have the patience for you,” I said, and went on my way.

When I reached the steps, I heard him running after me. “I can’t see you like this. I really want to help you.

“When I saw that he wasn’t just being curious, but he was genuinely interested in my welfare, I went with him to my room and poured out my heart to him. He listened quietly and patiently, then he finally said, ‘I don’t know what to tell you. Give me some time to think and I’ll give you an answer.’ Yossi smiled, gave a friendly pat, and went on his way. He went, but didn’t return...”

Rabbi **Yosef Yitzchak Wilschanski**, Rosh Yeshivas Chabad, Tzfas: “A diligent student has left us, a student who was connected in heart and soul to the Rebbe MH”M. He was involved his entire life in *mitvtzaim* with tremendous energy, and he passed away while on *mitvtzaim*. He had asked for permission to go home for Shabbos. Afterwards, I found out that he gave up the chance to spend Shabbos together with his family in order to strengthen the residents of Kfar Tapuach. Yet, to our great sadness, he didn’t get there.”

* * *

His mother, his brothers and sisters, family members, and friends are still coming to grips with what happened. No one knows why this happened to him – a pure soul suddenly snuffed out. Only one word was asked again and again during the Shiva: **Why?**

Several days after his passing, Avi saw his brother in a dream. He asked him sorrowfully, “Why did this happen? Why have you left us?” At first, he refused to answer, but eventually he responded. “When Moshiach comes, I will tell you why,” he said, and then disappeared.

IN MEMORY OF YOSSEI, A”H

Yossi was well-liked by all his many friends. Many of them feel that they have lost a brother, and have been driven in a variety of ways to do things that serve as a memorial to him. Even before the commemoration of the *Shloshim*, there is already a lengthy list of what has been done so far in Yossi’s memory:

1. 53 new volumes of *D’var Malchus* were donated by the *k’vutza bachurim* to 770.
2. The *Dor HaGeula* organization recently produced a pamphlet including the *brachos* for *t’fillin*, the *Krias Shma*, and *T’fillas HaDerech*.
3. During the *Shiva*, Yossi’s friends from the *yeshiva* in Kfar Chabad published a *kuntres* of personal comments.
4. At the initiative of his friends and family, two *bima* covers were purchased. One was donated to the *yeshiva* in Tzfas, where he learned, and the other to Yeshivas Toras Emes in Yerushalayim, where his brother learns.
5. Yossi’s friends in 770 established a fund named *Keren Yosef Yitzchak* in order to publish in his memory a commemorative *seifer* of scholarly Torah discussions.
6. Members of the ATA organization in 770 made a resolution: to contemplate a few minutes every day about their fellow Jews.
7. The *kuntres* “*Ahavas Yisroel*” and *D’var Malchus* with detailed commentaries was printed and distributed free of charge in 770.
8. A dedication of the *HaChayal Shel Tzivos Hashem* leaflet, produced in Kfar Chabad.
9. A dedication of the *mitvta* of preparations for the great day of *Yud Shvat* at the Yeshivas Chabad in Tzfas, where he learned.
10. The *yeshiva* also opened a new *T’fillin Gemach* to help *baalei t’shuva* who are unable to purchase their own pair of *t’fillin*.
11. A regular dedication of the *B’Or HaGeula* pamphlet, distributed throughout northern Eretz Yisroel.
12. The commencement of the writing of a *seifer Torah* for Yeshivas Chabad in Tzfas.

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WHY DID THE REBBE TELL A MOSLEM TO CHECK HIS T'FILLIN?

BY SHNEUR ZALMAN BERGER



Rabbi Dovid Asaieg

*Forty years ago a Moroccan goy was seriously sick and he wanted a bracha from a tzaddik. * Rabbi Dovid Asaieg, rav in Migdal HaEmek, tells this amazing story and recalls the years in which he learned and taught in yeshivos Chabad in Morocco.*

Many people in Migdal HaEmek know Rabbi Dovid Asaieg, a rav in one of the neighborhoods there, who does a great deal in being *mekarev* people to Judaism. Aside from being an outstanding Torah scholar and a rav, he is also a *mohel* and an expert *sofer*.

Rabbi Asaieg studied in the Chabad yeshiva in Maknes, Morocco, and then he ran the Chabad yeshiva in Benni Malel in Morocco, where he also taught and was *marbitz Torah*. For the first time he recalls for us the days he spent learning and teaching in Chabad yeshivos which were directed by *shliach* Rabbi Michoel Lipsker, *a"h*, and he also relates an incredible story of *ruach ha'kodosh* of the Rebbe.

* * *

"In my childhood," begins R' Dovid Asaieg, "I studied in the Jewish school, as did all my Jewish friends in Benni Malel, Morocco. Only Jews attended this school, but the Jewish subjects only included a few hours of Tanach a

week. In order to make up the rest, we learned Midrash, *halacha* and *Ivrit* in the evenings with local rabbis. Most children finished school without knowing basic Judaism, though with me, thank G-d, this was not the case."

Dovid was about ten years old when he came home at the end of the school year with his report card of average and below average grades. His father was not pleased with his marks and yelled, "You passed, but your marks don't reflect what you can do! You're a sharp boy. Even your younger brother got better marks than these."

Dovid was ashamed. His father's reprimand hurt, and during summer vacation he decided to try learning somewhere else. "Maybe I'll be more successful over there," he thought.

He asked his father whether he could switch schools. "I didn't do well at the school here, and it will be hard for me to go back. Friends have told me about a Chabad school in Maknes

in which young boys and older boys study. I'd like to go there and try it out. If it works out – great; and if not – I'll return home."

Their parting was emotional. Dovid left his brothers and sisters, his friends and classmates, and traveled 780 kilometers to Maknes and Yeshivas Oholei Yosef Yitzchok, which was run by Rabbi Michoel Lipsker, *a"h*. The *rosh yeshiva* at that time was R' Yitzchok Sabag.

When R' Lipsker came to Maknes, the local Jews didn't know how to relate to him. They said that he had different customs like the *nusach ha't'filla*, the knot of his *t'fillin*, etc. But since he wanted to start a yeshiva, the community leaders went along with him, though not without some skepticism. They agreed to start a yeshiva on condition that the *rosh yeshiva* be a local *talmid chacham* who would make sure that they were indeed learning *Toras Yisroel* properly. Naturally, within a short period of time, the community got to know R' Lipsker, and they all loved and respected him.

The standards of room and board at the yeshiva weren't high, and this, along with the distance and homesickness made life quite challenging for a young boy.



Nevertheless, at the end of the summer, when Dovid returned home and described the situation there, he said he wanted to go back and learn. "I have an excellent *chavrusa*, I did well in my learning, and I want to continue learning there," he said.

His father tried to dissuade him from going so far away, but his son insisted that this is what he wanted. Thus Dovid went back and became a student at the Chabad *yeshiva*.

Dovid learned there for two years and made great progress. "At first it was very difficult. The living conditions were rough. We were 180 students in six or seven classes. The food was cheap and simple. There was a serious lack of places to sleep. About 70 *bachurim* slept in the large hall, which was full from wall to wall with straw mattresses. Each morning I got up with a back ache. On the cold winter nights I suffered from the bitter cold, for the large hall wasn't properly

heated.

"The distance from home didn't help any. Because of the distance, I went home only twice a year, for Tishrei and for Pesach. I can tell you that it was all worth it when I saw how much *nachas* my parents had from me."

Dovid's father worked as a director in the municipal bathhouse. In those days, people didn't have bathtubs at home, and so they went to their local bathhouse. The Asaeig family lived in relative comfort for a long time.

Then one day, a tragic incident took place in which an urn of hot water suddenly burst at the bathhouse and boiling water fell on the bathers. A number of them, *goyim*, died of their burns. Dovid's father was tried in court and had to pay huge sums of money to the bereaved families. He had to sell all he owned in order to pay this fine.

From then on, their *parnasa* situation deteriorated. The father tried

to hide his financial situation from his son, but when things became impossible, he sent Dovid a letter. "My dear son, your studies are very important to me, but it has reached the point where we don't have what to eat. I see no other option but for you to return home and help out. I know you are only 12 years old, but you have parents and six siblings who need to eat, and I have no money with which to buy bread."

Dovid read and reread the heartbreaking letter. He was worried over his father's situation, but at the same time, he didn't know what to do about his father's request. His father wanted him home in order to help out, but he wanted to learn!

He pondered this for a few days until one day he burst into tears. His little heart couldn't bear the burden weighing upon it. His teacher, R' Shlomo Toledano, saw Dovid crying and realized something was going on.

When he questioned Dovid, Dovid simply placed the letter on the table. His teacher read and reread the letter, hugged him, and took him out on a walk. "With great wisdom, he calmed me down. He explained to me at length that there are problems which have no solution, but a money problem can always be resolved.

"Don't worry," he told me after an hour's conversation. "It will work out all right. We'll continue talking tomorrow."

That very evening, his teacher sat down with the *hanhala* of the *yeshiva* and told them the problem. He spoke about Dovid, who was a diligent student who put days and nights into *nigleh* and *chassidus*, and who now was asked to leave for work.

R' Lipsker listened and was touched. He was aware of Dovid's diligence, and he immediately decided to give the Asaieg family 2000 francs, a nice sum at that time. In order that this shouldn't be a one-time solution, he suggested that Dovid be asked to do various jobs in the *yeshiva*, and money would be sent to his parents.

Dovid was put in charge of warming and cleaning the mikva, and he began studying *safrus* and how to make *battim* for *t'fillin* in a special program for older *bachurim*.

"It wasn't at all easy," recalls R' Dovid Asaieg. "I cleaned the mikva, learned *safrus* and how to tan hides, while studying *nigleh* and *chassidus* and attending *farbrengens*. The *hanhala* did all it could to help me. I remember the *bar mitzva* I celebrated together with the other *talmidim* in the *yeshiva*. They bought me a suit and new clothes, a pair of *t'fillin* – the things my parents couldn't buy. Throughout this time I saw that R' Lipsker loved the *talmidim* just as he did his own children, and I reciprocated his love."

R' Asaieg finished his study of



The *talmud Torah* in Morocco

safrus and began writing *mezuzos*, which he gave to R' Lipsker, who sold them. When he finished his studies at the *yeshiva*, R' Lipsker asked him to open a *yeshiva* in his hometown of Benni Malel.

"As soon as we opened the *yeshiva*, we had many students whose parents were happy to send them to a proper *yeshiva* in which only *limudei kodesh* was studied. So first I was a *talmid*, and then I became involved in *harbatzas ha'Torah* myself, and had the privilege of being a *shliach* of the Rebbe."

Throughout the years, R' Asaieg was in touch with the Rebbe, and received answers. It began in Morocco and continued when he moved to Eretz Yisroel. One of the letters he received from the Rebbe really shook him up. Even now, as he tells the story again, he is overcome with emotion.

"In my work as *menahel* and *Maggid shiur* in Benni Malel, I met

many people who helped the *yeshiva*, including *goyim*. One day, the secretary of a gentile insurance salesman whom I knew called me. She was Jewish, and this is why her boss asked her to ask me to find a *tzaddik* who could bless him. He was quite sick and he wanted a Jewish rabbi to bless him with good health. I was taken aback by the fact that a Moroccan *goy* sought a blessing from a Jewish rabbi, but his secretary couldn't explain his motives.

I told her I would write to the Lubavitcher Rebbe, the leader of the Jewish people, in the hopes of receiving an answer. I had no idea how the Rebbe would respond to a *goy's* request, but since I had promised, I wrote the letter and asked for a *bracha* for him.

A few weeks went by before I received a response. The answer was to check his *t'fillin*!

I was shocked! I hadn't dreamed I would receive an answer like this. "He's a *goy*!" I said to myself, and didn't know what to do. How would I explain the answer to him when I myself didn't understand it?

Time passed and his secretary came to the *yeshiva* and inquired on his behalf as to whether an answer had come from the *tzaddik*. I told her that the Rebbe said he should check his *t'fillin*. She looked at me as though I was crazy.

"But he's a *goy*!" she finally blurted

LECH LECHA

R' Asaieg left Morocco for Eretz Yisroel in the 70's. He was drafted into the army and with the Rebbe's *haskama*; he served as a *mashgiach* of *kashrus* for nearly thirty years in the air force base in Ramat Dovid, where he accomplished a great deal in *kashrus*.

He left the army about five years ago and now serves as *rav* in Migdal HaEmek, and is one of those responsible for *kashrus* in the city alongside Rabbi Yitzchok Dovid Grossman.

out.

"I know," I told her, "but the Rebbe said so, and that's what has to be done. Maybe he'll have the answer to this riddle."

We agreed on a time and I must tell you, that when I arrived at his office, I was scared. I had no idea what to expect, what to say, and what not to say, and how he would take it. I thought that he might be Jewish, but I knew that if I dared to say that, he would be highly insulted, because in those days, a Moroccan Jew was second class.

I entered his office and closed the door. In a quiet voice I apprehensively

explained to him in brief what *t'fillin* are, and that Jews put them on their heads and arms every day. Then I told him that the Rebbe said to check his *t'fillin*.

The man was shocked. I could see how he turned pale and looked as though he was going to faint. I began apologizing and just didn't know what to do and where to bury myself.

After many minutes of thought, he calmed down somewhat, poured himself a cup of water, and told me to sit down. Silence prevailed in the room. Some more minutes went by as he thought, and I kept quiet and wondered what was going on.

Finally he said, "I'll tell you a secret which you shouldn't tell a soul." I nodded my head. "I have *t'fillin* from my ancestors. I can't tell you more than that, but come to my house in the evening and I'll show them to you."

I left his office in a storm of emotion. I anticipated the evening hours when I could visit him at home. When I arrived at his house, he took me into an inner room and locked the door. Then he went over to an old closet from where he took a large black box. Inside were ancient *t'fillin* whose color had faded and whose straps were torn.

I stood there looking at the *t'fillin* in amazement and he began to tell his story. "We have an old family tradition that a father passes along this black box to his son. None of us opens the box, but our tradition says that because of this box we are successful in business and with our families. This is why we have always hidden the box and have not touched it. The will says we may not sell the box under any circumstances, not even for a fortune."

"The box was sealed for years, and nobody knew its contents, until I became curious and wanted to know what it contained. When I opened it, I was greatly taken aback because I saw these *t'fillin*, which I knew Jews wore."

"Since then, I've wondered whether we are truly gentiles or perhaps we're actually Jews. I've been asking myself this question for months, and I still haven't found the answer. I haven't told anybody about the *t'fillin*, but now that your great *tzaddik* said I should check the *t'fillin*, I realize he is a true prophet."

R' Asaieg concludes, "He did not remain in touch with me, and I left him to do what he thought was best. I was stunned when I realized how the Rebbe sits in New York and knows about every Jewish soul in the world, even a Jew who doesn't know about his Judaism, in far-off Morocco. This is true *ruach ha'kodesh*."

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The organization “True Peace” is proof that each of us can change the situation. It shows why the current peace talks are dangerous and offers the only alternative, based on the Rebbe’s sichos.

I met him for the first time at a *farbrengen* in 770. The crowd was singing a *niggun simcha* and the atmosphere was warm, when he suddenly stood up and asked to be allowed to say a few words. He spoke emotionally about the latest atrocities in Eretz Yisroel, and then said, “How can we go on without doing anything, when our brothers are being murdered daily?”

Unfortunately we’ve grown accustomed to the awful news from Eretz Yisroel, and we’ve also grown accustomed to calls to action, but this time it was different. The young man, who spoke so enthusiastically, didn’t talk about turning the world over in a day. He asked for something small. “One deed and another deed add up to

a movement which can create a revolution,” he said.

Meir Shmuckler is the name of the man who wants to change the situation. He’s an ace computer programmer by profession and his free time is devoted to learning the Rebbe’s *sichos*, particularly those on the topic closest to his heart: *shleimus ha’Aretz*. His small actions over the last few years have added up to the formation of an organization called True Peace, which operates in the U.S. and spreads the Rebbe’s message about *inyanei shleimus ha’Aretz*.

Meir has many assistants these days, but when he first started he was aided by family members. “Being involved in *shleimus ha’Aretz* is a family affair,” says his brother, Dovid. “The

one who instilled our enthusiasm for this topic is our father, Rabbi Efraim Shmuckler, who served as *rav* in the Beis Rambam Shul in Montreal. When his congregation began showing an interest in the Oslo Accords, he had to fearlessly present to them the Torah’s view on the subject.

“He hasn’t stopped attacking the Accords despite the fact that in the early years this was not a popular position to take. My father didn’t need proof to back him up, which is apparent to all today, for the Rebbe’s words rang in his ears as on the day they were said.

“One day, when I was still a *bachur* in the *yeshiva* in Montreal, I came across an editorial in one of the big daily papers which caught my



Rabbi Meir Shmuckler

attention. In a strongly worded article, the editor asked: Where is Chabad? Why aren't the Lubavitchers, who have a clear approach from the Rebbe, doing anything?

"This struck me, and at that moment I decided we have to stop being apathetic and begin *doing* something."

At this point, the family wanted to do something, but rather than set up an organization, they preferred starting small.

Dovid: "We wanted to do something, as opposed to standing off to the side while Jews were in danger. So it was only natural that whenever an opportunity arose, we tried to talk about the importance of *shleimus ha'Aretz* as the Rebbe explained it. We discovered, to our surprise, that many religious Jews, including Chabad *chassidim*, supported the Oslo Accords. This was primarily due to ignorance and from the mistaken philosophy of 'we have no other choice.'"

"A while later, we decided to step up our activities, and we put up True Peace's first website, a very rudimentary effort. The website had five pages which contained *sichos* of the Rebbe translated into English.

Every so often, we added *sichos*, and within a short period of time, the site began to grow.

"We got the translated *sichos* from our uncle, Rabbi Yosef Minkowitz, a member of the Vaad L'Hafotzas Sichos in English. We typed them into the computer, edited them, and then sent them to the first director of the site, Meshulam Rosenblatt. Meshulam put in a tremendous amount of time and money to get the new website off the ground. My brother, Yitzchok, now a *shliach* in New Jersey, joined the family effort and helped tremendously in getting material and editing it."

Why did you develop a website?

Dovid: "It was at the end of 5756, and we knew that many Jews around the world wanted to know the Rebbe's view about what's going in Eretz Yisroel, yet there wasn't a single source for them to explore. That's when we started TruePeace.org, which presents the Rebbe's perspective, and since we did, tens of thousands of people have visited the site.

There's another thing in that websites have a special advantage in that this is the only way that anybody, anywhere, at any time, can come to the source of information and check it out

at his leisure. The search feature and a map of the site enables the web-surfer to find what he's interested in quickly and effortlessly."

At first the site was extremely plain, but as technology advanced, the website changed and improved, thanks to the web designing of Peretz Shmuckler.

Those who run the site have one goal: to convey the Rebbe's views about Eretz Yisroel in a positive manner, without politics or personal opinions or emphasizing the folly of those who think otherwise. They do this in two ways: first, by presenting the Rebbe's *sichos* in English, and secondly, by providing summaries which stress the common sense element the *sichos* contain.

In addition, you can read news reports that illustrate the realization of the Rebbe's prophecies and the great need to listen to what the Rebbe has told us. Sometimes there are also articles by rabbis, such as Rabbi Krasnianski and Rabbi Touger.

The Shmuckler family realized that the problem stems mainly from a shocking lack of information, which is prevalent among all segments of society.

Dovid: “A few months after the Israeli government gave Chevron to the Arabs, I spoke with a Lubavitcher and complained to him about the rough time the Jews in Chevron were having. I was shocked to hear that he didn’t even know that the city had been given away. Here was a Chassid, a *yerei Shamayim*, one of “ours,” living in New York, who didn’t even know that the City of our Fathers had been given away!”

After this and many similar incidents, it became clear that there was a need to inform Lubavitcher families about what was really going on. This time it was Meir who started a project to strengthen Lubavitch from within. Every week, Meir faxed one of the Rebbe’s *sichos* to the homes of *shluchim*, heads of *mosdos*, and *askanim*.

In an interesting meeting with Rabbi Z’vulun Lieberman, father of murdered Hillel Lieberman (may Hashem avenge his blood), R’ Lieberman said there was a need to work among *rabbanim*. “When the *rabbanim* are well informed, they’ll begin teaching their congregations.”

A year and a half ago, after a special meeting with *askanim* involved in *shleimus ha’Aretz*, the family decided that faxes weren’t enough, and that they would publish a weekly leaflet entitled, “It’s time to talk about peace ... TRUE PEACE.” This leaflet is familiar to those living in Crown Heights and other neighborhoods. It is distributed in *shuls* every Friday, and is read by the *tzibbur* and *rabbanim* alike. It contains selected paragraphs from the Rebbe’s *sichos* about *shleimus ha’Aretz* and news about what’s going on in Eretz Yisroel. Dovid is the editor, and his sister, Devorah Sheinowitz does the graphics.

* * *

The strong opposition to the Oslo Accords brought hundreds of thousands out to the streets in demonstrations. The Schmukler family

tried to take an active part in these protests by helping organize them. They give out material at every demonstration which includes: signs, explanatory leaflets, and bumper stickers. Many residents of Crown Heights help them out, and so the Rebbe’s view is heard loud and clear at these events.

In addition to participating in demonstrations, the brothers got other projects under way. One project involves buying air time on the Zev Brenner Radio Show on Motzaei Shabbos. When you pay for airtime, you can determine the topic and who will be interviewed. Among those interviewed about *shleimus ha’Aretz* have been Rabbi Yosef Gerlitzky of Amutat Pikuach Nefesh, and Rabbi Z’vulun Lieberman, *rav* of a shul in Flatbush.

R’ Lieberman, whom the Rebbe referred to as “my man in *shleimus ha’Aretz*,” said he had a question he wanted to ask the Rebbe which he was never able to ask. He didn’t understand why the Rebbe constantly quoted the *halacha* in O.C. ch. 329 when there are many *halachos* that deal with the importance of borders, such as the *halacha* that you don’t proclaim an *ir ha’nidachas* on the border.

He said that he once began asking the question but the Rebbe diverted the discussion to other topics. R’ Lieberman thinks that the reason is that *siman* 329 is about action, that must be taken, not just what we *don’t* do, but what we ought to do, i.e., go out with weapons!

* * *

Until recently, the name True Peace was only for the Internet site, but now there’s an official organization by that name, which has been legally incorporated. This was made possible by the efforts of Zelig Krymko, a *yungerman* who first got involved in *shleimus ha’Aretz* at the age of 14: “I loved to be informed about what was going on in Eretz Yisroel, and every

week I would read the international edition of the *Jerusalem Post*. When I finished ninth grade, I went to Eretz Yisroel for the first time. Meeting Jews there and visiting holy sites aroused my Jewish spark, and I began gradually to observe Torah and *mitzvos*. Somehow or another I got a hold of copies of the Rebbe’s *sichos* about *shleimus ha’Aretz*, and I could identify with every word.

“My connection to Chabad continued to grow, and when I wanted to start a Jewish club at the high school I attended, I wrote to the Rebbe about it. A few days later I received a positive answer from the secretaries. That’s how the Chabad Club started at a school in Manhattan. The club had lots of activities, and within a short time it had over one hundred members. Each week we got together to hear the best lecturers and Chabad *shluchim* in America. We had the club members get involved in outreach activities, and thanks to that, they learned a lot about Jewish holidays for the first time in their lives.

“The boys put on *t’fillin* and the girls distributed Shabbos candles. There’s a famous Israel Day Parade every year in Manhattan in which many youth groups participate. In 5752 the Chabad Club joined the parade, after we got permission from the Rebbe.

“After a while I wanted to leave my school to go learn in a *yeshiva* in Eretz Yisroel. My parents opposed this and preferred that I go on to college. I sent this question into the secretaries, and the Rebbe’s answer was to go to Eretz Yisroel and study in *yeshiva*. I spent four years learning in *yeshivos* in Eretz Yisroel, among them the Chabad *yeshiva* in Tzfas and the *yeshiva* in Ramat Aviv. I used my free time to broaden my knowledge of Eretz Yisroel, and every free Shabbos I visited another *yishuv* or city. I often visited Chevron and got to know all its byways. At a certain point, I even

served as a tour guide and helped start laying the groundwork for future projects.

"I had to return to New York for personal reasons. I volunteered my services to a *shliach* for some time, until I had an offer for fulltime work. Over the years I acquired skills in marketing and communications, and a high-tech firm in L.A. hired me. I gained additional experience through Z.O.A., the only rightwing Zionist student organization in America. It's not a religious organization, but I joined it because of its opposition to the Oslo Accords. I worked as the programming director and as the liaison to universities in the U.S. I tried to use every opportunity, especially rallies, to disseminate *Yiddishkeit*.

"One of the more successful rallies took place at a Chabad house. As I spoke, I emphasized that our right to the land comes from the fact that Hashem created it and gave it to us, as it says in the Torah. I handed out the Rebbe's *sichos* and books about *shleimus ha'Aretz*. The rally was successful and was well spoken of thanks to an article in the *Jerusalem Post*.

"I was invited to join the official Israeli public relations team. At the Israeli embassy in Washington they were surprised to discover that I was a *bachur* who wears a black hat and a beard. I asked them what their policy positions were, and after a while we concluded that we couldn't work together. The one who headed the team was the personal appointment of Minister Shimon Peres, and since the official position of the office was in favor of the establishment of a Palestinian state, which opposes Torah and leads to bloodshed, I couldn't get involved. I left, though not before explaining the Rebbe's position.

"Nine months passed and three people I knew personally were laid to rest (may Hashem avenge their blood). Their deaths affected me tremendously and I felt the need to take action. I was

already familiar with the work of the Schmukler family, and one of my regular projects was to publicize their website. I got to know them and we went from just an Internet site to becoming an official organization under the name True Peace.

DOESN'T THE NAME TRUE PEACE SOUND A BIT LEFTIST?

At first glance, the name of the organization can be confusing. The widespread use of the word "peace" in connection with the Oslo Accords, the Madrid Summit, Camp David and



Zelig Krymko

other tragedies, is misleading and people assume that the site is Left-leaning. The truth is that the term peace has been distorted, and one of the purposes of the site is to return it to its true rational meaning. There's nobody who doesn't want peace. The *t'fillos* "*Sim Shalom*" and "*Oseh Shalom*" are said regularly, but they are referring to a completely different sort of peace, true peace. This is why they decided to call the site by this name, and it is now also the name of the new organization.

THE BATTLE OVER PUBLIC OPINION

The situation in the U.S., explains Zelig, is far more difficult than in Eretz Yisroel. In Eretz Yisroel, people are aware of what is going on around them, and it is the conclusions they reach that need to be addressed. In the U.S., on the other hand, there's very little news about what's going on in the Holy Land. People mostly listen to local stations with an anti-Semitic bent, which present the side of the "poor, suffering Arabs." They are usually unaware of the slant and are influenced by what they read and hear.

Census figures show 1.25 million Arabs living in the U.S., though there might be as many as 3 million Arabs. They have a great influence on politics and the media. The number of Jews is far greater, but assimilation and intermarriage weaken our influence, which is not unilateral in any case. So True Peace's goal is to shape, as much as possible, Jewish public opinion in the U.S. In order to do this, they work through *Anash* and *shluchim*, as well as students.

The role of students in shaping public opinion is well known. Since the founding of the first university until our day, it has been the ideology of students that has been at the forefront in revolutions and changes throughout the world. There's a battle going on to win over American students, and the Arabs are putting in lots of efforts in this direction. Who opposes them? Jewish organizations that operate on campus which are aided by True Peace.

Arab students incite trouble against Jewish students and compare them to Nazis. It's hard for young Jewish students to contend with this. True Peace comes to their aid and provides them with stickers, signs, videos, and books. They hold special gatherings on campuses across America, which are very successful. These lectures are requested time and again by student

organizations such as Hillel, Chabad houses, and schools, and succeed in drawing hundreds of students.

The main speaker has been Zelig Krymko, who describes how it works:

“The purpose of these evenings is to encourage the students and to give them the strength to withstand the assault. The things we explain to them connect them to the Land and to Hashem. I begin by saying that there are two primary issues: 1) whose land is it? 2) even if it's yours, why can't you concede it for the sake of peace?

“The discussion develops from there and I go on to explain that the Land belongs to the Jewish people because G-d created it and He gave it to us. We cannot concede it because of its strategic importance, without which the security of those living there is jeopardized. We cannot even discuss conceding land since this endangers lives.

“I show how these areas are vital to our security with maps, diagrams, and videos. I am often asked about the need for an area like this during peacetime. After all, they're talking about peace, and during peacetime there's no need to hold on to territory solely because of its strategic advantage.

“In order to respond to this question I have to let people know the true colors of our enemies. Arab education, for example, instills hatred in their children not only on the West Bank, but throughout the 22 Arab countries. They incite hatred towards Jews and Judaism. They don't stop at the lines established in 1948 but demand the entire country and the deaths of all the Jews therein, *ch*”v. True peace cannot be made with demands like these.”

Talk shows being ever popular in America, Zelig was interviewed in Colorado for three hours on the most popular local program. At the end of the program, people could call in with questions. Most listeners aren't Jewish,

which sometimes happens at lectures too. “You'd be surprised to hear that many *goyim* collaborate with us, including ardent Christians. Their belief in the Bible obligates them to defend the Jews' claim to the Land, and many of them contribute money to various organizations.”

Christians wield enormous political influence in America. Democracy is made up of the voices of the public at large and the Christian majority in America is the main voice influencing our leaders.

“Therefore it's important to us that the Christians say loud and clear that G-d gave Eretz Yisroel to the Jews, and the U.S. cannot pressure them and cause them to endanger the lives of millions of Jews who live there.”

How do you connect *shleimus ha'Aretz* with the main avoda of preparing the world to greet Moshiach?

Zelig describes a lecture at the University of Pennsylvania, where the discussion was about Moshiach:

“The university in Pennsylvania is one of the leading and most exclusive

universities in the U.S. I was invited there by a number of students in order to participate in two events which were planned for Motzaei Shabbos. The first one was an intra-cultural fair. One table represented Israel, and at the other end, a number of tables away, was the Arab table. The second event was a lecture I was supposed to give at the student recreation center on campus.

“A number of discussions took place at the fair, in the course of which I went over to the Arab table and we began chatting. When we got to the burning issue of the day, things grew tense. The Arabs claimed the Jews are thieves who need to get off the land. I said no, G-d gave us the land as it says explicitly in the Bible, which Arabs also respect as holy.

“They began cursing loudly and said Zionism is a movement of wicked people. I managed to get a smile out of them when I said I'm not a Zionist, but I believe in the Torah and that Eretz Yisroel belongs to the Jews – it's a fact, but I'm not a Zionist. We continued talking and they accused Israel of

NO SUCH THING AS A MOSLEM PALESTINIAN

Zelig Krymko relates what happened at a lecture:

A girl approached the lectern and introduced herself. She said she was a Palestinian from Jerusalem. I asked her whether she was Jewish, and she said, “No. I am a Moslem Palestinian from Jerusalem.” I told her that was impossible and she began to get confused.

“A little history,” I said. “The Romans destroyed the Temple and exiled the Jews. They also changed the name of the country to Palestine, because the Philistines were the Jews' bitter enemies, and this would adversely affect the morale of the Jews.

“A person from France calls himself a Frenchman, so too with other countries. G-d gave Israel to the Jews. Although the Romans changed the name, it still remained the land given to the Jews. The Roman name stuck. It just can't be that an Arab who settles in Eretz Yisroel can be called a Palestinian. The name “Palestinian” refers solely to the Jews.”

The girl didn't know how to respond. It's very important that we use the correct terminology and that we call Arabs by their rightful name. That's what the Rebbe always did, for we never heard him refer to them as Palestinians.

murdering children. I reminded them that Arab children are sent to die on the frontlines.

"The atmosphere deteriorated and we couldn't go on. I finally suggested the following idea: 'Listen, there are two paths to peace. One way is to remove all the Arabs from Eretz Yisroel. The second way is that G-d intervenes and sends the Messiah to build the Temple and gather in all the Jews. The Messiah will build the Temple and any of the nations that wants to bring sacrifices will be able to do so. The Temple will serve as a place of prayer for all the nations, and peace will reign in the world.'

"To my great surprise, the Arabs began asking many questions. They were very interested in learning more about Moshiach, and they kept asking about the *Geula* and the identity of Moshiach. I always have material on the Sheva Mitzvos B'nei Noach in Arabic with me, and I gave it to them. The atmosphere changed completely, and I began to feel that the discussion about Moshiach influenced them also on the subject of *shleimus ha'Aretz*. The tension dissipated and we continued talking in a friendly fashion. Throughout our discussion, I stood strong regarding the Torah view on *shleimus ha'Aretz* and I didn't back off for an instant. We parted as friends and the impact our talk had had on them was readily apparent."

LECTURES ON SHLEIMUS HA'ARETZ

True Peace is in the process of setting up a program to train young men to serve as lecturers on *shleimus ha'Aretz*. This hasn't been done to date, and the organization hopes that this idea catches on. The great demand for speakers who will present the Rebbe's view at lectures and on radio and television programs is what sparked

the idea. The plan is to have a roster of good speakers who can be taught the finer points of public speaking and the material they need to know.

As far as plans for the future: "The Internet site is mostly in English. *Anash* and the religious world are familiar with it, but it's not known beyond that. We want to add a section in Hebrew and to advertise it throughout Eretz Yisroel. We'll put little ads on big websites, which will enable web-surfers to get to True Peace with a click of a button. We also want to expand the material on the site to attract other types of people.

"The best ammunition is the Rebbe's *sichos*, which is why spreading



them is so important and is our main goal. We are planning on sending thousands of books and *sichos* of the Rebbe to *shuls* across America. We have a list of names and addresses of Jewish students and we'll send them material too. They'll also get a video which illustrates the Rebbe's position and conveys the message. We want to send material to every community and every possible place.

"Billboards need a simple message. We want to put them up in the U.S. and in Eretz Yisroel. New Yorkers are familiar with our signs, and we want to put these signs up on highways in the U.S. and in Eretz Yisroel throughout Gush-Dan. The most famous sign is:

'Read the Bible. The Land of Israel Belongs to the Jews.' The sign people saw in Washington D.C. at the rally said, 'G-d Gave Israel to the Jews. There's Nothing to Negotiate.'

"We want to put advertisements in the big newspapers. We have an unusual opportunity in that the Israeli government's public relations office is interested in supporting positive messages and has decided to cover a great percentage of these ads."

The media wants to host commentators on what's going on. They seek out these individuals, and whoever is ready to talk is grabbed immediately. At True Peace we try to keep in close contact with journalists and radio hosts, in the hopes that we'll get another opportunity to present the Torah view. There are also plans in the works to offer alternative news sources, which are not distorted by anti-Semitic bias. This needed change will certainly lead to greater awareness as to what is going on, and will contribute towards the saving of lives.

* * *

How can people help, and what are those small actions each of us can take? True Peace's offices are located in Crown Heights and they have a toll free phone number. The projects we described in the article need many volunteers. People can access the website www.truepeace.org from any place in the world, and you can easily inform people of the address wherever you live, learn, or work. We can all join the battle and spread the Rebbe's message, thus contributing towards saving Jewish lives.

The *besuras ha'Geula* and *shleimus ha'Aretz* are intertwined, and are the burning issues of the day. Being involved in them hastens the *Geula* and the revelation of the Rebbe MH"M who fights the wars of Hashem and is successful.

THE REBBE WILL FIGHT YOU



*The Rebbe MH"M said he would personally fight to dismantle Shamir's government if he wouldn't stop talking about concessions. * Sharon was on the top of the world a month ago, but now...*

THE SCREEN WENT BLANK

On Thursday, Prime Minister Sharon convened a press conference in order to respond to the accusations of corruption against his family. The prime minister was under intense pressure as the media and the Left gleefully celebrated over his misfortunes. Sharon began attacking the Labor party and the media, and began offering explanations when suddenly the screen went blank. The chairman of the Central Elections Committee, Mishael Cheshin, had given the order to stop the broadcast. This aroused people's pity for poor Sharon. "They're sucking his blood," said Minister Livnat. Sharon was suddenly the unfortunate persecuted one.

Sharon is up to his neck in trouble, but unlike others, I don't feel sorry for Sharon, who was forced to wriggle and squirm to explain about the money he had received from the Jewish millionaire in South Africa. Yes, the

Sharon family is in trouble, even the ranch is mortgaged to the hilt, and who knows what the fate of the thousands of sheep on the farm will be, but did anybody ever consider how many families are in far worse off circumstances than the Sharon family thanks to Sharon's policy of "restraint is strength" upon the advice of his dear son, Omri?

The day before the revelations of the scandal, 23 civilians were murdered in the center of Tel Aviv. Dozens more were wounded. This was on the news for two to three hours. Can any of us understand the depths of pain and tragedy when a family loses its parents or children (or both) in a massacre? We had over 700 of these deaths under Sharon's leadership. Do any of us know what agony it is when a child is injured and the parents give up their livelihoods in order to be by his bedside for a year or longer? And what happens to the rest of the family while this is going on? There are over 5000 wounded! Have you

thought about the tens of thousands of people who have lost their jobs and livelihoods as a result of the government's misguided policies?

I have no pity for Sharon. It's very unpleasant when the prime minister is being investigated, but I see the thousands of broken families who will never get back to what once was.

We know that if our leaders just wanted to, they could prevent the tragedies if they didn't play political games at the expense of people's lives. The bereaved families can't call press conferences at "prime time" in order to tell our leaders: Stop! Quit playing with our lives! There are things that go beyond politics and the corruption of one family or another.

Here's a question: Why is *Am Yisroel* ready to accommodate itself to whatever situation is forced upon it? Why are we willing to buy the lies they tell us during the elections? Ten years ago, the terrorist attacks killed no more than thirty people, and the country was up in arms over every one of them. We remember the murder of the girl, Ilana Rapp, in Bat Yam ten years ago. The entire country went crazy over that for weeks and her murder was in the headlines. Today, on the other hand, when in one day more Jews are killed than in an entire year,

we sit quietly and morosely, submitting to our lot in life.

In addition to “they called out to Hashem when they were in dire straits,” we must shake up heavens and earth over the fact that a government continues to endanger our lives! Till this day, they have refused to change their stance, which is what has led to one tragedy after another. Only by following the *Shulchan Aruch* will we see salvation. Nothing else will work.

CLOSE TO HOME

Two years have sufficed to accustom us to any situation and any sort of attack, large and small. People have long since lost their feelings for others, the feeling of mutual responsibility. It's hard to fault people when one *tzara* follows another and they feel that their leadership doesn't do anything to save their lives, and everything revolves around how to survive the political seas.

On Sunday, the Palestinians shot two missiles from Gaza to Sderot. Sharon's private ranch is not far from Sderot. What would have happened if the missile had entered his territory? Would we also have said that restraint is strength? Would we have looked away in silence? And what would have happened if the missile had hit the gravestone of Mrs. Sharon, *a"h*, who is buried there – would there still have been “excessive restraint”?

We have to keep asking this question: what would have happened if our leaders themselves were attacked? We must keep on telling ourselves that we cannot buy the garbage our leaders try to sell us with the mantra of “there's no choice.” That's what they say when terror affects the little guys, the ones traveling on the bus or shopping, but if terror affected our leaders, the results would be quite different.

THE COUNTRY OF CHELM

Quietly, as the media kept busy with Sharon, the Israeli government – under Sharon's order – transferred

millions of shekel to the P.A. This time it was also with the agreement of Foreign Minister Netanyahu and Treasury Minister Silvan Shalom. This money goes directly towards murdering Jews and daily incitement against Israel. The money was given with barely a blip on the media radar. Apparently the loan scandals were a more important topic, in order to keep up the attack against Sharon.

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It's impossible to say that Sharon is unaware of the fact that the money given to the Arabs goes directly to terror. Israeli Intelligence itself made public the fact that it unearthed documents in Muktaa which show that Arafat himself approved using the money for terrorist attacks. If we wanted additional proof, the leader of Hamas, Achmed Yassin, admitted in an interview that the P.A. helps them in their attacks, and in many instances even looks away from the attacks they

carry out.

On Sunday (after the transfer of money), at the opening of the Parliamentary session, Sharon said that Arafat's decision to stop terror attacks until the elections prove that he's in charge of terrorism. If this is the case, why then does the Israeli government, which is supposed to be responsible for our security, give a terrorist entity millions of shekel? Why should we be angry at the Left when Sharon hands over money to the murderers of our children, women, and elderly?

A country that is straight out of the storybooks about the city of Chelm.

THE LESSON

Sharon acted arrogantly. He thought he was the leader and he forgot that there's Someone in charge. He figured the nation would docilely follow him (like the sheep on his farm), and he felt comfortable informing Minister Tzachi Hanegbi that whoever refused to accept his plan for a Palestinian state would not be included in his government. Only Sharon was able to move up the elections, to make them in three months, to defeat Netanyahu, and to pull off every possible stratagem within his party and other parties. Everything was coming along just fine, when suddenly, out of the blue, accusations of corruption were heard. Even if he's elected as prime minister, politically he'll be considered a lame duck.

The Rebbe said that he would personally fight Shamir to dismantle his government, and now we see this happening before our very eyes with Sharon. When the Rebbe conveyed this message via then Minister of Transportation Moshe Katzav, Shamir was riding high and nobody believed that he could be toppled.

The same can be said of Sharon. Just one month ago everybody feared him. Who would even dare to approach the great “bulldozer”? Today they're all keeping their distance. As in everything, at the end of the day, there's the price to pay.

YUD-ALEF SHVAT FARBRENGEN IN 770

On Monday night there was a very festive atmosphere in 770. The tables were laden with delicious food for the main Yud Alef Shevat farbrengen, celebrating the anniversary of when the Rebbe Melech haMoshiach accepted the nesius. The farbrengen began with a video from Yud Shevat 5753, when the Rebbe Melech haMoshiach publicly endorsed the singing of "Yechi."

The Rebbe's chazzan, Rabbi Moshe Teleshevsky, recited the Rebbe's chapter of Tehillim, verse by verse, with the crowd, which was then followed with a declaration of "Yechi."

Then the mara d'asra Rabbi Avraham Osdoba delivered a speech on the issue of iskafyeh (self-restraint), which is raised in the famous maamar, Basi leGani. The next speaker was the mara d'asra Rabbi Aharon Yaakov Schwei, who explained how even though Yud Shevat is the yahrzeit of the Rebbe Rayatz, its primary aspect is the Rebbe Melech haMoshiach's acceptance of malchus.

The emcee for the evening, Rabbi Shmuel Butman, the director of the Lubavitch Youth Organization in New York, then spoke about Moshiach and Shleimus haAretz. He was followed

by Rabbi Chaim Yitzchok Cohen and Rabbi Sholom Dovber Kalmanson.

After Rabbi Sholom Dovber Wolpe delivered a speech, the shaliach Rabbi Chaim Zvi Groner of Melbourne, Australia, gave the final address.

Everyone then danced for several hours. The lively dancing expressed the great joy that everyone felt that evening in 770.

After the official farbrengen had concluded, hundreds of participants stayed on for their own farbrengens with their mashpi'im which continued through the night.



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A DIARY OF YUD SHEVAT IN 770

Sunday, 9th Shevat – The thousands of Chassidim who filled 770 certainly felt that this was the Rosh Hashanah of Hiskashrus to the Rebbe Melech haMoshiach, and throughout the day many of them studied Basi leGani thoroughly. Close to the evening, wax candles were distributed in the lobby of 770 in accordance with the Rebbe's letter to the Chassidim about lighting a yahrzeit light on this day. Just before Maariv, everyone looked with anticipation towards the red chair that stood next to the chazzan's stender, the carpet and the lit candles. Everything was ready for tefillos with the Rebbe. For many years the Rebbe would be the chazzan on this day. Now everything had been set up in the belief that the Geulah would come right now and the Rebbe would be the chazzan here once again.

The chorus of "Yechi" was particularly rousing and inspiring that evening, not only due to the

large number of people that filled the hall, but also because everyone felt a stronger belief in the coming of Moshiach and were appropriately inspired.

After davenning, the Tomim Daniel Shahinu gave over the first section of the discourse Basi leGani, followed by the Tomim Tzvika Yisraelovitz, who gave over the second part.

A group of French visitors to 770 sat in the 'small zal' with the shluchim who had brought them over, Rabbi Yosef Yitzchok Kattan and Rabbi Asher ben Shimon.

After the sedarim, there was a video shown of the Yud Shevat farbrengen with the Rebbe from 5743. Everyone felt as if this farbrengen was actually going on today. They sang along with the niggunim and when the Rebbe gave over the sichos it was as if this was happening right before their eyes.

Everyone then enjoyed a

farbrengen with Rabbi Dovid Nachshon, which went on late into the night.

Monday, Yud Shevat – 770 was full of visitors all day, but it became especially crowded during the Rebbe Melech haMoshiach's tefillos. A class from Oholei Torah davened Shacharis with the Rebbe, and they sang "Yechi" after the reading of the Torah. After davenning, the Tomim Oded Lemberg went over the third and fourth sections of Basi leGani.

After davenning the T'mimim went out on mivtzoim to warm up freezing New York with the warmth of Chassidus.

Several classes of children arrived in 770 for Mincha with the Rebbe. Afterwards the Tomim Yosef Yitzchok Kievman went over the fifth part of Basi leGani.

In spite of the freezing weather, thousands of Chassidim and T'mimim traveled to the ohel of the Rebbe Rayatz throughout the day.

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פלך השיח לעולם ועד

BRAZILIAN SUMMER YESHIVA GREAT SUCCESS

The summer yeshiva program run by the Tomchei Temimim yeshiva in S. Paulo was a great success. It took place in the mountain resort of Brutas, which is about four hours away from S. Paulo. There were 150 participants, aged 12 to 19, including around forty boys, who normally attend non-Jewish schools, and twenty students from Lithuanian yeshivos. Fifteen families that were either Anash or becoming close to Chabad were also present. The rosh yeshiva, Rabbi Shammai Ende, gave a wide variety of shiurim in Chassidus and the revealed aspects of Torah.

The program also included a range of leisure activities such as rafting and horse riding. Each participant received a special shirt and a hat decorated with a picture of 770.

The Tomim Michael Rosenthal looked after the

participants who came from non-observant backgrounds. There was a special program for these students, which included a test on material about basic Judaism which they studied from a Tzivos Hashem workbook. The students passed the test and they were all awarded prizes at a special gathering.

Towards the end of the program, a participant named Avraham Lucas surprised everyone when he

announced that he wanted to undergo a bris milah. The joy that everyone felt was beyond words. This event was the positive result of many hours of study and inspiring farbrengens with the mashpia Rabbi Zalman Zajac.

The following day, the bris milah took place in Brutas itself. Rabbi Shammai Ende made the necessary arrangements. The mohel was Rabbi Zvi Bigun. Afterwards everyone sat down to a grand seudas mitzvah.

Throughout the summer yeshiva program Rabbi Noach Ganzburg, the technical administrator of the yeshiva made sure to provide everything that the participants needed. Every evening the mashpi'im, Rabbi Sholom Ber Gourarie, and Rabbi Dovid Naparstek conducted inspiring farbrengens.



NEW IN CROWN HEIGHTS - "YAD V'EZER"

Mazel Tov! There's a new baby in the family! The mother is in the hospital, the father is running back and forth between his wife and the house, and the children are at home, confused, and also..... a bit hungry. Their father has no time or ability to cook. After all, there are so many things to take care of...

The father of the house suddenly fell ill and is in the hospital. The mother is torn between taking care of

her children and sitting beside her husband. In a house where there is a sick father, a frightened and busy mother, hungry children make the situation harder, and every little problem seems worse than it really is.

The organization "Yad v'Ezer" of Crown Heights helps relieve the burden of those people and others, no matter what their financial or personal situation is. The organization supplies hot, nutritious,

freshly cooked meals, at the highest standards of kashrus, cleanliness and taste.

If you need a helping hand, or know of someone who does, don't hesitate to call: (718) 613.18.18.

Even if we don't manage to help you solve all the problems, at least we'll help you deal with them on a full stomach.

NEW CD-ROM OF THE REBBE MELECH HA'MOSHIACH

An exciting new CD-ROM about the Rebbe Melech haMoshiach has just been released.

“HaRebbe shel Kulom” [“Everyone’s Rebbe”] includes footage of memorable meetings between the Rebbe and many different public figures, presidents, prime ministers, politicians, and more. In these encounters the Rebbe speaks about a variety of issues, including the Torah, the Jewish people, and the land of Israel.

Personalities featured on the CD include the current Israeli President Moshe Katzav, Ariel Sharon, Binyamin Netanyahu, Attorney General Elyakim Rubinstein, the late Rechavam Ze’evi, hy’d, and Binyamin Kahane, hy’d.



The Rebbe discusses issues that are still very topical today, such as shleimus ha’aretz, who is a Jew, and the role of publicly elected representatives in spreading Jewish values. We can see the Rebbe’s tremendous foresight and prophecy when listening to these discussions, which originally took place several years ago.

This CD is already very popular. It was compiled in the memory of the late Shlomo Pikovsky, a former fighter in the Lechi Jewish underground in the days preceding independence who passed away on 3rd Av, 5747.

HUNDREDS VISIT 770 IN KFAR CHABAD

On Monday Yud Shevat hundreds of visitors flocked to the 770 building in Kfar Chabad. There they learned how the building was constructed and the great interest that the Rebbe Melech haMoshiach showed in it right from the planning stages until its completion. Visitors were also shown some of the activities run from the offices of Agudas Chassidei Chabad, which are housed there.

That night, 770 was the venue for a large farbrengen attended by Anash from Kfar Chabad. The rosh yeshiva of Tzefat, Rabbi Yosef Yitzchok Wilschansky, the mashpi'im, Rabbi Shmuel Bukiet and Rabbi Velvel (Ze’ev) Kesselman, both of Kfar Chabad, along with special guest Rabbi Yehoshua Chaddad, the rav of the Chabad community in Mil , I conducted the farbrengen. Rabbi Chaddad returned to Italy

straight after the farbrengen. The hundreds of Anash who attended that evening’s farbrengen heard Rabbi Wilschansky speak about how we, the seventh generation, are the last generation before the revelation of Moshiach, and that our duty is to give over the Rebbe’s message that Moshiach is here.

Rabbi Chaddad told a variety of

interesting stories about the Rebbe, especially regarding the Rabbinical Council in America and the Law of Return.

The visitors kissed the mezuzah on the doorpost of the Rebbe’s room, recited chapter 101 of Tehillim, and said the twelve pesukim before declaring, “Yechi” Then everyone wrote out panim and letters to the Rebbe, which were placed inside volumes of Iggerot Kodesh.

Among the many visitors to 770 that day were students from the Ohr Chana girls’ high school in Ohr Yehudah, children from all the kindergartens in Kfar Chabad, and students from the Oholei Torah cheder and Talmud Torah, as well as Kfar Chabad’s vocational school. There were also other groups of visitors who came from throughout the region.



BURGLAR CAUGHT IN MERIT OF REBBE DOLLARS

Several days ago Rabbi Sholom Dovber Liberow, a shaliach in Manchester, England, received a call from a police inspector. They had caught the famous burglar, nicknamed “Ginger,” and they had also found property that he had stolen from many homes across the city.

“Well done! This burglar, who has been terrorizing the whole of Manchester, was only caught because of you,” said the inspector. When Rabbi Liberow met with the inspector sometime later, the inspector explained that the police had despaired of ever catching this criminal and that they had only found him because of the Rebbe’s dollars. This exciting story, as told here in the full article, has been widely reported by news agencies in England and around the world, as well as in an article by Shneur Zalman Berger in this week’s Beis Moshiach.

Recently Rabbi Liberow was shocked when he arrived home one day to find all of his belongings scattered around the house. He understood that someone must have broken in, looked through all of his property, and stolen certain items.

Rabbi Liberow had already heard about “Ginger,” a serial burglar who had been breaking into homes throughout Manchester. Only one person had ever seen him and as the only thing that this witness had seen clearly was the unusual color of his hair, he became known to all as “Ginger.”

This burglar usually stole jewelry, expensive ornaments, and money. The police searched for him everywhere, and set traps and look-outs in the different parts of the city. Yet they still could not find him.

Therefore Rabbi Liberow was not surprised when the police told him that, according to the evidence, this break-in was typical of one of Ginger’s burglaries. It did not take Rabbi Liberow too long to find out that his precious collection

of dollars from the Rebbe was among the items that had been stolen. He was very upset to think that over fifty dollars that he had received over the years from the Rebbe Melech haMoshiach were now no longer in his possession. Although a lot of other property had also been stolen, including jewelry, candlesticks, and silver, the theft of these dollars bothered him the most.

“I asked the Rebbe in my thoughts to let them find the burglar, if only so that I could get my dollars back. I wasn’t bothered about any of the other things that were taken,” recalls Rabbi Liberow.

It did not take Rabbi Liberow too long to think of a clever plan. He



Rabbi Liberow

telephoned all of the banks in the city and asked them to call him if anyone tried to change any dollars with Hebrew letters written on the margins.

The next morning, while Rabbi Liberow was driving down a main street in Manchester, he received a call on his mobile phone. It was a bank teller, who told him that at that moment someone had turned up asking to change some dollars that had some words in a foreign language written on them.

Rabbi Liberow headed for the bank immediately. He called the police, and accompanied by an officer he approached the teller who had called him. The teller told them in a

disappointed tone,

“When I saw the Hebrew writing on the dollar bills, I called you immediately. However, the thief realized what I was doing and he ran away, leaving the dollars here.”

It did not take long for more police to arrive. After a thorough investigation, the police concluded that they now had some very sure leads to the elusive burglar’s identity. Apart from the fingerprints that had been left on the dollar bills, the bank’s closed circuit security cameras had photographed the burglar.

Two days later, Rabbi Liberow received the good news that the thief had been caught. At his home was a treasure trove of stolen property.

“And it’s all thanks to Rabbi Schneerson’s dollars!” said the inspector. “Well done! Just because of you, we were able to catch a burglar who terrorized the whole of Manchester.”

When Rabbi Liberow later met with the police inspector and other senior officers he explained to them about the greatness of the Rebbe, and they even asked him if they could see a picture of the Rebbe Melech haMoshiach.

This incident received wide media coverage in England, and everywhere it was written that the burglar was only caught thanks to the Rebbe’s dollars.

This story became a major topic of discussion among Jews throughout England, in London and Manchester. Religious and non-religious Jews, Chassidim and Misnagdim, and even non-Jews spoke about how a miracle from the Rebbe saved Manchester from this terrible burglar.

“It’s hard to describe the kiddush Hashem that Chabad achieved through this great miracle,” stated Rabbi Liberow. “I will continue to publicize what happens, also at the court-case, which will probably also receive wide media coverage.”