

# CONTENTS



## 4 | G-D'S INTENT IN THE GREAT DESCENT

D'var Malchus / Sichos in English

## 10 | THE SHLUCHIM OF THE NASI

Moshiach / Rabbi Naftali Estulin

## 16 | AS COLD AS KORACH

Farbrengen with Rabbi Tuvia Bolton

## 18 | THE LIGHT THAT FOLLOWS THE DARKNESS

Moshiach / Rabbi Chaim Niselevich

## 22 | "WE ARE THE SAME AGE: AS LONG AS I WORK, YOU CAN ALSO KEEP ON WORKING"

Profile

## 27 | STRONGER THAN A BULLET

Miracles Story

## 28 | AMONG JEWS, THERE ARE NO STRANGERS

Yechidus / Eliezer Yeshurun

## 32 | THE CHILDREN OF AVROHOM OPEN AN ESHEL

Shlichus

## 36 | BLESSED ARE HIS HANDS

Story / Shneur Zalman Berger

## 38 | CONTINUE BEING QUIET

Shleimus HaAretz / Shai Gefen

The international weekly heralding the coming of Mashiach  
**BEIS MOSHIACH**

### 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

Beis Moshiach (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 11213-3409.

Beis Moshiach is not responsible for the content of the advertisements.

# G-D'S INTENT IN THE GREAT DESCENT

SICHOS IN ENGLISH



## SHABBOS PARSHAS KORACH; 5<sup>TH</sup> DAY OF TAMMUZ, 5749

1. The Previous Rebbe's imprisonment in 5687 initiated a series of events which brought about his departure from Russia in 5688 and ultimately, his settling in America in 5700.[30] Since everything is controlled by Divine Providence, it is clear that the Previous Rebbe's coming to America was not merely to find refuge from the troubles which beset the Jews in Europe, but rather had a self-contained goal, that he should live and work in America.

The Baal Shem Tov, the Maggid, and the Chabad Rebbeim all lived in Russia. Thus, that country, and later, in particular, the village of Lubavitch, became a center from which the light of Chassidus was spread throughout the entire world. Nevertheless, G-d's intention was that the Previous Rebbe leave those surroundings and come to America.

Furthermore, in Chassidic thought, America is referred to with the expression, "the lower half of the earth" and it is stated that on an open, revealed level, "the Torah was not

given in the lower half of the earth." Nevertheless, "Lubavitch underwent ten exiles," and the last and most difficult of these exiles involved settling in America, "the lower half of the world."

The reason for such a process of exile and descent can be understood within the context of a different idea. The holidays of Yud-Beis and Yud-Gimmel Tammuz are connected with the month in which they are celebrated, transforming the nature of that month to the extent that there are many who refer to the month as "the month of redemption."

To elaborate: In the Bible, the month of Tammuz is referred to with the name, "the fourth month," the month which follows and continues the service of Sivan, the third month, the month associated with the giving of the Torah. The difference between them is that Sivan is associated with influence from above. In this month, G-d gave the Torah to the Jews as a guide to show them how to conduct their lives. The following month, Tammuz, centers on "receiving the Torah," how the Jews on their own initiative draw the Torah into the

world through their deeds.

The difference between the two months can be understood in the context of our Sages' statement that the letters Gimmel and Daled (numerically, equivalent to three and four) reflect the expression, Gommel Dallim, "being generous to the poor." Gimmel, three, is associated with "being generous," giving from above. Daled, "the poor," is associated with receiving those gifts. Similarly, three represents the three mediums of influence and four adds a new dimension, that of the receiver. Similarly, in the spiritual realms, three refers to the spiritual worlds, Atzilus, Bria, and Yetzira, while four adds the world of Asiya which receives from these higher realms.

Thus, Sivan is the month where G-d generously gives the Torah from above. Tammuz is "poor." It receives the influence of the Torah and applies it within the context of daily life. Even though entry into the context of the world as it is in its own right represents a great descent. Nevertheless, it is this service which allows us to fulfill G-d's desire in the creation of the worlds, that this lowly

30. In his sichos, Shavuot, 5700, the Previous Rebbe describes the intense

personal sorrow he felt at having to make this transition.

world—as it exists within its own context—become a dwelling place for Him. Therefore, even though this is the lowest of the four worlds and there is a great gap between it and the higher worlds, it is in this world that G-d's intention is fulfilled.

The above concept is also related to the fast of the seventeenth of Tammuz which the prophet refers to as “the fast of the fourth month.” The five negative events associated with this date—beginning with the destruction of the tablets and concluding with the destruction of Jerusalem, the event which led directly to the destruction of the Temple and the subsequent exile—all further emphasize the descent into the lower realms associated with the fourth month.

G-d's intention, however, is that this great descent generate a response from the Jews who are found within these lower realms and that they, by adding to their service of Torah and mitzvos, nullify the reasons which caused this descent. In particular, this is connected with an increase in ahavas Yisroel (the love for one's fellow Jew) for the exile came because of the sin of unwonted hatred. By nullifying that sin, we can also nullify its effect, the exile.

This is also associated with the Rambam's statement that, in the Messianic age, the fasts connected with the Temple's destruction will be transformed into holidays and days of rejoicing. Since the ultimate intent of these fasts is to bring about a deeper experience of good, it will eventually be revealed how these days are days of celebration.

[Furthermore, even within these day's present context, they reveal G-d's great love for the Jews. In Tanya, the

Alter Rebbe explains this using an analogy of a king who, because of his great love for his son, is willing to descend and wash away his filth and excrement.]

Thus, the element of fasting and destruction associated with Tammuz represents a further level of descent which was intended to evoke a higher

***The Previous Rebbe's redemption can be seen as a taste of—and a preparatory step for—the Messianic redemption. Thus, it transforms the fourth month—a month generally associated with fasting and destruction—into a “month of redemption.”***

level of service. Thus, this further expresses the extent to which the influence of the third month is drawn down within the world, reaching people on the lowest possible levels. Simultaneously, the fact that ultimately, this fast will be transformed into a day of rejoicing, which surpasses the revealed happiness of

the third month, reveals the unique dimension contributed by the service of the receiver on his own level.

In our time, the positive dimension of the fourth month was revealed to a greater extent by the redemption of the Previous Rebbe which transformed the entire month into “a month of redemption.” The Previous Rebbe's arrest was an expression of the difficulties of the exile which began with the seventeenth of Tammuz. Indeed, it was one of the harshest expressions of this exile, connected with physical torture and a threat of death.

This descent, nevertheless, brought about an even greater revelation. The freedom granted to the Previous Rebbe, and the positive impetus his liberation brought to his work of spreading Torah and mitzvos, surpassed that which existed before his arrest. His liberation demonstrated how one could spread Torah and mitzvos without being hindered by any worldly obstructions.[31]

The Previous Rebbe did not see his liberation as affecting only himself alone, but rather as relating to “all those who hold dear our holy Torah, those who observe its mitzvos, and anyone who is called by the name Israel.” Thus, his redemption makes the service of each and every Jew[32] easier and allows for Torah and mitzvos to be spread in a more complete matter to more distant and far removed places, reaching every place in the world. Also, the Previous Rebbe's redemption can be seen as a taste of—and a preparatory step for—the Messianic redemption. Thus, it transforms the fourth month—a month generally associated with fasting and destruction—into a “month of redemption.”

31. Note the Previous Rebbe's letter which emphasizes how his liberation was a public statement that his work of spreading Torah and mitzvos was

permitted by Russian law.

32. The Previous Rebbe was a Nasi, a general soul. Hence, what happens to him affects his entire generation. Thus,

the miracle connected with his redemption lifted up (nes, the Hebrew for miracle also means uplifted) his entire generation.

Based on the above, we can understand why the Previous Rebbe's redemption led to the movement of the center of his activities to spread Torah and Chassidus to America, the lower half of the world. In time, the transition from the third month to the fourth month, represents a shift from the emphasis on what is given from above to what man accomplishes on his own initiative. Similarly, in space, as long as the Jews were camped around Mount Sinai, they were still influenced by the atmosphere pervading their camp. Only when they journeyed from Sinai did the service on their own initiative begin.

A similar concept is associated with the Previous Rebbe's move to America, the lower half of the world where "the Torah was not given." He sought to spread Torah in America despite the tremendous difficulties that this task involved. He proclaimed, "America is no different"—even though the attitude of the overwhelming number of Jews of that time was that America is different—and sought to transform it into a Torah center.

Coming to "the lower half of the earth" was one further step in a series of exiles (from Lubavitch to Rostov, from Rostov to Petersburg, from Petersburg to Latvia, from Latvia to Poland and ultimately, to America) and thus, was surely a descent that posed obstacles to the Previous Rebbe's work. Nevertheless, this descent fulfilled the intent of the giving of the Torah, that a dwelling place for G-d be established within the lower worlds.

As we approach the Messianic redemption, the world must be made more fit to serve as a dwelling for G-d. Thus, we see that originally, the Jews

lived together in Eretz Yisroel and from there, "light emanated to the entire world." Afterwards, the center in Babylon served a similar function. However, in the present exile, the exile of Edom (Rome), the Jews have been spread throughout the entire world. With each passing year, the dispersion has become greater. Nevertheless, until the previous generation, the dispersion had only been within "the upper half of the world." However, as Moshiach comes closer, a large amount of Jews—and the Previous Rebbe among them—came to "the lower half of the world" to refine this portion of the world as well and demonstrate the all-encompassing influence of the giving of the Torah.

The service of spreading Torah throughout the world associated the fourth month and with "the lower half of the world" brings out another quality. The receiver (mekabel) becomes a source of influence (mashpia), contributing new dimensions that did not exist previously.[33]

To make possible such a service, the Previous Rebbe's redemption, which was a taste of the Messianic redemption, led directly to his settling in America and beginning the work which transformed America into a center of Torah for the entire world. His settlement in this country stimulated new activities, spreading Torah, spreading Chassidus, and spreading ahavas Yisroel[34] in a manner which surpassed the activities of the previous Rebbeim in spreading these services in "the upper half of the world." From the Previous Rebbe's center in "the lower half of the world," the wellsprings of Chassidus have spread out[35] "westward, eastward,

northward, and southward," encompassing the entire world.

These activities which began in 5700 and continued for the ten years in which the Previous Rebbe lived in America are being perpetuated by his students and emissaries. In particular, they reach a new peak in the present year, the fortieth year after the Previous Rebbe's passing, when "G-d grants you a heart to know, eyes to see, and ears to hear." It is possible to "attain the understanding of one's teacher" and then, continue to proceed and add further light.

2. The above can be associated with the weekly Torah portion, Parshas Korach. Chassidic thought justifies Korach's demand, "The entire nation is holy and G-d is within them. Why do you raise yourselves above G-d's congregation?", explaining that, in essence, his arguments have a foundation. According to the concept explained above that the recipients (mekablīm) on the lowest levels possess a tremendous advantage—because the establishment of a dwelling in the lower realms, G-d's intention in creation is carried out through them—their rung surpasses that of the mashpia (source of influence). Korach's mistake, however, was that this quality will not be revealed until the Messianic age. Until then, the service must be carried out in a manner where the influence descends from the higher realms to the lower.[36]

In this context, we can understand an allusion which is found in Rashi's commentary. Rashi begins his discussion of this portion with the statement, "This parsha is expounded upon nicely in the Midrash of Rabbi Tanchuma." As he, himself, frequently

33. We see a parallel to this in the spiritual realms. The world of Asiya is the lowest of the four worlds and receives from them. Nevertheless, the service of transforming Asiya into a dwelling place for G-d will bring about greater

revelations in the higher spiritual realms as well.

34. This service is particularly related to the name, "Lubavitch," which in Russian means "town of love."

35. The Chassidim have noted (and the Previous Rebbe acknowledged) that 770, the address of the Previous Rebbe's home and house of study, is numerically equivalent to paratzta which means "you shall spread out."

states, Rashi focuses on “the simple explanation of the verse.” Nevertheless, in this instance, he mentions a different approach to the interpretation of the Torah, the Midrash, to teach us that even though from a simple perspective, the portion of Korach is not “nice,” when one looks from the standpoint of Midrash, it is “nice.” Since in the Messianic age,[37] Korach’s approach will be acceptable, Rashi feels it necessary to allude to a “nice” interpretation of it.

At present, since we are still involved in the task of refining the world, Korach’s argument is not acceptable and the mekabel must receive influence from above. However, in the Messianic age when this task of refinement has been completed, Korach’s argument—stressing the advantage of the mekabel—can be looked upon “nicely.”

The service of the present age which directly precedes the Messianic redemption reflects the service of the Messianic Age. Therefore, by coming to America, the Previous Rebbe began a new path of service, different from his service and that of the Rebbeim who preceded him in “the upper half of the world.” There, the service involved “drawing down from above to below.” In contrast, through his service in America, the Previous Rebbe revealed how the mekabel, “the lower half of the world”—in which “the Torah was not given”—could become a center of Torah from which the entire world derives nurture.

In order to make this service possible, it was necessary for the Previous Rebbe to come to America. Just as, in general, the service of drawing down influence from above to below must precede the service of the mekabel himself, similarly, within the service of the mekabel itself, the first stage must be the service of “a priest” (the Previous Rebbe), a person who gives instructions and generates power

***G-d’s intention, however, is that this great descent generate a response from the Jews who are found within these lower realms and that they, by adding to their service of Torah and mitzvos, nullify the reasons which caused this descent.***

which allows other Jews to carry out the service of spreading Yiddishkeit and Chassidus.

This relates to another aspect of

Parshas Korach which also has a parallel in the Previous Rebbe’s service: Korach’s challenge to Aharon ultimately strengthened his position as High Priest. The miracles that were performed including the flowering of Aharon’s staff testified to the fact that G-d had designated him as the High Priest.[38] That choice was further accentuated and established as “an eternal covenant” by the 24 priestly gifts mentioned at the conclusion of the portion. Our Sages described this concept with an allegory of a king who gave a present to a friend without certifying the gift. An opponent challenged the right of the king’s friend to the property. In response, the king certified the gift through the appropriate legal channels. Similarly, Korach’s challenge strengthened Aharon’s position.

A similar concept applies to Yud-Beis Tammuz. The Previous Rebbe’s arrest can be seen as a challenge to his service of spreading Yiddishkeit and Chassidus and his liberation, a sign that service should be strengthened and continued as “an eternal covenant.”[39]

The narrative of the flowering of Aharon’s staff also conveys another relevant lesson. G-d told Moshe to collect the staffs from the princes of all the tribes and put them in the Sanctuary together with Aharon’s staff. His intent in doing so was not only to negate any claim they might have to Aharon’s position, but also, to establish a connection between them and Aharon. This made it possible for them

36. The task of refining the lower realms is related to Korach’s tribe (the Levites whose service stems from the quality of G’vura, “might”). This is made possible because they receive influence from the priests (Aharon’s descendants whose service stems from the quality of chesed, “kindness”).

37. The fact that the advantage of Korach’s approach will be revealed in the Messianic age is also alluded to in the

name of the Midrash, Midrash Tanchuma. The name, Tanchuma, is related to the root “nacheim” which means comfort. The Messianic revelation will be the age when we will be comforted for all the sufferings of the exile.

38. There is an advantage to the service of the mekablaim themselves—for G-d desired “a dwelling place in the lower worlds.” However, to reveal that

quality, it is necessary to have a High Priest give of his influence to the other Jews as Aharon did. Chassidus explains that Aharon’s kindling of the Menorah in the Sanctuary was a spiritual service which “kindled the fire of the soul” in every Jew.

39. There is another parallel between Aharon’s service and that of the Previous Rebbe. Aharon was distinguished as one “who loved peace

to receive influence from Aharon.

Based on this explanation, we can understand why the Torah tells us, “Each person took their staff.” First, the Torah teaches that all the staffs[40] were gathered together with Aharon’s in order to receive influence from him. Afterwards, each staff, which represents a different path of service, was taken by the individual who was intended to lead his tribe in that service.

Similarly, though the Previous Rebbe, as the Nasi of the generation stands above the generation as a whole, he is found together with them and grants them powers to carry out their own individual services.

3. Always, an effort is made to connect ideas with actual deed. In particular, since this is the fortieth year since the Previous Rebbe’s passing, it is important to connect this occasion with a deed which emphasizes the uniqueness of his service in “the lower half of the world.” This is parallel to the realm of behavior described as *reshus*, i.e., activities which are neither obligatory[41] or prohibited. In this realm, it is necessary to reveal how “All your deeds should be performed for the sake of heaven,” and how one can “Know G-d in all your ways.”

The most permanent of all the matters in this realm is a person’s home. Thus, a parallel to the service mentioned above involves the transformation of each person’s

***As part of the activities associated with “the month of redemption” which ultimately led to the Previous Rebbe’s coming to America, everyone—men, women, and children—should take part in “the year of construction.”***

individual dwelling into “a dwelling for G-d.” For this reason, this year has been set aside as “a year of construction,” in which buildings should be constructed for the purposes of Torah, prayer, and *tz’daka*. Similarly, private individuals should build new homes or make additions to their existing homes and set aside a portion of that dwelling as a place for Torah, prayer, and *tz’daka*. They should accentuate this purpose by setting aside a fixed place in the house or room for a Chumash, Siddur, and *Tz’daka Pushka*.

Thus, as part of the activities associated with “the month of

redemption” which ultimately led to the Previous Rebbe’s coming to America, everyone—men, women, and children—should take part in “the year of construction.” To encourage these efforts, \$100 dollars[42] will be given from the Previous Rebbe’s funds as participation in these activities. This applies both to the construction of (or making additions to) communal buildings and private homes provided it is evident in actual deed that the place is intended for Torah, prayer, and *tz’daka*. [43] A portion of these hundred dollars should be given to *tz’daka* and the rest used to help defray the construction costs.

May the above activities lead to the coming of the Messianic redemption. The prophet Hoshea proclaims, “Israel, is a youth, I love him.” Accordingly, though there are many spiritual activities which may parallel the Messianic, the nature of a “youth” is that he will not be satisfied with promises or the spiritual counterpart of *Moshiach*. He wants to see *Moshiach* now in actuality,[44] revealed within our physical world. When Israel cries out “*Ad masai*,” how long will the exile continue, G-d will respond like any father and grant His son’s wish and bring about the redemption. Then, all the Jews will proceed—together with the houses of Torah, prayer, and *tz’daka* constructed in the exile—to Eretz Yisroel, to Jerusalem, and to the *Beis HaMikdash*.

---

and pursued peace, loved the creations and drew them close to Torah.”

Similarly, the Previous Rebbe’s service of spreading Yiddishkeit was characterized by *ahavas Yisroel* and *achdus Yisroel*.

40. This concept was conveyed with the metaphor of “staffs” to imply that these services must be carried out with strength, without inhibitions.

41. Obligatory activities, e.g., the study of Torah or the performance of *mitzvos*, are parallel to the upper half of the

world where “the Torah was given.”

42. One hundred was chosen because of its unique significance as explained by the Rebbe Maharash in regard to the one hundred blessings recited every day.

43. To facilitate the distribution of these funds, all requests should be sent in an envelope and labeled.

44. In contrast, an adult can have his yearning satisfied through other means. The story is related about a great Jewish leader who, before he died, told his followers that upon his passing, he

would raise protests until G-d actually brought about the redemption.

After a number of years passed following his death, another great Rabbi explained that the former had been given a spiritual reward great enough to forget about his promise. What should be done to prevent this from happening is to take a vow dependent on the consent of the people at large. Such a vow can never be nullified without their consent and thus, establishes a binding connection between the sage and the people in this world.

# THE SHLUCHIM OF THE NASI

BY RABBI NAFTALI ESTULIN  
SHLIACH, LOS ANGELES, CALIFORNIA  
TRANSLATED BY MICHOEL LEIB DOBRY

*When the Rebbe says that the world is ready to accept the announcement of the Redemption (including “vilde reid” [wild talk]), the “shluchim of Moshe” do not hide the clear message of the announcement of the Redemption, including the fact that this announcement was made as a prophecy by the Rebbe, prophet of our generation, and what he said about eternal life without any interruption. Everything is to be publicized with head held high, and specifically this is what will bring about the victory in battle.*

Last week's *parsha* (for those who live in *Chutz La'aretz*) discussed at length the story of the spies, in which there are concealed many lessons. We see that even before the revelation of the teachings of *chassidus*, many commentators spent much time on the meaning behind the spies' sin. However, since *chassidus* was revealed, especially

with the accession of the Rebbe MH”M to the leadership of the Chabad-Lubavitch movement, new innovations of significant depth were added, making the lessons to be learned from this story much clearer than ever before.

It is by no means coincidental that the lessons derived from the mistakes of the generation that

wandered in the desert stand out with such amazing clarity specifically in the seventh generation. The Rebbe mentioned on numerous occasions (with citations from holy sources) that our generation, the last generation of exile – the generation of the heels of Moshiach – is a *gilgul* of the generation of the desert. Apparently, as a result, we have to learn the lesson from the weekly portions connected with that generation more than any other generation that preceded us, as this is our whole purpose: to repair the mistakes made by the generation of the desert.

The supposition is that we can learn not just from the sin of the spies, but also from the Divine punishment that came as a result. Who was punished for this sin? The *pasuk* tell us, “Your bodies will fall in this desert, and those of you who were numbered, according to all your numberings, from the age of twenty and above...” Rashi explains, “Whoever was counted in any numbering in which you were counted...all those who were counted for all those numberings will die, i.e., those from the age of twenty, etc., excluding the tribe of Levi, who were not counted from the age of twenty.”

To put it simply, the entire

Jewish people (between the ages of twenty and sixty) were punished due to the sin of the spies, with the exception of the tribe of Levi. Why was the tribe of Levi spared? Because they were not counted with the rest of the children of Israel.

Thus, the question is asked: Why was the tribe of Levi not counted with the rest of the Jewish people?

We find the answer in Parshas BaMidbar on the *pasuk*, “However, do not count the tribe of Levi, and do not take their sum among the children of Israel.” Rashi says, “G-d foresaw that a decree would come in the future upon all those counted from the age of twenty and above that they would die in the desert. He said, ‘Let them not be included, since they are Mine, as they did not err with the [golden] calf.’”

### ‘THE SIN OF THE CALF’ OR ‘THE ERROR OF THE CALF’

If we contemplate upon Rashi’s commentary, a number of perplexing questions arise. a) It is understood from Rashi’s commentary that the division between the tribe of Levi and the rest of the Jewish people was not just to bestow honor upon the tribe of Levi, but pertained to a matter of life and death. What was the reasoning behind this division that determined ‘who will live and who will die’? – ‘since they are Mine.’ The tribe of Levi belongs to G-d, and therefore, they deserve to live. And what about the rest of the Jewish people? Are they not G-d’s? Are they not “Mine”?

b) Why did the Levites merit that G-d would give testimony for them that “they are Mine”? Rashi says, “as they did not err with the [golden] calf.” Seemingly, it would have been more appropriate to write, “as they did not *sin* with the calf,” according to the known phrase, “the sin of the calf,” not “the

error of the calf.” In simpler terms, the sin of the calf was idol worship in its rawest form, and thus, the use of the word “error” is not relevant.

However, when we read the Midrash on what brought the Jewish people to the sin of the calf, we can understand quite well how the greatness of the tribe of Levi is indeed expressed in the words “as they did not err with the calf.” Furthermore, we see how this grievous error caused a distinction of the tribe of Levi from among there brethren, about whom G-d said “they [the Leviim] are Mine,”



and saved them from death in the wilderness, whereas the rest of the Jewish people died there.

It is told that when Moshe ascended heavenward, he told the Jewish people that “at the end of forty days, I will return within the first six hours.” The Jewish people then made an *error*. They thought that the day of his ascent was included within the forty days. When the day came, “the Satan came and brought confusion to the world, and showed darkness and confusion, saying, ‘Moshe is certainly dead, thus confusion has

come to the world.’ He said to them, ‘Moshe is dead, as six hours have already passed, and he has not yet come.’”

From this first mistake, the Jewish people then came to an additional *error*. After “the Satan showed them the bier of Moshe Rabbeinu” (in the language of the Baal HaTurim on the *pasuk*), they erred and said, “As for this man, Moshe, who brought us up from the land of Egypt, we don’t know what has become of him.”

(It is interesting to note that even after they saw Moshe Rabbeinu’s bier, and the whole world was immersed in a state of thick darkness, the children of Israel did not completely adopt the Satan’s conclusion and did not dare utter the words, “Moshe is dead.” Even at these difficult moments, the Jewish people remained “believers, sons of believers” and knew full well that “Moshe is not dead.” The most they were willing to say was the abstract, non-committal statement of “we don’t know what has become of him.” The lesson for our present situation is clear.)

At this point, those who left Egypt were split into two camps: the *erev rav* and the children of Israel. Rashi writes, “The *erev rav* that came up out of Egypt assembled around Aharon and they made [the calf] (“as soon as he cast it into the fire of the furnace, the sorcerers of the *erev rav* that came up with them from Egypt made it by magic”), and afterwards, they caused Israel to *err*.” Even when G-d told Moshe about the sin of the calf, He made a point of saying, “Go, get down, for your people have behaved immorally.” Rashi comments, “The *erev rav* that you accepted on your own and converted them...they acted immorally and caused others to act immorally.”

This means that the *erev rav*



“sinned,” and the children of Israel only “erred.”

In fact, those who sinned with the calf constituted a small percentage of those who left Egypt. The fact is that from the 600,000 who left Egypt, only about three thousand sinned were put to death by the sword after warnings and eyewitness testimony. Even after those who died in the ensuing plague and the testing of the waters, it turns out that there were no more than a few thousand. The proof for this is that less than a year later, G-d counted them to find out how many remained. Their number stood at more than 600,000 – similar to when they left Egypt. This tells us that the total number of transgressors with the calf were no more than a few thousand, and the vast majority of them were from the *erev rav*.

If so, it can be determined that it was the *erev rav* who sinned with the calf. The overwhelmingly majority of the Jewish people did not sin, rather they stumbled in a chain of mistakes that brought them to the logical conclusion that Moshe Rabbeinu would never return, since the fortieth day, according to their calculations, had come and Moshe had yet to descend from the mountain.

Therefore, when the great merit of the sons of Levi was described, it was not possible to write “as they did not *sin* with the calf,” since even the majority of the rest of the Jewish people did not sin with the calf; the true merit of the sons of Levi was that they did not even *err* with the calf.

### A SEVERE MISTAKE

So according to this, the question becomes even more pronounced. If the whole difference between the tribe of Levi and the rest of the Jewish people is summed

up by the fact that one erred and the other didn't, how is it that G-d, on a life and death issue, distinguished between the tribe of Levi (who didn't err) and the rest of the Jewish people (who did err)?

It turns out that the error with the calf was a most severe one. It was so severe that G-d separated the tribe of Levi from the rest of the

*If the whole difference between the tribe of Levi and the rest of the Jewish people is summed up by the fact that one erred and the other didn't, how is it that G-d, on a life and death issue, distinguished between the tribe of Levi (who didn't err) and the rest of the Jewish people (who did err)?*

Jewish people, decreeing death upon the children of Israel and life upon the tribe of Levi.

Why so drastic? To teach us that when Moshe Rabbeinu says to the children of Israel, “At the end of forty days, I will return within the first six hours,” even when according to all their calculations,

the forty days have passed, and even when the Satan comes and brings confusion to the world, and shows darkness and confusion, and even shows them a vision of Moshe Rabbeinu, lying on a bier, wrapped in shrouds, we continue to believe with complete faith in the realization of Moshe Rabbeinu's words. Not only are we certain that Moshe Rabbeinu will return, but that his return will be exactly at the end of forty days, within the first six hours.

Regarding these stubborn believers, who stand before the entire Jewish nation and claim without a shred of logic that Moshe Rabbeinu will return exactly at the time that he set, G-d says, “They are Mine!”

### THE ERROR OF THE SPIES

Getting back to Parshas Shlach, we bear witness to another chain of mistakes. The spies were not wicked. On the contrary, they were the cream of the crop, leaders among the Jewish people. It's just that they made a series of mistakes along the way...

In the *sichos* which elucidate the difficult question of how such lofty individuals came to such a low level, the Rebbe brings many explanations. The common denominator among them is that the spies were in fact righteous men, yet they made a mistake.

According to one explanation, Moshe sent them to “tour” the land. But they erred and thought that it would be a good idea to upgrade the nature of the mission, so they went out to “spy” the land. According to another explanation, Moshe brought them to the point of entering Eretz Yisroel, where they would fulfill physical *mitzvos*. However, they erred and thought that it would be a better idea to remain in the desert and raise

themselves spiritually without material worries.

We see here the connection between the sin of the calf and the sin of the spies, as those who sinned with the calf were subsequently punished for the sin of the spies. While these two serious transgressions each started with a mere error in judgment, nevertheless, since the error pertained to faith in the words of Moshe Rabbeinu, the end results were catastrophic.

Only the tribe of Levi believed in Moshe Rabbeinu unconditionally. Therefore, they sinned neither with the calf nor with the spies, as we see in Rashi's simple commentary: "This tells us that the tribe of Levi was not with them."

#### NO ROOM FOR MISTAKES!

The instruction from all this in our time cries out. When we are taking about faith in the words of the Moshe Rabbeinu of our generation, the Rebbe MH"M *shlita*, every *chassid* must know that he is "Mine," he is G-d's, and thus, it is forbidden for him to make mistakes in such matters.

Some people claim: What difference does it make now if the Rebbe is alive eternally or not? Everyone admits that we don't see the Rebbe, yet we must continue with all the *mitzvaim*. Why do we have to make such a big thing about believing that the Rebbe is *chai v'kayam*?

The sin of the calf comes along and teaches us that what starts as a mistake with Moshe's words, continues until they say, "As for this man Moshe...we don't know what has become of him." This error led, *ch"v*, to the sin of the calf...

When we try and evade the issue by saying that even if it is all true, we have to refrain from using such expressions, as they might come to

annoy certain people. In general, we must give due consideration to the need for such people to look favorably upon extra involvement in the subject of the Redemption.

We must understand that the concept of "*v'niflinu*" (and we are distinguished), with which *chassidim* have lived with utter self-sacrifice, has not expired! *Chassidim* in all times have never given heed to "What will they say?" They have

*Only the tribe of Levi believed in Moshe Rabbeinu unconditionally. Therefore, they sinned neither with the calf nor with the spies, as we see in Rashi's simple commentary: "This tells us that the tribe of Levi was not with them."*

fulfilled the instructions of our Rebbeim down to the letter out of a sense of duty as soldiers in the king's legion. Even today, it must be clear that we are "Mine," and when it comes to fulfilling the Rebbe's instructions, we must know that the king's legion is counted separately and does not need to be considered with others.

#### WHEN WE ARE CERTAIN OF MOSHE'S STRENGTH, THERE IS NO NEED TO HIDE!

In conclusion, we bring a portion of the Rebbe's *sicha* in *Likkutei Sichos*, Vol. 33, p. 83:

The attribute of Moshe is the attribute of truth – "And truth, this is Moshe" ... Therefore, in order to be the *shliach* of Moshe – a person's *shliach* is as himself, "literally as the *m'shalei'ach*" – it is impossible for the *shliach* to have any inclination away from the attribute of truth. Moshe's *shlichus* was only "to tour the land," and not "to spy it." And on this main point, a *shlichus* that pertained to entering the Land, there was a need for the strength of the *m'shalei'ach* (the strength of Moshe) to be revealed.

So when the *shluchim* veered off their *shlichus* and conducted themselves as spies, the strength of the *m'shalei'ach* within them was nullified. In addition to the nullification of the *shlichus* due to the changes – since when a *shliach* alters his *shlichus* (on an essential point) the *shlichus* is nullified – they were disqualified from being *shluchim* of Moshe, as it was impossible for them to be "as himself," as Moshe, whose attribute is the attribute of truth.

Only Yehoshua and Kalev, who were not enticed by the "advice of the spies," remained as *shluchim* of Moshe, and this very fact protected them so that they did not divert from the intention and purpose of their *shlichus*... As a result, they merited to enter the Land, to the point that "they remained alive from those men" – "they took the spies' portion in the Land, and they arose in their place to remain alive."

The Rebbe adds in Note 59:

It can be said that this is the (inner) interpretation of Rashi's

commentary from Parshas Chukas (21:32), “And Moshe sent to spy Yazer” – the spies captured it. They said, ‘We will not do as the first (spies), we are certain of the power of the prayer of Moshe to wage war.’ Since they were certain “of the power of the prayer of Moshe,” that the strength of Moshe was revealed within them, they did not conceal themselves as spies, rather they fought openly.”

It can be said that Rashi alludes to this insofar as he did not quote the words, “and they captured,” before his commentary (as this seems to be the proof that they captured it). This is because the essential fact that they were *shluchim* of Moshe brought them not to conceal themselves, but to fight openly.

There are two clear messages here:

First, when the Rebbe says that the work of *shlichus* now is to prepare the world to greet Moshiach, and every detail in the *shlichus* must be penetrated with the point of how it brings us closer to greeting Moshiach Tzidkeinu, any

*Some people claim:  
What difference does  
it make now if the  
Rebbe is alive  
eternally or not?  
Everyone admits that  
we don't see the  
Rebbe, yet we must  
continue with all the  
mivtzaim. Why do we  
have to make such a  
big thing about  
believing that the  
Rebbe is chai  
v'kayam?*

deviation on this *shlichus*, particularly major changes (as to our sadness, there are those who

totally refrain from involving themselves in matters of Moshiach and the Redemption for a variety of reasons), disqualifies and puts a halt to the *shlichus*!

Secondly, when the Rebbe says that the world is ready to accept the announcement of the Redemption (including “*vilde reid*” [wild talk], as the Rebbe was known to say), the “*shluchim* of Moshe” do not hide the clear message of the announcement of the Redemption, including the fact that this announcement was made as a prophecy by the Rebbe, prophet of our generation, and what he said about eternal life without any interruption, etc. Everything is to be publicized openly; as due to the very fact that we are the “*shluchim* of Moshe,” the *shluchim* of the Rebbe MH”M, we must not conceal ourselves, rather we must publicize everything with head held high.

This is specifically what will bring us to victory in battle at the true and complete Redemption, immediately *mamash*, with our king, our Moshiach leading the way, NOW!

The Law Offices of  
**BERGEL & EDSON LLP**  
Personal injury lawyers  
Licensed to practice in the province of Ontario,  
Canada  
**Barry A. Edson** Tel: (416) 663-2211  
LL.B. Fax: (416) 663-2348  
E-mail: [bedson@bergeledson.com](mailto:bedson@bergeledson.com)  
1018 FINCH AVENUE, WEST, 5th FLOOR, TORONTO, ONTARIO, M3J 2E1

**HECHT'S  
TRAVEL**

1503 Union Street  
Brooklyn N.Y. 11213  
S. HECHT & Y. HECHT

(718) 773-1193 or 963-1072  
FAX (718) 963-3440



# AS COLD AS KORACH

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



This week's section speaks about the war that Korach waged against Moshe Rabbeinu and Aharon HaKohen.

The Talmud tells us that Korach, besides being blessed with *ruach ha'kodosh* (Divine inspiration) and prophesy, was wise, wealthy, and clever. If so, we have to understand what drove him to make such a foolish, futile argument against G-d's chosen leaders, which cost him and thousands of others with him their lives?

According to some he was angry with Moshe for not appointing him to a higher position, or others say he was jealous of Aharon. But these answers don't seem to fit a person of Korach's spiritual stature and intelligence.

The complete answer to this problem is very relevant to us today. But let us first consider a story from the Baal Shem Tov.

Late one freezing Ukrainian winter afternoon the Baal Shem Tov told his pupils to dress warmly because he was about to teach them a very important lesson outside.

An hour later, close to sunset, they reached a thicket of trees on the

banks of a large frozen river and they hid themselves there and watched the river, not knowing what to expect.

The night arrived and after a short time the cold became almost unbearable, but the pupils waited in silence. Suddenly the Baal Shem said "Listen, they are coming!" At first no one heard anything, but then the faint sound of a drum could be heard through the night wind until, in the distance faint torches marked the approach of a religious procession. Slowly they approached; it was a procession of some one hundred priests dressed in black habits carrying torches, marching on the thick ice in two parallel lines, heads down, solemnly singing some sort of liturgical chant in low unison.

The Baal Shem Tov's pupils watched silently as the priests formed a large circle. The bishop took his place in the middle and preceded to carve a large cross in the ice while the others stood and chanted in the eerie, torch lit, winter night. When he finished, they all began to recite something in unison and then turned and marched back into the darkness from whence they came.

The Baal Shem Tov's pupils were sickened by the ceremony they had witnessed, but they duly followed their leader home before hearing an explanation.

"In the summer when it's warm" said the Baal Shem, "that river is alive and flowing. But when it is cold, when it freezes, not only is it possible to stand on it, it's even possible to carve an idol there.

"Similarly the Jewish soul," he continued, "if it is warm and happy, it flows, and nothing can harm it. But when a person becomes cold to G-d, anything can happen."

\* \* \*

That was Korach's fault: he was cold (the Hebrew word for "ice" is "*kerach*"), and because of his coldness he divided the nation against G-d's chosen (the word "Korach" also means "division" [Deut. 14:1 Yechezkel 1:22])

But the source of his coldness was actually spiritual, rooted in the foundations of Creation and the root of the human soul. That is why it is important for us to understand it.

In the book *Noam Elimelech* by Rav Elimelech of Lzinsk, Korach's disagreement with Moshe is likened

to the second day of Creation, when G-d divided between the “upper and lower waters.”

*Kabbala* teaches that these waters represent pleasures. And on the second day, G-d separated physical from spiritual pleasures.

Korach preached that G-d made this division because He desired that this physical world should be permanently non-spiritual, and physical pleasures (that are not against the Torah, of course) should be encouraged. He felt that Heaven and earth must remain separate.

Thus, he in effect wanted to “freeze” the service of G-d, to make it devoid of spirituality. Spiritual things must be left to spiritual people. Torah and the Commandments should be done only for the World to Come, but not to spiritually improve this world.

In other words, he opposed everything that Moshiach is supposed to do, namely, to reveal G-dliness in this physical world.

That is why everyone liked Korach (see Rashi on 16:19). He convinced them all that Moshe was unjustly trying to take control of every instant of everyone’s personal life. It was unreasonable, he claimed, to expect everyone to be spiritual. And Moshe demanded such service from everyone constantly, even in his

or her most mundane activities.

Korach promised the people freedom. He told them that they are holy just as they are; everyone should just do their thing and no one has to change spiritually.

Ironically, despite the fact that he unified almost all Israel and had very

*The Baal Shem Tov’s pupils were sickened by the ceremony they had witnessed, but they duly followed their leader home before hearing an explanation...*

religious motives, Korach is infamous for exactly the opposite: being a divisive troublemaker not for the sake of Heaven (Avos 5:17). Little did he know by opposing Moshe Rabbeinu he was opposing the very G-d he thought he was serving. Moshe wanted to reveal G-d and unify heaven and earth, as G-d began

to do on the third day of Creation.

As we say in the prayer Aleinu, with the coming of Moshiach, “G-d and His Name will be one.” And toward that goal Moshe Rabbeinu inspired the Jews to be warm to anything spiritual, to feel the life in Torah and *mitzvos*; he wanted everyone to try to be *tzaddikim*.

For this reason, the great Kabbalist Rabbi Yitzchak Luria, o.b.m., in the introduction to *Shaar Hakdomos* disqualifies any Rabbi that doesn’t unite mystical teachings with the Torah he learns. Likewise, this was the purpose of the Baal Shem Tov in spreading the teachings of *chassidus*: to warm up the Jews of the world by bringing the spiritual into the physical. That was the important lesson he taught to his followers in the story we brought above. As the Previous Rebbe said when he entered the USA in 1940 to begin the worldwide Chabad outreach program: “I came here only to break the ice.”

May we all merit to be warm, living Jews interested only in bringing as much G-dliness and spirituality into the world as possible with the speedy arrival of the Moshiach NOW!

For more articles from Rabbi Bolton visit: [www.ohrtmimim.org/torah](http://www.ohrtmimim.org/torah)

Winter special:  
Israel

**\$499\***

Child 2-12  
**\$385\***  
\* plus tax

**718-756-2000**

**SKY 2000**

THE  
WHEN-NOBODY-ELSE-  
CAN-GET-YOU-A-  
REASONABLE-RATE-TO-YOUR-  
DESTINATION-OF-CHOICE-  
ON-YOUR-DATE-OF-CHOICE  
TRAVEL AGENCY

Pesach Special:

Israel

**\$779**  
plus tax

Miami

**\$299**  
plus tax

# THE LIGHT THAT FOLLOWS THE DARKNESS

BY RABBI CHAIM NISELEVICH  
MASHPIA, YESHIVA K'TANA – TORAS EMES, YERUSHALAYIM  
TRANSLATED BY MICHOEL LEIB DOBRY

*As chassidim, when we look upon the deteriorating political and security situation, we believe that this is one of the signs of the Redemption, and the Rebbe MH”M has said this himself. So we need to understand: What does it mean that this is one of the signs of the Redemption? How is it possible that leading up to the Redemption, we find ourselves in a state of “the nations are in an uproar, and the people are talking nonsense”?*

“You say that Moshiach is already here, right? So how do you explain what has been happening recently with the Roadmap?”

It seems that almost every one of

us has encountered this question on *mivtzaim* and on other different occasions. Thus, it is important to clarify this point.

All of us are aware of the fact that

we are in the days of Moshiach, with all the wondrous signs that surround us. Then how does the prevailing difficult situation in which we find ourselves fit with this prophetic vision of the future?

First, we must take note of what the Rebbe MH”M himself had to say in a *sicha* from Shabbos B’Reishis (Isru Chag Simchas Torah) 5751, during which he focused on every detail of this question. First, the Rebbe *shlita* gave praise to the nations of the world for their conduct on issues of goodness, justice, and honesty, which had expressed itself in refinement of regimes in many countries throughout the world. These positive developments pertained both to their internal matters in general, and to the Jewish people in particular, who benefit from the new atmosphere of tranquility and the opportunity to fulfill *mitzvos* without fear. This represented an example of preparing the world for its ultimate correction and fulfillment in the days of Moshiach!

However, the Rebbe continued, activities of a somewhat different nature are beginning these days. The

nations of the world have gathered together to claim against Israel, "You are robbers!" not just in regard to the Gaza Strip and the Shomron, but even (and primarily) Yerushalayim, the capital city of Eretz Yisroel.

This is particularly surprising when considering the fact that among those who participated in this gathering were nations that have made great strides in honesty and justice, as we saw in relation to the Persian Gulf War. Even they conducted themselves in an undesirable fashion towards the children of Israel.

This can be understood, the Rebbe said, in accordance with a general rule that prevails in our physical world: Darkness precedes light; only afterwards is the light revealed.

This point is explained at length in *chassidus*, and appears in many instances, such as Rosh Chodesh, when the rebirth of the moon occurs only after its complete disappearance to the point of absolute darkness. Only upon reaching a state of total concealment can the light be revealed anew.

Accordingly, the Rebbe MH" M said that there is nothing to worry about. This is alluded to in the *pasuk*, "Why are the nations in an uproar, and the people talking nonsense?" When the nations gather together, "they go into an uproar and talk" against Israel, yet there is nothing to worry about, since it is all "nonsense." "All their uproar...is nonsense," for "sitting in Heaven scolding, G-d mocks them."

Therefore, the children of Israel stand with all their strength in connection with *shleimus ha'Aretz*, particularly the Holy City of Yerushalayim, since we know that G-d created the world it was He who gave us Eretz Yisroel.

After this explanation, the Rebbe *shlita* continued and brought another explanation. The Rebbe explained,

"Furthermore, the matter of 'the nations are in an uproar, and the people are talking nonsense' itself is one of the signs of the Redemption. As Rashi writes, 'Our Rabbis interpret the matter in relation to Melech HaMoshiach.'"

This additional explanation requires a little understanding. What does it mean that this itself is one of the signs of the Redemption? How it is possible to say that leading up to the Redemption there will be a situation of "the nations are in an uproar, and the people are talking



nonsense"?

The question is strengthened even more in connection to the words of Rashi's commentary, i.e., that it is said in relation to Melech HaMoshiach.

This point needs further elaboration. Will the nations of the world continue to scheme against Israel in the time of Melech HaMoshiach? Even according to the opinions that the world will continue to conduct itself as usual in the days of Moshiach, it is clear the nations of the world will dwell in tranquility

with Israel. Even the Rambam writes that the *pasuk*, "And the wolf will live with the lamb," is a parable alluding to the fact that Israel will live in safety amongst the nations of the world. But it is difficult to reconcile this statement with the fact that countries are "in an uproar" these days. How can these circumstances be interpreted as pertaining to Melech HaMoshiach?

The explanation, however, is really quite simple. In the Midrash *Yalkut Shimoni*, we are told of the actions of Melech HaMoshiach at the time he arrives. He stands on the roof of the Beis HaMikdash and says to the people of Israel, "Humble ones! The time of your Redemption has arrived!" This requires no less of an explanation. When Moshiach will reveal himself, everyone will know that "The time of your Redemption has arrived!" If so, why will Melech HaMoshiach stand on the roof of the Beis HaMikdash and declare these words to the Jewish people? The Rebbe addresses this question in the *kuntres* "*Beis Rabbeinu Sheb'Bavel*," reasoning that these words refer to the conduct of Melech HaMoshiach during the time of the Exile. Moshiach builds the miniature Beis HaMikdash in his place in Exile (Beis Moshiach – 770), where he makes the aforementioned declaration. This means that when the *Yalkut Shimoni* speaks of Melech HaMoshiach, it apparently refers to him in a transitional time period, i.e., after he has already begun his *avoda*, but still before the final Redemption.

In this light, we can also understand the subject of our discussion. When Rashi says that our Rabbis interpret the matter in relation to Melech HaMoshiach, his intention is in reference to the period still before the final revelation, during the time of the Exile. This means the times in which we live, for it is clear that after the final revelation, such a situation will no longer be relevant.

How do we interpret this? In the *sichos* from Shabbos Parshas Acharei-K'doshim and Shabbos Parshas Korach 5751, the Rebbe *shlita* said several times that the world itself is already prepared for the Redemption. In addition, the world is already assisting in the effort, and when a Jew does his job as is fitting, he will see how the nations of the world help him.

As a result, it is understood quite clearly that our Rabbis interpret the *pasuk*, “the nations are in an uproar...,” in relation to Melech HaMoshiach. We now understand Dovid HaMelech’s question, “Why are the nations in an uproar, and the people talking nonsense?” We are talking about Melech HaMoshiach, and we are in a state of affairs where the steadfast position of a Jew will indeed bring immediate results, not just peace, but that the nations of the world will help Israel. So how can it be that the nations are in an uproar?

This means that Dovid HaMelech’s question is asked specifically in connection with these times, the times of Melech HaMoshiach. This explains the tremendous surprise of Dovid HaMelech – “Why are the nations in an uproar?” as such a state in these times is simply not understood. Starting nearly twenty-five years ago, at the time of the first Camp David summit, the Rebbe *shlita* announced that if we stand firm on *shleimus ha’Aretz* there will be no problems, and all the chatter and excitement will

be completely nullified. This applies all the more so in our times, when the reality of the world has changed.

Thus, Dovid HaMelech cried out: We are talking about the days of Moshiach, after the revelation of Melech HaMoshiach’s existence. We are in the times called “the days of Moshiach,” and Melech HaMoshiach already exists in the world. So how

***We are already in a time of light, not just the darkness before the light, so that any peep of an uproar is a source of great puzzlement: “Why are they in an uproar?”***

can there be a situation of uproar and chatter, when at the moment they stand firm, everything becomes nullified?

According to this explanation, we can better understand the Rebbe’s words in connection with the second explanation, i.e., this is not the darkness before the light, rather the time when we have already reached

the light. With this background, Dovid HaMelech’s question becomes even stronger: Why are the nations in an uproar? How can it be that the Jews are not standing firm?

It is most important for us to be aware of all this, in order to stand as we should in light of the situation. We must know and publicize everywhere that we are already in the era of Moshiach, a fact that understandably requires proper conduct.

We must know these things even with regard to the struggle for *shleimus ha’Aretz*. The time is now for every action taken by the Jewish people in all its strength to nullify all the demands and pressures. We are already in a time of light, not just the darkness before the light, so that any peep of an uproar is a source of great puzzlement: “Why are they in an uproar?”

The essence of this firm stance is sufficient not only in order for the nations to refrain from making war against us, but the opposite: to provide aid and assistance to the Jewish people. So it shall be until the absolute revelation of our King, the Rebbe *shlita* MH”M, “and he will judge among the nations and reprove many peoples,” he will build the Beis HaMikdash, “and all the nations will throng to him...for from Zion shall go forth Torah, and the word of G-d from Yerushalayim.”

*Yechi Adoneinu Moreinu v’Rabbeinu melech HaMoshiach l’olam va’ed!*

**www.chabad.info**

**The most current and up-to-date  
Chabad site in the world**



# “WE ARE THE SAME AGE: AS LONG AS I WORK, YOU CAN ALSO KEEP ON WORKING”

*The chassid R' Uziel Chazanov, a"h, was born on Pesach, 15 Nissan 5662 (1902), four days after the Rebbe's birth. This is why he had a special invitation for a yechidus in the days between Yud-Alef Nissan and 15 Nissan. \* His family tells us about this Ish Chassid and Ish Emes, a man of very special qualities.*

Lubavitcher *chassidim* in Russia suffered tremendously under the tyrannical rule of Stalin, *yimach sh'mo*. One after the other *chassidim* were arrested, some sent away to Siberia, the others shot to death in cellars without a trial. Many *chassidim* went underground.

Despite the situation, the *chassid* Rabbi Uziel Chazanov observed a fully *chassidic* life. He was even unwilling to remove his beard although it attracted the attentions of the secret police. But R' Uziel was fearless and he guarded

his beard with *mesirus nefesh*. At some point he told everybody that he was an artist, and artists are known to be strange characters.

When he had to prove this, he took a brush and paper and drew, even though drawing was not something he was particularly skilled in.

## SEVEN YEARS OF WANDERING

The *chassid* Rabbi Uziel Chazanov was born in Novy-Bichov in the Soviet Union. His parents were Rabbi Yaakov

Moshe and Chaya Schmidt who were Litvaks. He was born on the first day of Pesach 5602, four days after the birth of the Rebbe MH"m.

Rabbi Chazanov passed away four years ago and was 97 years old. He merited being the *chassid* of three Rebbeim: the Rebbe Rashab, the Rebbe Rayatz, and the Rebbe MH"m.

R' Uziel was an *ish emes* and a deep *chassid*, a *lamdan* and a goodhearted man. Because of the date of his birth, he merited special attention from the Rebbe. His son and daughters tell of his fascinating life, his *mesirus nefesh* as well as his *middos* and scholarship, and describe the special *kiruvim* he merited from the Rebbe.

Although his parents weren't *chassidim*, he wanted to learn in Yeshivas Tomchei T'mimim in Lubavitch. Some family members opposed this, but his mother said he would leave the Chabad *yeshiva* on his own, since he was very particular about order and cleanliness and he wouldn't be able to tolerate the dormitory and eating *teg*, as was customary in those days.

R' Uziel arrived at the *yeshiva* after his *bar mitzva*, during World War I,

some time after the Rebbe Rashab left Lubavitch for Rostov.

Despite the chaos in the world around him, R' Uziel delved into the study of *nigleh* and *chassidus* while ignoring the physical conditions around him and the serious deprivation of those days. His diligence in his learning was outstanding.

He learned in Lubavitch for a year, and in that year he absorbed the special atmosphere of Tomchei T'mimim. One of his good friends from that period was Rabbi Moshe Leib Rothstein, who later became the secretary of the Rebbe Rayatz and the Rebbe MH"M.

From the year 5677 (1917) and on, he wandered from one underground *yeshiva* to another, throughout the Soviet Union. In those days they learned in sub-standard conditions in a *shul* on the edge of town or in the cellar of one of the *chassidim's* homes.

The Communist government did its best to eliminate all Chabad *yeshivos*. The *roshei yeshiva* and *mashpiim* were

***As a chassid and mekushar, he asked the Rebbe first, and the answer was, "We are the same age. As long as I work, you can work, too." So R' Uziel continued working.***

arrested and the students were asked to leave the towns they learned in, but the T'mimim didn't give in to the Communists, and they wandered from city to city and town to town, starting new branches of the *yeshiva*. Sometimes they broke up into small groups to avoid being caught.

R' Uziel wandered for seven years, from 5677 to the end of 5684. He

learned in Kremenchug, Rostov, Poltava, Voroniz, and other places.

When he was drafted, he wrote to the Rebbe Rashab and asked for his *bracha*. The Rebbe told him to forge his papers. His papers said he was fifteen years older than his real age and so they couldn't draft him.

Despite all the hardships, R' Uziel kept learning, and when he was eighteen he was given *smicha*.

### SEARCHES IN THE YESHIVA

For a brief period, R' Uziel learned in the *yeshiva* in Poltava in Ukraine. The *yeshiva* was run by Rabbi Shmuel Leib Levin, and was under the influence of the famous *mashpia* R' Chatshe Feigin.

In the winter of 5683, the *talmidim* in the *yeshiva* in Poltava sensed that the secret police was after them, and so they didn't write about the *yeshiva* to their parents in their letters home. Despite this, the noose was tightening about them and right before Pesach the end nearly came.



One day, members of the Yevsektzia and the secret police, led by their commander, the cruel Teitel, came to conduct a search of the *shul*. They searched every corner, and to their delight they discovered baskets full of *shmura matza* that had been baked for the *talmidim*. They didn't confiscate the *matzos*, but a short while later an announcement appeared in all the local papers describing the search in the *shul* and the discovery of the *matzos*.

Once the search was over, the intense interrogation began. R' Uziel, who was soon to be twenty years old, was also interrogated. Neither he nor his fellow T'mimim broke. They had long since prepared their story to explain why they were together.

"We learn alone. Our parents send us money and food, and that's how we eat and buy clothing. We have no principal or teachers and nobody asked us to come here." The T'mimim knew that one misplaced word could harm them and the *roshei yeshiva*.

At the end of the interrogations, the police said that those who were not yet 18 were forbidden to study Torah, and they had to leave the city within three days. The evil ones went on their way and the T'mimim understood that they had to leave town at the earliest opportunity. By the end of Nissan all the T'mimim had left and had dispersed to various places in groups.

One of R' Uziel's stops was in Rostov in the *yeshiva* which was directly under the Rebbe Rayatz, but there too, he didn't stay long, and at the end of the winter 5684, after the Rebbe left the city, the *yeshiva* also left Rostov and moved to Charkov. Two groups out of the remaining *talmidim* were sent to learn *sh'chita*. R' Uziel joined a group that went to Voroniz where he completed his study of *sh'chita* by the end of the summer of 5684.

## THAT'S NOT HOW HE REMEMBERED LUBAVITCH

R' Uziel married Hinda, the daughter of the famous *chassid*, Rabbi Meir Simcha Chein, from the *chassidic* town of Nevel. The wedding took place in Nevel on the seventh night of Chanuka 5686 (1925).

Shortly thereafter, the Rebbe Rayatz told him to settle in Lubavitch. Lubavitch was not as he remembered it in his youth, since most of the *chassidim* had left the town. Two of his daughters were born in Lubavitch: Rivka (Rubashkin) and Batya (Kalmanson).

R' Uziel worked as a *shochet*, but this did not provide him with *parnasa* in Lubavitch. So he moved with his family to Stari-Russya, where he sold sugar. R' Uziel continued *shechting* secretly, and this became known to the Communist authorities, who began persecuting him. He and his family moved to Yegerovsk, which is near Moscow. There were a few other *chassidic* refugee families living there.

When he moved to Yegerovsk in the winter of 5696, the Rebbe Rayatz

sent him a letter: "***Mazal tov on your move. May Hashem make it successful b'gashmius and b'ruchnius, and may Hashem send you a generous parnasa, one in which you have peace of mind so that you can have fixed hours for Torah and avoda, and may you raise your children to Torah, chuppa, and good deeds.***"

The *meshpia* R' Mendel Futerfas hid in his house for a while, despite the danger this entailed. "We had a small apartment and *parnasa* was difficult, but my father, who was a real *chassid*, gave R' Mendel a room in which he hid for a long time," relates Mrs. Batya Kalmanson, R' Uziel's daughter.

## NEARLY CAUGHT

The search for R' Uziel intensified and the fear was tremendous. There were times that he hid in the cellar of the house for months at a time. In the meantime, his wife sold hairpins in the market to support the family.

"My father hid in the cellar for a long period of time until he thought the searching after him had grown less,

## A MAN OF TRUTH

R' Uziel's grandson, R' Yossi Rubashkin, was a *ben bayis* in his house. He says he was very impressed by his grandfather's *middas ha'emes*. His grandfather once told him that when the *chassidim* smuggled across the border via Lemberg, the *chassidim* were asked to bring all their money in order to pay for the enormous expenses involved in the smuggling operation. Some *chassidim* had no money at all, while others had amassed large sums, but they didn't all agree to give up all their money. They brought large sums, but kept some for themselves so they could begin new lives in their new homes.

R' Uziel had a nice sum of money and he thought he would give most of the money away and leave himself a bit so that he could buy his twelve-year-old son a winter coat for the freezing cold winter they had then, but after seeing that his *mechutan*, R' Getzel Rubashkin, gave everything away, he decided to do the same.

Mrs. Dagan relates, "When he arrived in the U.S. there were *chassidim* who had no money, and he lent the little bit that he had. Years later, when they had established themselves financially, they wanted to return the money he had given them, but he refused to take it back, not wanting to forgo the great *mitzva* he had acquired in those difficult times."



but a short while later he had to go back to the cellar again. These were very difficult days for him, for my mother, and for us little ones,” says Mrs. Kalmanson emotionally.

At this difficult time, he changed the family name in order to try to conceal his identity so that he wouldn't be caught. He changed it from Schmidt to Chazanov.

When his oldest daughter Rivka was old enough to attend school, he didn't send her because he didn't want her getting an atheistic, Communist education. But when the Communists poured on the pressure, he sent her to

school but did all he could so that she wouldn't attend school on Shabbos.

The secret police intensified its search after religious Jews in general and Lubavitchers in particular. Sadly, there were Jews who did not withstand the extreme pressure exerted on them, and they became informers. They were led by the infamous *moser*, Itche. He went to cities and towns where Lubavitchers lived, and since he was dressed as a *chassid* he was able to join them and gather much information about them. Then the secret police would arrest dozens of *chassidim* at once. Most were killed or sent to labor

camps in Siberia.

Once R' Uziel was nearly caught in Itche's net. Batya relates: “I was a little girl when one day when a Jew stopped me on the street near our house and asked me where my parents lived. Before I could answer him, my uncle, Rabbi Shmuel Steinhardt, came and yelled not to answer him and to get away from him. I didn't know what he wanted of me, but my uncle kept yelling, “Your mother is calling you, hurry home!” I ran, with the *moser* after me.

“A few days later, the secret police came to arrest my father, but they made a mistake with the address and went to the gentile neighbor. Happily for us, he didn't tell them where we lived. Not only that, but as soon as they left his house, he rushed to tell my father that he was being sought after. My father realized that he was in their sights and he took the family to a forsaken town called Krokol where we were the only Jewish family.”

### A LUBAVITCHER SHOCHET

During World War II, R' Uziel fled from the center of Russia with his wife, two daughters and baby Meir Simcha (who now lives in Crown Heights). After many tribulations they arrived in Samarkand in Uzbekistan, where he began working in *sh'chita* again.

“Many people came to *shecht* by him,” says his daughter Mrs. Dagan, both Ashkenazim and the local Bucharim who called him Chacham Uziel.”

After the war, he illegally crossed the border with his family and other *chassidic* families, via Lemberg into Poland, and from there he emigrated to France. Like many other refugees, he lived at first in a refugee camp, before moving to Paris. Mrs. Rochel Dagan describes life in the refugee camp, “It's hard to describe the tremendous crowding in the refugee camp. Forty women took turns cooking in one kitchen.”

R' Uziel worked as a *shochet* in Paris, and received a *bracha* from the Rebbe Rayatz for doing so.

In 5713 (1953), a new period in his life began and he and his family emigrated to the United States and settled in Crown Heights. Since it was hard to find *parnasa* there, he moved to Boston, where he was offered a job as a *shochet*, with excellent conditions, such as a high salary, an apartment, etc. R' Uziel asked the Rebbe, and after receiving his consent, he took the job and began working in Boston, but after a week he left, also with the Rebbe's consent. He couldn't tolerate the fact that in Boston many leniencies were used in *sh'chita*, while the *kashrus* seal said "glatt."

Being an *ish emes*, R' Uziel left this lucrative source of income, and the Chazanov family had a difficult time for over a year.

"We lived at the edge of Crown Heights," says Mrs. Dagan. "The entire neighborhood all around us were *goyim*. Our apartment was tiny and my father had no income, yet my father did not regret leaving his job since he was a man of truth and did not compromise."

About a year later, the butchers in Crown Heights organized "Lubavitcher Sh'chita." The first *shochtim* were: R' Uziel and R' Yisroel Shimon Kalmanson. From that point on, he had *parnasa* for many years.

When he turned 65 he wanted to retire. As a *chassid* and *mekushar*, he asked the Rebbe first, and the answer was, "We are the same age. As long as I work, you can work, too."

So R' Uziel continued working. Some time later, he wanted to retire and the Rebbe said, "*Ich bin elter far dir, megst mir folgen*" (I'm older than you,

you can listen to me).

One of the times he spoke about retiring, the Rebbe said he should continue working for his health. It was only when he reached the age of 75 and the place he worked in had closed that he stopped working.

### INVITED TO YECHIDUS

Over the years, R' Uziel would get a phone call from the secretaries in the days between 11 and 15 Nissan, and



would be told he was invited for a *yechidus*!

His son, Meir Simcha, says that he doesn't know how the Rebbe explained this to his father, "but we know that the Rebbe treated this in a special manner."

### HIS SPECIAL QUALITIES

R' Uziel had many special qualities, but since he was a genuine *chassid* and was modest, many people were

unaware of his *middos* and special qualities. His family members describe him as a "*lamdan*, *shatkan*, and *baal regesh*":

**Lamdan** (scholar) – R' Uziel was an outstanding scholar. He had the two qualities of *lamdanim*: he was diligent and used every free moment. His family testified that he always held a *seifer* and always learned. Another quality he had was his excellent memory. They said that he read something once and remembered it for years to come.

**Baal regesh** (emotional) – His son says that his father was deeply emotional. "When he *farbrenge*d, he would often burst into tears. Whenever he had an *aliya* to the Torah, tears came to his eyes. He had a special *chassidic* feeling.

**Shatkan** – R' Uziel was very quiet. He rarely spoke. It goes without saying that he kept his distance from *lashon ha'ra* as from fire. He educated his children in this way, not to speak badly about another person. "Every *chassid* has his unique quality, and my father's was a clean and pure mouth," says Mrs. Dagan.

\* \* \*

R' Uziel merited ripe old age and his mind was clear till his final day, when he was 97. "He continued telling *chassidic* stories as he did all the years, and continued learning in the Kollel Tiferes Z'keinim. The day before he passed away, he was learning in the Kollel."

Thursday morning, 19 Teives 5759, he didn't feel well and he was taken to the hospital where he passed away a few hours later. The soldier who stood valiant and loyally, even under the most trying circumstances, had completed his watch.

# STRONGER THAN A BULLET



Rabbi Dovid Chazan relates:

A year ago I went to a mechanic to have my car fixed. A guy named Dennis told me that they fixed only higher quality cars. The next time I went there I hoped that he'd agree to take care of my car. When I pressed him to work on it, he said he would do it on condition that I take him to *shul*.

I was shocked by this request as I thought he was Italian. Naturally, Dennis was in *t'fillin* a few minutes later, and since then, I put *t'fillin* on with him every Friday. After knowing him a long time, I showed up one Friday and was told that he had gotten into an argument and got three bullets between the eyes. He was in critical condition.

I wrote to the Rebbe immediately and opened a volume of *Igros Kodesh*. The answer was to add a name. I added the name Chaim.

A week went by and Dennis had become a vegetable and the doctors said he had no chance at all of recovering. I rubbed some of the Rebbe's *mikva* water on him, and a few days later Dennis got off his bed!

*A week went by and Dennis had become a vegetable and the doctors said he had no chance at all of recovering...*

The doctors didn't give up on their doomsday prognostications; they said he wouldn't speak and he'd be blind in his right eye forever.

I continued visiting him and putting *t'fillin* on him. He couldn't speak, so I said the *t'filla* for him. One of the times I put *t'fillin* on him, I asked him to repeat after me. He motioned to me that he couldn't, and I said, "You can. You have *ko'ach* from the Rebbe to speak. Say after me, 'Baruch...'"

Tears fell from his eyes as he said the first "*baruch*."

After a brief time he also saw, with his right eye, the ten cars that he has to fix, *b'ezras Hashem*.

**Raskin's**  
"if it grows we have it"

Consistently  
Superior

Fruit and Produce Emporium WHOLESAL & RETAIL

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 \* Tel: (718) 756-3888 756-2221 \* Fax: 756-2440



# AMONG JEWS, THERE ARE NO STRANGERS

BY ELIEZER YESHURUN

*The Rebbe always had an enormous pile of letters next to him, but the Rebbe heard my plight, and in a split second he pulled out a letter and showed it to me. I couldn't believe my eyes...*

On 20 Teives this year, as I went to *daven* Shacharis, I suddenly heard the sad news of the passing of Mrs. Rivka Mattel HaKohen, *a"h*, wife of the *gaon* and *chassid* Rabbi Avrohom Tzvi HaKohen, *a"h*.

I, like many others, used to spend a lot of time with her husband, in order to hear his sage words in *inyanei Torah* and *halacha* and worldly matters. I regularly visited their home at 37 Battei Varsha in Yerushalayim, which was small in size but large in *chassidic* and Jewish warmth.

One time I went with my wife, and the Rebbetzin welcomed us with her customary gracious hospitality. As I spoke with R' Hersh, my wife spoke with the Rebbetzin. Sometimes I joined in the conversation that the Rebbetzin was having with my wife.

Among the many things the Rebbetzin told us, on 20 Teives I remembered an amazing story she told us about the Rebbe. When I got home, I felt the obligation and privilege of publicizing the story so generations would know of it and it would serve as an *ilui neshama* for her. Thus I would repay a little bit of what I owe the Rebbetzin and her husband.

## THE MISSING LETTER WAS FOUND IN THE REBBE'S ROOM

This is what the Rebbetzin told us:

It was after Purim 5733 (1973) when I decided to travel to the Rebbe. My joy at that time was indescribable. Many people who heard that my family and I were

going, asked us to take along a letter and a *Pa"n* to be given to the Rebbe, and so I was laden with letters and *Pa"nim*.

One of those letters was especially dear to me, and I decided that I would give this particular letter directly to the Rebbe when I had a *yechidus*. This special letter was the letter of the N'shei Chabad of Yerushalayim.

The story of the letter was very important to me, since it had been signed by the N'shei Chabad after an ongoing *shiur* in my home. I think that this *shiur* was the first *shiur* established by the N'shei Chabad in Yerushalayim, and I had the *z'chus* of hosting it in my house every Tuesday at 8 p.m.

In this letter, we informed the Rebbe about the *shiur* [the *shiur* continues till this day]. I, who particularly appreciated this activity, was supposed to bring it directly to the Rebbe and so when I packed my suitcases, I left the letter in a certain place, separate from all the other letters I had been given.

Being a faithful *shlucha*, even before I had my *yechidus* I gave the



**Rabbi Hersh HaKohen helping a Jew put on t'fillin**

secretaries the pile of letters I had brought with me, not including the letter from the N'shei Chabad, of course, since I planned on giving that to the Rebbe personally.

The days passed quickly and the special day finally arrived, the day of my *yechidus* with the Rebbe. I prepared for it, thinking of what I would say, and I also wrote the *Pa"n* I would give to the Rebbe.

I went over to the place where I had last put the letter from the N'shei Chabad, but to my shock, it wasn't there!

For a moment I thought my memory had failed me and I had put it down somewhere else. I did a thorough search of all my things, but it seemed to have disappeared.

I was devastated by the loss, but

as the hours went by, I realized that it was hopeless; the letter was gone.

Instead of being the representative of N'shei Chabad, I had inadvertently caused the letter to vanish.

I went to the *yechidus* and began by apologizing to the Rebbe about the mishap and how the N'shei of Yerushalayim had entrusted me with the letter and I had meant to give it to the Rebbe, but I had no idea where it was.

The Rebbe looked up, turned his head a drop, and then...

(I must pause here and say that I heard this story from the Rebbetzin a number of times, and each time she told it, when she got up to this part, her face lit up and a smile came to her lips.)

Near the Rebbe was an enormous pile of letters which had been sent to him from around the world. The Rebbe turned to the pile and within a split second he had removed a letter, which he placed before me.

I couldn't believe my eyes. I shivered and was struck dumb. Before my very eyes were the familiar words... It was the missing letter which had been written by the N'shei Chabad of Yerushalayim! As I gazed at it in wonder, the Rebbe simply said, "The letter is here."

I was absolutely thrilled, as you can well imagine, and I felt as though a heavy stone had been lifted from my heart.

### ACTUAL RUACH HA'KODESH

I asked the Rebbe for a *bracha* in my work in being *mekarev* people. I said that I hosted many *simchos* in my home, even for those who were not related to me but who could not make it on their own, and I told the Rebbe that right before my trip I had made *Sheva Brachos* for strangers.

The Rebbe listened closely to what I said and when I was done, he pointed something out to me in a way that opened my eyes. Those words still resonate in my ears. This is what the Rebbe said, "*Bai Yidden iz nita kein fremde*" (Among Jews, there are no strangers). This was in response to my saying that I made *simchos* for strangers, a foreign concept to the Rebbe.

I didn't need to be convinced, for I had seen it myself, that every letter that was sent to the Rebbe, even if the person did not have a *yechidus*, and it only went to the secretaries, every letter was precious. For if a Jewish child – son or daughter of Israel – sent him a letter, and even if days passed since the letter arrived, the letter did not lose its preciousness, and its location was known to the Rebbe, because "*bai*



*Yidden*” – every Jew, whoever he is, is a close relative of the Rebbe.

Knowing where one particular letter was, among the thousands that passed through the Rebbe’s room, wasn’t just a miracle or *ruach ha’kodesh*; it was the consequence of the principle the Rebbe had stated, “Among Jews there are no strangers,” because the Rebbe is the Rosh B’nei Yisroel, literally!

The truth is, said the Rebbetzin, that the very reaction of the Rebbe was *ruach ha’kodesh*. That *Sheva Brachos* I had made before my trip, which I had told the Rebbe about, was actually for my niece, and for some reason I had gotten confused and had thought that my relative’s *Sheva Brachos* had taken place earlier, and that the last *Sheva Brachos* I had made had been for people who were not my relatives, when the reverse was true.

After the *yechidus*, when I had reviewed what had taken place before my trip, I realized that the



The Rebbe MH"M with Rabbi Hersch HaKohen at his side

*Sheva Brachos* I had told the Rebbe about had been for my niece, and so the Rebbe’s words “Among Jews there are no strangers” took on deeper

meaning.

### THE FIRST YECHIDUS

I saw things from a different perspective. Whoever knew the Rebbetzin, knew that her life revolved around one thing. She helped many, including me, and this was because we are all her children. Throughout her life she felt “we are all children of one Father,” and at the *yechidus*, the Rebbe expressed her goal in life and ignited the fire in her heart – “Among Jews there are no strangers.”

I see this as actualization of the *HaYom Yom* for 20 Sivan, “The first *yechidus* is according to the essence of the *chassid*; based on his essence – the Rebbe gives him his *avoda*.”

That *yechidus* she had took a long time, and there is more to relate, but of everything that was said, it was these words that she frequently repeated until I felt as though I too had

heard them from the Rebbe, “Among Jews there are no strangers!”

# KINGSTON

## van service

- 15 passenger vans • רכבים 15 נוסעים
- Car available • ורכב רגיל
- For all occasions • לכל אירוע

US & CANADA

קינגסטון

הסעות

ב"ה



718-953-7036

# THE CHILDREN OF AVROHOM OPEN AN ESHEL

*The Kupchik family of Tzfas went on shlichus to Poona, India. They are there alone, nine souls: R' Betzalel and his wife Rochel, and seven of their ten children, who reach out to Jewish tourists in India. \* In a series of poignant as well as humorous letters that Rochel Kupchik wrote to the students of Beis Chana, where she worked until she left for India, she describes the challenges and adventures they are experiencing. \* Part 6*

## HOW WE MANAGE ON A DAILY BASIS

Dear All, Shalom and “Hodu LHashem Ki Tov,”

I'd like to describe a typical day, because from the little details you'll get a picture of our *shlichus*.

Morning. The children sing the davening like in school, in the room called Beis Chabad. Yehudis or I supervise them. The older ones go to *toivel* in the pool (don't be surprised, getting in requires some *mesirus nefesh* for understandable reasons).

I (without the “Nescafe in the morning”) try to figure out what they'll eat for breakfast. I yearn for fresh bread, whole wheat, sliced, in a bag, and want to spread some 9% cheese on it with some olives, and to feel that this is actually the menu in Gan Eden!

Add a leben? Maybe cornflakes and milk? No. Don't get carried

away!

The truth is that our schedule includes going to milk cows and preparing dairy products, but since my oven is *fleishik*, until we allow ourselves to buy a toaster-oven, what will we spread the cheese on? So the next time you sip your Nescafe, think of me, and quickly spread some bread and butter.

Don't pity me too much for the *eshel* and cheese, because you've read

about the *simcha* and the satisfaction we have on our *shlichus*.

Okay, so I decide to make dough for rolls (What will they eat until the dough rises? It's really a problem. Maybe bananas. Maybe something left over from yesterday. Maybe I'm efficient and I have dough left over from yesterday), or maybe tchapati bread again.

Lucy is asked to postpone washing last night's dishes and begin making dough. The results are something round like an omelet (without the oil), that smells like a *matza* bakery, and are about as tasty as...to tell you the truth, it's not that good.

What should we eat with it? If we're efficient, we prepare omelets and salad, and if somewhat less, then it's just ketchup – only until we use up the last bottle we brought with us, which is pretty soon. Sometimes a little t'china. Okay, the main thing is they



should be full.

Now it's time to prepare the learning. Yehudis is helping Yinon progress with his reading. I sit with Moshiach and Avichai to learn Chumash and Rashi. Shlomi and Mendy learn Mishnayos with the *bachurim*. And of course there's *Chitas* and Rambam, each on his level. There is independent study of Navi, Yiddish, *halacha*, with some help from the older ones. Then they learn math and English on the computer.

I'm writing you the best-case scenario. Sometimes it doesn't work out because of some urgent matter that needs taking care of, but the

Lubavitch *sh'chita*, so forget about that. Fish – we only have fish on Shabbos (on Fridays we have a cook who helps prepare the meals, and he cleans and cuts the fish). Soy products – yes, they're easy to prepare. If only we had some.

You might say – what's so important about the food when the main thing is the *ruchnius*, but it doesn't work that way. Our Chabad house follows the ways of Avrohom Avinu. First of all, in our neighborhood, like in Avrohom's neighborhood, there are stores like Terach's.

You won't believe this but

here). It's just that he's doing what is done after saying the words, "*sh'heim mishtachavim l'hevel v'la'rik*" (for they bow to vanity and emptiness), and he has noticed actual *hevel* and *rik* on the street.

Back to Avrohom. So Avrohom opened an Eshel in the desert and this was his way of spreading *emuna*. Calves' tongue in mustard, baked goods, a meal fit for princes, at the end of which, as the famous Midrash describes, the guests were asked to bless the One Creator of the world. So the meal that was served was definitely a way of spreading *emuna*.

So without disparaging *gashmius*, I



advantages of private tutoring we've got, and the Rebbe's *bracha* will help so that the children won't lose out in their learning.

What about the rest of the day? I begin to think about what to prepare for supper. Or more correctly put, finish thinking, because I generally start thinking about this the night before, and it's almost the hardest part in preparing the meal.

Dairy – as I already said, there isn't any. Bread isn't sold in the store. Pasta? There's very little because we're soon going to finish the pasta we brought with us from home. Meat – there's no

thousands of years after the first Jew/*shliach* who spread the belief in the One G-d, there are still idol worshippers here in the East. We can punctiliously fulfill the *inyan* of *leitzanusa d'avoda zara* (mockery of idol worship). What could be more ridiculous than a girl standing facing an idol, her hands raised in supplication, Eastern style, mumbling at a fat doll?

If you went out for a walk with four-year-old Yinon or rode with him in a rickshaw, and you suddenly saw him spit with great *kavana*, don't think he's lost his good manners (by the way, spitting in the street is acceptable

have the task of seeing to it that the meals served here at the Chabad house are varied, not to mention tasty, working with what's available. How do I manage to do this? You need three essential items: 1) G-d's blessings, 2) G-d's blessings, 3) G-d's blessings

As to my *hishtadlus* (efforts)? I try to put in thought and creativity to create 'something from nothing.' The actual preparations aren't hard, because Lucy usually helps with the peeling, etc. So, when I finish thinking of what to cook today, I go shopping in the local store. Then the afternoon is devoted to preparing the meal.

And the children – what do they do? Okay, they fight a little bit and help a lot.

“Mendy, did you make the lemonade yet?”

“Shlomi, take the things to the tailor.”

“Avichai, take Yigal for a walk.”

“Prepare hot water for coffee for those who come to the Chabad house.”

And of course, “Yehudis! ... Yehudis! ... Yehudis! ...”

What else? Programs and computer games (not foolish games; I try educational programs or games that require thinking), writing letters on the computer, bicycles (on Shabbos Mevarchim, Moshiach said the entire T'hillim for the first time in his life and so we got him a second-hand bike which cost the price of one and a half wheels in Eretz Yisroel), reading, watching videos of the Rebbe or story videos.

In the meantime, the T'mimim who are here with us go to the German Bakery in order to meet Israelis and put *t'fillin* on with them. When they come back I ask: “How many?” Meaning, how many will show up. It's really not necessary to ask that because the food is already prepared. Knowing how many will come won't help at that point and will just make me nervous.

Then it's suppertime and the *chevra* begins to show up. When let's say six of them show up (and that makes 17 people in all), that's an easy day. When 15 show up, that's typical, because sometimes even 30 come! So how is there enough? I explained that earlier – it's the *Birkas Hashem* (G-d's blessings)!

We sit, eat, sing a bit, learn a bit, and talk a lot. Hearts open up. 11:30 is the time they usually leave, but some stay on longer and the time can be way past midnight. And then I go with my husband to the Internet cafe to send you (and others) a letter, and get in touch with the world.

With a click, we *shluchim* in distant India see the home of the *meshaleiach* via “770Live!” That's how we saw Rabbi Maidovnik of Tzfas celebrating with his son at a *farbrengen* in 770! My husband called him to wish him *mazal tov*, and we could see on the computer how he held the telephone in one hand and *mashke* in his other hand and they said *l'chaim!*

“How manifold are you works Hashem” – made with wisdom and to be used for k'dusha!

And I still didn't write about Shabbos. That will need a separate letter.

Love,

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

Rochele

## A FLAME OF EMUNA

Wednesday, 20 Tammuz 5761

To my friends and the Beis Chana family,

Today we had a family meeting, the children and I, to plan for Gimmel Tammuz. Actually, it was an “activist meeting” because my husband is in Eretz Yisroel at the moment, fundraising.

Gimmel Tammuz. For us, in Chabad, Gimmel Tammuz is synonymous with *emuna*. But – and this “but” is a very *chassidic yetzer ha'ra*. The sirtuk of “but” is not just any sirtuk but one made of pure silk, not synthetic. And what does it say? How can we convey our message? How can we convey our “Gimmel Tammuz” “*b'ofen ha'miskabel*”?

There are surely many experts and official speakers who can explain it in various ways. We humble ones are merely simple soldiers, and so here's a report from the front.

It comes up again and again.

One of the *chevra* uses a term about the Rebbe that people use to remember a righteous person, or they use the past

tense. My husband regularly corrects them, like a grammar teacher, and changes it to the present tense.

Then come their surprise and their question, “But we heard...we read in the paper?” And my husband or the T'mimim continue, like patient teachers with a weak student, to correct them.

One minute, you mean the Rebbe is alive right now? The student begins to understand what the teacher is saying.

“Wow! What do you say!”

And then what happens? They listen, they learn, and accept – with the greatest possible simplicity, that this is *Yiddishkeit*. One day everybody will internalize things and ultimately all will believe that the Rebbe is Melech HaMoshiach *chai v'kayam*.

And in the meantime? Nobody falls off their chair (aside from those who fell off the Indian chairs that suddenly fall apart, oops), that's Jewish *emuna*, and that's that.

You can understand it this way: We tell them, for example, that eating *treif* pollutes the soul. So because Arabel ate in an Indian restaurant this morning (with no *kashrus* certificate, not even from the *rabbanus*) and he's not ready to take on *kashrus*, does that mean we shouldn't talk about *kashrus*?

And is this “*b'ofen ha'miskabel*”? Sure!

Even if he'll eat Indian food again tomorrow, *ch"v*, he learned what Torah is even if he doesn't fulfill it yet. And two days from now, with Hashem's help, he'll be particular about Lubavitcher *sh'chita*. Anything we tell the *chevra*, who are on the extreme end of “*chutza*,” is strange to them, yet at the same time, they accept it.

Simply, simply, simply, “*miskabel*” – that this is authentic Jewish belief.

Again: *this is authentic Jewish belief!*

Another example: Did anybody consider not singing the not very

“*miskabel*” song of “*sh’yibaneh beis ha’mikdash bimheira b’yameinu*”? The *chevra* would be “devastated” to hear that in order for this (the rebuilding of the Beis HaMikdash) to happen, uh, how do I put this ... there would have to be certain changes on the Temple Mount which would uh, cause the El-Aktza structure to disappear. And quite a few of our guests are on the Left!

Wow! It’s really “*bilti miskabel*”!

It’s authentic Judaism. The belief of generations of Jews – the fundamental beliefs held by us all. So with the same *bitachon* in the truth of Mitzvas Kashrus and the building of the Beis HaMikdash, we also tell the *chevra*, clearly, that the only change that took place on Gimmel Tammuz is that we don’t see the Rebbe.

This is authentic Judaism.

The belief of generations of Jews.

The fundamental belief of us all.

And when it’s said confidently, then it’s accepted, and believed. On the spot?

No. You don’t have to complete the work, but you are not free to desist from it, and we are guaranteed that our work is not fruitless.

We hosted Nechomi at our Chabad house a few months ago. She’s an intelligent American, a very special woman who is warm and delightful. She’s an artist and has a gallery back in the U.S.

I don’t remember exactly how it came up but somehow the past tense was used in reference to the Rebbe, and as usual, my husband calmly corrected it.

From the corner of my eye I could see the T’mimim get excited. And of course she immediately asked, “But...”

My husband immediately explained (in English, no less!) *chai v’kayam!*

I must admit that at this point, the surprise was all ours for Nechomi reacted with joy and amazement,

saying, “That’s the most wonderful thing I ever heard!” And after a few seconds she said, “Why didn’t anybody tell me this before?”

My husband told her that it’s because people are hesitant to do so, thinking she wouldn’t accept it.

You really have to explain things “*b’ofen ha’miskabel.*”

***It’s authentic Judaism. The belief of generations of Jews – the fundamental beliefs held by us all. So with the same bitachon in the truth of Mitzvas Kashrus and the building of the Beis HaMikdash, we also tell the chevra, clearly, that the only change that took place on Gimmel Tammuz is that we don’t see the Rebbe.***

And if I’m telling you about Nechomi already, then listen to this. Nechomi joined us for Shabbos. She came to tell my husband that the Englishman sitting next to him was no less than a *snias*, one of the people in charge at the ashram, who apparently came to spy.

Later on he actually said that he

had come to check out the Chabad house. As he partook of and enjoyed the Shabbos meal and the singing, he told us his Jewish name, something that *sniasim* are usually not willing to say once they’ve done a name-change at the ashram.

A few days later, Nechomi came to tell us that when she went to the ashram (Who says that in order to believe that the Rebbe is *chai v’kayam* you have to be a “perfect” *baal t’shuva*? Anybody can believe this!) she saw him. She called him and he ran over to her in a tizzy, “Sha! Nobody here knows me by that name!”

What happened next was that through Nechomi, he sent an invitation to my husband to come visit the ashram. (No, obviously, he did not go).

The most important thing is the end of the story. A few days later, Gili showed up. She’s a Jewish girl from England who innocently told us that this man – and she mentioned his *snias* name – told her about us and urged her to visit us. (We told her his Jewish name, for her next encounter with him).

If only we are not “grasshoppers in our eyes,” then others won’t think of us that way either.

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

*L’hitraot*

I hope we see one another in Yerushalayim HaB’nuya, at the great Gimmel Tammuz *farbrengen*. Please save me a seat next to you, like you do at all N’Shei Chabad events, because I’m still a Tzfati.

Rochele

*Readers of this column are asked to help support the Chabad house in Poona which is mekarev young people to their Father in heaven and hastening the Geula. A tax deductible donation can be sent to Rabbi Yehuda Friedman, Chabad House of Canarsie, 917 E. 82nd St. Brooklyn, N.Y. 11236*

# BLESSED ARE HIS HANDS

BY SHNEUR ZALMAN BERGER

The Chabad house at Ben Gurion Airport in Lud is constantly busy. Men and T'mimim man the Chabad stand in the bustling Departure Lounge. Many passengers approach the stand and ask for the address of a Chabad house in the city they're flying to. Some ask to put on *t'fillin*. Some want to discuss Judaism and even take literature, which is available in various languages.

Rabbi P.S. who regularly mans the stand has this story to tell:

One day when I was on *mivtzaim* at the airport, there were many *chareidi* passengers in the terminal because their flight to the U.S. had been delayed. Obviously, it wasn't necessary to help them put on *t'fillin*, but we could offer them food and drink.

One of the men, an old man in his nineties, seemed very happy at my offer of coffee, but he made an odd request. "Fill it up like you do for Havdala."

I did so and he took the cup with a strong and steady hand, despite his age. When he finished drinking he seemed lost in thought, but then he announced, "I want to tell a story about the Lubavitcher Rebbe."

Everybody standing around, about twenty people, quieted down and listened to his story.

"I am Rabbi Baker, and I want to tell you about the Rebbe's concern over the existence of a kosher *mikva*. This

was the Rebbe's personal concern, not by way of his *shluchim*.

"Up until twenty years ago, I was the rabbi of a large *shul* on the East Side of Manhattan. The neighborhood had a special *mikva* that had been built by great *rabbanim*, Rabbi Eliezer Silver and Rabbi Moshe Feinstein, z"l. Both of them were leading Orthodox Rabbis in America, and at the pinnacle of the Torah world.

"When Jews started moving away

*I went to get it and with a few well-placed blows I broke the lock and re-opened the mikva!*

from the East Side and the community shrank, some communal leaders wanted to liquefy the assets, sell buildings and *mosdos*, and make a lot of money. At a certain point they wanted to close the *mikva* so they could sell the building.

"Somehow the Lubavitcher Rebbe found out about it, and he would personally call the woman in charge every evening and encourage her to continue her work!

"One night, as I sat and learned in

*shul* with a small group of elderly men who had remained in the neighborhood, the *mikva* lady burst into the *shul* and exclaimed, 'Rabbi Baker! They closed the *mikva* and put a big lock on the door!'

"The *gabbaim* wanted to speed up the closing of the *mikva* and by doing this, they had hoped to quickly sell off the building.

"I tried to calm her down and said it would all work out in the end. While talking to her, I reminded myself that in my car I had a large ax. I went to get it and with a few well-placed blows I broke the lock and re-opened the *mikva*!

"The next day the *mikva* lady came back to the *shul* and said, 'Rabbi Baker, you have a special *bracha* from the Lubavitcher Rebbe. Last night, after you broke the lock, the Rebbe called and I told him what had happened. The Rebbe said, '*Gebentched zolen zain di hent vos hoben dos geton*' (blessed are the hands that did this)."

Rabbi Baker finished his story before the amazed crowd in the airport. He got up and took another full cup of coffee in his hand and showed everyone how despite his advanced age, his hands were rock-solid with nary a tremor. He said, "These are the hands that the Lubavitcher Rebbe blessed. Even today, at my advanced age, they don't shake, and it's because of the Rebbe's *bracha*."

# CONTINUE BEING QUIET

BY SHAI GEFEN

## THE LESSON TO BE LEARNED FROM THE OLD HUNCHBACK

As P.M. Sharon tears down strongholds and denies ownership of the Land, we are reminded of a story that took place way back in our history, on 25 Sivan. Maybe you know the story of Geviha ben Pesisa, the old hunchback who responded to the various nations who presented claims against us.

Since we are accustomed to “living with the times,” we’ll quote a portion of a *sicha*, said 25 years ago on Shabbos Mevarchim Tammuz 5737:

“On 25 Sivan, the Jews dismissed the claims made against them by the *goyim*. The descendents of Yishmoel came and said that it says in the Torah, “On that day, Hashem made a covenant with Avrohom saying; I give this land to your children.” Since Yishmoel was also one of Avrohom’s sons, they said they wanted to divide the land.

Geviha ben Pesisa said: It says, “And to the children of the concubines that Avrohom had, Avrohom gave gifts and sent them away.” And it says, “And Avrohom gave everything he had to Yitzchok.”

When the Yishmoelim heard this, they fled. Then came all sorts of nations and made various claims,

and Geviha ben Pesisa responded triumphantly over them all.”

The Rebbe learns an amazing lesson from this that is especially relevant in our times:

“A *goy* comes and claims that Eretz Yisroel is his since Eretz Yisroel is the land of the Seven

Nations. Then along comes a Jew who says that since we have to conduct ourselves with justice and righteousness, we can’t do harm to a *goy*, and as it says in the *Shulchan Aruch* of the Alter Rebbe, in what is called Part Six, stealing from a *goy* is also forbidden.

When he is asked whether he puts on four pairs of *t’fillin*, he says he doesn’t know what that is. When he is asked whether he puts on two pairs of *t’fillin*, he says – *halevai* he should put on one! And he says that one should act with justice and righteousness, and it is forbidden to wrong a *goy*!

And when you ask him why he wrongs Jews – after all, Eretz Yisroel belongs to Jews, he says: Since I do wrong to Jews, does that mean I have to wrong *goyim*? Should the one who ate garlic and his smell carries, eat *more* garlic in order that his smell should carry?!

Then along come those who say that they speak in the name of the Torah, as the Egyptians said, “we bring a proof from their Torah.” They say that according to Torah you must return parts of Eretz Yisroel to the Egyptians!

In the Torah it says explicitly, “*v’lo sichanem*,” and Chazal say, “do not give them a place to park themselves on the land,” and everyone knows what the borders of



Eretz Yisroel are. You have a question on the *pasuk*? So work on figuring out an answer, but you don't need to nullify the *mitzva* of "lo sichanem"!

And they say that according to Torah, "their Torah," you have to return land since it entails *pikuach nefesh* which is considered very serious by the Torah and it cancels the rest of Torah, so what will happen if we hold on to some of the land when it involves Jewish blood – while the experts in this, the experts in military and security matters all say that returning land in the past intensified the danger for many Jews?

When they first spoke about returning land, regarding which there is the prohibition of "lo sichanem," they acted in a way of "they buried their faces in the ground," and said they don't want to get involved in politics. You kept quiet until now, so continue to be quiet!

Just when a Jew comes, by Divine providence – albeit Gaviha ben Pesisa – and says it's forbidden to return land to *goyim* since it increases the danger to Jews, they suddenly wake up with *yiras Shamayim* and say land must be returned! You were quiet until now, continue being quiet!

As said earlier, that they speak in the name of the Torah, like the Egyptians who said they were bringing a proof from "their Torah," and he uses the fact that he has *smicha* for *rabbanus* and that he sits in Yerushalayim Ir HaKodesh, in order to say that he won't vote and won't help until they promise that they will return land to Egypt! And as said earlier, there is the prohibition of "lo sichanem." Although it has to be in a way of "don't start up with a young gentile," and "we sustain the poor of the

gentiles," etc., but this need not undermine the force of the prohibition of "lo sichanem." And it is specifically when Jews stand strong and say that Eretz Yisroel belongs to them, that this affects the *goy* and removes the pressure.

### "YOU KEPT QUIET UNTIL NOW, CONTINUE BEING QUIET!"

Last Tuesday, thousands of Chabad *chassidim* convened in Bat Yam while a similar gathering took place Monday night in 770, to protest the dangerous moves the P.M. is making which endanger millions of Jews in Eretz Yisroel. They sadly declared that the government that endangers Jewish lives must come down.

Anybody familiar with the Rebbe's teachings, knows that there was nothing new here, and that *al pi din*, a *rav* must protest even if he isn't asked his opinion. All the more so when the blood of our fellow Jews is spilled like water, *r"l*. This is why the Matteh Lmaan Shleimus HaAretz organized this protest.

Chutzpa is one of the signs of the Yemos HaMoshiach, and we saw this last week as certain so-called spokesmen had the nerve to get up and appear in various media saying the most insolent things against the Chabad *rabbanim* in Eretz Yisroel and abroad. It wasn't enough that they "bury their faces in the ground," and that they don't care about a *halacha* regarding *pikuach nefesh*, but they had the audacity to publicly attack the *rabbanim* and the gathering whose purpose was to express pain over the tragic situation.

The Rebbe's words quoted above are frighteningly pertinent:

"They acted in a way of 'they buried their faces in the ground,' when they said they don't want to



When they first spoke about returning land, regarding which there is the prohibition of "lo sichanem," they acted in a way of "they buried their faces in the ground," and said they don't want to get involved in politics. You kept quiet until now, so continue to be quiet! \* It is specifically when Jews stand strong and say that Eretz Yisroel belongs to them, that this affects the *goy* and removes the pressure.



mix in to politics. You kept quiet until now, continue to be quiet! Just when a Jew comes, by Divine providence – albeit Geviha ben Pesisa – and says it's forbidden to return land to *goyim* since it increases the danger to Jews, they suddenly wake up with *yiras Shamayim* and say land must be returned! You were quiet until now, continue being quiet! (Shlach 5737).

Sad to say, this time we are talking about our own people. This is outrageous and it is our obligation to express our bitter protest. All the media covered the protests of the *rabbanei Chabad*, a *kiddush Hashem*.

### THE OBLIGATION TO PROTEST

We know how much the Rebbe urged us to strongly protest against giving away land. *Rabbanei Chabad* must be the first to protest against things that endanger Jewish lives. *Pikuach nefesh* pushes aside everything, and according to *halacha*, *rabbanim* must express their views.

Even if *rabbanei Yisroel* are hesitant, for some reason, the Rebbe says not to wait for their *p'sak*, but the *p'sak din* should be publicized. In fact, "he who asks is disgraceful":

**"There are those who say: what's the point in crying out and protesting when people don't want to listen, and all the more so, when they don't ask. Therefore, they claim, even though it's a clear *din* in *Shulchan Aruch*, since they don't ask (and even if they would ask, who knows if they would listen) – why should he push his cool calm head into a hot topic?**

And the answer is that when it's about *pikuach nefesh*, the *din* is (as it says in *Hilchos Shabbos*) that "he who is asked is disgraceful" (and all the details), as the reason is explained there: How is it possible that they will wait until they come to ask?! Those who know the *p'sak din*, and

know that this is about *pikuach nefesh*, are forbidden to wait until someone comes and asks, but must announce and publicize the *p'sak din*, and publicize it "openly before all," and with the appropriate publicity, so that they know the clear, open, and explicit *p'sak din* –

that you must take a stand with all [available] weapons!

I strongly hope that they lose the fear in which they consider themselves "as grasshoppers," and the fear to say the clear *halacha*, and the trepidation that comes from the

### "A POLITICAL MANEUVER DESIGNED TO HELP THEM CARRY OUT THEIR SCHEMES"

*HaRav HaGaon HaChassid HaMekubal R. Yitzchok Ginsburgh shlita publicly expresses his opinion for the first time on the decision by State Attorney General Elyakim Rubenstein to indict him.*

INTERVIEWED BY MENACHEM ZIEGELBOIM  
TRANSLATED BY MICHOEL LEIB DOBRY

It seems that there is no limit to the scare tactics that are being used by the political leadership in Eretz Yisroel today, as they commit unspeakable acts towards the abandonment of the Holy Land to its enemies. A recent example of such tactics is the decision by the State Attorney General, Mr. Elyakim Rubenstein, to put HaRav HaGaon HaChassid HaMekubal R. **Yitzchok Ginsburgh shlita** on trial on charges on incitement to racism. This pending decision is subject to a hearing in which Rabbi Ginsburgh will be given the opportunity to answer the charges against him.

Rabbi Ginsburgh is the *rosh yeshiva* of Yeshivas Od Yosef Chai in Sh'chem and the *yeshiva* in Jericho, where he conducts public Torah study sessions.

Approximately two years ago, he published a *seifer* entitled *Tzav HaShaa – L'Tipul Shoresh* (Order of the Hour: Dealing with the Root of the Matter). Rabbi Ginsburgh writes in the *seifer* and has stated publicly on other occasions regarding Arabs that "here in Eretz Yisroel, they have no right to exist." He writes also "about Yishmoel, it is said, 'A slave that will rule', he has a lawless and unrestrained character, and 'he will be a wild ass of a man, and his hand will be upon everyone, and everyone's hand will be upon him.'"

In light of these developments, *Beis Moshiach* visited Rabbi Ginsburgh and asked to hear his impression on the Attorney General's decision:

**The Attorney General has decided to put Kvod HaRav on trial over things he has written and said. Is there any new meaning to the *rav's* words beyond those positions that he had declared many times in the past?**

We have said nothing new. They were said in the past and written several years ago in the *seifer Tzav HaShaa – L'Tipul Shoresh*.

false premise of “and we were like grasshoppers in our eyes,” to the extent that they maintain: what effect could a Jew have in crying out and quoting the *Shulchan Aruch* that this is the *p’sak din* when, “is the generation worthy?” and with the well-known answer in responsa “that

we don’t have the strength to establish the law properly” – these are all reasons, and are brought in *halacha*, but not in regard to *pikuach nefesh*. (Gimmel Tammuz 5739).

This is the place to thank and strengthen those *rabbanim* who

fearlessly publicize the *p’sak din* of our holy Torah, and in the *z’chus* of publicizing the *p’sak din*, may we speedily see the nullification of evil decrees. *Utzu eitza v’sufar, dabru davar v’lo yakum, ki imanu Keil.*

## LONG LIVE THE BRITISH MANDATE!

It’s clear now. Until now they still tried concealing the bitter truth. They still tried to preserve a small measure of independence. They told us that all decisions are made here in Yerushalayim. Now all pretense has been swept aside. Israel has relinquished its personal security and all decision-making powers to the U.S. This is the case in the war against Hamas, and with the policy of targeted assassinations, and this is the case with the aid we were told to give Abu Mazen so that he can establish his state. One of the U.S. Senators even went so far as to announce that the U.S. will send in military forces to fight Hamas.

Nobody in the government denies that this is the situation. The Road Map was accepted solely because of pressure from the U.S. and Israel surrendered unconditionally. The previous president of the Supreme Court, Mr. Landau, put it well in an article that was in one of the papers: “we have returned to the days of the British Mandate.”

The Rebbe MH”M spoke about this deplorable state of affairs 11 years ago when he told Moshe Katzav on Yud Shevat 5752 that if, *chalila*, they want to give away land, it would be better if the *goyim* did it, so it wouldn’t be a *chilul Hashem*, and Jews wouldn’t have a part in it.

We didn’t understand it then. Many raised their eyebrows at this. To our sorrow and shame, it’s happening today. Long live the Mandate.

Since the Land of Israel belongs exclusively to the People of Israel, we derive from this that if a hostile element or enemy stands up against the Jewish people, it has no place here whatsoever. There is absolutely no racism against Arabs in what we have said. No democratic country in the world would allow such an entity to act against it within its very midst.

**How does the *rav* explain the fact that the authorities in Eretz Yisroel take action against him, instead of against those forces that conspire against them?**

The fact that they don’t take action against these organizations is sheer madness. This stems from their refusal to admit that the land belongs to us. If you peruse the *seifer’s* final chapter, “Correcting the State,” it brings that the first practical step towards this end is to declare that the Land of Israel belongs exclusively to the People of Israel. Once you start there, all other problems can be solved. As the Rebbe says, we only have to show the Bible to the nations of the world, and then everything is accepted.

**What is the purpose behind the Attorney General’s indictment? Does the *rav* think that the aim is to silence the *rabbanim* from expressing their *halachic* rulings on the matter?**

They are interested in frightening *rabbanim* from responding to what is happening now. There is also a psychological attempt to depict Sharon as being persecuted. Anyone can understand that they want to make certain that they can carry out their plans quietly.

**Is there a connection between the Attorney General’s decision and the dangerous diplomatic process that has recently begun to take shape?**

It is a virtual certainty that this is a political maneuver designed to help them carry out their schemes.

**While we hope that the Attorney General’s decision will not be carried out, if in fact the *rav* is put on trial, what will be his counterclaims before the court?**

Everything that we are doing is in accordance with the Torah, and more specifically, with the opinion of the Rebbe.

**Does Kvod HaRav intend to continue to publicize his opinion openly?**

The Rebbe says that all *shleimus ha’Aretz* activities must be done openly with our heads held high.

## RABBI KALMAN HA'LEVY WINEFELD JOINS BEIS HA'MIDRASH TOMCHEI T'MIMIM LUBAVITCH

HaRav HaGaon Rabbi Kalman HaLevy Winefeld recently joined the *hanhala* of Beis HaMidrash TT"l Chovevei Torah. He will serve as menahel of the yeshiva after years of experience as the menahel of the Lubavitcher Yeshiva of Kiryat Gat in Eretz Yisroel. In his previous position, he enjoyed great success in developing the talents and learning

of *bachurim* from the United States and Eretz Yisroel. He is widely recognized as an expert in the field of chinuch.

Rabbi Winefeld tells *Beis Moshiach* that his success has come from his strong belief in the potential of each *bachur* and his tireless work to bring out the best in him. He sees his new position as an opportunity to

continue helping to produce valuable shluchim spreading the Rebbe MH"m's vision around the world.

Rabbi Winefeld joins a *hanhala* consisting of: Rabbi Binyomin Baras, Rabbi Y.Y. Jacobson, Rabbi Yisroel Labkowsky, Rabbi Berel Lipsker, Rabbi Yosef Paltiel, and Rabbi Zushe Winner.

# LIVE SHIURIM ONLINE

Anywhere, Anytime!

B"H

**CHITAS**  
**INYONEI GEULA**  
**& MOSHIACH**  
**RAMBAM**  
**SHIURIM IN LIKUTEI**  
**SICHOS KODESH**

**חת"ת**  
**עניני גאולה**  
**ומושיח**  
**רמב"ם**  
**שיעורים בלקוטי**  
**שיחות קודש**



יחד אדונינו מודרנו ורבנו מלך המשיח לעולם ועד

**WWW.770LIVE.COM**