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# TRANSFORMING EVEN THAT COUNTRY

SICHOS IN ENGLISH



## SHABBOS PARSHAS CHUKAS-BALAK; YUD-BEIS TAMMUZ, 5749

1. The festival of redemption, Yud-Beis Tammuz, shares a unique connection with the ultimate redemption, the redemption to be led by the Moshiach. Our Sages explain that all redemptions, even those which do not involve a complete redemption from exile, are connected to each other.

In particular, this applies to the redemption of a Nasi (the leader) of a generation. Commenting on one of the verses from this week's portion, Rashi states "The Nasi of the generation is equivalent to the entire generation." In the letter he released in connection with his redemption, the Previous Rebbe himself emphasizes this point, stating, "On Yud-Beis Tammuz, G-d did not redeem me alone, but rather, all those who hold dear our holy Torah, those who observe its mitzvos, and anyone who is called by the name Israel," i.e., his redemption effected the entire Jewish people.

Furthermore, the redemption of Yud-Beis Tammuz led to the beginning of a new phase of

"spreading the wellsprings of Chassidus outward." It brought Chassidus to America, "the lower half of the world," i.e., the lowest plane of existence, and transformed it for a source of influence from which these wellsprings were spread throughout the entire world.[45] Thus, it is connected with the ultimate purpose in spreading those wellsprings, the coming of the Moshiach.

Also, the date, the 12<sup>th</sup> of Tammuz, alludes to the Messianic redemption for then, all twelve tribes will be redeemed. The Previous Rebbe was informed of his redemption on the 12<sup>th</sup> of Tammuz, his actual release, however, took place on the 13<sup>th</sup>. That number is also connected to the Messianic redemption for it is numerically equivalent to one (*echad*, spelled out), and in the Messianic age, G-d's Oneness will be revealed throughout the entire world.

This year, there are several factors which further emphasize the relationship between Yud-Beis Tammuz and the Messianic redemption. Among them: a) Yud-

Beis Tammuz falls on Shabbos. Shabbos is itself representative of the Messianic age. Thus, on the verse, "A Psalm, a song of the Shabbos day," our Sages commented, "a song for the era which is entirely Shabbos and rest forever." Shabbos is a microcosm of the world to come. If this is true of Shabbos at all times, it surely applies to a Shabbos on which Yud-Beis Tammuz is celebrated. b) The Torah portion of the week—with which we must "live" as the Alter Rebbe explained—contains explicit references to the Messianic redemption. In Hilchos Melachim, the Rambam writes:

Whoever does not believe in [the Moshiach] or does not wait for his coming does not deny only the prophecies of the other prophets [he denies] the prophecy of Moshe... The portion of Bilam speaks and prophecies about two anointed kings, the first anointed king, Dovid... and the final anointed king [the Moshiach], who will arise from his descendants and save Israel..."

The Rambam continues to explain how the prophecies beginning with BaMidbar 24:17 are divided into two

45. Note the Sichos of Shabbos Shlach and

Shabbos Korach.

parts, the first referring to Dovid and the second to the Moshiach. Thus, when we read this portion in public, reciting blessings before and after it, these concepts receive more emphasis. c) Similarly, the Torah portion which we begin to read in the Mincha services, Parshas Pinchas, also relates to Moshiach's coming. Our Sages identified Pinchas[46] with the prophet Eliyahu who will announce Moshiach's coming.[47] d) There is an added dimension which is contributed by this entire year, the fortieth year after the Previous Rebbe's passing. Then, G-d grants "a heart to know, eyes to see, and ears to hear." One can reach the understanding of one's master. This surely applies on the Previous Rebbe's day of redemption which is also his birthday, the day on which the spiritual source of his soul shines powerfully. This is also connected to the concept of redemption because the number forty is associated with the S'fira of Bina that is described as "the world of freedom."

2. The concept of redemption is not relevant to the Jewish people alone, but will effect the entire world. The entire world must be elevated to a state of redemption.

This concept can be understood in terms of the first Mishna in the seventh chapter of the tractate of Shabbos. {This Mishna is chosen based on the following rationale: As mentioned above, Shabbos is representative of the concept of redemption. Since "G-d looked into the Torah and created the world," it follows that the quality of redemption is also reflected in this tractate. The seventh chapter was chosen based on our Sages' statement, "All the sevenths are

dear," which is also associated with the concept of redemption.}

This Mishna states:

The number of categories of

***Yud-Beis Tammuz  
represents the  
spreading of Chassidus  
in a much lower level  
within the world at  
large, to a country  
whose spiritual level  
was such that they  
could have a negative  
influence on the Jews.  
This represents a  
further step in the  
preparation of the  
world for Moshiach's  
coming, when the  
lowest aspects of our  
existence will be  
transformed into a  
dwelling place for G-d.***

labors [prohibited on the Shabbos] are forty less one: One who sows, one ploughs... one who completes a utensil, one who transfers an object

from one domain to another. These are the forty less one categories of [forbidden] labors.

Among the questions asked regarding this Mishna are: a) Why doesn't the Mishna refer to thirty nine labors instead of "forty less one?" b) Why is sowing mentioned before plowing when generally one ploughs before one sows? c) Why is the last labor mentioned the transfer of an article from one domain to another? On the surface, it would seem more appropriate for the final labor mentioned to be the completion of a utensil for it emphasizes how an activity—and in a larger sense, all activities—have been completed.

In explanation of the first questions, the Rabbis noted that the word *malacha* ("labor") or derivatives of it are mentioned forty times in the Torah. There are thus 40 labors associated with the Shabbos. 39 are forbidden and one,[48] the labor of the righteous in Torah and prayer, is not forbidden. This can be seen from our Sages' commentary on the verse, "And there He rested from all His work," "He rested from worldly work, but not from the work of the righteous."

To elaborate: The 39 labors represent the sum total of all worldly activity. When the Jews perform these labors during the week in a manner of "All your deeds shall be for the sake of heaven," and "Know Him in all your ways," they refine the world and transform it into a dwelling place for G-d. This was also the intent of the performance of these labors in the Sanctuary—the source for all the forbidden labors of Shabbos—to establish a dwelling for

46. This portion is also related to the Previous Rebbe, for his second name, Yitzchok, is numerically equivalent to Pinchas.

47. There is a further connection between

the two. G-d promises Pinchas: "I will grant him My covenant of peace." Similarly, the Messianic Era which he will introduce will be one of peace.

48. The number one also refers to the level

of soul, Yechida, which is one with G-d. It is also associated with Yom Kippur, the day which is also described as "one" on which are revealed the highest levels of t'shuva.

G-d. Through the refinement of the material elements of existence and their transformation into a sanctuary for G-d, we also draw down the “one” labor, the labor of heaven, the labor of Shabbos.

In particular, this is the difference between the service of the exile (the week) and redemption (Shabbos). The exile is called “work” for it is the time in which the service of refinement took place. This work prepares us for “the day which is all Shabbos,” when our service will center on the fortieth labor, the labor of oneness.

This concept is particularly relevant during 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.”

Based on the above we can answer—from a homiletic standpoint—the questions mentioned above regarding the order of the labors in the Mishna. The two labors in question—sowing and transfer from one domain to another—reflect the concept of exile. The prophet Hoshea refers to exile as sowing as the verse states, “I will sow you among the nations.” Similarly, the transfer from one domain to another reflects how the Jews were taken away “from the table of their Father.”

These two labors are also significant in regard to our service of refining the world, the prophet Hoshea also speaks of “sowing tz’daka for you;” i.e., the mitzvos were planted among the Jewish people. Conversely, the transfer from one domain to another reflects the nature of all the forbidden labors of the Sabbath, removing an article from G-d’s domain—the private domain—and taking it into the domain of evil, the public domain.

Our activity with these thirty nine labors in exile will also bring about the ultimate redemption. Sowing a single seed produces an entire plant. Similarly, the intent of the exile is to produce crops, that there should be immeasurable growth and development. Also, the service during the exile can be compared to taking from one domain to another, bringing entities from the public domain into the private domain, into G-d’s dwelling. Similarly, it marks the return of the Jews from their dispersion among the nations.

Thus, this Mishna represents “a great general principle,” applying to all Jews and their service within the world, making this world “a dwelling place” for G-d.

3. The redemption of Yud-Beis Tammuz also had an effect within the world at large. This concept is expressed by the celebration of the holiday on two days Yud-Beis (the 12<sup>th</sup>) and Yud-Gimmel (the 13<sup>th</sup>).

On the 12<sup>th</sup> of Tammuz, the Previous Rebbe himself was informed of his release. Nevertheless, a public statement of that release was not made because, due to a government holiday, the appropriate offices were closed. It was only on the following day, the 13<sup>th</sup> of Tammuz, that he was given the official papers announcing his release.

Thus, we see that Divine Providence ordered that the Previous Rebbe’s redemption occur in two phases: one for himself (on the 12<sup>th</sup>) and one for the world at large (on the 13<sup>th</sup>).[49]

The importance of the latter aspect can be seen from the letters which the Alter Rebbe sent Rebbe Levi Yitzchok of Berditchev and Rebbe Baruch of Mezibuz in regard

to his redemption on Yud-Tes Kislev. In these letters, he emphasizes how “G-d worked great wonders... in particular, before the officers and nations throughout the domain of the king.” On the surface, Yud-Tes Kislev is the Rosh Hashanah of Chassidus, the beginning of the service of spreading “the wellsprings of Chassidus outward,” why when explaining the importance of such an occasion is it significant to mention the effect the miracle had on the gentiles?

It is possible to explain the concepts as follows: Both these two redemptions, Yud-Tes Kislev and Yud-Beis Tammuz are connected with the ultimate redemption to be led by Moshiach. Then, the entire world, including its gentile inhabitants will be refined, as the prophet Tzephania declares, “Then, I will transform all the nations,... so that they form one entity.” Accordingly, attention is paid to the connection of the gentiles to the two redemptions, that of the Alter Rebbe in his letter, and that of the Previous Rebbe, by the fact that the announcement of his redemption was postponed a day so that it could be certified according to the secular law of the land.

A continuation of this process can be seen by an activity undertaken by the Congress of this country (which is democratically chosen by a population which is, for the most part, gentile) in which an announcement was made concerning Yud-Beis and Yud-Gimmel Tammuz. They praised G-d for miraculously saving the Previous Rebbe and for the process of Divine Providence which brought him to this country where he spent the final ten years of his life, spreading Judaism and Chassidus among Jews and the paths of good and righteousness (as

49. The very numbers 12 and 13 allude to these concepts. 12 refers to the 12

tribes of Israel, while 13 is numerically equivalent to echad, “one,” and reflects

how G-d’s oneness permeates the totality of creation. (See above sec. 1.)

expressed by the seven universal commandments given to Noah's descendants). All this was publicized as an official government statement.

Today, we see also another dimension of the influence of Yud-Beis Tammuz on the world at large, even when compared to that of Yud-Tes Kislev. It is well known the position the Alter Rebbe took in regard the two countries, France and Russia. In the war between these two countries, the Alter Rebbe supported Russia, explaining that a Russian victory would be more advantageous for the Jews' spiritual level and their fear of heaven. We see that all the Rebbeim (from the Baal Shem Tov to the Previous Rebbe) revealed their teachings—spread their wellsprings outward—in Russia and for all those years, France remained on a lower spiritual level.

The Previous Rebbe made efforts to change that situation. Even before he became Rebbe, he visited France and worked to change the spiritual level there. After leaving Russia, he personally visited on occasion and we have—indeed it was published now in connection with Yud-Beis Tammuz—a record of a sicha he recited there. He also sent emissaries and Chassidic texts to the French Jewish community.

These efforts have continued until the present day and we see that many Jews in France have returned to Torah, connecting themselves to the Nasi of our generation by studying the wellsprings of Chassidus and spreading them outward. Similarly, they also work to motivate the gentiles in that country to keep the seven universal commandments given to Noah's descendants.

Thus, Yud-Beis Tammuz represents the spreading of Chassidus in a much lower level within the world at large, to a country whose spiritual level was

***To prepare for his coming, we should increase our study of Torah and particularly, those areas of Torah which deal with the Messianic redemption, for example, the concluding chapters of Hilchos Melachim which are also called Hilchos Melech HaMoshiach. The study of these matters hasten the time when the prophecies will materialize.***

such that they could have a negative influence on the Jews. This represents a further step in the preparation of the world for

Moshiach's coming, when the lowest aspects of our existence will be transformed into a dwelling place for G-d.

Greater emphasis is placed on the above since present at this farbrengen are a group of Jews from France who have come close to Torah and mitzvos as they are illuminated with the light of Torah, the teachings of Chassidus, through the efforts initiated by the Previous Rebbe.

Therefore, it is proper that these guests say L'chaim and sing the French national anthem[50] as it has been transformed into a song of holiness by coupling it with the words of HaAderes V'HaEmuna (a hymn which contains verses beginning with each of the 22 letters of the alphabet).[51]

May this cause them to increase their efforts when they return home and may they have an influence on the entire world.

{At this point, the Rebbe Shlita spoke to the guests in French, saying:} To all the guests who came from France, welcome. We would like to honor you by having you sing a niggun of yours, HaAderes V'HaEmuna. When you return home, you should communicate the message of this niggun. May all this be done with happiness, joy, and success. {Afterwards, the Rebbe Shlita began singing HaAderes V'HaEmuna.}

4. Today, we read the portion of Balak which as the Rambam mentions, contains references to the Messianic age. In the Mincha service, we will read from Parshas Pinchas, which also relates to Moshiach's coming because our Sages identified Pinchas with the prophet Elijah who will announce Moshiach's

50. This is particularly significant in the present year, the 200th year after the French revolution (which also possesses a positive dimension for it is

also the 200th year after the Tzemach Tzedek's birth). This can be transformed into good by bringing about a "revolution" in French life by

spreading Judaism and Chassidus throughout the country.

51. These served as G-d's "building blocks" for the creation of the world.

coming. Accordingly, it is appropriate to emphasize the importance of strengthening the faith in Moshiach's coming and the anticipation of it. The Rambam emphasizes the importance of hoping for Moshiach's coming, stating that we must "wait for him to come each day." To prepare for his coming, we should increase our study of Torah and particularly, those areas of Torah which deal with the Messianic redemption, for example, the concluding chapters of Hilchos Melachim which are also called Hilchos Melech HaMoshiach. The study of these matters hasten the time when the prophecies will materialize.

Also, it is appropriate to continue spreading the wellsprings of Chassidus outward, in particular, emphasizing the study of the Previous Rebbe's teachings including a new book of Sichos (5696-5700)

which was presently released. This should also be expressed through the construction of buildings and, as mentioned in the previous farbrengen, \$100 will be given towards any building that is dedicated to Torah, prayer, and Tz'daka from a fund of the Previous Rebbe's.

Surely, the coming days, the 13<sup>th</sup>, 14<sup>th</sup>, and 15<sup>th</sup> of Tammuz[52] will be used to hold farbrengens celebrating the Previous Rebbe's redemption. It is appropriate that in each of these three farbrengens one should make three positive resolutions (one in each of the spheres of Torah, prayer, and deeds of kindness).

May these activities lead to the transformation of the fast of the 17<sup>th</sup> of Tammuz into a day of celebration[53] with the coming of Moshiach. May it be now,

immediately.

{The Rebbe Shlita distributed bottles of Mashkeh to all those who arranged farbrengens in connection with the spreading of the wellsprings of Chassidus outward. Afterwards, he said:] There are also guests here from Eretz Yisroel. There are certain halachic questions about leaving Eretz Yisroel. However, in this instance, may the guests be blessed for coming to celebrate the festival of redemption in the synagogue of the Previous Rebbe. May they clear up any doubts that possibly remain by saying Lchaim and singing a niggun.

{After the guests from Eretz Yisroel sang "Hoshea es Amecha," the Rebbe Shlita said:} It is also appropriate that the inhabitants of the Diaspora, myself included, say Lchaim to the Nasi of our generation and may we dance to greet Moshiach, immediately.

- 
52. The 15th of Tammuz has a unique dimension. It is the day on which the moon is full, implying a fullness of the service involved with the Previous Rebbe's redemption.
53. This transformation is associated with the Previous Rebbe's name, Yosef

Yitzchok. The name Yosef was given because of Rachel's prayer, "May G-d add to me another son." The Tzemach Tzedek explains that this implies that Yosef has the power to transform one who is "another," i.e., alienated and estranged, into a "son."

The name Yitzchok is associated with happiness as Sarah stated, "All those who hear will laugh for me." Thus, Yosef Yitzchok gives us the potential to transform the fast days into days of happiness.

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# RECEIVING MOSHIACH WITH FAITH AND LOGIC

BY RABBI SHNEUR ZALMAN GAFNI, ROSH YESHIVAS OHR T'MIMIM, KFAR CHABAD  
TRANSLATED BY MICHOEL LEIB DOBRY

*The Rebbe taught us to emphasize the pure faith in the fulfillment of the announcement of the Redemption, both in the words of the Rebbe and in the fact the Rebbe is Melech HaMoshiach. The question then is asked: We are Chabad chassidim – Chochma, Bina, V'Daas – so where does logic fit in to all this?*

## A LOGICAL CONCLUSION

First of all, it must be made abundantly clear that the coming and revelation of Melech HaMoshiach specifically now is not just something that pertains to faith, but also an intellectual and logical matter of the highest order. This applies in equal measure to the

concept of the Rebbe being Melech HaMoshiach. Anyone who contemplates the current world situation, particularly in Eretz Yisroel – with a sound mind and without any pressures or outside influences – must reach one of two possible conclusions: Either we are in the days of Moshiach or the world is reverting back to a state of Tohu.

It stands to reason what the proper conclusion is.

Among the world community at-large – not just Jews but all humanity – the prevailing feeling is that something big is about to happen. Radical change must be imminent, for the present situation simply cannot continue much longer. The desire and the longing for change exists, and everyone prays that the change should be for the better. People want to hear this directly from those who believe it. Therefore, we must let them know what the world is in store for: the true and complete Redemption. In such a situation, the announcement of the Redemption is accepted willingly and joyfully, and the only question that arises is, “Nu, when is the Redemption coming already?”

If this is how things are in the world at-large, all the more so in Eretz Yisroel, where there is an urgent need for redemption from the shocking state of affairs. We see that





as long as they continue to do the opposite of what the Rebbe says it brings terrorism, ruin, and destruction, *r"l*. Every day, we see that the Rebbe was right beyond all natural measure. Everything the Rebbe said was straight from G-d. The Rebbe foresaw everything that is happening, not just in general, but in great detail, and with every passing day, we see the realization of his prophecies. All this is understood not just with the intellect of the G-dly soul, but also the intellect of the rational soul, and even the animal soul.

In light of all this, everyone must agree that the Rebbe is a prophet, and that there does not appear to be any dispute within among *Anash* on this point. It is also clear that the Rebbe is not only the leader of the Jewish people, but someone whose task is to rule the whole world – Melech HaMoshiach. Thus, the identity of the Rebbe as Melech HaMoshiach is a logical conclusion, and not only a matter of faith, above and beyond all reason and knowledge.

Korach's claim was "the entire community is holy," Yet, the answer to this is, "In the morning, G-d will make known." And as Rashi explains, just as there are boundaries in the world, there are also boundaries within the Jewish people, including Moshe Rabbeinu.

The Rebbe explains that all of humanity is built upon the premise that everyone has a specific role, and only when he fulfills it does he reach a true level of unity.

True unity and fulfillment comes through an expression of self-nullification to Moshe Rabbeinu, the Moshe in every generation, the leader of the generation. The Rebbe has his hand in every last detail of what is happening in the world.

### NO REASON FOR CHANGE

In light of the aforementioned,

since the Rebbe's identity as Melech HaMoshiach can even be accepted as a logical conclusion, then what exactly has changed since Gimmel Tammuz, 5754?

In his famous 5666 *Hemshech*, the Rebbe Rashab explains that everyone accepts certain, basic maxims that determine how he perceives things. With a *baal t'shuva*, for example, such assumptions, however, undergo drastic changes, to the point that his entire world outlook changes completely.

Before Gimmel Tammuz, it was obvious to all *Anash* that the Rebbe is Melech HaMoshiach. So how can

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unity.***

it be that this basic premise changed after Gimmel Tammuz? Even according to those who want to suggest, for whatever reason, that there was a *histalkus, ch"v*, this should not modify the idea of the Rebbe as Melech HaMoshiach. There are open sources that relate to such a situation. Therefore, this is no reason whatsoever for change in the faith or the knowledge that the Rebbe is Melech HaMoshiach.

The premise has changed on the basis of superficial concerns: what will people say, "the honor of Lubavitch," etc. Such reasoning causes confusion and has simply no

basis. It is not suitable for *chassidim* of the Rebbe, who always cling to the truth and never demonstrate their dependency upon considerations of what is appropriate or popular.

If we would unite around the central point of "*Yechi Adoneinu*" out of a logical sense of obligation – that this is what the Rebbe wants and that his *sichos* are filled with the subject, including the cry of "*Ad Mosai?*" (and even this proves too much for some people) – this would refute the claim of the spies and Korach.

There is no reason to be concerned that Chabad's popularity will decline, as it were. Lubavitch wasn't always popular, and its opponents have always been there. The issue of Moshiach is simply being used today as an excuse. Anyone who seeks the truth will eventually accept the reality of Moshiach.

### FAITH AND LOGIC COMPLEMENT ONE ANOTHER

With regard to the question of logic versus faith, we have to realize that in *chassidus*, logic and faith always complement each other. *Chassidus* demands that we conceive matters logically. However, logic also lifts us to a much higher level of faith. The true essence and being of Alm-ghty G-d cannot be comprehended intellectually. We must understand what we can, but we also have to know that above all else, there is faith.

The Rebbe Rashab said that sometimes he would close himself in a room and contemplate G-d's Infinite essence in a way that raised faith to a loftier plateau. The Rebbe Maharash quotes the saying, "*tachles hayedi'a shelo neida*," and explains that the ultimate purpose of knowledge is to recognize that there

is something unknown, and there must be both.

So too, we find with the subject of Moshiach and the Redemption. Anything that was in the realm of faith will be understood after study, thus bringing the entire matter to an even more exalted plane.

Similarly, there is the issue of the Rebbe's identity as Melech HaMoshiach. Someone who delves deeply into discussion about Melech HaMoshiach understands that which pertains to the Rebbe on a level of logical perception, in addition to all the relevant proofs brought in *sichos*, etc. Then, after he knows and grasps the matter in all its logical detail, he reaches a much higher, deeper, and loftier level of faith.

In all concepts of *chassidus* – Creation *ex nihilo*, the unity of G-d, etc. – that which can be understood must be understood. However, we must know that faith is beyond reason. Thus, the Alter Rebbe calls his *seifer Sha'ar HaYichud V'HaEmuna*, i.e., after all the unity, there must come faith. The *s'firo*s are called “the secret of faith,” despite the fact that *chassidic* writings are filled with logical explanations about them.

The same applies to the Rebbe and his role as Melech HaMoshiach. This logical knowledge brings a person to an even higher and deeper level of faith. However, it is understood that one does not come “at the expense” of the other; logic and faith are complementary.

### THE LOGIC OF THE REDEMPTION

In general, in relation to the intellect, we, as *chassidim* of the Rebbe, must walk in his path. The Rebbe has demanded, particularly in recent years, that our way of thinking should be totally different: we must think Redemption.

In the *maamer* “Do Not Harass

Moav,” the Rebbe explains that prior to the revelation of Moshiach, there will be clarification of an entirely different nature. The Rebbe relates several times to the fact that the present process of clarification pertains specifically to the essence of the intellect. We must completely change our manner of thinking.

The Rebbe taught us how to

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relate to the Redemption as a modern-day reality. The Rebbe also said at *farbrengens* that there are those who are sleeping at the moment and they'll wake up on Clouds of Glory with the imminent arrival of Moshiach, and other expressions such as “immediately in the Third Beis HaMikdash,” etc. The

Rebbe knows what people in the world think, yet, he demands from us to think differently.

This is the meaning of “open your eyes” – to think in an entirely different manner. The fact that there is hiding and concealment in the world is because we still think with a *Galus* mentality.

Therefore, we are expected to think differently. Most of what the Rebbe said was intellectual, therefore, we have to look at the world from a different viewpoint. At present, this is achieved by the clarification process of *Chochma v' Bina d'Kelipah*, through the most inner and holy aspects of Chabad. When we look at matters from such an intellectual vantage point, the subject of the Redemption seems so obvious, as the Rebbe mentioned many times, and this does not constitute an innovation and change in the intellect.

This is the reason why there is no room for hiding and concealment regarding the perception of and faith in Moshiach, or in the concept of the Rebbe as Melech HaMoshiach.

Rashi explains the saying of our Sages that “Yaakov Avinu did not die” according to its simplest interpretation. While there can be a wide variety of *pilpulim* and different explanations, nevertheless, the fact is that Rashi explains simply that Yaakov Avinu did not die, and that's how a five-year old learning Chumash understands it. So it is when we contemplate matters with our intellect as they should be. We must free ourselves from our *Galus* way of thinking.

Nothing can conceal the knowledge and faith that the Rebbe is *chai v'kayam*, and he will come and redeem as our righteous Moshiach, immediately, *mamash*, NOW!

*Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach l'olam va'ed!*

בייה

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# DOR'S HOLIDAY OF REDEMPTION

BY SHNEUR ZALMAN BERGER



“The heart defect your daughter Dor has is nothing to worry about. Just come for a check-up once a year,” said the top doctors to Mrs. Isabel Amit of Karkor in northern Israel.

Dor was born with a heart murmur. The doctors detected it as soon as she was born, but they said it wouldn't affect her. She could do what any child her age did. The only thing she had to do was come for a yearly exam to make sure everything was status quo.

Mrs. Amit wasn't satisfied with their response, and she took Dor to professors at Schneider's Children's Hospital. The doctors there told her the same thing, that Dor would be able to have children and live a normal life.

In order to calm the mother, one doctor suggested that they operate and solve the problem once and for all, but Isabel was very frightened at the idea of an operation, especially when it wasn't urgently needed.

Ten years went by in which Dor did what any child her age did. She played sports and all children's games. Each year she went for a check-up and the doctors repeated that the murmur would not affect her life in any way.

## THE REBBE'S ANSWER

It was quite shocking when during

a routine exam, the doctors noticed that something had changed, and an immediate operation was required.

“Dor was ten years old,” says her mother, “and I didn't know what to think. Open heart surgery on a ten-year-old? It's extremely dangerous, and what had happened all of a sudden?”

A few days went by and doctors wanted to set a date for the operation. Isabel had still not digested the fact that her daughter had to undergo surgery and had to set a date to do so. Many tears were shed and the worry over the surgery was enormous.

Isabel spoke to the *shliach* in Mevo'ot HaChermon, Rabbi Shneur Halperin, who lives in Karkor, where the Amit family lives.

Isabel considered herself traditional but she did not live a religious life until her mother died. During the Shiva, R' Halperin came for *nichum aveilim*. He consoled and strengthened her spirit and explained what one does during *aveilus*.

This was a first step back in *t'shuva* for Isabel. She felt that she ought to keep Shabbos for her mother's sake, as well as be generally more observant. Her relationship with the rabbi and his wife, Michla, made a great difference in her observance of *mitzvos*. Step after

step, under the guidance of R' Halperin, she strengthened her *mitzva* observance and was drawn closer to Chabad.

Some months later came the agony of the decision about operating on Dor. Isabel told R' Halperin the story and he tried to calm her and encourage her to strengthen her observance of *mitzvos*. She told him of her fears over the impending operation and he said, “The dates being suggested for the operation fall out in The Three Weeks, not a good time for an operation. Do it on 12-Yud-Gimmel Tammuz, the Chag HaGeula of the Rebbe Rayatz, and with Hashem's help, all will go well.”

Isabel sat down to write a letter to the Rebbe, pouring out all her concerns about the operation, about how perhaps it wasn't necessary and only put her daughter's life in danger. She put the letter in a volume of *Igros Kodesh*.

“I opened the *Igros Kodesh* and I was stunned. The letter was dated Yud-Gimmel Tammuz, the day we had set for the operation because it's a *yom segula*. The Rebbe wrote about giving *tz'daka*, something I saw as a clear instruction. The Rebbe went on to talk about positive thinking and good health.

“An answer directed to me! My thoughts had continuously troubled me, as I thought maybe the operation wasn’t necessary and the doctors just wanted to fix the heart murmur without taking into consideration the many dangers associated with open heart surgery. And here in the Rebbe’s answer it was clear that Yud-Gimmel Tammuz was the day for the operation and that I had to be positive.”

Isabel was confident that all would go well, but never dreamed about what would happen during the operation.

### DOR ASKS FOR A BRACHA

The doctors thought it was important to explain to ten-year-old Dor what would happen during the operation. They said, “During the operation we will open your chest cavity and fix what needs fixing. During the operation you will be attached to a respirator. After the operation you will remain on the respirator for another day or so. It’s a dangerous operation.”

Dor took it hard, but Isabel constantly reminded her that the Rebbe had given them a *bracha* and all would go well. This helped for a while but shortly before the operation was to take place, the doctors’ explanations began frightening the girl, terrifying her, in fact. She was afraid of the operation and the results. She reiterated her big fear that she wouldn’t get up from the operation.

The fears turned into nightmares and despair. Dor didn’t pay heed to the explanations of her mother and relatives. She found it impossible to accept the fact that she, a little girl, would have to undergo such a dangerous operation.

Isabel suggested that she write to the Rebbe and ask for a *bracha*. The girl agreed and they went to R’ Halperin’s house. Dor picked a volume of *Igros Kodesh* and put her letter in it. The answer she opened to was a direct response to her question. The Rebbe

expressed wonder that they were asking him about the same thing again, and once again he said to give *tz’daka*. The letter ended with many *brachos*.

Dor understood the significance of the *bracha* and relaxed. She believed that the Rebbe’s *brachos* would come true and that there was nothing to worry about.

### A NEW AND DANGEROUS PROBLEM

“The operation will take about five hours,” said the surgeon right before Isabel left the operating room after saying goodbye to her daughter. She

*Dor didn’t pay heed to the explanations of her mother and relatives. She found it impossible to accept the fact that she, a little girl, would have to undergo such a dangerous operation.*

had left a *Chitas* behind as a *segula*.

During the operation she sat outside and said T’hillim, as tears poured down her face. “I truly believed that everything would be fine, and I said T’hillim for the successful outcome of the surgery.”

Not much time passed and the doctor came out of the operating room looking shaken. “The problem we were concerned about is negligible, the defect is not at all life-threatening for her, but we’ve found a much more serious problem which can endanger her life. For some reason this never

showed up before. Neither we nor any other of the doctors who examined her, ever noticed this. There’s a muscle in the heart which is open at birth, and shortly thereafter, it closes. But in Dor’s case, not only did it not close, but it is very swollen, putting her life in danger in the event that she would fall and get banged in that area. We are suturing the muscle and hoping it will work out all right.”

The green-clad doctor finished his report and returned to the operating room. Isabel was stunned. “How is it that the best doctors who checked her all these years did not discover this problem? They did endless exams and took X-rays for ten years! Now they discover a problem she had all along?”

She had a flash of inspiration and thought: *that’s* why the Rebbe encouraged the surgery even though it didn’t seem that urgent. The Rebbe knew Dor needed a *different* life-saving operation.

But that wasn’t all. Just two hours passed and Dor’s bed was wheeled out by two nurses. Only ten minutes later, she was removed from the respirator. Within a few hours they removed all tubes, which was against the usual procedure.

“It was a series of miracles,” sums up Isabel. “It was a miracle that Dor went for an operation so that they discovered the real problem. It was another miracle that the five-hour operation took only two hours, and that her recovery was extremely quick.

“Today, over a year since the operation, Dor is perfectly healthy. All thanks to the Rebbe Melech HaMoshiach. We now understand from the letter that the Chag HaGeula of Yud-Gimmel Tammuz has turned into Dor’s Chag HaGeula.”

Isabel continues to have a *pushka* in Dor’s room, as the Rebbe said should be done. She also put a *pushka* in the grocery store that she runs, and whoever enters is reminded to put in some coins.

# ANOTHER MUST

The screenshot shows a web browser window displaying the website <http://www.beismoshiach.org>. The browser's address bar and menu bar are visible at the top. The website header includes navigation links for HOME, PDF VERSION, ARCHIVES, ארכיון, אקרוואט, and עברית. A prominent banner for 'bhtech' is featured, with the tagline 'Heavenly design, down-to-earth prices' and the Hebrew text 'בית משיח'. Below the banner, the 'Chabad World' logo is displayed. A navigation bar offers options for 'English Edition' and other language versions. A central message reads 'Long live the Rebbe Melech HaMoshiach forever and ever'. The main content area features the 'BEIS MOSHIACH' logo and an article titled 'APPLYING WHAT WE ARE TAUGHT ABOUT MOSHIACH' by Sarah Granovetter. The article text discusses excerpts from 'Divine Power' by Rabbi Yehuda Loewe ben Bezalel, The Maharal of Prague, and explores how these insights apply to modern times. A second article, 'TECHNOLOGY AS A TOOL FOR CHASSIDIC EDUCATION IN THE ERA OF MOSHIACH', is also visible, posing questions about the use of modern technology in chassidic education. The right sidebar contains a 'Back To NEWS' button, an 'Archive' section with a dropdown menu set to '420', and a 'SEARCH' button. The bottom of the page shows the browser's status bar with the 'Internet' icon.

# THE SECRET OF THE MONTH OF TAMMUZ

BY REBBETZIN ROCHEL HENDEL

*When two weeks out of the month of Tammuz are days of mourning for the Churban, why do we call this month, the Month of Geula? \* A farbrengen addressing this question that includes three amazing stories.*

The month of Sivan, the month of *Kabbalas HaTorah* ended, and we began the month of Tammuz, the Chodesh HaGeula. The period of the Three Weeks is in this month, yet despite this, the Rebbe called this month, a month of *Geula*. Why?

I attended a *farbrengen* with R' Glazer, where he explained at length that just as the first Redeemer, Moshe Rabbeinu, came to announce the *Geula* in Mitzrayim, and then after things got worse: he disappeared, nobody knowing for how long or where he was, and only after that, did Moshe return and take the Jewish people out of Mitzrayim. So too, the final Redeemer announces the imminent Redemption, then he vanishes, and only then does he reappear to redeem the Jewish people.

This idea is expressed in an amazing *gematria*: Gimmel Tammuz = *od Moshiach chai* = 456.

This is how we can understand why the Rebbe called this month, the Chodesh HaGeula, being that the concealment is a part of the *Geula* process, as it was with the first Redeemer. Therefore, despite the darkness, this month is called a month of Redemption. May we see the revelation and our Redeemer now!

\* \* \*

I recently heard a nice thought – that the word “Moshiach” is comprised of the letters *M.S. Chai*. In connection with this, I heard a great story from my cousin, Mrs. Tova Rapaport, *shlucha* in Atlantic City for over twenty years. She generally has about thirty people over every Shabbos and Yom Tov, in addition to her own large family. She’s the one who cooks and serves, etc. Tova told me that every year they host people who come for a huge convention in which

businesspeople display their wares. Jews come, too, among them: religious Jews, traditional Jews, and those who are not yet observant.

Two years ago, on a Shabbos, they had Satmar *chassidim* from Boro Park, Toshe *chassidim*, Tolna *chassidim*, and other *chassidim* from various sects, as well as Jews of varying degrees of observance. Suddenly, in the middle of the Shabbos meal, some guests dared to ask the host: How is it that Lubavitcher *chassidim* don’t appoint a new Rebbe? What’s *chassidus* without a Rebbe?!

Before the host could reply, one of the guests got up, a Jew by the name of Joe Kyle, a *baal t’shuva* who’s a wealthy businessman. He exclaimed: What are you talking about? I’ll tell you who the Lubavitcher Rebbe Melech HaMoshiach is! I’ll tell you how he leads the Jewish people!

And he told his story, about how he has a number of children and a few months before, a new baby was born. They soon realized that there was something wrong with the baby’s legs. They had him checked out and they discovered that the



thighbone and the thigh were not connected. Doctors tried to manually connect them but could not. They finally took a bunch of X-rays and saw that the thighbone, which was supposed to be a round bone that fits into the thigh, was a tiny regular bone, and this was very serious indeed.

The doctors told the parents that when the baby would be six months old, they would begin a series of operations, and maybe they'd be able to transplant something similar, but they weren't promising the child would walk.

The parents were terribly upset, of course. Months went by and it was almost time to begin the first operation. As Joe went about the streets and shows, his mood was obvious, and when he met a Lubavitcher, the latter asked him what was wrong. He told him of his *tzaros*, and the Lubavitcher asked him whether he had written to the Rebbe. He said he hadn't written. So he sat down to write a letter and asked that the baby going in for the operation come out with an improvement in his health.

The date for the operation was a few days later. His wife took the baby for the operation, and she was really frightened. Only twenty minutes went by and she was being paged over the sound-system to go directly to the doctor's office. Terrified, she dashed off to the doctor's office.

The doctor said to her, "I don't understand what happened with your son. They already prepped him for the operation, but at the last minute I decided to try and manually get the bone in place. I felt a click, and the bone popped into place! I tried it on the other foot, and the same thing happened. I called a halt to the operation and now I'm going to take new X-rays."

They rushed him for X-rays and

discovered that the thighbone had become normal and fit just right into the thigh. The doctors were stunned. How could this have happened? They put the two sets of X-rays side by side, the "before" and "after," and saw a miracle, a new bone! When the doctors heard they had asked for the Rebbe's *bracha*, they said, "That explains it."

Joe concluded his story by saying: The child was fine, thank G-d. Now do you understand who the Lubavitcher Rebbe is? Surely he is the one who continues to lead the Jewish people.

***We will not remain in Galus. Even if it looks as though the darkness is great and the Geula is far off, it just can't be that Moshiach won't come; he will come. May it be immediately and with mercy.***

All the *chassidim* and guests sitting around the Shabbos table were stunned. There were no

more questions.

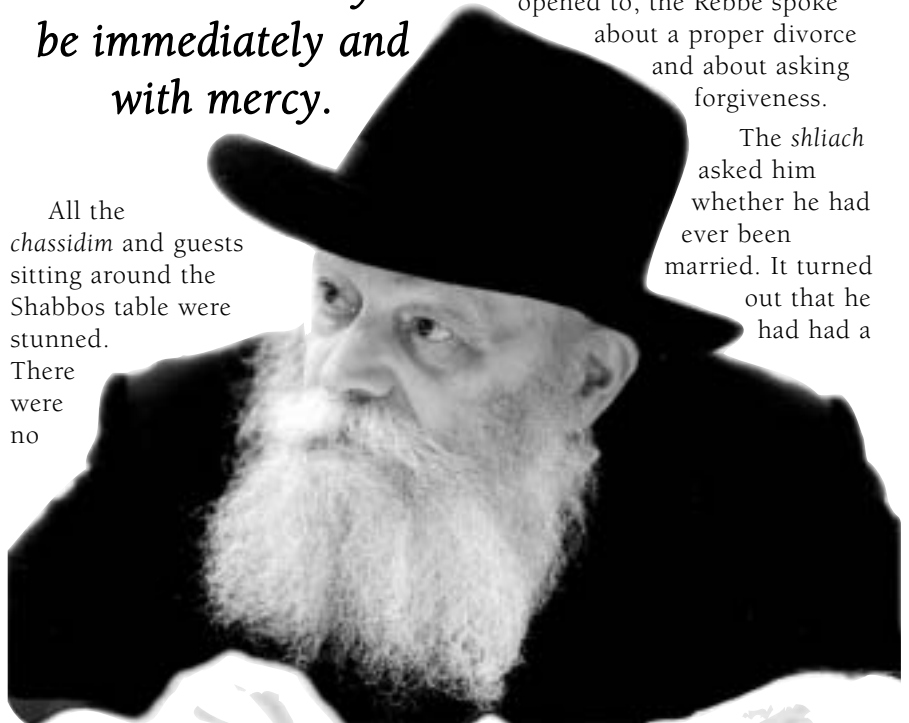
Concludes Tova Rapaport: this year the same *chassidic* businessmen returned, and they told her that wherever they go they tell people, "*der mofes fun dem Lubavitcher Rebbe'n, Melech HaMoshiach*" (the miracle of the Lubavitcher Rebbe MH" M).

Here's another story from the *shluchim* from Atlantic City:

A Jew was caught selling illegal goods and was put in jail in Atlantic City for a year. The boy's mother asked the *shluchim* for their help. They tried. They spoke with lawyers, etc., but didn't accomplish anything. Things got worse when a year later it was discovered that the boy wasn't an American citizen and he had entered the country illegally. This was a good reason for the authorities to extend his prison sentence for a few more years.

On a short furlough he visited with the *shluchim* along with his mother. They suggested that he write to the Rebbe and ask for a *bracha*. He did so, and put the letter in the *Igros Kodesh*. On the pages he opened to, the Rebbe spoke about a proper divorce and about asking forgiveness.

The *shliach* asked him whether he had ever been married. It turned out that he had had a



girlfriend for a year, back in Eretz Yisroel, an orphan, and he had promised to marry her, but he did not fulfill his promise and broke off all ties with her. Naturally, she was very hurt.

When Rabbi Rapaport heard this, he understood the answer, and he told them that the boy had to ask forgiveness from the girl. They laughed and didn't take it seriously, especially since this had happened years before, and they didn't even know where she lived.

Two years went by and the boy's situation only got worse. They transferred him to a different, tougher prison. He remembered what the *shliach* had told him and decided to do as the Rebbe said. He began looking for the number of the girl and finally found it. He called her and it turned out she had gotten married and had two children. He asked her forgiveness and she said she forgave him.

Like in the Baal Shem Tov stories, two days later, two people came to his cell and told him he was free!

\* \* \*

Since it was just Gimmel Tammuz, we'll end with a 3<sup>rd</sup> story. On my last visit to the U.S. a week ago, I met Mrs. H. from Los Angeles

whose three sons became *baalei t'shuva* and Lubavitchers, and started *chassidic* families, whereas her daughter is not fully observant as of yet. Her husband from South Africa refused to put on *t'fillin*, even when his brothers-in-law tried to convince him.

The wife was a divorcee with a nine-year-old son when she married her present husband. Two years later they still hadn't had children. Doctors told them it was a serious problem and that her husband had to undergo a difficult operation. She was extremely worried and she decided to travel to the Rebbe to receive his blessings.

After a week or two of waiting before the operation, she suddenly felt that she ought to do a pregnancy test. The results were positive, which the doctor found hard to believe, because it made no sense medically. She is presently towards the end of the pregnancy and her husband puts on *t'fillin* daily. Let us wish them an easy birth in a good and auspicious time.

\* \* \*

May we merit already, the true "birth" of the *Geula*, for *Galus* is compared to a fetus in the womb, as the Alter Rebbe writes in *Likkutei Torah*, "it has eyes but does not see,

ears but does not hear." It's only when it is born that "that which is open is closed, and that which is closed, is opened." So too with us in our situation. Otherwise it's impossible to understand the terrible mistakes the Israeli government is making in abandoning land and spilling Jewish blood, as well as talking about a Palestinian state. It's that "they have eyes but they don't see; ears but they don't hear."

May Hashem have mercy on us. We know that no fetus ever remained in its mother's womb. Even if the baby has difficulty coming out, eventually it comes out. So too, we will not remain in *Galus*. Even if it looks as though the darkness is great and the *Geula* is far off, it just can't be that *Moshiach* won't come; he will come. May it be immediately and with mercy.

May we celebrate the month of *Geula* with the true and complete *Geula*, and just as "that which is closed, opens," may the concealment open to revelation, and may we be able to announce, "*mazal tov*," to the birth of *Am Yisroel*!

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

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# RESOLVING AN “IDENTITY” CRISIS

BY ALEXANDER ZUSHE KOHN



Chicago is a big city. It's exquisite skyscrapers defiantly reach into the heavens. In this financial empire, executives and diplomats bustle about like swarms of drunken bees. But not everything in Chicago is about power and money; there are also little things, with great importance.

Take, for example, the parents who founded Chicago's Tzemach Tzedek Cheder. In a recent visit to Chicago, I was fortunate enough to be hosted by these warm, caring *chassidim*, and to learn from them the true meaning of *mesirus nefesh* for *Geula*, and for the *chinuch* of one's children. In my humble opinion, these *chassidim* want Moshiach “mit an emes.”

The existence of the Tzemach Tzedek Cheder, which is presently situated in private homes, has far-reaching implications. Aside from the holy sounds of Torah emerging from the mouths of our future young men and women, the children of this small school are soldiers in the vanguard of a very important struggle, the struggle to educate the world about the presence of Moshiach and the unfolding of the *Geula*.

The Tzemach Tzedek Cheder gives new meaning to the phrase, “Living with Moshiach,” for it came to life as a result of Mivtza Moshiach. You see, there are different views among *Anash* regarding the best way to carry out Mivtza Moshiach. For the parent's of the fledgling *cheider* (it's only a year old), emphasis on Moshiach's identity is crucial. “We needed schools,” explains Mrs. Turen, director of Chicago's Bnos Rabbeinu Girls High School, and a founding parent of the Tzemach Tzedek Cheder, “that give the children an appreciation of Moshiach's identity, and encourage them to teach others about it.”

Gershon Kulek, another founding parent and the school's legal and financial consultant, says “*Yechi Adoneinu*’ is a source of pride for us. We want our kids to consider *pirsum zehuso* (publicizing Moshiach's identity) a natural and integral part of Mivtza Moshiach.”

But, as with all good things, the Tzemach Tzedek Cheder faces formidable challenges. With the parents thus far funding all the expenses, survival has not been easy for the fledgling school. It's been a difficult year,” Chaim Melamed notes. “For my son, for me, and for

the rest of the parents and children of the new *cheider*. We very much need a principal for the school. Once we have a principal, he can proceed to hire permanent *melamdin*, instead of the come-and-gos we've had this whole year. We also need *morahs* for the girls – it's very difficult for the mothers to rotate the teaching responsibilities while also caring for their families. There's only so much a person can do.”

I spoke to Rabbi Turen about the school's prospects for growth. “You'd be surprised,” he says, “how many parents are hoping to send their children to our *cheider*. But they first want to see that we're here to stay.

“We've received lots of moral support,” remarks Mrs. Kulek, “from *Anash* all over the world, some of them very wealthy people. But that's not the main thing we need right now. What we really need is for people to understand that without financial backing we can't make it. This issue is all about Moshiach. If we fold, G-d forbid, so will our efforts to raise a generation of people who understand that the ‘only remaining *shlichus* is to welcome Moshiach Tzidkeinu *b'poel mamash*.’ If we survive and flourish, it will set an extremely important precedent. It

will show parents that they have an alternative; they do not have to sacrifice their values.”

Rabbi Turen points out that “in addition to the fact that Cheder Tzemach Tzedek puts primary emphasis on the ‘only remaining *shlichus*,’ we also involve the kids in exciting extra-curriculum *mivtzaim* activities.”



Indeed, when I called Rabbi Turen on the eve of Lag B’Omer, he had just arrived with the *mitzva* tank in Indiana.

“*Mitzva* tank?” I said. How’d you pull that one—?”

“The *bachurim* from Tzfas!”

“Which *bachurim* from Tzfas? The one’s from 770?”

“Yes. They rented a tank for us, drove up to Chicago, and now we’re making a bonfire with the kids, here

in Indiana.”

“Sounds good. Listen, what’s the main thing you want *Anash* throughout the world to know?”

“That we need their help! There’s no question that we’re setting a precedent! This is clear from the fact that so many powerful people are trying to prevent the school from continuing. Essentially, they’re testing our commitment to living with Moshiach and to *pirsum zeihuso*. We

cannot afford to fail. We’re asking potential principles and *melamdin* to give us a call – we need them! We’re asking potential *morahs* to contact us! Above all, we’re asking all who value Mivtza Moshiach to do more than wish us well. We’re asking them to open their hands and support us financially, *maaseh bepoel* (with actual deeds). This way they’ll show

the *Oibeshter* that they want Moshiach *mit an emes*, and He’ll bring the complete *hisgalus* (revelation) of the Rebbe Melech HaMoshiach – Now *mamash!*”

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# “WE HAVE NEVER HAD AN ALTERNATIVE”

INTERVIEW BY SHLOMO HALPERIN  
TRANSLATED BY MICHOEL LEIB DOBRY

*HaRav Chaim Yosef Ginsburgh, Director of the Chabad House and Chabad Yeshiva of Ramat Aviv, discusses his activities bringing Jews closer to Yiddishkeit and chassidus, specifically via the message that the Rebbe is Melech HaMoshiach. He tells how the message not only does not drive Jews away, but it brings them closer to Yiddishkeit.*

We turned to HaRav Chaim Yosef Ginsburgh, Director of the Chabad House and Chabad Yeshiva of Ramat Aviv, two institutions well-known for their extensive outreach activities, and asked to hear how his work in bringing Jews closer to *Yiddishkeit* incorporates publicizing the announcement of the Redemption and the identity of the Redeemer. His response: he didn't really understand why there was a question to begin with...

Anything that is simple and

obvious to you, when communicated will be readily accepted. It is clear to us that the Rebbe is Melech HaMoshiach. No other possibility ever entered our mind, therefore, we don't conceal the fact. Anyone who has become closer to *Yiddishkeit* and *chassidus* accepts this quite simply, without the need to engage in *pilpulim* or arguments. There is no difference among people from "the outside" regarding their willingness to accept our message, whether in connection with *mitzvaim* in general,

or more specifically, the announcement of the Redemption and the concept of the Rebbe as Melech HaMoshiach.

Be that as it may, haven't you encountered opposition on this issue?

In most cases, the question or problem that the residents of Ramat Aviv have is "What are we, Lubavitcher *chassidim*, doing in this neighborhood anyway?" Does that mean that we should consider leaving, *ch"v*? All of the Rebbe's *mitzvaim*, every matter connected with *Yiddishkeit* encounters opposition in one form or another. However, we don't have to stop or slow down as a result. On the contrary, we must strengthen and awaken ourselves to the task at hand even more.

There were, in fact, rare occasions when we were confronted by people with questions on the subject of the Rebbe as Melech HaMoshiach. However, in general, this resulted from the fact that they had received completely different responses on the matter from other members of *Anash*. For example, there is a certain Jew in

the community who told me that he cannot *daven* with us due to this issue. He developed his opinion based on what he heard from someone from “within,” not from “the outside.” Nevertheless, he has come by on numerous occasions to make generous donations in support of our institutions. Apparently he still wants a part in what we do. I have not the slightest doubt that if we would all be united around the pure faith in the Rebbe MH”M, even those questions that exist among different circles within Judaism would disappear.

**Can you tell us something about the unique influence derived from faith in the Rebbe as Melech HaMoshiach *chai v’kayam* upon those that you have brought back to *Yiddishkeit*?**

This is so much an integral part of the matter that it’s quite difficult for me to assess the degree of direct influence this has on our activities. We have never had two choices – whether to live with the Rebbe as Melech HaMoshiach or, *ch”v*, not, and

*If we would all be united around the pure faith in the Rebbe MH”M, even those questions that exist among different circles within Judaism would disappear.*

we chose one of them. It is clear and simple to us that we must live with the Rebbe, and to live with the Rebbe means to live with Moshiach – to live with the Rebbe MH”M.

Our entire operation only exists due to the strength of the Rebbe MH”M. There is no question that the enthusiasm here is in the merit of the fact that people know that the Rebbe MH”M lives and enlivens us.

One Shabbos morning, we met a middle-aged Jew, and when we

wished him “Good Shabbos,” he turned to us and said with the utmost seriousness, “I heard that Moshiach has already come.” We can’t know what exactly moved this Jew to say this, but we see that the issue of Moshiach is penetrating the whole world. When we explain to people about the Redemption and Melech HaMoshiach, in a proper, honorable, and cultured manner, everyone is prepared to listen, and it is possible to influence many Jews.

We see at times, as the Rebbe has expressed himself, “*az s’kumt ahn shver*” (that it comes with difficult). However, this pertains mainly to instilling the subject of the Redemption and Moshiach in ourselves. When we overcome the barriers from within and we reach a level of “living with Moshiach,” we then realize that there is no substance to the external barriers, and that the Jewish people are ready to accept the grand announcement of the Rebbe MH”M, the announcement of the true and complete Redemption and the full revelation of Melech HaMoshiach, immediately, *mamash*.

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B"H



# LIVING WITH MOSHIACH

*The new program making waves (Tsunami style) on the radio. \* Thursday Night, 20 Sivan, 5763 / June 19, 2003. Part 1. \* Transcript: Alexander Zushe Kohn*

**Rabbi Gold:** We are pleased to have with us Rabbi Heschel Greenberg, a mainstay of our program, *Living With Moshiach*. Hello, Rabbi Greenberg, you're on the line.

**Rabbi Greenberg:** Good evening.

**Rabbi Gold:** Thank you so much for joining us again. Before we begin, I want to read two interesting news items. Number one: Mr. Silvan Shalom, the current foreign minister of Israel, was recently blessed with twins. Mazel Tov, Mr. Shalom. Mr. Shalom attributes this to a blessing he received directly from the Lubavitcher Rebbe, when he met him in person. At the time, Mr. Shalom had asked the Rebbe for a blessing for children. Not only did he get a blessing, but he also got two dollar bills from the Rebbe for the twins. We want to extend a Mazel Tov to Mr. Shalom. May you help bring true peace, peace that is based on the Torah, to Eretz Yisroel.

Also, on Tuesday, Israel's Channel 1 news program, "Mabat," carried a detailed report of the halachic ruling by rabbanei Chabad declaring that the Sharon government must dissolve. The ruling was similar to the one issued after Netanyahu went to the Wye summit.

## A PROPHETIC LETTER

Now I would like to read a very interesting letter. The Lubavitcher Rebbe wrote this letter to Ariel Sharon. The letter is dated 18 Menachem Av, 5730. I am not going to read the whole letter because it is quite extensive.

The Rebbe begins the letter with the following words:

*"Greetings and blessing. I gratefully acknowledge receipt of your letter of August 16. Due to the importance and urgency of the matter, I am hastening to respond, especially to the letters conclusion.*

*"As we discussed when you were here, it is my opinion that your proper place is in Tzahal [the Israeli army], and it is there that, with G-d's assistance, you are successful, and will continue to be successful."*

Later on in the letter, the Rebbe writes, *"Based on the above-stated, one can readily appreciate my opinion, that it makes no sense at all for you to switch to a different occupation, and most certainly not in the political arena – even to become a government official – for that is not your mission, and you will not utilize your talents and experience thereby. Quite the contrary."*

The Rebbe goes on to say, *"The above-stated is intended as a parenthetical remark. As regards you, however, I have not the slightest doubt that your mission and your success is specifically in the army."*

So we see clear, holy advice and guidance, *ruach ha'kodesh* [Divine inspiration] from the Lubavitcher Rebbe to Ariel Sharon, telling him that his *avoda*, his service of G-d is specifically in the army, as a military leader, not as a political leader. And we see, unfortunately what has happened because of the fact that Mr. Sharon has done contrary to what the Rebbe advised him to do.

(If anybody would like to get copies of the letter, please call the translator, Zushe Kohn. Call Zushe for all your *chassidic* writing needs in English. Whether you want to translate a *maamer* for a *T'shura*, a *Sicha* for *Hafatzas HaMayanos*, an *Igros Kodesh* for a friend, or you just need a nice article about your Chabad House, or your activities to bring Moshiach, Zushe and the Jewish Writing Center can get the job done for you. Please call him at 718-771-7290. Zushe can also help you understand a letter that you got from the Rebbe through the *Igros Kodesh*.)

Thank you for waiting, Rabbi Greenberg. I just thought it was important to inform the public about *shleimus ha'Aretz*.

## CHOSEN LAND FOR CHOSEN PEOPLE

**Rabbi Greenberg:** It's also very interesting that these Israeli officials – the foreign minister whom you mentioned, the prime minister, and many others – have all had a relationship with the Rebbe; they've all seen the Rebbe's *Ruach HaKodesh* and prophecy; they've all seen how his blessings come true; they've all seen how his advice about Israel has always been on target. Yet, when it comes to this *nisayon*, this test, of being able to stand strong in the face of all the pressure to sacrifice some of the land of Israel, which would, in fact, endanger the Jews who live there – that test seems to be very difficult. We also have to realize that we have those types of tests ourselves, in our own lives. Eretz Yisroel is not just a land; it's a mindset. It's the mindset where everything in our lives is holy, and revolves around Yerushalayim and the Beis HaMikdash, and when it comes to preserving the integrity of that holiness, sometimes, even if we know how true it is, we find it very difficult to pass that test.

So, I think that one of the things that we ought to say is that in order to help these people pass their test, it's not enough to decry what they're doing; we have to also internalize some of this, and try to strengthen our own identity as Jews, and our

connection to Eretz Yisroel – not just our physical connection to Eretz Yisroel, but also, and primarily, our spiritual connection to Eretz Yisroel.

**Rabbi Gold:** I'm sure that a *kapitel* T'hillim won't hurt either.

**Rabbi Greenberg:** Absolutely not. I wanted to focus a little bit on the spiritual aspect of Eretz Yisroel. We all know how important Israel is to the Jewish people. Just the mere mention of the word Israel, throughout the centuries, awakened something in the heart and soul of every Jew. We never stopped praying in the direction of Eretz Yisroel. There was never a time in history when there were no Jews living in Israel. There's never been a country that was able to successfully colonize Israel. There's something about our connection to Israel that is unparalleled. In fact, the Rebbe once explained: why is it that the nations of the world condemn us, saying that we stole the land of Israel, we conquered it? Didn't every nation conquer every bit of territory that it inhabits and rules? Why are they more upset about the conquest that we did in taking over the land of Israel?

The Rebbe explained that this is because the nature of our conquest of Israel was qualitatively different from the conquest done by any other country. When you live in a country, even if you conquered it and it's

yours, there's only a physical connection to the country – you happen to be living there at the time, and you happen to control what the citizens do. But then, if some other country takes over, it's no longer yours – the connection is lost.

Look at any cultural group in this country: After a few generations, the most that a person will have in common with his original country will be, maybe, the cuisine – maybe they'll like Italian food if they have an Italian background. But our connection to Israel hasn't lessened with the passage of time. We've been away from Israel, as a people, for two thousand years, and it hasn't diminished our connection and desire for it. In fact, it has increased. There's a mystical connection between the Jewish people and Eretz Yisroel. When we conquered the land, we transformed its very nature. The land of Israel is now a land that is suited only for the Jewish people. There is an intrinsic connection, an organic connection, between Israel and the Jewish people. The Midrash uses the metaphor of a tailor-made garment. If a tailor makes a suit for you, it will only fit your contours; it won't fit anyone else; they can put it on, but it's just not going to fit.

But what is it about Israel that's so special?

*(To be continued.)*

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# NESHAMOS I HAVE MADE

*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 7*

B"H

Dear ... and all those I've forgotten,

*Shalom u'v'racha!*

Although you haven't written to me, nevertheless I'm writing you again, first of all because of the simple reason that you'll be keeping me company as I drink coffee this morning...(I have no substitute for the "mezonos").

You certainly know that I am here alone now, with the children, because Betzalel is in Eretz Yisroel fundraising (there's nothing to be done about it, it goes with the territory and it's h-a-r-d, the story of every Chabad house). When I thought about it in Eretz Yisroel, before our trip here, it seemed impossible; but you get used to anything, and Hashem helps. Though just as he traveled, I fell sick and I had a few difficult days, I would even say very difficult days, but the children functioned most exceptionally and were a substitute for the chevra in Tzfas.

It was my birthday and I

remembered the nicest *farbrengen* in the world that you celebrated with me on my birthday. If we're waxing nostalgic, and recalling the dairy menu served then, it brings to mind an oddity.

In my efforts to prepare suppers for our guests, in a manner of *yesh m'ayin* (something out of nothing), I've made zucchini kugel a few times, almost like the one that I had on my birthday though without the cheese, of course ... each time I made it, I somehow forgot about it in the oven and left it to brown too long, what can you do ...

But Hashem is responsible here



for the menu, along with me, so everybody ended up scraping the pan. One of the girls actually was gushing to me about how I make this kugel with yellow cheese... That was a while ago, and a few days ago she sent me an e-mail in which, besides the *brachos* and her hoping to come back, she mentions "the unforgettable kugel..."

It's still "off season" now and there are hardly any tourists. There are two girls who come to us regularly and it's really nice for me now that I'm alone. The girls came for my birthday. The children decorated the room, prepared a choir, 10-year-old Shlomi made a cake (I generally don't manage to prepare too many of those) and I just got my strength together in the evening to go down to the dining room. Believe me when I tell you that it ended up being really nice!

\* \* \*

I want to tell you about Gimmel Tammuz here, and I'd love to hear how it was in Tzfas. We didn't have many people to

*farbreng* with because, as I said, there are hardly any tourists now, but it was special. The girls I invited were in the middle of a course at the ashram but when I explained to them what Gimmel Tammuz is about, they told me they would come.

About a week before Gimmel Tammuz we had a family meeting, in other words “a staff meeting,” and we made some decisions with jobs for big and small; all were enlisted. We decided that everybody would learn a certain amount by heart, lines or chapters of *Tanya*. We concluded that in preparation for Gimmel Tammuz, we would learn Gimmel Tammuz

stickers all along the main street of the neighborhood – Mendy (if you’ve forgotten, he’s 12), and Moshiach (8), Shlomi (10) and Avichai (6).

I prepared the famous *sicha* of Gimmel Tammuz 5751 by sitting at the computer and downloading it from the Internet, because I don’t have that volume of *Hisvaaduyos*. It’s really wonderful how at the “end of the world” I found the solution! And read on to see how it connects to *hafatzas ha’maayanos* all over, that we have already reached the stage of the world being ready.

The girls show up. They changed out of their red ashram costumes for

Torah” because it usually gives us a headache) as he “counted” the words one by one: “*V’hinei. Acharei. Kiyum. HaDevarim. HaNal. Lihiyos. Gufo...*” So I saw that it turned into “*U’faratzta.*”

Noah, one of the girls, told me that they had told her, even before she arrived here, about our Chabad house, that what’s special about it is that it is full (*bli ayin ha’ra, v’chein yirbu*) with children, something unusual here. I realized that the main difficulty here is actually a great advantage! Noah came to us from Darmasala in northern India, in other words – from the Chabad house over there.



*sichos* together (after all, there’s no school here, so we have all the time in the world). We decided to decorate the Chabad house. *Baruch Hashem* we made progress with our *hachlatos*.

(To decorate the Chabad house we bought sari fabric at the bazaar and sewed it into wall-hangings, but they’re not hung up yet because although we found a local fellow who rented to us the advanced equipment we needed (a drill), he came without screws – we have to buy some).

On Gimmel Tammuz two groups of T’mimim went out to put up

regular clothes, and behold! They are *b’nos Chabad* (that’s what the Rebbe answered me afterwards, about my report of the *farbrengen*).

There was a special atmosphere. The children repeated lines of *Tanya* to demonstrate what they had learned. I thought this learning was our personal preparation, but when the big ones finished reviewing their lines, and Avichai (6) quickly ran through the lines he had learned, through his mouth with missing teeth, and then Yinon (remember our chatty 4 year old) burst into high shrill whistle, in his impossibly highest octave (“use your strength for

It’s really extraordinary to see how the Rebbe’s objective of “*U’faratzta yama v’keidma v’tzafona v’negba*” is being carried out. She came to us already interested thanks to having learned some *inyanei chassidus* “*tzafona*” with *shlucha* Zelda Goldstein whom Noah so highly respects, and now that she’s “*negba,*” there’s another Chabad house for her.

The same with Ronit, who in the meantime has gone back to Eretz Yisroel and is in... Machon Alte!

*Leis asar panui minei* – there is no place devoid of You!

\* \* \*

There was another event that illustrated this for me. I was in Bombay taking care of things, alone, and was stuck for two hours at the local airport as I waited for my flight since it had been decided that this time I would fly back (25 minutes, instead of a 4-5 hour difficult trip).

I met an Israeli girl waiting for a flight to Delhi, on her way north to some forsaken place, another 10 hours traveling, where she lives with her sister in some ashram. We sit at a café (of course, I have a bottle of water!) and talk. What an odd situation! What is an ordinary Lubavitcher from Tzfas doing at a café in Bombay, city of ten million?

We talk and she tells me about her life at the ashram, deep in *klipa*, and the spark of her Jewish *neshama* sparkles and shines from her eyes. She's a *bas Yisroel*!

And I, what do I do? I'm not an expert like those *shluchim* in the stories who manage effortlessly to extricate *neshamos* out of cults and *klipos*. Our conversation is pleasant, our hearts connect in *ahavas Yisroel*, but I am plagued with the thought of: *What do I say? What do I say? What about Yiddishkeit?* I mention some *chassidic* ideas and choke on the *l'umas zeh* that she prattles. *But what should I say?* Soon we'll part and that will be it; this fortuitous meeting will be over.

Well, that's why the Rebbe gave us *mivtzaim*. *Neshek!* Women's "ammunition-*neshek*" to hasten the *Geula*. I explain that it is Friday and this *mitzva* is special for women. But then I get rattled because it's a two hour flight to Delhi and then another ten hours to wherever she's going, and she'll be in transit during candle-lighting time. Oy!

Then she tells me that she's landing in Delhi at night, before continuing her trip up north. Oh really? Well, there's a Chabad house there, on the main street. Go there

for Shabbos! She promises me she'll go. We part.

Maybe you'd like a more spectacular ending to the story. One day we'll hear about it, at Machon Alte or in the pages of *Beis Moshiach*, because in the end all Jews will come back and Jews will be gathered one by one from the ashrams...

***And I, what do I do?  
I'm not an expert like  
those shluchim in the  
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Yiddishkeit?***

The way I look at it, I already had a moving ending to the story. Doesn't this tell us how the world is ready? Doesn't the fact that the wellsprings have already reached so far out, even to the impure *chutza* of idol-worshipping India, doesn't this fact tell us that this is it – the Baal Shem Tov finished the mission given to

him by Moshiach?

\* \* \*

Okay, so you realize that I finished my cup of coffee a while ago. Your company was delightful. The computer crashed twice already because of power outages. And I still didn't finish writing about Gimmel Tammuz. In short. Was there singing? Of course.

Naturally, I reviewed the *sicha* of Gimmel Tammuz, and Noah, yes Noah and not me, was the one who summed up, on her own, to her friend who came along with her, the point of the *sicha*:

Understand? First there was the miracle that the Rebbe disappeared and now we need to bring him back!

When Galit wondered about this and said: so that means that the Rebbe is Moshiach? Noah was quick to explain (in a tone of, "don't you know?") what she had learned in Darmasala, that the Rebbe is from Beis Dovid etc.

The world is ready! If we just look in the proper manner, it can be seen through the remnants of the "other side." Okay, enough for now. Write!

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

Rochele

P.S. The children, our "field workers," Mendy, Shlomi, and Moshiach, just came back from the mikva/pool. They told me that when their rickshaw paused at the junction on the main street, some beggars tagged along, and then from another rickshaw peeked an Israeli – a rare sight these days. Moshiach immediately shouted, "Here's an Israeli!" And they tried telling her the address of the Chabad house while the rickshaws were moving, separating, and coming back together. Little lamplighters.

## A LETTER FROM IMA

B”H

Thursday, 8 Tammuz, 5761

To my dear son Itzik, *shalom!*

(and to all the other brothers to whom I sent copies)

You asked me to tell you about everything, so I’ll describe last night, one evening in this “dead” season, in detail.

It’s not going to be a letter describing impressive, moving, and unforgettable moments. Rather I’ll write about “little moments,” which actually comprise the daily challenges (hardships? I’m afraid to say, for I don’t want Shneur to say I’m complaining...) of “Ima on *shlichus*” – and the *shlichus* itself.

Late in the afternoon I went on the Internet to send and receive letters. I discovered a problem in the sending of the *d’var Torah* which I had sent to all the tourists yesterday. I sent out an announcement telling all of them how to open it. Never mind the power outage in the middle...

I came back late. The children were starving. Although I had already made preparations for the meal (falafel), I still had to fry the balls, and the children hadn’t prepared the *t’china* yet. Pressure. We notice that there aren’t enough pitos and then a guest arrived. We didn’t even know her name. She has a *sniasi* name. It would have been one thing if a guest we knew had arrived, but just as we were feeling pressured, an unfamiliar guest showed up.

She told us that she had come to the big Purim party and had gone to

watch a video during the party.

This is what the situation looked like: The video machine broke down again, so there was nothing with which to occupy the guest. She was invited to the meal of course, which still wasn’t ready. I have to host her in the kitchen (Abba isn’t here), and smile, and find something to say while I pray that the oil gets hot already.

Yehudis decides there’s no choice



and we must have more pitos, so she sifts flour and her hands are in the dough. Mendy is busy with his perpetual lemonade. Yinon announces that he’s starving. Yigal doesn’t announce anything but he tries to do something about the situation (but there’s nothing to do; that’s the problem you saw here – you stand looking at an empty fridge and pantry. What’s there to grab? Flour? Lentils?)

Avichai and Moshiach are giddy and will start screaming in a minute, and so I quickly send them to do something upstairs. My hands are in the falafel mixture and I’m putting balls in the oil and discover that, although here in Poona I have already learned to prepare balls that would put some of the best to shame, this time annoying crumbs begin jumping around in the oil. Oy, it’s a sign that the oil wasn’t hot enough, and I had waited so patiently...

The guest offers to bring things to the table (what things?) and I’m feeling calm. What do I always tell you? “When it doesn’t go, then it doesn’t go!”

10 minutes later:

Yinon washes his hands. He’s gotten “into it” and today he’s among the “Mivtza Netilas Yodayim” activists. We all sit down to eat. Yehudis is already serving the pitos she made, straight from the fire, and it’s really good that she made them, otherwise we wouldn’t have enough ... the falafel balls aren’t bad (despite the fact that this time I didn’t put anyone to shame except myself), and Mendy’s lemonade was excellent. The guest (and this is the main thing) enjoyed the meal.

The conversation begins to flow. We talk about this and that. Somehow I manage to “raise” the level of discussion. In other words, to *ruchnius*. The children go up to their rooms and surprisingly, it’s quiet. Apparently Yehudis managed to put them to sleep. Just the guest (I refuse to call her by her *sniasi* name and she didn’t tell me her Jewish name, so I’ll keep referring to her as the ‘guest’) and I sit and talk. The

conversation moves on to more elevated topics, towards authentic Judaism.

She's impressed but she keeps on drawing parallels to the "other side." Yes, in Yoga we have that too ... in Rayiki, Vifsana ... and of course "Bilam" says... (I don't think the guru of the famous ashram in Poona had the visions Bilam had, but in two respects they are similar: in his crazy love for money and in his causing others to sin).

Each time I cringe, but there's no choice in the matter. I just take a deep breath and immediately "shoot back" the ideas in Torah- the one and only Truth. What can you do – you can't chase away darkness with sticks. Only light and more light can push away the darkness of those who desert the well of living waters to dig broken wells of stinking Indian water.

She wanted to leave right after the meal (she's taking a course with the guru, real brainwashing. She listens to the guru in the course and then has to listen to tapes for another two hours, three times a day!), but we sat and sat.

When she got up to go, I dared to say to her: "You did Vifsana, and you've taken endless courses at the ashram. You've learned Yoga, and now you're taking some other course. When, when will you learn a bit of *p'nimius ha'Torah*?"

"You're right," she said. "Right after this course I'll come and learn *chassidus*."

She went down the steps and I thought about how sometimes when it doesn't go, it does go, in the end.

\* \* \*

Monday, 11 Tammuz  
(continuation)

Itzik, I was very, very happy to hear that you did well on your *chassidus* test. I constantly think about how the children are getting

what you older ones missed out on. It can sound like one big vacation in Poona (they don't learn for long hours as they do when in school) but it's not like that. It's hard for them. They would be more than happy today to go back to school, to their friends, to sliced bread (that's what Avichai asked Abba to bring from Eretz Yisroel!) and 9% cheese (that's what I asked for!).

I have to keep on learning with them, those *sichos* about *shlichus* and review the topic with them. It's not easy for them, but all in all, what they got out of these months is simply something else entirely. A soldier is a soldier and he's different than a civilian.

I also think that your difficulty, as you are called "brothers" here (by the way, when Yigal was asked to enumerate his brothers, he also counted Yisroel and Yudele Dunar) is no simple matter. If you pay the price of this *shlichus*, then you certainly profit from it too. Your profit has to be expressed in your *inyan*, that of bringing the Rebbe Melech HaMoshiach by learning and learning. You have no idea how the *nachas* reports from you, gave Abba and myself moments of *ko'ach* and *simcha*, within our difficulties.

\* \* \*

We had an especially wonderful Shabbos. Suddenly, more and more guests came, all of them special. One of them was an Israeli manager of an Indian branch of some large, international company. He came with his son and didn't stop marveling, from the gefilte fish to the cholent. He kept saying that the food was surrealistic. He kept using that word and at a certain point I thought it was time I understood what it meant, so I asked him to explain it...

He told me that for example, a picture of a tree in midair is not realistic, but it's pretty in its "unrealistic-ness." So that's what

kosher cholent in Poona is...

I connected this with the *inyan* of "bearing opposites," which is the wondrous ability of the Rebbe. It actually began with Avrohom, the first Lubavitcher who planted an Eshel in the midst of the desolation of the desert. This is also what Avrohom explained to his guests.

At a certain point in the conversation, he asked and asked what would happen to this big operation of Chabad in another 200 years (in connection with the Rebbe, of course, all this while he didn't stop marveling about his worldwide leadership).

I said that at that time we'd be deep into Yemos HaMoshiach, and addressed a question to the other side of the table.

"Noah! (the Israeli who had already spent time at the Chabad house in Darmasala and at our place) – when is Moshiach coming?"

And she immediately answered, "What do you mean? T-o-d-a-y!"

And he said, "I'll sign to that immediately, no problems. I'm with you!"

He came again on Sunday in order to bring us his business card and signed our guest book. I could describe, as per your request, the other guests that suddenly appeared at the meal (*sniasim* that even work and live in the ashram), but this is enough.

Learn tops! (And your other brothers too, who get a copy of this).

I miss you,

Ima

*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*



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# ABOUT 30,000 SHOOTING INCIDENTS AGAINST JEWS IN TWO YEARS!

BY SHAI GEFEN

## DEGRADATION UPON DEGRADATION

It's always shocking to see just how far the concessions will go. There used to be a time when there were "red lines." "Used to be," but no longer. Once upon a time, the "sovereign state" of Israel did not allow itself to be humiliated. The public image shown to the outside world was of great strongmen. This time, all dams have burst. The capitulation is as far as one can go. The "*hudna*" issue is the tip of the iceberg in the list of concessions and capitulations. It's hard to understand how cultured people allow themselves to be suckered like this.

The Arabs (some of them) are ready to announce a ceasefire for three months only. They promise not to inflict serious harm. Hamas and other terror organizations announce that this is only a period of rest and rejuvenation in order to amass more weapons and enlist additional suicide bombers.

The Palestinian leader Abu Mazen announced most definitively that he would not collect weapons from those terror organizations. All members of Security warn that the three-month ceasefire with murderers will worsen the situation in a most alarming way. The foreign minister said that this ceasefire is a ticking time-bomb because it preserves the

terrorist infrastructure.

Despite all this, Israel is a nation that is being led by its nose and it agrees to everything. Once upon a time, pride wouldn't allow it to make such a humiliating agreement, one which only banana republics could have agreed to. The practical implication of the agreement is that Israel is telling terrorists, "continue butchering us," *r'l*.

A senior journalist at the newspaper *For Thinking People*, describes the embarrassing situation thus:

"As they repeated at the end of the week, the concerns and apprehensions of the Security forces, this is something the U.S. dragged us into, by our throats. It's not worth the paper it was written on, even if we include unwritten understandings."

This is the painful reality. What started in the past as a policy of compromises, accelerated into a policy of capitulation, and continued the downslide with no way to retreat.

We have never tried the alternative policy, the Torah's policy, the policy that establishes that when it comes to security there can't be a hint of concessions, even if America presses for a *hudna*.

A year and a half ago, it was President Moshe Katzav who suggested a *hudna* with Arafat. See

how we've deteriorated? At that time, even Sharon yelled at Katzav, whereas now it's taken as a matter of course, despite the security warnings about the definite danger.

## IN THE NAME OF THE ONE WHO SAID IT: SLIPPERY SLOPE TO SUICIDE

Former president of the Supreme Court, Moshe Landau, publicized an article knocking the policy of concessions and capitulation to the Americans, and called what's going on here, "*Midron sh'sofo Avdon*" (a slope whose end is destruction). Due to the importance of the article, which clearly describes the situation, we'll bring an excerpt which sheds light on the terrible calamity which our leaders are bringing upon us:

Some time ago I resolved not to express my views in public, however, lately when I see the State of Israel slipping down a slope whose end is destruction, I see it as my obligation to let my voice be heard again.

There are two sources for the evil that threatens us: apathy and what's worse, the confusion of concepts among the populace which sees the injustice we cause, with our very existence, to our Arab neighbors. We have forgotten that our state was born with the price of precious sacrifices, out of destruction and persecution that we endured for hundreds of years, reaching its peak



in the Holocaust, which exterminated millions of our people. Added to this apathy is the curse of lack of true leadership, and worse than that, the misleading of the nation by one who prides himself on leading it.

At this point I must seriously condemn Ariel Sharon's policies: he sold the remnant of the nation's independence for nothing in return, to further the interests of the U.S. according to a certain school of thought whose spokesman today is Secretary of State Colin Powell. Those who espouse this school of thought believe that peace between two nations who live in Eretz Yisroel between the Mediterranean and the Jordan, can be achieved if the Arabs are given a state that is recognized as being equal to the state of Israel.

Those who espouse this school of thought invented the "Road Map" and the "Timetable." I am afraid that Sharon gave Israel's agreement to even the fine details of this plan, in the agreement Bush forced upon him. The proof being, that any deviation from the plan garners Bush's condemnation. Lately we've even gotten a team of American supervisors whose job is to cry out "stop!" Ariel Sharon knows the plan quite well, of course, but he uses psychological tactics on the Israeli public of alluding to worse things to come without disclosing what decisions have been made even though the fate of the nation depends on them. Thus we are led as a blind man groping in the dark towards a slope, at the bottom of which lies the destruction of the nation.

The U.S. doesn't have an Arab partner for its plans. It appointed Abu Mazen to fill this role, but the peace process hasn't taken off and it won't take off, for according to the ideas of the American school of thought mentioned earlier, only the State of Israel must obey, while the

Arabs are divided among many factions: Abu Mazen as P.M. and Yasser Arafat as president of this government, as well as dissenting groups such as Hamas and the Tanzim arm of Fattah, who are growing stronger among the Arabs. The latter are not even willing to open negotiations with the U.S. As a result of the lack of balance between the sides regarding the agreement the U.S. wants, the political stance of Israel is weakened, and every display of weakness on its part is immediately expressed as intransigence on the part of the Arabs.

There are fundamental differences of opinion among the various factions in the Arab world, but all agree to one thing, that a power struggle amongst themselves – in other words, a war of brothers – is a death sentence to their joint demands. I am convinced that all the political streams in the Arab world are united in their strategy regarding Israel, in that Israel is the foreigner in the area which will disappear with time as did the country of the Crusaders. So the approach as to how to achieve the ultimate goal varies from faction to faction, some want to achieve it in stages, others – the majority – want to jump towards it in one murderous leap.

The government's decision to approve the Road Map puts to rest the State of Israel's position as an independent state and turns it into a vassal of its master America, as Sharon has become Powell's poodle. We have reverted back to the days of the British Mandate when the supreme governor sitting in Yerushalayim was the one who decided, based on instructions from London, what took place in Eretz Yisroel.

In the meantime, we pay the price daily while the P.M. doesn't relinquish his Timetable or Road

*Every day we hear of the deaths of more American and British soldiers. Since the war officially ended, more Americans have died than the total that died during the actual war! The signals from Heaven are clear. The American government, which demands that we concede to the Arabs and agree to a hudna, is beginning to feel what it's like to deal with terrorist organizations.*

Map. I'm not so naive that I've forgotten that much of our material might we owe to the U.S., but there are values, the most important of which is our continued existence for generations to come, which every nation must maintain with no concessions whatsoever, no matter the relationship between it and a superpower. The time has come, and it is pressing, for us to tell this to our friends the Americans, and this is how we should actually conduct ourselves in our country.

### SIGNALS FROM HEAVEN

After the U.S.'s great victory in Iraq, a supernatural and miraculous victory, which the world watched in amazement as hardly any blood was shed, we as Jews understood how important that victory was with the removal of this evil government which plotted to annihilate the Jewish people, and primarily in the fulfillment of the Rebbe's prophecy of "*zevach l'Hashem b'Botzra.*"

After the war, the U.S. turned its attention on Israel, to force the Road Map on it, and now suddenly the American army still in Iraq seems to be having problems, something which hadn't happened until now. Every day, new terror organizations arise in Iraq to prevent the Americans from taking charge there. Every day we hear of the deaths of more American and British soldiers. Since the war officially ended, more Americans have died than the total that died during the actual war!

The signals from Heaven are clear. The American government, which demands that we concede to the Arabs and agree to a *hudna*, is beginning to feel what it's like to deal with terrorist organizations. The Iraqi terrorists are daily setting up ambush attacks against American and British soldiers. The events of September 11<sup>th</sup> showed the U.S. what it means to give in to terror, and this was after ten years of America looking away

from terror and Moslem extremists.

Apparently they still haven't learned the lesson and will have to learn it the hard way in Iraq. As we learned, "all that I did, I did only for your sakes."

### OPEN PROPHECY

In order to understand what's going on here, you have to live with the Rebbe's *sichos*. If there's one voice of truth that clearly addresses our situation, it's the voice of the Rebbe. The Rebbe shows us how to look at the situation and understand it through the perspective of Torah and *Shulchan Aruch*. The more we study what the Rebbe said, the more we discover that what is taking place today is something the Rebbe envisioned thirty plus years ago. The Rebbe warned about what would happen if the Torah was not obeyed.

This week, as Israel agreed to "Gaza and Bethlehem First," and removed its forces from those areas, it's amazing to read what the Rebbe said on Parshas Para 5739:

"Everybody knows what autonomy looks like since it was implemented already in a few places, and the results were seen that day or the day after. But Hashem did not rely on this, and showed us what would happen in the territories, including the Old City of Yerushalayim: that even before they were given autonomy, and even before they gave them weapons for the police, and before they enabled them to hold elections, etc., the Arabs already attacked the army and police and all the things they did there we cannot delineate here..."

"And since they know this – the Arabs become self-confident and more impudent and more courageous – naturally they (those who live there) ask for mercy and that this should not be allowed... and this is not the place to get into this at length ... that they remove weapons from those places, and they have

differences of opinion to the point that because of disagreements among Jews, they do not allow Jews to settle in the Old City, and they know that the Jews don't allow it (not the gentiles!).

"And this that they claim: that they don't allow Jews to settle in the Old City since one needs to fear the *goy* and therefore it's forbidden to do something to anger the *goy*, and this is the way to peace, as said earlier: there cannot be peace without "and I will give peace in the land." Hashem enables peace under the conditions that He set, and these conditions are not statutes that "you have no permission to question," but Hashem en clothed them in logic [i.e., they make sense].

"As said before, when the Arab sees that the Jews are weak and are fearful of *goyim* and want to give away places, etc., it causes him to grow more courageous and more impudent, and he strikes and infiltrates and does all sorts of things in places like these where there are present (not only the Jewish army, but also) the Jewish police, as was printed already in the papers. Furthermore, what was hidden..."

"As said before, Hashem showed us all this before giving them autonomy so that Jews would clearly see what autonomy can do; all the more so when they know what autonomy actually is, since, as said before, they saw it – wherever there was autonomy – what actually happened was: upon being given freedom, most of them saw fit to send away their Jews. And that wasn't even autonomy, but something resembling it! And they fool themselves that since they allowed Arabs to live among Jews, this situation will continue even when they give them autonomy, and even when they fully give it to the Arabs, that then too, the Jews will be able to live there.

"Do they think that after

establishing autonomy the Arabs will take into consideration that so-and-so and his friends decided a month before that a Jew can live there? That's a veritable mockery!

"When it was argued – a few months ago – where autonomy could lead us, they said that diplomats think otherwise, and that experts on matters pertaining to the state, think otherwise. Therefore, in order to show what (is called) autonomy can lead to they showed it to us, especially in recent days, showing us how Arabs behave even before autonomy. As soon as they (merely) knew that they were speaking about autonomy and still hadn't agreed to it and it would take five years, etc., it led to actual consequences, as mentioned before.

"And as we see now, when they concede to them they immediately ask for more. They thought if we would concede, they won't ask for more. But now they actually saw it, that the more you concede to them, the more they ask...

"And they said that before they'd sign they'd ask for more. And they revealed what they would ask for: the Old City! And even though they say they didn't mention it until now, the truth is that they spoke about it at Camp David, and even before that; and they spoke about it all, right after the Six Day War... and the more they talk and concede, they more they want, and when they see them cave in to pressure, at least to half, a third, a quarter, they don't lose hope since they have no reason to lose it – for what will they lose from getting a third, a quarter and then continue to exert pressure?

"Only if they will stand strong – will there be money and weapons, as we saw until now that the things they stood strongly on didn't affect money and weapons [from the US] (it affected it only briefly but not for long)."

The Rebbe's open prophecy of our times.

### CONTINUING WITH THE CORRUPT POLICY

In the weekend papers it said that the rabbis of Yesha met with a rabbi who is also the leader of a large political group, and they asked him for help in their battle against the Road Map. That *rav*, who had been a supporter of the Oslo Accords, and whose party aided those agreements, told them that money for *yeshivos* is more important than Eretz Yisroel.

It's hard to believe that the rabbi that saw the thousand dead and the tens of thousands of wounded and

***“And they said that before they'd sign they'd ask for more ... The more they talk and concede, they more they want.”***

maimed people over the last ten years, for which he is responsible because of his support of Oslo, still says that money and positions for grandchildren and friends in the government are more important than lives.

With all due respect for the *yeshivos'* difficulties, the very body of Torah does not depend on it; it is no comparison to *pikuach nefesh*. The Oslo, Chevron, Wye, and Camp David accords are what led to the terrible bloodshed. Even according to the philosophy of that *rav* who perverted the *halacha* when he said *pikuach nefesh* supersedes land, he should have gotten up and

proclaimed, "I made a mistake! I made a mistake in a *d'var halacha*." He ought to get up and beg forgiveness from all those who were affected by terrorist attacks.

Instead of doing that, we see him perpetuating his *shita*. Money for *yeshivos* is more important to him than Jews. The blood that ran from thousands of Jews takes second place to the fight to rescue the "*Olam HaTorah*." There's no question that even if they were *chalila* to close all *yeshivos*, it would still be forbidden to support any peace agreements which endanger the lives of Jews, all the more so when there is no danger of this happening [of all *yeshivos* closing], and the battle here is of a political nature, one of power and glory.

Ten years after Oslo, it would have been right for this party who stood for "Money in Exchange for Jewish Blood," to wake up and start following *halacha*. And who knows? Perhaps this terrible situation with the budget cuts and being thrown out of the Coalition, is because they betrayed Am Yisroel? As Jews who are believers, children of believers, who know that everything happens by Divine Providence, it's permissible to think that their difficult situation is because they've preferred money and position to preserving lives. What ignominy!

We *chassidei Chabad* who go along with the Rebbe know that Hashem's word endures, and *baruch Hashem*, we are connected to the Tree of Life.

### A FINAL NOTE

The National-Religious party and Mafdal are still in the government, despite *hudna*, the ripping down of strongholds, the murder of Jews, and the comparison of settlers to Hamas. Those from the Right sit in the government and are collaborators to the degradation.