

CONTENTS



The international weekly heralding the coming of Mashiach
BEIS MOSHIACH

4 | WHY WE NEED THE VISION NOW

D'var Malchus / Sichos in English

10 | SEEING THE GREATNESS OF THE MIRACLE AND THANKING HASHEM

Perspective / Rabbi Naftali Estulin

16 | A CHAPTER IN THE LIFE OF R' HILLEL PARITCHER

Chassid

18 | WHAT IMPRESSED NAPOLEON ABOUT TISHA B'AV

Farbrenge with Rabbi Tuvia Bolton

20 | THE PROPHECY OF THE "FIFTH COLUMN" IS BEING REALIZED!

Mihu Yehudi / Shai Gefen

25 | YEARNING FOR AN ENCHANTING SHABBOS IN TZFAS

Shlichus

30 | BRAVING THE MINEFIELDS FOR MIVTZA T'FILLIN AT THE KOSEL

Feature / Shneur Zalman Berger

38 | WHOEVER HAS MERCY ON THE CRUEL...

Shleimus HaAretz / Shai Gefen

43 | RABBI DOVID CHANZIN, A"H

Obituary

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WHY WE NEED THE VISION NOW

SICHOS IN ENGLISH



SHABBOS PARSHAS D'VARIM, SHABBOS CHAZON; 4TH DAY OF MENACHEM-AV, 5749

1. Shabbos Chazon receives its name from the Haftora which begins, “Chazon Yeshayahu—A vision of Yeshayahu.” Rabbi Levi Yitzchok of Berditchev explains that the phrase contains another implication: Each individual Jew receives a vision of the Messianic Beis HaMikdash. This vision is shown to awaken a desire for the Beis HaMikdash within each member of our people which will be powerful enough to motivate him to increase his service of Torah and mitzvos. This, in turn, will hasten the coming of the Messianic redemption.

Not every Jew is consciously aware of this vision. Nevertheless, the sight has an effect upon him. This can be explained based on our Sages' explanation of a passage in Daniel. The Bible relates that after Daniel saw a vision, the people who accompanied him also became afraid, although they had not witnessed the vision. Our Sages explain “Even though they did not see, the spiritual

source of their souls was exposed to the vision.” This, in turn, effected the people themselves and caused them to tremble in fear.

Similarly, in the present context, even though each one of us may not be aware of seeing the Beis HaMikdash, the spiritual source of our souls is conscious of this revelation. This is powerful enough to cause our souls, even as enclotted within our bodies, to refine our behavior.

This interpretation prompts two questions: 1) On the surface, it would seem that this vision would be more appropriate on Shabbos Nachamu, the Shabbos following Tisha B'Av and not on the Shabbos preceding it. We find the three Shabbosas preceding Tisha B'Av referred to as “The Three Shabbosas of Retribution.”^[111] Indeed, the concept of retribution is emphasized more in this Haftora than in the previous. (Also, the content of the Haftora deals with severe retribution, the direct opposite of the vision of the Beis HaMikdash.) Similarly, the customs associated with

mourning are more powerful in the week in which Tisha B'Av falls than in the other days of the Three Weeks. Why is the vision of the Beis HaMikdash revealed during such a period? 2) It would appear that this vision was revealed on Shabbos Chazon from the time of the destruction of the Beis HaMikdash on. If so, why was no mention of it was made in the many generations which preceded Rabbi Levi Yitzchok of Berditchev?

These questions can be resolved through an understanding of the spiritual service associated with the three Shabbosas of retribution and the seven Shabbosas of consolation. The descent associated with these Three Weeks is—like all descents—intended for an ascent. The intent of the descent is to reach a new level, higher than the level which could have been reached without the descent.

Thus, the descent itself can be seen as a step in a process of ascent. Furthermore, although from our perspective, it is seen as a descent,

elevated to a higher level.

111. In Kabbala, it is explained that the concealment of G-d's light comes from the light ascending and being included

within His essence. Thus, it follows that though the light is not revealed within this world, it is actually being

from G-d's perspective, it is an ascent. (To use an allegory: When a teacher wants to communicate a new concept to a student, at first, there is a stage of concealment, but afterwards, this concealment leads to revelation. Indeed, the deeper the new concept is, the greater the initial period of concealment. Furthermore, throughout the entire process, the teacher is always conscious of the new concept he wants to communicate.)

In order that the ascent be revealed within this world, the service of the Jews is necessary. That service allows for G-d's initial intent to be fulfilled, that G-dly light be revealed within our worldly existence, this revelation bringing about a greater level of completion than existed previously.

This concept can be used to explain the sequence of exile and redemption. On an apparent level, the destruction of the Beis HaMikdash and the exile brought about the concealment of G-dliness. The intent of these activities is, nevertheless, the ultimate good, the revelation of the Messianic Beis HaMikdash which will transcend entirely all previous revelations.[112] Furthermore, the Messianic Beis HaMikdash will be an eternal building, never to be destroyed again. It is worth undergoing the temporary concealment of exile to merit this great revelation. Through our service of G-d within the exile, we bring

about the revelation of this great light.

On this basis, we can understand the concept of the three[113] Shabbasos of retribution and the seven Shabbasos of consolation. On the surface, the Haftoras recited on these three Shabbasos deal with retribution, destruction, and exile, nevertheless, the inner intent is the new revelation associated with the

*The fact that the
darkness of the exile
is greater is itself a
sign of the magnitude
of the new revelation
which we are
awaiting.*

Messianic Beis HaMikdash. In this context, the consolation of the subsequent seven weeks is merely a revelation of the good and love that existed previously.

In this context, we can understand our Sages' statement:

A lion [Nebuchadnezzar] arose in [the month whose] sign is a lion [Av] and destroyed Ariel ["the lion of G-d,"

the Beis HaMikdash] so that a lion [G-d] will come in [the month whose] sign is a lion and build Ariel.

Similarly, Yirmiyahu prophesies, "I will transform your mourning into celebration," i.e., the inner meaning of the mourning itself will be celebration.[114]

Based on the above, we can understand why the vision of the Messianic Beis HaMikdash is shown to every Jew on the Shabbos preceding Tisha B'Av. The fact that the darkness of the exile is greater is itself a sign of the magnitude of the new revelation which we are awaiting.[115] Therefore, on the Shabbos on which the exile is most deeply felt, Shabbos Chazon, each Jew is shown a vision of the Beis HaMikdash. This vision is intended to motivate the Jew to greater service of G-d for this is the medium which will bring about the actual, concrete revelation of the Beis HaMikdash within this world.

Similarly, we can understand why this concept was revealed and taught by Rebbi Levi Yitzchok of Berditchev[116] in the present era and not previously. Although the vision of the Beis HaMikdash was also revealed to the Jews on Shabbos Chazon in previous generations, the concept was revealed in a manner that could be intellectually comprehended—and therefore, meditated upon—in the present era which directly precedes the coming

112. The prophecy "This final Sanctuary will be greater than the first one" emphasizes the advantage of the Messianic Beis HaMikdash over the structures which preceded it.

113. The Three Weeks are associated with the preparation for the Third Beis HaMikdash. The numbers three and seven are also Kabbalistically significant. Three refers to the three intellectual qualities (Chabad) which are in a state of

concealment in exile. Seven refers to the seven emotional qualities which at the time of the redemption will be permeated by a greater light.

114. A reflection of this pattern—albeit in microcosm—can be seen in the celebrations associated with the Fifteenth of Av as our Sages declared: "The Jews never had festivals as great as the Fifteenth of Av." On this day, the inner intent of the descent associated with Tisha B'Av is revealed.

115. The connection between the apparent descent of Shabbos Chazon and the great revelations associated with the Shabbasos of consolation is further emphasized by the reading of Parshas VaEschanan, the first portion of the seven Shabbasos of consolation in the Mincha service of Shabbos Chazon.

116. The teaching is also intrinsically related to the person who publicized it, Rebbi Levi Yitzchok of Berditchev. Rebbi Levi Yitzchok's service was

of Moshiach.

This era is called Ikvesa d'Mishicha, "the footsteps of Moshiach." This name, however, can also mean "the heels of Moshiach." The latter meaning is significant. The heel is the least sensitive portion of the body. Indeed, our Sages referred to the heel as "the angel of death within a person." Similarly, the present era is one in which the least Divine light and life-energy is revealed. Nevertheless, as explained above, this concealment is merely a stage in the revelation of a higher and greater light. This light will be revealed by the service of the Jews in this time period and therefore, the concept was taught to the Jews in this age.

The revelation of this teaching in the era of "the footsteps of Moshiach" shares a parallel with the service of the Jews in the actual Beis HaMikdash. The main connection of the Jews as a whole to the Beis HaMikdash came through the pilgrimage festivals, a service conducted with the feet. Similarly, the revelation of the teaching intended to motivate the service which will bring the Beis HaMikdash is in "the footsteps of Moshiach." May the service inspired by this bring about the renewal of those pilgrimage festivals.

2. The above concepts are associated with the Torah portions read this week, Parshas D'varim, which is read in the morning, and Parshas VaEschanan, whose reading is begun in the afternoon service. VaEschanan begins with Moshe's prayer to enter Eretz Yisroel. The commentaries explain that had Moshe's prayer been granted and permission given him to enter Eretz Yisroel, he would have built an eternal Beis HaMikdash and the Messianic Era would have begun.

Though Moshe's request was not granted at that time, that request—as

all concepts included in the Torah—is eternal and ultimately, will be granted. This will surely occur in the near future since "all the appointed times for Moshiach's coming have passed." Soon Moshe will—together with the entire Jewish people—enter Eretz Yisroel and witness the construction of the Beis HaMikdash which will be an eternal structure.

This is also associated with the name VaEschanan which contains two Nunnin. Our Sages teach that a word which contains a nun is a sign of miracles and a word containing two Nunnin is a sign of "wondrous

Just as a Sota whose faithfulness is proven is granted blessings regarding the birth of children, the Jews will have the potential for new birth, bringing the Messianic Era.

miracles." This is particularly true since the final nun of VaEschanan is prolonged, alluding to a revelation of these miracles as they are drawn down to the lowest levels.

The numerical equivalent of VaEschanan, 515, is also significant. Our Sages describe the world's limits in stages of 500. The number fifteen refers to the name of G-d. Thus, the 515 prayers recited by Moshe reflect his intent that the revelation of G-d permeate throughout the entire world.

The concept of redemption is also

related to Parshas D'varim. Even though Parshas D'varim centers on the rebuke given by Moshe to the Jewish people—which is paralleled in the Haftora which also contains a message of rebuke—the nature of that rebuke is unique. Rather than rebuke the people openly, Moshe clothed his intent in allusions. He did this "because of the honor of the Jews." Thus, the message which is openly revealed by this portion is the emphasis on "the honor of the Jews."

Similarly, the portion also speaks at length of the entry into Eretz Yisroel including also mention of the conquest of the land extending to the Euphrates river. This was never realized in history. Even in the days of King Solomon, the boundary of Eretz Yisroel never extended that far north. Only in the Messianic Age will this prophecy be fulfilled.

Furthermore, the portion also describes how the tribes of Reuven and Gad actually received their portion of Eretz Yisroel in TransJordan. Furthermore, the choice of these tribes to remain in TransJordan rather than enter Eretz Yisroel can be explained as a desire to spread and extend Eretz Yisroel beyond its natural boundaries (similar to the revelation of the name G-d throughout the entire world as explained above.)

This is also reflected in the explicit reason why these tribes chose this land. They wanted land for their herds to graze, their concern for their animals reflecting an inner desire to elevate their animal souls and their portion in the world at large.

On this basis, we can resolve an obvious difficulty in the Torah's description of their discussion with Moshe. They told Moshe that they would build "enclosures for their sheep" and afterwards, "cities for their children." Moshe objected, pointing out the misguided choice of priorities. The question arises: How is

it possible for a person to place his property before his children? It is a natural human tendency to derive greater pleasure from one's children than from anything else in the world.

On the basis of the above explanation, however, their statements can be understood. They were emphasizing that their desire to settle in TransJordan stemmed from a spiritual intent, the desire to refine and elevate their portion in the world at large. This service lifted them up to a higher spiritual level as can be derived from our Sages statement that a person's money "stands him up on his feet," i.e., grants him the potential to stand upright in his service of G-d.[117]

3. The concept of redemption is also alluded to in the Haftora of this Shabbos. Indeed, its concluding verse, "Zion will be redeemed by judgment and those who return to her by tz'daka," teaches us the service necessary to bring the redemption. "Judgment" refers to Torah study (and in particular, the study of halacha). Tz'daka, in addition to its simple meaning, charity—a mitzvah which is equal to all the other mitzvos—also refers to the performance of all the mitzvos. Increases in "judgment" and

"tz'daka" constitute the service which will bring about the redemption.[118] Particularly, after the vision of the Beis HaMikdash of Shabbos Chazon, it is necessary to make such increases.

In particular, our Torah study should concern itself with the Beis HaMikdash for study of the laws of the Beis HaMikdash is equivalent to building it. Similarly, during the Nine Days, efforts should be made to make siyumim.

In this context, it is appropriate to mention the conclusion of Hilchos Tumas Ochlin in the Mishneh Torah which was completed Friday. These halachos conclude with quoting a teaching authored by Rabbi Pinchas Yair which is—in certain texts of the Mishna[119] — the final Mishna in the tractate of Sota.

The tractate of Sota relates to the concepts of exile and redemption. A Sota is a woman who "becomes hidden from the eyes of her husband" and is suspected of relations with another man. This parallels the stage in the love relationship between the Jewish people and G-d where they are—at least apparently—hidden from each other (exile) and there is a

suspicion that the Jews have been unfaithful. However, ultimately, it will be revealed that all these suspicions are unfounded. The Jews are "undefiled" and can renew their relationship with G-d. On the contrary, just as a Sota whose faithfulness is proven is granted blessings regarding the birth of children, the Jews will have the potential for new birth, bringing the Messianic Era. This is alluded to by the above teaching which concludes, "the Resurrection of the Dead will be performed by Elijah, of blessed memory."

There is a further connection which the present days share with the concept of redemption. Tomorrow is the yahrtzeit of the Arizal whose teachings reflect the revelations of Torah's inner secrets which will come in the Messianic Age. The Arizal taught that "in these later generations, it is a mitzvah to reveal this wisdom (P'nimius HaTorah)." This is accomplished through the "spreading of the wellsprings of Chassidus" which will, as the Baal Shem Tov taught, hasten Moshiach's coming.

dedicated to bringing about the individual redemption of each Jew and the ultimate redemption of the Jewish people as a whole.

His name is also associated with the quality of G'vura, might, which is the source for the concealment of G-dliness. However, as the Rebbe's father, who was also named Levi Yitzchok, explained the name reflects the quality of Chesed (Kindness) as enfolded within G'vura. Levi reflects the quality of attachment. Hence, Levi was given that name out of Leah's prayer that "Now, my husband will become attached to me." Similarly, the name Yitzchok is related to the aspect of happiness as reflected in Sarah's statement when naming him, "All who hear will laugh for me."

The name is also connected with the Previous Rebbe's name Yosef Yitzchok for the potential for the service of Yosef, transforming the estranged into a son (see the Sichos of Yud-Beis Tammuz) stems from the quality of attachment associated with Levi. The service of Yosef allows for a higher quality of pleasure, the pleasure that stems from the transformation of darkness into light.

117. The dedication of the tribe of Gad to spiritual values can be seen in the explanation why they had more herds than the other tribes. They desired the manna (which is called "the seed of Gad") and partook of it alone. In contrast, the other tribes slaughtered their sheep and cattle for food. Manna represents the ultimate of

spirituality, the reasons for Torah which will be revealed in the Messianic Age. Having experienced the spiritual pleasure associated with these revelations, the tribe of Gad wanted to bring down these levels within the context of material existence. This parallels the revelation that will be in the Messianic Age.

118. "Judgment," Torah study, involves our three intellectual capacities (which correspond to the Three Weeks) and tz'daka, our seven emotional capacities (which correspond to the seven Shabbasos of Consolation).

119. There is a difference between the text of this teaching as it appears in the Babylonian Talmud and as it appears in the Jerusalem Talmud.

ANOTHER MUST

The screenshot shows a web browser window with the address bar displaying <http://www.beismoshiach.org>. The browser's toolbar includes buttons for Back, Forward, Home, Search, Favorites, Media, and other standard functions. The website header features navigation links in Hebrew: HOME, PDF VERSION, ARCHIVES, ארכיון, אקרוואט, and עברית. A prominent banner for **bhTech** is displayed, with the tagline "Heavenly design, down-to-earth prices" and the Hebrew text "בית משיח". Below the banner, the main heading reads "Chabad World".

The main content area features a navigation bar with links for "בידור", "תשובה", "עבודת ה'", and "English Edition". A central message states "Long live the Rebbe Melech HaMoshiach forever and ever" accompanied by a portrait of a man in a hat. Below this is a "Back To NEWS" button and an "Archive" section with a dropdown menu set to "420" and a "SEARCH" button. An "Advanced Search" button is also present.

The main article is titled "APPLYING WHAT WE ARE TAUGHT ABOUT MOSHIACH" and includes the text: "The following are excerpts from 'Divine Power,' by Rabbi Yehuda Loewe ben Bezalel, The Maharal of Prague, together with related material and commentary, with a focus on how these insights may apply to the unique times we live in." The author is identified as "by Sarah Granovetter". A small image of a person is visible next to the article text.

Below the main article is a section titled "MOSHIACH & THE WORLD" and another article titled "TECHNOLOGY AS A TOOL FOR CHASSIDIC EDUCATION IN THE ERA OF MOSHIACH". The text for this article begins: "Is the world's growing technology a contradiction to the positive developments in chassidic education? How we can possibly use a modern-day technology that can also be used for negativity? What is the chassidic perspective in connection with technological developments? We posed these questions to the Rebbe MH"M's shiurim in Grenoble, France - Rabbi Yischa". A small image of a tablet or screen is shown next to the text.

On the left side of the page, there is a "Sections" menu with links for "Dvar maichus", "SHLEIMUS HA'ARETZ", and "news". A small image of a person is also visible in this section. At the bottom left, a small image shows a person in a hat, with the text "420" and "27 Sivan 5763" below it.

The right side of the page features a vertical watermark that reads "77077077" and "Chabad World" repeated several times. At the bottom right, there is a small "Internet" icon.

The international weekly heralding the coming of Moshiach

BEIS MOSHIACH

We are in deep pain and sorrow hearing the sad news of the passing of our dear friend, a very kind and good-hearted person, who gave tirelessly from his time and talent publicizing the Rebbe MH" M's *inyanim*, a contributor of many articles and stories published in *Beis Moshiach* over the years,

Reb Mordechai ben Reb Shaul Staiman, o.b.m.

who passed away, on Tuesday, 22 Tamuz, 5763 (July 22, 2003).

We extend our sincere condolences to his dear wife

Mrs. Ada tichye as well as their children

He will be dearly missed by us all. May his memory be for a blessing, and may we merit to see the fulfillment of the verse, "And those who dwell in dust will arise," with the revelation of our righteous Moshiach, *and we will proclaim:*
Yechi Adoneinu Moreinu v`Rabbeinu Melech HaMoshiach L'Olam Va'ed!

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SEEING THE GREATNESS OF THE MIRACLE AND THANKING HASHEM

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

A MIRACULOUS WAR

Three months have passed since the official conclusion of the second Gulf War. Since then, we can add even more thanks to Hashem for the miracles and wonders that we saw during this war. To a certain extent, the wonders are much greater than those of the first war.

Here was a *sonai yisroel* of the highest order, who cast fear not only upon the Middle East, but the entire world, particularly, the people of Israel. He proved himself to be a tyrant whose cruelty knew no bounds, and over the years, he slaughtered thousands of people, including many of his own. Against this brutal despot, the United States set out on a war to effect a regime change and to liberate its people.

In terms of international opinion, America's justification for war was seen as being weak; almost the entire world came out against it. In any event, the United States decided to wage war, in the face of the declared stance of Europe, Russia, and the United Nations.

Saddam knew the strength of the United States. He did not delude himself into believing that he would succeed in fending off America the superpower. Were he to act rationally, he would surrender to American demands, at least for appearance's sake, and save himself from crushing defeat. But he did not do this – against all human logic.

We see clearly how G-d conducts the affairs of the world. G-d pushed the United States into a war against

its will, and hardened Saddam Hussein's heart so he would not think of surrender, and thus prevent the war. This whole war was part of the Divine plan.

When we consider for a moment who was the main beneficiary from the course of events resulting in this war and try to understand for whom Divine providence caused the second Persian Gulf War, we see that those who profited the most from this war were the Jewish people!

The primary result of the Gulf War was that a great enemy of the Jewish people was removed from the throne. And the biggest miracle of all was how all this was done without the need for the Jewish people to fight for it. Our war was achieved through others, and we didn't have

to do anything. Literally nothing.

In the wars that Israel has fought during the last generation, despite the great miracles, there was room to be mistaken and think that “my power and the force of my hands have made for me this strength,” and regrettably, there were many who erred this way. In contrast, during the last Gulf War, the IDF was not involved in the fighting whatsoever, so it is clear that the entire war was one great miracle of G-d for the good of the Jewish people.

Today, after the Rebbe MH”M *shlita* revealed that all the great events that are happening in the world are part of the activities of Moshiach leading up to the true and complete Redemption, it is clear without any doubt that the Rebbe MH”M stands behind it all.

There is no question that the Rebbe’s words about the first Gulf War are fitting and precise, even in connection with the second Gulf War: **These wars in that same part of the world (“the king of Persia” with “the king of Aram”) are from the signs that the Redemption is soon to come through our righteous Moshiach, as is written in Yalkut Shimoni, in the following language, “Do not fear, my children...the time of your Redemption has arrived,” and “Melech HaMoshiach stands on the roof of the Beis HaMikdash and proclaims to Israel, saying, ‘Humble ones, the time of your Redemption has arrived!’”**

“BEHIND THE SCENES”

In a general letter from after the first Gulf War (Adar 25, 5751), the Rebbe writes the following:

Those who know what goes on “behind the scenes” and are aware of numerous secret yet unpublicized details realize to a far greater extent the amazing miracles and wonders at this time, in these days.

In recent days, the whole world

The American intelligence community placed incriminating documents regarding a nuclear weapons deal between Iraq and the African nation of Niger on the desk of the President of the United States. Based on this information, classified as most reliable, George W. Bush decided immediately to go to war, without waiting for the report from the United Nations inspectors. The war commenced, the Iraqi threat was removed, and the rest is history. Only recently has the authenticity of these documents been put into question. That is, in a public forum. There is evidence that this knowledge had been transmitted to all the leading intelligence agencies in the United States beforehand. Nevertheless, the Bush Administration included the misleading information in the President’s address to the nation. While the intelligence organizations continue to ask themselves, “How did this happen?” the feeling within us grows regarding the realization of the Divine promise of “Do not fear, my children – everything that I have done has been for your sake alone.” The greater the magnitude of the miracle of this war becomes clear, the more we have an obligation to thank, to acclaim, and to praise Hashem for the miracles and wonders He has shown us during the second Persian Gulf War.

has learned of many secret details “behind the scenes” that intensify beyond measure the magnitude of the miracles and wonders that we saw during the second Gulf War.

One of the cornerstones that the Administration used to explain its policy decision about going to war against Iraq was the “Niger issue.” American intelligence agencies displayed documents which proved that Iraq had signed a major contract with the African nation of Niger for the acquisition of dangerous nuclear materials for the purpose of accelerating Iraq’s nuclear program. President George W. Bush gave his executive approval based on the proofs placed before him, and decided to strike immediately, without waiting for the report of the United Nations inspectors.

Now, it turns out that even before the war, the International Atomic Energy Commission had determined that the documents used by American intelligence to validate their claims of Iraq’s nuclear transaction were forged. But more than that, a report by an American diplomat in the service of the CIA, who investigated the matter, had verified the forgeries. This report was subsequently transmitted to all the leading intelligence agencies in the United States. Nevertheless, the Bush Administration chose to ignore all the evidence and thus included false information in the President’s address to the nation.

Just a couple of weeks ago, the *Washington Post* reported that the White House has admitted that the President of the United States relied upon faulty intelligence information, when he charged in his war commencement speech that Iraq was planning to buy uranium from Africa for its nuclear project. “Considering all that we know today in relation to Iraq’s attempt to get uranium from Africa, there was no need to include it in the President’s address,” said a

high-ranking Administration official, in response to the White House announcement.

In other words, even this rationale was only part of the overall plan of Divine providence which brought the United States to wage war against one of Israel’s worst enemies, and remove one of the most dangerous threats to the people that

He explains that there are two types of trials: a) a trial in the fulfillment of Torah and mitzvos under harsh conditions; b) a trial from a good aspect, e.g., when G-d bestows an abundance of good upon the Jewish people, and wants to see if they will demonstrate a sense of appreciation for what they have received.

dwell in Tzion.

While the intelligence organizations continue to ask themselves, “How did this happen?” the feeling within us grows regarding the realization of the Divine promise of “Do not fear, my children – everything that I have done has been for your sake alone.” G-d compelled

America to wage war – all for the sake of the Jewish people!

THE PRIVILEGE AND THE OBLIGATION TO GIVE THANKS

From the *pasuk* “Let them give thanks to G-d,” our Sages learn that we must thank G-d for miracles. The *pasuk* concludes with the words, “and His wonders to the children of man,” which teach us that these wonders are only in relation to man, as there is no difference between “natural” conduct and “miraculous” conduct before G-d. Nevertheless, we have an obligation to thank G-d for everything that we recognize as being wondrous, miraculous.

This chapter of T’hillim (Ch. 107) begins with the words, “Give thanks to G-d for He is good, for His kindness is everlasting.” In a marvelous commentary, the Tzemach Tzedek writes that when we give thanks to G-d, the one-time expression of kindness turns into an everlasting one. In other words, the thanks to be offered for miracles is not just a Jew’s obligation, but also a privilege. When the Jew give thanks for kindness, it draws down the kindness into the world in a constant manner, and the one-time miracle continues with an everlasting influence.

We can also learn about the importance of giving thanks for miracles from the Midrash Rabba on the *pasuk*, “Az Yashir Moshe.” “Rabbi Brachia said in the name of R. Abahu, ‘Even though You have always existed, You were not seated upon Your throne and not made known in Your world until Your children sang [Your praise].’ Therefore, it is said, ‘Your throne has been true since then.’ There is an allegory about a king who made war, was victorious, and they made him Augustus [Caesar]. They said to him, ‘Before you made war, you were a king, now they have made you

Augustus. What is the difference in honor between a king and Augustus? A king stands on a pedestal, and Augustus sits.' So said Israel, 'In truth, You existed before You created Your world, and You have existed since You created it – standing (in the figurative sense), as is written, 'He stands and measures the earth.' However, since the time You stood at the sea and we sang before You, Your sovereignty has been made firm and Your throne true. 'Your throne has been true since then (*m'az*) – at [the singing of] *Az Yashir*.'

Even at *Mattan Torah*, we can learn how important it is to give recognition to the good. After *Mattan Torah*, Moshe Rabbeinu told the people of Israel, "And now, do not fear, for in order to test you has G-d come." The Rebbe Rashab asks, "At first glance, since every matter of Torah and *mitzvos* is built upon fear of Heaven, what is so bad about the children of Israel being in fear from the revelation on Mt. Sinai?"

He explains that at Mt. Sinai, the Jewish people experienced total nullification of their existence, to the point that their souls took flight. Yet, since the demanded purpose of a Jew is to attain *bittul* of their *yesh*, not *bittul* of their actual existence, Moshe Rabbeinu "calmed" the Jewish

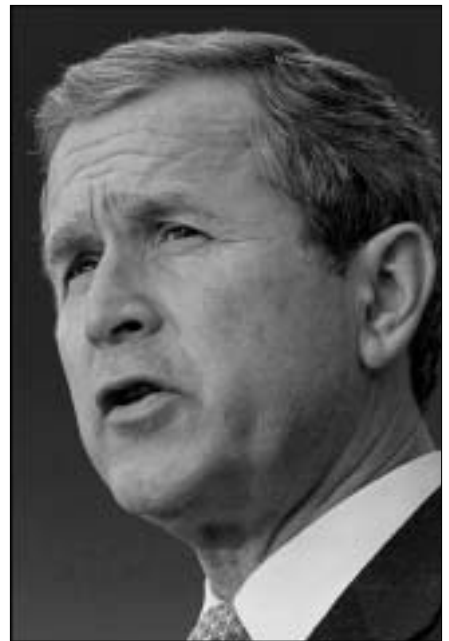
people, assuring them that this total nullification was a one-time experience – "in order to test you."

Moshe Rabbeinu then continued to say "And now, do not fear, for in order to test you..." A "test," one might assume, is when a person is required to fulfill a certain task under harsh conditions. However, this was a case of a revelation from Above, so what kind of test is this?

Many commentators spent much time on this question, and some of them explain that the word "*nasos*" (test) is derived from "*neis al he'harim*" (a banner upon the mountains), i.e., uplifting.

However, Ramban interprets it according to its simple meaning: a trial. He explains that there are two types of trials: a) a trial in the fulfillment of Torah and *mitzvos* under harsh conditions; b) a trial from a good aspect, e.g., when G-d bestows an abundance of good upon the Jewish people, and wants to see if they will demonstrate a sense of appreciation for what they have received.

Of course, the privilege and the obligation to give thanks for miracles apply both to general miracles done for the entire Jewish people, and



U.S. President George W. Bush

more specific miracles for particular individuals.

THE GIVING OF THANKS HASTENS THE REDEMPTION

In our generation, the last generation of exile and the first generation of the Redemption, there is an additional and especial meaning to miracles, and the obligation to give thanks for them. It is written that the troubles that our people have endured during four exiles correspond to four occurrences for which we must give thanks, and at the true and complete Redemption we will offer thanks for all the miracles and wonders that have happened to us during our exiles.

In addition, the Gemara relates (Sanhedrin 94a) that "G-d wanted to make Chizkiyahu Moshiach, and Sancheriv, Gog and Magog. The Divine attribute of Judgment came before G-d and said, 'Ribono Shel Olam, David Melech Yisroel said many songs and praises before You, and You did not make him Moshiach. Chizkiyahu, for whom You made all these miracles, did not sing praise before You, yet You will



make Moshiach?!”

From this Gemara, the Rebbe MH”M concludes that publicizing miracles brings the Redemption closer (*sicha*, Shabbos Parshas VaYeishev 5752):

Publicizing the miracles that G-d has done in our time is relevant to bringing the true and complete Redemption in actual deed! And from this comes the main instruction: Since we are already standing after all these occurrences and the Redemption has not yet arrived, the most proper thing is to be involved with “*pirsumei nisa*,” i.e., to publicize the miracles that G-d has done for us everywhere among ourselves and others, out of the knowledge that this is connected with the true and complete Redemption.

THE REBBE AS SHLIACH TZIBBUR

The Rebbe, in his role as the leader of the generation, has always seen the need to thank G-d for the miracles and wonders of our generation as a *shliach tzibbur* for the Jewish people. Furthermore, the Rebbe has demanded from each and every one of us to use his strengths and influence upon his surroundings in order to give thanks to G-d with the tools at his disposal.

This approach characterizes the Rebbe’s *sichos* and letters after the Six Day War, the Yom Kippur War, and the Entebbe rescue mission. On each occasion, the Rebbe made a great “*shturem*” over the miracles and wonders, and asked to publicize them in every possible venue. But the climax was in 5751, the first Persian Gulf War. In *sichos* and letters, the Rebbe called for us again and again to thank G-d for the miracles and wonders that we experienced during the course of that amazing war, all of which were to save the people that dwell in Tzion.

In the Rebbe’s words from a *sicha* on Nissan 26, 5751:

When we see the miracles that G-d does, it arouses within a Jew the recognition that the Holy One, Blessed Be He creates the world and conducts it, and that He constantly does miracles for the Jewish people, and “the Holy One, Blessed Be He saves us from their hands,” i.e., of those who “stand against us.”

In particular when the current miracles remind and strengthen the

May it be G-d’s will that...all will see this in a revealed manner, each pointing with his finger, and saying with recognition, “This,” thanking G-d for the miracles, to the point that he is not embarrassed to go out and dance because of the revealed miracles!

feeling within a Jew “to see himself as if he went out today from Egypt,” and that “not our fathers alone did G-d redeem from Egypt, but also we were redeemed with them.” The Redemption from Egypt is the beginning and includes all the Redemptions (even the Redemption of “He will redeem us from the troubles that come upon us, etc.”)...

Therefore, we give praise and thanks, “thanks to Your Name,” “to He Who did for our fathers and for

us all these miracles, took us out from slavery to freedom, from sadness to joy,” etc.

The Rebbe continues: May it be His will to help every Jew to have the “eyes to see (and thus), ears to hear” to see “the great trials that your eyes have seen, these great signs and wonders,” the revealed miracles that are happening every day... Despite the fact that there is still another Jew to whom it must be explained so that he will see the miracles (since he does not yet notice their existence), it will come easily, in a pleasant and peaceful fashion, with joy and gladness of heart. Once will be enough to arouse him about this matter.

May it be His will that they will not need to speak and relate about miracles one to another, since all will see this in a revealed manner, each pointing with his finger, and saying with recognition, “This,” thanking G-d for the miracles, to the point that he is not embarrassed to go out and dance because of the revealed miracles!

AS GREAT IS THE MIRACLE, SO TOO ARE THE THANKS

If we must give thanks to G-d for every miracle, all the more so when miracles so great are occurring right before our very eyes. Each and every one of us has this obligation. Community leaders must awaken their members, rabbis must arouse their congregations, and each individual must do so with the members of his own household. All of us must thank and praise G-d for the miracles and wonders that He did for us in the recent Gulf War.

As we mentioned earlier in the name of the Tzemach Tzedek, there is not only a need to give thanks for the miracles, but to sustain their effect, revealing how “His kindness is everlasting.”

It is written in the Gemara in



The entrance to the CIA headquarters in Virginia. Who deceived them?

fifteen years later. (NOTE: There is a well-known explanation that in the world of Yetzira, things can be seen fifteen years into the future.)

We are talking about an entire process that the Rebbe connected in the clearest manner possible to the imminent Redemption, as interpreted in Yalkut Shimoni. It is important to emphasize this point at every opportunity.

A CALL TO THE RABBANIM

In light of the Rebbe MH”M’s clear *sichos* about the need to give thanks for miracles and wonders, and his well-known and direct call to publicize them with full force (including the special *shlichos* of HaRav Yosef Wineberg, who was sent to *Eretz HaKodesh* after the Six Day War, in order to awaken the people that dwell in *Tzion* about the need to thanks G-d for the miracles, as he did in the Rebbe’s name at the central thanksgiving rally in Yerushalayim), there can be no question that *rabbanim* and community leaders in every possible location must organize special assemblies to offer thanks and appreciation to Hashem. In addition, they must encourage additional Torah study and greater stringency in the fulfillment of *mitzvos*, particularly the giving of *tz’daka*, which hastens the Redemption. In this merit may we soon witness, “I will show you wonders,” with the true and complete Redemption, with the Rebbe MH”M *shlita* leading the way, immediately, *mamash*, NOW!

connection with the festival of Chanuka: “for the next year, they established them.” The famous question is asked: Why didn’t they establish the holiday in the year that they were victorious? The explanation is that in the year of the miracle, the Sages did not know if the miracle would be eternal or eventually cease with the passage of time. Only after a year, when they saw that the revelations that shone at the time of the miracle continued to do so even a year later, did they establish the festival of Chanuka.

It is understood from this how vitally important it is to give thanks for miracles, as this strengthens the miracle and thus, the great revelations continue onward, “for His

kindness is everlasting.”

It is also important to emphasize that as part of the thanks for the miracles associated with the war twelve years ago, the Rebbe MH”M prophesized the entire course of the recent war. In a *sicha* from Shabbos Parshas Bo 5751, the Rebbe spoke about the war’s progress. Regarding a portion of his words, the Rebbe gave instructions not to publicize them – “*od chazon lamoed*” (the time to reveal them will come).

There is no doubt that even then, the Rebbe had envisioned the war’s continuation, as is told about the Baal Shem Tov, who wrote in one of his letters to his brother-in-law, Rabbi Gershon Kitover, about things in the past tense that only happened



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A CHAPTER IN THE LIFE OF R' HILLEL PARITCHER

TAKING CARE OF THE KHERSON COLONIES

In 5574-1814, after the tremendous destruction that the Napoleonic war created in the Jewish community, The Mitteler Rebbe established settlements in Kherson Province. There, hundreds of Jewish families were able to earn a proper living.

There were many *chassidim* who heeded this call of becoming self-sufficient. Their numbers grew after the Rebbe promised them that he would personally visit them. There were also a multitude of thousands of simple *Yidden* who lived in that vicinity who knew almost nothing about *Yiddishkeit*.

In 5576-1816, the Mitteler Rebbe fulfilled his promise and visited them for five months. He was there from after Pesach until the month of Elul. Seeing the benefits of his visit, but due to health and other obligations, the Rebbe saw that he personally wouldn't be able to do this on a yearly basis. So in 5578-1818, the Mitteler Rebbe instructed Reb Hillel to begin visiting them.

As with every *shadar* (*shluchei d' Rachmana*) of the Rebbe he was to collect *gashmius* (*tz'daka*) and plant

ruchnius – give them spiritual guidance. However (most of) the *tz'daka* he collected was not going to be distributed by the Rebbe, it was going to be used by Reb Hillel himself, for three purposes: 1) He was to arrange that kosher food be available in that area. If necessary he would hire *shochtim*, etc. 2) Being that he was *rav* in Babroisk, and there was an extremely large contingent of Jewish soldiers, he was to help them in any way possible. 3) To free Jews that were imprisoned by the local *paritz*, if they couldn't pay their rent, etc.

At that time, the Mitteler Rebbe told him, "Visualize how these *chassidische* farmers stand in their fields. Wearing *yarmulkes* and *tzitzis* over their shirts, and while working the fields, praising Hashem. They don't have to rely on anyone for their livelihood; they pick up their eyes towards the heavens and embody the essence of the concept of "raise your eyes heavenwards." This, the Rebbe concluded, is the true essence of *Shma*.

Reb Hillel who had the talent of being able to visualize things vividly, was quiet for a moment as he visualized this scenario as the Rebbe described it. He then told the Rebbe he accepts this mission of traveling throughout that region.

He then asked the Rebbe, "Being that in many of the cities, towns, and villages that he would be visiting there are very simple *Yidden*, should he review the *maamarei chassidus* that the Rebbe said even to these *Yidden* who have no understanding whatsoever of *chassidus*?"

After deep contemplation for a moment, the Rebbe replied: The *neshama* of a *Yid* hears the words of *chassidus*. It says in the *pasuk*, "*v'nozlin min Livanon*" – it drips down from Lebanon," in truth "Livanon" is two words, "*Lev Nun*," which represents the 32 levels of wisdom (*lev, Lamed Beis*) and the 50 Gates of Understanding (*Nun*).

When the *neshama* hears *chassidus*, it "drips" from the highest levels of the *neshama* into the lower parts that give life to the body. This gives the person the ability to strengthen himself in the fulfillment of all 248 positive commandments and being careful to keep the 365 prohibitions.

Reb Hillel then set out on his journey. The mission took half a year. He would normally leave his home after Pesach and return for Tishrei. Sometimes it took even longer.

Understandably the *chassidim* living there were thrilled with the fact that the great *chassid* and *tzaddik* Reb Hillel would be visiting them on a yearly basis. He would be able to answer all their questions – in *halacha* or *chassidus*. In addition, he would review the Rebbe's *maamarim* exactly as the Rebbe had said them. But Reb Hillel was overwhelmed by the warm welcome and especially of the sincerity of the simple people.

But their ignorance was unbelievable. It is said that when R' Hillel visited one town, to express their thanks for his visit, they decided to make a communal festive meal in his honor. Obviously there was plenty of meat for everyone to enjoy.

When Reb Hillel sat down he explained that his custom is not to eat

any meat or fowl until he speaks to the shochet (the one who slaughters it) and sees his *chalif* (knife used for slaughtering animal or fowl).

Bewildered at this statement, the elders replied, honored Rabbi, we choose a kosher animal exactly as it is written in our Holy Torah! Only the Torah can make an animal kosher to eat.

Intrigued at this reply, R' Hillel asked "And what exactly does our Holy Torah say?"

"Honored Rabbi," they replied, "the Torah says, 'the tenth one that goes under the staff is holy to Hashem.' So we let the animals walk out of the barn or pen and count, one, two, etc, and the tenth one to exit is called 'Holy' by our Holy Torah. That is the one we slaughter to eat."

Terrified by their ignorance, but overwhelmed by their sincerity and truthfulness, R' Hillel patiently explained to them the true meaning of that *pasuk*: That *pasuk* is telling us the laws about how to give *maaser* (a tithe) on the animals. It has nothing to do with the slaughtering or choosing a kosher animal.

R' HILLEL ELEVATED THE ENTIRE AREA

Every year R' Hillel would come to Lubavitch, before beginning his traveling or at its conclusion. One year, he heard the following *maamer* from the Rebbe the Tzemach Tzedek, every *neschama* is extremely lofty. Only its lower three parts are able to enter the physical body. However a *neschama* from the world of Atzilus is even loftier, as it stands constantly in a state of *d'veikus* (cleaving to its source).

The Rebbe continued: While not everyone merits to have such a lofty *neschama*, it is possible for everyone to attain this state of constant *d'veikus*. Since, as we mentioned, the two highest levels of the *neschama* don't enter the body, they remain in the heavens, so they are in this state of *d'veikus*.

Hearing this jolted R' Hillel. The

Rebbe just explained the importance to strive for this level. Yet most of his year, he is busy traveling from city to city and village to village speaking to extremely sincere but truly ignorant *Yidden*.

They had no comprehension of even the simpler concepts of *chassidus* of which he spoke. He, R' Hillel, was thankful that they learned how to conduct themselves properly according to the *Shulchan Aruch*. Perhaps, he mused, it was time for him to stop his

Terrified by their ignorance, but overwhelmed by their sincerity and truthfulness, R' Hillel patiently explained to them the true meaning...

yearly rounds and work on himself. He would strive to attain this level of constant *d'veikus* that the Rebbe spoke about.

After thoroughly contemplating this thought, R' Hillel decided he would ask for a *yechidus* and pour out his troubled heart to the Rebbe.

The Rebbe listened and then entered an intense state of *d'veikus*. Opening his eyes, he said Rav Nachman bar Yitzchok said, "We are day workers." Our task is to bring day – light – to all. It is our obligation to illuminate. And to illuminate our surroundings, which can only be accomplished through the light of *chassidus*, as *chassidus* is in its true essence true light which was revealed to us through *mesiras nefesh*.

Chas v'shalom for you to stop. On the contrary, you are to continue, and you will illuminate the entire region

with the light of *chassidus*..

Indeed the forty-five years that R' Hillel traveled there bore tremendous fruit. As his student Reb Gershon Dov said, "Everyone can see for themselves, how my great teacher R' Hillel illuminated the entire region."

When R' Hillel repeated this *yechidus* to his students, he stated; "Just for the sake of witnessing, and *baruch Hashem*, sensing the intensity of the Rebbe's *d'veikus*,' it was worth making the long journey to Lubavitch ten times. The Rebbe's *d'veikus* raised me to an entire higher level.

R' Hillel explained [why it had had such an effect on him]. Our Sages tell us, "From the time the Beis HaMikdash was destroyed, Hashem has no place besides the four cubits of *halacha*." In other words, the revelations that used to take place in the beis HaMikdash, are now taking place in the four cubits of *halacha*.

Looking straight at us R' Hillel concluded, "And where do you think those four cubits are? They are in the Rebbe's room and surroundings."

His student R' Gershon Dov added, "We lived with this saying for months. The warmth of these words infused our *avoda* with vitality."

Although R' Hillel was originally *rav* in Paritch, thus becoming known as Reb Hillel Paritcher and then for many years *rav* in Babroisk, as mentioned, most of the years throughout the majority of his lifetime he was traveling throughout the Kherson (and Yektrinislav) Colonies.

He was faithful to this mission that was given to him by the Mitteler Rebbe, and reinforced by the Tzemach Tzedek, until the very end.

For forty-five years he traveled there. On Shabbos Nachamu, the 11th of Av 5619-1819 at the age of sixty-nine he was *nistalek* in one of the colonies and is buried there.

His outstanding student, Reb Gershon Dovid of Paher assumed the responsibility of visiting these colonies for many years.

WHAT IMPRESSED NAPOLEON ABOUT TISHA B'AV

BY RABBI TUVIA BOLTON, MASHPIA IN YESHIVA
OHR TMIMIM OF KPAR CHABAD



Parshas D'varim is always read on the Shabbos before the 9th of Av, the date that both Holy Temples were destroyed.

The story is told that when Napoleon saw Jews mourning on Tisha B'Av, he was so deeply impressed that he said, "A people that can mourn for a building that was destroyed over 1,500 years ago must be eternal."

Napoleon was a very evil man. Besides being a sworn atheist, he killed millions of people in his desire to rule the world, but it seems that even he (like Bilam thousands of years earlier) couldn't deny the truth.

But at second glance, it's not really so clear: why do we mourn? Today we have returned to the land of Israel and have built thousands of new buildings! Why mourn about what happened to one building almost 2000 years ago? Furthermore, even when the Temple was standing, it was dedicated to the slaughtering, and sacrificing of animals. Why should we mourn for such a seemingly primitive thing?

And finally, the Temple was destroyed because of our sins. How can we mourn and expect that it will

stand today when we are at an all-time spiritual low?

To answer these questions, we must first understand why G-d made the Creation.

The Baal Shem Tov explained that G-d's real purpose for making (and constantly renewing) the world is that He wants to be revealed here.

This is also the main theme of the Torah.

G-d commanded Adam HaRishon to work in Gan Eden; Avrohom to sacrifice Yitzchok; the Jewish nation to build a tabernacle and to enter the land of Israel and to do all the commandments all for the same reason: in order to reveal His oneness here in this physical world.

And the epitome of this revelation was in the Holy Temple. Therefore the Temple was mostly made up of stone (unlike the tabernacle which had wooden walls and a ceiling of animal skins), the lowest of physical substances.

Similarly the sacrifices require us to serve G-d with our lowest faculties. (Because essentially it makes no real sense why G-d would command us to kill animals, and

how this atones for our sins).

This is the uniqueness (and the purpose) of the Jewish people – that we (and only we) can reveal the Creator in even the lowest aspects of G-d's Creation.

But with the destruction of the Temple this uniqueness became concealed, the Jewish people appear to be a bit more like everyone else.

And that is why we mourn. We mourn the loss of our feeling and our sensitivity to G-d.

Today the insensitivity is so deep that there are Jews who have entirely lost touch with their uniqueness. Some even deny the existence of G-d, and claim the Torah is not true, and some even say there is no such thing as the Jewish people! (As we see today in Israel)

But really this descent is something like a man crouching in order to jump higher; it is intended only to bring a higher revelation, the revelation of Moshiach. Moshiach will reveal, for the first time in history, that this physical world is incomparably more significant than even the highest levels of heaven! (The Rebbe MH"M said that before

he was three years old, he was already consumed with the vision that the Moshiach will arrive and make sense out of these thousands of years of Jewish pain, suffering and unanswered prayers.)

That is the connection to Parshas D'varim: In this week's section the Torah is explaining to us how to bring Moshiach. Here Moshe Rabbeinu begins preparing the Jewish people for a great spiritual decent, as it were: the entering into the land of Israel.

The nation he was addressing had neither experienced the miraculous Exodus from Egypt nor seen the revelation of G-d at Mount Sinai. They were not to receive bread from heaven or be surrounded with protective clouds. In Israel they would have to work for food and even fight their enemies.

However, Moshe comforted them, telling them that this descent was for an elevation: the Beis HaMikdash would be built and G-d would be permanently revealed in this world. But there was a catch: It all depended on them following the words of the Prophets.

When G-d Himself spoke at Mount Sinai, or when Moshe reported what G-d said, everyone listened. But that is not what G-d created the Jews for. He created us to transform a real physical world, replete with real problems and real challenges, into a paradise of G-dliness. Upon entering Eretz Yisroel,

the prophets – such as Yeshayahu and Yermiyahu – would demand from them much more effort and faith.

That is why in the entire book of D'varim it does not say even once, “G-d spoke to Moshe, saying”; the whole book is, rather, Moshe speaking. The purpose being to

Napoleon was a very evil man. Besides being a sworn atheist, he killed millions of people in his desire to rule the world, but it seems that even he (like Bilam thousands of years earlier) couldn't deny the truth.

prepare the Jews for the new type of prophecy they would be required to follow in Eretz Yisroel – to listen to people, holy people who speak in the name of G-d. But it didn't work, the people shunned the Prophets and the Temples were destroyed.

The Maggid of Mezritch explained

that this is the reason why the commandment to heed the Prophets is written twice in the Torah (Shmos 19:9 and D'varim 18:15), because it is human nature to say: “Of course we will follow every word of G-d's prophets – but Yirmiyahu?! Why, he is just a person like me! Why should I heed him?” So we need to repeat the commandment so they will listen to specific prophets.

And it is never too late.

In our generation we have a true leader and prophet, a man with all the qualities the Rambam says are necessary to be identified as Moshiach, and who never erred even once in his predictions.

In 1991, in a now famous speech, the Rebbe told his followers to advertise the fact that “Behold, the Moshiach is coming!” He declared that we should learn as much as possible about Moshiach, so we can prepare for him and do all in our power to hasten his arrival. We should try to help others a bit more, to give a bit more charity, teach more Torah, and have more brotherly love.

Rabbi Levi Yitzchak of Berditchev said that on this Shabbos before Tisha B'Av, Shabbos Chazon (lit. “Vision”) when we read the Haftora “Chazon Yeshayahu,” we are all shown a vision of the Third Temple. And the Midrash says that on Tisha B'Av, when the Temple was destroyed, Moshiach was born (and this repeats itself every 9th of Av). Moshiach NOW!

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THE PROPHECY OF THE “FIFTH COLUMN” IS BEING REALIZED!

BY SHAI GEFEN

*In recent weeks there have been articles in Leftist newspapers in Eretz Yisroel that bleakly describe the tragedy of the un-amended Law of Return. Hundreds of thousands of goyim are entering the Land, including Neo-Nazis, who are funded by the Israeli government! * The Rebbe envisioned this scenario over thirty years ago.*

It happened seven months ago when a terrorist boarded a bus in Kiryat Menachem in Yerushalayim and blew himself up. Many passengers were killed, including students on their way to school.

A Russian-speaking social worker from the Jerusalem municipality was called to the scene in order to help the children and their families. She boarded the first bus she could get, contemplating how to approach the

bereaved families. The voice of a girl sitting next to her interrupted her train of thought.

The girl was talking on her cell phone in Russian. “What happened here wasn’t enough... The Zhids need to be finished off.”

The social worker was terribly shaken. She, the immigrant from the C.I.S., suddenly understood the tragedy of the Law of Return.

THE GOVERNMENT IS IMPORTING NAZIS!

This story is no imaginary scenario. It’s not a nightmare either. It actually happened and was widely publicized in the newspaper for thinking individuals, *HaAretz*. It occurred in Yerushalayim Ir HaKodesh, the eternal capital of the Jewish people.



The headline in the newspaper Tel Aviv which says, "Neo-Nazi tapes in the center of Tel Aviv"

Those who remember the Rebbe's sharp *sichos* regarding the amendment of the law *Mihu Yehudi*, recall the Rebbe referring to the "fifth column" that would enter our nation. The Rebbe issued warnings, but most people, including distinguished *rabbanim*, found the problem to be farfetched. As always, though, the warnings of the prophet of the generation have been frighteningly realized.

A serious researcher can perhaps do a study about the alarming phenomenon of *goyim* entering the country through the Law of Return. An energetic *chassid* can gather all the *sichos* the Rebbe said about the danger in not amending the law of *Mihu Yehudi*. Yet this article was written in light of new, hair-raising articles that have been printed lately in Israeli newspapers that show how the threat to our people is growing under the auspices and financial backing of the Israeli government.

In recent weeks, secular newspapers have covered the story, quoting the shocking facts. A month ago, the newspaper Tel Aviv had an article which described some scary anti-Semitic phenomena.

"In all the music stores in Tel Aviv you can buy the tape called, "The Skinheads are Coming – vol. 4."

On the cover is a picture of a soldier in a red beret choking a *chareidi* Jew. Inside there appear photographs of skinheads marching while showing the Nazi salute. The price: only ten shekel. The tapes have a collection of songs from Russian hard rock and punk bands that sing Neo-Nazi songs.

The storeowners say that there is a great demand for these tapes and they've sold out, "but there's no problem in ordering more..." The customers are primarily Russian youth.

The article goes on to bring quotes from the songs, hair-raising Nazi sentiments. Here's one example, "Long live Great Russia. Long live skinheads. Long live heroes of the White Russian nation. You've got to smash the ghettos of the Jews, a war of blood in the name of race, in the name of the nation. Blood on the holy earth." There's worse than that but out of respect for the readers and the dignity of the Jewish people, we will not quote them.

The collection is referred to as music of the Russian Right and White Power Rock, and is dedicated "to all Russian patriots, to those who love heavy metal music, to skinheads and to the soccer hooligans who are marching to the avant-garde battle

for the nationalist revolution." The series of tapes, which all deal with the same topics, is produced by a Russian company called KTP.

In a survey done by reporters for the paper in stores around Tel Aviv, they learned that the vast majority of those selling the tapes are familiar with them and carry them, but they've sold out. They all said they plan to order more.

"This might sound surprising," says Zalman Gilitchansky, founder of Dmir, which deals with anti-Semitic incidents in Eretz Yisroel, "but anti-Semitic material and open anti-Semitism are very widespread here. Sometimes it seems even more than in Russia. Today these tapes can be bought here, too. There are also anti-Semitic books and literature that deny the Holocaust.

"According to information we've gathered, and based on the material that the Jewish Agency has gotten, in most instances of open anti-Semitism, minors or youth are involved. Those kids are also the ones who buy the Russian-Nationalist music and the literature. From the time we started gathering open anti-Semitic material in this country, we have gotten 500 reports of open anti-Semitism. The number speaks for itself."

Gilitchansky was born in Kishinev and moved to Eretz Yisroel twelve years ago. "We are aware of the fact that some of the tapes and books that come here are racist and deny the Holocaust. Although there's a law forbidding Holocaust-denial that forbids even the publicity of anything that glorifies the deeds of that era, thus rendering these tapes illegal, nobody enforces the law. I hope that with time those in charge will understand how serious this is and will handle it properly."

Gilitchansky is very familiar with anti-Semitic violence in Eretz Yisroel and he divides it into two categories.

“One is – attacks against citizens and humiliating them; and the other is – spraying hate graffiti, and destruction and desecration of holy places. It’s not easy to fight it, especially in light of the fact that many of these crimes are committed by minors.”

ISRAEL’S SECURITY THREATENED

If that wasn’t enough, two months ago there was a prominent article in *HaAretz* (which was one of the big fighters against amending the Law of Return) under the headline, “Nazi according to the Law of Return.” The article described the problem to its fullest extent. According to the article, there’s a Neo-Nazi website run by Russians who have immigrated to Israel thanks to the Law of Return.

According to *HaAretz*, the ones who run the Neo-Nazi site in Russian are Elia from Chaifa and Andrei from Arad. They are people who “are disgusted by having to live among *mamzerim* and filthy people.” In the section “Who Are Our Enemies,” they list: Jews, Arabs, those whose origins are in the Caucasus region, Moroccans, and foreign workers.”

From statistics published in newspapers a few weeks ago, it seems that over 80% of children of immigrants are *goyim*. The Law of Return allows grandchildren in if they have a Jewish grandfather. This is how Israel allows hundreds of thousands of *goyim* into the country.

Various groups who want to solve the problem in the easiest way, do “quickie conversions,” as though this solves anything. Unfortunately, religious “*shomrei mitzvos*” collaborate in this.

Mr. Avigdor Yardeni is someone who works with the Russian community, and he is very concerned by this phenomenon, which has long-range ramifications as far as Israel’s security is concerned. For this

reason, a gathering of Russian immigrants is already coalescing, and in collaboration with a popular Russian newspaper is calling for a change in the Law of Return. It should be noted that in the previous Knesset, the government had decided to change the Law of Return in the section regarding the law of grandchildren, but Ministers Sharansky and Lieberman did all

From statistics published in newspapers a few weeks ago, it seems that over 80% of children of immigrants are goyim. The Law of Return allows grandchildren in if they have a Jewish grandfather. This is how Israel allows hundreds of thousands of goyim into the country.

they could to torpedo the change. Apparently they were thinking about potential voters.

Zalman Gilitchanky, who directs the Center for Information on Victims of Anti-Semitism in Israel, is amassing a huge amount of material regarding shocking incidents. According to him, those responsible for implementing the law in Israel

are completing disregarding the problem of Russian anti-Semitism here. “Regarding far more trivial topics, the Israeli government screams “anti-Semitism!” and it presents its complaints to embassies, yet here, where daily incidents occur in our cities, they ignore it, even though they can bring the criminals to court as they do in all normal countries.”

Zalman Gilitchansky relates some common epithets and anti-Semitic acts. “It could be shouting ‘Zhid’ at Jewish immigrants. When a Russian *goy* gets angry it’s common for him to use the anti-Semitic slur “Zhid.”

An old Jewish woman had a gentile Russian caretaker who pinched her and called her, “Zhidovka.”

You can ever hear comments like, “Hitler didn’t finish the job.”

“There have been dozens of cases in which *shuls* were destroyed and cemeteries were desecrated. These incidents have increased in recent years and are connected with the same anti-Semitism that is prevalent amongst the Russian youth.

PROPHECY

To us, Lubavitcher *chassidim*, this isn’t news. Those raised and educated with the Rebbe’s battles see how the Rebbe’s battle wasn’t just because of the breach the law makes, but in order to save the Jewish people from the Nazi anti-Semitism that is flooding Israel thanks to the Law of Return.

If that wasn’t enough, we see today how the same people who didn’t allow the law to be amended are the ones who want to set up a wholesale “Conversion Commando,” thus allowing hundreds of thousands of gentiles to assimilate within the Jewish nation, and justifying hundreds of thousands of children who learn alongside Jews in the schools. The great tragedy of



זלמן גיליטצ'נסקי, ס' של חוקים

נאצים על פי חוק השבות



סתימתו של אתר ניו-יאורקאי ראשון בישראל הוא שיה ברוחביות
האנטישמיות בקהילת הדוברים רוסית. החרדה מן הסכנה הרטורגית
רוחפת להעלאתם של גורמים עוינים, ובלבד שאינם ערבים

באתר לילי בלייל
ל רשות המודיעין מביטול המיידים
שהם את בניו של הולואק, אשר להודיע
בהם חרובים מוקמים על פי הסטנדרט
אשר דורשים וחיובים קבועים כמעט להטות
הולו על מקום של הולואק מוקם לפי לילי
הולו חוק עולמי כי לילי מ' יודי ב'ודי המוקמת
לשכני לודו להטות קודם להודיע המסמכות
של 'יודי על פי הולואק, חוק המסמך, לפי
אשר המסמך נקבע על ידי צדדים שמה יודי
כי המסמך את הולואק מוקם יודי ל'יודים.
המסמכות מוקם בארצות הברית, כי גם
מדינות הודיעים לה מדינות אחרות המסמך
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The article in HaAretz with the headline “Nazis according to the Law of Return,” and photo of Zalman Gilitchansky

assimilation is growing by leaps and bounds.

Thirty-three years ago the Rebbe called the problem of *Mihu Yehudi* “a terrible decree.” In a sharp *sicha* about *Mihu Yehudi*, the Rebbe said an incredible prophecy about the fifth column. The Rebbe wanted this prophetic *sicha* to be publicized in Hebrew within Eretz Yisroel so it would receive broad coverage. Right after the Rebbe said the *sicha*, it was sent to Rabbi Tuvia Blau along with

instructions to edit it and publicize it in the religious periodical *Shmaatsin*.

When you read the *sicha* and know what’s going on today you get goosebumps. The Rebbe says:

One of the practical ramifications and lessons for our times from *Megillas Rus*, appears quite clearly in the story of Rus and Orpa... As is known, two Jews (Machlon and Kilyon) left Eretz Yisroel and married gentile women.

These were not just any women, but the daughters of Eglon the king of Moav. These gentile women left their land, their birthplace, and their father’s home, which was the pinnacle of high society, and joined the Jewess who was their mother-in-law...

They relinquish happiness in Moav and arrive at Eretz Yisroel, where they declare their desire to convert. “For we will return with you to your people.” No apartments from the Jewish Agency awaited them, nor any other financial aid on the part of the Medina, for later we see that Rus needs the gifts of the poor for her sustenance. Nor does a grand welcome await them “to encourage *aliya*,” for even their mother-in-law is greeted with the disparaging, “Is that Naomi?” They were ready to suffer, if only in order to live within the nation of their husbands.

Nevertheless, Naomi does not take into consideration their motives and personal sacrifice that they display in order to join the Jewish people, and she pushes them off.

Naomi, like all soft-hearted women, and whose ways were ways of pleasantness as her name testifies about her, gathered her strength and distanced her daughters-in-law from her even though they had lived with her for ten years, in good times and bad, and who followed her and wanted to live in poverty with her. She didn’t try to refer them to the *Beis Din Rabbanei Beis Lechem*...

She realized immediately that Orpa intended on making do with a “paper conversion,” and with her keen sense she realized that a conversion like this would bring suffering to *Klal Yisroel*, and this is why she pushed her off. Naomi wasn’t afraid that people would consider her cruel...

Only Rus, who wanted to convert according to *halacha*, a real conversion which means the

acceptance of *mitzvos*, was accepted by Naomi. Rus ultimately became the ancestor of Dovid, “who sated Hashem with songs and praises,” and who was victorious over Golyas, Orpa’s son. Orpa, the one who wanted to convert by means of a “paper conversion.” An easy “conversion.”

What did Naomi care whether Orpa joined her or not even if she wasn’t interested in a real conversion? What tragedy would occur to the Jewish people if it was joined by another woman who would dwell among the nation in the Holy Land? Why did Naomi cut her off from the family she had lived with lovingly for ten years?

Naomi saw the tragedy that lay in wait for the Jewish people by Orpa’s joining them with a “paper conversion,” and with her keen sense prevented this tragedy from occurring to the Jewish people by pushing her off!

If Orpa had joined the Jewish people, as a result of a liberal approach which takes into consideration “her sacrifice and desire,” then she would have given birth to Golyas and then the situation would have been very serious. Golyas would have walked

about among Jews and would have been registered as a Jew. When Golyas was born within the Philistine camp, it was clear who the enemy was and Dovid went out against him with his stones; but if Golyas would have walked about the Jewish camp, they wouldn’t have known he was the enemy and it wouldn’t have been possible to go out to war against him, and then he would have been even more dangerous as a “fifth column.” Who knows what Golyas would have done to the Jewish people then!

Naomi’s “cruelty,” and her position on a *halachic* conversion, prevented a tragedy and a great danger from occurring to the nation. Naomi didn’t consider whether the Jewish people in its land needed more manpower, and that certainly Orpa’s son would serve in the Israeli army, since she knew that by Golyas serving in the army there was a danger, the danger of a “fifth column,” and therefore she pushed Orpa off.

As I said, a prophetic *sicha* of the Rebbe that was said over 32 years ago, whose meaning is more than clear.

When even the “newspaper for thinking people” that once fought

against the amendment of the Law of Return, cries over the Nazis who have come to Israel thanks to the Law of Return, we all understand what has happened because the law wasn’t amended. G-d-fearing people need to be the first to stand up in the battle to prevent *goyim* from penetrating our nation. The Rebbe’s battles, as opposed to the meaningless infighting of the narrow-minded politicians, are battles that affect the existence of our people.

PROPHECIES BEING REALIZED

It’s amazing how lately we’ve been witness to the realization of the Rebbe’s prophecies in the clearest way. Those prophecies which seemed far-fetched and irrational thirty years ago and more, are being realized today. Not that we’re happy that the warnings have come true (whether regarding *shleimus ha’Aretz* or *Mihu Yehudi*) but it’s the reality.

On the other hand, we need to take advantage of this opportunity, when we see so clearly that there’s a prophet among us, and do all we can to tell everybody what the Rebbe said, especially the main prophecy of “behold Melech HaMoshiach comes,” and we need to prepare for him.

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YEARNING FOR AN ENCHANTING SHABBOS IN TZFAS

*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 10*

USHERING IN SHABBOS IN POONA

B"H
Dear...

Betzalel hasn't come back to India yet, but he made sure to send your package with the mother of a tourist who's here with us. You can't begin to imagine how we celebrated! The package was opened with excited cries: Nosh! Letters! Wow!

So thank you, Family X ... (we spoke about each one of your children, to show that we remember them all...). And you should know that a package from Eretz Yisroel is:

The taste of candy that we never see here, and also the taste of "Super-Chabad" (the supermarket in Tzfas) and that's a taste of "our Tzfas," of life so far off that we miss it so much. And also the warm, pleasant taste of friends who have not been forgotten – and we see that we have not been forgotten.

It's Friday and it's nice to remember the Friday routine in Tzfas. Last minute purchases at the grocery store.

Knocking on neighbors' doors (yours?), asking for yet another thing we forgot to buy for our Shabbos preparations. Silence begins to descend on the city. Children stream from the *mikva* in their white shirts (except for the Kupchiks who have already made their Shabbos shirts dirty). The delicious smell of Shabbos food.

And what do we do here when the heart is pained with longing (from afar,

Tzfas is more beloved than ever) is hum to ourselves a song we composed here at a family *farbrengen* on Gimmel Tammuz:

*When will Melech HaMoshiach come?
When your wellsprings spread forth!
Ashreinu, ashreinu, ashreinu
That we are shluchim...*

A tremendous thanks to all of you who physically and morally support our



Publicizing the *besuras ha'Geula* on a vehicle in Poona

shlichus. You have a significant share in our *shlichus* here!

Shabbat shalom and regards (at the wonderful Shabbos *farbrenge* the ladies have after the *davening*) to all. Tell people that we are trying here, with the *ko'ach* of Moshe Rabbeinu, the Moshiach of our generation, to eradicate Bilam HaPoonai (I have no idea how much spiritual power the local guru has, but love for money and secular glory he certainly has, as did Bilam, as well as advice on how to ensnare people in sin!).

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

Ehitraot real soon in Yerushalayim and Tzfas
Rochele

B"H

Dear ...

I understand you wrote me a letter but I didn't get it. Did you send it to the wrong address?

Thanks for the package you prepared for Betzalel to bring with him from Eretz Yisroel. Betzalel got confused with all the things people gave him for us, and could only tell us who gave. Unfortunately, he couldn't take everything because his luggage was overweight and he had to leave some stuff behind.

Speaking of packages, there were two interesting things. Since Betzalel couldn't take everything that was prepared, he took a bunch of cornflakes boxes tied into a package, as carry-on luggage. After the clerk gave her approval and put a sticker on the package, our boys quickly added more boxes of cornflakes.

Don't forget that over here, cornflakes are a treat that are eaten to mark special occasions. Betzalel took twelve boxes of cornflakes with him on the plane.

The following Shabbos we had an Israeli guest who apparently had been on the plane with him. He said that he wondered the entire time (not "what's a

chassid doing on a plane to India," but) why this character was schlepping so much cornflakes to India! What is he – crazy about cornflakes?!

One day the mailman appeared. Cries of excitement. Who got a letter? (By the way, a regular letter or a regular package from Eretz Yisroel takes a week to get here – not bad!) It turned out to be a package. Oh boy! Excitement reached a peak.

You've got to realize that a package

When asked why he was crying, the grandson said that he was playing hide-and-go-seek with his friends but they didn't come and find him. The Maggid answered: G-d hides from us so that we should find Him, but haven't we abandoned the search?

is much more than a few treats that the kids love. It means we are remembered. It's hard to explain. (When I asked the children what they would want from Eretz Yisroel if anything at all could be sent, the number one item was sliced bread and 9% cheese.)

The package was placed with great pomp on the table and we tried to think who had sent it to us, because it

was from the post office in Migdal HaEmek. Who had been thinking of us?

We got the camera ready to take a picture of the momentous event. A Bamba or two were removed with great excitement, when we realized, based on the some of the other contents, that the package wasn't for us. A mother had sent it to our address for her daughter.

Okay, so the package you prepared will arrive when it arrives, but you should realize the significance of it, and we thank you and bless you.

Yehudis is returning to Eretz Yisroel for the next school year in two weeks. Then she's traveling to the Rebbe MH"M. We hesitated regarding her trip at first, two months ago, because on the one hand she didn't earn money as she did in previous years. On the other hand, the reason she didn't earn money was because she was here helping us above and beyond – truly above and beyond, and why should she lose out? In the end we enlisted the aid of her brothers and others, for it's clear to us that our *shlucha* deserves to travel to the *meshaleiach* after all the work she has done in *shlichus*.

It's really not easy for me to think about her trip. Naturally, it will be hard for me from the physical, technical aspect because she's a "second mother" here, but it goes beyond that. I'm afraid of another separation. To me this is the very hardest thing in *shlichus*, the distance and separation from the children. Although we'll see Yehudis in two months (we're going back to Eretz Yisroel, *iy"H*, when our tickets are due to expire, i.e., around the end of Cheshvan for a "vacation at home" of a number of months), which, relative to our other children, is not that long, yet it still frightens me.

What about you – how's the *shiur* going?

Over here the season hasn't begun yet and there are few visitors, yet there's no question that being here now



Heart to heart talks with tourists

is important, and intimate meetings with those who are here are special and vital.

Now I'm able to give more attention to the children. Without a babysitter, without a nursery, without school, without camp – at first it sounded hopeless, to be with them 24-hours a day. It's like those days we have each year when camp is over and school hasn't yet begun, except that here it's not just a matter of babysitting, but of actually teaching them. And if I, like all of us, who always desperately needs the "quarter to eight in the morning" when silence finally arrives after (or before) the storm, can handle it, then I have no explanations except that the *meshaleiach* gives us the necessary *kochos*!

Being on the "Rebbe's shoulders" is probably much more effective than being on their mother's shoulders.

We've seen miracles with them, physically and spiritually and it's a *mitzva* to publicize it. Yinon, as you know, acquired from the doctors the dubious title of "asthmatic" before we left, and I was definitely apprehensive about leaving the dry and clean climate of Tzfas for the humid and filthy atmosphere of Poona.

When we left Eretz Yisroel I couldn't imagine, *chalilla*, an asthma attack. That is frightening in Tzfas, and all the more so in an Indian emergency room! But there were no more attacks! The only context which brings to mind Yinon's lungs is in connection with my aching ears from his high-pitched voice. *Cheilo l'oraisa* – may his strength be used for Torah! When they sing the song that came to us from the Chabad house in Delhi that an Israeli tourist composed, and they get up to the third stanza, Yinon stands (yes, as shy as our 4-year-old is) and warbles, "*Zarakti et ha'tzilo* (it's supposed to be "*tzilum*," and it's not necessary to tell you what that is) *kaniti zug t'fillin* (I bought a pair of *t'fillin*)..." and everybody *plotzes*.

And another one of our children that we were a little worried about, as far as his being "*chassidic*" to put it in a refined way, has changed dramatically here, *baruch Hashem*.

To sum it up, *shlichus* is an amazing recipe for raising children both physically and spiritually!

* * *

BUT WHAT DO THE CHILDREN DO ALL DAY?

The morning is busy with *davening* and singing that wouldn't put Ohr

Menachem to shame. T'hillim (yes, automatically after *davening*, even 6-year-old Avichai), Chumash with Rashi *b'iyun*, *sichos* from *Maayan Chai*, daily Rambam, a relevant *halacha* and a story, *Tanya* by heart, etc. The truth is I have what to improve. I don't devote enough time to the learning, and we need to make progress, yet there's no comparison between the progress made in a classroom to that of two to four children.

The children help with the cooking. Yehudis, Mendy or Shlomi start the day by preparing dough for bread, and after it rises, in shaping rolls or bread. Then they make sandwiches for everyone, or *techina* (our substitute for butter, margarine, to "nine percent" and for anything a normal family spreads on their bread), cut a salad and everybody sits down to a Poonaesque breakfast.

They also help prepare for our evening guests. We don't have a cook now, so who prepares lots of *challa* for Shabbos? The children prepared the dough and braided it (I'm talking about the older ones, from ages 10 and up).

What else? In the spirit of Fisher Price, we bought the children some real sheep. Two are no longer and the third one needs a companion. So one of the children goes along with it. The children go out, like our ancestors did, to the pasture, and sometimes they even take a T'hillim with them, almost like Dovid HaMelech.

The computer also occupies them, and of course, *mitvzaim*. Whenever we need flyers – and we don't have the T'mimim now – the children design them, print them, and photocopy them. They make glue out of flour and water and go out in two groups.

12-year-old Mendy with 6-year-old Avichai, and 8-year-old Moshiach joins 10-year-old Shlomi. They hang up the flyers as well as personally meet the Israelis and invite them.

Picture the scene when little Avichai with his big *Yechi yarmulke* and

a gap-toothed smile turns to them in the middle of the street in India and invites them to the Chabad house. Our children were always independent, and due to the circumstances here, they've become seasoned workers in the "avoda ha'ikaris."

Okay, enough for today. Write me and tell me whether you got my earlier letters.

Ehitraot

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

Rochele

A SUDDEN ATOMIC "EXPLOSION"

B"H

Hi Noga!

I've haven't heard from you in a while and I hope everything's all right. Today something very interesting happened. I got on to the topic of the atom today with the kids. I told them about the energy that is contained within everything, about bombs and what happened in Japan.

Some time later I opened a volume of *Igros Kodesh*. I hadn't written a letter, but in my heart I had felt the need to receive some *chizuk* from the Rebbe. My eyes fell upon a letter the Rebbe had written to a *shliach* in connection with atomic power!

I was amazed! How many letters of the Rebbe are about the atom? How often do I talk about the atom?

The Rebbe blesses the *shliach* that from the small kernel great things should grow. The Rebbe immediately explains to him that when he writes "small" he doesn't mean in quantity, because even in the material world we see that it's not quantity that matters, but quality. And this is one of the lessons we can learn from the atom, that a tiny particle can devastate a huge area. All the more so when it comes to a small measure of *ruchnius*, and even beyond that – the measure of *Elokus* that is found within each Jew... But like the atom, in order to split it and then reveal the energy, some



Israeli tourists helping with Shabbos preparations

movement is needed. So too in *ruchnius*, the G-dliness is hidden so that it will be sought after.

The Mezritcher Maggid once saw his son (later to be R' Avrohom the Malach) crying. When asked why he was crying, the grandson said that he was playing hide-and-go-seek with his friends but they didn't come and find him. The Maggid answered: G-d hides from us so that we should find Him, but haven't we abandoned the search?

In our generation, says the Rebbe, there isn't even a need to search, just to publicize what is, because then you see G-dliness in a manifest way.

How are you doing? What are you doing in our holy land? How are things in the "world of action"? Did you begin studying at the university?

Shana tova and lots of good news. I'd be thrilled to hear from you.

Rochele



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BY SHNEUR ZALMAN BERGER



Rabbi Ben-Tzion Grossman

*The t'fillin stand at the Kosel HaMaaravi is a miniature Chabad house. The stand is manned every weekday, from sunrise to sunset. The work at the t'fillin stand started shortly after the Old City was conquered on 28 Iyar 5727 (1967) when the stand was manned by distinguished Chabad chassidim of Yerushalayim. * Rabbi Ben-Tzion Grossman tells us how he got to the Kosel when the roads were still mined and military patrols stopped him time and again – but he finally managed to get in and to set up the first t'fillin stand. * Rabbi Tuvia Blau tells of the telegram from the Rebbe which urged the Chabad chassidim of Yerushalayim to get involved with Mivtza T'fillin at the Kosel, and of the work that was done after that. * The oldest and most famous t'fillin stand in the world...*

Shabbos Parshas BaMidbar 5727. The eve of the Six Day War. The atmosphere in Eretz Yisroel was extremely tense in anticipation of war. At the *farbrengen* that Shabbos the Rebbe announced a new campaign: *Mivtza T'fillin*. The Rebbe explained the importance of the *mitzva* and its connection as a *segula* for long life and to strike fear in the hearts of the enemy.

The Rebbe said we have to be *mezakeh* the Israeli soldiers with the putting on of *t'fillin*, something which would extend their lives and would cause the fear of them to fall upon their enemy.

This *sicha* was the signal for the worldwide *Mivtza T'fillin*, a campaign which continues till this day. Today there are numerous *t'fillin* stands around the world, but there's no question that the most famous stand of all is the one near the remnant of our Mikdash, on the side of the large plaza at the Kosel.

This stand was erected immediately after the capture of the Old City, as Jordanian snipers still lay in ambush in the alleyways of Yerushalayim, and only very few were allowed entry to the Kosel. Rabbi Ben-Tzion Grossman, then a resident of Yerushalayim, tells us for



the first time, about how that stand was erected amidst the danger.

“The yearning to see the Kosel was enormous. Every Jew wanted to see the Kosel, which had been in the hands of the Jordanians, and entry was impossible. I and others sought to approach the Kosel and the Har HaBayis, and so we regularly went to *daven* at Kever Dovid on Har Tziyon. After saying the daily T’hillim (as the Rebbe Rayatz said to do), we would look from Har Tziyon towards the Har HaBayis.”

The war broke out on Monday, 26 Iyar 5727, and two days later, on Wednesday, the Old City was captured. The Har HaBayis and the Kosel were liberated by Israeli soldiers. The emotions and joy felt by every Jew, without exception, was tremendous. Those who frequented Kever Dovid daily were doubly joyous.

“We who were so close, felt a real longing to get to the Kosel immediately,” says Rabbi Grossman.

“Despite the liberation of the Kosel, the I.D.F. did not allow entry to the Old City because of the roads that were mined and because of the Jordanian snipers who infested the alleyways. It was extremely dangerous. The first time the Old City was open to the public was on Shavuos.

“Despite its being off-limits and dangerous, we decided, Rabbi Moshe Aharon Wilhelm and I, to try and get in.

“It was no simple matter. Our first attempts failed. Policemen or soldiers who saw us, told us to leave. One time we managed to get till Damascus Gate, but then we were caught and taken by police jeep back to the center of Yerushalayim.

“But we didn’t give up. We tried again, and the next time we succeeded. We got to the Kosel. It’s difficult to describe our emotions in words. Fortunately it was chaotic



The Kosel immediately after the Old City was liberated in the Six Day War

there and so nobody asked us to explain what we were doing there.

“Soldiers were everywhere, guarding the Kosel and the Old City. Some were on missions to clean out the last vestiges of opposition. We decided to implement the Rebbe’s directive to put *t’fillin* on with the soldiers. Since we hadn’t brought *t’fillin* with us, we managed to borrow some pairs of *t’fillin* from religious soldiers. We began our work with tremendous inspiration. The soldiers were incredibly touched. The thirst for a drop of *ruchnius* was enormous and almost no one refused to put on *t’fillin* in order to express thanks to Hashem. The soldiers stood in line to put on *t’fillin*. We read the *Shma* with them, and then the *t’fillin* were put on the next soldier in line. We wanted to reach as many soldiers as possible.

“This was the first time there was a *t’fillin* stand, albeit spontaneous, near the Kosel. The next day we were more experienced. We managed to get in early in the morning, this time

bringing our own *t’fillin* with us, and we put *t’fillin* on people until late in the day. From that point on, we continued doing this. Each morning we endangered ourselves by walking the crooked pathways to the Kosel where we *davened*, and then we opened the stand.”

On Shavuos, when permission was granted to all to enter, the pilgrimage to the Kosel was a historic event. There was a tremendous *hisorerus* to *daven* and thank Hashem for the miraculous victory.

“We took advantage of the opportunity, and the day after Yom Tov we set up our *t’fillin* stand from morning till sunset, as thousands of visitors to the Kosel rolled up their sleeves without our asking them to.

“In those days, the plaza was extremely narrow and the setup wasn’t organized. The sun beat down on us. There was no place for a proper stand. We didn’t even have chairs. We used a barrel or a large box as a stand.

“Each morning I persuaded some Lubavitchers to lend me their *t’fillin* for the *mitvza*. It wasn’t easy because hundreds of people used these *t’fillin* and the sun beat down and many people were nervous about having their *t’fillin* used.

“I went to Rabbi Ezriel Zelig Slonim, *z”l*, one of the distinguished *askanei Chabad*, and he gave me money to purchase a special pair of *t’fillin* for the *mitvza*. That is when I bought the first pair of *t’fillin* for the *t’fillin* stand at the Kosel.

“Another problem which arose was – since there was no *mechitza* between men and women, we had a *halachic* problem about putting *t’fillin* on there. We decided on our own to put up a temporary *mechitza* by placing barrels full of stones between the men and the women. The police opposed it, but we fought for it.

“At the time there was a picture in the newspapers of a police officer dragging me at the Kosel. In the end, we won, and the people in charge gave us the okay. That’s how a permanent *mechitza* was put up. We were able to put *t’fillin* on people in peace and quiet, without worrying about the problem of having a



Rabbi Tuvia Blau

veritable *shul* without a *mechitza*.”

This was the “arousal from below,” but in a telegram of 21 Sivan sent to Tzeirei Chabad, the Rebbe said they should put up a permanent structure for putting on *t’fillin* near the Kosel. The explanation for the instruction came in a letter which was sent the same day by Rabbi Chadakov.

B”H

21 Sivan 5727

Brooklyn

Hanhelas Tzeirei Agudas Chabad in Eretz Yisroel

Shalom u’v’racha

This is a copy of the text of the telegram that was sent to you today:

It is the suggestion of Admur *shlita*, that if possible, to arrange a permanent booth for the putting on of *t’fillin*, and it is understood that this should be done with the permission of the appropriate authorities. It is also worthwhile to print in small format, the blessings for *t’fillin* and *Krias Shma*, to be distributed for free. Also, to sell there already-checked *t’fillin*, at minimal cost.

As per the aforementioned permit, even if it does not seem necessary at this time to receive a special permit, it is worthwhile to have it in hand so that they will not be able to question it later, and especially because of the concern that those who are jealous, should not get the idea to find excuses etc., *v’dai l’havin*.

It would be good and proper that you should be able to distribute a leaflet that explains the importance of putting on *t’fillin*, and it is most essential to add there (perhaps also on the aforementioned paper with the blessings for *t’fillin*) that this obviously does not discharge one from the obligation of saying the blessings of *Krias Shma* and the rest of the prayer[...]

Naturally it would be good to have *siddurim*, T’hillim (small size) *Tanya*, etc. and you must have *kippos*...

With Blessing for All Good,

Rabbi C.M.A. Chadakov

The telegram arrived in Kfar Chabad and the director of Tzeirei Chabad at the time, Rabbi Yisroel Leibov, decided to send some of the *ziknei Anash* of the Kfar to the Kosel. Each morning, three *ziknei Chabad* traveled from the Kfar to the Kosel where they put *t’fillin* on people for five-six hours. Rabbi Leibov saw it as a *z’chus* to personally participate in this *mitvza*, and he frequently came to put *t’fillin* on with the people who came to *daven* at the Kosel.

Less than a week later, a telegram arrived at Tzeirei Chabad in Yerushalayim (headed by Rabbi Tuvia Blau): **Is something being done by Tzach and Anash of Yerushalayim regarding *Mivtza T’fillin*? How many people are involved and how many hours did they devote to it in all? Please be so good as to send us a telegram with the details. Also include the names of the participants – in an express letter. Obviously, exaggeration in this matter is forbidden. *V’dai l’havin*. The Secretariat.**

The following week, the Rebbe sent a general-personal letter to Rabbi Blau, and in the margin he added an explanation to the telegram:

One of the purposes of the telegram to let me know how many people participated in the *Mivtza T’fillin*, etc., was obviously to know who participated with actual bodily effort, and how many times etc.: 1) prior to receiving the telegram; (when there was activity, and a great deal, including from Kfar Chabad); – 2) after receiving the telegram until receiving this letter. Certainly you’ll let me know regarding yourself about all of the above in detail. Thanks in

advance

(Igros Kodesh, volume 24, p. 358 and in the footnote there).

“Because of these telegrams we immediately formed a *Mivtza T’fillin* committee,” Rabbi Blau told *Beis Moshiach*. The members of the committee were Rabbi Ben-Tziyon Sheinberger, Rabbi Yehoshua Yuzevitz, and Rabbi Yisachar Dov Walles. Together we enlisted the Lubavitchers in Yerushalayim for this *mivtza*, throughout the entire day at the Kosel. Each one dedicated a few hours a week and our shifts changed throughout the day.

“At first there was a great deal of work. We would pick up the people at their homes, and more than once we experienced last minute hitches, but we made every effort to ensure that the stand was always covered, morning to sunset, as the Rebbe had instructed.

“Rabbi Leibov paid the expenses since in those days Tzeirei Chabad of Yerushalayim was entirely financed by Tzach of Kfar Chabad. The Rebbe wanted the work to be set up as a permanent entity but we encountered many obstacles when we sought to set up a stand. The police and the ones in charge there didn’t like us, and much time elapsed before they allotted us a permanent space.

“In those years I edited *Bitaon Chabad*, and in each issue I put in ads calling upon *Anash* to donate pairs of *t’fillin* for the *mivtza*. We also asked for contributions of money for our expenses. I also wrote up stories that took place on *Mivtza T’fillin* at the Kosel.

“As the Rebbe instructed us, we sent detailed reports each week, and we received answers. I think the most surprising response we received was the 2nd night of Sukkos 5728, a few months after the *mivtza* began.

“I was at the Rebbe, and I wanted to join the meal of the second day of Yom Tov. In those days, only those



Mivtza T’fillin at the Kosel

who were invited attended but I managed to sneak inside without anybody in charge noticing me. I stood quietly on the side and hoped that if I were caught, they would allow me to remain.

“During the meal, the Rebbe said the participants should say *l’chaim*,

and I stood there wondering whether I should do so, for I had not been invited. As though the Rebbe had read my thoughts, he suddenly said: ‘Blau wonders whether he should say it – say *l’chaim*!’

“Rabbi Shmuel Levitin, a”h, who was present, immediately asked if I

MIVTZA T’FILLIN AFTER THE WAR

When the Rebbe announced *Mivtza T’fillin*, he emphasized that the *mivtza* was connected with the war, in order to instill fear in the enemy, but the *mivtza* didn’t stop after the war. On the contrary, it was institutionalized and expanded. Someone asked the Rebbe why the *mivtza* continued after the war. The Rebbe’s answer is in a letter dated 15 Teives 5728:

The army of enemies stands on all the borders, ready, r”l, and only fear wards them off .

The danger that “from the north will begin, etc.” [an allusion to the danger presented by the Soviet Union] – is much greater by far, but there’s no point in frightening Jews, but to inspire and encourage them that everything depends on the *t’shuva* and good deeds each one has – especially a *mitzva* that instills fear.

(In this letter and the one that follows it – Igros Kodesh, vol. 25, p. 71-2 – the Rebbe explains this at length).

was related to Rabbi Amram Blau. The Rebbe answered: 'You don't know who he is? He had a brother who learned here in yeshiva! He runs *Mivtza T'fillin* at the Kosel and they've already put *t'fillin* on tens of thousands.'

"I was tremendously surprised. I didn't know what the Rebbe meant by "tens of thousands," and the Rebbe explained: In *Likkutei Torah* it explains the connection to the pasuk "*v'asa mei'rivavos kodesh*" (and He came from the holy multitudes) – that the advantage of tens of thousands is that there are "units, tens, hundreds, etc., and the largest number is *revava* ... there is no larger number in *Lashon HaKodesh*...the aspect of Torah whose source is in the aspect of *revavos*, etc.

"Indeed, it was an incredible display of interest on the part of the Rebbe towards the *mivtza* near the Kosel."

One of the interesting things that took place at the beginning of the work at the Kosel was the arrival of General Ariel Sharon. Sharon was considered a national hero and his appearance at the Kosel was very exciting. At the time, Rabbi Aharon Rabinowitz stood at the *t'fillin* stand, and it was he who suggested that Sharon put on *t'fillin*. Sharon did so.

R' Moshe Prager described the scene in the monthly publication *Beis Yaakov*: When General Ariel Sharon came to the Kosel plaza, accompanied by the most senior officers of the I.D.F. and guests from abroad, it immediately attracted the attention of those present. Rabbi Aharon Rabinowitz approached him and suggested that he fulfill the *mitzva* of *t'fillin* which is a *segula* for instilling fear in our enemies. General Sharon immediately agreed to do so and the rabbi chose a special pair of *t'fillin*. After Rabbi Rabinowitz put the *t'fillin* on his arm and head, with Sharon saying the *brachos* as the *halacha* mandates, everybody present recited the Shema along with the general."

The book *Milchemes HaMagen V'HaYeshua* quotes an interview with Sharon that took place after this incident. Sharon said that since his bar *mitzva* he hadn't put on *t'fillin*!

A short while later, the Rebbe wrote Sharon a letter of consolation following the tragic death of his son, and the

Rebbe referred to his putting on *t'fillin*: **Another point I wanted to write in this letter is about the tremendous hisorerus that you caused in the heart of many of our brethren by putting on *t'fillin* near the Kosel. This was publicized and resonated most positively in various strata of society and in places near and far.**

(*Igros Kodesh* vol. 25, p. 4).

The *hisorerus* spread throughout the country and an announcement went out from all *g'dolei Yisroel* in Eretz Yisroel in support of *Mivtza T'fillin*. It was signed by *Admurim*, *rabbanim* and *roshei yeshivos*. In another announcement that went out later, three Litvishe *roshei yeshivos* signed, too: Rabbi Yechezkel Abramsky, Rabbi Avrohom Yaffan (Navardok), and Rabbi Yechezkel Levenstein (*mashgiach* in Ponovezh).

As a result, Jews of all backgrounds joined in *Mivtza T'fillin*, as R' Grossman relates:

"There were *talmidei chachamim* who davened regularly at the Kosel, who went over to the *t'fillin* stand afterwards to help out."

After a long period of time in which shifts of *Anash* manned the *t'fillin* stand, Rabbi Yaakov Elishevitz was appointed to be in charge of the stand. Every day, for hours at a time, he stood there and put *t'fillin* on hundreds of Jews.

Some years later, Rabbi Moshe Weber began working at the stand with his characteristic

enthusiasm and energy, and from that point on, for the next thirty years he worked at the stand until he came to symbolize *Mivtza T'fillin*. Rabbi Weber was *moser nefesh* for the *mivtza* at the Kosel. He came each day and despite his age, he stood there for hours, helping people perform the *mitzva*.

His students relate: "It was amazing to watch how despite his age he would run like a young man and ask people to put on *t'fillin*. It often happened that people refused but he didn't give up. He would sometimes beg them for half an hour until he could convince them to roll up their sleeve. Sometimes he would gently pull someone over and hug him warmly until he'd melt and agree to put on *t'fillin*.

"Rabbi Weber's standing at the Kosel was an act of



General Sharon putting on *t'fillin* at the Kosel

bittul to the Rebbe. He loved to learn and every free moment he had, he threw himself into his learning, but since the Rebbe announced *Mivtza T'fillin*, he put aside his own desires and postponed his shiurim, thus exhibiting self-sacrifice to help others do a *mitzva*.

“Standing there are the Kosel, he was *mekarev* many Jews to their Father in heaven, and made actual *baalei t'shuva*. He did not just put *t'fillin* on them. He would always warmly ask: Where are you from? And then he would give the man the address of the Chabad house in his area, and would even give them a paper and say, ‘Give this to the *menahel* of the Chabad house with



Rabbi Yisroel Leibov, director of Tzach, putting *t'fillin* on a Jew at the Kosel

my regards.’

“He would often invite people to his home. ‘Come to my house – I’d

be so honored,’ he would warmly say and give his address. He said this to a Canadian boy he met at the Kosel. When the boy returned to Canada, he told his family about Rabbi Weber. When the boy’s brother went to Eretz Yisroel, he also met Rabbi Weber and visited his house. Today that entire family is *frum*.”

* * *

This is the story of the *t'fillin* stand that was set up 36 years ago. Since the day it was set up, hundreds of thousands of Jews have put on *t'fillin* there. Who can fathom the fantastic results of their having done so?

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WHOEVER HAS MERCY ON THE CRUEL...

BY SHAI GEFEN

THE END WILL BE THAT HE'LL BE CRUEL WHEN HE SHOULD BE MERCIFUL

The brutal arrest of Yitzchok Pas, father of murdered baby, Shalhevet, and the Secret Service's railroading of him and his brother-in-law, perfectly illustrate the *Chazal* which states, "Whoever has mercy on the cruel, will in the end be cruel on those to whom he should be merciful." This statement takes on new meaning in light of the cruelty of those who made it possible for the baby to be killed by a sniper's bullets.

For two and a half months, the residents pleaded with them about the danger, but they did nothing. Even after the girl was killed, they didn't agree to re-conquer Abu Snina. They were unmoved by the blood of the baby that was murdered in her carriage. Everything carried on as usual. They continued to allow Jews to be sacrificed on the altar of peace.

The P.M. is about to give in to the Americans' request to release Arab prisoners as a gesture to the peace process with Abu Mazen and Dachlan. They release terrorists, but a Jew whose daughter was murdered is arrested and charged with vague

accusations, under the rubric of "security concerns." He was arrested in a demeaning way unlike how they deal with the lowest of murderers, some of whom are about to be freed.

The leaders who are at the helm of the government, including Netanyahu, who promised us "barrier areas" in Chevron, who are the ones who are directly to blame for the murder of Shalhevet, are the ones now allowing murderers to go free.

The legal absurdity doesn't end with that. The families of suicide bombers are given a chance to present an appeal to the court regarding the destruction of their homes. In contrast to this, the homes of Jews are destroyed without giving the inhabitants any time at all.

The absurdity goes on and screams out to the high heavens: terrorists, murderers are freed while Jews are arrested, thrown out of their homes, and expelled from the strongholds they established in the hills for the purpose of protecting the land. What else can be said in light of the terrible *Galus* within our own ranks?

It's time we internalized and knew that this is the most difficult *Galus*. It's not merely *Galus* among

the nations, but *Galus* among Jews who collaborate with the enemy, and who despise those who love Eretz Yisroel.

THE UNEMPLOYED – SACRIFICES OF PEACE

The nation watches women marching hundreds of kilometers in protest, the economy collapsing before our eyes, thousands of unemployed, failing businesses and the budget cuts that cut into our flesh. Nobody tells us the truth; why we have reached such a state; why the economy is about to collapse.

Apparently peace with Arabs brought us not only disaster for the health of tens of thousands of families, and to thousands of families of the wounded and the orphans who will never recover what they lost, but also the destruction of many families due to the financial catastrophe.

No less than the guilt of the architect of the "Oslo Wars," who has returned to lead the broken Labor party, is that of Sharon and his ministers on the Right who continue on their foolish path on behalf of the Arabs.

The *chareidim* demonstrated



against the G'zeiros 5763, the Histadrut demonstrated about pension funds, mothers demonstrate against budget cuts, but nobody cries out and says that the root problem is not the economy, but the security issue which is costing us billions.

The Rebbe MH" M warned about this when leaders sat at Camp David and imagined that giving away land would result in an economic paradise. The Rebbe cried that not only would it not contribute towards economic growth, but it would cause economic disaster. The Rebbe even added that from a security standpoint, the economy is no less serious a consideration than pure security issues, which is why he warned about giving away our oil fields.

Just like with Camp David, with Oslo they promised us economic growth and said everybody would come invest in Israel. The results of the last decade show us what actually happened. We'll quote just the dry facts as they were mentioned in the Israeli media.

Aside from the billions of shekel that were spent on added security costs, the Israeli economy lost more than eight billion dollars of its Gross National Product since the beginning of the Intifada two and a half years ago. That's what Yehoshua Abramowitz, director of the investment firm "Ilanot Discount Betucha" said at a national convention of the office of organization for the self-employed in Eretz Yisroel. According to the statistics that Abramowitz presented, it turns out that in 2001 the economy lost about two billion dollars because of the Intifada. In 2002 the loss was doubled to about four billion dollars, and this year the loss is anticipated to be an additional two billion dollars.

"This situation has led, in the last two and a half years, to the firing of

100,000 hired workers in the manufacturing sector, due to the imposed economic cutbacks, in addition to tens of thousands of independent business owners who had to close down their businesses.

"Due to the fact that the population grows by about 2.5% each year, the drop in the GNP has brought a parallel decline in the standard of living, and a decrease in the average wage."

Thousands of people have lost their jobs. *Yeshivos* are falling apart and homes are being destroyed. These too are "sacrifices for peace." We need to stop building a hospital near the river and just build a good strong bridge!

I DID IT JUST FOR YOU

The Americans are sustaining daily losses in Iraq. Their British partner, Blair, is in a political tailspin. The American army sends home coffins daily. So do the British. Bush's popularity rating has fallen and Blair is doing even worse.

President Bush, like his father, thinks that in order to survive the decline in popularity he can gain points if he orchestrates a phantom peace treaty in the Middle East. The sad results show that what happened to the father is happening with his son. It's too bad that his son doesn't get it.

History repeats itself. Both father and son fought in Iraq and their popularity soared. After the war they exerted pressure on Israel to sign a peace agreement. Surprisingly, their popularity ratings quickly dropped.

It's important that they learn the following lessons, the sooner the better:

1) After the Gulf War, President Bush (the father) pressured Israel. P.M. Shamir caved in and Israel went to the conference in Madrid. Neither Bush nor Shamir won their next

History repeats itself.

Both father and son

fought in Iraq and their

popularity soared. After

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pressure on Israel to

sign a peace agreement.

Surprisingly, their

popularity ratings

quickly dropped.

elections which surprised their nations and themselves.

2) When the heads of the superpowers worked on behalf of Jews and destroyed Iraq's evil government, they were extremely popular and they saw tremendous success in Iraq in a miraculous fashion. This was the case then and so it is now.

When you begin attacking the

apple of G-d's eye, the downfall comes in a miraculous fashion too – and quickly.

If one of Bush's advisors reads this, we hope he'll convey the message to his boss.

WHERE ARE THE PUBLIC ACTIVISTS?

To our sorrow and our shame, the silence that prevails while Israel is in deep trouble is unprecedented. Even *askanim* who in the past received instructions to do all they could to protest dangerous steps are sitting silently, and who knows what effect this frightening silence is causing, *r"l*.

What should be done when the Jewish people in the holy land face one of the most difficult eras that we've ever known, and the *askanim* who know *daas Torah* sit in silence, and all they care about is money? Such a terrible thing cannot be allowed to pass without remark.

Fourteen years ago this week, the Rebbe said precisely what *askanei ha'tzibbur* must do in a period of danger (Mattos-Massei 5749 – *muga*):

And a special *horaa* to the *askanei tzibbur*, who have more of a responsibility of "saving the congregation":

An *askan tzibburi* who was picked by the *tzibbur* – i.e., that a number of people "whose views are not the same" came to an agreement and picked so-and-so as an *askan tzibbur* since they are aware of his abilities and special, G-d-given talents – has to fully use his abilities and talents for the public good ... with the knowledge and awareness that not using these abilities is in the category of "taking a life" of the *tzibbur*, *ch"v*...

And if this is so regarding *askanei tzibbur* wherever Jews live, all the more so regarding *askanei tzibbur* in Eretz Yisroel, "a land which...constantly the eyes of Hashem your G-d are upon it, from the

beginning of the year until the end of the year" – that they are given even more special abilities and they must use them to the fullest. Including and especially, to act strongly and influence them not to concede, *ch"v*, even a foothold of our holy land, for Hashem gave it to the Jewish people in a way that even before the *Geula*, the Jewish people will live there like free men – "there's no free man except for he who is involved in

"How is it possible that they were together for three days and spoke about all sorts of important matters, truly important, and they made good resolutions, but regarding the situation which involves danger to life...they don't mention it and nobody speaks up!"

Torah study" – with true peace and security...

WHAT ARE THEY BUSY WITH?

We are told that if the budget cuts that affect children are not cancelled, the biggest demonstration in the State's history will take to the streets. This is at the initiative of the *chareidim*. The battles of the *chareidi*

representatives continue to focus exclusively on money. *Rabbanim* and *g'dolei ha'Torah* are suddenly joining forces with all sorts of social organizations for the purpose of undermining the government.

A prominent *rav* even had representatives of the "thinkers" against the economic cuts at his home, and received them graciously. The same *rav* refused an invitation from *rabbanei Yesha*, who wanted him to come to a protest meeting on behalf of *shleimus ha'Aretz*.

We see children going out to the streets in order to protest budget cuts, but not a word is said about the security situation. This is nothing new.

When the Sixth Agudas Yisroel Knessia Gedola convened in Eretz Yisroel in 5740, the Rebbe sent a letter to the Kinus which emphasized the resolution of the Moetzes G'dolei HaTorah of 5697 (1937) that Eretz Yisroel may not be divided, and about the danger in giving away land. Those *baalei machlokes* and their collaborators did not allow the Rebbe's letter to be read. They were busy fighting for daylight savings time and with power struggles as to who was on top. Those presumptuous and insolent rabbis who supported the Camp David agreement in order to get the money they wanted didn't mention a word about *pikuach nefesh*.

In the *sicha* of Yud Kislev of that year, the Rebbe referred to the fact that at *kinusim* of *rabbanim* they don't speak about *shleimus ha'Aretz*:

When dozens of Jews arrive and gather and each one of them and all of them together are observant of Torah and *mitzvos*, and their gathering is in order to strengthen Torah and Judaism, and they review the *parsha* each Shabbos, even those Shabbasos when they discuss the borders of Eretz Yisroel, and some of them read newspapers and know

what's going on in the world – how is it possible that they were together for three days and spoke about all sorts of important matters, truly important, and they made good resolutions, but regarding the situation which involves danger to life, literally to dozens, r"l, and many more than dozens of Jews, they don't mention it and nobody speaks up!

Then they print a report, and afterwards they print their good resolutions, which are truly good, without mentioning a single word! You don't want to mention it in public? What do you mean by not in public when everybody knows about it? It's been publicized all over the world. You can't make a secret out of it!

It's a *din* in *Shulchan Aruch* that one who is quiet or one who waits until they come to him and ask – the *Shulchan Aruch* says a *p'sak din* about what his description is! And he knows it too!... You don't have to ask anyone! The *Shulchan Aruch* was published in Tzfas by the "Master of the Land of Yisroel," the Beis Yosef, and then it was printed, and in it is a clear *p'sak din* which is written in the manner of "a matter with its reason." He doesn't say a law without a reason, for then one can debate as to the reason. He says the reason: "The land will be open before them."

It pays to read and remember the contents of the letter the Rebbe sent to the sixth Knessia Gedola in 5740:

Publicizing to the fullest extent

the resolution of the Moetzes G'dolei HaTorah at the Knessia HaGedola – Elul 5697 – that "the holy land whose borders Hashem established in the holy Torah is given to *Am Yisroel*, the eternal nation, and any concession of the holy land which is given to us by Hashem, in all its boundaries, is worthless...

Especially when since then the situation has worsened in this matter, in a significant way, and any concession at all is an *inyan* of actual *pikuach nefesh*, and as in the *p'sak din* in *Shulchan Aruch, Orach Chaim, Hilchos Shabbos, siman 329, that rachmana litzlan, may it never come to pass, the land will be easy to conquer."*

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We extend our sincere condolences to our dear friend, a talented writer and translator, who has benefitted us with her contributions to our magazine

Mrs. **Basha Majerczyk** *tichye*

on the tragic loss of her husband

R' **Avrohom** o.b.m.

May it be that from now on you only experience good news, and may we all merit the *Geula shleima* with the revelation of the Rebbe MH" M, when G-d will wipe the tears from our eyes.

THE BEIS MOSHIACH EDITORIAL STAFF

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RABBI DOVID CHANZIN, A”H

Chabad *chassidim* in Eretz Yisroel and around the world sustained a great loss with the passing of the *gaon* and *chassid*, Rabbi Dovid Chanzin, a”h, senior Chabad *rav*, director of Reshet Oholei Yosef Yitzchok, member of the *hanhala* of the Beis Din Rabbanei Chabad, and one of the distinguished *rabbanim* in Petach Tikva.

Rabbi Chanzin was born in Kontop in the Ukraine in 5671 (1911). His father was Menachem Mendel, who was a descendent of R’ Moshe, one of the distinguished *chassidim* of the Alter Rebbe.

As a young man R’ Chanzin studied with great assiduity and soon became known as a *lamdan* and tremendous *gaon*, adept in all parts of Torah.

In the summer of 5689 (1929) the family moved to Moscow. In those years he visited the *gaon* Rabbi Abba Dovid Goldfein, the son-in-law of the Rogatchover, once a week. He would pose all the questions in learning that he had amassed all week to R’ Goldfein, who greatly esteemed him.

Before moving to Eretz Yisroel, R’ Chanzin celebrated a *siyum* on Shas for the third time. He was only 23 years old.

In 5694 (1934) he moved to Eretz Yisroel and learned in Rabbi Kook’s *yeshiva*. Rabbi Kook was then chief Rabbi of Eretz Yisroel. R’ Chanzin was accepted with open arms and was a top student in the *yeshiva*.

After the passing of his father in Nissan 5695, he was overcome with memories of his father’s home and he sought to get closer to Chabad. He began visiting Yeshivas Toras Emes in Yerushalayim, where the *mashpia* R’

Alter Simchovitz was *mekarev* him.

After his marriage in Elul 5703 he took on the role of *mashgiach* and *maggid shiur* in Yeshivas Chabad in Tel Aviv with the approval of the Rebbe Rayatz. He moved along with the *yeshiva* to Pardes in Lud.

On 11 Kislev 5711 his wife died, leaving five children. The youngest of them, Yosef Yitzchok, was only a few months old. R’ Chanzin went on to



raise his children with great devotion.

In 5712 he moved to Petach Tikva, where he was appointed as *rav* and a member of the chief rabbinate, a role he filled for 35 years.

R’ Chanzin was one of the founders of Reshet Oholei Yosef Yitzchok, the network of Chabad schools in Eretz Yisroel, from day one in 5713. For 25 years he actively ran the Reshet, following which he served as chairman

of the *hanhala* until his passing.

R’ Chanzin was a member of the *hanhala* of the Beis Din Rabbanei Chabad since its founding, and was an active participant in many discussions and resolutions in later years, as well.

He was devoted heart and soul to the Rebbe Melech HaMoshiach, and despite many difficulties, he traveled to the Rebbe often. Starting in 5738 he regularly traveled to the Rebbe, at least once a year, generally for Tishrei.

R’ Chanzin was humble yet bold when required. When an issue affected the public and the Rebbe’s *inyanim*, he was a loyal and consistent fighter. When it came to *shleimus ha’Aretz* he repeatedly demanded that the Rebbe’s opinion be publicized. R’ Chanzin also considered it extremely important to make people aware of the imminent Redemption. For example, he participated in the large *Hakhel kinus* in Heichal HaTarbut, which was organized by Matteh Moshiach.

R’ Chanzin fasted on Shiva-Asar B’Tammuz despite the fact that his health was deteriorating. Two days later he felt very weak and it was difficult for him to speak. His son made Kiddush for him Friday night. After making *HaMotzi*, R’ Chanzin suddenly collapsed, passing away at the age of 92.

The *levaya* took place on Motzaei Shabbos and was attended by many of *Anash* and the T’mimim and people from Petach Tikva, *rabbanei Chabad*, *rabbanei Petach Tikva*, *roshei yeshivos* and *mashpiim*.

He is survived by three sons (a fourth son passed away three years ago) and a daughter.

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