

# CONTENTS



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

## **4 | 11 AV: ONE STEP BEYOND LIMITATION**

D'var Malchus / Sichos in English

## **10 | EXACTLY ACCORDING TO THE PLAN!**

Moshiach / Rabbi Chaim Ashkenazi

## **16 | A FEAST OF THANKSGIVING**

Miracle Stories / Ohed Bar-Sela

## **24 | UNTIL HE BECOMES MY DISCIPLE**

Farbrengen with Rabbi Tuvia Bolton

## **26 | HOW BEAUTIFUL THE SIGHT**

Bigdei K'huna / Shai Gefen

## **30 | HOME, SWEET HOME**

Shlichus

## **36 | THEY'RE DOING A MUCH BETTER JOB THAN WE ARE!**

Shleimus HaAretz / Shai Gefen

## **41 | ADDITIONAL BIOGRAPHICAL DATA ON RAV DAVID CHANZIN, Z"l**

Readers Writing

### **U.S.A**

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

### **ERETZ HA'KODESH**

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

### **EDITOR-IN-CHIEF:**

M.M. Hendel

### **ENGLISH EDITOR:**

Boruch Merkur  
editor@beismoshiach.org

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

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

# 11 AV: ONE STEP BEYOND LIMITATION

SICHOS IN ENGLISH



## SHABBOS PARSHAS VA'ESCHANAN, SHABBOS NACHAMU; 11<sup>TH</sup> DAY OF MENACHEM-AV, 5749

1. Shabbos Nachamu is the first of the seven Shabbasos of consolation which begin after Tisha B'Av. These seven Shabbasos are distinguished by their Haftoros which are prophecies of consolation related by the prophet, Yeshayahu. The first Haftora of these Shabbasos, Nachamu begins "Nachamu, Nachamu," repeating the consolation twice. This sets the tone for all the Shabbasos that follow and they also are a twofold consolation.

On this basis, we can understand the connection between the Haftora and the weekly portion, Parshas VaEschanan. Even though the Haftoros of these portions do not parallel the Torah readings as do the Haftoros of the Shabbasos of the entire year, there is a point of connection. In particular, this applies to Shabbos Nachamu which serves as

"the head" of the Shabbasos that follow, including all of them within it and providing consolation for the destruction of the Beis HaMikdash and the Three Weeks of Retribution.

To elaborate: The three Shabbasos of retribution relate to the three intellectual powers, while the seven Shabbasos of Consolation reflect the seven emotional powers. One of the differences between intellect and emotion is that intellect is associated with concealment (i.e., it can be for oneself alone), while emotions are associated with revelation (i.e., they involve communication to another person).

Similarly, the Three Weeks of Retribution contain a great inner good as the Alter Rebbe writes in *Tanya*, they are comparable to the love a king shows to his son by personally washing off his filth. This good, however, is not ultimately revealed. On the contrary, the

"washing" is painful. Conversely,<sup>[134]</sup> the consolation which follows is openly revealed, a display of kindness that can be openly appreciated.

The above concept also relates to the Torah portion of the week, Parshas VaEschanan. VaEschanan is numerically equal to 515. 500 represents the service of the emotions. (Of the seven emotional qualities, five are more prominent. Each quality includes every one of the ten qualities which themselves include each other. Thus, we have 5 times 10 times 10, equaling 500.) Fifteen (*Yud-Kei*) represents the service of the intellect. 515, i.e., 500 coming before 15, implies that the stress is that the emotions are of primary importance and intellect must be drawn down and revealed in this realm.<sup>[135]</sup>

Parshas VaEschanan is a portion of general significance which

134. The Hebrew for consolation, *nechama*, also has the meaning, "change of mind." Thus, these seven weeks represent a reversal of the previous pattern.

135. This concept is also expressed by Parshas Eikev which we begin to read in the Mincha service. The parsha begins "V'Haya"—

"And it shall come to pass." The word V'Haya contains the same four letters as G-d's Name, Havaya. The order of these letters is different. In G-d's Name *Yud-Kei* comes first and in V'Haya, the letters *Vav-Kei* come first.

As mentioned above, *Yud-Kei* reflects the

service of intellect. *Vav-Kei* represents the service of the emotions. Thus, the word V'Haya emphasizes how the intellect must be expressed through the emotions, as mentioned above.

*Eikev* also alludes to *Ikvisa D'Meshicha*, the present age which immediately precedes

contains concepts that are fundamental to the entire Torah. Thus, the portion contains an extensive description of the giving of the Torah and repeats the Ten Commandments (which include the entire Torah).

Similarly, it contains the first paragraph of the Shma which is of general relevance. The verse Shma refers to the acceptance of G-d's yoke, committing ourselves to His service. The following verse states the mitzvah of loving G-d which is the source for the fulfillment of all the positive mitzvos in the Torah.[136] This love must be "with all your heart" – interpreted to mean "with both your hearts," i.e., even the evil inclination will be transformed and come to love G-d – "with all your soul" – with every aspect of your being – and "with all your might," interpreted by our Sages to mean "with all your money," i.e., one's love for G-d affects even the way one relates to material things. This love is expressed in one's worldly belongings, one's home, through fulfilling the mitzvah mentioned at the conclusion of the paragraph, placing a mezuzah on one's gates. This also effects one's behavior outside one's home.[137]

The above theme is also emphasized by the conclusion of the portion VaEschanan which states, "to fulfill them today." In a larger sense, "today" refers to our service throughout the six millennia, which will bring us to "the reward" which will be received "tomorrow" in the

Messianic Era.

This leads to the beginning of Parshas Eikev which will be read in the Mincha service, that states, "And it shall come to pass, after you listen to these laws... G-d, your L-rd, will keep the covenant..." The term Eikev also alludes to Ikvisa D'Mishicha, the

***The term "Eikev" also alludes to Ikvisa D'Mishicha, the present age which immediately precedes the Moshiach's coming. The service in this era will cause G-d to "keep the covenant" and grant the Jews the rewards of the Messianic era.***

present age which immediately precedes the Moshiach's coming. The service in this era will cause G-d to "keep the covenant" and grant the Jews the rewards of the Messianic era.

2. The above is also related to the portion of the Rambam's Mishneh

Torah which is studied at the present time, the conclusion of Hilchos Keilim [The Laws of (the Ritual Purity) of Vessels]. The Rambam writes that "most of the laws of the Torah are intended... to correct our character traits." Therefore, one should think over Torah law and try to derive parallels relating to our service of G-d.

In this context, the conclusion of Hilchos Keilim (The Laws of Vessels) alludes to our completion of the service of making vessels for G-dliness within every aspect of our human experience and within every aspect of the world at large.

This concept is expressed clearly by one of the laws governing the Shabbos: There is a minimum amount of food for which one is held liable for transferring from one domain to another on the Shabbos. When a person transfers less than the minimum amount of food for which he is held liable in a large vessel, he is still not obligated for a forbidden transfer. Had he transferred the vessel alone, he would have been held liable. Nevertheless, since in this context, he is using the vessel as a container for food, the vessel itself is of no significance whatsoever. We look at the food alone.

Similarly, in a spiritual context, the world should be seen as a vessel for G-dly light, without any separate identity or purpose. To express a similar thought in the context of Hilchos Keilim: Though a vessel is susceptible to ritual impurity, a Jew can maintain it in a state of purity.

---

*Moshiach's coming. The service in this era focuses essentially on our emotional powers. The concealment of the exile prevents a complete service of intellect. That service will follow in the Messianic Age which will come as a result of the service of emotion at present.*

*This also relates to our Sages' statement that the word V'Haya is connected with happiness. The service in the present age,*

*devoting ourselves to Torah and mitzvos, despite the concealment of G-dliness, arouses great happiness above. Ultimately, this happiness will also be revealed within this world and the fasts and three weeks of retribution will be transformed into days of celebration and rejoicing.*

136. Among those positive mitzvos is also the mitzvah to fear G-d which is the source for the fulfillment of all the prohibitions of the

*Torah. Thus, all the mitzvos, positive and negative, are included in the mitzvah of loving G-d. (The commandment to fear G-d is also explicitly mentioned in this portion.)*

137. A mezuzah must also be placed at the gates to courtyards, cities, and countries, i.e., the awareness of G-d must permeate through the environment at large effecting the entire world. (This also relates to the

After Hilchos Keilim, we proceed to Hilchos Mikvaos (The Laws of Mikvaos); implying that we are making the world a vessel to be filled with G-d's purity. The waters of the *mikva* are, to quote the Rambam, symbolic of "the waters of pure knowledge." Ultimately, these waters, this purity, will be spread throughout the entire world as the Rambam relates in the concluding statement of the Mishneh Torah, "And the world will be filled with the knowledge of G-d as the waters cover the ocean bed." At present, a Jew's service involves maintaining the world in a state of purity. The possibility of impurity does, nevertheless, exist. In the Messianic Age, the world will be lifted up to a level where the entire concept of impurity is nullified.

3. In his commentary on the Torah, Rashi interprets the word *VaEschanan*, the first word of this Torah portion, as "a free gift;... alternatively, this is one of the ten expressions used to refer to prayer." When thinking into the deeper meanings of Rashi's commentary, the "wine of Torah" which it contains, a difficulty arises: Prayer refers to a process of ascent, elevating oneself from a lower level to a higher level. A "free gift" refers to a gift from above which transcends all service on our lowly plane, a level above our service of Torah and mitzvos which cannot be influenced by that service. On the surface, the first phase should be the service which is within our potential and afterwards, the service which is above us will be revealed.[138]

The beginning of Parshas Eikev also presents a similar difficulty. That portion begins: "And it shall come to

pass, after you listen to these laws... G-d, your L-rd, will keep the covenant and the grace which He swore to your forefathers." Although the Jews will merit reward for their own service, the full reward they will be given will be much greater. It will be unlimited as reflected in a covenant which transcends the limits of intellect. The question arises: In *Ikvisa D'Meshicha*, we are on a low spiritual level. If so, how will we be capable of accepting this unlimited reward?

The key to the resolution of this difficulty is the word "forefathers" mentioned in the above verse. Each Jew is a child of Avrohom, Yitzchok, and Yaakov and receives as an inheritance their spiritual heritage. On a deeper level, each Jew is like an only son of G-d, Himself, and because of this essential connection is capable of receiving the unlimited reward mentioned above.

This concept also explains why Rashi begins the commentary referred to above by mentioning "a free gift." This refers to a revelation from G-d's essence. Because of his essential connection to G-d, a Jew is capable of receiving such a revelation. Afterwards, through "the ten expressions of prayer," he internalizes this revelation, causing it to permeate through his ten powers of soul.[139]

This concept relates to a young child beginning his study of Torah – the individual to whom Rashi directed his commentary. The nature of such a child is that, as soon as sees something attractive, he wants it. He stretches out his hand to take it, expecting that it be given to him as "a free gift." Only after he grows

and matures does he realize that he can't just take everything, he must request that it be given to him.

This is reflected in a Jew's spiritual service for we all possess a childlike dimension as reflected in the verse, "Israel is a youth, [therefore,] I love him." Because of this childlike quality each Jew expects that every good thing should be given to him as a "free gift." Only afterwards, does he appreciate the need for prayer.

A Jewish child feels a connection with G-d's essence. Therefore, one of our great sages exclaimed, "I pray with the intention of a child," i.e., unlike other sages whose prayers are directed to specific Divine qualities, this sage wanted his prayers, like those of a child, to be directed to G-d's essence. Indeed, a child does not need to have this concept explained to him, he fulfills it naturally. When he prays, he has no other thought than directing his prayers to G-d's essence.

Similarly, the Jewish people as a whole can be compared to a child. This comparison is more appropriate in the present age when our service centers – not on the "adult" qualities of intellect and emotion – but on actual deed which reflects the inner connection each Jew shares with G-d. These qualities are "childlike" in nature.

On this basis, we can resolve a problematic matter. Directly after the Three Weeks, we are on a low level, just beginning the service of transforming the undesirable qualities into good. Nevertheless – despite the fact that Moshiach has not come yet – we are granted a

*oneness of G-d which we proclaim in the Shma. Note Rashi's comments which emphasize how ultimately, the goal of our service is to have the oneness of G-d consciously perceived throughout the world.)*

138. A similar difficulty is also present in regard to the simple interpretation of the verse. Rashi always mentions the interpretation which is closer to the verses' simple meaning first. Since, apparently, Moshe was making a request of G-d, it would seem that

*the interpretation of prayer is more appropriate.*

139. This is also related to the word *VaEschanan*, which is numerically equivalent to 515. Our Sages describe the world's limits in 15 stages of 500. Thus

twofold consolation, a consolation that emanates from G-d's essence.

How is it possible for us to appreciate this high level while in such a low state? We are able to do so because a Jew shares an inner essential connection with G-d. No matter how low his level, this essential bond remains intact at all times. Indeed, precisely when a Jew is on a low level, when his connection with G-d on the level of intellect and emotion is lacking, there is an emphasis on this essential bond. Therefore, directly after the depths of the Three Weeks of Retribution, G-d consoles the Jews in a complete manner, revealing this fundamental connection.

4. On the basis of the above, we can understand the significance of the present date, the 11<sup>th</sup> of Av. The first ten days of the month are connected with destruction – for the destruction of the Beis HaMikdash was begun on the ninth of Av and continued into the tenth. The 11<sup>th</sup> represents a level above all limitation – “You are one, but not in a numerical sense.” A level above the ten S'firos, relating to G-d's essence.[140]

Nevertheless, even when a Jew is on the lowest levels, he shares an essential bond with G-d. Therefore, there exists within him a level that transcends totally the entire concept of exile and destruction. On that level, wherever a Jew is to be found, regardless of the situation he is in, even in the darkness of Ikvisa D'Meshicha, his essential being is Tzion, i.e., the essence of the soul.

*VaEschanan reflects how this “free gift,” i.e., essential revelation, permeates through every aspect of the world's existence.*

140. Added emphasis is placed on this quality in the present month, the month of Av which is the fifth month which is also representative of a transcendent level.

This level is revealed directly after the destruction. Then, the essential love that binds G-d to the Jews is revealed and He comforts them completely, with a twofold consolation.

5. In order to allow the twofold consolation mentioned above to be drawn down into the context of our existence, it is necessary for us to perform a twofold service. This applies both in regards to our own personal service and also our efforts to influence others. In both of these

***The 11th represents a level above all limitation – “You are one, but not in a numerical sense.” A level above the ten S'firos, relating to G-d's essence.***

realms, we must apply ourselves with redoubled intensity.

This applies to people at both ends of the spectrum of service. Even a person at the lowest levels must begin immediately fulfilling mitzvos b'hiddur (in a complete and attractive manner).[141] This also applies to the approach to educating children. They must be exposed to the concept of fulfilling mitzvos b'hiddur. On the contrary, a child will respond to this approach eagerly

141. We see an example of this in the Chabad practice of putting on Rabbeinu Tam t'fillin from Bar Mitzvah onward. In certain communities, it is customary to delay putting on these t'fillin until after marriage because they require both additional physical purity and intellectual concentration. Nevertheless, the Chabad

for as explained above, children are immediately attracted to desirable things.

Conversely, even a person on a high spiritual peak must strive to increase – double – his service. This relates to our Sages' statement: “Whoever has 100, desires 200. Whoever has 200, desires 400.” Though our Sages emphasized the importance of being satisfied with one's portion, this applies in the realm of material affairs alone. In regard to spiritual matters, one must constantly desire to rise higher.

This service is also reflected in one of the subjects mentioned in the Torah reading, the Cities of Refuge. Our Sages explain that on the crossroads leading to the Cities of Refuge there were signs which pointed the way and stated, “Refuge, Refuge.”

“Refuge” refers to the Torah as our Sages stated, “the words of Torah are a refuge.” The concept of a crossroads reflects a situation where a person is presented with the choice between good and bad. At these crossroads, i.e., when a person feels that he is at the crossroads between the path of the good inclination and that of the bad, there must be a sign stating, “Refuge, Refuge,”[142] there must be a sign directing him to Torah.

This applies not only to our lives, but in regard to our relationship with others. We must become living signs, pointing the way to Torah practice.

To conclude with a practical directive since “Deed is most essential.” The service of “Tzion will

*practice is to take on the performance of the mitzvah in the fullest manner immediately.*

142. The repetition of the word “refuge” can be interpreted as an allusion to the need for a twofold service as mentioned above.

be redeemed through judgment (Torah study) and those who return to her through *tz'daka*," should be intensified, doubled. In particular, this is related to the 15<sup>th</sup> of Av, when our Sages advised us to increase our Torah study at night, promising that this will add to an increase in life.

May all the above hasten the coming of the ultimate and complete consolation, the Messianic redemption. May it come now, immediately.

6. A number of guests have visited this Shabbos, giving us the opportunity to fulfill the mitzvah of greeting guests which is, in our Sages' words, "greater than receiving the Divine presence." Since they also merited, coming to a meritorious place, the Beis Midrash of the Previous Rebbe and it is a

meritorious time, the Shabbos, they should say L'chaim. They should be joined by all those here who merited to fulfill this great mitzvah. Generally, to encourage others to do something, it is proper to show an example. Therefore, I will begin saying L'chaim and may I be joined by others. L'chaim!

7. The Zohar states that from Shabbos, "all the days of the coming week are blessed." In the present instance, this includes the 15<sup>th</sup> of Av, a unique day, as our Sages said, "The Jews never had festivals like the 15<sup>th</sup> of Av and Yom Kippur."

The 15<sup>th</sup> of Av possesses an advantage over Yom Kippur as explained in the interpretation of the name Yom Kippurim which can be rendered "a day like Purim;" i.e., the uniqueness of Yom Kippur is almost

as great as Purim. The advantages of the service of Purim over Yom Kippur are twofold. Though the essence of the soul, the quality of *yechida* is revealed on both days, on Purim, this quality was revealed for an entire year previously through the *mesirus nefesh* (self-sacrifice) of the Jewish people. Also, on Purim, this level is revealed within the physical activities of this world, eating, drinking, and celebration.

Similarly, regarding the 15<sup>th</sup> of Av, this reflects the transformation of darkness into light. It reflects the fullness of the moon of Av, the time when the positive intent hidden within the negative factors of that month will be revealed. This is emphasized by our Sages' statement that the Beis HaMikdash was destroyed in Av "so that" it be rebuilt in Av.

## Esther's Party Grill

463 Albany Avenue Brooklyn, NY 11213 718-735-4343

### CATERING ON OR OFF THE PREMISES

CORPORATE ACCOUNTS WELCOME.  
SHLUCHIM; SPECIAL RATES FOR  
SHABBATONS & PARTIES



COME SEE  
OUR BRAND NEW  
SUSHI BAR  
OPEN FOR IN HOUSE DINING  
TAKE OUT & CATERING

UNDER THE SUPERVISION OF THE  
BEIS DIN CROWN HEIGHTS

FREE DELIVERY TO YOUR HOME OR OFFICE



Los Angeles • Hollywood • Beverly Hills

310 859-9660, 323 930-9660

Fax: 310 859-0116

- Subcompact to full size and our specialty "minivans".
- Centrally located in Los Angeles,
- Close to Freeways, Hollywood and Beverly Hills
- Service, Value, Convenience.



Get Shabbos for FREE  
& FREE airport pick-up  
on weekly rentals

יחי אדוננו פורנו ורבינו  
פלך הפשיח לעולם ועד

8946 W. Pico Blvd  
Los Angeles, CA 90035  
www.avivrentacar.com

Owner:  
Yoram Cohen

Fleet includes:

# HECHT'S TRAVEL

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



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

B.H

LUXURIOUS EFFICIENCY ACCOMMODATIONS

## RECOMMENDED

FOR THE UPSCALE GUEST VISITING  
CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL  
(718) 774-0088

The Law Offices of  
**BERGEL & EDSON LLP**  
Personal injury lawyers  
Licensed to practice in the province of Ontario,  
Canada  
**Barry A. Edson** Tel: (416) 663-2211  
LL.B. Fax: (416) 663-2348  
E-mail: [bedson@bergeledson.com](mailto:bedson@bergeledson.com)

1018 FINCH AVENUE, WEST, 5th FLOOR, TORONTO, ONTARIO, M3J 2E1

CROWN HEIGHTS  
**HOTLINES**  
NEWS AS IT HAPPENS 24 HOURS A DAY

FOR THE VERY LATEST NEWS

212 **461-8877**

FOR USER INSTRUCTIONS & YOUR INPUT

212 **461-8878**

BS"D

## SHLICHUS/TEACHING POSITIONS FOR 3-4 POST SEMINARY GIRLS IN BOSTON

Shaloh House Chabad Day School in Boston, Massachusetts is seeking 3-4 Post Seminary girls to fill shlichus/teaching positions.

Positions Available: lead teacher (part day) in kindergarten or pre-school as well as elementary school classes; after school program supervision; outreach program.

Shaloh House is a small day school, with very fast growing enrollment, made up primarily of Russian children. Boston is a beautiful and historic city with a warm and hospitable Chabad community and is only a four hour drive from New York City. The Boston area abounds in Chabad communities, with more than 20 Chabad houses.

Compensation: \$800-\$1000 per month depending on experience in addition to paid living accommodations, food, and car for local transport.

Call Rabbi Dan Rodkin at  
617.787.5507 or email:  
[shaloh@prodigy.net](mailto:shaloh@prodigy.net)

# EXACTLY ACCORDING TO THE PLAN!

BY RABBI CHAIM ASHKENAZI, YESHIVAS TOMCHEI T'MIMIM, LOD  
TRANSLATED BY MICHOEL LEIB DOBRY

*When we contemplate Jewish and human history, particularly in recent generations, and especially with the tools granted us by the Rebbe MH"M, we see that the sichos and instructions of the last years are not a deviation, ch"v, but part of the overall plan leading up to the true and complete Redemption. Excerpts from a chassidic farbrengen.*

## NOT RANDOM OCCURRENCES

One of the *tzaddikim* of Poland, who wanted to illustrate the uniqueness of the story of Megillas Ester, told his *chassidim* the following:

Even in the time of Achashverosh there were *shittelach* and *mikvaos*, which served as information centers. One day, a rumor spread in the *shittelach* that King Achashverosh had invited all his ministers to a banquet. A few days later,

knowledgeable sources in the *mikvaos* of the capital city of Shushan reported that the king had prepared another banquet for the city's residents. When the festivities began, several *avreichim* came to the *shittel* to say that the king had killed the queen.

Once every few months, highly reliable sources in Shushan's central *shittel* provided updates on what was happening in the royal court. Once, they gave information about the appointment of Haman to the premiership, on another occasion,

word came about the attempted assassination of King Achashverosh, and so on. All the stories that we read in the *Megilla* as one continuous sequence of events were spread out over a period of several years.

Afterwards, when the story reached its happy ending, "And the Jews had light and joy..." Ester and Mordechai came to the wise men of the generation and asked that it be recorded for generations to come. This was not easy, and Ester had to work hard to prove that all the stories that had circulated around the *shittelach* and *mikvaos*, separated by months and years, were actually one continuous sequence in a process of redemption in order to save the Jewish people from destruction, *r"l*.

"So it will be," this *tzaddik* concluded, "with the Final Redemption. There will be a variety of world events that people will talk about in the *shittel* and the *mikveh*. Eventually, they will grasp the fact that every shred of information, every event, joins together as part of a single process that will bring us to the true and complete Redemption."

We find a similar concept explained in *chassidus*, in connection



with the *shviras ha'keilim* (the shattering of the vessels) in Tohu, which are compared to a complete word or sentence that is then fragmented into letters with seemingly no connection between them. At one moment, we have a sentence with deep meaning, and then suddenly, there are just plain letters without any meaning.

Similarly, if we would have hundreds of puzzle pieces without an original picture to accompany them, it would be most difficult for us to put the pieces together, as every piece would appear as a piece of cardboard without any connection to the others. This is the service of revealing the sparks: to connect the pieces of the puzzle, and to get the complete picture – the true and complete Redemption.

However, Amalek comes along to disturb this *avoda*, as is written, “And Amalek came – they cut off the *milos* and cast them upwards.” There is a clever explanation for this commentary: Amalek’s whole purpose is to cool things off. How is this done? He cuts up whole *milim* (words) and the connection between events, showing us separate letters and unrelated occurrences. This way, he succeeds in cooling us off, so we shouldn’t get too excited from the special chain of events.

To our good fortune, we have received a general blueprint of an overall picture, and if we would just open our eyes we could put together most of the puzzle pieces. Let’s stop for a moment and take a glance at this chain of events, as explained by the Rebbe MH”M *shlita*.

## THE CLEAR DIRECTION

Let’s go back about two thousand years to the destruction of the Beis HaMikdash. The edicts against the Jewish people during the Exile had a very harsh influence upon both their material and spiritual situation. Furthermore, the world’s materialism added to this state of deterioration, with each generation bringing its own downfall.

There wasn’t a particular period of time, certainly not an extended one, during which there was a change in this tendency. While there were brief periods of prosperity, they were severely limited in time and place. From a worldwide point of view, the state of the Jewish people was one of persistent decline.

If the spiritual deterioration



several centuries ago expressed itself in fewer Torah giants in each generation, more recent history has displayed a descent in a different form. Large cross-sections within the Jewish people began to leave the faith, not out of “*am-aratzos*” or lack of knowledge, but with the intention of leaving a life of Torah, *r”l*.

This created a new situation, i.e., most of world Jewry was no longer Torah observant. In addition to those who had willingly abandoned their tradition, the decrees under Communism detached millions of other Jews from their roots. The material conditions of a sizable portion of the world’s Jewish population, who lived under the Russian boot of oppression, were very poor. Even in the United States, the Jew’s lot did not improve much, both materially and especially spiritually. When a Jew left the Old World for America, his family members tore *kria*, since it was known that living a kosher Jewish way of life there was simply impossible.

The climax of this deterioration was after the frightful period of the Holocaust. There is no need to elaborate upon the physical horrors suffered by world Jewry, which lost a third of its people. The spiritual situation was no less harsh. The Holocaust caused a most serious crisis in faith along a wide range of the Jewish spectrum. In parallel, pioneer movements, such as Zionism, sowed spiritual destruction and poisonous ruin within the Jewish people. The establishment of the secular Jewish state brought hundreds of thousands of immigrants to its shores, many of whom were totally cut off from the strength of G-d and His Torah.

Leading Torah giants saw the declining spiritual state, and were certain that the next stage would be considerably worse. So they led their communities according to the

principle of “He who feared the word of G-d, brought his cattle into the house.” *Chareidi* communities closed themselves into their *Daled amos* and initiated a defensive war, with the purpose of protecting what still existed as much as possible.

### CHANGING DIRECTION

As mentioned above, this had been the tendency for nearly two thousand years. According to every possible gauge, we should now, in 5763, be living in the worst of times, both materially and spiritually, ever experienced throughout the years of the existence of the Jewish nation.

***“Jewish leaders are now fighting us because we are disturbing their sleep. So it is that a person who is sleeping deeply gets angry when he is woken up.”***

If fifty years ago, there were only a few thousand *yeshiva* students in the world, today, there should be only a few hundred. If fifty years ago, it was extremely difficult to live as a Jew who fulfilled Torah and *mitzvos*, today, it should be next to impossible.

Not so.

The wheel of history has changed course after two thousand years, and has begun to whirl at a dizzying pace in the opposite direction.

A powerful *t’shuva* movement has brought many thousands back to a life of Torah and *mitzvos* throughout

the world. The United States has become a place of Torah, no less than the way it was in the “*alter heim*” back in Russia. Thousands of Jews have left Russia and have come back to their heritage after years of separation. Even in Eretz Yisroel, despite all the anti-religious incitement, there are more “buyers” than “sellers,” and the market has difficulty keeping up with the flow of *baalei t’shuva*.

In addition to all this, for the first time since the *churban* and the beginning of the Exile, there is virtually no place on the face of the earth that issues edicts against the Jewish faith!

Even the physical and material situation has improved for Jews immeasurably. In general, despite the recession and the budgetary cutbacks, no Jew lives in conditions of disgraceful poverty and the constant hunger for bread, which had been the Jewish people’s lot for many centuries.

### AN UNNATURAL PROCESS

The natural way of things, which has accompanied us for two thousand years of exile, has turned into a path of miracles. In complete contradiction to all the expectations and assumptions based on a clear trend for centuries, a process of ascent has begun.

This process of spiritual strengthening also carries an extra miraculous dimension, specifically in light of the fact that in our generation, the world has become much more coarse and material than in previous generations. All of what it has to offer is available within arm’s reach, without the slightest need to exert oneself. In contrast, Torah and *mitzvos* seemed outmoded in relation to scientific and cultural progress.

Notwithstanding these hard facts, we can bear witness to a complete 180 degree change in direction,

literally as if some invisible force was turning the wheel against the direction taken for two thousand years.

The only person that foresaw this amazing change was the Rebbe MH"M. Other Torah giants were certain that the negative direction will continue to grow, and so they built a "Bar-Galus" Line to protect them. Whereas, the Rebbe began a war of world conquest, armed with the strength of Torah and *mitzvos*, as part of the new process, the process of the Redemption.

## THE REVOLUTION BEGINS IN FRANCE

While still in France, on the *shlichus* of the Rebbe Rayatz, the Rebbe planted the first seeds of this historic revolution. Years later, the Rebbetzin Chaya Mushka told one of the *shluchim*, who turned France into

a spiritual success story, "We plowed and sowed, and you have to harvest."

The same France that the Alter Rebbe prayed for its military defeat, since it was unwilling in that generation to withstand the test of "the land of Ashur" and its rampant permissiveness, turned into the first indicator of our generation's spiritual revolution. After generations of toil and effort, during which the Rebbeim visited France on numerous occasions, the Rebbe and the Rebbetzin arrived and brought down in actual deed the great revelations that enabled this revolution to commence.

## A NEW WORLD

Parallel to the spiritual growth that sprouted throughout France came another spiritual revolution that engulfed the entire continent of North America with the Rebbe's arrival in New York. Inspired by the

Rebbe Rayatz's saying "America iz *nisht andersh*" (America is no different), the Rebbe transformed America into a center of Torah and a beacon of light for the spreading of *Yiddishkeit* throughout the world. (As the Rebbe once explained regarding why he doesn't emigrate to Eretz Yisroel, only from New York does he have the technical ability of reaching every corner of the globe.)

This revolution that the Rebbe created was not well received among the leaders of *chareidi* communities in the United States. Stinging articles appeared in the religious media against the Rebbe's approach of speaking directly to every Jew with the purpose of bringing them closer to Torah and *mitzvos*, through the utilization of all means of communication, i.e., the print and electronic media.

The Rebbe Rayatz had already responded to similar reactions of this type: "Jewish leaders are now fighting us because we are disturbing their sleep. So it is that a person who is sleeping deeply gets angry when he is woken up."

As we know, the Rebbe paid no attention to the slings and arrows that were cast at him. He sent thousands of *chassidim* to every possible location on the face of the earth. Confronted by constant attacks by the entire *chareidi* establishment and the spiritual course taken by the leading Torah giants in those years, the Rebbe established a vast *shlichus* project, under the banner "And you will spread out to the west, to the east, to the north, and to the south."

Even behind the Iron Curtain, the Rebbe operated a secret *shluchim* network that worked with complete self-sacrifice to light the Jewish spark, smuggling in hundreds and thousands of Judaica items for the spiritual welfare of Soviet Jews.

During the years of the *Memim*, the Rebbe captured every corner of



the globe by spiritual storm through the printing of the *Tanya*, and founded a Jewish children's army to prepare the world for the Redemption: *Tzivos Hashem*.

## THE MOMENT HAD ARRIVED

Then, after years of deep plowing under the surface, the Rebbe opened a new phase, revealing that we are rapidly approaching the time of the Redemption, a fact that took expression in the acronyms of each year.

Once every few months, the Rebbe revealed that we have reached another stage. At first, the Rebbe said that the conditions for "Immediate *T'shuva*, Immediate Redemption" have been completed, since *t'shuva* has already been done. Afterwards, the Rebbe said that the buttons have already been polished, to the point of declaring that "The time of your Redemption has arrived!"

From this point on, the events went into high gear. Over a period of six months, we were constantly informed that the leader of the generation is the Moshiach of the generation, and the process of revealing Moshiach's existence had begun. Furthermore, we could even see the start of his activities among the nations, and that all we have to do is open our eyes to see that everything is ready for the *seuda*: the *Shor HaBar*, the *Leviyan*, etc.

In parallel, we could see clearly in a most revealed manner how the whole world had become better for Jews, both spiritually and materially. At the start of the *Nunim*, Communism crumbled, and for the first time since the *churban*, there was no place in the world where Jews were subject to actual oppression. In general, the opportunity to make a livelihood was much more promising, and Jews endured nothing resembling the harsh poverty that had played so consistent a role in Jewish life for

generations.

The ideology of the Communist and Zionist movements was dead. The *baal t'shuva* movement had made tremendous achievements. The path and ideals of *chassidus* had been instilled in every sector of Jewish society. Science and Torah were no longer incompatible, and a significant number of Jewish scientists were now Torah observant. There was no shame in being Jewish, and a Torah

*When we take a look at what has happened over the past half-century as one continuous sequence of events, we see that we have a "Megillas HaGeula," that is still unfinished. But we already know how it will end: "And the Jews had light and joy and gladness and honor."*

observant Jew no longer appeared to be an oddity.

## A PROCESS OF DIRECTION

When we contemplate all these events, we see clearly how these small occurrences join together as little pieces in a puzzle to make a complete picture. As the Rebbe described in his very first *maamer* upon accepting the leadership: The task of our generation is to draw down the *Sh'china* to this

physical world and to bring the Redemption.

This was not some spiritual expression; this was a detailed plan of action, established by the Rebbe, with a specified timetable.

When we take a look at what has happened over the past half-century as one continuous sequence of events, we see that we have a "*Megillas HaGeula*," that is still unfinished. But we already know how it will end: "And the Jews had light and joy and gladness and honor."

In all generations, people knew that the purpose of spreading the teachings of *chassidus* was in order to reach the "coming of the Master," and to this end, the Rebbeim and the *chassidim* gave themselves over completely. However, this ultimate goal has still not been fully realized. Yet, none of the Rebbeim spoke about Moshiach in the manner that the Rebbe MH"M has. Despite the fact that the leader of every generation was the Moshiach of that generation, none of the previous *n'siim* said or printed this openly. None of them publicized that all the appointed times have passed, the *avoda* has been concluded, the table is set for the *seuda* of *Shor HaBar* and the *Leviyan*, we already have the existence of Moshiach, and even that the revelation has begun.

Even the conduct of *chassidim* in our generation – demanding Moshiach, indicating who the Moshiach is, and speaking about Moshiach in tangible terms – has its source in the Rebbe's *sichos*. The Rebbe encouraged this conduct and brought the whole world in this direction. After learning the Rebbe's *sichos*, we can look also in Rambam and other *s'farim* that are filled with discussion on the subject.

## LET'S NOT GET CONFUSED

Specifically at this stage, when the puzzle pieces are starting to fit and



give us a large part of the overall picture, Amalek comes and “cuts off the milos and casts them upwards.” With all his strength, he tries to convince us that there is no causal sequence of events here.

He is quite aware that there are still many details in the process that are not understood, and he tries to use this fact to prove that it has no clear direction. One could say that he was right if the puzzle that we had managed to finish was simply conjured up in someone’s imagination, but all these pieces were put together by the Rebbe MH”M at the beginning of his leadership. And since the Rebbe even added further detail over the years and put large pieces of the puzzle together himself, it is clear to us that this is the right picture.

Ah, there are pieces that are still not understood? We actually have to give thanks for the pieces that we do understand. As I heard once from HaChassid R. Chaim Shaul Brook, in the name of the Rebbe Rashab, this world is filled with questions and there is no room for excuses. There is also known the famous saying of R. Reuven Dunin, of blessed memory (whose first *yahrtzeit* is commemorated on Shabbos Nachamu): “What did you understand before that you don’t

understand today?”

Therefore, let’s keep putting the puzzle together in accordance with the Rebbe’s plan. By learning the Rebbe’s *sichos*, we can do so properly. Furthermore, when we faithfully sing “*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach L’olam Va’ed!*” as approved and encouraged by the Rebbe MH”M, we will stick the pieces together firmly, and “they will not be removed.” This way, we will not be impressed by the Amalek of our generation.

Still, he dresses himself in all types of *chassidic* disguises and claims that all the talk about Moshiach is, *ch”v*, an “unusual departure” from the regular path of *chassidus*. In truth, we are still holding at the stage of spreading the wellsprings through *mitzvaim*, day and night, by the *shluchim* all over the world, until the Rebbe will return and tell us what to do in connection with Moshiach. In the meantime, we have to believe in Moshiach exactly as we have for two thousands years of exile.

In general, this *klugingker* suggests, the real picture is the approach of Chabad *chassidus* since the days of the Alter Rebbe: inner Divine service, *avodas ha’mochin*, *middos*, etc. Therefore, all the public declarations, starting from “*Ad Masai*” and “We Want Moshiach Now” and

culminating with “*Yechi Adoneinu*,” are not part of the overall picture of Chabad *chassidus*. This was simply a failed effort that must be buried down deep and forgotten, in order that we may continue on with the “good life”...

## FORTUNATE ARE WE TO BE CHASSIDIM

We must thank G-d for giving us the Rebbe, the one and only Moshiach of the generation. Before Gimmel Tammuz, when the period of neither seeing nor hearing the Rebbe began, he gave us guidance and encouraged us to walk along the path of the detailed plan that he had prepared for us. This was achieved through his constant encouragement of the singing of “*Yechi Adoneinu*,” saying, “This is the way to carry out the plan, and this is the way to continue!”

The Rebbe also directed us on how to relate to Gimmel Tammuz, saying that this day symbolizes the start of the Redemption, despite the fact that in our eyes, it appears that the *Galus* is only getting worse. It is interesting to note that specifically during the later years, the Rebbe saw a special need to emphasize the whole issue of Gimmel Tammuz – and so it was!

What we have here is the Rebbe’s specific intention on how to perceive all these events in the clear vision of higher knowledge. This enables us to understand how everything that is happening is part of the Divine plan, as implemented by the Rebbe MH”M, even when we don’t comprehend it in all its detail. We rely with absolute certainty upon the Rebbe MH”M, for he knows how to carry it forward, and he does so at all times. For our part, we must remain loyal to his holy instructions and gestures of encouragement, declaring: “*Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach L’olam Va’ed!*”

# A FEAST OF THANKSGIVING

BY OHED BAR-SELA



*In honor of the day on which the process of the birth Moshiach began, namely the 9th of Av – we present a compilation of miracle stories that happened lately, stories that were gathered from shluchim in various places and which reflect the firm faith the Jewish nation has in Hashem and His anointed one.*

## ANSWER TO THE UNASKED QUESTION

Rabbi Y.L. of Tzfas relates:

A few months ago my wife had to be in the hospital. On one of my visits to her, Mrs. Motei, the secretary of the director of the hospital, called me on my cell phone and said she and her friend wanted to write to the Rebbe MH”M *shlita*.

I told her that I was in the hospital then and that she and her friend could come to the nearby department and write their letter. Two non-religious women who had heard of the Rebbe and his miracles came to my wife’s room, and the friend sat down to write the letter. In the meantime, Mrs. Motei told me that she had a *pushka* for

Chabad, and she asked me to give it to the Chabad *shul* in Kiryat Chabad, emphasizing that she wanted the money to go to a *shul* and for no other purpose.

I told her I’d take care of it and said that the next day I would give the money to one of the *gabbaim* of the *shul*. She wasn’t satisfied by my answer and repeated that she wanted the money to go to a *shul*. She explained that schools and *yeshivos* were constantly having fundraising campaigns in which they gave out jewelry and various prizes which many of her friends had won, but she had never won a thing, and that’s why she wanted her money to go to a *shul*.

I explained to her that schools did raffles periodically in order to raise

money beyond the usual donations, in which participants agreed to monthly payments or to a specific sum, thus giving them the opportunity to win the raffle, but people who brought a *pushka* didn’t necessarily get a necklace.

She refused to accept what I said, and continued explaining that she was only going to make a donation to a *shul* because *yeshivos* and *mosdos* gave out jewelry and prizes and she was the only one who never won anything.

In the meantime, her friend had finished writing the letter to the Rebbe and she put it in volume 18 of the *Igros Kodesh* that I had with me. After saying “*Yechi*” she opened the volume. Within a few minutes she handed it to me and asked me to read and explain the answer.

I read the answer and told her that the Rebbe said he would mention all those she had mentioned at the *tziyun* of the previous Rebbe, each one according to what he needed.

Then I told Mrs. Motei that the Rebbe was answering her, too. She was surprised by this as she hadn’t written anything yet.

I showed her the letter which was opened to p. 260-261 in which the Rebbe said:

“I don’t know whether the plan for their activities was already decided and established in its current form to specifically build *shuls*. If there’s still room for discussion, I’ll allow myself to point out that it’s worth deliberating about using the money...to strengthen schools which provide *chinuch al taharas ha’kodesh* and *mikvaos*, especially in connection with the new *aliya* in recent months. The situation regarding *chinuch al taharas ha’kodesh* and its *mosdos* as well as *mikvaos* and family purity is heartrending... I apologize for responding to an issue I was not asked about...”

Mrs. Motei was dumbfounded as were the others in the room. I explained to her that the Rebbe was saying that it was only if she hadn’t dedicated her money for a specific cause that it was worthwhile donating it towards *chinuch*.

I explained to them the importance of learning *chassidus*, as the Rebbe wrote in the second letter on the page, and told them that they should try and spread *chassidus* wherever they could.

Since that time, the two of them

participate in *chassidus* classes and help in the *hafatza* of *limud ha’chassidus* and in supporting *mosdos chinuch*.

### WHEN YOU CRY OUT IN TRUTH – YOU’RE ANSWERED IMMEDIATELY

It was the end of Kislev in Beis Chayeinu and I walked among the tables. There were many *farbrengens* going on in 770, *farbrengens* of *shluchim*, soldiers of the Rebbe who fight on the frontlines, preparatory *farbrengens* for the Kinus HaShluchim.

Rabbi M.M., *shliach* somewhere in Eretz Yisroel, related a new miracle story:

The financial situation of the Chabad house was really bad. The summer programs along with the *yomim tovim* of Tishrei that seemed to pass in the blink of an eye left us with a huge deficit, and if you take into account that in another two weeks the Yud-Tes Kislev and Chanuka events were going to take place, there was a lot of hard work ahead of us.

It was while being preoccupied

with these thoughts that I attended the Kinus HaShluchim of 5761, taking along an album of pictures and a list of potential donors. But things don’t always work out as planned. On my second day in New York, I didn’t feel well. I felt weak and tired. After a day in bed my spirits were really down and I had completely despaired, especially when I thought of the financial situation at the Chabad house.

After two days of dejection, I decided to take action and I wrote to the Rebbe MH”M *shlita*. I brokenheartedly laid forth all my problems, describing the Chabad house, the work we had done and the work that we planned on doing, the plan to fundraise in New York and my being suddenly sick and how I felt so down. I ended the letter with a request for success beyond my expectations.

I stood next to the Rebbe’s *bima* and put the letter into a volume of *Igros Kodesh* and quietly said a heartfelt *Yechi*. I opened volume 19 to page 162:

“Just as you saw unexpected success in the abovementioned, may this prove that this is yet another lesson that the difficulties you encounter in your holy work of spreading the wellsprings outward and spreading Judaism in general, are only a test. Certainly all who take part in this, has his brain and heart purified a thousand times over, and this further increases one’s courage in the activities you mentioned, and things work out in a way of going from strength to strength.

“Obviously you may repeat all this to all participants in the activities and financial strengthening of the holy *mosdos* and in spreading the wellsprings...”

I read the letter excitedly and felt as though I was literally being revived. I went to the room where I was staying and organized my things. I prepared for the next day when I’d begin fundraising for my Chabad house.

I got up early the next day with a



The Rebbe distributing Kos Shel Bracha

really good feeling and after *davening* in the Rebbe's *minyán*, I made my rounds of the well-to-do and *mekuravim*. Thanks to the Rebbe's *bracha* I was very successful. Wherever I went I explained – as the Rebbe had said in the letter – what a great *z'chus* it was to help out and take a share in the work of supporting *mosdos* and spreading the wellsprings.

## THE MIDRASHIYA IN KIRYAT YOVEL

Rabbi Yosef Algazi is accustomed to the Rebbe's miracles. Even his wedding was arranged following a special letter that was written to the Rebbe via the *Igros Kodesh*. After the wedding, Yossi and his wife went on *shlichus* to Kiryat Yovel in Yerushalayim. It's a neighborhood where most of the people aren't religious.

The Chabad house is in a room within the Zichron K'doshim Shul. The *shul* has *minyanim* on Shabbos and an early weekday *minyán* for Shacharis. Despite efforts on the part of the *gabbaim* to arrange *minyanim* for Mincha and Maariv, they just couldn't get enough people.

A few months after the Chabad house opened, R' Algazi decided that he had to begin offering classes, especially considering the Rebbe's statement that the "straight path" towards bringing the *Geula* is by increasing the study of Torah, particularly in *inyanei Moshiach* and *Geula*.

So R' Algazi decided to open a *midrashiya* for the study of *Yahadus* and *chassidus*, an evening *kollel* which would enable the local residents to come and study. In order to draw a large group of students, he decided to arrange *minyanim* for Mincha and Maariv and to have classes in between and following the *t'fillos*.

But then he thought of how the *gabbaim* had been unsuccessful in attracting locals for Mincha-Maariv and he was aware of how few *shuls* there were in Kiryat Yovel and how only

some of them had *minyanim* for Mincha-Maariv. After giving it some more thought, he announced to all friends and *mispalelim* that the following week he would be starting a *minyán* for Mincha-Maariv.

7 Cheshvan was the day that was

designated for the first *minyán* to take place. The sun was setting and they still hadn't gathered a *minyán*. R' Algazi went to his office and took a volume of *Igros Kodesh* (volume 8) that was on the table, and wrote a letter to the Rebbe. He told the Rebbe that they didn't have a *minyán* and he asked for



The Rebbe in the doorway of his room, distributing *Likkutei Sichos* to *shluchim* to Eretz Yisroel





The Rebbe distributing Kos Shel Bracha on Motzaei Shavuot 5736

a *bracha* for the Chabad *shul* of Kiryat Yovel in the *z'chus* of which the series of classes would increase tenfold.

He opened the volume to page 228, where the Rebbe was writing to a Jew who gave classes. The Rebbe explained what a great *z'chus* it was to bring merit to the public in the *beis midrash* – *yeshiva* as well as at the Chabad house. The Rebbe went on to say that the Torah study ought to affect the people in actual deeds.

When R' Algazi read the Rebbe's answer he was very encouraged and was sure the *minyán* and classes would be successful. He glanced at the clock and saw that it had gotten very late, and so, confident in the Rebbe's *bracha*, he went out to the street again in order to invite people in for the *minyán* for Mincha. Within a few minutes he found some people who joined them for Mincha and stayed for Maariv and a *Tanya shiur*.

The next day, towards evening, R' Algazi went out to the street to corral people for Mincha. He noticed a non-

religious boy, and he asked him to come to *shul* for a few minutes. The boy agreed and he put on the kippa that R' Algazi gave him.

After the *davening*, the boy stayed on for the *Tanya* class between Mincha and Maariv. After the *davening*, R' Algazi went over to the boy to schmooze with him. The boy, Ilan, had questions about the topic of the class.

R' Algazi explained and invited him to another class. To R' Algazi's surprise, the boy asked whether he could bring his friends. Naturally, R' Algazi was thrilled by the idea.

The next day, Ilan came with two friends his age. They wore the *kippot* that R' Algazi gave them and after Mincha they sat down and closely followed the *shiur*.

After a week had gone by, the group of non-religious young men had solidified. All had come thanks to the boy R' Algazi had asked to join the *minyán*. R' Algazi arranged a special evening Kollel for them in which they learned about Judaism, *chassidus*, and

*inyanei Moshiach* and *Geula*.

After a few weeks, R' Algazi understood what the Rebbe meant in the letter – being that now in Kiryat Yovel there's a little *beis midrash* in which a group of young men learn, boys who don't wear *kippot* yet learn *chassidus* every night, and as the Rebbe said, the learning should lead to action, some of them started learning *Chitas* and Rambam and putting on *t'fillin*.

Rabbi Algazi: "Ilan is a non-religious boy who is very interested in *chassidus*. He has become very much a *mekurav* of Chabad and the Rebbe, but for some reason he did not agree to write to the Rebbe, even though I suggested that he do so a number of times.

"Ilan was unemployed for a long time and he just sat at home. I suggested that he write to the Rebbe. I said: 'You're sitting home, doing nothing. Write to the Rebbe for a *bracha*, and G-d willing, you'll get a job.' After nudging him time after time, he finally wrote to the Rebbe and agreed to do whatever the Rebbe told him to do.

"That night, after learning, Ilan put the letter into volume 9. On page 158 which he opened to, the Rebbe was writing to someone who wanted to improve his situation. *Chazal* say that only "*yagaata u'matzasa taamin*" (when you put in effort you will find), and it is man's choice to choose the right path.

"The Rebbe emphasized increasing Torah study and the fulfillment of *mitzvos*, especially the *avoda* of *t'filla*, learning *Chitas*, and *tz'daka b'ruchnius* and *b'gashmius*. The Rebbe also wrote about immersion in a *mikva*."

R' Algazi explained the letter and since he learned the daily *Chitas* with the boys, they agreed that Ilan would increase his weekly learning of *chassidus*, he would be careful about not talking during *davening*, and that he would give *maaser* from his salary.

At first Ilan refused to give a tenth of his salary to *tz'daka*, and said he always gave *tz'daka* but he didn't want to commit to a tenth. R' Algazi explained to him about *maaser* and that it says in the Gemara, "*aser bishvil sh'tisasher*" (give a tenth in order to become rich), and finally Ilan agreed.

R' Algazi didn't know how to handle the idea of *mikva*. They were young boys and sitting there together they would probably make a joke of the whole thing. But since the Rebbe had written that, he decided he had to bring it up.

R' Algazi said to Ilan that there was another thing mentioned in the letter, and he was unsure about whether to mention it, but since the Rebbe had written it, he would tell Ilan and Ilan could do as he wished.

R' Algazi explained the inyan of immersing in a *mikva*, especially Erev Shabbos. To his surprise, Ilan accepted it and one of the guys said – what's the problem? We'll all go together Erev Shabbos. They decided to meet on Friday and go together to the *mikva* in a nearby neighborhood.

Ilan found work a few days later and every Friday, he meets up with some boys his age – *talmidim* of the Chabad *midreshet* in Kiryat Yovel – and they go to the *mikva* together.

To sum it up, ever since 7 Cheshvan, the Chabad house has always had a *minyán*.

## COLLECTION OF STORIES FROM BEIT DAGAN

A large Yud Shevat gathering took place in Beit Dagan a few years ago. Rabbi Shmuel Gromach, director of the local Chabad house, invited Rabbi Levi Yitzchok Ginsberg to *farbreng*, and the director of the local regional council graced the event with his presence.

The large hall of the Ohel Yitzchok Shul was decorated with Moshiach flags and *Geula* signs. As people entered the building, there was a table where they could write letters to the

Rebbe, using the *Igros Kodesh*. A young couple who had recently begun taking their first steps in Yiddishkeit, had a seven year old daughter and no other children. The husband wrote a letter to the Rebbe asking for a *bracha* for additional children.

In the letter they opened to the Rebbe blessed them with *zara chaya v'kayama* and asked them to increase in Torah and *mitzvos*. A week later the Ben-Ayash family began taking part in the *shiurim* and Chabad house activities. Nine months later they had a son.

\* \* \*

The Z. family know R' Gromach for years and are regular participants in Chabad activities. The family lives in their own apartment, but a family quarrel had been going on for years and they were waging a legal battle about the ownership of the apartment.

Since they didn't have the financial wherewithal, they remained in the apartment and continued the legal battle. R' Gromach once met the father, M.Z. and suggested that he write to the Rebbe and ask for a *bracha* for success in the legal dispute and the resolution of all problems.

M.Z. wrote a letter in which he said he would do whatever the Rebbe asked of him. In the letter he opened to, the Rebbe said he should make a Melaveh Malka with *simcha* and *emuna* in Hashem, and *b'rov am hadras Melech* (with a large crowd).

With the help of R' Gromach, the Z. family organized a Melaveh Malka in one of the local *shuls*. Dozens of people came and wished M.Z. good luck. R' Gromach *farbrenge*d and related stories of the Rebbe which showed how all the promises came true. The *farbrengen* ended with dancing and faith in the Rebbe's *brachos*.

The next day, M.Z. got a phone call from the secretary at the court house, informing him that the file had been closed due to lack of evidence and the apartment was his.

\* \* \*

The Zion family is a traditional family that became close to Chabad through the Chabad house in Hertzliya where they lived. The family then moved to Beit Dagan and since they had ties to Chabad, they called R' Gromach and told him they had moved to Beit Dagan, and they invited him to their *chanukas ha'bayis*.

Every Friday, R' Gromach takes a decorated mitzva tank around the streets of the *yishuv* and announces the time for candle-lighting. On one of his excursions, he noticed a man standing on the street, looking at him strangely. R' Gromach stopped the tank in order to see if he could be of any help to the man. To his surprise, the man yelled at him to leave Beit Dagan and stop forcing Judaism on people. The man even began cursing him and picked up a rock to throw at the tank. R' Gromach jumped back in the tank and left.

The following Tuesday, R' Gromach went to the *chanukas ha'bayis* at the Zion home. As he walked in, he noticed the same man who had yelled at him on Friday sitting at the table. The host, Chaim Zion, introduced the man as his father, and asked R' Gromach to sit down. When R' Gromach saw that they were all relaxed, he sat down and began *farbrenging*.

About a week later, R' Gromach received a phone call in which Chaim told him that his brother Oren was sick with cancer. R' Gromach asked to speak to the brother, and invited him to a *farbrengen* Thursday night at 770 in Kfar Chabad, where they'd write to the Rebbe together.

On Thursday, Chaim and Oren came to 770 and Oren wrote to the Rebbe, asking for a *bracha* for good health. On the page he opened to, the Rebbe said he should check his *t'fillin*.

The next day, R' Gromach took the *t'fillin* and gave them to a *sofer* in Kfar Chabad. The *t'fillin* were *pasul*. Oren

bought new *t'fillin* and began putting them on every day.

Oren overcame his illness (to the surprise of the doctors) and slowly progressed in Torah and *mitzvos*. Now both families participate in Chabad house activities and a *chassidus* class takes place every week at Oren's house.

A few weeks later, R' Gromach put up *mezuzos* in the father's house...

## MIRACLES IN GILO

Rina Yisraeli works at a branch of Kupat Cholim in Gilo. She's quite familiar with the Chabad house in Gilo and experienced a number of miracles through the *Igros Kodesh*. As a result of the answers she received from the Rebbe, she took on more *mitzva* observance and publicizes her miracles at work.

On 23 Av a few years ago, Rina went to the Chabad house and said to Rabbi Nitzan Simchon, "I must write to the Rebbe for a *bracha* for my nephew. He's 17 years old, and in an

examination last week they discovered a large tumor in his lower abdomen as well as two smaller tumors. The doctor thinks it's bad news.

"Now my sister and her son are waiting for the results of the CT scan, and are praying that they'll be good. I must write a *Pa"n* to the Rebbe for them."

She wrote her letter and put it in a volume of *Igros Kodesh* which she opened to a "general letter" dated Kislev 5714. The Rebbe explains that the *Geula* of the Alter Rebbe was actually the *Geula* and expansion of *chassidus*. The Rebbe expresses a "*bracha p'nimis*" that each one of us be redeemed, and redeem himself from all things that interfere and oppose good things, within and without.

A week later, on 27 Av, Rina came back to the Chabad house and wrote another letter to the Rebbe in which she said that the CT scan was fine. The biopsy exam showed that the mass had softened and the doctor was pleased.

Rina added that they still had to get the results of an ultra-sound test and another CT scan.

The volume of *Igros Kodesh* was opened to a letter from Isru Chag Shavuot, where the Rebbe mentions that we received the Torah at Sinai in holiness, in fear, and with the promise that our children would be guarantors for us. The Rebbe spoke about the importance of a proper chinuch and that in the merit of that, Hashem would give His blessings in one's personal life.

A month later, on 13 Elul, Rina came to R' Simchon with good news. "The tumor disappeared. The doctor waited for results of the tests and my sister called to say that the tumor disappeared and the doctor can't believe it. It was only after my sister went to the doctor with my nephew and he checked him again, that he began to realize what a miracle had taken place.

"It is only trust and faith in what



Rabbi Leib Alevsky introducing a mekurav to the Rebbe. The picture was taken by a gentile on Motzaei Simchas Torah 5728.



The Rebbe accompanying the guests who came for Tishrei 5721

the Rebbe says that serves as a channel and *keili* to receive the *brachos*, even in situations that look bleak.”

Rina wrote to the Rebbe about the good news and in the answer she opened to it said, “May their coming to Gan Yisroel be in a good and auspicious hour and continued success and blessing in all matters of Gan Yisroel, physical and spiritual.”

### SIMCHA BRINGS THE REFUA

It was a typical summer day at the Chabad house in Ohr Yehuda, and registration for the nurseries was in high gear. Rabbi M.M. Friedman, *shliach* of the Rebbe, made the rounds of families all over town in order to register more children for a proper chinuch. His wife Nechama Dina was busy at the city council offices in the morning and in registering children at the Chabad house in the afternoon.

That day, Mrs. Nitza Zigdon walked into the Chabad house looking very dejected. She told Nechama Dina that her brother was very sick and that he had been flown to the U.S. at the beginning of the week. He had a heart problem and needed a complicated operation.

Nechama Dina calmed down the distraught Nitza, and suggested that

she write to the Rebbe for a *bracha* for her brother.

Nitza wrote the letter in tears and concluded it with the request for a *bracha* for a *refua shleima* for her brother. She said she would do whatever the Rebbe asked of her.

The letter she opened to in the *Igros Kodesh*, volume 18, p. 241, said: “I was pleased to hear of the *seudas hoda'a* (thanksgiving meal). May it be like the *p'sak din* of the Alter Rebbe, that *hoda'a* indicates that he is becoming completely better ... May he have a *refua shleima* through this *seudas hoda'a* so that he returns to his strength in all senses of the word.”

“The Rebbe is asking you make to make a *seudas hoda'a* for the *refua* of your brother,” said Nechama Dina.

“What?!” Nitza exclaimed, “He’s lying unconscious in the hospital in the U.S. Why should a *seudas hoda'a* be made?”

Nechama Dina told her about the Rebbe’s miracles and reassured her that she had nothing to worry about, that she should do as the Rebbe said, and that her brother would be well, *b’ezeras Hashem*.

Nitza was greatly encouraged by the Rebbe’s answer and by her

conversation with Nechama Dina. She calmed down and left the Chabad house, confident in the Rebbe’s *bracha*. She went to the *gabbai* of the *shul* near her home and told him what she wanted to do. The *gabbai* had difficulty comprehending why a *seudas hoda'a* was being made when her brother was in critical condition in a hospital in the U.S. but after Nitza importuned him, and told him of the Rebbe’s answer, the *gabbai* gave his consent.

The *seudas hoda'a* took place the next Shabbos. With simple faith in the Rebbe’s *bracha*, Nitza organized the *seuda* while she continued to pray for her brother’s wellbeing.

Eli had the operation and did better than expected. He returned to Ohr Yehuda two weeks later in good health, and he thanked Rabbi Friedman and his wife for helping his sister write to the Rebbe.

“It’s only in the *z’chus* of the Rebbe that I’m alive,” he said.

A few days later, Eli went back to work as a photographer. “I’m going to be the exclusive photographer of Chabad events,” he promised R’ Friedman. Now he’s waiting to photograph the *hisgalus* of the Rebbe MH”M, may it be now!

# ANOTHER MUST

The screenshot shows a web browser window displaying the website <http://www.beismoshich.org>. The browser's address bar and navigation tools are visible at the top. The website header includes the text "BEIS MOSHIACH bhtech Heavenly design, down-to-earth prices" and "בית משיח". Below the header, the main content area features the title "Chabad World" and a navigation menu with options for "בית משיח", "עברית", "אקרוואט", and "ארכיון". A prominent banner reads "Long live the Rebbe Melech HaMoshiach forever and ever" with a small portrait of a man in a hat. The main article is titled "APPLYING WHAT WE ARE TAUGHT ABOUT MOSHIACH" and is by Sarah Granovetter. It discusses excerpts from "Divine Power" by Rabbi Yehuda Loewe ben Bezalel, the Maharal of Prague. A second article, "TECHNOLOGY AS A TOOL FOR CHASSIDIC EDUCATION IN THE ERA OF MOSHIACH!", is also visible, discussing the use of modern technology in chassidic education. The right sidebar contains a "Back To NEWS" button, an "Archive" section with a "To Issue" dropdown set to 420, and a "SEARCH" button. The bottom of the browser window shows the "Internet" icon.

# UNTIL HE BECOMES MY DISCIPLE

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



This week Moshe Rabbeinu repeats what we read early in the book of Exodus (20:1-14), in Parshas Yisro: the Ten Commandments. But if one compares the two he will notice that they aren't the same!

One of the big differences is the fourth Commandment about Shabbos. In Yisro it says, "Remember the Sabbath...because G-d made the world in six days and on the Seventh day He rested." But here in our portion it says, "Guard the Sabbath...because G-d took you out of Egypt."

At first glance this seems to be a very gross mistake (G-d forbid)! How could such a thing go undetected for over 3,300 years? But the Sages explain that it is no mistake. The truth is that the Jews actually heard G-d say two different things simultaneously! G-d said both versions at the same time!

But although this explains why Moshe Rabbeinu seemed to have changed the wording, it creates another problem: Why did G-d do it? What was the point of saying them together?

To answer this, here is a very strange story.

When the Baal Shem Tov began to teach his new way of serving G-d, called *chassidus*, he met with great opposition; his ideas were simply too different. Of course, today we know that the opposition was baseless, but in

the beginning it was very rough going.

One of the greatest opponents of the Baal Shem Tov was a genius and a *tzaddik* called Rabbi Yaakov Yosef of Polnoy. His knowledge of all aspects of Judaism, including *kabbala* was nothing short of phenomenal, but his disdain for the Baal Shem Tov was even more so.

It so happened that the Baal Shem Tov was to speak in one of the Synagogues of Polnoy, and although Rabbi Yaakov considered having him ousted from the city, from lack of clear evidence he decided not to do so. The people of Polnoy were no fools, he reasoned, and they would certainly pay no attention to this faker.

The Rabbi sat at home, opened a book and began to learn Torah as he did every evening, but for some reason he couldn't concentrate. He tried making himself a cup of tea, lying down for a few minutes, praying to G-d for a clear mind, and several other tested tricks, but nothing seemed to work. So he decided to take a breath of fresh air. Maybe that would do it. He put on his overcoat, stepped out into the street, and in minutes found himself standing outside of the synagogue where the Baal Shem Tov was speaking.

At first it was impossible to understand a word, but suddenly he

heard the Baal Shem Tov say, "You should know that the Rabbi of this town is a very righteous Jew and a unique scholar. In fact, he almost has enough merit to bring Moshiach! He is only lacking one thing..."

It was cold outside, but the Rabbi didn't feel it. The Baal Shem Tov was talking about him and he was shaking with rage. He had the urge to just burst in to the synagogue and put a stop to all this nonsense but for some reason he just got nearer to the window and listened.

"Last Tisha B'Av your great Rabbi was sitting on the floor of the synagogue mourning the destruction with a broken heart. His pain was so genuine that in heaven he made quite an impression. In fact he made such a celestial stir that, somewhat similar to the story of Iyov, the Satan actually requested from the heavenly court permission to tempt him – and permission was granted.

The Satan appeared before your Rabbi as an old Jew with a long white beard holding an apple. "Rabbi," he said, "you look very pale. You know that it is forbidden to endanger your life for nothing. Here," he said offering him the apple, "Just take a bite and save your life."

The Rabbi did suddenly feel very faint having fasted for so long, but he

refused. The old man, however, did not give up. "What a shame! All right, if that's what you want. But I just hope you don't die, you look very, very bad! Are you sure you won't take just one bite?"

He began to feel even worse, his eyes began to hurt and he felt terribly weak and empty. Could it be he was really dying? But nevertheless he refused a second time.

Everything was going dark around him and it was becoming hard to breathe. "Just one bite!" crooned the old Jew. The Rabbi was fading fast. He feebly grabbed the apple and made the blessing, "Blessed are you G-d...Who created the fruit of trees!"

But before he put the apple to his mouth he suddenly realized it was a trick. He threw the apple at the stranger, yelling, "Be gone! Get away from me!" and suddenly both the old Jew and his fruit disappeared!

The night after Tisha B'Av your Rabbi went to sleep and had a strange dream. He dreamt that he was walking from the grounds of a massive castle. Just outside the wall he saw a beautiful fenced-in apple orchard with large fragrant trees full of luscious fruits. At the gate of the orchard stood a guard, and the Rabbi asked him who the orchard belonged to.

The guard looked him in the eyes and said, "It's yours!"

"Mine?" replied the Rabbi. "I have no orchard. My whole life I only sat and learned Torah, I know nothing about planting and harvesting. Where would I get an orchard?"

"Oh, it's yours alright," answered the guard. "These are all evil fruits created by the false blessing you made. You took G-d's name in vain when you said the blessing on the apple and you didn't eat it."

The Rabbi was paralyzed with fear. "What can I do? How can I repent?"

"I've been ordered to tell you that you should fast and pray to G-d for forgiveness," answered the guard. "When you see a vision of the trees upside down with their roots in the air, know you have been forgiven."

"That next morning," the Baal Shem Tov continued, "your Rabbi accepted upon himself a severe program of self-imposed repentance. He would fast and pray every day of every week drinking only small amounts of water each evening, until he saw the uprooted trees in a vision.

At the end of the first week he had a vision that the fruits had fallen. At the

***The Satan appeared before your Rabbi as an old Jew with a long white beard holding an apple. "Rabbi," he said, "you look very pale. You know that it is forbidden to endanger your life for nothing. Here," he said offering him the apple, "Just take a bite and save your life."***

end of the second week he saw that the leaves had withered. At the end of the third he saw the branches had dried up.

But, concluded the Baal Shem Tov to his audience, he won't see the trees uprooted until he becomes my disciple."

The Rabbi, who had heard every word, was astounded. The Baal Shem was exactly right! He knew everything, even his dreams, and how to fix his sins.

Rabbi Yaakov Yosef eventually became one of the most devoted of the Baal Shem Tov's pupils and wrote a book called *Toldos Yaakov Yosef*, which

was the first to put the Baal Shem Tov's ideas to print.

\* \* \*

This answers our question.

The entire book of D'varim is different from the previous four books of Moshe. In this book, Moshe Rabbeinu does all the talking. It represents not just G-d's revelation from "above to below," as in the previous books, but man's efforts from "below upward."

That is why, in the first "version" of the Ten Commandments G-d tells us we should keep Shabbos because He created the world (He came "down"), whereas this week's version says that we should keep Shabbos in order to leave Egypt (go "up" to become spiritual).

It can be compared to the two types of Torah: the legal part (Talmud, etc.) stresses that G-d came down to the earth, and the mystical part elevates us to be spiritual.

This is like what Rabbi Yaakov Yosef was before he met the Baal Shem Tov. True he had conquered the entire Torah, both the physical and the spiritual aspects, but they were separate from each other, and he was separate from both of them.

The Baal Shem Tov would teach him how to let the Torah (the Giver of the Torah) conquer him and thereby unite all aspects of the Torah.

Just like the Ten Commandments. The novelty of the Ten Commandments is not that they are physical or spiritual; they are G-dly; they combine the physical and spiritual together at once.

This is also the uniqueness of the Holy Temple combined the most physical of acts (slaughtering animals) with the highest spiritual revelations simultaneously: because it was G-dly.

And that, explains the Rebbe MH"M, is the reason for the repetition in this week's Haftora "Nachamu Nachamu" (Isaiah 40), literally "Be Comforted, Be Comforted." Namely G-d will comfort His people doubly, both for their physical and spiritual loss, with the building of the third Temple with Moshiach NOW!

# HOW BEAUTIFUL THE SIGHT

BY SHAI GEFEN

At Machon HaMikdash (which was featured in issue #397) two of the Kohen Gadol's most complicated begadim were recently completed. \* At this time of year when we place a special emphasis on studying the laws of the Beis HaMikdash, we bring you the fascinating story of how the *efod* and *choshen* have been made once again.

## IN ANTICIPATION

The Kohen Gadol wore eight garments with the *efod* and *choshen* being the most complex of them all. The main work entails spinning and weaving the threads, which is no simple task. It requires tremendous skill, particularly the spinning required for the *choshen*.

The weaving of the *efod* and *choshen* took over a year, and was finished by Pesach Sheini this year. The garments are on exhibit at Machon HaMikdash in Yerushalayim, and we eagerly anticipate the building of the third Beis HaMikdash and the service of the Kohen Gadol in his eight special garments.

Rabbi Menachem Makover, director of Machon HaMikdash, tells us of the complicated process in preparing the *choshen* and *efod* and gives us the background of these special *bigdei K'huna*.

Rabbi Makover: "In addition to the four white garments that an ordinary Kohen wore, the *Kohen Gadol* wore four other garments

which are called '*bigdei zahav*' (golden garments) for the gold that they contained. Of these four garments, two of them, the *choshen* and the *efod*, were made in a special way. They are the only garments that are made of *shatnez*!

"The *efod* and *choshen* are made of linen, containing four types of thread: *t'cheiles*, *argaman*, *tolaas shani*, *pishtan*. Each thread consists of six strands plus a thin strand of gold. In other words, the *t'cheiles* thread consists of six strands of *t'cheiles* plus a strand of gold. Then all the threads are combined into one thread which consists of 28 strands of *t'cheiles*, *argaman*, *tolaas shani* and *pishtan*. The garment is particularly attractive because of the rainbow of colors."

**\* What problems did you have with making the *efod* and *choshen*?**

"It was one of the most complicated things we've made at the Machon. The material for the *choshen* is one *ama* by half an *ama* when it's folded in two. First, we had to identify what *t'cheiles*,





The *choshen* made by Machon HaMikdash

## SETS OF BIGDEI K'HUNA

One of the projects Machon HaMikdash is working on is preparing 15 sets of *bigdei Kohen hedyot* which will be sold to *Kohanim*. Each set will cost around 30,000 shekel, each set taking about nine months to make.

“The goal is to prepare *Kohanim* so that they can work in the Mikdash,” explains R’ Makover. The service of the *korban tamid* involves 13 *Kohanim*, and so we got the idea of preparing *bigdei Kohen hedyot* so that when the Mikdash is built, the *korban tamid* can be brought that day, whether in the morning or the evening.”

Another project is one that Hatzorfim, world famous silversmiths, took on to fashion some of the vessels of the Mikdash. They are making vessels for the water and wine libations. Although we’ve made these vessels in the past and we have them at Machon HaMikdash, this time they’re being made with a special design. HaTzorfim decided to do this because the owners realize that they have a responsibility to donate *keilim* to the Mikdash.

*argaman*, and *tolaas shani* are. We used Professor Tzvi Koren’s *tolaas shani*, which is a species that grows in Turkey. After we finished the work, we found out that Dr. Zohar Amar found a type of *tolaas shani* here in Eretz Yisroel.

“Although *halachically* they’re identical, we decided that when we made the next garments we’d use the *tolaas shani* from Eretz Yisroel. It’s just that the work in finding the worm and obtaining the dye from it, takes a lot of time.

“Spinning the threads is highly skilled work. It was done by Mrs. Tzofia Levy from Moshav Tirosh (see box), who has been working on the *bigdei ha’Mishkan* for 15 years now. Despite her experience, this work was definitely new for her. With *siyata d’Shmaya*, she did very well.

“The work of spinning the threads was done specifically by women. It was the only thing in preparing the *bigdei K’huna* that was done by ‘*kol isha chachmas lev.*’”

**\* How did you identify the stones for the *choshen*?**

“Finding the stones wasn’t easy. There are many opinions as to what the stones were. We followed the *shita* of the Midrash Rabba, which identifies colors for the stones (whereas other *shitas* make it difficult to identify the stones). Some of the stones are extremely expensive.

“It wasn’t easy identifying the stones. The *yashfe* stone of the tribe of Binyamin is described as containing all the colors, which we didn’t manage to get in Eretz Yisroel. We got it in Australia.

“Even after finding the stones, we still had the job of engraving them with the names of the tribes. At first we wanted to use laser, but

we discovered something interesting. The more precious stones broke, while the semi-precious stones were able to withstand the laser. We ended up engraving it by hand with the most delicate tools.”

**\* How did you make the *efod*?**

“There are two views regarding the *efod*. Rashi says it’s like an apron that women wear, while Rambam says it’s like the jumpers you see today. According to the Rambam, the *efod* was actually a garment. There’s a fundamental difference between the two views as to how the *choshen* sits on the *efod*. According to Rashi, the shoulder straps of the *efod* are like threads that come out of the *efod*. According to Rambam, it’s actually part of the *efod*.

“Remember, there’s the *mitzva* that says the *choshen* must not move off the *efod*. They must be constantly attached. The joining of the *efod* and the *choshen* on top was done by gold threads and the attachment below (from the bottom end of the *choshen*) was done by two threads of *t’cheiles* that come out of each side. On the shoulder-straps of the *efod* itself, there are two *shoham* stones. Each one is inscribed with the names of six tribes.”

**CHOSHEN EQUALS MOSHIACH**

The work was completed two months ago, and the *choshen* and *efod* were brought to the exhibit at Machon HaMikdash and put on display. Reactions are very strong.

“It’s the most beautiful garment,” says Rabbi Makover.

For Rabbi Makover it’s not just another completed project like the *keilim* of the Mikdash. “I see the

**PART OF MY SHLICHUS**

Mrs. Tzofia Levy of Moshav Tirosh and Mrs. Yehudis Abrams of Yerushalayim are the two women who worked on the *choshen* and *efod*. They were extremely devoted to their work, seeing it as a great *shlichus* in being *mekarev* the *Geula* and the coming of Moshiach.

We spoke with them about their work in spinning and weaving the *bigdei K’huna*.

Mrs. Levy: “It was definitely special work and particularly difficult. My job was spinning the threads, and with these garments it entailed a thread made up of 28 strands. To tell you the truth, I didn’t think I would be able to do it. You can say that we saw that this was unusual work and that we were granted supernatural abilities to finish it. I did a lot of *davening*..”

**Which other garments did you make besides the *choshen* and *efod*?**

“I made the *avnet* and the *bigdei Kohen hedyot*, and now I’m working on the *me’il*, where every thread consists of 12 strands of *t’cheiles*.”

**How did you feel when you completed the work?**

“I felt that we had prepared clothing for the palace of the king. I feel that everything we do connects the heavenly Mikdash with the terrestrial Mikdash. I see it as part of my *shlichus* to be *mekabel p’nei Moshiach* with the building of the Beis HaMikdash.”

\* \* \*

Mrs. Abrams: “The weaving of the *choshen* and *efod* was very unusual. It was extremely complicated, as opposed to the spinning which is done entirely by hand. We definitely enjoyed satisfaction when we finished the work. I only pray to Hashem that He give us strength to do a lot more for the *bigdei Beis HaMikdash*.”

**What are your plans for the future?**

“We’re working on a program to train other women in weaving the *bigdei Kohen hedyot*. Preparing a set of clothing takes nine months, and if we want to make additional sets, we need more women. Moshiach is coming imminently, and we can’t hold up the service in the Beis HaMikdash because we don’t have the clothing for the *Kohanim*.”

**“We’re working on a program to train other women in weaving the *bigdei Kohen hedyot*. Moshiach is coming imminently, and we can’t hold up the service in the Beis HaMikdash because we don’t have the clothing for the *Kohanim*.”**



Yearning for the third Beis HaMikdash

preparation of the *choshen* and *efod* as another stage in the revelation of Moshiach in the world. It says in *s'farim* that the *choshen* atoned for the sin of the *nachash* (which has the same letters as *choshen*); and “*choshen*” is the same *gematria* as “Moshiach.” When the *choshen* atones for the sin of the *nachash*, then we have the revelation of Moshiach.”

The world is ready for *Geula*, and even the *choshen* and *efod* for the *Kohen Gadol* are ready.

### THE ME'IL

The staff of Machon HaMikdash is busy working on the *me'il* of the *Kohen Gadol*, with the bells and pomegranates. “It is complicated work,” says Rabbi Makover, “but not like the *choshen* and *efod*. The *me'il* is made of solid *t'cheiles*, rather than many color threads, so it should be much easier. But it definitely needs a lot more work. We hope to finish the *me'il* within a year, thus finishing all eight garments of the *Kohen Gadol*.”

<p>Winter special: Israel</p> <p><b>\$499*</b></p> <p>Child 2-12 <b>\$385*</b> * plus tax</p> <p><b>718-756-2000</b></p>	<p><b>SKY 2000</b></p> <p>THE</p> <p>WHEN-NOBODY-ELSE- CAN-GET-YOU-A- REASONABLE-RATE-TO-YOUR- DESTINATION-OF-CHOICE- ON-YOUR-DATE-OF-CHOICE</p> <p><b>TRAVEL AGENCY</b></p>	<p>Pesach Special:</p> <p>Israel</p> <p><b>\$779</b> plus tax</p> <p>Miami</p> <p><b>\$299</b> plus tax</p>
--	--	---

# HOME, SWEET HOME

Dear ...

*Shalom u'v'racha!*

Today I was walking down the street and thinking of you and where you have been in India. I find myself thinking in tourists' terminology: going south to Goa, going up to Registon, Pushkar, Darmasala, and I

wondered where you are...

How are you and how's your health? Try to write, and if you don't feel like typing then how about a handwritten letter.

How are the children? Send them regards!

How is it with us? No question, it's harder now. When I/we first came here, it was with the *yetzer ha'ra*, for he too came to see the world. Now he's seen enough and only the G-dly soul remains.

The animal soul is hot and is suffering from mosquitoes. It's



The young people of India at a Chanuka gathering held by the Kuptchik family in 770 K'far Chabad

thinking about the air conditioner that remains in the beloved apartment and about friends in distant Tzfat, and it is being a nuisance. The G-dly soul explains to it that this is what the G-dly soul wanted all along (perhaps together, without the animal soul realizing what's really going on).

It's really hot today, about 40 degrees Centigrade, and we don't have an air conditioner. Maybe some day...

This is the hottest season, and it will get even hotter until the monsoons come, when it will cool off a bit. Then the mosquito problem will be much improved. Now it's "off season," and that means that Shabbosos are really small. In the winter we had 70 guests, and now we get ten or fewer. On the other hand, if we don't look at numbers and think in terms of winter in Poona but at the typical Israeli Chabad house, so what? Is sitting at an intimate Shabbos table with some people from Kibbutz Malkiya (it's not that far from Tzfas, but is there even a possibility that they'd come to us over there?) nothing?

In any locale, it would provide some respite, especially in this difficult season. The truth is that the *gashmius* is not too difficult for us. We manage, despite the fact that it definitely distracts and sometimes depresses. The hardest problem for me is the decision to commit my life to this place, as in "this is where you'll be buried," as is said regarding a *shliach* of the Rebbe.

On the one hand, what do you want? You wanted this all your life! On the other hand, it's not easy. I love the "spoiled" state I live in, in my beloved home (even *b'gashmius*) in Tzfas, including the friends and just everything! With the children too, the decision isn't easy, especially the parting from the big ones. All *shluchim* have to deal with this. It's

the hard part...

Okay, enough personal stuff. I'm choking on the anti-mosquito spray and want to sleep already. I manage the heat with cold showers.

Warm regards to all my beloved friends in Tzfas who are the reason it's difficult for me here, for if not for them I wouldn't be missing anyone!

Love to all,

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

Rochele

### RABBI LEVI YITZCHOK OF BERDITCHEV IN POONA

Dear ...

Thank you, thank you, and again, thank you for your letter. Erev Shabbos, Betzalel told me that I have a letter from you. I like squeezing out the pleasure to the last drop, so I didn't read it immediately because I wanted to read it calmly, something I can't exactly do on Friday. I don't have a cook at the moment, so I have to take care of the cooking myself. We still don't have a million guests, but we need to prepare for twenty-thirty guests aside from the family – and it's a lot, including baking, etc.

I finished the preparations, including traveling to arrange all sorts of things, on time, but the children announced that there's a guest! I rushed down to her and Betzalel printed out your letter plus another one from the computer, and I hid it under my pillow. How good it was to know that after the meal I had letters waiting for me! Thanks to you, X also wrote me!

Sometimes people think that *baalei t'shuva* are easily made here, when the truth is it's like anywhere else: "the work is not for you to complete and neither are you free to desist, etc." But what you have to do, do!

*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. \* The Kupchiks returned to Tzfas hoping that before they returned to Poona, Moshiach would come. \* The last installment of Mrs. Kupchik's letters.*

On Thursday, Betzalel returned from the German Bakery in the evening. The German Bakery, if I haven't told you yet, is a dark café (dark both physically and spiritually). Believe me, I don't know how the *chevra* (the T'mimim and now Betzalel alone) can take it there, but what can you do, that's where you meet *neshamos*.

"*Mach duh* Eretz Yisroel!" – Make wherever you are, Eretz Yisroel – when you are in India, Poona, the German Bakery, oy vei.

Fortunate are we that we have a Rebbe as we do!

That reminds me of an incident that really moved me. On Shvii shel Pesach in the afternoon, they decided to go on *tahalucha*, of course. Where? Nu, you go to make Jews happy and if they aren't in the *shitbel* for Mincha so you go wherever you can find them, in other words, the café, the German Bakery.

We went out in force, the entire Chabad house family which was really extended: our children –all of them – the regular T'mimim and those who came for Pesach as well as some Israelis, among them was dancing a famous drummer from some rock band (that's what our *baalei t'shuva* said), who it turns out has a brother learning in our Tzfas (if only he saw his brother joining the *tahalucha*...).

How did the *tahalucha* look? As usual, believe me, as usual. Like in Tzfas, Kfar Chabad, or B'nei Brak. We got to the German Bakery and they began dancing in a circle and singing *Yechi*. As I said, the usual, like in Tzfas. The children said the 12 P'sukim and *Yechi*.

I stood on the side with the girls, and then an Israeli came out of the German Bakery, someone who recently came from Eretz Yisroel. He said to me, "What are you doing

here? What are you doing heeere? I'm rubbing my eyes!" (Yes, it sounds like a classic exaggeration, complete with the grandiose expressions I never use, except that this is precisely what he said and he did so while vigorously rubbing his eyes).

Then he gave me his "shawl," the usual red garment they wear at the ashram, and said, "I don't need this anymore if you're here."

***Sometimes people think that baalei t'shuva are easily made here, when the truth is it's like anywhere else: "the work is not for you to complete and neither are you free to desist, etc." But what you have to do, do!***

That incident was parenthetical. Now I'll go back to Shabbos and try not to veer off again. So when Betzalel returned from the German Bakery, he told me about two women that he realized were Israelis. Generally, they all react in great surprise when they encounter a Jew with a beard and flowing *tallis* who approaches them with a *shofar* in hand, no less (this was in Elul), in this out-of-the-way place. It's actually where they *should* expect us, because a Lubavitcher's natural habitat is the *chutza*. These women didn't react. They muttered

something uncomplimentary to each other.

On Friday, one of them (as I realized later) came to light Shabbos candles. As the rest of us sat and talked, she stood in the doorway. "Sit, sit," I said to her, but she seemed confused and hesitant. She said she had to show her friend where to go. We offered to have the children go, but she ran away.

After a few minutes she returned with two women and a man. The man immediately excused his presence by saying he was merely accompanying the women, and he left. A few minutes later the woman finally sat down. In the conversation that ensued I got attacked twice by her friend Sarah, who it turns out is from a religious home.

She asked me what we are doing here. I began my answer by saying, "I'll answer you like Hillel answered the goy who wanted to learn on one foot."

Uh oh!

She said, "Don't talk to me as you would to a goy, but as to a woman who is asking you a question!"

Oy, Rabbi Levi Yitzchok of Berdichev! What great material you'd have here! A grown woman who came to the ashram of idol worship with Buddhism, Zen, and Hinduism, and what does she get angry about? That I want to respond to her like to a goy, *r*!"

Between you and me, she's right.

So I apologized and explained that, *chalila*, the point was not to compare *her* to a goy, but to respond on one foot. Then she attacked me again, I don't remember why, but I could see that she had come with – how do they put it here – negative energy.

In the meantime, Kabbalas Shabbos was taking place in the other room. We didn't have a *minyana*

that Shabbos, so as we do on these small Shabbasos, one of the children is the *chazan*, and this time it was 6-year-old Avichai. He used the traditional tune like an experienced *chazan*.

*Shalom Aleichem, Kiddush*, washing with the help of the kids, and then angry Sarah came over to me on her way back to her seat and said sincerely, “Thank you for the *hachnasas orchim*, that you have us over,” and then, would you believe, She fell on me with a great, big hug (it sounds like one of those stories that I don’t like reading, but what can I do? It really happened.).

In the middle of singing, “*Avinu Malkeinu chaneinu v’aneinu ki ein banu maasim*” (Our Father, our King, be gracious to us and answer us since we have no meritorious deeds), she burst into tears.

How does that children’s game go? Cold, cold, getting warmer, warmer, hot, *hot*, HOT, BURNING!

R’ Levi Yitzchok of Berditchev: you promised to take care of Moshiach up there. Lubavitchers supply you with “legal material” to argue your case, from all over the world, so do something already!

On this note I’ll end,

*L’hitraot*

Thinking of you,

Rochele

P.S. We’re looking for a new place. The landlord told us that we must leave and the house is small in the busy season. *Daven* for us. Tomorrow Betzalel has an appointment with the landlord of a great house...

## CAN’T BELIEVE IT – WE’RE IN ERETZ YISROEL!

Hello to all,

That’s that. On the train from Poona to Bombay went 12 suitcases, 7 carry-on pieces, and 6 roudy

children, one smug father, one mother (a little) hysterical, and that’s how we began our trip back to Eretz Yisroel (not counting the rickshaws, including a rickshaw-truck to the train station).

It’s hard to believe, but we’re



back, in Eretz Yisroel, in Tzfas.

We reunite with our older children, “tired but happy” by the *aliya l’regel* of all our beloved friends, confronting (me) the chaos of traumatic transfer from suitcases to shelves, without a servant. It is

cold (the air conditioner decided to go all out) and warm too, from all the love showered on us by the Tzfasim.

The children (still) run happily to school, and in the afternoon the house is full of their friends. They run to the grocery store and are not sated by the abundance of kosher foods. They take off their shoes at the entrance of the house and go out barefoot (oy!) in the Tzfas cold. They jabber a bit in Indian, a bit in English. We continue (B”H) the open house policy. When I announced to the crowd of children-guests – overcome by the chaos – “All children go home, we’re eating supper now,” Moshiach piped up and said to a friend of his, “Oh, you just came. Okay, so stay for supper...”

We don’t know how to categorize it: did we leave home or return home?

Yigali put it like this: I live in India. This house belongs to Yehudis.

We are *shluchim*. We didn’t travel on vacation (though we traveled joyfully). We traveled as *shluchim* of the Rebbe *shlita* Melech HaMoshiach.

So we’re here, but our hearts are there.

*L’hitraot*,

Rochele

## DEAR READERS

B”H

4 Teives, 5762

Dear Beis Moshiach Readers!

For a change I’m writing to you. I’ll tell you the truth. I wrote letters, not articles, as substitutes for conversations with friends and *farbrenghens* in the isolation of Poona. This time, this is special, for you.

We arrived home. To the Holy Land – to Tzfas, the holy city.

I buy sliced bread, smear it with butter, send the children at 7:45 to school (S-I-LE-N-C-E), spend time chatting on the phone with friends, go to work at Beis Chana – getting plugged in (temporarily) to life here. Friends meet me excitedly, and between hugs and kisses they say: I read your letters in *Beis Moshiach* (hey, I'm a *shlucha*, not a journalist), and then I realize that they consider our *shlichus* like some unique *mesirus nefesh*.

So I want to say: it's not so.

It's true we have no school, no nursery, sliced bread and soy schnitzel. It's true that I have to tear myself apart from the older children for extended periods of time. It's true that there are no *shiuirim* by the N'shei Chabad (unless you consider traveling for 4-5 hours to Bombay in order to give a *shiuir* on Family Purity). There's no good friend for moral support, no *chassidic* face to give you that good feeling. The children don't have friends to play with in the afternoon (by the way, thanks to all the parents who understand the Kupchik children's need for friends, as well as their mother's need for a break, who opened their homes to them).

It's true that in Poona, swarms of mosquitoes come regularly to

remind us – with their annoying hum and their painful stings – if we've forgotten, that "a mosquito preceded you [in Creation]."

It's true that the odor of buffalos wafts through the neighborhood, joining the smell of garbage going up in smoke.

We have to make our peace with it and say, "This is India" – for every electrical blackout (which causes a lack of water since the pump doesn't work), for every Indian thief, for the intellectually challenged handyman (I manage to fix things better than he does).

Have you thought about the 40 degree Centigrade temperature and 90% humidity without an air conditioner? (The mosquitoes thought about it – it's their season).

Yes, we live isolated and with a constant money problem.

Yet, believe me, the daily *shlichus*, gray, ongoing, that you all do, N'shei Chabad, is a heroic *shlichus* to me: sending the children off to school on time, dealing with discipline in the classroom, having endless conversations with your students, with all your heart, about some *mitzva* or another, and then feeling that nothing changed; organizing a Rosh Chodesh gathering with the

remainder of your strength and time, using all your creative abilities, and finally getting the same 12 ladies, somewhat elderly, no breath of fresh air, for the purpose of searching and trying to understand how, how the world is already prepared for Moshiach.

To work, with all the *chassidic* warmth you can muster, every day, the same gray job, wearying, not exciting, and trying to make it "like something new."

This is a really hard *shlichus*. Believe me! This is THE *shlichus*. We're all soldiers in the same army, even if we serve on different fronts. A soldier must do his job devotedly, and it makes no difference where he's stationed.

If, *ch"v*, Moshiach *shlita* will delay any more, I'm returning to Poona along with the family, because that's where the commander put me. Yes, I've come home and I'm going home...

*Lhitraot*, we will meet in the Beis HaMikdash at roll call for all the troops. Be strong in the last battle, and I'll try too.

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

Rochele

## DR. (ZVI) HARVEY LANG

Chiropractor

783 Montgomery Street

Chiropractic Applied Kinesiology

- Nutrition -

Infants - Children - Adults

Headache, Back & Neck Pain, etc.

Learning Disability, T.M.J. (JAW), Dislexia, Chronic Ear Aches, Scoliosis, Allergy, Neural Organization

(718) 773-1121

By Appointment

## Basement Apartment for Rent on a daily basis in Crown Heights

2 bedrooms, Kitchen,  
Dinning Room, Full Bath  
(718) 778-8661



# bhTech

ב"ה

Heavenly design at down-to-earth prices.

graphics &  
web design

biz cards

digital photo-  
graphy

animation



BH Tech Design [www.bhtech.net](http://www.bhtech.net)

866-5-BH-TECH

# THEY'RE DOING A MUCH BETTER JOB THAN WE ARE!

BY SHAI GEFEN

## WHAT THE GOY UNDERSTANDS...

The media was surprised this past week by Egyptian President Husni Mubarak's statement that Sharon is the only one who can accomplish the destruction of settlements. This was last Shabbos when Mubarak made a surprising statement regarding Sharon. This is how the media quoted Mubarak:

"Only Ariel Sharon can solve the Mid-East crisis. He's the only one with the necessary courage to do it.' This was heard today [Shabbos] from a surprising quarter: the president of Egypt, Hosni Mubarak, who showered Sharon with compliments on the eve of his visit to Washington. 'Despite his natural violence, Sharon is the only one who can solve the crisis,' added Mubarak in a meeting with students in Alexandria. 'Sharon is the only Israeli politician with the political courage necessary to advance the peace process and the Road Map.' The Egyptian president, who is generally critical of the P.M. said, 'We cannot forget that Sharon is the one who evacuated the settlements in Sinai.'" End of news item.

The media and politicians were surprised by Mubarak's compliments, as over the years he

has despised Sharon and seen him as a bully. We're not surprised, though. Mubarak understands good and well, as he stated explicitly, that only someone like Sharon who threw Jews out of Yamit and the Sinai, can destroy all the settlements and give away Yerushalayim. Mubarak is right. The self-declared enemy of Israel who arms Palestinians with weapons to murder Jews, who also arms his own army in preparation for war against us, knows who started the destruction of Israel in the evacuation of Yamit, and as the Rebbe MH" M put it: at Camp David began the idea of "you have begun to fall before him." He's the one who will, *r"l*, finish the job.

In an interesting comment about the situation 17 years ago, the Rebbe said that evacuating Yamit and destroying the *yishuvim* would lead to giving away Yerushalayim! In the *sicha* of Chayei Sarah 5746 the Rebbe says:

**In any case, after the deliberations and hesitation, they decided to dismantle *yishuvim*, return land and oil wells, etc., to Egypt in exchange for a peace agreement. And the results were quick to follow: repeated violations of the peace agreement on Egypt's part, to the point that today,**

everybody concedes that despite the heavy price they paid for that document called a "peace treaty," they didn't achieve a thing!

"*Shalom*" – what is there to talk about?!

And even those who say that what was achieved was a situation of "cessation of hostilities" – that they don't have to place tens of thousands of soldiers to guard the border (in addition to the fact that the price they paid was for peace and not for "cessation of hostilities," which is something that all agree could have been achieved without concessions), let them check and see to what extent (if at all) this fact is currently true. Is there really no need for tens of thousands of soldiers to ensure a no-war situation with Egypt after all the incidents that took place lately?

And more importantly, giving back land in order to obviate the need to place soldiers on the border serves only the Egyptians' interests!

Egypt decided that it was preferable to gain everything (all the land and oil wells, etc.) without sacrificing even one soldier! They knew it would take time, but even so, it paid to be patient, for in the end they would get everything, and that would be without losing even one soldier!



And those clever Jews, fulfilled the Egyptians' wishes of obtaining everything they wanted in the easiest way. And they profited too – so they say – because they don't need to place soldiers on the border!

As far as Egypt is concerned, they want everything to be given to them, and then they won't have to put an army on the border altogether!

And after seeing this whole process and the consequences of returning land for a peace agreement, they continue to talk and work along these lines regarding Yehuda and Shomron, too!

They started with Yamit, the entire Sinai area, the oil wells, etc., and they're preparing to continue with Yehuda and Shomron. And they're even thinking about Yerushalayim! And nobody speaks up!

Even those who at that time couldn't understand the Rebbe's uncompromising battle against the treaty with Egypt can now begin to comprehend the terrible threat we face today considering the great part that Egypt has in the incitement against Israel, and the help it offers the Palestinians. At this point everyone realizes that the theory that handing over Yamit and Sinai would save Yehudah, Shomron, and Yerushalayim, did not stand the test of time.

What the goy in Egypt understands, the "wise and discerning nation" still doesn't understand...

### **SURE, NOW IT'S QUIET**

Everyone is celebrating. There's peace and quiet. The explosions have stopped for a few weeks. Now they are only kidnapping and murdering individuals. No mass murder. It's not surprising that they're satisfied. After all, they're confident that everything has gone

back to normal. We're hallucinating, like someone on drugs. We've become drug addicts. We're looking at the situation upside-down. If it's quiet for a few weeks, we're convinced that peace has returned to the region and Abu Mazen will save us.

The problem is that we've seen this move more than once. The Israeli government decided to free prisoners, Hamas and Jihad terrorists. Everybody knows what they'll do once they're freed. They're not going to go look for a respectable job.

The issue was raised at a government session for a review, after it became known that the head of the Shin-Bet, who's supposed to be responsible for Israel's security, made this agreement with terrorist leaders. Why did he do so? In order to calm things down, and the P.M. wanted to bring along some "gifts" to Washington in order to appease Uncle Sam.

This is common Israeli practice, to concede and concede in order to appease those who want to annihilate us. The ministers convene and decide in a large majority vote of 14 to 9 to free Hamas prisoners. Among those in favor was Netanyahu.

Ministers on the Right sat there, with no shame, and continued to take part in our inexplicable and illogical self-destruction. For those who remember, the first Intifada started after the Jibaril deal, in the course of which terrorists were released. At the time, the Rebbe cried and asked why so many murderers were being freed. It's clear to all what those murderers will do upon release. Nobody's deluding himself as to what the consequences will be.

The period of quiet we're experiencing now is not even the

*Ministers on the Right sat there, with no shame, and continued to take part in our inexplicable and illogical self-destruction. For those who remember, the first Intifada started after the Jibaril deal, in the course of which terrorists were released. At the time, the Rebbe cried and asked why so many murderers were being freed. It's clear to all what those murderers will do upon release. Nobody's deluding himself as to what the consequences will be.*

illusion of peace. It's like a pressure cooker that's about to explode. When it suits them, they know how to manufacture a quasi-calm, but there's no question that terrible things will *r"l* result from this situation. Peace will definitely not come from this. The leaders of the murderers say so explicitly.

### THE GOLDEN CALF

They crowned Abu Mazen, with no little help from Israel, in order to make it easier for Israelis to swallow concessions. He's pragmatic and understands things, they told us.

In an interview Mazen gave to American journalists he told them precisely what he wouldn't concede. Palestinians demand the release of all prisoners in order to open a new page in Arab-Israeli relations. He even said that every action taken in the P.A. is approved by Arafat. He also made it clear, once again, that Palestinians have no intentions of giving up on an independent state, on Israel's withdrawal from all land conquered in 1967, and on the right of return or reparations to refugees. We can see engraved on the wall what has resulted from this new golden calf we created.

The Rebbe cried out about this back on 13 Tishrei 5740:

Their signing [the Camp David agreement] was the opposite of *halacha*, and therefore, the opposite of G-d's will, for "*d'var Hashem zu halacha*." Thus, "the word of our G-d will endure forever." So it won't help in any case. So what's the point in humiliating ourselves and absorbing blows and deluding ourselves and others, and finding favor in the eyes of non-Jews, only in order that he graciously welcome *l'havdil* the Jew – for (may it not be) it will be the opposite and he'll demand more.

Jews stood and shouted "*mazal tov*," and celebrated. Is it possible? They signed a paper and there's

peace! It's not a question of "territories or peace." "There is no peace says Hashem." When it's the opposite of *Shulchan Aruch*, there cannot be peace.

The question is: "a peace of paper or territories." They can't sign

*The period of quiet we're experiencing now is not even the illusion of peace. It's like a pressure cooker that's about to explode. When it suits them, they know how to manufacture a quasi-calm, but there's no question that terrible things will r"l result from this situation. Peace will definitely not come from this. The leaders of the murderers say so explicitly.*

regarding territories because they belong to all Jews. They can hold on to the territories and concede the piece of paper, or they can get a piece of paper and give up territories, and which territories – the opposite of "iron and copper are

your fortresses" – border cities that, *r"l*, "will open the land before them."

What will be? And what happened until now was *b'derech ha'teva*? It was clothed in nature as long as they didn't ruin it and go against *halacha*. More than a year went by and what do we see? *Rachmana litzlan*, they said they advanced peace. Actually, regarding terrorists, it's gotten worse, *r"l*. So too, regarding the standing and position in the world: it's never been as bad as now, after signing the paper, with a few other things. Though this is not the place to enumerate the suffering of the Jewish people, who were pressured into this situation by their own free choice.

Then there are those who, for various reasons, are not ready to hear that this is about a piece of paper and territories and they go and shout in the streets that this is true peace, peace that will last for the children, grandchildren, and great-grandchildren. So how can you consider territories? But the truth is that you see that this is a step in the opposing direction and the exact opposite: with every step the danger grows, the danger of the opposite of peace...

### A FASCINATING LESSON

By Divine providence and in a most inexplicable way, Hashem has placed the superpower in the Middle East. We are not alone. The U.S., after conquering Iraq, became one of the military authorities in the Middle East. The U.S. also gives us lessons on how to behave when others try to ruin the peace and send American soldiers home in body bags by acts of terror on the streets of Baghdad.

After a six-hour battle, two of Saddam Hussein's sons were killed. They themselves had had an active role in running the evil empire in Iraq. The U.S. did not desist from any means of eliminating them. In

order to convince the public, gruesome photos of their bodies were publicized. The world was shaken by the horrifying photographs and uttered critical remarks, but the Americans knew that for security reasons and in order to accomplish their goals, this is what needed to be done.

We Jews and *chassidim* know that everything is by Divine providence. When we were here alone in the

Middle East, we didn't internalize the fact that in order to gain security it's not enough not to capitulate, but you have to respond to animals in their own language. With those who have lost their G-dly image, who send people out to murder innocent civilians, you repay them in kind. That is true mercy.

Hashem sent us America in order to teach us something. They are our best teachers, who show us how to

take care of security even if some people don't like it. In this one-time experiment in the Middle East, America has proven that it does not compromise, and that it is ready to take it to the end, without so-called humanitarian guidelines, which certainly wouldn't pass the test of the Israeli courts.

Maybe the U.S. should take care of Israel's security, because they're doing a much better job than we are!



# Y.S. MOVING

**Professional  
Reasonable  
24 hour service  
Boxes available upon request.**

*Yossi*

Tel: 718-467-0171

Cellular: 917-805-7757

## Montreal - New-York - Montreal

**From**

**Montreal:**

**Saturday: 22:30**

**wednesday: 22:30**

**From**

**New-york:**

**Sunday: 18:00**

**Thursday: 18:00**

**\$55 CAN**

**\* By reservation only**

**\*Good service**

**\*15 passenger brand new van & comfortable.**

**(514) 817-4808**

# Raskin's

"if it grows we have it"

Consistently  
Superior

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

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



## Crown Travel International



- Express service
- Fully Computerized

• שירות אקספרס  
• המשרד ממוחשב

331 Kingston Ave.  
(2<sup>nd</sup> Flr) Brooklyn NY 11213

**(718) 493-1111**

Fax: (718) 493-4444

Get your tickets within minutes!  
קח את הכרטיס שלך בתוך מספר דקות!

# LIVE SHIURIM ONLINE

Anywhere, Anytime !

B"H

**CHITAS**

**INYONEI GEULA  
& MOSHIACH**

**RAMBAM**

**SHIURIM IN LIKUTEI  
SICHOS KODESH**

**חת"ת**

**עניני גאולה  
וועשיח**

**רמב"ם**

**שיעורים בלקוטי  
שיחות קודש**



**WWW.770LIVE.COM**

יחד אדונינו מודתו ורבנו מלך המשיח לעולם ועד

# READERS writing



## ADDITIONAL BIOGRAPHICAL DATA ON RAV DAVID CHANZIN Z"l

In the Beis Moshiach issue for Parshas D'varim there appears an article reporting the passing of the venerable chassid and gaon, Rav David Chanzin z"l, along with a biographical sketch of the rav. I believe it is worthwhile pointing out an item that was omitted from the biographical data.

In 5746 a public election was held for the post of rabbanim to sit on the Beis Din Tzedek of the Jewish Community of Crown Heights — the Rebbe's sh'chuna. Many will remember that the Rebbe himself directed the minutest details of the preparations for — and conduct of — that election. And in that election Rav Chanzin received a majority of the votes, and was thus chosen as a

rav and mara d'asra of Crown Heights, along with Rav Yehudah Kalman Marlow z"l and (yibadel l'chayim) Rav Avrohom Osdoba *shlita*.

After the election, the Rebbe requested of Rav Chanzin that he decline the appointment to the Crown Heights Beis Din, and remain instead at his post in Eretz Yisroel. Of course, Rav Chanzin fulfilled the Rebbe's request, and so, a second election was held, in which Rav Yosef HaLevi Heller *shlita* was chosen as the third rav. Thus, the 5746 Crown Heights election had no effect on Rav Chanzin's rabbinic career. Nevertheless, it does demonstrate the great esteem in which he was held, even in our k'hilla, far from Rav Chanzin's home.

Shimon Neubort  
Crown Heights

## Van Service



## שרות הסעות

**15 passenger van for all your travel needs:  
airports ,pick ups, weddings, etc.  
long distance trips, and light moving**

טלפון: (718) 778-8661

פלאפון: (917) 699-3937

ביפר: (917) 491-9391

שדה תעופה ◇

חתונות ◇

הובלות קטנות ◇