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BEIS MOSHIACH

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G-D'S PLEASURE REVEALED TO US

SICHOS IN ENGLISH



SHABBOS PARSHAS EIKEV; 18TH DAY OF MENACHEM-AV, 5749

1. This week's portion begins, "As a result of your listening to these laws... G-d will safeguard the covenant and the kindness..." describing the reward which G-d will give the Jews for their service of Torah and mitzvos. Indeed, some of the commentaries explain that the very meaning of the word of the word eikev is connected with the concept of reward or alternatively, the "end of days," the era when the Jews will receive the full measure of this reward.

This touches on a fundamental concept. A just reward has to be commensurate – indeed, it should exceed – the value of the service performed to earn that reward. Thus, we see that an employer pays his workers a wage which does more than allow them to meet their immediate needs. If so, a fundamental question can be

raised: Since, as Pirkei Avos teaches, "One moment of t'shuva and good deeds in this world surpasses the entire life of the World to Come," how is it possible to give a just reward for the fulfillment of mitzvos? The performance of the mitzvos represents the fulfillment of G-d's will, something which brings Him pleasure as it were. Accordingly, how is it possible for anything whether material (i.e., the material benefits promised by the Torah) or (the reward of the World to Come) to be an adequate reward for such service.

Pirkei Avos also provides us with an answer to this question, teaching, "The reward of a mitzvah is a mitzvah." In different Chassidic texts, this is interpreted to mean that in the Messianic Age, the pleasure which we bring G-d through the fulfillment of the mitzvos will be revealed to us, this being the true reward for the

mitzvos.

This interpretation, however, is insufficient because: a) The revelation of this Divine pleasure cannot be compared to the pleasure itself as implied by the statement, "One moment of t'shuva and good deeds in this world surpasses the entire life of the World to Come." b) There is not even the slightest allusion to such a concept in Torah. On the contrary, in many places in the Torah (including this week's portion), it appears that the reward for the performance of the mitzvos is expressed in different material benefits.

Instead, the above Mishna should be interpreted to mean that the mitzvah itself, the bond established with G-d, is the true reward for the mitzvah. Indeed, nothing else can serve as an adequate reward.

In addition, this teaching also implies that the reward for the

154. The performance of other mitzvos is no contradiction to the concept that the mitzvah's reward is that very same mitzvah. The mitzvos are expressions of G-d's essential will. Since when you grasp one part of the essence, you

grasp the entire essence, it follows that fulfilling one mitzvah (one expression of G-d's essential will) establishes a connection with the other mitzvos (which reflect the same essential bond). Thus, each mitzvah includes within it

all the other mitzvos. Accordingly, the total conception of receiving the mitzvah itself as a reward is going on to fulfill the other mitzvos.

mitzvah is the opportunity to perform another mitzvah – and many other mitzvos[154] — as our Sages teach: “One mitzvah leads to another.” The latter dimension also relates to the material benefits which the Torah promises for the fulfillment of mitzvos. The intent of these material benefits is to allow the Jews to be free to perform many other mitzvos. To quote the Rambam’s statements in Hilchos T’shuva:

[G-d] will remove all the obstacles which prevent us from fulfilling [the Torah], for example, sickness, war, famine, and the like. Similarly, He will grant us all the good which will reinforce our performance of the Torah, e.g., plenty, peace, an abundance of silver and gold in order that we not spend all our days in matters required by the body, but rather, sit unburdened and [thus, have the opportunity to] study wisdom and perform mitzvos...

This passage clearly emphasizes that the material benefits promised by the Torah are not ends in their own right (for there is no way that these physical benefits could serve as an adequate reward for the mitzvos), but rather means to allow a Jew to intensify his performance of Torah and mitzvos.

A similar concept applies regarding the reward to be realized in the Messianic Era. Then, we will appreciate the ultimate of material good: “There will no famine or war, envy or competition for good will flow in abundance and all delights will be [as common] as dust.” Nevertheless:

The Sages did not yearn for the Messianic Era in order to have dominion over the entire world, to rule over the gentiles, ... to eat, drink, and celebrate... Rather, [they desired] to be free [to involve

themselves] in Torah and wisdom without any disturbances or pressures.

Then, we will see the ultimate expression of “The reward of a mitzvah is a mitzvah.” The fulfillment of the mitzvos in the present age will bring about the Messianic Era when we be able to fulfill the mitzvos in the fullest and most complete manner.

2. The above explanations clarify another concept. Rashi offers another interpretation for the word *eikev*, noting that it also means “heel” and thus explaining that it

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refers to the seemingly insignificant mitzvos, “the mitzvos which a person crushes with his heel.” On the surface, it is difficult to reconcile this interpretation – which refers to a low level, a person who has to worry about crushing mitzvos with his heel – and the interpretation mentioned above which connects the verse to the highest level of the fulfillment of mitzvos. Nevertheless, since both of these interpretations are associated with the same verse, there is obviously a connection between them.

This difficulty can be resolved by considering the Mishna from Pirkei Avos quoted above in its entirety: “Run to perform an easy mitzvah... for one mitzvah leads to another... for the reward for a mitzvah is the mitzvah.” Here, also the Mishna mentions “easy mitzvos” (comparable to “the mitzvos which you crush with your heel.”

This also relates to another teaching from Pirkei Avos: “Be as careful in [the performance of] an light mitzvah as of a major one...” and another teaching of our Sages: “Do not... weigh the mitzvos of the Torah, the light against the severe.” These teachings imply that there are differences between mitzvos, some being “light” and some, “severe.” Nevertheless, in regard to the performance of the mitzvos, these factors should not be taken into consideration and one should commit himself to the performance of all mitzvos equally without distinction.

This teaching raises a question: Since the Torah itself states that one mitzvah is more severe than another, why shouldn’t a Jew try to discover which are the more severe and more important mitzvos? G-d granted us intellect. Seemingly, the most complete manner in which that potential can be used is to think about the mitzvos and discover which are most important for us.

The resolution of this question is based on the principle that all mitzvos – light or severe – are expressions of G-d’s essential will and He and His will are one. This establishes a fundamental equality between all the mitzvos. On the contrary, from this perspective, there is an advantage to the performance of the “light” mitzvos for through their fulfillment, one expresses the all-encompassing nature of his commitment to Torah

and mitzvos.

Nevertheless, even this does not represent the ultimate level of service which is expressed in fulfilling mitzvos because of Kabbalas Ol (acceptance of G-d's yoke). When a person fulfills the "light" mitzvos because he appreciates how they are more appropriate vehicles to express his total commitment to G-d than the "severe" mitzvos, he is not accepting a yoke, transcending his personal desires. On the contrary, he is following his own understanding, expressing the highest level of service which he can appreciate.

True Kabbalas Ol implies serving G-d without any intellectual rationale, fulfilling His will without a "because." To use a similar concept as an example. Chassidic thought explains the advantage of praying "with the intention of a child," [i.e., just as a child directs his prayers to G-d's essence and not to any of His revealed qualities, similarly, an adult, even when he appreciates the different levels of G-dliness, should direct his prayers to G-d's essence alone.] When does one attain this level of prayer? Not when one consciously chooses to pray in this manner, but when one does so naturally, as the child does, without thinking about the matter.

Thus, the true expression of Kabbalas Ol does not involve negation of the intellect, but rather transcendence of it. A Jew must use his mind and appreciate the differences between "a severe mitzvah" and a "light" one – and

accordingly, understand how Torah itself may allow him to postpone performance of a "light" mitzvah temporarily. He should, nevertheless, dedicate himself to the performance of these mitzvos, not because he understands intellectually that he should do so, but because of a single intent, a desire to fulfill G-d's will.

This is a true expression of mesirus nefesh (self-sacrifice), giving over one's will and mind to G-d. The person uses his mind and understands the differences between the different mitzvos. However, he commits himself to the performance of all mitzvos equally as a natural expression of Kabbalas Ol. In this manner, every aspect of a person's being – his mind and his will, for he actively uses both – become united with G-d.

On this basis, we can understand why fulfillment of the light mitzvos, "the mitzvos which a person tramples with his feet," is connected with "the reward of a mitzvah," "the mitzvah itself." The ultimate connection with G-d that is established through the performance of the mitzvos – and will be realized in the Messianic Era – is expressed in the fulfillment of these mitzvos in the manner described above; i.e., that a person fulfills them with a complete and natural approach of Kabbalas Ol and, simultaneously, uses his intellect to understand it.

In this manner, we can understand the interrelation of the three clauses of the Mishna. From "running to perform an easy

mitzvah," "one mitzvah leads to another," i.e., one comes to a complete level of performance of all the mitzvos, and allows for the appreciation of how "the reward for a mitzvah is the mitzvah," including the ultimate expression of that concept in the Messianic Age.

The above concepts should be reflected in our relations with our fellow men. We should "walk in G-d's ways." Thus, just as He gives us a full and just reward for the fulfillment of mitzvos, so, too, if we receive a favor, whether spiritual or material from a colleague, we should offer him recompense, not just merely to discharge our obligation, but to satisfy him fully for his efforts. In particular, when a colleague enables one to perform a mitzvah, we should repay him by giving him the opportunity to perform more mitzvos, with one mitzvah leading to another.

3. This Shabbos precedes the yahrtzeit of the Rebbe's father, Rabbi Levi Yitzchok, on the 20th of Av. The connection between the two is manifest in the fact that the practices associated with the observance of the yahrtzeit begin on the preceding Shabbos.

On a person's yahrtzeit, all the service which he performed throughout his life is revealed. In regard to Rav Levi Yitzchok, he was the paradigm of a Rav[155] and a Jewish leader. Even after he was sent into exile, he continued his involvement in Torah, in both its legal aspects and its mystic secrets in a manner of mesirus nefesh – total self-sacrifice. The fulfillment

155. His service as a Rav is also reflected in the name Levi which is associated with the blessing, "He will teach Your judgments to Yaakov."

156. This can be related to the concept of

"the reward for a mitzvah is the mitzvah." As a "reward" for his previous service, Rav Levi Yitzchok was given the opportunity to serve G-d with complete mesirus nefesh.

157. The latter three were colleagues of Daniel who shares a connection with the Messianic redemption. Though there were many prophets who prophesied about the Messianic

of this service in exile represents a very high rung of service[156] for exile is an extremely harsh punishment, possessing a certain dimension which is more severe than death. Note the Seifer HaChinuch which elaborates on the pain suffered by a person who is forced to leave his home and dwell among strangers.

The severity of exile is also reflected in our Sages' statement that Chananya, Mishael, and Azaria[157] who were tossed into (and saved from) the burning furnace because of their refusal to bow to Nebuchadnezzar's idol, would have worshiped that image had they been tortured. Despite the difficulties of exile, Rav Levi Yitzchok continued his service of spreading Torah with mesirus nefesh.

His names, Levi and Yitzchok, also reflect the qualities of bittul and mesirus nefesh. Levi refers to the establishment of a complete connection with G-d for the name Levi is associated with the concept of "attachment." Indeed, Leah gave him this name out of the prayer that, "This time, my man (i.e., G-d) will become attached to me."

Yitzchok was "a perfect offering" and he was the first to be

circumcised at eight days old, establishing a covenant with G-d in his flesh [in a manner which transcends all intellectual limits].

It is also significant that the two names Levi and Yitzchok are connected with the future. As mentioned, when Leah named Levi

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she exclaimed, "my man will become attached to me" and when Sarah named Yitzchok she declared, "All that hear will rejoice with me." Similarly, our Sages explained that, of all the Patriarchs, Yitzchok is most strongly associated with the Messianic redemption.

[The connection with the Messianic Era is also reflected in Rav Levi Yitzchok's lineage. Rav Levi Yitzchok was the seventh generation from the Alter Rebbe, who was the seventh generation from the Maharal of Prague, who traced his lineage to King David.][158]

The following lesson can be derived from the above:[159] To bring the Messianic redemption, a Jew must be involved in the service of self-refinement and he must also work to influence his colleagues. Rav Levi Yitzchok was a Torah scholar who recorded his teachings for posterity.[160] He was also a Rav and a leader, heading a major Jewish community. Similarly, Rav Levi Yitzchok also had an effect on the gentiles who lived around him. They saw the Hashgacha Pratis in his life and this strengthened their faith in the Creator of the world.

These two qualities are reflected in the names Levi and Yitzchok. Levi refers to the service of self-refinement, whose ultimate level is complete attachment with G-d, "Now, my man will be attached to me."

Yitzchok relates to the service with others and an individual's service of spreading happiness

redemption, the only case when an appointed time for Moshiach's coming is stated is in the Book of Daniel.

The uniqueness of Daniel is expressed by his name, which includes the word "Dan" – "judge" alluding to the attribute of judgment, the source of the exile and Keil, the Name of G-d associated with the attribute of kindness. Kindness allows for the transformation of the exile into redemption.

158. The connection with King David is also expressed by Rav Levi Yitzchok's yahrtzeit, the 20th of Av, which is associated with the wood offering

brought by a family of the tribe of Yehudah. According to certain opinions, the family associated with this day was the family of King David.

159. These two services are reflected in the Rambam's description of Moshiach as "studying the Torah and fulfilling mitzvos" (service with himself) and "compelling all of Israel to walk in it and strengthen it" (service with others).

160. We have only merited to receive a small portion of Rav Levi Yitzchok's teachings. Indeed, he, himself, was able only to communicate a small portion of the insights he wanted to convey to others. This was made possible by the

Rebbetzin Chana who accompanied Rav Levi Yitzchok into exile. With self-sacrifice, she brought him texts and paper, gathered grasses and learned how to make ink from them so that Rav Levi Yitzchok could write the new Torah concepts which he derived.

All this was done in a spirit of hope, in an exile within an exile. These concepts, insights into P'nimius HaTorah, have been collected and printed, thus, spreading the wellsprings of Chassidus outward. They have been able to inspire many Jews in the service of G-d.

among them as the Matriarch Sarah declared when naming him, "All that hear (i.e., even someone who inadvertently hears) will rejoice with me." Thus, Yitzchok reflects the spreading of unbounded joy.

The qualities reflected by the names Levi and Yitzchok are relevant to every Jew. In regard to Levi, this can be seen in the Rambam's statements, "Not only the tribe of Levi, but anyone who, out of a spirit of generosity..." i.e., Levi's qualities are models that can be emulated by every Jew. Similarly, Yitzchok as one of the Patriarchs endowed the entire Jewish people with his spiritual heritage.

This service, particularly when carried it in an increased manner as is appropriate after the Fifteenth of

Av, will bring about "the reward of a mitzvah is the mitzvah" in the ultimate sense, the service in the Messianic Age.

4. Concerning the giving of the Torah, it is written that the word Anochi is an acronym for the Hebrew words meaning "I wrote down and gave over My soul," i.e., G-d invested Himself in the Torah. Since "the righteous resemble their Creator," the same applies to the texts which they write. A tzaddik puts himself into the Torah which he teaches, his words being "words that emanate from the heart." Thus, when they are studied by others, they become "words which enter the heart." {The Rebbe Shlita proceeded to explain a selection from Rav Levi Yitzchok's teachings.

At the conclusion of this sicha, the Rebbe rose to his feet, dancing in his place for several minutes.}

5. Afterwards, the Rebbe Shlita mentioned the gathering of Shluchim to be held in Eretz Yisroel on the 19th of Av. He explained that the present date, the 18th (Chai) of Av, represents "the life of Av." The 19th is numerically equivalent to Chava, "the mother of all life" and the conclusion of the gathering will be held on the 20th of Av which relates to the level of Kesser. The gathering is being held in Ramat Yishai a name which is associated with Moshiach, Yishai being David's father. Ramah – "uplifted" – means that Moshiach will come in an exalted manner.

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WHERE IS THE SCEPTER OF LEADERSHIP?

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

On the one hand, Torah establishes that the generation must have a leader, body and soul together. If so, then at the moment that the doctors determine that the physical life of the leader of the generation has ceased, shouldn't the world cease to exist? Yet, in fact, life goes on, Jews continue to learn Torah, fulfill mitzvos, and experience a reawakening of a desire to serve Hashem.

HOW DO WE COMMUNICATE?

Occasionally we see that the extended period of time that has passed since Gimmel Tammuz, 5754, has succeeded in blurring our understanding of the ideal situation that we are able to perceive. We have heard countless opinions regarding how to relate to what happened on that day, what the implications are for us, and what the Rebbe says on the matter.

Yet, as long as these things are

discussed within our own ranks in a forum of "one helping the other," there is no problem. On the contrary, *chassidim* have always sought every possible avenue; the main thing is to communicate. The problem begins when each person starts mixing in his own feelings into the debate. As a result, "one helping the other" turns into "one swallowing the other alive"...

Let's try to examine here the main point from which all these different opinions have developed among us since Gimmel Tammuz, 5754. (Note:

When I say "among us," I mean among *chassidim* and *T'mimim* – not *askanim*. The latter is a whole volume unto itself, and is completely irrelevant to our current discussion.)

After we clarify this point, it will be a little easier for us to understand one another, and to bridge the gap that regrettably has found a place in our community.

AN ARGUMENT IS BORN

Before touching upon the point itself, I would like to offer an important introduction. Most of the doubts and questions that have come to light since Gimmel Tammuz, 5754, didn't start from that day; they began a year and a half earlier, as a result of what happened on Chaf-Zayin Adar Rishon, 5752. In the physical sense, the Rebbe's state of health was not all that good, and already then, all the questions began to peck away in the minds of many people. However, after a few months, the Rebbe's health improved, and he began to come out each day for *davening* and encourage the singing of "Yechi." At this same time, the Rebbe also accomplished tremendous wonders on a worldwide scale. All

this served as an inspiration and a renewal of hope, trust, and faith, pushing aside all those questions and doubts.

Then suddenly, when the Rebbe's health began to deteriorate and the concealment intensified, the questions and doubts were reawakened. Thus, the excitement and the pain swayed back and forth from day to day, and from month to month, growing stronger, then weaker.

Then came Gimmel Tammuz, and here the question grew more ominous. Those who were in doubt before took hold of a position that swelled from day to day. Meanwhile, those who had no doubts whatsoever, just as they didn't have any before Chaf-Zayin Adar Rishon, continued along the same line of action, even after Gimmel Tammuz.

Time passed, and relationships were on the edge. Ideological opinions became more personal in nature. Everyone felt that he was more correct than his neighbor, to the point that one side was deemed heretical, and the other was called crazy. The arguments didn't stop, and each side brought its own proofs: *sichos*, *reshimos*, etc. Everything was in total chaos.

THE FUNDAMENTAL POINT

What is the argument here?

There is a concept called "Rebbe." Different from any other *tzaddik*, the whole idea of a Rebbe does not appear openly in *halacha* (the revealed portion of the Torah), but in the inner teachings of Torah. There it is explained that in every generation, there is a Jew who, apart from being a holy, pure, and lofty *tzaddik*, is a G-dly individual who connects the Jewish people to G-d, and thus influences all the Jews of his generation, both spiritually and materially.

The world's first "Rebbe" was

Moshe Rabbeinu, whose task was to influence the Jewish people materially, as he did spiritually. This is the reason why when the children of Israel asked for meat, they didn't go to the butcher; they went to Moshe Rabbeinu, knowing that all spiritual and material influences were channeled through him. When Moshe Rabbeinu heard their request, it was his duty to fulfill the task. Thus, he gathered seventy sages in order to carry it out. By the same token, Moshe made certain that all their physical needs throughout their



forty years in the desert were met.

Similarly, it is explained in *chassidus* that a Jew's spiritual influences passes through the Moshe Rabbeinu of each generation, as he is the one who makes certain that a Jew is connected to G-d.

To put it simply, if a Jew comes and learns the entire Torah, deeply contemplating long hours about G-d's greatness, this will still not be enough for him to attain true love and fear! Only the Moshe of the generation is capable of implanting love and fear in

a Jew and thus connect him with G-d.

This not only applies in connection with love and fear; a Jew can fulfill Torah and *mitzvos* with the utmost stringency, but without the Rebbe of the generation, it has no value. Only the leader of the generation – *Rosh B'nei Yisroel* – makes the connection between G-d and the children of Israel. He makes the bond between the Jewish people and their Father in Heaven, and without him, there is ultimately no substance to one's love, fear, *t'shuva*, or Torah and *mitzvos*.

This, "on one leg," is the leader of the generation in every generation. Starting with Moshe Rabbeinu, followed by Yehoshua, the Elders, the Prophets, the Judges, the Kings, the *n'siim*, the leaders in the *Galus*, etc. etc. Then came the Baal Shem Tov, and they started to call their leaders by the name "Rebbe." From the Baal Shem Tov, this was passed on to the Mezritcher Maggid, the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, the Rebbe Maharash, the Rebbe Rashab, the Rebbe Rayatz, and the Rebbe MH"M.

Since the Jewish people became a nation, there was never an interruption. Every generation had some leader, the one and only leader through whom all the spiritual and material influences were channeled to the Jewish people.

As brought numerous times throughout *chassidus* in the language of the Zohar, this is "the extension of Moshe in every generation." The Rebbe explains that this alludes to what is written in Tractate Shabbos: "Moshe [in reference to one of the Sages of the generation], you have said well." Rashi comments that "you in your generation are considered as Moshe in his generation." Thus, we see a source in *nigleh* teaching that the greatest Torah leader of a generation is the "the extension of Moshe" of that generation.

IN EVERY GENERATION

Since all influences pass through the *nasi*, therefore *chassidus* establishes a basic characteristic: the leader of the generation must exist as a soul within a physical body. Thus, the *nasi* is meant to connect the lowest level of materialism with the highest and most spiritual revelation of G-dliness. Only this way can the *nasi* transmit influences from the lofty and Divine light of G-d to physical Jews. In the event that the *nasi's* soul is not found in a physical body, we learn from this that the *nasi* has completed his job of uniting materiality with spirituality. Thus, the turn has come for the next *nasi* who follows him, living as a soul within a physical body.

Therefore, when Moshe Rabbeinu passed away, even though our Sages say, “just as from then on, he stands and serves, so too here, he stands and serves,” and all the lofty qualities that Moshe had after his *histalkus*, to the point of “more than in his lifetime,” still, this is not enough. Thus, on the day that Moshe passed away, Yehoshua came and took the scepter of leadership.

Why? What is it about Moshe Rabbeinu that is “not enough”? Didn't he continue to stand and serve even after his *histalkus*, exactly as before and more so? Yet, although Moshe did continue to stand and serve at the moment that he no longer existed as a soul within a physical body, this could not be a case of “the leader of the generation.” Thus, Yehoshua had to come after him and become the *nasi*. Similarly, we find with Yehoshua and all those who followed him; every *nasi* continued to stand and serve after his *histalkus*. However, there had to be a *nasi*, living as a soul within a body in its simplest interpretation, and none other than he would be the one to lead the Jewish people in this physical world.

Up to this point, everyone is in agreement, and no one has reason to argue. This is how it has been for the past 3,315 years since *Mattan Torah*.

THE CENTRAL QUESTION

When Moshe Rabbeinu passed away, even though our Sages say, “just as from then on, he stands and serves, so too here, he stands and serves,” and all the lofty qualities that Moshe had after his histalkus, to the point of “more than in his lifetime,” still, this is not enough. Thus, on the day that Moshe passed away, Yehoshua came and took the scepter of leadership.

Suddenly, Gimmel Tammuz comes along and the question is born. We are now faced with the reality that seemingly contradicts the whole foundation known as “a Rebbe.” The doctors have determined what they did regarding the Rebbe's

physical life.

This is precisely where the question starts. On the one hand, Torah establishes that the generation must have a leader, body and soul together. If so, then at the moment that the doctors determine that the physical life of the leader of the generation has ceased, shouldn't the world be destroyed? Yet, in fact, the world has not been destroyed, Jews continue to learn Torah, fulfill *mitzvos*, and experience a reawakening of a desire to serve Hashem with faith in the eternity of Torah and all G-dly matters, as “there is none else besides Him.” From where does this derive?

Furthermore, on Rosh HaShana, Yom Kippur, Sukkos, Pesach, etc., who keeps providing the necessary influence that the Jewish people require? According to the Torah, all this should have stopped at the moment they announced that the leader of the generation ceased to exist, body and soul.

If so, it must be that the leader of the generation continues to live eternally as a soul within a physical body, notwithstanding what we see. However, on the other hand, we see facing us a totally different reality. How do these two facts go together?

This is the main question, and all others are side points that are derived from it. What is Gimmel Tammuz? Does it represent the cessation of the concept of a living and breathing leader of the generation or its continuance eternally, until the coming of our Righteous Redeemer, speedily in our days?

As such, Gimmel Tammuz creates a conflict for every *chassid*. Furthermore, this is the sign that determines if someone is a *chassid*: Does Gimmel Tammuz confuse him? Does it create questions for him? Gimmel Tammuz must bring anyone called a Lubavitcher *chassid* to this

question: how do we presently relate to the leader of the generation?

Anyone who is not confused by Gimmel Tammuz and simply says with indifference, "Gimmel Tammuz? That was it. The end," is no *chassid*. This is someone who climbed aboard the bandwagon called Chabad-Lubavitch, driven by a great and righteous rabbi who stood and gave out dollars for hours upon hours, did endless wonders and miracles, received everyone, large and small, with a shining countenance, regardless of differences in matters of religion or origin. A wonderful rabbi! Many people got on this Chabad-Lubavitch wagon. However, when this interesting rabbi suddenly is no longer on the wagon, these people say, "Thank you very much for the very nice trip that we took on this wagon, but the road has come to an end. This beautiful story finished on Gimmel Tammuz."

Regarding such people, there is

nothing to talk about. These are not *chassidim*.

What I'm talking about is *chassidim* who, as a result of Gimmel Tammuz, got confused and now want to draw a proper conclusion on how to approach this confusion.

AN EASY "SOLUTION"

Here exactly is where the opinions start to differ.

One opinion claims that on the basis of the facts, we have to conduct ourselves as we do on Yud Shvat(!), since Gimmel Tammuz is just like Beis Nissan or Yud Shvat – no difference.

Ah, so we ask these people: And what about the fact that there must be a leader of the generation as a soul within a physical body? Let's put aside the fact that other streams of *chassidim* never gave much emphasis to the concept of a leader of the generation. They interpret a *histalkus*

as the closing of a chapter. But Lubavitch is different; all its uniqueness is in its faith in the Rebbe as *Rosh B'nei Yisroel*. So what is left for it to do? "That's not our problem," they reply. "G-d created the problem, and He will deal with the facts that He created."

When this is the result of the confusion, the ramifications are that when the concept of a leader of the generation is finished, so has the concept of Moshiach. As a result, there is no room for continuing with the ardor and faith in Moshiach and in the Rebbe as Melech HaMoshiach that existed before Gimmel Tammuz. Everything has bottomed out; all that remains are the nice things the Rebbe left behind: learning Rambam, *Chitas*, the Ten Mitzva Campaigns, a sea of Torah innovations in a variety of subjects with which we can continue to live, etc.

(However, even this will not solve all the problems. Immediately, upon



assuming the leadership of Chabad-Lubavitch, the Rebbe declared clearly what his task is: to draw down the *Sh'china* here into this physical world and to bring Moshiach in actual deed. Therefore, all the activities the Rebbe carried out and all the programs that he established were all with one singular goal in mind: bringing Moshiach – not into the seventh heaven or even the sixth, but here in this physical world. The annual study cycle of Rambam is not “just another order.” None of the Ten Mitzva Campaigns were “just another *mitvza*.” Each *mitvza* had a central and important objective in the overall preparation of the world for Moshiach’s revelation. Therefore, all of the instructions that were given, while they were all successful ideas, were not issued in the time of the Alter Rebbe or the Mittlerer Rebbe. This is because in those days, the task of the Rebbe was different, and so was the *avoda*.

(However, if Gimmel Tammuz is just like Yud Shvat, so why don’t we add a few more standing orders? For example, why don’t we come out with a Tzitzis Campaign? Perhaps some other *mitzvos* from which we can establish a *mitvza*? Why only Ten Mitzva Campaigns? Why not more?)

This is one way of relating to the issue of Gimmel Tammuz. Someone who relates to Gimmel Tammuz in this fashion is neither a heretic nor an *apikores*. He is also not a sinner, rather a Lubavitcher *chassid* for whom Gimmel Tammuz has created some confusion. Thus, he has reached a conclusion according to the way he sees things, i.e., Gimmel Tammuz is Yud Shvat!

This is one example of *chassidim* who prefer to rely upon the popular view of reality, and for whom the question mark remains on what it says in *chassidus* about the fact that every generation must have a Rebbe in a physical body.

There is another way to relate to this. Torah establishes that the leader of the generation must be a living soul in a physical body. The Rebbe declared that our generation is the generation of the Redemption, Moshiach has already begun his effect upon the world, we are at the

There can be absolutely no comparison between Gimmel Tammuz and Yud Shvat. This is because something else entirely was declared on Yud Shvat, i.e., that the Rebbe of the sixth generation had completed his work as a soul within a body, and now the turn had come for the Rebbe of the seventh generation.

threshold of meriting the true and complete Redemption, etc. Since we are *chassidim*, we believe uncompromisingly in the holy words of the Rebbe. We will not accept anything that comes to tell us about a change in the plan. Any attempt to cast a doubt upon our pure faith will be rejected categorically.

There is only one reality that exists for us: the explicit words that we have heard from the Rebbe MH”M. We have no interest in anything that departs from this line. If the Rebbe spoke incessantly in the most absolute terms about the fact that our generation is the generation of the Redemption, the generation that will greet our righteous Moshiach as souls in bodies, then who are we to consider contradicting the king? How can we even entertain the thought that maybe we really have to conduct ourselves in accordance with the world’s clouded perception of things?

Along these lines, there can be absolutely no comparison between Gimmel Tammuz and Yud Shvat. This is because something else entirely was declared on Yud Shvat, i.e., that the Rebbe of the sixth generation had completed his work as a soul within a body, and now the turn had come for the Rebbe of the seventh generation. However, the Rebbe MH”M announced that in our generation, the main task is to bring Moshiach literally into this physical world. Moshiach has already begun his effect upon the world, his existence has already been revealed, all matters pertaining to the Redemption are ready, etc. Can there possibly be any reality that will alter the role of the Rebbe as the leader of our generation, as Melech HaMoshiach, to bring the true and complete Redemption in actual deed?

Therefore, as long as the *nasi*’s task has not yet been completed, though we are getting closer to the true and complete Redemption with every passing day, there can be no *metzius*, according to Torah, of the leader of a generation not in a physical body. If the Rebbe would have informed us that there has been a change in plans and another Rebbe will have to bring the Redemption, then Gimmel Tammuz really was like Yud Shvat, and then that Rebbe in a

physical body would have to start his job of bringing the Redemption. However, we have heard no such declarations from the Rebbe himself. Quite to the contrary, the Rebbe stated most explicitly that our generation is most unique in that it is the last generation of Exile and the first generation of Redemption and that Moshiach has already begun his influence in the world. Therefore, we remain eternally loyal to his holy words and march to their beat alone, taking into account no other reality.

(The truth of the matter is that history is now repeating itself. In the previous generation, there were those among the elder *chassidim*, who were connected in heart and soul to the Rebbe Rayatz. After Yud Shvat, when the Rebbe MH" M assumed the leadership, it was very strange that they now had to develop a *hiskashrus* with this young Rebbe. As a result, it was most difficult for them to accept the Rebbe MH" M as Rebbe, and so they continued with their *hiskashrus* to the Rebbe Rayatz. As much as people explained to them that according to Torah, the Rebbe must exist as a living soul within a physical body and that the Rebbe Rayatz's *avoda* had been completed and there was now another flesh-and-blood Rebbe, the matter simply didn't register with them. It didn't bother them to connect to a spiritual Rebbe whose soul rests in Heaven, the main thing being that they are at peace with themselves...)

WHAT'S THE DIFFERENCE?

Let's sum things up. On the one hand, there is the opinion of Torah as embodied by the holy words of the Rebbe. On the other hand, there is world opinion, as expressed in a state of frightful confusion with many differing positions. One opinion prefers to side with the world approach despite what the Torah says, while the other opinion sides with the Torah approach

notwithstanding what the world says.

These two approaches carry with them a wide variety of consequences. We won't list them all, but we'll bring one as an example:

If we accept as a given that Gimmel Tammuz is like Yud Shvat, therefore, there is no reason that 770 should continue to function as *Beis Rabbeinu Sh'B'Bavel*. Instead, the place

However, the Rebbe MH" M announced that in our generation, the main task is to bring Moshiach literally into this physical world. Moshiach has already begun his effect upon the world, his existence has already been revealed, all matters pertaining to the Redemption are ready, etc.

can serve today as nothing more than a holy museum that reminds visitors of that lovely era when the Rebbe was with us, similar to the Rebbe Rashab's house in Rostov. For with all the lofty and special virtues that 770 surely has (holiness does not depart from its place, etc.), nevertheless, we never heard that *chassidim* sought to travel for Tishrei to the Rebbe Rashab's

house in Rostov in order to receive renewed strength for the coming year.

However, if we continue to believe in the Rebbe's words, then we know that it is most important to travel specifically to 770 for Tishrei. The whole reason why *chassidim* always tried to spend Tishrei with the Rebbe was to be in the shadow of the leader of the generation. They wanted to receive and be surrounded by his spiritual influence specifically during *t'kios ha'shofar* on Rosh HaShana, the *t'fillos* of Yom Kippur, and the *naanim* on Sukkos. A *chassid* always knew that he comes with his own personal *yechida* and feels its revelation when he is in the shelter of the general *yechida*. *Chassidim* never made a point of spending Tishrei in a place, albeit holy and sublime, if the general *yechida* was not there.

Those *chassidim*, who choose to believe in the *sichos*, come for Tishrei to *Beis Rabbeinu Sh'B'Bavel* – 770, not in order to recall the glory of days gone by in the house where the Rebbe once was. Rather, they come out of an absolute faith that the Rebbe is together with us, *davening* with us, *farbrenging* with us – in the present. Therefore, there is reason to come for Tishrei, there is reason to go on *k'vutza*, because we live with the faith that everything proceeds without any change. *Beis Rabbeinu Sh'B'Bavel* has not moved elsewhere. It continues and shall continue to be the eternal place of the eternal *nasi*. We are on the side of the *sichos*!

WE MUST GO FORWARD NOW TOGETHER

Regardless of how one relates to the day of Gimmel Tammuz, every *chassid* should take the opportunity to strengthen his *hiskashrus* to the Tree of Life – the Rebbe MH" M – and to increase in love for one's fellow Jew and greater unity among all Jews. There can be no greater tribute

to the *nasi* than for us simply to know how to understand one another. There are no heretics or crazies among our ranks! There are only *chassidim*, each of whom has the right to think as he wishes according to the difficult situation and great confusion that prevails today.

Above all, the most important thing is to remember always that we are all *chassidim*, children of one father, and there is one only thing for which we all yearn: We want to see our King! This is expressed in Hebrew by the cry of "*Yechi Adoneinu*," in Yiddish by "*V'nizke zen zich*," etc. – and all of them have the same thing in mind. There is no reason that if we express the cry of "*Yechi*" in different languages that this must result in dispute.

This is similar to the story of the young couple that came to their *rav*

with a bizarre request. Their first son had just been born and they wanted no less than a divorce. Why? The wife insisted that the child be named after her father, who was a great rabbi and outstanding Torah scholar. However, the husband demanded that his son be named after his father, who though just a wagon-driver, he was also a simple, honest Jew who always conducted himself with the utmost modesty. A terrible argument broke out between them on the night before the child's *bris*, and it turned out that neither side was prepared to compromise. As a result, they concluded that the only viable course of action was to get divorced.

The *rav* quietly heard out the claimants, thought for a moment, and then came up with a brilliant idea. He turned to the husband and asked him, "Tell me, what was your

late father's name?"

"Meir," the husband responded. "And what was your father's name?" he asked the wife. "Meir," she answered decisively.

The *rav* smiled and said, "If so, there is no problem. I have a solution that will bring you both a happy life together. Call the child Meir. If he will grow up to be a Torah scholar, he will be named after his mother's father, and if he will grow up to be a simple and honest Jew, he will be named after his father's father.

This sounds perhaps a bit silly, but we see at times that this is what is happening to us. We argue and argue, but we all come to the same conclusion: We want to see our king!

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

PLEASE HELP

A fund has been established in the loving memory of
Reb Mordechai Staiman, the "Reb Mordechai Staiman Memorial Fund."
The purpose of the fund is to cover his funeral expenses.

Please mail your tax-deductible donation to:

Mrs. Ada Staiman,
742 Montgomery St., Suite E-6
Brooklyn, NY 11213 USA.

Please make checks payable to:

CHJCC / Reb M. Staiman Memorial Fund.

A web-site has been established in the loving memory and also featuring the works of Reb Mordechai Staiman, obm. You can find it at:
<http://www.torah4blind.org/staiman>

WHY DID THE BOY STOP GROWING?

BY SHNEUR ZALMAN BERGER



Illustrative picture

Rabbi Hertzel Borochov, director of the Igros Kodesh Center in Rechovot, is very involved in Mivtza T'fillin, Mivtza Mezuzah, Neshek (candle-lighting), and Taharas HaMishpacha in the industrial area of his city. He also inspires people to connect with the Rebbe MH"M and write to the Rebbe through the *Igros Kodesh*. He seeks out everyone, religious and not-yet-religious alike.

"It was before Pesach 5758, and I was giving out *shmura matza*. I came to a garage owned by Mr. Tziyon K'doshim and his wife. They are a traditional couple with whom I always spoke about the Rebbe. I had been in touch with them for a while and so this time they felt comfortable enough to open up to me.

"The garage was called Leron, after their fifteen year old son; not that Leron died, *ch*"v. 'Leron,' said Mr. K'doshim with tears in his eyes, 'is fifteen, but he stopped growing years ago and he looks like an eight-year-old. We are all miserable about this, but he suffers more than anyone. He has become extremely withdrawn. We've been to everyone, to the best doctors, and *rabbanim* and *mekubalim*, but nothing has

helped.’

“At this point, the couple burst into tears. None of the doctors they went to could find a reason for his problem. X-rays and numerous examinations turned up nothing. Leron’s classmates had various reactions to his problem. Some were supportive, others ignored him, and a few made fun of him.

“Leron, who had gone from one medical center to another, from *rav* to *mekubal*, was depressed, and the derision broke him. His parents were at their wits’ end, and they begged me to write on their behalf to the Rebbe and ask for a *refua shleima* for their son.

“I felt terrible about their predicament and I told them what it means to write to the Rebbe through the *Igros Kodesh*, and how they had to commit to some *mitzva*. Tziyon, who puts on *t’fillin*, said he would check his *t’fillin* and *mezuzos*, and that I should write to the Rebbe in the meantime and ask for a *refua* for their son.

“The next day, Friday, I thought of the sad plight of the boy with the mysterious illness. I wrote to the Rebbe on their behalf and hoped for an answer. I put the letter into volume 16, p. 266.

“The letter was addressed to Rabbi Efraim Eliezer Yolles, and the Rebbe wrote in a mixture of *lamdanus* (scholarliness) and *kabbala*. It wasn’t easy to understand the letter.

“In short, the Rebbe was discussing the *mitzva* of *mila*. I figured that if the Rebbe was writing about *mila*, it must be a topic that had to do with Leron, even though I didn’t understand the relevance since his parents had surely given him a *bris mila*.

“Despite my puzzlement, a few days later I went to the garage where

Tziyon and his wife looked at me expectantly for a response. I didn’t know how to put it to them, but I finally got up my courage and said the Rebbe had written about a *bris*.

“Who was your son’s *mohel*? I asked hesitantly. Tziyun didn’t meet my eyes. His wife looked at him as though she was waiting for him to respond. I could see their discomfort and so I asked, ‘Perhaps you forgot who the *mohel* was?’

“Tziyun had recovered by then and he said he didn’t. At this point his wife came to his aid and said, ‘I don’t know how it happened but the

“I felt terrible about their predicament and I told them what it means to write to the Rebbe through the *Igros Kodesh*, and how they had to commit to some *mitzva*.”

one who circumcised our son was a doctor, not a *mohel*.’

“Ah! I exclaimed, that explains everything. Maybe the doctor didn’t do the *bris* properly, according to *halacha*.

“Then and there I called Rabbi Yaron Amit from the Bris Yosef Yitzchok organization with whom I’m in close contact. Rabbi Amit, who’s considered an expert in *brissin* for adults, said they had to find out if the doctor had done the *bris* properly. He suggested that the parents and child come to the Bris

Yosef Yitzchok clinic in Yerushalayim.

“Tziyon and his wife were thrilled. They felt that they were on the verge of resolving the problem that had plagued them for years, and that maybe the illness would be cured.

“It wasn’t easy to convince Leron. He was afraid of the whole business. After three months of lengthy conversations with him, he agreed to pursue it. Leron, his parents, and I went to the clinic of Bris Yosef Yitzchok. It turned out that the *bris* had not been done properly. Rabbi Amit made whatever corrections needed to be made according to *halacha* and Leron and his parents were pleased.

“After the *bris*, I forgot about the matter completely, especially since I didn’t go to that part of town much anymore.

Five years passed.

“A few months ago I had the opportunity to visit the Leron Garage. I saw Tziyon bent over the engine of a car and after greeting one another I asked him hesitantly how Leron was doing.

“Tziyon laughed and said, ‘Leron is taller than you and much taller than me. Leron is serving in the engineer corps and will soon complete his military service with high honors. Since we redid the *bris* he started growing and developing to the point that he became strong and tall.’

“I couldn’t believe my ears. Tziyon said that nobody understood how this had happened, for Leron started growing without any medication or treatment. ‘The doctors were amazed, but we know that it’s thanks to the *z’chus* of the Rebbe’s *bracha* that he’s healthy today.’

ANOTHER MUST

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

The main content area features a navigation bar with links for "בידור", "תשובה", "עבודת ה'", and "English Edition". A central message states: "Long live the Rebbe Melech HaMoshiach forever and ever". To the right, there is a "Back To NEWS" button and an "Archive" section with a "To Issue" dropdown menu set to "420" and a "SEARCH" button. Below the archive, there is an "Advanced Search" button.

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

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

On the left side of the page, there is a "Sections" menu with links for "Dvar maichus", "SHLEIMUS HA'ARETZ", and "news". Below the menu, there is a small image of a person and the text "420" and "27 Sivan 5763".

The footer of the browser window shows the "Internet" logo.

KEEPING IT ALIVE

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



Imagine hearing it reported that someone split the Atlantic Ocean on CNN – and it was captured on video! A month later all the papers are plastered with the same person’s picture under the headline “Miracle-man finds cure for all diseases!” But a week later he issues a public statement declaring that G-d no longer wants Jews to put on *t’fillin, ch”v*.

Would you trust this man? The answer is to be found in this week’s Torah section. Such a person is called a false prophet and our *parsha* tells us that it is necessary not only to ignore him, but actually to take him to court and have him killed!

Sound strange? Well here is something even stranger: We know that G-d creates everything constantly; the entire universe and everything in it. If so, why would G-d do such a thing as create a false prophet, give him success, give us problems that seemingly only he can solve, and then command us to ignore him?

The Torah itself answers this question (13:4) – that G-d is testing you in order to know if you love Him. But this is also not understood. Doesn’t G-d know everything? Certainly He knows if you are serious or not.

Before we attempt to understand

this I want to ask a related question: This week’s section begins with a seemingly bizarre statement. “Look, I (G-d) put before you a blessing and a curse.” Isn’t G-d completely good? Why would He make “curses”?

To understand all this here is a beautiful story.

Once there was a great and wise king who loved roosters. He was so inspired by their majestic fierceness, their splendid flashing colors, their every graceful move, that he commissioned hundreds of artists to draw him giant paintings to hang on the wall of his palatial throne room. But to his dismay none of the portraits were to his liking. So he invited greater artists, and then even greater, but he was still left unsatisfied.

So he sent invitations to three of the greatest artists in the world along with fine presents and promises of fame and fortune. The artists took up his offer and he made them the following agreement. Each would receive fifty thousand gold pieces in addition to a fine house with servants, etc., for one year and at the end of that time the King would pay one million gold pieces for any picture that found favor in his eyes.

The year passed swiftly and the word of the unveiling of the three

pictures spread throughout the kingdom. The King built a massive stadium seating several thousand people and in the center of the stage were the three huge canvases each covered with it’s own ornate curtain.

The day arrived; the stadium was packed with thousands of noisy people. But the crowd fell silent as the first artist approached his canvas, hesitated a moment, held the rope that opened the curtain and turned to face the King. The king nodded, and the artist, without even turning around, triumphantly pulled the rope and a hum went out from the crowd. It was truly a masterpiece!

The king rose from his royal seat, walked to the picture, examined it from near and far and announced. “It is truly a work of genius, but it is not exactly what I want.”

The crowd was abuzz as the King returned to his seat and motioned for the second artist to approach. The same scene repeated itself: silence, tension, the graceful pull of the cord. In fact, this time when the painting was uncovered, shouts of “Bravo!” were heard. But the King, although he admitted that the picture was exquisite, still was not satisfied.

Finally the third artist approached and stood by his picture and again the

King nodded. But the artist, before he pulled the cord, made a request. "Your Majesty I humbly request that you make no judgment of my work until fifteen minutes after it is unveiled." An unusual request, but the King nodded in agreement, the artist pulled the rope and revealed – the crowd gasped – an EMPTY CANVAS!

"WHAT IS THE MEANING OF THIS?!" shouted the King, but remembering his promise, he fell silent.

The artist, meanwhile, had paid no attention to the King's outburst. He was concentrating on the empty canvas before him, palette in one hand and brush in the other, and suddenly he began to paint.

The colors flowed from his very being, the lines danced and shouted praises, changing like fire, like a rushing river, like a field of wheat, like the eyes of a child, of a king.

And then after ten minutes, the picture was finished and he turned to face the King.

Everyone was silent. You could hear only the wind. Everyone was frozen as though hypnotized.

Then someone broke the spell and began clapping, then another then another until finally the crowd was like thunder, on their feet whistling, clapping and shouting, "Bravo! BRAVO!" The king rose from his seat with open arms, walked to the artist and embraced him with tears in his eyes, "THIS, this is what I was waiting for!" Even the other artists had raised his arms in victory and were weeping with emotion.

The King motioned to the crowd to be silent once more, "How did you do it? The picture is miraculous! But how could you have been so sure of yourself?"

The artist cleared his throat and answered, "In order to answer that question I want to invite the King to my home."

Again a gasp went up from the crowd, but the King readily agreed

and within minutes they were standing before the artist's house. "Please, your Majesty, please enter," he said.

The king opened the door and immediately noticed tens of pictures of roosters. He slowly entered, turning his gaze in every direction and slowly he realized that the entire house was filled with pictures of roosters! Literally thousands of pictures of roosters surrounded him!

"Allow me to explain," said the

***An unusual request,
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in agreement, the
artist pulled the rope
and revealed – the
crowd gasped – an
EMPTY CANVAS!
"WHAT IS THE
MEANING OF
THIS?!" shouted the
King, but
remembering his
promise, he fell silent.***

artist. "I knew that the other artists would go home and draw excellent portraits, but I felt that the King was looking for something real, something alive, and that could only be done live.

But I was afraid, perhaps I wouldn't be in the right mood, perhaps there would be distractions, perhaps I wouldn't be deeply inspired or capture the moment. So I practiced

every day for hours, so that roosters would not just be on my mind, or in my heart, but even in my bones. Until I was sure that nothing could distract me from pleasing the King."

* * *

This is the answer to our above questions.

The entire purpose of the Torah is to bring Moshiach. Only Moshiach will (build the Third Temple and) cause G-d's oneness to be revealed on earth even more than it is even in the highest heavens. That is what the King (Hashem) really wants.

But (as the Rebbe MH"M said countless times) it all depends on us. First we must learn as much as possible about Moshiach and the oneness of G-d that will be revealed.

But that is not enough. Like our artist friend, we must practice constantly, every spare moment so that the desire for Moshiach be not just in our minds, but in our hearts and even in our very bones. Then, when he arrives we will be ready.

(The Hebrew word for "practice" (*emunim*) is from the same root as the word for "believing" (*emuna*), and one of the 13 basic Jewish beliefs is to practice desiring Moshiach.)

Now we can understand what it means that G-d sends us false prophets in order "to know" – not that G-d should know, but in order that we should "know," i.e., come to a deeper "knowledge" and longing for the truth. Similarly G-d even creates what seem like curses for the same purpose – that we go deeper into our own souls and really desire the unveiling of the "big picture." (Then even the holocaust and all the other "curses" will make sense.)

Then we will see that all the Jewish people were really artists all along, bringing true pleasure to the King. Only then, all these terrible 2000 years of waiting will be transformed into a blessing. Moshiach NOW!

For more articles from Rabbi Bolton visit:
www.ohrtmimim.org/torah



IGNITING SOULS WITH MUSIC

BY SHNEUR ZALMAN BERGER

This talented musician wandered throughout the U.S. for three years, searching for meaning. He played Indian music, joined a cult, and was pressured to become a priest in a monastery – only then did he discover Chabad.

“I was born to an assimilated family in Peoria, Illinois,” begins David Louis. “My parents belonged to the Conservative community and my mother worked as a secretary at the *shul*. I personally felt no obligation to attend services with my parents on Shabbos, but I went anyway to please

them. It goes without saying that there was no *mechitza*. In general, my parents wanted to hide their Jewish background as much as possible, which is why they changed our name from Ginsberg to Louis.”

* * *

The walls of the Louis home in Kiryat Gat are decorated with interesting instruments: guitars, flutes, and a harp, alongside stunning landscapes painted by David, a talent he inherited from his mother. Yet his parents preferred that he study music, because “you can’t make a living from painting,” and so little David studied music diligently.

David excelled in his study of music and while still quite young, he became a star performer on the trumpet, as well as a composer: “I would get together often with my musician friends and we would compose and play together. I reinterpreted well-known songs in my own style, and I composed new songs, as well.”



David Louis playing at the opening ceremony for the curbside mall named for the king of Morocco, in Kiryat Gat

At the age of 15 David was chosen to play in the philharmonic orchestra of his city. "My ego soared," confesses Louis. "I felt that the most important job in the world was to play the trumpet."

While in university, Louis continued to study music and he joined the theater, where he played trumpet. As a student, David took an interest in philosophy and mysticism. In the course of his searching for unique music, he went to an Indian music school where they taught him that each note represents a spiritual level, a concept that fascinated David.

This was in the 60's. The war in Vietnam was raging despite a very vocal public voice that claimed the U.S. government was committing

genocide in Vietnam. Large groups of students began to rebel. Some demanded that the war in Vietnam stop. Others went further and expressed disgust for the normal strictures of daily living, placing special emphasis on the academic system. Students went on strike at twenty-five universities around the country. Tens of thousands of students walked the streets. More aggressive students took over deans' offices and refused to allow life to go on as usual. Many left the universities and normal life and wandered around the U.S. living as they pleased.

David Louis was affected by all these upheavals. "The student riots changed America, me included. My entire worldview changed."

What exactly made it change?

"First of all, the sharp transition from peace and quiet to chaos and anarchy. Another thing, civil rights for blacks was an issue of the day that created tremendous upheaval. The National Guard shot and killed people mercilessly. This was besides the fact that thousands of soldiers came back from Vietnam as drug addicts or having lost their minds because of the horrors there. All this shook me up.

"That's how the beginnings of an awakening began, but I had nothing to base it on. I started looking into mysticism and was excited by the phenomenon of prophecy. I, David Louis, confirmed atheist, began believing in prophecy.

"I imagined prophecy as angels

with wings coming down from heaven. I knew there was a spiritual world and that there was a Jewish people and I was one of them, but despite this, my views were heretical. On the other hand, I knew that I couldn't be wicked since the time would come when I'd have to give an accounting for my actions before someone, and this too was no small achievement."

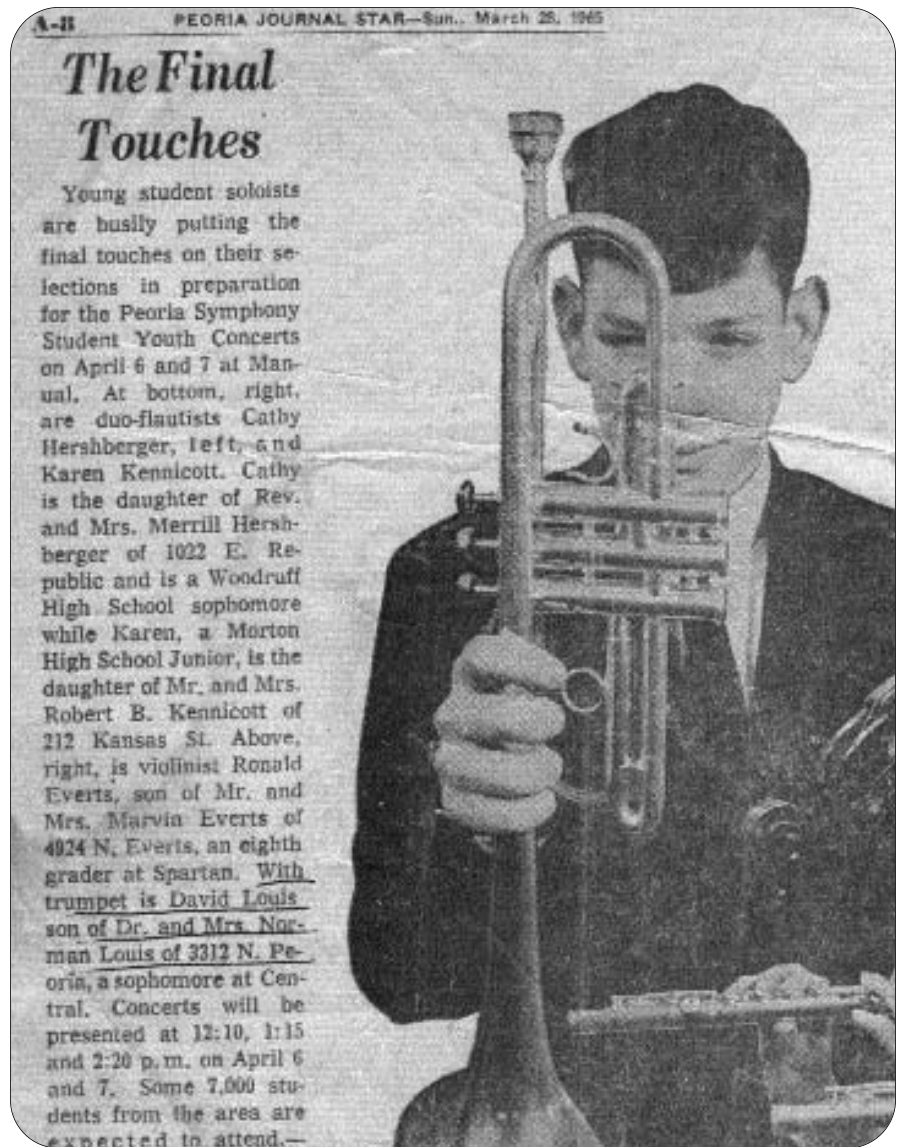
David, like many other students, became a hippie who searched for meaning in life. He went "to find himself," on long trips throughout the U.S. and Canada.

"I wandered around America for three years. I hitchhiked from city to city. I didn't stay in one place for more than three months, and in each city I looked for a place to study mysticism and music – my two hobbies.

"I learned the music of the Japanese emperor's court and got involved with Zen, which emphasizes the search for absolute spontaneity. As a composer-musician and artist, spontaneous creativity is an inseparable part of what I do.

"I spent most of my time alone in those years. I had almost no money, and was supported by welfare. I worked at various jobs, mostly in music, but when I had to I also worked in gardening. I was satisfied with whatever little provisions I acquired, and I would sleep in odd places, the main thing being to spend as little as possible."

David Louis grew his hair long, sported a mustache and wore decrepit clothes. On his three-year odyssey he often met up with his fellow hippies: "There was a special feeling of brotherhood among the hippies, and so whenever hippies met we bonded, even though we didn't know each other. Whenever I arrived in a new city, I would meet many hippies who were wandering around like me, and we would live together until each of us moved on. Nobody sought comfort. We would sleep on a mattress on the floor or in a stairwell, even for a few



A newspaper article in the Peoria Journal in 1965 about David Louis, when he was fifteen years old.

weeks. Nobody was bothered by this."

Louis had many adventures in his search for meaning. He took on a particular challenge when he lived in Berkeley.

"I slept on the carpet of a public library which was open at night. One night, I lay there on the carpet with my thoughts racing. I wondered why a city like Berkeley didn't have a philharmonic orchestra.

"The next day I used a public phone to call the Academy of Music and various people involved in music,

and I said I would start a philharmonic orchestra! I began publicizing it wherever I went and after some time I had a list of a hundred musicians who wanted to join the orchestra I was going to lead.

By this point I had already met the mayor who gave his blessings, and we began rehearsals. We had public performances, after which I would go to sleep on the carpet in the public library.."

At a certain point Louis joined the Hare Krishnas, one of the infamous

Indian cults. They would circulate in business areas and airports, selling incense and singing the praises of their cult: "I met them there one day and I liked them," recalls Louis. "What attracted me was the kindness they did, giving food to the hungry and

helping others in any way possible. So I made this major transition from a life of abandon to a structured life within the strictures of a cult."

Louis still hadn't found peace though. He left the cult and continued traveling. Throughout the years he had

almost never called home. "I had called from time to time and my mother would cry because she didn't know where I was. Her crying, however, made me call less often since I didn't want to hear her suffer."

David arrived in S. Francisco, where he rented a room. When he looked out the window the first evening, he saw an old wall. He wondered what an old wall was doing in a modern city, so he went outside to take a closer look. Through the gates in the wall he saw that the building beyond the wall was in a Gothic style. Well-tended gardens and swimming pools were built alongside magnificent buildings. He decided to go inside.

"I went in and was amazed by the unique architecture in the middle of this large city. I was told that this was a monastery with a college for Catholic studies nearby. I met with people from the monastery and suggested that I teach music in the college. After telling them my musical history, I was employed and became part of the staff. I taught music once a week and got all the benefits the students got, which included a room to sleep in. It's hard to describe what a huge change it was for me, after three years of sleeping in neglected rooms or on street-corners to live in a proper room."

The monastery quickly realized that Louis was a first-class musician and they wanted him to join the staff of the monastery and to become a priest! "Study what you need to know and you have a glowing future ahead of you," they promised.

David's *neshama* made him proudly declare, "But I'm Jewish": "I thought, it was one thing to join an Indian cult, because they don't hate Jews. But Christians, who were behind the Crusades and the Inquisition, which targeted Jews, is not something I want any part of. I refused to become a priest despite all they promised me."

The staff of the monastery, however, didn't give up. A nun gave him a book written by a Jewish



Performing in Serbia



woman, an apostate, which was written during the period of the Spanish expulsion and Inquisition. David took the book and began reading it avidly, identifying with the parts about prophecy, angels, and mysticism: "On the one hand, I liked what I read. On the other hand, I felt I had to get out of there as fast as possible.

"I followed my instincts and without a definite reason I packed my few belongings and left the monastery with only fifty dollars. I decided to go to Los Angeles, which cost me twenty dollars. I was left with thirty dollars for my basic needs."

When he arrived in Los Angeles, David looked for the university where he hoped to find groups interested in mysticism or music. On his way he noticed a sign that said, "Chabad House," but he didn't pay it much attention. When he returned from the university using the same route, he saw the sign once again as well as a young man who looked like an Orthodox Jew. David wondered what he had to offer. He entered the Chabad house where they offered him a drink. This was the first time in his life that he said the "*Sh'ha'Kol*" *bracha*.

David stayed until the evening, when Rabbi Yosef Teitelbaum came in and invited him to visit his house and learn Torah: "We got to the Teitelbaum house and R' Yosef opened a *Torah Ohr* and began explaining it. I was dumbfounded. He was explaining the *Maaseh Merkava* of Yechezkel! He spoke about the Jewish *neshama*, the heavenly throne, and the images associated with the heavenly throne – the prophetic things I had dreamed about since I was a kid. It really grabbed me. I couldn't understand how it happened that all those years I had searched for this within various cults, and it was right there in Judaism which belonged to me.

"I stayed at the Chabad house and slept in a makeshift dormitory on the

second floor. During the day they taught me to *daven*, to put on *t'fillin*, and about some other *mitzvos*. In those early days of my becoming observant, I was especially interested in the conversations with Rabbi Shlomo Cunin, *shliach* in California, who spoke a lot about *chassidus*, which is what I wanted to hear: mysticism.

"It was mysticism that brought me to learn *halachos* and *minhagim*, and to religious observance in daily life."

When did you see the Rebbe for the first time?

"They spoke a lot about the Rebbe at the Chabad house, and I knew that he was the leader of the Chabad



movement. That was the sum total of my knowledge of him. When they suggested that I go to a *yeshiva* for *baalei t'shuva* in New York, I liked the idea, for it would give me an opportunity to see the Rebbe.

"I went to New York, for Chanuka 5733 and was accepted in Hadar HaTorah in Crown Heights. The senior students there took care of me and took me to the Rebbe's *farbrengens*, and even gave me some new insights into the essence of a Rebbe. I understood that the Rebbe is a man above other men, and that before him all others are equal, *rabbanim* and ignorant people alike, old and young. Despite this, I

still hadn't absorbed the inner awareness of what a Rebbe is."

The first shock David experienced when seeing the Rebbe, happened a few months after he came to Crown Heights. It was Pesach night and he was sitting in the *yeshiva* dining room: "One of the *talmidim* announced that the Rebbe would be arriving shortly. I didn't get too excited because I didn't know what a Rebbe is. Suddenly many *chassidim* came and stood around the dining room. Then a second wave of *chassidim* made their way in, and older men stood in the front row. I realized the Rebbe would be arriving any minute and that he would probably just smile at us, bless us and leave.

"Suddenly the Rebbe walked in with a serious expression on his face. Everybody was silent. The Rebbe walked over to the kitchen, checked that everything was set up properly for Pesach and left without saying anything.

"It's hard to describe what I felt. It was at that moment that I realized that Judaism and *chassidus* are not just another cult that teaches a religion and rituals. The seriousness on the Rebbe's face expressed for me an inner, deep seriousness which was interwoven with the foundations of *Yiddishkeit* and *chassidus*."

In Hadar HaTorah, David's musical talents quickly came to light, and he and some of his friends organized a *chassidic* concert in which David appeared. He told *chassidic* stories and accompanied them with his music. David liked combining story and song, and the concert was very successful.

This paved the way for additional concerts, in Europe too, and David got the Rebbe's *brachos* for these concerts.

"I once asked the Rebbe whether the *niggun* '*Arba Bavos*,' which is only sung on special occasions, could be played in concert, since I thought it would ignite many *neshamos*. The Rebbe's answer was unequivocal: a big

NO!

David married and moved to Eretz Yisroel where he lives in Kiryat Gat. He composes, plays, draws, and learns and teaches *kabbala*. The thing that attracts him the most is the combination of story and song. Once a week he attends a meeting for young intellectual couples that takes place in a café in Rechovot, and he tells *chassidic* stories and performs *chassidic* music.

Louis is a talented musician who has composed many songs that are played by the Israeli philharmonic, as well as in London. These pieces (among them, “*B’nei Hachala*” of the Alter Rebbe), were recorded and produced as a special set of classic tunes.

About a year ago, Louis made four trips around the world for the purpose of bringing joy to Jews in far-off places. He visited communities in Yugoslavia, Slovakia, Czechoslovakia, Italy, South Africa and some communities in the U.S. He performed in about thirty concerts!

“I went to Serbia and saw terrible poverty; bombed out buildings and bridges; a ruined country. Belgrade, the capitol, was full of unemployed

people, and even those who worked made only thirty dollars a month.

“In the two days that I spent there, I appeared a few times. At each performance I told Baal Shem Tov stories and Chabad stories. I had long since learned that stories speak directly to the heart. I interwove the stories with music, and spoke about every Jew having a *neshama*.

What did people think?

I saw that the Jews were thirsty for substance, and were ready to be a part of it. They listened closely to what was said, as well as to the music. Reform works there, and they implant the idea that religious Jews are scary, yet suddenly here was a religious Jew with a beard, playing music they loved. There’s no question that this opened their hearts to listen and get more and more.

“Fortunately, this was a community that is accustomed to the culture of music. Although I played in halls without amplification, even the most subtle nuances were not lost, as the audience listened in respectful silence.

“In Belgrade, the feeling was one of strong unity. About a hundred Jews, which is most of the community, sat in the large hall. At a certain point I felt I

had to leave the stage and mingle with the audience. I was playing a medley of the *niggunim* of the Rebbeim on a flute. I felt like it was a *farbrengen*. As soon as I concluded, I felt that hearts had opened.

In Italy, he visited a little town on the border with Greece. Only ten Jews live there, and four of them couldn’t come. They gathered in the local *shul*, which was built one hundred years ago by the exiles from Spain.

“We extinguished the lights and lit candles and I began playing the flute. There was an unusual sense of being uplifted. Jews, who had no connection with other Jews for many years, sat together and listened to Jewish stories and songs.

“Once, they brought me to the bedside of Jews who were hospitalized. One scene that I’ll never forget was of an old woman in the oncology department, whose days were numbered, according to the doctors.

“When I began playing, her face lit up and she began to smile. The happy *chassidic* tunes filled the room and her smile broadened. Near her bed I felt that I was fulfilling my mission in life: to revive people who were declared “hopeless.”



The city of Pilsen in Czechoslovakia with the large *shul* in the center of the picture

JEWISH PRIDE IN BARANQUILLA

BY RABBI SHOLOM YAAKOV CHAZAN

*There are 180 Jewish families in Baranquilla, a port city in northern Colombia, South America. * Between 70-80% of the people participate in every Chabad event. * The story of Rabbi Yossi Liberow, shliach to Baranquilla*

As a child, when he still learned near home in France, Rabbi Yosef Yitzchok Liberow never dreamed that one day he would be running a Chabad house in South America. Certainly not in Colombia. For that matter, neither did his wife Chana, daughter of Rabbi Yaakov Goldberg from Crown Heights. Yet in Kislev 5750, the Liberow couple found themselves on a winding road between villages, gazing at the tropical scenery as they drove to the port city of Baranquilla in northern Colombia.

At the beginning of the year, the *shliach* in Bogotá, the capitol of Colombia, Rabbi Yehoshua Rosenfeld had suggested that he open a Chabad house in Baranquilla. The well-known *g'vir*, Moshe Tabachnik, father-in-law of Shmuel Rohr, a member of the Jewish community, had been greatly impressed by Chabad's work around the world, and along with other members of the community, sought to open a Chabad house in his city.

The Rebbe's answer was, "*haskama u'v'racha*" (success and blessing), *azkir al ha'tziyun*," and another corner of the world began to get ready to greet Moshiach.

Upon doing his homework in Baranquilla, R' Liberow knew that his *shlichus* would involve a small community of 180 Jewish families. In the past, 300 families had lived there, but the economic and security situation had caused nearly half the community to flee. Most of the Jews who remained are wealthy people whose businesses are flourishing despite the difficulties. The affluent run their businesses in Baranquilla while living in Miami.

As a typical Jewish community, as small as it is, Baranquilla has two *shuls*, one Sefardi and one Ashkenazi. The religious state of the Sefardic community is better than that of the Ashkenazic community, which tends towards Conservative. There is no *mehitza* in the Ashkenazi *shul* but they do not allow

women to lead the prayers or to get an *aliya*, as is done in Conservative *shuls*.

A "JEWISH" SCHOOL WITH 50% GOYIM

R' Liberow arrived on Yud-Tes Kislev and was warmly welcomed by the group of Jews who initiated his invitation to Baranquilla and had committed to supporting him. It was almost Chanuka and R' Liberow got to work. He established ties with key figures in the community, and by Chanuka everybody knew that the Rebbe's *shliach* to Baranquilla was going to make a public *menora* lighting.

Dozens of people attended the *menora* lighting and graciously greeted the new *shliach*, but there was some hesitation on their part, too. On the one hand they were happy to have a young rabbi who would breathe new life into the community. On the other hand they were afraid of his taking over. R'

The Chabad house in Baranquilla



Bogotá, who has produced the magazine for the last two years.

Speaking of regional outreach, the distribution of the weekly *L'Chaim* publication in Spanish, is also to R' Liberow's credit. The substance and content are taken from the popular *L'Chaim* publication published in New York, and the professional translation into Spanish, has made the *L'Chaim* a widely read publication in Jewish communities in Colombia.

Mrs. Liberow takes care of the Jewish calendar for the Jewish community of Baranquilla. Each month features a picture of a child from the community dressed in old-fashioned Jewish attire and performing a *mitzva* associated with the month.

SENIOR CITIZENS AND CHABAD HOUSE

The Chabad house holds evening classes for men and women. There is also a Jewish library with books and tapes of Jewish content.

The Chabad house held a public *seider* with seventy people from the community. Another *seider* took place at the Hilton Hotel in Cartachna, which attracts Israeli tourists, and 200 tourists participated.

All these activities were coordinated in a tiny building which couldn't be expanded. Five years after arriving in the city, R' Liberow decided to build a Chabad house.

"The community was greatly inspired and people made donations and offered help in every possible way. We wanted to buy land for a building, but it wasn't easy. Since northern Colombia is near the equator, the weather is hot all year round. If you walk in the street for more than ten minutes, you drip with sweat. For this reason, and in order to make it possible for people



Rabbi Yossi Liberow and his son

to walk to the Chabad house on Shabbos, I had to find a location that was close to the center of the Jewish community.

"We ended up paying a large amount of money and bought a plot

in an excellent location, a five-minute walk from the Chabad house and about the same distance from the *shul*. After we bought it, certain people who were afraid that the new Chabad house would be competition

for the *shul* and the community's *mosdos*, spread rumors that our goal was to compete with the community.

"We had no choice but to lie low for a while. We rented an apartment and focused on Jewish services for the members of the community, specifically in those areas that hadn't been taken care of previously.

"We wanted to show the community that there was no reason to fear Chabad's work, on the contrary. Little by little, we allowed ourselves to expand our work further, to rent an apartment with a kitchen and to open a sort of soup kitchen at the Chabad house.

"Those who had opposed us came to realize that Chabad's work only served to benefit the community, and they dropped their opposition. That's when I was able to go back to the original plan of building a spacious Chabad house. From the moment we began the building process, we saw how the Rebbe was leading us by the hand, and was doing miracles and wonders for us, one after another.

"The first plan was to build a one-story structure. I went to an

***"The chanukas
ha'bayis was amazing
in that every single
member of the
community came.
Even those who live
in Miami felt they
had to fly in for the
day."***

architect for him to draw up a blueprint, and then I took it to one of the wealthy members of the community. He was very excited by the idea, and immediately committed to paying 80% of the expenses. He even referred me to his brother who agreed to pay the other 20%.

"When I had the pledges that covered the expenses of the building, I began to think even bigger and in a conversation with another wealthy person, I mentioned

the idea of building a second story. He liked the suggestion but said that if it was going to be a two-story building we had to build a garage, otherwise the neighbors would complain to the city and prevent the building from being built. I figured he was right, but where would I get the money for a garage when I needed to get money for the second story?

"That's when I got the idea of building a *three-story* building, with a community Senior Citizens Home on the third floor. People loved the idea, and from that point on the attitude of the community towards the entire project shifted. Even the few who had opposed the building of a Chabad house changed their position 180 degrees and became ardent supporters. *Baruch Hashem*, I quickly found the money to pay for the garage and an elevator."

THE REBBE FORESAW THE RESULTS OF THE MEETING

"As soon as I got the idea for the Senior Center, I decided to talk to one of the wealthy members of the community and suggested that he pay for the additional floors. The father of this wealthy man was one of the leading opponents to the building plans, but having gotten to know the son, I knew that he appreciated our work and would be happy to help.

"Before leaving my house, I decided to write to the Rebbe and ask for a *bracha*. The answer I got in the *Igros Kodesh* amazed me. The Rebbe wrote about the importance of *tz'daka* and added that even if the person didn't have any now, he should commit to giving and Hashem would open new channels for him.

"I took the volume of *Igros Kodesh* with me and met with the wealthy man. I told him about the new plan to build a Senior Center in



Chabad campers

the Chabad house building, and when I saw that he liked the idea, I asked him to pay for the two additional stories, a sum of a hundreds of thousands of dollars.

“His reaction was amazingly similar to the Rebbe’s description in the *Igros Kodesh*. He said, ‘I’m very interested in helping out, but at the moment I have invested a lot of money in new ventures and I can’t set aside the amount you need to build the Chabad house.’

“I put the volume of *Igros Kodesh* down on the table, opened it to the page I had put my letter into, and told him that this was the answer I had gotten from the Rebbe before I met with him.

“The open miracle wowed him. He had met the Rebbe a number of times, and the Rebbe’s clear answer touched a chord. After thinking it over briefly, he said he would take care of the entire project but out of respect for his parents he asked that I get his father’s consent first.

“After seeing the Rebbe’s open miracles, I was hopeful that the father would agree. I arranged to meet him and after showing him the Rebbe’s letter he said happily, ‘Very good! I’ve wanted to train my son to give charity. Now here’s an opportunity!’

“Once again I saw how the Rebbe takes care of his *shluchim*,” concludes R’ Liberow.

REVIVAL OF JUDAISM IN BARRANQUILLA

Last Adar the community of Baranquilla celebrated the *chanukas ha’bayis* of the Chabad house. The stunning three-story building had given the Jews of Baranquilla a strong injection of Jewish pride.

The *chanukas ha’bayis* was attended by the chief rabbi of Bogotá; Rabbi Yehoshua Rosenfeld, *shliach* in Colombia; Rabbi Sholom

Ber Lipskar, *shliach* in Miami; a representative of the Jewish Agency, and all the members of the community.

R’ Liberow sees this large-scale participation as one of his big successes. “When you go on *shlichus* to large communities, what happens is only a small percentage of the Jewish community regularly participates in Chabad house events.

“We have a small community, only 180 families. Thus, we have been able to get 70-80% of the community to participate in every event we do. The *chanukas ha’bayis* was amazing in that every single member of the community came. Even those who live in Miami felt they had to fly in for the day.”

The participants received a *bentcher* in Spanish and a book with dozens of articles about Judaism from the perspective of *chassidus*, translated into Spanish. The book is part of a plan to translate as many books as possible into Spanish in order to enable the Jews of the community to benefit from the light of *chassidus*.

The *chanukas ha’bayis* was tremendously inspiring for the Jews of the community. When *chazan* R’ Shneur Zalman Baumgarten sang *chassidic niggunim*, one of the distinguished members of the community got up and began dancing with holy fervor.

“After the *chanukas ha’bayis* I received dozens of phone calls from members of the community, who wanted to express their feelings about the event. One of the wealthy people I had brought to visit the building stopped in the middle of the tour and gazed at the building in pride. He’s a young man, in his thirties, but as a native of Baranquilla who had never seen a public display of Judaism, the sight of the Jewish building, which

symbolizes the revival of the Jewish community, moved him to tears.”

“At the *chanukas ha’bayis* I remembered the beginning of the *shlichus*, when whoever I met was sure that within a few weeks I would realize that this wasn’t a place for a religious Jew and I would leave. Today they all realize that when we show up somewhere, we won’t leave until we’ve finished our job with the coming of Moshiach.

“Now we’re expanding our work on all fronts, starting with more regular Torah classes, and intensified programming for children. For Shabbatons they’ll be able to sleep at the Chabad house and truly integrate the experience of the Shabbaton. The new building has a huge library of books, tapes, and videos in Spanish, all with Jewish content. People of all ages enjoy visiting the library, reading, listening, and watching authentic Jewish material.”

WORKING TOGETHER FOR THE REBBE

A few weeks after the *chanukas ha’bayis*, the community united once again, this time for the reading of the Megilla and a Purim party, and mainly to inaugurate the *shliach*, Rabbi Eli Swued, as the new rabbi of the Sefardic community.

After various rabbis of the Sefardic community, who had come to Baranquilla from *chareidi* centers in Eretz Yisroel, left after short trial periods, the leaders of the Sefardic community decided to choose the Chabad *shliach*, born in Mexico, as the *rav* of the community.

“It was a sweet surprise for me. I wasn’t involved in the selection of a rabbi, and I was very happy when I found out that Chabad’s work would be strengthened. *Baruch Hashem*, I see great success in the activities we do together with Rabbi Swued, and I’m certain that every additional



A Chabad Lag B'Omer bonfire

ko'ach moves the city one step closer towards Moshiach. To sum it up, it's a partnership for the Rebbe, and there could be no better partnership!" says R' Liberow.

The last Ashkenazi rabbi didn't last long either in this spiritually forsaken place. In the last ten years, at least ten rabbis passed through. Officially there is no rabbi for the Ashkenazi community, but everybody knows that when it comes to Judaism you can turn to R' Liberow.

He is the *mesader kiddushin* at weddings and he takes care of the spiritual part of *bar mitzvos*. You can tell how much they esteem R' Liberow from the fact that when they asked him to speak at the *shul* and he made his agreement conditional on a *mehitza*, they agreed to forgo their "principles" in order to have him come.

LUBAVITCHER SH'CHITA AND A CHABAD MIKVA

R' Liberow can point to dozens of things that have changed radically in

the thirteen years he has been in Baranquilla. He came to a spiritual wasteland, and now the place has begun to flourish. Dozens of families began keeping Shabbos, and many men put on *t'fillin* daily.

Great changes were made in *kashrus*. When he arrived no kosher products were available. They made everything themselves. In order to have chicken for Shabbos, he had to *shecht* his own chickens.

Once R' Swued arrived, who is also a shochet, the two of them opened up a kosher butcher store. With the approval of the administration of the Sefardic *shul*, they set up the *shul's* kitchen to meet the new requirements, they installed the necessary surfaces to *kasher* the chickens, and built a walk-in freezer. Today, anybody in the community can come and buy kosher meat *l'mehadrin, Lubavitcher sh'chita!*

"Since we're not interested in making a profit, we managed to keep the price the same as that of non-kosher meat, so no one can claim

that the price is too high," says R' Liberow. "Furthermore, our meat is always fresh – another advantage in buying kosher meat."

R' Liberow is also making a revolution in the area of family purity. When he arrived there was one neglected *mikva*, in the *shul* of the Sefardic community. Within a few months, he was able to raise funds to renovate the *mikva*. He wanted the *mikva* to be in accordance with *shitas Chabad*, but the *rav* of the Sefardic *shul* didn't want that. They finally built three pits around the *mikva* so that it satisfied all opinions.

Not satisfied with this, he built another *mikva* in perfect accordance with *shitas Chabad*. It was funded by Yekusiel Rohr, who donated a substantial sum in memory of the Rebbetzin. Two years later there was a *chanukas ha'bayis*.

THE REBBE IS WATCHING OVER US

Colombia is a country of opposites. On the one hand its

people live peaceful lives, free from any pressures. Whatever can be put off until tomorrow is postponed.

The exotic vacation spots, the beautiful scenery, and tropical jungles all contribute towards the unique peacefulness of the country.

On the other hand, Colombia is one of the most dangerous countries in South America. There are guerilla battles in the streets, and robberies and kidnappings are daily occurrences.

The deteriorating security situation has led many Jews to leave Colombia. "Even in Baranquilla we are affected by people leaving," says R' Liberow, "and the Jewish community announced an emergency plan to bring Jewish families to the community. A new family that comes to live in Baranquilla gets a house from the community for two years, and is exempt from all community taxes, including tuition at the Jewish school and membership at the *shul*."

"The community also helps newcomers to find employment, and if someone wants to open a business, he gets interest-free loans. The leaders of the community have figured out that at the current rate of attrition, the community will disappear in twenty years, and in order to prevent this from happening, they are ready to invest large sums of money."

When you ask for donations for the Chabad house, don't people ask you what the point is when the community will disappear in 20 years?

"It's just the opposite. Our work, the building and expanding, raises the morale of the community. People feel that if we build, there's a future."

R' Liberow's house is in a walled compound that is patrolled 24-hours a day. "Even though the school is

only five minutes away, it's dangerous to send the children to school alone. Whenever the children leave the house to visit friends or to some Chabad house activity, they are accompanied by an adult."

Don't the children live in constant fear?

"First of all, you get used to anything. Aside from that, we are confident and we convey our confidence to the children that *shluchim* of the Rebbe are not harmed. We do what we have to do *b'derech ha'teva*, but we are confident that the *brachos* of the Rebbe protect us."

BARRANQUILLA IS READY TO GREET MOSHIACH

After 13 years of *shlichus* the attitude of the community towards Chabad has changed from one of apprehension and alienation to admiration and full cooperation. "It's only because of the Rebbe that we

have achieved this," says R' Liberow.

The community is also aware that the Jewish success in Baranquilla is thanks to the Rebbe. In nearly every class they hear about how the Rebbe Melech HaMoshiach is concerned about every Jew, everywhere in the world, in order to prepare the world to greet Moshiach. For them this is not a story but daily reality.

In times of joy and sorrow, the Jews of Baranquilla know the address: the Rebbe. When a young Jew went fishing out to sea and disappeared, the entire community was worried and the boy's parents turned to R' Liberow and asked him to ask the Rebbe for a *bracha*. This was after Chaf-Zayin Adar 5752, and the Rebbe gave his *bracha* with a nod of his head.

After three days of searching with the aid of helicopters, the boy's boat was found out at sea. The boy was on the verge of losing consciousness. His life was saved at the last minute,



Members of the community are extremely impressed by the new Chabad house



Rabbi Liberow (second from right) with donors, at the *chanukas ha'bayis* celebration

planned on buying a huge store, and he asked R' Liberow to ask the Rebbe about the business. The Rebbe's answer was negative, and so despite the fact that all predictions about the business were positive, he didn't get involved.

Within two weeks, new information showed that if he had bought the store he would have lost tremendous amounts of money. He got other *brachos* from the Rebbe, and since then he has had unusual success in business.

The man who contributed towards the upper story of the Chabad house considers himself a *chassid* of the Rebbe. He was in touch with Chabad for many years and had many miracles in his business.

Says R' Liberow, "When people like these hear that the Rebbe asks that we prepare the world for Moshiach, they accept it lovingly and get involved in doing just that!"

and the parents knew that the miracle was in the merit of the Rebbe's *bracha*.

Another Jew, who had a connection to the Rebbe before R' Liberow's arrival in town, through

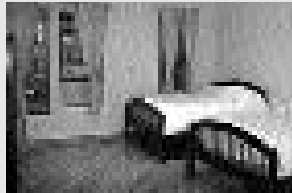
Rabbi Yosef Weinberg, saw miracles in his business thanks to the Rebbe's *brachos*. He certainly appreciated the work Chabad does.

About two years after R' Liberow came to Baranquilla, this man

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A CHAPTER IN THE LIFE OF R' HILLEL PARITCHER

PART 3
BY SHALOM BER AVTZON

In the beginning of VaYikra, the third Chumash, the Torah tells us what a person must do if he wishes to “come close” to Hashem (“Adam ki yakriv mi’kem”), which in essence is the entire purpose of a Yid’s avoda. Yet before that pasuk there are two complete Chumashim, B’Reishis and Shmos, which are mainly comprised of stories about the greatest of people. So you see the Torah is telling that if you truly want to come close to Hashem you need this introduction.

GIVING OVER THE CHASSIDIC PERSPECTIVE

Reb Hillel was one of the great *chassidim* whom the Mittlerer Rebbe and the Tzemach Tzedek chose to send younger *chassidim* for guidance. Only after spending time with these noted *chassidim* would they be allowed to come for *yechidus*, etc.

R' Hillel's custom was that when

he received a newcomer, he would instruct two of his elder disciples to help in guidance and development. They would explain to the newcomer the ways of *chassidim* and *chassidus*. R' Hillel called this “learning the *chassidishe* Alef-Beis.”

While they would explain some of the fundamental concepts of *chassidus*, most of the time they spent telling a story of the Rebbeim or of

one of the great *chassidim*. After reviewing it numerous times, until they saw that the newcomer knew the story to its minutest detail. They would then ask him to say what lesson and or moral can be learned from it in connection to correcting one's character traits, his fear of Heaven, or his understanding of the Creator.

After he would express his thoughts, they would prod him to probe even deeper, to exerting his mental abilities as if he were studying a difficult concept in Torah. When he finally became exhausted from this mental exercise, they would exhort him to think of other possibilities. Then they would finally explain to him the lesson and moral that R' Hillel himself gave on this story.

R' Hillel explained, by first putting emphasis on stories, he is following the way of the Torah.

In the beginning of VaYikra, the third *Chumash*, the Torah tells us what a person must do if he wishes to “come close” to Hashem (“*Adam ki yakriv mi’kem*”), which in essence is the entire purpose of a *Yid's avoda*. Yet before that *pasuk* there are two complete *Chumashim*, B'Reishis and Shmos, which are mainly comprised of stories about the greatest of people. So you see the Torah is telling that if you truly want to come close to Hashem you need this introduction.

In addition to hearing stories and their explanations from these older students, in honor of the newcomer, R' Hillel himself would explain to all his students a story on the first three Shabbosim of the newcomers' arrival.

Reb Dov Zev Kazevnikov, one of his *talmidim* who became the *rav* in Yektrinislav, related the story that R' Hillel said on his first Shabbos:

The second time I was by the [Mitteler] Rebbe was for Shavuos of

5574-1814. Shavuot was Wednesday and Thursday, and on Shabbos Parshas Naso the Rebbe said another *maamer*. The *maamer* was on the *pasuk*, “*Naso es rosh*,” which means “elevating the head.” The Rebbe explained: How is one uplifted?, Through *ahavas Yisroel*. The Rebbe then expounded on the different levels of *tz’daka* and other acts of kindness to others. He then explained in detail and in great length that in kindness itself it should be manifested in the highest level, which is *chesed sh’b’chesed* (kindness within kindness). In simple terms IT means having a feeling and love in helping a *Yid*.

Coming home I reviewed for a group of *chassidim* all the *maamarim* that the Rebbe said numerous times. The explanations that the Rebbe put forth were reviewed and studied with enthusiasm and all enjoyed the sweetness of the *maamarim*. However, the saying of the Rebbe that *chesed sh’b’chesed* is having a feeling and love in helping another *Yid* was heard with special *hislahavus*. It imbued in all the ideal of *ahavas Yisroel*, with special emphasis on doing it with feeling and love.

We *farbrenge*d on this saying for days. In the *shul* that we were *farbrenge*ng, there was a *Yid*, a *talmid chocham*. He was in his nineties and would remind us that he – not us – saw the Baal Shem Tov in Slutzk. Noticing our response and praise to the Rebbe’s *vort*, he couldn’t take it and said; “Why are you all overwhelmed by this explanation? When I was a young man , I heard from the exceptional scholar and gaon, the *parush* Rav Zecharia, the following explanation on the concept of *chesed sh’b’chesed*: *Chesed* is giving your old pair of slippers to a poor person. *Chesed sh’b’chesed* is giving him a nail to fix the slippers [so they can be used].

When Reb Hillel concluded this

story he then showed us from this the clear perspective and vision that *chassidus* gives. He made emphasis to point out the accomplishments of *chassidus* in *avoda*. In summary, you must feel the other persons concerns with a *hergesh p’nimi*.

Igros kodesh Rebbe Rayatz vol 4 pp. 50-52

Reb Hillel often would retell the story of the *ger tzedek* of Vilna Avrohom Ben Avrohom – Count Pototzky). He spoke about his greatness in detail. He reached a level that was attained by only a very few. Following the accepted way of serving Hashem through self-affliction, the *ger tzedek* accepted it

Chesed is giving your old pair of slippers to a poor person. Chesed sh’b’chesed is giving him a nail to fix the slippers so they can be used.

upon himself. After becoming a *Yid*, he would go into the woods and lay down in a place where there was an abundance of ants. They would crawl all over him and bite him. When one would fall off, he would pick it up, place it on his body and say eat away at the coarseness of my body.

Later, when the Church captured him, he endured tremendous pain and suffering at their hands. Although he could have alleviated some of the pain by appealing their death sentence upon him, he didn’t; he wanted to die *al kiddush Hashem*.

His reasoning for this was that the body is coarse and one has to destroy

this coarseness. That is accomplished through pain and suffering (*sigufim*).

This approach, R’ Hillel would say, was before the revelation of *chassidus*. *Chassidus* revealed the importance of the body. A *mitzva* could be fulfilled only when the *neshama* is in a body. This is the meaning of what our Sages taught us: One moment of *t’shuva* and good deeds in the physical world is better than the entire life of the world to come.

Similarly he also would speak about the *tzaddik* Rav Meir of Rothenberg. He was imprisoned by the emperor, who demanded an enormous ransom for his freedom. Fearing that this would set a precedent for the noblemen, Rav Meir forbade the Jewish community to buy his freedom. Seven years later, when he passed away in prison, the Emperor still did not release his body for burial. He demanded that the ransom be paid.

Some years later, a wealthy *Yid* redeemed the body and Rav Meir was finally laid to rest.

Coming to this *Yid* in a dream, Rav Meir offered him a choice of two rewards. Either he and his children would be blessed with riches forever, or he can immediately have a place next to Rav Meir in Gan Eden. The *Yid* Alexander ben Shlomo chose the later, and shortly thereafter passed away.

Being in Gan Eden is wonderful in itself. Being by a *tzaddik* such as Rav Meir in Gan Eden is a wonder that is impossible to put into words. Yet R’ Hillel declared that that was the *avoda* only *before* the teachings of *chassidus*. *Chassidus* explains that the true *avoda* of a *neshama* is only accomplished when it is within a body. The fulfillment of a single *mitzva* in the physical world surpasses all revelations in Gan Eden.

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NOT TO BE FEARFUL AND SOFT OF HEART

BY SHAI GEFEN

WHERE DID JEWISH BRAINS DISAPPEAR TO?

21 years ago, in a *sicha* of Yud-Gimmel Tammuz, the Rebbe said some shocking things about security in Eretz Yisroel. Large portions of the *sicha* are quite relevant today when Israel grants the Palestinians various concessions and authority over additional cities, while Intelligence warns that the Arabs are taking advantage of the *hudna* to amass more weapons, to set up terrorist laboratories, and to train terror cells. On the one hand, the heads of security keep warning about a possible huge attack (may it not happen), and on the other hand, they convey trust and legitimacy to terrorists.

In the *sicha* said 21 years ago, the Rebbe addresses the fact that Israel signed a peace agreement with a country that in the meantime is arming itself and is organizing itself militarily for a surprise attack. This is addressed to the prime minister:

As we see, all concessions and withdrawals in the past were preparations for a war that followed ... The claim that the signing of a peace agreement at Camp David prevented another front is unfounded. If they had stood strong

and not returned the oil fields and strategic areas, they would have signed a peace agreement then too. Then Egypt wouldn't be in a position of strength. Consequently, they wouldn't have a first front, as it is known that most of the money and weapons in the hands of the terrorists come from Egypt.

Nevertheless they continued meeting with politicians, and when they were asked, "You know the *tzaros* you caused in the Yom Kippur War with your political calculations, why are you doing the same thing again?" – they are left without an answer. But practically speaking they tie the hands of the one who is responsible for security. Why do you allow them to tie your hands? You were given the responsibility for security, and therefore, "there's no *shliach* for a transgression," even a slight transgression. All the more so when this involves actual danger to life!

In every event they were involved in there was a "withdrawal" (I don't want to use a sharper term), and in every event they were not involved in there was a completely supernatural victory. What is this compared to? To a "man who is fearful and soft of heart" who enters an operating room and sees doctors

begin surgery and when he sees the first drops of blood he begins begging the doctors to stop operating and to wait until the patient recovers from the beginning of the operation, and then to operate a second time, and so on, for how can the operation go on when the patient's blood is flowing? The doctors' reaction is obvious.

So too with the security situation of 3 million Jews (may they increase) in the Holy Land. After they began the first operation, along came the "man who is fearful and soft of heart" and ordered them to stop in the middle of the operation, saying that a meeting must be held, and they need to know the opinion of so-and-so and so-and-so (for if not, it's not a democracy), and they have to ask abroad, etc. And the same thing happens with the second and third operation. Now the fourth operation is taking place, and most of it is done, while sacrificing hundreds (may Hashem avenge their blood), and hundreds of wounded. Nevertheless there are those who think that in order to achieve peace is to stop in the middle of the operation and not heal the affected part. This is after hundreds have fallen! Over time they will convene more meetings and visit various



countries, and then they'll see what's what.

How are they allowed to conduct experiments like this when it affects 3 million Jews?! Three times they saw that this approach led to *tzaros*! And the same thing repeats itself time and again, almost like a photocopy! There are changes from time to time, because it's not possible for things to remain exactly the same (like the statement of Chazal, "it is impossible to be absolutely exact"), but the core is the same: It is always the same people (or their students), and the same claims – that you need to curry favor with the nations of the world, and you can't act in a way of "a nation that dwells alone," and this is the way to peace and righteousness! And if they don't do that, it will be like the failure of the Yom Kippur War, as the prime minister at that time admitted that for the rest of her life she'll never be able to forgive herself for allowing political considerations to outweigh the military's counsel, and for the rest of her life she'll see the dead and wounded who fell as a result of this failure – before her eyes!

WHAT'S A HUDNA?

For greater certainty that we actually understand what a *hudna* is, let's look at some news stories that have been coming out lately:

1. A senior member of military intelligence warned that the Palestinians are improving their Kassam missiles and after the *hudna* they'll be able to reach Gush Dan (the center of the country).

2. Hamas is using the *hudna* to send suicide bombers into the area of the Green Line so that as soon as the *hudna* is over (or even before, as we saw with the double suicide bombing last Tuesday) they can get to work, *r"l*.

3. The P.A. did not eradicate the terrorist infrastructure and didn't raise a finger during the *hudna*

4. The Voice of Palestine, which got its frequency from Israel in the Oslo Accords, began playing songs of incitement and murder against Israel

5. During the *hudna*, Jews have been kidnapped in the heart of the country (not the West Bank).

6. Hundreds of terrorists have been released, thanks to the *hudna*.

WHY SHOULD HE GO HOME?

The Rebbe constantly emphasized that the "fearful and softhearted man should return home." The Rebbe asks: How does this help? Wouldn't it be better to pray for him?

Twenty-five years ago, the Gerrer Rebbe *zt"l*, the Lev Simcha, visited the Rebbe. Most of the conversation pertained to *shleimus ha'Aretz*, and the obligation *rabbanim* have to express their views on this issue. An interesting explanation was given about the "fearful and softhearted man should return home."

The Rebbe: It was mentioned earlier, regarding strength and peace, and since you are the senior Admur in Eretz Yisroel, it would be worthwhile for you to publicize with strength, the *p'sak din* in *Shulchan Aruch* that when they come "about straw and hay" you should go out with weapons, etc., and naturally it will be "fear and dread will fall upon them," -should be fulfilled.

The Gerrer Rebbe: We see that the entire *Shira* ["Az Yashir"] is written in the past tense, where as "fear and dread will fall upon them" is written in the present tense.

The Rebbe: Since there are people who are "fearful and softhearted," and we must ensure that "the heart of his brother

It is compared to a "man who is fearful and soft of heart" who enters an operating room and sees doctors begin surgery, and when he sees the first drops of blood he begins begging the doctors to stop operating and to wait until the patient recovers from the beginning of the operation, and then to operate a second time, and so on, for how can the operation go on when the patient's blood is flowing? The doctors' reaction is obvious.

shouldn't be softened like his heart" (as we read last Shabbos), a *Kol Korei* should be publicized that this is a law in *Shulchan Aruch* (which is not about "kedushas ha'Aretz," "rebellion against the nations," or the like) that applies to every center of Jews, all over (even abroad), that even on Shabbos you go out against them with weapons, and [this is so] even when the confrontation is over just straw and hay, when concerning a border town. The publicizing of this *Kol Korei*, which will have a great impact, is now a timely matter.

First of all, we just read last Shabbos (Parshas Shoftim) that a Kohen, leader, or judge must try to strengthen others. Second of all, it is beneficial regarding the "fearful and softhearted," for at least they won't mix in. You see an amazing thing here. Regarding the "fearful and softhearted," you would think that one ought to convince him that he has nothing to fear, but we see just the opposite. "He should return home," for there's no time to change his mind. What must be ensured is that "he shouldn't melt the heart of his brother like his own heart," and therefore, he goes home and can do as he pleases at home. If they went out strongly with the force of "the rabbis are the true kings," with the strength of a law in *Shulchan Aruch*, it would change things Above, and naturally this would have an effect below.

The Gerrer Rebbe: "*Malchei rabbanon*" is plural; it doesn't mean one.

The Rebbe (smiling): I'll try to find a few more. There are a few already, but we need one to go out strongly.

As you mentioned before, regarding many things having to do with *yiras Shamayim*, things have improved and been made easier. All the more so must we try in this matter, which pertains to *pikuach*

nefashos, and this is something everybody agrees to!

The Gerrer Rebbe: Perhaps you'll come to Eretz Yisroel and we'll work on this [together].

The Rebbe (smiling): I'll try to work on it from here. Here in *chutz la'Aretz* there is also "he who is fearful and softhearted." (And regarding that which was mentioned before about the *Kol Korei*) – it would be a "thing in its time" and a "timely *mitzva*."

"When a lamp lighter stands in the middle of the street, people gather around him. When the lantern lighter doesn't stand in the middle of the street, you don't see people, you don't know who thinks the same way or who thinks the opposite."

The Gerrer Rebbe: We are working on it.

The Rebbe: But it's hush hush. The way to peace "and I'll give peace in the land" is when you stand in a manner of "and I will lead you upright," as Rashi says this means "with upright posture." The Rebbe, my father-in-law, once gave an analogy of a lantern lighter. When he stands in the middle of the street, people gather around him. When the lantern lighter doesn't stand in the

middle of the street, you don't see people, you don't know who thinks the same way or who thinks the opposite.

In the issue at hand, when we know the *p'sak din* in *Shulchan Aruch*, we must publicize it, particularly with strength, "*malka rabbanan*."

A LIGHT ON TO THE NATIONS?

Last week the news said that Kuwait refused to host Abu Mazen since during the Gulf War, the Palestinians supported Saddam Hussein, and till this day haven't apologized for that.

I didn't know whether to laugh or to cry. That murderer and Holocaust denier, whose goal is to rule over all of Eretz Yisroel, who openly says that his goal is to eradicate the state of Israel and the Right of Return, is hugged and fawned upon by Israeli leaders who praise him from morning to night. Yet a Moslem nation won't host him solely because he still didn't apologize for supporting Saddam Hussein.

That demonstrates pride on the part of a nation that will not debase itself, as opposed to a servile nation that stoops as low as it can go.

DEFEATISM

The news from the northern border isn't encouraging. The person killed in Shlomi and those wounded from Hezbollah missiles, raise the question once again about our shameful flight from Lebanon. The shooting is just the tip of the iceberg. We all know that Lebanon has 11,000 rockets aimed at Israel.

"The beginning of a fall is flight." We see clearly that what took place in Lebanon three years ago, invited the Palestinians to raise their heads. This is the consequence of the Israeli Left's defeatism.

INJUSTICE CRIES OUT TO HEAVEN

P.M. Sharon visited Washington a few weeks ago. Like all the other prime ministers who asked the U.S. president to free spy Jonathan Pollard, we expected Sharon to do the same. After all, Sharon was prepared with a petition to the American president, signed by 112 Knesset members!

The timing was certainly right. It was after Sharon caved in and freed hundreds of terrorists, in order to appease Uncle Sam, so he could certainly ask for the freedom of one person who has been in jail for 18 years. Yet it turns out that Sharon didn't bring it up. He didn't give the petition to Bush in order not to possibly upset him. And Sharon follows whatever the Americans tell him to do.

There's no limit to capitulation. At the same time that he releases hundreds of terrorists, he betrays a Jew who worked on behalf of Israel. He can release terrorists with no undue emotion, but to hand over the petition signed by all Knesset members (except for the Arabs) – that he cannot do. So much for this period of "peace and appeasement."

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The screenshot shows a web browser window displaying the website <http://www.beismoshiach.org>. The browser's address bar and navigation buttons (Back, Forward, Home, Search, Favorites, Media) are visible at the top. The website header features the logo "BEIS MOSHIACH bhtech" with a laptop icon and the tagline "Heavenly design, down-to-earth prices". Below the header, the text "Chabad World" is prominently displayed. A navigation bar includes links for "HOME", "PDF VERSION", "ARCHIVES", and language options: "ארצות", "אקרוואט", "עברית", and "English Edition". A live broadcast icon is also present. The main content area features a large heading "BEIS MOSHIACH" and a sub-heading "The international weekly heralding the coming of Moshiach". The primary article is titled "APPLYING WHAT WE ARE TAUGHT ABOUT MOSHIACH" by Sarah Granovetter, with an excerpt discussing "Divine Power" by Rabbi Yehuda Loewe ben Bezalel. A secondary article, "TECHNOLOGY AS A TOOL FOR CHASSIDIC EDUCATION IN THE ERA OF MOSHIACH", is also visible. The right sidebar contains a "Back To NEWS" button, an "Archive" section with a "To Issue" dropdown set to 420, and a "SEARCH" button. A vertical watermark "77077077" is overlaid on the right side of the page. The browser's status bar at the bottom shows "Internet".