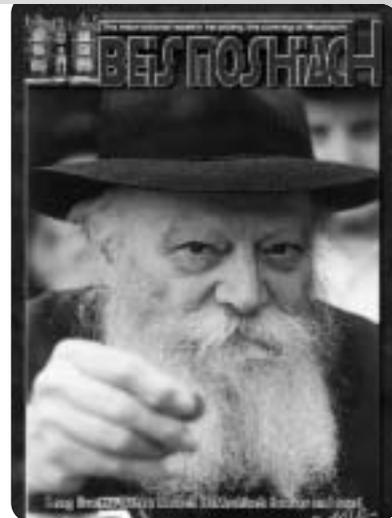


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A WORLD FIT FOR G-D

SICHOS IN ENGLISH



SHABBOS PARSHAS MISHPATIM, 29TH DAY OF SHVAT, 5750

1. This week brings together several events, each of which provide important lessons in the service of G-d:

a) The weekly portion, Parshas Mishpatim, which continues the revelation of the giving of the Torah as our Sages declared, "Just as the first (commandments) were given at Sinai, these were given at Sinai."

b) Parshas Sh'kalim, the first of the four portions read in preparation for Pesach. Parshas Sh'kalim describes the half-shekel, originally given by each member of the Jewish people to make the sockets for the structure of the Sanctuary. Subsequently, the half-shekel was given each year to purchase the communal offerings.

c) Today is also the Shabbos that blesses the month of Adar. Furthermore, it is the eve of Rosh Chodesh (which influences the Shabbos, evidenced by not reciting "Tzidkas'cha Tzedek" in the *Mincha* prayers).

The month of Adar is associated with the holiday of Purim, when the Jewish people reaffirmed their

commitment to the Torah, as our Sages commented on the verse, "And the Jews carried out and accepted." Our Sages explained that, at the time of the Purim narrative, the Jews carried out what they had accepted at Mount Sinai.

The fact that these three events fall on the same day implies that they share a connection. Although on the surface, the concepts of Mishpatim and Sh'kalim may appear diametrically opposed, there is an intrinsic bond between them.

The Mishna defines a Jew's purpose in life, stating, "I was only created to serve my Maker." That service involves establishing a dwelling for G-d in the lower worlds and is characterized in two basic ways:

a) Service with mundane matters, e.g., our service during the week, when we are involved in the 39 labors necessary to provide our needs.

b) Service in the realm of holiness, e.g., the service of Shabbos, which does not involve effort in mundane activities. Rather, our energies are focused on holy matters, study and prayer. Even the

physical activities carried out on Shabbos, eating, drinking, etc., become expressions of holiness, for they represent the fulfillment of a *mitzva*, taking pleasure in the Shabbos.

The 39 categories of labor forbidden on Shabbos are derived from the activities that were carried out in the Sanctuary. This implies that all of a Jew's mundane activities are intended to make a sanctuary for G-d in the world at large, i.e., to transform the world into a dwelling for Him.

Though these efforts involve the material substance of the world, there is no implication that the nature of the material substance changes. On the contrary, the intent is that physical matter and mundane affairs be refined so they are not a contradiction to holiness. Nevertheless, even when this service is completed, they remain material and mundane in nature.

We see this concept exemplified in the construction of the Sanctuary in that a certain portion of the Jewish people's gold, silver, etc., was donated and became part of the Sanctuary. The majority of the wealth they possessed, however,

remained theirs. Similarly, although some physical objects become transformed into articles of holiness, e.g., leather becomes fashioned into *tefillin*, the majority remain mundane in nature.

These two aspects of service are alluded to in the expression “Turn from evil and do good.” Turning from evil implies that the material substance of the world will not interfere with the service of holiness; doing good implies that the material entities themselves will express that holiness.

The above applies during the week when a person is involved with mundane activities. Shabbos, in contrast, is characterized by an all-encompassing atmosphere of holiness; even one’s physical activities are *mitzvos*.

Parshas Mishpatim and Parshas Sh’kalim reflect these two approaches to Divine service. Parshas Mishpatim deals primarily with the laws governing human relations, laws involving disputes between a person and a colleague. It is concerned with mundane matters and is intended, primarily, to negate the possibility of disputes and other undesirable occurrences. It parallels the service of “turn from evil.” It ensures that the mundane activities will be carried out according to the Torah, but they remain mundane and worldly.

[Because of the worldly nature of these laws, human intellect can comprehend them. Indeed, human intellect obligates that such laws be enacted. Therefore, the Torah must emphasize that these commandments were also given at Mount Sinai and are G-dly in nature.]

Parshas Sh’kalim represents the other approach. The half-shekel was a material coin. It was an inanimate object, the lowest form of existence

in this world, in which even the potential for growth was not revealed. Nevertheless, the half-shekel itself became a holy entity. The half-shekels mentioned in the Torah were smelted down and used as the sockets, the foundation of the Sanctuary. Similarly, in subsequent years, the half-shekels were used to purchase the communal offerings. Furthermore, the half-shekels themselves were considered consecrated property.

This concept can be further developed in the light of a *halachic* principle. The half-shekel “may not be given in installments; i.e., today, one gives some – tomorrow, some

The service of Mishpatim allows the world to become a dwelling for G-d within its own sphere of reference.

more.... Rather, it must be given all at once.” The half-shekel is considered a single entity that becomes consecrated in its entirety, without a portion remaining for mundane use. Furthermore, the manner in which it is given, “at one time,” implies a service above a human being’s usual potential. In general, a person proceeds step by step, ascending level by level. In contrast, the giving of a half-shekel represents a radical change, an immediate and total transformation.

Thus, the service of Sh’kalim appears to be the direct opposite of the service of Mishpatim, which involves mundane matters. The

contrast between the two is emphasized by the fact that, unlike the laws of Mishpatim, the obligation to give a half-shekel is not self-understood. Even after he received G-d’s command, Moshe, who represents the ultimate of intellectual achievement in the sphere of holiness, remained puzzled about this command until G-d showed him a coin of fire – actually demonstrating how the *mitzva* should be fulfilled.

The combination of the lessons of Parshas Mishpatim and Parshas Sh’kalim on a single Shabbos teaches us that these are two stages in the service of G-d. In the initial stages of service, one is primarily involved in turning from evil. One must first ensure that his mundane activities are not in contradiction to holiness. Afterwards, one proceeds to a higher level – doing good – service within the realm of holiness itself.

This, however, is not the entire lesson to be derived from the combination of these two *parshiyos*. Even a person who finishes the first stage of service, e.g., a *tzaddik*, is not totally involved in holiness. Rather, he must devote a certain portion of his activity to material concerns.

This demonstrates that these two services are complementary. Each makes a contribution that could not be achieved through the other service in the task of making this world a dwelling for G-d. One might assume that transforming the mundane into the holy is what is essential for a Jew’s service. Though necessary, for a Jew’s service to be complete, it must also include involvement in mundane worldly activity.

To explain: The service of Sh’kalim has an advantage because it establishes unity between man (and the world as a whole) and the level

of G-dliness that transcends creation. In contrast, the service of Mishpatim involves only levels of G-dliness invested in the creation. There is, nevertheless, an advantage to the service of Mishpatim. Through this service, unity is established with G-dliness in the mundane realities of the world. In contrast, the perspective of Sh'kalim requires a person to rise above the context of worldliness, to nullify himself to the influence from above.

Thus, the service of Sh'kalim establishes the dwelling for G-d from G-d's perspective alone. In contrast, the service of Mishpatim allows the world to become a dwelling for G-d within its own sphere of reference. The establishment of a dwelling for G-d must combine both services. It must reflect G-d's desire for a dwelling, a desire that transcends the limits of intellect. Simultaneously, G-d wills this desire to permeate and be invested within the intellect, so that the G-dliness that transcends creation can become one with the world itself, on its own level.

This is possible only through the influence of G-d's essence. G-d's essence has no limitations. It is able to fuse opposites, which is necessary to establish a dwelling, a place where the essence of G-d is revealed, in the lower worlds. Thus, the combination of the *parshiyos* Sh'kalim and Mishpatim reflect the fusion of these two essential services.

The combination of these two services is reflected within each of the *parshiyos* themselves. Our Sages emphasized that the laws of Parshas Mishpatim are a continuation of the revelation of Mount Sinai. Even those concepts understood by human intellect must be influenced by the self-transcendence and self-nullification which characterized the reception of the Torah at Sinai.

The same concept is alluded to in the conclusion of the *parasha*, which describes how the leaders of the Jewish people "saw G-d, and ate and drank." This can be interpreted in a positive context: their vision of G-d permeated and influenced their physical activities.

Conversely, Parshas Sh'kalim relates how G-d showed Moshe "a coin of fire." Through sight, he was able to grasp the concept, and then through his efforts, the Jewish people were able to do so. Similarly, the gift of the half-shekel brought about atonement for the sin of the

The leaders of the Jewish people "saw G-d, and ate and drank." In a positive context this means that their vision of G-d permeated and influenced their physical activities.

golden calf. It refined the lowest aspects of our beings and brought them complete atonement.

2. The fusion of the concepts of Sh'kalim and Mishpatim is further emphasized this year when they are read on Erev Rosh Chodesh. Rosh Chodesh is an intermediary between the weekdays and Shabbos. Although work is permitted on Rosh Chodesh, it is not referred to as "a day of action."

In Kabbalistic terminology, the concept can be explained as follows: During the week, the *sfira* of

malchus receives influence from *Z'eir Anpin* (G-d's emotional attributes). On Rosh Chodesh, *malchus* receives influence from the *sfira* of *chochma* (wisdom), a higher level. On Shabbos, *malchus* ascends to its source which is higher than *chochma*.

To explain these concepts in Chassidic terminology: During the week, our service focuses on revealing the G-dliness invested within the world, and is expressed through the ten utterances of creation. This level of G-dliness leaves room for the perspective of worldliness and, therefore, our service is focused on mundane matters.

On Shabbos, however, the level of G-dliness associated with the natural order is elevated and the transcendent levels associated with the name Havaya are revealed. Since the worldly aspects of existence are nullified, it is forbidden to do work, even work that is associated with the refinement of the world. On Shabbos, there is no place for the mundane; the environment is one of all-encompassing holiness.

Rosh Chodesh represents a fusion of these two aspects. The aspect of G-dliness transcending the world (revealed within the level of *chochma*) is drawn down into the world (through *malchus*). It is unlike the weekdays when only the aspect of G-dliness relating to the world is revealed; nor is it like Shabbos, when the revelation of transcendent G-dliness causes the mundane aspects of reality to be negated. Instead, on Rosh Chodesh, the transcendent aspects of G-dliness are revealed within the world.

There is another dimension of Rosh Chodesh relating to the fusion of the mundane and the transcendent. In the *Musaf* service of Rosh Chodesh, we recite twelve expressions of blessing, reflecting

how each Rosh Chodesh is associated with the other eleven Rashei Chadashim of the year. Thus, there is a connection between Rosh Chodesh Adar and Rosh Chodesh Sivan when the Jewish people camped before Mount Sinai, prepared to receive the Torah.

The giving of the Torah represents the nullification of the decree separating the higher realms from the lower. Not only will the lower realms become negated and transformed to a higher level of existence, but in the lower realms themselves, unity will be established with the higher realms.

This union is reflected in Rosh Chodesh, which, is not “a day of action,” i.e., there is a revelation of the G-dliness that transcends the world. There is, however, no prohibition against work, demonstrating how that revelation permeates the creation as it exists itself.

3. The above shares a unique connection with the coming month, the month of Adar. As explained above, the central feature of the month of Adar is the holiday of Purim, which is associated with the giving of the Torah. When the Torah was given, there was a great G-dly revelation, compelling the Jewish people to accept it. Thus, there was a question regarding their real commitment to Torah. The Jewish people’s connection to Torah came because of the revelation from Above, and was not brought forth

from their own existence. In the Purim narrative, however, the commitment shown by the Jewish people that brought about the Purim miracle came when there was no Divine revelation. This demonstrates that their self-nullification came willingly, as an expression of their own beings.

Accordingly, the celebrations of Purim also permeate worldly existence, as evidenced by the absence of prohibition against work. The celebrations of Purim surpass the celebrations of other festivals, lifting a person beyond the limits of intellect, as our Sages declared, “A person is obligated to become so intoxicated on Purim that he does not know the difference...” This reflects the revelation of the highest levels of G-dliness in a manner in which they permeate the limits of our world. Accordingly, in the Messianic age, when the celebration of all the other holidays will be nullified, Purim will continue to be celebrated. This reflects the revelation of G-d’s essence, which is associated with the complete *mesirus nefesh* shown on Purim, a commitment emanating from the level of *yechida*. This concept is related to the name of the holiday, Purim, which means “lots.” In Chassidic thought, it is explained that a lottery reflects a revelation of the utter transcendence of G-d’s essence.

This revelation begins on the Shabbos on which the month of Adar is blessed and is intensified

throughout the month, as our Sages stated, “From the commencement of Adar, we increase our celebration.” This concept is particularly relevant this year, when after Shabbos comes *erev* Rosh Chodesh Adar. There are three successive days (Shabbos and the two days of Rosh Chodesh) when the happiness of Adar is emphasized. This creates a *chazaka*, a presumption accepted as established fact, regarding the happiness of the days that follow, until the ultimate of happiness is reached on Purim.

This happiness should be reflected in an increase in the study of Torah, which is connected with happiness, as the verse states, “the statutes of G-d gladden the heart.” In particular, increases should be made in the three services of Torah, prayer, and deeds of kindness.

It is worthy to mention the importance of working to provide every Jew (beginning with those nearby and including even those in distant areas) with everything that is necessary to celebrate Purim in a complete manner. This, in turn, will increase the blessings which G-d will grant each individual.

May the joy we experience in these days, the last days of exile, hasten the coming of the ultimate joy, the coming of Moshiach. May we “join one redemption to another,” and connect the redemption of Purim to the Messianic redemption. May it come in the immediate future.

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DRESSING FOR THE OCCASION

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

THE QUALITY OF A LEADER

Torah tells us that the successor to Moshe Rabbeinu had to be “a man in whom is spirit.” Our Sages explain that he must be “one who can relate to the spirit of each and every person.” It is known that the greatest challenge the Rebbeim had in *yechidus* was the process of “dressing” and “undressing,” enclothing themselves in the situation of the person entering *yechidus*, and afterwards, removing them and dressing in the “garments” of the next person in line, etc. As a result, the Rebbeim were literally drenched in sweat from all the exertion *yechidus* demanded. In this light, when *chassidim* would enter *yechidus*, they were accustomed to knock on the door, thus telling the Rebbe to remove the garments of the previous person and to put the next person’s garments on. Furthermore, it is told that the Mittlerer Rebbe used to search in himself for something that at least resembled a *chassid’s* sin in order to be able to properly advise him how to correct the problem.

The Rebbe Rayatz said that there were times that after a certain person went in for *yechidus*, he needed to go to the *mikveh* because

of the spiritual state he had to “dress” in. However, out of respect, he did not do so, and said *mishnayos* from *Seider Taharos* instead.

Similarly, there is a story about R. Michel Mazalotchov, who heard that the Baal Shem Tov had advised a wagon driver who had inadvertently violated Shabbos to donate a pound of Shabbos candles to the *shul*. R. Michel didn’t agree with this, questioning whether this was sufficient for the *t’shuva* necessary for *chillul Shabbos*. As a result of R. Michel’s strictness, a dog came and ate the candles, which were made out of fat. The Baal Shem Tov instructed the wagon driver to give another pound, and again, due to R. Michel’s strictness, a dog came and devoured the candles. The Baal Shem Tov called R. Michel and said, “You don’t know what goes on in the heart of a simple Jew who stumbled in a matter of *chillul Shabbos*.” This is a true leader who can relate to the spirit of each and every person, to provide advice, direction, and guidance.

In this light, the Rebbe Rayatz writes at length in *Likkutei Dibburim* about Moshiach, and how he judges each individual, according to his situation and his surroundings.

WIDENING THE FIELD OF VISION

While the above can only apply to a leader such as Moshe Rabbeinu, we know that there is also “the aspect of Moshe” in each individual. With this strength, everyone possesses the ability to enter the garments and circumstances of others in order to demand what is required. Without this, he comes merely as a lonely voice in the wilderness, or even worse, this can cause the other person to respond with ridicule or anger.

Let’s take, for example, a classroom teacher. He must get down to the intellectual level of his students in order to understand what exactly is interfering with their studies or their ability to sit quietly, and what things are presently disturbing or troubling them. Similarly, a *mashpia* must come down to the level of his student to help him when he is confronted by problems in his *yiras Shamayim* or other matters in *avodas Hashem*, Torah and *mitzvos*, etc. If not, he is only capable of recognizing their existence without grasping the depth of the problem, as perceived by the student.

Similarly, in connection with

marital relationships, the husband must be sensitive to the daily hardships his wife encounters on the domestic front in maintaining order and cleanliness, feeding the children, etc. Even if there is only one child, there is the potential for upheaval and confusion, no less than with several children. If he only notices the end results without paying attention to the overall process, this will naturally lead to the exact opposite of what he hopes to see.

We find in many of the Rebbe *shlita's* letters to people requesting a *bracha* for success in their driving test, the Rebbe instructs them to learn how to “drive” themselves. If driving an inanimate vehicle that undergoes no change, except for depreciation, requires that a person learn for a certain period of time in order not to endanger himself or those around him, then all the more so this applies in connection with a classroom, a spouse, or one’s children. In other words, he must remove the garments of his own situation. From **his** vantage point, he usually sees things externally, not looking upon the person in the midst of all. He even measures him up to his own situation, similar to the story with R. Michel. Clearly, such conduct is extremely destructive for him, his students, and his family.

YOU CAN’T JUST QUIT THE GAME

In essence, this pertains to each and every Jew – “Do not judge your friend until you have stood in his place,” i.e., removing the garments of your own situation and dressing yourself in your friend’s predicament. Yet, there is also the possibility of “bypassing” the problem altogether and not judging one’s friend, as the Mishna is stated in the negative, “*Do not judge your friend until you have stood in his*

place,” as opposed to “*Judge your friend by standing in his place,*” etc.

However, if you are an educator or a *mashpia*, etc., and if you are, *baruch Hashem*, a *baal ha’bayis* with a family, you do not have the option of turning a blind eye! This would be a demonstration that can be interpreted in grossly inappropriate terms. As a result, you **must judge**. But if you remain in your own garments this means that you see things according to how you want to

The Rebbe Rashab instructed chassidim to devote half an hour every day to their children’s education. At first glance, one might ask: Why do you need half an hour? That’s a long time! How much time can a person spend thinking, anyway?

see them, thus bringing the “vehicle” to destruction, and even placing your friend’s very life at risk. In such a case, you are not speaking to him; you are speaking to yourself and you are angry why he doesn’t obey you. Since you are talking in such a loud voice, he must accept your words. Yet, is there really a shortage of insane people in this world who talk to themselves?

If so-and-so is in a certain spiritual state – i.e., not in the same

world as you are – he can neither hear nor understand you. It is incumbent upon you to determine if you have to come down from your world to his world. It will serve no purpose to scream, “This is the umpteenth time I’m telling you” or to hit him, *ch”v*. This will merely frighten him to the point that he will try and avoid confronting you more than necessary. He will act as if everything’s fine, but in truth, the situation continues to get much worse.

This does not mean that there is no need to cry out. Even the Alter Rebbe cried “*Gevald, gevald*” in *Tanya*. However, this was merely to express the depth and seriousness of the matter. Yet, crying out does help for someone who is ready: a) to listen; b) when it comes from a true sense of pain, and not from the fact that he’s not listening to you, which only expresses your frustration that you haven’t come down to his level, and thus, you don’t see any fault within yourself.

“OUR TOIL – THE CHILDREN”

It is not for naught that regarding the education of children it is said “**our toil** – the children.” At first glance, one might ask: What’s so difficult about sending a child to *cheider*, and then afterwards to *yeshiva*? There is an accepted framework that the child follows, and if, *ch”v*, he doesn’t succeed in his studies, this causes pain, not toil. It would seem that *parnasa* is a far greater source of toil than educating children.

Similarly, the Rebbe Rashab instructed *chassidim* to devote half an hour every day to their children’s education. At first glance, one might ask: Why do you need half an hour? That’s a long time! There are those who might think that this refers to testing the children. But it doesn’t say that! The Rebbe Rashab writes

“to think about their children’s education.” How much time can a person spend thinking, anyway?

Yet, this is exactly what requires so much thought: removing our own garments and garbing ourselves in the child’s material and spiritual needs. Maybe, for example, candies should be sent to the *yeshiva* for him, or perhaps just a good word of encouragement, and not just to give orders such as “Behave yourself,” “Act like so-and-so,” etc.

R. Zushe of Anipoli was known to say, “If they will ask me in Heaven, ‘Why weren’t you like Zushe,” that will present a question!” So think for half an hour: Do you have a Zushe at home, or a Zalmi, or a Yaakov Mendel? Who are they? What is their intellectual and emotional potential? Give them in due measure, and then even when you **make demands** of them, do so in a **giving** manner, since you are dressed in their garments.

If you remain in *your* garments, you’re really not giving **him** anything; you’re giving to **yourself**, as you want your path to be his path. This method usually does not work, except in rare instances and only for short periods of time. Dressing in the other’s garments means **giving and not receiving, and not even looking to receive**.

This is our toil, as it is extremely difficult to give and give and relate to others in their terms. Therefore, this requires **at least** half an hour every day, and if only this would suffice for our generation.

TO BE SUBSERVIENT TO ONE’S FELLOW

We can now understand the Rebbe *shlita’s* emphasis on how the Rebbe Rashab compared the obligation to think about our children’s education to the daily obligation to put on *t’fillin*. At first, this might seem perplexing. Why

was *t’fillin* specifically chosen as an example? There are other *mitzvos* that are fulfilled every day, e.g., *mezuzah*. Furthermore, *t’fillin* are not worn on Shabbos and Yom Tov!

However, just as putting on *t’fillin* requires subservience of the mind and heart, so too in our discussion, i.e., the subservience of our minds and hearts to the **situation of our fellow Jews**, not the other way around. After this has been accomplished, we must do everything to the best of our ability

At first, this might seem perplexing. Why was t’fillin specifically chosen as an example? There are other mitzvos that are fulfilled every day, e.g., mezuzah. Furthermore, t’fillin are not worn on Shabbos and Yom Tov!

and more for the education of our children.

In connection with *t’fillin*, a Jew must think about how to garner all his strengths in the fulfillment of G-d’s will. In other words, we don’t do what is good and comfortable according to our understanding, and even if this is a proper mode of conduct, this is not *avodas Hashem*. Subservience means to do for one’s master so that it will be good for the master. In such a case, when I dress up in my friend’s

situation, he is the master and I serve him.

We also find this in the saying of our Sages, “Am I giving you authority? I am giving you servitude,” said to all the leaders of the generations. If I remain within my own situation and my own garments, and I issue orders, that’s exercising authority. But if I change into the garments of the other person, I am his servant, and I am dictated by what must be done for his benefit.

THE REBBE BELONGS TO THE CHASSIDIM, AND THE ROSH YESHIVA TO THE TALMIDIM!

This matter stands out prominently in connection with the difference in conduct that the Rebbe *shlita* demanded from *Yeshivas Tomchei T’mimim* as opposed to other institutions. Founders of institutions typically want to be the director; **he** will have students, and they will go in **his** path. In *Yeshivas Tomchei T’mimim*, however, the Rebbe has emphasized on numerous occasions in *Igros Kodesh* that the main emphasis must be on the students, while the *yeshiva* administration exists to serve them – **not the other way around**.

As a result, the Rebbe *shlita* has always been stringent in his demand not to turn away a student due to misbehavior. Everything possible must be done to bring him to the correct path. Expulsion should be used only as a last resort, when the child’s conduct has a negative influence on his fellow students. (Such an approach is generally not accepted in the *yeshiva* world. Instead, when a student demonstrates his unfitness, he usually finds himself out of the program, since the students serve the *rosh yeshiva*, *not the other way around*.)



It is appropriate here to recall the words of the Rebbetzin Chaya Mushka, “the Rebbe and the *s’farim* belong to the *chassidim*,” a clear expression of the fact that the Rebbe’s main purpose is to dress in the garments of the *chassidim*. In this light, the Rebbe has explained that a Rebbe’s inner nature is not represented by his personal qualities, as this is merely external; the Rebbe’s *p’nimius* is *Am Yisroel*. Therefore, when things don’t go well for them, things also don’t go well for him, as his main purpose is to garb himself in their situation.

The Rebbe *shlita* has emphasized in the *maamer* of Yud-Beis-Yud-Gimmel Tammuz 5729 that this doesn’t mean that when a Jew is in pain, the Rebbe suffers due to his closeness to every Jew – this is not dressing in the other’s situation. Rather, the Jew’s pain literally

becomes the Rebbe’s pain due to placing the garments of *Am Yisroel* upon himself. This is his inner essence.

This serves as the main underlying basis of *chassidische middos*. It’s not enough to help someone, as this is no proof that the person possesses *chassidische middos*! Such *middos* are the direct result of putting on the other’s garments, and then my pain is synonymous with his pain, and my joy with his joy.

THE VERY ESSENCE AND BEING OF SHLICHUS

This alludes to the very nature of the *Galus*. When all the Jewish people were living in their land, the G-dly light in Eretz Yisroel drew the sparks unto it. *Chassidus* explains that there was no need to dress in the garments of the one who required spiritual purification, for

he was able to see the light on his own. Since he desired the light, he was drawn to it. However, the time has come when there is a need to go out and purify the deepest sparks, which do not even feel the need for the light or are unable to extricate themselves from their precarious position in order to draw closer to the light.

In the words of the Alter Rebbe in his preface to the *Tanya*, “Even though the light is pleasant and lovely, a person has difficulty seeing that the light is good.” The Alter Rebbe then brings another example: the person cannot find his own place in Torah, i.e., even if he knows that the Torah speaks to him, as it belongs to every Jew, he still doesn’t find his place in Torah with his own strengths. This is an excellent description of Torah speaking to a Jew, but the Jew doesn’t hear how relevant it is to his situation.

As a result, the children of Israel went out of exile in order to add *geirim* (converts), i.e., the intricately hidden sparks for which we descended from our lofty existence in the days of the Beis HaMikdash. This has continued through to our generation, when the Rebbe *shlita* sent *shluchim* to the four corners of the earth to be involved with Jews and, *l’havdil*, with non-Jews, and instill them with the precepts of traditional Judaism, as illuminated by the teachings of *p’nimius ha’Torah*.

The purpose is not to cultivate *ovdim* who will *daven* at length throughout the world or intellectuals who will explain the loftiest and deepest concepts in *chassidus*, reminiscent of the emphasis in the old *shtetl* in Russia or in today’s B’nei Brak and Yerushalayim, people whose spark of holiness was not in a moribund state. We need soldiers who are prepared to put on the garments of

the other, i.e., to leave the *chassidic* framework of life with the Rebbe, where they are mainly involved in the Rebbe's teachings, and make a living during their remaining hours (as with the *chassidim* in Russia). These soldiers must remove their own will and see Jews whose spark is deeply hidden, to the point that they don't even know that have a spark. They must reach them by thinking along their lines and using all the tools available in today's modern world: radio, television, computer, etc., through signs, slogans, billboards, and flyers.

This should not be a cause for alarm. Even when it was decided to write down the Mishna and Gemara, there was "religious opposition" from the Torah leaders of that generation. They claimed that no one has the right to take the Oral Torah and place it on parchment,

and to do so is blasphemy and disgraceful to the Holy Torah. Torah represents holy and lofty ideals that must remain in man's thought and speech, and if we bring it down to the action of writing, this is a demonstration of sheer contempt. However, the true wise men of Israel, who considered the generation standing before them and those that would follow, decided otherwise. This was "the time to do for G-d"; this was giving honor to Heaven.

BROAD SHOULDERS

So it has been in every generation when there was a need to draw the Torah down to the level of that particular generation, as it was "the time to do for G-d" (as explained at length in HaRav M. Ashkenazi's *seifer* on *Hilchos Talmud Torah*). Similarly, in this generation, *shluchim* throughout the world are

publicizing the Word of G-d by the usage of street expressions and slogans in their lowest form. Yet, they contain a message of holiness, drawing the inquisitive ever closer by speaking to them in their language. (It is important to note an example from *chassidim* of generations past, who would take a peasant melody and breathe holiness into it, not with the intention of taking in the street life, but merely to take the holy spark and rescue it.)

This is the Moshe and Moshiach in each one of us – getting into the head of those we are trying to reach, and due to our close bond with the Rebbe, we should have no fear of falling. The Rebbe *shlita* once said in connection with Satmar's opposition to Chabad activities out of the fear of spiritual downfall: From his point of view, he's right. However, we have the broad shoulders of my revered father-in-law, the Rebbe!

We shall continue on the broad and solid shoulders of the leader and Moshiach of our generation, bringing countless more Jews to Torah and *mitzvos*, and we shall replace the fall of exile with the raising of *Sukas Dovid* and the ultimate fulfillment of "And I shall remove the heart of stone from your flesh."

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FROM SWORDS TO SUNFLOWERS

BY PROF. SHIMON SILMAN, RYAL INSTITUTE ON MOSHIACH & SCIENCE AND TOURO COLLEGE

The ISTC is that it was established at a meeting between U.S. President Bush and Russian President Yeltsin within a few weeks of Melech HaMoshiach's announcement that the "Swords Into Plowshares" prophecy had begun to be fulfilled. As soon as Melech HaMoshiach made the announcement, big things began to happen fast...

Every year on Shabbos Parshas Mishpatim, we commemorate the announcement that Melech HaMoshiach made on this Shabbos in 5752 (1992) – that the "Swords Into Plowshares" prophecy of Isaiah has begun to be fulfilled.

So much has happened in this area in the past 12 years that it is impossible to document it. The Bonn International Center for Conversion (BICC) issues a book length report every year on countries throughout the world that are transforming their military resources and technology to peaceful uses. (Some of their shorter reports can be downloaded from their website www.bicc.de)

Several years ago, we reported on the International Science and technology Center (ISTC) in Moscow,

which was established to transform the military technology of the former Soviet Union to peaceful uses and to

provide employment to high level Russian scientists and engineers. One of the primary goals of the establishment of the ISTC was to prevent the technology and the scientists from being drawn to third world countries who were interested in developing their own weapons of mass destruction programs, especially nuclear weapons. (To see some of the ISTC programs, visit their website www.istc.ru)

A very significant fact about the ISTC is that it was established at a meeting between U.S. President Bush and Russian President Yeltsin *within a few weeks* of Melech HaMoshiach's announcement that the "Swords Into



"The men – once sworn enemies – together dug into the fertile earth and planted sunflowers."

Plowshares” prophecy had begun to be fulfilled. As soon as Melech HaMoshiach made the announcement, big things began to happen fast.

Some Russian nuclear technology, however, did find its way to other countries. Recently, a major international spy ring dealing in nuclear technology was busted. In a speech last week describing the operation, President Bush referred to the importance of measures to safeguard Russian nuclear technology. He mentioned, specifically, the Nunn-Lugar Program. We will now give a brief overview of this program.

THE NUNN-LUGAR COOPERATIVE THREAT REDUCTION (CTR) PROGRAM

The Cooperative Threat Reduction (CTR) Program of the United States assists the states of the former Soviet Union in controlling and protecting their nuclear weapons, weapons-usable materials, and delivery systems. To aid in the implementation of arms control agreements, CTR also contributes to the dismantling and destruction of a number of nuclear weapons and their associated delivery systems.

The Cooperative Threat Reduction Program, also known as the “Nunn-Lugar” legislation (named for sponsoring Senators Sam Nunn [D-GA] and Richard Lugar [R-IN]), began in 1991 as a piece of US legislation entitled “The Soviet Nuclear Threat Reduction Act of 1991” which stemmed from Soviet President Mikhail Gorbachev’s request for assistance in dismantling Soviet nuclear weapons, and US President George Bush’s subsequent proposal to assist in the disposition, dismantlement, and destruction of nuclear weapons in the Soviet Union.

In the Soviet Nuclear Threat Reduction Act, Congress noted that aid to the Soviet Union, and its potential successor states, would be in the national security interest of the United States as a means to address the threat of nuclear weapons proliferation. This threat was comprised of three components: 1) substandard materials protection, control, and accounting measures for nuclear weapons

and materials; 2) the possibility of smuggling nuclear weapons and/or components; and 3) potential transfer of actual weapons, components, and weapons-related knowledge.

With these threats in mind, the Act delineates a two-fold objective: 1) to facilitate on a priority basis the transportation, storage, safeguarding, and destruction of nuclear and other weapons in the Soviet Union, its republics, and any successor states; and 2) to assist in the prevention of weapons proliferation. For Fiscal Year 1992, the Act allotted \$400 million of transferred Department of Defense funds for this purpose. In October 1992, an additional \$400 million was allocated to establish the Safe and Secure Dismantlement (SSD) Talks under the Former Soviet Union Demilitarization Act.

Allocation of all funds is contingent upon a US presidential certification that the recipient country is “making a substantial investment of its resources for dismantling or destroying such weapons; forgoing any military modernization program that exceeds legitimate defense requirements and forgoing the replacement of destroyed weapons of mass destruction; forgoing any use of fissionable and other components of destroyed nuclear weapons in new nuclear weapons; facilitating United States’ verification of weapons destruction; complying with all relevant arms control agreements; and observing internationally recognized human rights, including the protection of minorities.”

On 11 October 1993, the Soviet Nuclear Threat Reduction Act evolved into the “Cooperative Threat Reduction Act of 1993” The CTR program’s main objectives were enhanced to reflect an emphasis on the following five areas:

1. Warhead removal from the Soviet successor states to Russia
2. Destruction and dismantlement of weapons systems
3. Chain of custody projects



4. Chemical weapons destruction assistance

5. Demilitarization support.

The CTR Program has evolved in three stages: Stage one, from 1992-93, established the program through negotiations outlining the framework, developed a working relationship, and provided early assistance. Stage two, from 1994-95, implemented agreements, devised a management structure, and solidified an acquisition strategy. The final stage, from 1996 to the present, is the program's "multiyear strategy," which aims to complete the agreed projects. On 15-16 June 1999, the United States and Russia signed an agreement to extend the legal framework for the CTR program through June 2006.

In a meeting with US Senator Richard Lugar on 18 December 2000, Russian Strategic Rocket Forces Commander Vladimir Yakovlev stated that the US CTR program ought to address the social needs of military servicemen. He proposed adjusting the program to provide housing for servicemen involved in Russia's nuclear weapons program. According to Yakovlev, such initiatives reduce the risk of Russian specialists seeking employment in countries attempting to develop nuclear weapons.

FROM SILOS TO SUNFLOWERS

We conclude with a Swords Into Plowshares story from the former Soviet Union which illustrates not only the transformation from "military" to "peaceful," but also the spirit of mutual cooperation between countries, and their combined efforts, that Melech HaMoshiach speaks of in the *sicha* of Parshas Mishpatim.

Visitors to the farmland around Pervomaysk in Ukraine today would see fields of sunflowers, an important cash crop in this rich agricultural land. But not so many years ago

vegetation co-existed with missile silos, holding more than 700 nuclear warheads aimed at the United States and Europe.

The story begins with the breakup of the Soviet Union. As a legacy from the Soviet war machine, four new nations inherited nuclear weapons. Strategically located, Ukraine's

Visitors to the farmland around Pervomaysk in Ukraine today would see fields of sunflowers, an important cash crop in this rich agricultural land. But not so many years ago vegetation co-existed with missile silos, holding more than 700 nuclear warheads aimed at the United States and Europe.

territory held the third largest nuclear arsenal in the world; with 2,000 nuclear warheads, this arsenal outranked those of China, France or the United Kingdom.

The United States knew that Ukraine needed financial and technical help to dismantle this lethal legacy. Politically, they knew that any

efforts had to involve the Russians, as well. In January 1994, the three nations signed a "Trilateral Agreement," confirming Ukraine's commitment to return the nuclear warheads to Russia in exchange for power reactor fuel from Russia and security guarantees from the United States. Senators Richard Lugar and Sam Nunn succeeded in getting the Congress to approve legislation to give Ukraine, Kazakhstan, Belarus, and Russia support for reducing the nuclear and other dangerous weapons on their territories. This support extended beyond removing the missiles and dismantling the silos. The United States also helped build housing for the military personnel and their families who no longer had to guard and launch these missiles.

Then U.S. Secretary of Defense William Perry was directly involved in the transformation of the silos around Pervomaysk over a period of three years. In 1994 he visited the operating silos and saw the map on the wall that had a glowing bulb for every U.S. and European city targeted by a live warhead. A year later he came back to monitor progress and saw the silo being dismantled

The following winter Perry returned. Perry, accompanied by Russian Defense Minister Pavel Grachev and Ukraine Defense Minister Valeriy Shmarov, simultaneously turned the keys that only two years earlier would have launched nuclear missiles at the United States. This time the keys ignited the explosives that blew up the empty silo.

When Perry next visited the site in June, the snow and ice of winter had given way to summer. The concrete and barbed wire of the military enclave were also gone and in its place were furrowed fields. The three men – once sworn enemies – together dug into the fertile earth and planted sunflowers.

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ב"ה

THE BABA MEIR RABBI MEIR ABUCHATZEIRA

BY RABBI SHOLOM BER WOLPO
TRANSLATED BY ALEXANDER ZUSHE KOHN

PART 2 OF 2



(Continued from last week.)

SHLICHUS IN MOROCCO

[Rabbi Krispin continues]: “In Tomchei T’mimim, I learnt by the renowned *mashpia* Rabbi Nissen Nemanov o.b.m. I also learnt the teachings of *chassidism* by the illustrious *chassidim* Rabbis Shmuel Levitin and Yisroel Noach Belinitzky o.b.m., and thus progressed in my Torah studies and in adopting a *chassidic* lifestyle.

“The morning following the Rebbe’s acceptance of leadership on Yud Shvat, 5711 (January 17, 1951), Rabbi Nissen called me over before *davening* and told me that the Rebbe requested that I send him some information about myself, as well as a picture of myself. So they took a picture of me and sent it to the Rebbe. A few days later, Rabbi Binyomin Gorodetzky received the Rebbe’s instruction to send me to Morocco.

“Rabbi Binyomin invited me to his office, where he tested me and asked me various questions. I told him that I wanted to continue learning in *yeshiva*, and that I was too young to go on *shlichus*. He replied, ‘The Rebbe has spoken, and that is what must be done!’ When I arrived in Casablanca not long afterwards, I was only twenty

years old. In Casablanca, I worked together with Rabbi Shlomo Matusoff. In 5713 (1952-53), I moved to Tiflat, which comprised many cities and towns. I remained in the city of Arpod, where the Baba Meir was, and my job was to oversee all the institutions from Machnas to Tiflat.

“I sent the Rebbe many of the *s’farim* authored by the great Torah scholars and *kabbalists* of Morocco. I traveled to many different places and, each time, I wrote the Rebbe a report of my activities, and the Rebbe sent me back his response. One Friday morning, following a *farbrengen* that had taken place the night before, I sat down to write a report, but Shabbos was fast approaching and I had to curtail the report. I wrote to the Rebbe as follows: “While we have been taught that one may not be terse where the [Sages] instructed us to elaborate, I must be brief because Shabbos is approaching. The Rebbe’s response was very sharp: ‘You do not know how much I anticipate receiving letters concerning the institutions. Please rewrite the report for me in all its detail!’

“I have many letters that the Rebbe sent me while I was in Morocco. One of them, dated 25 Elul 5714

(September 23, 1953), reads as follows:

“I received your letter of 19 Elul (September 17 1953) with the attached list of students, as well as your *pidyon nefesh* of the same day. Thank you for writing about the learning arrangements, the division of the grades, and so on. Certainly, I need not mention the ruling of our holy Torah – the Torah of life, the eternal Torah – that in matters of holiness one must always be on the ascent. Surely you will not remain satisfied with the current state of things, but rather, will continue to increase in quantity and quality – i.e., in the number of students, and the quality of the material being taught.’ The Rebbe goes on to guide me in matters relating to the institutions, and blesses me with fear of Heaven and a good year. The Rebbe concludes the letter with: ‘May G-d send you a suitable match.’”

THE REBBE MAKES A MATCH

“Shortly thereafter, a young lady from a good family in Arpod was suggested for me. I wrote to the Rebbe, and was astonished when, instead of giving me his blessing, the

Rebbe wrote: 'It would be worthwhile and honorable for you to see the daughter of the *rav* of the area, Rabbi Abuchatzeira.' I was too shy to talk to anyone about the matter, and I didn't know what to do. I was also concerned [about the Rebbe's suggestion] because [the Abuchatzeira family and I] were not of the same faction.

"A few weeks later, the Joint sent large quantities of food from America to our institutions. Since I did not have large refrigerators, and I had nowhere to store all this food, I invited the members of our committee to a meeting, so that we would find a solution. We decided to distribute the food to the children who learned in our institutions, and they would take it to their homes.

"The children were very happy about this. However, the *rav* [Abuchatzeira's] children, who were more refined, were embarrassed to take the food home. So, I put together a package of the food, and I took it to their house. When I got there, the

rabbanit and the *rav's* grandmother were standing by the entrance. When the grandmother saw me, she suggested to the *rabbanit*: 'Give your younger daughter to him.' And that is how the match came about, by Divine providence.

"After our marriage we continued our holy work. In fact, we increased our holy work. (I had 740 students in the school in Marrakech, among them some who serve today as rabbis and rabbinical judges in various places – like the *rav* and *gaon*, Rabbi Eliyahu Abargyl *shlita*, who serves as a judge in the rabbinical court of B'er Sheva.) I was responsible for the numerous activities as well as part of the budget.

"After thirteen years of work in Morocco, I consulted with Rabbi Shlomo Matusoff. I said to him: 'I have small children; in addition, my parents and siblings live in Eretz Yisroel. Maybe it's time for me to go to Eretz Yisroel? Rabbi Shlomo replied: 'I understand you're situation, but I'm in the same situation, and still, the Rebbe does not permit me to leave.'"

I RECALL FOR YOU THE KINDNESS

"In the end, I was unable to withstand the test. Without asking [the Rebbe], I picked myself and came to the Holy Land. That was in 5725 (1964-65). During my first period there, I had numerous difficulties, and I suffered greatly. I wanted to write to the Rebbe for a blessing, but was embarrassed to do so because I had left Morocco without permission. But the longer I waited, the worse it got. I finally wrote to the Rebbe, and thank G-d, the situation began to improve.

After 15 years, in the year 5740 (1979-80), I was fortunate enough to travel to the Rebbe. It was after midnight when I entered the Rebbe's room. As the Rebbe's secretaries requested, I first wrote everything down on a paper, so as not to take up more of the Rebbe's time than necessary. When I entered, I recited the *SheHechiyanu* blessing, and the Rebbe said: 'I did not forget, nor will I ever forget the holy work that you did in Morocco. *I recall for you the kindness of your youth ... your following Me into the Wilderness in an unsown land.*' (Yirmiya 2:2.)

"The Rebbe asked me many questions concerning my father-in-law Rabbi Meir *zatzal*, and about the Baba Sali *zatzal*. (See about this in the chapter on the Baba Sali.)

"Before I left, the Rebbe began to bless me, and my family, and the children. *Baruch Hashem* all the blessings were fulfilled. (I became the head rabbi of Kiryat Bialik.) The Rebbe asked me to write about the Abuchatzeira family. He said: 'You know how to write, [so] publicize [about the Abuchatzeira family] throughout the world.'"

* * *

"In conclusion, the following words are from an essay written by the editor of *Maayon HaShavua* after



Rabbi Krispin

the 3rd of Tammuz 5754 (June 12, 1994):

“We too, all the factions of Sephardic Jewry ... are permeated with a sense of gratitude and boundless appreciation for the mighty efforts that the Rebbe invested in the Torah education of our communities, from Morocco in the West to Bukhara in the East.

“About 40 years ago, a man named Chaim Zev Hershberg made a journey in Morocco. He started out from Casablanca, and headed towards the Atlas Mountains. Reaching Marrakech, he began to ascend the mountains’ curved and winding roads. He arrived at a small, secluded village called Agun, located 130 kilometers from Marrakech. There, he proceeded to the Jewish street. Since the local *rav*, Rabbi Ya’ish Abu Shekila was in the *Tzala* (the religious center) at the time, the man headed for the *Tzala*. What happened next is recorded in the book *Eretz M’vo HaShemesh*:

‘Beyond the entrance to the *Tzala*, there is a door leading to the synagogue – i.e., a small room, 2 meters by 3 meters, with a small window. I went inside, and in the darkness, I could make out the



faces of the children, the elderly teacher and, on the wall, a small notice with the words “Oholei Yosef Yitzchok” printed on it. On the bottom, written in ink, were the names of the Torah school’s principals, Machluf Biton and Dovid Biton.

‘Even here, the Chabad chassidim – who have taken upon themselves the responsibility of educating Jewish children – have reached. Afterwards, I discovered that the Lubavitcher Rebbe’s emissaries are to be found even on the

most far-flung Jewish streets, helping the rabbanim and shoctim educate their children.’

He continued on his way to Marazatzat, by way of a high desert wasteland. He came to Tamsinat, Arvat El Zagora, and Agdaz; wherever he went, he found a Jewish street, a religious center, and a Torah school named Oholei Yosef Yitzchok.

CRYING OUT

“Without mentioning all the tens of educational institutions – the net that the Rebbe spread over so many countries, besides his hundreds¹ of emissaries, who have accomplished so much... The legacy of the warm Jewish heart, which is attentive to the troubles of every Jew, wherever he may be, regardless of his origin, faction, and background. When “scorching waters” were poured on the Jewish communities of Russia, Bukhara, Gruzia, Tunisia, and Morocco, the Lubavitcher Rebbe cried out, sent emissaries, supported and encouraged. He experienced our pain ... the Redemption stands behind our wall ... it is so close.” (From *Maayan HaShavua*.)

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“THE REBBE IS WAITING FOR YOU. GO TO HIM.”

BY MENACHEM ZIEGELBOIM



Today he runs one of the impressive Chabad educational empires in Eretz Yisroel. He has a beard and looks like a longtime chassid. Many people are unaware that Rabbi Elimelech Shachar experienced quite a few adventures before becoming a Lubavitcher.

Winter 5737 (1978). It's freezing in New York, and as if that wasn't enough, there's snow, rain, and high winds. People bundle up against the elements.

A young man leaves the terminal at Kennedy Airport in short sleeves and sandals, holding hand luggage. He just arrived from Israel and the weather is completely unexpected. He goes over to a taxi and in his broken English he says he wants to go to Crown Heights.

That young man is Rabbi Elimelech Shachar, who today, directs the Chabad schools in Rechovot. Then, he was a Sabra, a farmer, someone who was told that the Rebbe was waiting for him.

A few weeks later, when he left the U.S., he became an ardent *chassid*

of the Rebbe.

* * *

Rabbi Elimelech Shachar's story is quite exciting, even though he is one of thousands who came in contact with the Rebbe and became a *chassid*. He was born in Germany to a religious family that had survived the Holocaust. When they emigrated to Eretz Yisroel, they were placed in an encampment in Pardes Chana. Later they settled on Moshav Beit Gamliel near Rechovot, a moshav that belonged to the Mizrachi movement.

He attended a religious school on the moshav. He belonged to B'nei Akiva and his madrich was the future Knesset member, Chanan Porat.

His parents looked for a good *yeshiva* for him, and since the

Chabad *yeshiva* in Lud had a good reputation, he and his twin brother were sent there. Mr. Shachar and his sons went to the *yeshiva* where they were registered by R' Efraim Wolf.

"I can still picture it," says R' Elimelech. "How R' Efraim sat and neatly filled out the forms."

Young Elimelech was in Pardes for grades six through eight. He went on to a *yeshiva* high school, and when he came of draft age, he deferred serving and continued his studies at a teachers' seminary, where he got his teaching certificate. Then he joined the army, where he served in the Golani Brigade.

A few months before the Six Day War, new planes arrived at the Air Force, and additional people were needed to work on them and prepare them for war. Elimelech was one of the men who was transferred to the Air Force to work with the ground crew. His job was to arm the planes, take care of ground maintenance, and to make sure the planes were in perfect running order.

He worked in the Air Force during the Six Day War at the base that was later moved to El-Arish, where the Egyptian airport had been previously. "Our victory in the war

was the pride of the Air Force,” he recalls. “It was the Air Force that was the deciding factor in the war even before the outbreak of the ground offensive.”

He and his friends witnessed the miracles of the war, more than everybody else. “All the Egyptian planes were wiped out with precision, including those in the hangars that were camouflaged as enemy planes. They also sustained direct hits, which was completely not understandable.

Did you discuss miracles and Divine Providence while in the army?

Not only we spoke about it, the entire nation talked about it. The hits were beyond the average percentages achieved in practice. It was a miraculous war.

Were you personally affected by it?

“At that moment fear crept up on me. I stood there waiting for the Rebbe to speak. Suddenly the Rebbe opened one of his drawers and removed a package of letters held together with a rubber band. These were the twelve letters I had sent to the Rebbe...”

The most dramatic moment was when we heard that soldiers had captured the Kotel and “the Temple Mount is in our hands.” We all cried. No exceptions.

But throughout my army service, the Chabad *chinuch* I had had in my younger years served me well. There wasn't a day that I didn't put on *t'fillin*, even when there wasn't any time and I had to put them on quickly under the wing of a plane. On Shabbos, I would walk from where I lived on base, until the hangars, despite the distance. Staying religious in the Air Force wasn't easy, but I did it – thanks to my Chabad *chinuch*.

* * *

After his army service, his mother, *a”h*, urged him to get married, as Jewish mothers do. But Elimelech felt he needed something



Kos Shel Bracha on Motzaei Simchas Torah 5749, in a wheelchair with a cast

else first. He told his mother that he wanted to determine where he was heading in life.

He yearned for the Chabad atmosphere he had experienced in his younger days, and he decided to go back and check out the world of *chassidus*.

“I went to the *yeshiva* in Kfar Chabad and decided to study *chassidus* seriously. I learned and enjoyed it, and I really threw myself into it. Whenever I spoke with someone, I would explain the *inyan* in *chassidus* I was in the middle of learning.”

The ones who took an interest in him were Rabbi Shimon Rosenberg and Rabbi Kuti Rapp, who remembered Elimelech from the school in Lud.

Elimelech married, and the new couple bought an apartment in moshav Beit Gamliel, near his parents. He planned on continuing his family tradition of farming.

“I had a plot of land and I began planting trees. I felt good. Some time later, I began working as an insurance agent, too. I loved the earth, I loved my work, and I kept up my connection with Chabad. I learned *chassidus* and I tried to be *mashpia* on others, as well. When I would sell an insurance policy I would say, ‘Insurance is good, but a *mezusa* is just as important,’ and I would put up *mezuzos*.

His first two children were born, and the house in Moshav Gamliel was too small. He considered expanding his house, but at just that time he received an order to tear down the house because of deep cracks that appeared and endangered the inhabitants.

The children grew up a bit and he sent them to religious schools in Rechovot. The distance between Rechovot and Moshav Gamliel made this difficult and he wrote to the

Rebbe asking whether he should move to Rechovot or build a new house in Moshav Beit Gamliel.

“I did not get an answer from the Rebbe,” says Elimelech. “The Rebbe’s opinion was important to me and so I wrote another letter, and another letter, but I did not get a reply.

“In the meantime, I bought construction material, hundreds of blocks and thousands of kilograms of cement, but I waited with the actual building until I got a letter from the Rebbe. Two and a half years went by. I wrote twelve letters to the Rebbe and did not get a single answer. Another person would have given up, but not me. The contractor laughed at me and he kept asking, ‘Nu, did you get a letter from the Rebbe?’”

When his third child was born, he wrote to the Rebbe about the birth and about construction, and to his amazement, he received a letter acknowledging the birth but nothing about construction.

“I realized there was something going on here...”

With the contractor nudging him and his wife nudging him, he went to Kfar Chabad to the *mara d’asra*, Rabbi Trebnik, *a”h*, and asked him for advice. Rabbi Trebnik said he would convene with another two men and together, they would decide what he should do next, but he first wanted to make a suggestion.

“There’s a *chassid* here in Kfar Chabad by the name of Reb Mendel Futerfas. Go talk with him and then come back to me.”



With Rabbi Kastel (center) and Rabbi Shlomo Edelman in front of one of the buildings of the *mosdos* of Rechovot



A farmer on Moshav Beit Gamliel

“I went to R’ Mendel and told him what had happened and how the Rebbe hadn’t responded to my twelve letters. R’ Mendel asked me, ‘Do you have a relationship with the Rebbe for a while now?’

“I said that I had attended a Chabad school in Lud and I had written to the Rebbe then. R’ Mendel looked at me with his wise eyes and he said, ‘The Rebbe wants to see you. Go to him and you’ll get an answer.’

“I went home and told my wife that I had decided to go to the Rebbe, and that whatever the Rebbe would tell me we’d do. This was the first time in my life that I was leaving Eretz Yisroel. I wasn’t at all prepared for the experience. I landed in N.Y. in the midst of a snowy winter while wearing summer clothes. Somehow, I got to Crown Heights and entered 770.

“The *bachurim* saw me and instantly realized I was new to the scene. Once again, Rabbi Kuti Rapp

and Rabbi Shimon Rosenberg welcomed me and took care of me.

“I went to the secretary who gave me an appointment for *yechidus* and the *bachurim* prepared me for it. First of all, they said, you have to prepare for *yechidus* by fasting and saying the entire T’hillim. They also explained to me how you conduct yourself in the actual *yechidus*, that you don’t sit down and you don’t turn your back on the Rebbe.

“I stood in Gan Eden HaTachton waiting to enter the Rebbe’s room. Suddenly the door opened and I saw an older man with a white beard coming out, trembling with emotion. In his emotional turmoil, he grabbed on to the railing of the steps. I looked at him in wonder. To tell you the truth, it made me scared too, but then I felt R’ Leibel Groner pushing me towards the door. It was my turn.

“I went inside and saw the Rebbe smiling at me. As I had been instructed, I stood at some distance

from the Rebbe’s desk. The Rebbe offered me a chair but I continued to stand. The Rebbe offered the chair five times, and I almost sat down, but an inner voice said to me, ‘Don’t sit down!’ and I continued to stand there, unable to move.

“At that moment fear crept up on me. I stood there waiting for the Rebbe to speak. Suddenly the Rebbe opened one of his drawers and removed a package of letters held together with a rubber band. These were the twelve letters I had sent to the Rebbe. The Rebbe turned serious and looked at me and the letters in turn.

“I felt certain that the Rebbe knew my past, present, and future. Then the Rebbe said, ‘There’s the *inyan* of ‘you shall teach your children’ twice a day. Since the children are in Rechovot, the parents should be where the children are, and ‘change your place, change your *mazal*.’ May it be with expansiveness and may we hear good news.’

“This is how the Rebbe answered all the questions I had asked him, and then the Rebbe began showering me with *brachos*.

“The *yechidus* took ten minutes, and when I left, the Rebbe raised his hand, smiled, and said, ‘May we hear good news.’ I immediately took a pen and paper and wrote down the *yechidus*.”

Did you also hold on to the railing of the steps after the *yechidus*?

“I went out and stood near that same railing in a turmoil. I also stood there shaking from emotion. I tried to remember what the Rebbe had said to me but I simply couldn’t remember a single word. I sat down on the side and tried to begin to recall what had happened, but I was blank. I was upset, and the image of the man who had left and had held on to the railing no longer surprised me.

“After a quarter of an hour of concentration, I began to remember what the Rebbe said. I felt that the Rebbe had removed the thick *orla* (foreskin), as it’s brought in *chassidic* works. I felt that the Rebbe had erased the earlier page of my life and had opened to a fresh page.”

How was it possible for a person from a *yishuv* to come to a place without knowing its significance?

“I was a ‘greenhorn.’ In hindsight, I know that I didn’t go to the Rebbe because I chose to do so, but I felt that someone was drawing me there with an invisible rope. The Rebbe brought me to him. I can’t explain it otherwise.

“R’ Mendel was right in saying that the Rebbe didn’t answer my letters because he was waiting for me to visit him. (That was R’ Mendel, a *chassid* and devoted soldier of the Rebbe, who knew what the Rebbe wanted of me.)

* * *

Elimelech returned to Eretz Yisroel and told his wife that they were moving to Rechovot. “It wasn’t easy for her. She had gotten used to the quiet country life and it was hard for her to return to the city, but she accepted what the Rebbe said.”

Elimelech wasn’t worried about what he would do with all the building materials he had bought. He was sure G-d would help him out, and sure enough, the contractor asked whether he could buy the materials from him. ‘If you’re not building, then at least sell the stuff to me.’ Elimelech sold it all to him, and a few months later they moved to Rechovot.

“I tied things up quickly with the *ko’ach* the Rebbe gave me. The Rebbe removed me from the darkness and placed me in the light. It wasn’t just a change in location, but a complete change in my way of life from *dati-leumi* (religious-nationalist) to

BRACHOS AND GILUYIM ON SIMCHAS TORAH

I had many miracles with the Rebbe. Some of them were open miracles, while others were through natural occurrences. I went to the Rebbe for Tishrei for over a decade. I made sure to always take a *seifer Torah* during *hakafos* with the Rebbe. I generally took one during the *hakafa* for those who served in Israel’s defense. I don’t know how I always had the strength to “cross the sea” of people to get the Torah.

One year, I stood in the area where the older people stood. When they announced the *hakafa* of Israeli soldiers, I made a tremendous effort and jumped from the Rebbe’s *bima* and took a *seifer Torah*. At the end of the *hakafa* I returned the Torah but didn’t manage to return and land on the floor. I literally hung there, suspended in the sea of humanity. I felt my shoes falling off. Just then, the Rebbe passed by for the seventh *hakafa* and I somehow got pushed into a corner. After the Rebbe passed by, I went up on his *bima*. I found myself standing on the Rebbe’s *bima* without shoes and I thought, ‘Nu, this is like the *pasuk* in which Hashem tells Moshe to remove his shoes because the ground he was standing on was holy.’ I went home with two different shoes (not a pair).

In 5749, during *hakafos*, I fractured my pelvis and broke my arm. Hatzala took me to the hospital where I continued making *hakafos* with a Chitas, as a Hatzala member wheeled me around the nurses station in a wheelchair to the amazement of the black nurses.

I was released from the hospital that night, and went to Kos Shel Bracha in a wheelchair. It was nearly morning. Not only was I stuck in the wheelchair, but my right hand was in a cast. I was wheeled to the Rebbe and I held a cup in my left hand. The Rebbe gave me a special look. I took the opportunity to ask for a *bracha* to open new nursery schools and the Rebbe blessed me and gave me a bottle of *mashkeh* for the city.

Since one hand was in a cast, and the other hand held the cup of wine, I couldn’t take the bottle. The person who pushed my wheelchair wanted to take the bottle for me, but the Rebbe wanted me to take it. Somehow I maneuvered and managed with the cup and the bottle, and then the Rebbe said, “Length of days, and good and healthy years.”

I was flown to Israel under special care and a few days later I went to Dr. Malkin, the head of the department for hands at Kaplan hospital in Rechovot. He agreed with the other big doctors that I needed an operation and had to have pins inserted on a permanent basis. He explained how the bone was completely shattered.

I recovered from the anesthesia a few hours later but the doctor said he hadn’t done the operation! I asked him what he was talking about and he said, “I placed your hand under a special x-ray machine, and from the outside I was able to put all the bones in place.”

Thanks to the Rebbe’s *bracha*, this hand is more flexible than my other hand.



At a city council meeting in Rechovot. Rabbi Gluckowsky is sitting and Rabbi Shachar and Rabbi Eidelman are standing.



Rabbi Elimelech Shachar dancing on the streets of Rechovot

chassid.”

How did you make such an important decision by implicitly listening to the Rebbe, before becoming a *chassid*?

“If I could define myself, I would say that more than a *shliach*, I’m a soldier. The Rebbe said to go, and so

I went. That’s my nature. The Rebbe aroused my *yechida* in that *yechidus*.”

* * *

From that point on, Elimelech did indeed become a soldier in the Rebbe’s army. He moved to Rechovot, where he got to know the *mashpia*, Rabbi Aryeh Levin, who was *mekarev*

him and taught him *chassidus*. R’ Levin also urged him to go on *mivtzaim*.

Elimelech began to fulfill what the Rebbe had said, “there’s an *inyan* of ‘and you shall teach your children,’” and began working in *chinuch*. He went around to the pre-schools and elementary schools in Rechovot and organized children’s rallies, where he infused the children with Torah and *Yiddishkeit*. Children recognized him everywhere, and when he rode his bicycle in the street, they would yell, “There’s Rav Shachar!” or in later years they would yell, “We Want Moshiach Now!”

“I began studying *Likkutei Torah*, something I had learned before, and I saw that it was clear to me, as though I had been learning *chassidus* for years. I realized this was a result of my *yechidus* with the Rebbe.”

After the first *yechidus*, R’ Elimelech decided to go to the Rebbe as often as possible. He, his wife, and his son went for Tishrei 5741, and he continued to go for Tishrei for the next ten years.

“In 5741, my wife, my oldest son Uriel, and I had a *yechidus* with the Rebbe. It was Monday afternoon of Chanuka. Since I already knew that the Rebbe is the leader of the Jewish people, I urged all my friends and acquaintances in Rechovot to write to the Rebbe. I wanted to be *mekasher* as many Jews as possible to the Rebbe, and when I arrived at 770, I brought all the letters with me. I didn’t want to bother the Rebbe during the *yechidus*, so I gave all the letters to the secretaries beforehand.

“As we stood there in Gan Eden HaTachton, my nine-year-old son saw the people looking somber and preoccupied. He asked me, ‘Abba, what are they doing?’ I told him that they writing to the Rebbe. ‘So I also want to write,’ he said.

“I brought him a pen and paper,

and he wrote something and then put it in his pocket. When it came our turn, we entered the Rebbe's room. As soon as we walked in, the Rebbe began blessing us: 'Regarding the letters and notes, may Hashem fulfill all their hearts' desires for good, success in Torah study and in spreading the wellsprings.' The Rebbe continued with his blessings for quite some time but I don't remember them. What an abundance of *brachos* it was!

"Then the Rebbe held out his hand as though asking for more letters. I was surprised, because from what the Rebbe had said, I had understood that he had gotten all of them. I said, 'I gave in the letters and notes,' but the Rebbe didn't put his hand down. I didn't know what to do and felt uncomfortable. That's when Uri took out his note and gave it to the Rebbe. The Rebbe smiled broadly and continued with his blessings."

What did you hope to receive from the Rebbe?

Everything, whatever a person and a Jew needs. The Rebbe always blessed me with "*U'faratzta*," breaking through. I felt that the Rebbe gave me the ability to open new pathways, to jump forward. In my work today in Rechovot, I use this approach. I try to constantly open new *mosdos*, and let other people take over. "Breaking through" is the way I operate.

When I went for dollars, the Rebbe would often say, "Rechovot! – 'for Hashem has expanded for us and we will be fruitful in the land,' and you should also have *harchava* (expansiveness)."

* * *

R' Elimelech began expanding the activities in Rechovot in a way of "*U'faratzta*." He went all over town, at first on his bicycle and then in his old Volvo which became a *mitzaim* tank. Everybody recognized him.

He put more and more time into *chinuch*. It began with the opening of a nursery school and then he taught in the elementary school. Today he runs an empire of schools – from daycare to *yeshiva* – which hundreds of children attend.

Back in the early days, he began traveling once a week to the air force base in Tel Nof, where he gave *shiurim* in *chassidus* to the soldiers. R' Elimelech was very familiar with the air force, and he knew how to relate to the soldiers there. Numerous soldiers were *mekurav* to *Yiddishkeit* and *chassidus*, and he brought many people to the Rebbe. Many of them are part of the Chabad community in Rechovot and around the country.

The Rebbe expressed his great appreciation for R' Elimelech's work, frequently sending him letters. Some of the letters were addressed to "Beis Chabad Tel Nof."

"It wasn't just a *Tanya shiur*; it was much more than that," reminisces R' Elimelech. He misses the good old days. The community work he is consumed with now, doesn't speak to his heart as the work he used to do on a small scale. "I miss the times we sat one on one,

talking, singing *niggunim* late into the night. The results were impressive," he concludes with great satisfaction.

Running *mosdos* with hundreds of children doesn't satisfy you?

R' Elimelech sighs. "It's a different type of work. Today it's *askanus*. I sit with communal figures, politicians, and accountants. This is part of what it takes to run schools, but it's *askanus*, and *askanus* goes contrary to my nature. I'm involved in this as part of *shlichus*, but what I love to do is work with people, with *neshamos*."

R' Elimelech's work picked up steam over the years. Every letter and report he sent to the Rebbe resulted in answers and *brachos*. "I feel that the Rebbe did all my *birurim* in my life for me," he says candidly.

"That my wife agreed to follow me on this path is thanks to the Rebbe. She's a city girl who went to the country and then returned to the city. It was very hard for her. And then, each day, I came up with something new, the opening of a new *mosad*, a new idea, etc. and she quietly tolerated all my '*chiddushim*,' and even helped me with them. This is also a result of the Rebbe's *brachos*."

"We find ourselves in the '*hechste*



Nostalgic over the *shiurim* at the air force base, and the one-on-one atmosphere



A Lag B'Omer parade in the early years. The one speaking is Rabbi Levin.
In the center is Rabbi Simcha Kook, *rav* of Rechovot, and Rabbi Shachar.

tzayt' (the peak time); unfortunately, we don't see the Rebbe and it's not a time that we get pats on the shoulder from the Rebbe. There are no answers and we don't receive the abundance of blessings that we got in *yechidus* – but now we know that all the work is solely for the Rebbe; not in order to receive a heartwarming

answer from the Rebbe or some other acknowledgment.

“On the one hand, it's a great concealment. On the other hand, I look at the T'mimim in the *yeshiva* in Rechovot – T'mimim who did not see the Rebbe – and I see their enthusiasm for *mitvzaim* on Fridays

and I see that the Rebbe lives. Why does the Tamim go on *mitvzaim*? What will he get for it? He won't get a response to the *duch* he sends to the Rebbe – nevertheless he does *mitvzaim* enthusiastically, he lives.

This is the Rebbe's life and this is why we say, “*Yechi Adoneinu.*”

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OUTLANDISH AMOUNTS OF MONEY SPENT ON SIMCHOS IS HURTING US!

INTERVIEW BY SHAI GEFEN



*The economic situation makes it difficult for people to pay the expenses that simchos entail. Rabbi Pesachya Lipsker formed a committee whose task it is to see how to implement the Rebbe's instructions not to waste money on extravagant simchos. * An interview with Rabbi Pesachya Lipsker.*

An emergency meeting was held last month in the home of Lubavitcher askan Rabbi Pesachya Lipsker, director of the Gemach Smachos. The attendees discussed the serious problems affecting *Anash* (as well as all *frum* communities) which are the result of extravagant spending on *simchos*. Many families break under the financial pressure.

The meeting was attended by the secretary of the Beis Din Rabbanei Chabad, Rabbi Yitzchok Yehuda Yaroslavsky, *mashpia* Rabbi Mendel Vechter, Dr. Tal Nir, and lawyer Yehonoson Goldberg.

This interview was conducted with Rabbi Pesachya Lipsker in order to learn the extent of the problem and

what has been suggested to correct it.

Why is an outcry being made specifically at this time?

Unfortunately, people are making more outlandishly expensive *simchos* than ever before. People try to outdo their neighbors and buckle under the pressure of “what will people say” and “what will people think.” There are many people who cannot withstand the pressure, who spend beyond their means.

As the one who runs the Gemach Smachos, I am witness to this, when people of average means cannot afford the *simchos* they make and cannot handle the debts they undertake. We can be quiet and take care of ourselves and let things continue as

they have in the past, but we can also get up and cry out and stop the situation. We can try to get people to stop wasting their money! We have to educate people to be more concerned about the spiritual side of *simchos* than the material side, so that everybody can truly rejoice at the *simchos* they make.

What did the Rebbe say about this?

Not only are there clear *horaos*, but the Rebbe also cried out about this problem in dozens of letters, and said money should not be allowed to be wasted. The Rebbe addressed this problem long before certain *chareidi* groups did.

Here are excerpts from letters the Rebbe wrote on this topic:

***Great is the merit in restoring the guidelines of *g'dolei Yisroel* to *Anash* circles and to all Jews, to make a wedding that is spiritually large, which is generally associated with diminished materiality and *hiddur ha'olam* (beautifying the world) with “world” being from the root meaning hidden, and not to waste money. Our Sages say that the Torah is protective of Jewish money.**

***It is not at all understandable why one should pressure himself with**

special expenses in order to make a large wedding ... when it should be a wedding that is large in quality.

***Regarding the wedding and numerous expenses and the large numbers of guests, even when a person can afford it, it's possible to use the money for better purposes.** (5 Adar I 5719)

***It is proper that the wedding take place in a venue that is affordable ... and there is no need to waste money on material things, "luxuries" and the like.**

***There is no reason at all to waste money on wedding expenses. When it comes to inviting people to the wedding, one should do what is "middle of the road."** (27 Cheshvan 5722).

* * *

These letters were written decades ago. How is it that *askanim* and *rabbanei Chabad* haven't made *takanos* about this?

In Teives 5738 the Rebbe writes, **"great is the merit in restoring the guidelines of *g'dolei Yisroel* to *Anash*."** When it comes to the squandering of money on *simchos*, apparently merit is needed to correct the situation...

Despite the Rebbe's request, nothing was organized along these lines. It's really a terrible situation because not having guidelines means people do not withstand the pitfalls and can't manage. People don't know what's going on behind their neighbors' closed doors, but we at the Gemachim see the devastation.

As you pointed out, the Rebbe asked for guidelines to be instated decades ago, but whereas other groups have formulated guidelines, we have not. I can tell you that a large share of the financial problems in Chabad come from the money that is wasted on *simchos*. This impacts on dozens of other things, and as the Rebbe writes explicitly, these things are interconnected. When a *simcha* is

spiritually lavish, it is materially low-key, and vice versa.

When did the situation deteriorate?

There were always problems, but lately matters have deteriorated further because of the terrible economic situation. Even in families where both parents work, they're having a hard time handling the expenses. Many checks bounce... You see what's going on and just cry. You see parents make a lavish wedding without having the means to do so. We must establish limits, the sooner the better. A showy *simcha* is not a *simcha* – not materially and certainly not spiritually!

I seem to remember that there was once an answer to the Beis Din Rabbanei *Anash* about not making *takanos*.

I carefully looked into the matter with Rabbi Yaroslavsky and he told me that the answer was to the Beis Din. The Rebbe wrote that before they made *takanos* about "turn away from evil," they first had to make them regarding "do good." The Rebbe didn't say not to make *takanos*; he asked that other things be done first. There's no question that we cannot keep quiet when families are collapsing under the burden.

The situation today demands it, and I can say with absolute certainty that we are talking about *pikuach nefesh* of many hundreds of families. Who knows how far this can go? Many problems would be solved if limits were set.

What should be done?

We have deliberately not delineated anything precisely. The general idea is to limit the number of portions; to arrange for places where portions are cheap; and to limit the accompanying expenses. According to my calculations, this would save thousands of dollars for every family.

The problem we encounter is

FILLING THE VACUUM

"... it is the opposite of what is customary lately among *Anash*, to waste money on this in order to outdo the neighbor, and the more *pust* (empty) the neighbor is, the more the Evil Inclination urges him to go into greater debt, as long as he can show that he is also *pust*, and even more so. Thus one must fill this vacuum with "the glory of the vacuous..." (*Shaarei Halacha U'Minhag*).

IN A REASONABLE WAY

"The wedding should take place in a location where the expenses are reasonable, and on the contrary, the simpler the better. And the greater the spiritual preparations, the greater the wedding will be spiritually" (27 Cheshvan 5722).

NOT TO SHOW OFF

"There is no point at all in wasting money on wedding expenses. If only you merited to show the way to others – that a *chassidic* wedding is expansive in spiritual matters, true expansiveness, and Jewish money is precious and shouldn't be used to show others that this is where more lavish displays of flowers are..." (winter 5731).

IT IS NOT WORTHWHILE

"Regarding how to arrange the wedding, whether to have more guests etc. this entails greater debts and my opinion is, it's not worthwhile. The Rambam in "*Hilchos Deios*" says that the middle of the road is the straight and proper path." (10 Kislev 5720)

when parents can afford more for the first and second child, but then they can't maintain the same standard for subsequent children. Since we believe in the eternity of the Rebbe and his *horaos*, obviously the Rebbe would have *nachas* if we could implement his instructions.

In Chabad there are all sorts of *chassidim*, each one coming from a different background and different situations.

True. What amazed me, after we publicized our concerns, was how those who are considered wealthy came over to me. They told me that they are the first ones to want *takanos* for the welfare of all.

Everybody has to think about the community at large, especially as those who can afford it are few and far between. Most people find it hard. I am sure that if clear guidelines were set, even those with the means to spend lavishly would understand, that for the good of all, they need to limit their spending. If they have that much money, they should spend it on the couple and not on fleeting things, which are generally there to impress neighbors and friends.

What are you doing in the meantime?

Since we've publicized our concerns, we've gotten dozens of reactions, all in favor. It seems we need one person to take up the gauntlet and do what has to be done. In the meantime, we are in touch with *rabbanim* of Lubavitch communities. The feedback is enthusiastic, and wherever I go, I hear hair-raising stories. I sadly ask: Where is our mutual responsibility? Can we remain silent when a family collapses only because they have spent tens of thousands of dollars on a wedding, which is out of proportion to their means? Is this called a *simcha* or, more accurately, a sorrowful event?

I request that everybody ponder this seriously. In the meantime, we've

gotten many suggestions and we are waiting for people themselves to come up with practical ideas. Then we can come up with something that *rabbanim* and *Anash* approve of. If we work together, we can come up with practical guidelines that people will implement, because we're talking about something that many people need. There is a Biblical law of "aid shall you aid him."

Are you at all afraid that this won't work out?

The feedback is enthusiastic, and wherever I go, I hear hair-raising stories. I sadly ask: Where is our mutual responsibility? Can we remain silent when a family collapses only because they have spent tens of thousands of dollars on a wedding

I'll tell you the truth. At first, I was very concerned about that. I know that it's very hard to change. But after the feedback I've received, and especially when I saw the readiness on the part of the *rabbanim*, *askanim*, and people out there to cooperate, I'm confident that with the Rebbe's *ko'ach* we'll implement what he wants us to do in the best possible manner. Everybody says he's ready to make the change, the only problem is

how will other people react. The problem is "what will people say." If we do this together, this problem is solved.

People understand why this is necessary and now we just need to implement it. A large part of the implementation has to do with raising the public's awareness, and this is precisely the reason why we are talking about it and not imposing it on people.

Are there any practical ideas that are being worked on?

Yes. We're talking about opening a *simcha* hall for *Anash* [in Eretz Yisroel] with moderate prices.

What are other groups doing about it?

In the past only a few groups had *takanos*, whereas today it's widespread. I want to make it clear that our goal is not to minimize *simchos*. Our goal is to bring us back to the middle of the road. The Rebbe quotes the Rambam on this.

I'd like to thank *Beis Moshiach* for publicizing this, because then your readers will understand the necessity in these *takanos* and will be ready to improve the situation.

We can say unequivocally that overspending on *simchos* has an adverse effect on us and the futures of numerous Lubavitcher families. This is why we need everybody's cooperation, to establish guidelines that we can all live with. With *achdus* among us, we can achieve results. I ask *Anash* to talk about this with friends and neighbors, and to make this a priority wherever you live.

In the merit of the true *simcha* of *chassan* and *kalla*, and not the *simcha* of copying others and an emphasis on the material, which comes from competition, we'll bring about the ultimate wedding between the Jewish people and Hashem with the *hisgalus* of the Rebbe.

A MIRACLE OF FAITH

BY M. MELAMED

It was late at night and on Binyamin Boulevard in Netanya, the lights went out one by one. The street emptied out and the nighttime silence descended on the entire area. One house still had the lights on. It was the house of Rabbi Moshe Antizadeh, the *rav* of the Iranian *shul*. R' Moshe was sitting and learning in his living room.

The Iranian community in Netanya had gotten used to the fact that their rabbi wasn't an ordinary rabbi but also a Chabad *chassid*. When they had any sort of trouble they knew they could ask him to help them write to the Rebbe through the *Igros Kodesh*. The miracle stories that resulted were the talk of the town.

So it didn't surprise R' Moshe when somebody knocked at his door at that late hour. He opened the door to see a woman who looked obviously in distress. He invited her in and asked how he could be of assistance.

The woman broke down as she said she had heard that you can write to the Rebbe...

THE DOCTORS SAID AN ABORTION WAS MANDATORY

After she calmed down, she began to relate her tragic story. "I am married for nearly ten years and I still don't have any children. I've undergone medical treatment and three months ago I was told that I'm finally pregnant. I was thrilled of course, but my joy was short-lived.

"A few weeks ago I wasn't feeling well and after a series of tests, the

doctors said there's a malignant growth in my uterus and I must have it removed. Since they can't treat the growth while the fetus is in the uterus, they told me I have to abort within a week so they can start treatment as soon as possible.

"I've gone to the top doctors in the country and they all say I must abort, and every additional day endangers my life and increases the chance that the usual protocol won't

R' Moshe listened to the woman's tragic story and said, "You've come to ask the Rebbe about a matter that concerns life and death. This is extremely serious..."

work to stop the malignancy from spreading. They say that this will give them no choice but to remove my uterus.

"I've seen a number of *rabbanim* and after telling them what the doctors say, the *rabbanim* say I can do the abortion because, "*ha'ba l'horgecha, hashkeim l'horgo*" (if someone comes to kill you, rise up and kill him [first]).

"I've come to you in order to write a letter to the Rebbe for a *bracha* that the abortion go okay, without complications, and that the treatment that I'll start right after that be successful. They should be able to get rid of the growth without having to remove my uterus, so I'll still have a chance of having children."

THE REBBE SAID: IT'S OUT OF THE QUESTION

R' Moshe listened to the woman's tragic story and said, "You've come to ask the Rebbe about a matter that concerns life and death. This is extremely serious. When you write to the Rebbe, you must tell him all the details and agree to follow whatever the Rebbe says."

The woman nodded her agreement, took a pen and began to write her letter. R' Moshe sat nearby and said T'hillim, praying that the woman would get a *bracha* for a *refua shleima*.

When she finished writing, she put the letter into a volume of *Igros Kodesh*, and after she accepted the Rebbe's Malchus by saying "*Yechi*," R' Moshe began to read the Rebbe's letter.

When the woman heard the opening words of the Rebbe's answer, she nearly fainted. The Rebbe explained at length the stringency of the prohibition of aborting a baby and that it is out of the question from any standpoint, both physically and spiritually. At the end of the letter, the Rebbe wished success in all matters.

"The Rebbe is telling you explicitly that you may not have the

abortion done,” said R’ Moshe.

The woman looked at him in shock, not believing that a sane person could confidently tell her to oppose all the biggest doctors.

“Are you serious?” she asked skeptically. “Am I really supposed to ignore the warnings of all the doctors? It’s my life we’re talking about!”

Mrs. Antizadeh was present and her heart went out to the woman. She asked her husband to read the Rebbe’s answer again. Perhaps this woman’s situation was different. R’ Moshe took another look, but the Rebbe’s answer was quite clear: no abortion!

He looked up from the letter and softly said to the woman, “I absolutely understand your feelings. It’s very hard to accept the Rebbe’s answer when all the doctors say the opposite. But thanks to my experience in similar situations, I can tell you: When the Rebbe says to do something or not to do something when it entails danger to life, listening to the Rebbe brings *bracha* and success, and not listening can entail real danger. I’m telling you – if you want to do the best thing for yourself and your baby, don’t do the abortion.

“I am absolutely confident that if this is what the Rebbe says, he also takes full responsibility for your well being. The only thing that remains to do is to pick up the phone and tell the doctors that you will not be doing the abortion. Believe in the Rebbe’s words and you will see miracles take place.”

The woman left the *rav’s* house, her mind in a turmoil. In her ears rang the doctors’ warnings; that if she didn’t do the abortion now, they would have to remove her uterus in order to prevent the growth from spreading. On the other hand, there was the Rebbe’s clear answer. The Rebbe’s blessing for success at the end

of the letter gave her some hope that perhaps she would give birth to the child she had waited for these ten years.

THE OPINION OF ANOTHER DOCTOR

The next day was Friday and on his way to *shul*, R’ Moshe saw the woman and her husband standing near the door waiting for him. Before he had a chance to greet them, the husband exclaimed, “How can you take this upon yourself? You are taking advantage of a woman who is already on the brink of collapse. Do you want to leave me a widower?”

R’ Moshe stayed calm under attack and waited for the husband to settle down. Then he repeated what he had said the night before. “The Rebbe’s answers in the *Igros Kodesh* are not a game. People in worse situations were saved by listening to the Rebbe, and so you would be best off strengthening your *bitachon* in the Rebbe’s words. If you listen to the Rebbe, you’re assured of success.”

The husband didn’t look as angry but he still remained adamant about not listening to an answer that opposed all the doctors and *rabbanim*. For the next 24 hours he thought about what R’ Moshe had said. The strength and *emuna* had reached deep into his heart, and on Motzaei Shabbos he and his wife went to the *rav’s* house. They wanted to write to the Rebbe, asking him to consider the sensitive and dangerous situation and to perhaps permit the abortion.

The husband wrote the letter and put it in a volume of *Igros Kodesh*. The Rebbe’s answer was that if they still had doubts, they should consult with another top doctor.

The couple agreed to do this and to listen to what the doctor would tell them to do. R’ Moshe referred them to a world-renowned doctor who works at Hadassah Hospital in Yerushalayim. This doctor is a relative

of a Lubavitcher in Netanya, and he had heard many stories about the answers from the Rebbe through the *Igros Kodesh*. He had seen quite a few *brachos* fulfilled and he agreed to examine the woman.

The examination on Sunday showed that the growth wasn’t as big as it seemed in earlier exams. This doctor was also of the opinion that an abortion had to be done, but unlike the other doctors, he said it didn’t have to be done so fast. He recommended waiting another week. Before they left his office, he encouraged them to have faith in the fulfillment of the Rebbe’s *brachos*.

TREMENDOUS SIMCHA AT THE BRIS

After a nerve-wracking week, in the course of which the couple did their best to strengthen their belief in the Rebbe’s words, they went back to the doctor’s office in Yerushalayim. She was taken in immediately, due to the seriousness of her condition, and the doctor had the results within a very short time.

His surprised but happy face broadcast the news. “A miracle has taken place. The Rebbe was right, once again! The tests we just did show that the growth is gone! There is no trace of it! There is no need for any treatment, and of course, no abortion is necessary!”

The woman found it hard to believe the news and insisted on another exam to verify the conclusion. Another test confirmed the miraculous results: there was no growth and the woman was fine!

A few months later, the woman gave birth to a healthy boy. The *bris* was celebrated with tremendous joy, as the parents, and their relatives who heard the miracle story, praised Hashem for giving us the Rebbe MH”M, may he be revealed immediately!

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IT'S A DREAM COME TRUE

*Many a parent shed a tear when called up to the dais to stand with their son as he received his smicha. * "It's hard for me describe how incredible this moment is for me," said one emotional parent, "to stand on the dais with my son while he gets his smicha certificate ... it's a dream come true." * A moving and exciting event in which 50 certificates were given out for rabbanus, sh'chita, and safrus to 50 students of the Bucharim yeshiva – Ohr Simcha in Kfar Chabad.*

A festive atmosphere prevailed on Yud Shevat at the Bucharim yeshiva campus "Ohr Simcha" in Kfar Chabad. Hundreds of guests, among them public figures as well as the students' parents, gathered in the yeshiva auditorium for the graduation ceremony and the awarding of smicha certificates for rabbanus, sh'chita, and safrus.

The graduation was the culmination of a year of hard work on the part of fifty talmidim of the Bucharim yeshiva. The ceremony has become an annual event of joy

and great nachas for the yeshiva's administration, the parents, the talmidim of the yeshiva in general, and of course, for the new rabbanim, shohtim, and sofrim.

The latter see it as the climax to a strenuous year, in which they invested their time and energy to succeed in a series of thorough tests. The tests are given by the staff of teachers as well as by distinguished rabbanim who come to test the smicha candidates. They have been amazed by the level of knowledge, and mastery of the material, that the talmidim demonstrate.



A smicha certificate

NOT JUST PROFESSIONALISM BUT ALSO CHASSIDUS AND YIRAS SHAMAYIM

The program began with Rabbi Menachem Mendel Gurevitz, the Mashpia of the yeshiva, who greeted all those assembled. He spoke about the significance of the date, Yud Shevat, and connected it to the avoda of the Rebbe Rayatz to raise a generation of rabbanim and *klei Kodesh* from among the T'mimim, who would proudly raise the banner for Yiddishkeit.

The emcee called upon Rabbi Sholom Gamliel, shliach of the Rebbe in Yerushalayim and father of a talmid of the yeshiva, to read the Rebbe's chapter of T'hilim. Then Rabbi Shai Soknik, a Mashpia in the yeshiva, read a letter the Rebbe wrote for a similar occasion.

The first speech was delivered by Rabbi Gershon Dovber Schiff, the founder and director of the yeshiva. He emotionally described how the Rebbe had assigned him the task of opening a mosad thirty years ago, since there weren't suitable mosdos for the children of Bucharim immigrants.

"We didn't have a penny, we had

"It's a great honor for Kfar Chabad that we have a yeshiva like this in our midst, a yeshiva that produces the most rabbanim in Chabad."

no connections, and I didn't even know Ivrit at that time, yet we had the Rebbe's bracha. Today, we can see the fulfillment of the Rebbe's bracha by looking around at the many T'mimim who fill this auditorium!"

Rabbi Schiff surprised the crowd with the following statement. "I'd like to announce that in the near future we will begin building our main building, which according to our plans will be the nicest building in Kfar Chabad, and one of the most beautiful schools in the country."

This drew a round of applause that lasted for quite some time and expressed the excitement of the parents and the talmidim.

The next speaker was Rabbi Binyamin Lifschitz, director of the Vaad of Kfar Chabad, who promised to work on obtaining the building permits and to get the building project off the ground.

"It's a great honor for Kfar Chabad that we have a yeshiva like this in our midst, a yeshiva that produces the most rabbanim in Chabad."

After a musical interlude, the Rosh Yeshiva, Rabbi Moshe Levin, was called to the podium. He drew attention to the great yiras Shamayim that is demanded of the candidates for rabbanus, and the professions of sh'chita and safrus.

"The talmidim of this yeshiva know that without Chassidic behavior and without diligence in their study of Chassidus, they cannot take the smicha tests for rabbanus, sh'chita, and safrus. So the certificates being awarded tonight, definitely testify to the Chassidic behavior and study of the awardees.

Rabbi Eliezer Brod, who heads the smicha for rabbanus program, praised the high level of those who had been tested. He said that he had heard a number of times from his mechutan, Rabbi Mordechai Shmuel





Rabbi Shlomo Zalman Alperowitz and Rabbi Moshe Levin. On the left is Rabbi Sholom Dovber Labkowski



Rabbi Gershon Dovber Schiff, *menahel*



From right to left: R' Yosef Schiff, R' Binyamin Lifschitz, Rabbi Eliezer Brod, Rabbi Moshe Levin, Tamim Moshe Dahan (receiving a certificate), and his father, R' Yosef

Ashkenazi, the mara d'asra of Kfar Chabad who regularly tests the talmidim of the yeshiva, that this yeshiva is one of the best places Chabad has today.

Rabbi Brod went on to urge the talmidim not to remain satisfied with their achievements thus far, but to continue to progress as in the Rebbe's

instruction that in spiritual matters each person must fulfill the aphorism, "Whoever has 100 wants 200."

PARENTS ARE TEARY-EYED

The speeches were delivered and then came the high point of the evening, the distribution of

certificates. The emotions of the newly ordained, and their parents is indescribable.

The emcee called up the talmidim, one by one. Each one went up, accompanied by his father, and received the certificate from one of the members of the hanhala. The rabbanim who sat on the dais joined in the simcha and warmly shook their hands, while friends in the audience loudly cheered them on.

Many a parent shed a tear when called up to the dais to accompany their son to receive the certificate. The parents also warmly shook the hands of the members of the hanhala and thanked them for their tremendous efforts on behalf of their children.

"It's hard for me describe how incredible this moment is for me," said one emotional parent, "to stand on the dais with my son while he gets his smicha certificate ... it's a dream come true."

When the program was over, the talmidim sat with their mashpiim, rabbanim, and members of the hanhala and farbrenged until late into the night.

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The screenshot shows the website for Beis Moshich, featuring a header with the site name in Hebrew and English, a logo for bhTech, and a navigation menu. The main content area displays a featured article titled "WE HAD NEVER HEARD IT LIKE THIS BEFORE" with a sub-headline "Presented in honor of Tes Kislev, birthday of the Mittler Rebbe, and Yud Kislev, the day the Mittler Rebbe was released from jail." Below this are two other articles: "FARBENGEN OF MASHPIM" and "CHASDEI BRACHA: SPREADING JOY". The right sidebar includes an "Archive" section with a dropdown menu set to "439" and an "Advanced Search" button. The bottom of the page shows the "Internet" logo.

NO STOPPING ON AN INCLINE

BY SHAI GEFEN

DEMOLISHING THE SETTLEMENTS IN GAZA IS THE RESPONSE TO THE ATTACK ON RECHOV GAZA?

A few days after the devastating attack on Rechov Gaza which killed eleven innocent people (10 Jews) whose only crime and sin was that they dared ride a bus in Yerushalayim, the P.M. announced his commitment to clear all Jews out of the Gaza Strip. This time he is not talking about an agreement, but about a unilateral withdrawal, a suggestion made four years ago by then P.M. Ehud Barak.

Senior officials defined this as complete capitulation to terror and a prize to murderers. The Arabs have learned that they don't need to arrive at an agreement with the Israelis. They just need to butcher us and we'll flee into the Mediterranean.

If in the past, Sharon's talk seemed fantastical, today, as far as he is concerned, anything is possible. As the Rebbe put it once, to Mr. Elyakim Rubinstein – when you start with concessions, it's impossible to find the point where you stop. There is no stopping on an incline.

Sharon maintains that he sees no Jewish settlements in the future for the Gaza Strip. According to this way of thinking, we can close down the State. Does he see a Jewish future in the Galil? What about the cities in the Triangle? What about cities in the center of the country like Yaffo, Ramle, Lud, Chaifa, and Acko?

On Sunday of this week, we heard about cells of Israeli-Arabs who work for the Hezbollah in order to chase Jews out of their homes. According to the theory of fleeing from Gaza, we ought to start getting ready to leave the Galil and other areas. Those who still think that leaving Gaza will save settlements in Yehuda and Shomron, are not only delusional, but they are deluding others.

Leaving Gaza, if ch'v it actually happens, will bring destruction upon **all the settlements**, even those within the Green Line. Running away and capitulating won't stop at the Green Line but at the Blue Line of the Mediterranean.

Some of those who were thrown out of Yamit and settlements in Sinai presently live in the Gaza Strip (some of the *yishuvim* are even named for them, like Eli Sinai, and there's *Yeshivat Yamit*). The one who destroyed Yamit is the one who is announcing the destruction of the Gaza Strip. This ought to teach us a rule that will enable us to deal with all those who rise up with announcements about new capitulations: You can't rely on any of them! Whoever is willing to give an inch when it comes to Eretz Yisroel, will not hesitate to uproot and transfer Jews in the most brutal fashion, just as it was done in Sinai!

Only those who have the *Shulchan Aruch* as their guide, and who believe the first Rashi in Chumash, can stand strong. Even the Right who agrees to

little concessions here and there will ultimately adopt the policy of transferring Jews.

“THEY GAVE ANOTHER PIECE OF LAND ... WITHOUT GETTING ANYTHING IN RETURN”

One of the shocking things, which Security people warn about, is that even if we withdraw it must be with an agreement and clearly stated conditions. Here, there isn't even an agreement of mutual understanding.

The Rebbe often screamed about the Camp David Accords, which gave up land in exchange for paper. Today we've reached such a low point that we don't even require the piece of paper. The following are excerpts from a shocking *sicha* of 13 Tishrei 5740 in which the Rebbe discusses the ramifications of giving up land:

At this time, another shocking thing is taking place: they gave more land to Egypt without getting anything in exchange. What they did get was a message that they should know that this was not enough ...

We're not talking merely about the land itself, for this is a preparation for giving up all territories, including Yerushalayim. What's shocking here is that those who are doing it know the truth, but despite this they try to fool people that this will make peace.

Whoever has a brain in his head is not ashamed to say, “I made a mistake.” Another shocking thing:



they're running after Egypt (!). They ought to learn from them, and derive the lesson from the Midrash about the conduct of Egypt in the period before they released the Jewish people.

Chazal bring a parable of a man who stole rotten fish and ate them. When he didn't agree to pay, they forced him to by beating him. When he couldn't take the beating any longer, he paid. Regarding this it says: He ate spoiled fish, got beaten, and paid, too.

They've already eaten spoiled fish and absorbed a beating, to the point that they now say they regret signing! It's not a situation of "giving up land in exchange for peace," but in exchange for a piece of paper! (At that time the question was presented as: are you willing to give up land in exchange for peace). And yet, they, the Jews, yelled mazal tov and celebrated, for "we signed a peace agreement."

But they should have presented the question properly: Do you want to hold on to land and forgo a piece of paper, or would you rather get a piece of paper and give up land. Not only did they give up land that belongs to Jews in exchange for a worthless piece of paper, they gave up land on the border of Israel – border cities – thus "opening the land before them."

And even those who agreed to give away parts of Eretz Yisroel – this is because they didn't present the real question to them, but they asked them if they're willing to give away land for peace. The real question should have been: are you willing to give away land for a piece of paper (especially when the opposing side says explicitly that there is no peace).

The more land they give away, the worse the security situation. This past year, in exchange for more peace, the situation got worse. More terrorists infiltrated Israeli territory, the world situation deteriorated and caused other serious things that were damaging to Israel, and all this

happened with Israel's free choice.

The more land they give away, the worse the security situation. This past year, in exchange for more peace, the situation got worse. More terrorists infiltrated Israeli territory, the world situation deteriorated and caused other serious things that were damaging to Israel, and all this happened with Israel's free choice.

Nevertheless, there are people who, for various reasons, are unwilling to hear that we're talking about paper in exchange for land. They insist and yell that this is true peace, peace for their children, grandchildren, and great-grandchildren – and when you are faced with such a peace, how could you think about land?

Even those that announce non-stop mazal tovs and who pat themselves on the back and say they will be remembered in Jewish history as those "who brought peace" the actual result of this "peace" is that ever since the signing of the agreement more terrorists have infiltrated Israel (incomparably more than before the signing). Since the signing, security expenses have risen drastically, too.

We've never been in such a serious state as we've been this past year. They are convinced that this year we are secure when we've never had such scary things before!

The seriousness is particularly apparent in light of the fact that the "seventy wolves" began speaking openly. They do this since they see that the Jews are afraid of them, to the point that they just begin speaking and the Jews immediately give up land. When they see that this system works, they begin openly carrying it out!

Since, in the end, they will have to follow *Shulchan Aruch*, why eat the "spoiled fish" and "get beaten" too? Isn't it worth carrying out what it says in *Shulchan Aruch*?

And when the question arises: If

If in the past, Sharon's talk seemed fantastical, today, as far as he is concerned, anything is possible. As the Rebbe put it once, to Mr. Elyakim Rubinstein – when you start with concessions, it's impossible to find the point where you stop. There is no stopping on an incline.

we sign for peace then we'll get money from the U.S.! – the answer is it's just the opposite! If we stand strong, we'll get the money.

To summarize: the question is not "peace or land," but "paper or land."

Investigations are not necessary,

nor is knowing what is going behind the scenes, in order to understand that this past year – since they signed the paper (which is called a “peace agreement”) – there were so many attacks (in which Jews were killed, may Hashem avenge their blood). Since the Six Day War we haven’t had a year with as many attacks as this year!

THEY ALL ASK: WHAT HAPPENED TO ARIK?

We hear many of Sharon’s foolish *chassidim* asking: What happened to Arik? This is a ridiculous question since nothing has happened to him. He was always like this. How can anyone forget that it was he, who destroyed seventeen *yishuvim* in Sinai? He is the one who supported Netanyahu in carrying out the Wye agreement and conceding Chevron, in exchange for the position of Foreign Minister. Now, in exchange for investigations or other political considerations, he has no problem in giving up all of Gaza.

But Sharon also has foolish *chassidim* who believe that everything he’s doing is a “strategy.” It’s nothing but blind faith which has no basis in reality. Even on the eve of the destruction of the settlements in Sinai, those foolish *chassidim* of his told us that Sharon wouldn’t dare to destroy a single *yishuv*. And what happened in the end?

True, in recent years he apologized and explained that he had erred in uprooting settlements and he promised it wouldn’t happen again. But if someone uprooted something once, there’s no reason to expect him not to do so again.

Nothing new happened to Arik Sharon. It’s the old Arik. In fact, uprooting settlements is easier for him since he has done it before.

From the fact that Sharon wants to make the same terrible mistake again, we can learn how closely connected

the Camp David Accords is to the flight from Yesha. Whoever tried to separate between these two battles now sees that the “father” of the uprooting from Sinai is the one who intends on carrying out the uprooting of Yesha.

THE REBBE’S POSITION ON A NATIONAL REFERENDUM

The parties on the Right are trying to justify their remaining in the

Is it worth endangering every single home in Eretz Yisroel, and to expose ourselves to the dangers of war – while Israel remains without oil, without defensible borders, with the enemy close to our populated areas – in exchange for Sadat’s signature on a paper?

government by saying that the P.M. promises a referendum on the withdrawal from Gaza. This is meaningless, for everybody knows the value of a national referendum if a million Russian gentiles and another million and a half Arabs are among the voters.

The Rebbe addressed this too and explained how worthless it is, explaining that the purpose of the

proposed referendum was merely is to serve as a sugar-coated pill to calm those on the Right. Furthermore, it legitimizes the despicable actions of the Prime Minister.

In a *yechidus* that Mr. Shmuel Katz had with the Rebbe in which they discussed a referendum that was proposed at that time, the Rebbe strongly negated it and even explained why:

I am afraid of those who want to resolve the debate about the withdrawal by making a referendum, because the danger is hidden within the wording. If they come and ask the nation, “Are you ready to give up land in exchange for peace?” – this would be intentionally misleading. Because with this clever question, they are providing half the answer, as though concessions will lead to peace.

If they will go to a referendum, it’s only on condition that they word it thus:

Is it worth endangering every single home in Eretz Yisroel, and to expose ourselves to the dangers of war – while Israel remains without oil, without defensible borders, with the enemy close to our populated areas – in exchange for Sadat’s signature on a paper?

- 1) when it’s clear that until now Egypt has broken four agreements,
- 2) and it’s clear that Sadat won’t live long and won’t rule Egypt forever,
- 3) and it’s clear that he has no say regarding the Arabs living in Yehuda and Shomron,

4) and it’s clear that the Arabs in Yehuda and Shomron openly announce their intentions to destroy and kill the entire nation living in Tziyon,

- 5) and it’s clear that even if a certain group agrees to peace that other groups won’t agree.

The question is whether in such a situation it pays to endanger oneself and to return land in exchange for a

piece of paper that doesn't obligate anyone...

LYING AND TRAITOROUS RIGHT

In contrast to others, I have no

complaints against Sharon. Nobody can say that they didn't know this was Sharon's approach. For over two years, he has said that he wants to give the Arabs an independent state. Sharon solidified his present government with the Road Map.

Our real problem is with those traitors and lying members of the parties on the Right; they are ten times worse than Yossi Beilin and his gang. They are collaborators in the most despicable fashion, for in the end, they will leave the government in shame and everybody will despise them. How shameful it is for those who promised that they would not sit in a government that continues to support withdrawals and giving away land.

Now they're busy discussing when to leave, whether it's when Sharon actually begins destroying settlements or when he's finished. Shame!

We Lubavitcher *chassidim* need to be on the frontlines of this battle. We need to quote the *halacha* against any concession and to do everything we can to stop this terrible threat from being carried out, thus endangering millions of Jewish lives.

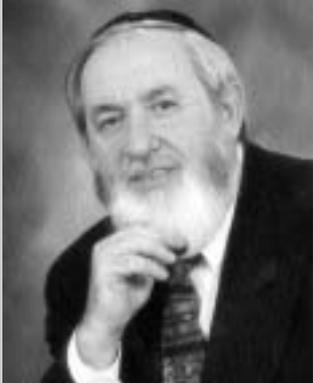
There's no doubt that if we present the *Shulchan Aruch's* position in *siman* 329, which is the Rebbe's view, we'll ensure that all the P.M.'s plans will be aborted, and he and his government will fall and we'll merit the rule of our king, Moshiach.

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