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THE ENTIRE NATION IS HOLY

SICHOS IN ENGLISH



SHABBOS PARSHAS KORACH; 1ST DAY OF ROSH CHODESH TAMMUZ, 5750

1. The names of the portions of the Torah are significant. If so, the question arises: Why was this week's portion named Korach? Korach was not a righteous man and although our Sages relate that his sons repented, no such statement is made about Korach himself. On the surface, since our Sages state that "the name of the wicked should be wiped out," surely, it is problematic why the Torah chose it as one of the names of the parshiyos, thus perpetuating it forever.

On the surface, it can be explained that ultimately, Korach brought about a positive result, strengthening the position of the priesthood. Thus, our Sages commented:

Because Korach came and challenged Aharon's rights to the priesthood, the Torah came and granted him (Aharon) 24 priestly gifts, [sealed] with an everlasting covenant of salt.

This positive element is further emphasized by the fact that Korach's sons repented. Nevertheless, this

emphasizes only the good which was accomplished because of Korach. From the fact that the Torah names a portion after him, it would appear that Korach himself has a positive and contributory dimension.

The nature of that positive dimension can be understood in the light of a quote from the conclusion of Hilchos Shmita V'Yovel where the Rambam refers to our Torah portion. The Rambam states:

The tribe of Levi were not granted an inheritance in Eretz Yisroel... Because they were set aside to serve G-d... and He, blessed be He, will provide for them as it is written: "I am your lot and your portion." Not only the tribe of Levi, but any individual whose spirit motivates him and his wisdom grants him the knowledge to hold himself as separate and to stand before G-d to serve Him and worship Him... is consecrated as holy of holies. G-d will be his lot and his portion forever and He will provide him with his needs as He provided for the priests and the Levites.

This passage has several problematic points: Firstly, the expression "holy of holies" is apparently a reference to the High

Priest who entered the Holy of Holies; i.e., each Jew can – in a spiritual sense – reach the level of a High Priest. On the surface, this appears to negate the lesson from Parshas Korach that there can be only one High Priest. Thus the parsha relates that when Korach and his 250 colleagues all sought to perform a service connected with the High Priesthood, they were punished most severely. Afterwards, it describes how Aharon's staff bloomed as an expression of his sole right to this position. However, this contradiction is only superficial for the Rambam is not saying that others should – as did Korach and his colleagues – seek to perform the service of the High Priest in actual deed, to enter the Holy of Holies and offer the incense offering, but rather, to carry out the spiritual equivalent of the High Priest's service in his heart and spirit.

There is, however, a more serious question: The Rambam associates the potential for each individual to chose "G-d for his lot and portion," with the verse – quoted from Parshas Korach – "I am your lot and your portion," which is taken from a completely opposite context. That verse is part of the latter portion of

Parshas Korach which describes how G-d negated the claim of Korach that, “the entire nation is holy and G-d is among them,” and established the position of the priests and the Levites. How can the Rambam quote this verse to imply that every person can reach these levels? Also, on the surface, the priesthood (and the High Priesthood) appear to be dependent on G-d’s choice. Furthermore, the priestly garments and the anointing oil play a contributory role. If so, how is it possible that, through his spiritual service alone, a Jew will reach the level that “he will be consecrated as holy of holies”?

These concepts can be explained as follows: Korach was “a clever person.” Furthermore, his desire – to be a High Priest – is essentially positive. Indeed, Moshe told Korach that he, himself, shared that basic desire. Every Jew should continually seek to rise higher in holiness, attaining the peaks of service of G-d, “holy of holies.”[102] Indeed, in this context, Korach’s claim, “that the entire nation is holy and G-d is among them,” interpreted by Rashi to mean: “All heard the words of the Almighty at Sinai,” reflects a positive point. Indeed, G-d told the entire Jewish people, “You shall be a kingdom of priests,” interpreted by the Baal HaTurim to refer to the High Priesthood.

Thus, the basic thrust which motivated Korach was positive. What was wrong was the direction in which he expressed this desire. Instead of nullifying himself to Moshe and Aharon who were chosen by G-d – and thus, drawing down an aspect of Aharon’s holiness – he decided to rebel against them. Thus, he nullified his connection with the High Priesthood.

This is alluded to in Rashi’s commentary at the beginning of Parshas Korach. Rashi notes that Korach’s entire line of descent is mentioned until – and not inclusive

of – the Patriarch Yaakov. Rashi explains that this came about through a special prayer of Yaakov. Nevertheless, as Rashi continues, in Chronicles, Yaakov is mentioned – indeed, he is referred to as Yisroel, his more elevated name – as Korach’s ancestor. This emphasizes that Korach possesses a unique positive quality.

On this basis, we can understand the Rambam’s statements. On one hand, Korach’s inner desire teaches us that a Jew must always strive for the level of “holy of holies.” Nevertheless, Korach’s mistake – and his quality which should not be emulated – was the manner in which he expressed this desire. Rather than

Korach as he exists within the context of Torah represents an extremely high level, the striving of the Jew to reach the highest spiritual peaks.

creating a rivalry with the High Priest, one should nullify oneself to the High Priest (who is granted his position through G-d’s choice) and in this manner, draw from his holiness.

For this reason, the name Korach is appropriate to use as the name for the Torah portion. Korach as he exists within the context of Torah represents an extremely high level, the striving of the Jew to reach the highest spiritual peaks. Thus, the lesson we learn from Korach is not only a negative one, the rejection of his approach of strife,[103] but also a positive concept, the importance of seeking spiritual peaks.

The appreciation of Korach’s

positive qualities, however, has to be coupled with the awareness of the negative qualities of Korach’s behavior.[104] This can be connected with a concept of general significance.

G-d desires that a Jew serve Him on his own initiative, with his own power. For this reason, the soul descends into this material world where there is a possibility to err. The intent, however, is that a Jew should make a positive choice.

These qualities are reflected in the narrative of Korach. Korach was a clever person who sought to reach the level of High Priest. Since he had to achieve this level in this world, he had two choices how to express this holy drive. In practice, he did not choose the proper approach. However, the lesson, to use one’s potentials as prescribed by the Torah, remains.

Thus, Korach’s story emphasizes two points: Korach’s wisdom, his positive potential, and his foolishness, the strife he created. This leads to a third point, the concept of striving for spiritual peaks within the context of this world which allows for the possibility of error. This relates to the ultimate level of the righteous who will turn to G-d in t’shuva in the Messianic age.[105]

2. The above lessons receive even greater emphasis at the present time which is a) within the first forty days during which Moshe ascended Mount Sinai; b) Shabbos Rosh Chodesh c) Rosh Chodesh Tammuz. As will be explained, each of these dimensions contains a significant lesson in the service of G-d.

a. Within the first forty days during which Moshe ascended Mount Sinai – Every historical event has lasting significance and, in a spiritual sense, is repeated again each year at the time it originally occurred. In this instance, even

though ultimately, this period culminated in an undesirable event, the making of the Golden Calf, during those forty days, the Jews were on a uniquely high level. The potential for the descent was given only to allow for the advantage of service on one's own initiative. Though this advantage was not realized at that time, the failure to do so then does not detract from the spiritual potential of these days.[106]

b. Shabbos Rosh Chodesh – This represents a fusion of opposites. Shabbos is associated with the weekly cycle of the sun (“the great luminary”) and Rosh Chodesh, with the lunar cycle (“the small luminary”) and thus, they reflect the difference between a mashpia (“source of influence”) and a mekabel (“recipient”). This very differentiation, however, also implies that a connection is established between them, the mashpia and the mekabel are united.[107]

The concepts of mashpia and mekabel are also reflected in Parshas Korach. Korach appreciated the positive quality present in the recipients. Therefore, he asked Moshe, “Why do you raise yourself above the congregation of G-d?” This was a mistake because, although the recipients have great positive qualities, these qualities are revealed when they submit themselves to the guidance of the mashpia.

c. Rosh Chodesh Tammuz – Tammuz is “the month of redemption,” commemorating the liberation of the Previous Rebbe from prison where he was held for his service of spreading Torah and mitzvos.

This redemption reflects two seemingly contradictory aspects. On one hand, there is an awareness of the exile which preceded the redemption. Indeed, without this awareness of exile, the term redemption would not be appropriate. Also, however, every

redemption reflects in microcosm the ultimate Messianic redemption which will lift the world beyond the potential for any possibility of exile.

This twofold awareness must be felt by each Jew. Although he is found in exile, he is above exile. He does not, in essence, belong there and was sent into exile by G-d to fulfill a mission. Therefore, “a person's agent is like the person himself,” and “the servant of a king is a king;” i.e., a Jew like G-d stands above the exile and it has no effect on him.[108]

Yud-Beis Tammuz contributes an added dimension to the above because, as the Previous Rebbe writes

***A Jew must realize
that he is not
controlled by exile
and can strive to
reach the highest
spiritual potentials,
“holy of holies.”***

in his letter:

The Holy One, blessed be He, did not redeem me alone on Yud-Beis Tammuz, but rather all those who love our holy Torah, fulfill its mitzvos, and all who are called by the name Israel.

All these individuals were redeemed and thus, were given the potential to fulfill Torah and mitzvos without obstacles. Thus we see that the redemption of Yud-Beis Tammuz led to an intensification of the efforts to spread Torah and mitzvos, and ultimately to the Previous Rebbe's coming to America, “the bottom half of the world,” and, furthermore, through his shluchim, spreading

Torah in “the bottom half of the bottom half of the world,” Australia, and other outlying regions of this nature.

3. The portion of Korach teaches us a practically applicable lesson, to quote the Previous Rebbe, “Just as a person must know his faults, so that he can correct them, he must be aware of his positive qualities so that he can use them in the fullest degree possible.” A Jew must realize that he is not controlled by exile and can strive to reach the highest spiritual potentials, “holy of holies.” Similarly, one has to appreciate the advantage of our generation, the last generation of exile and the first generation of redemption.

These potentials should be used to spread the public study of Torah. In particular, these study sessions should be connected with the study of the Rambam's Mishneh Torah.[109]

In this context, it is also worthy to suggest that on Rosh Chodesh, Jews gather together in every community for farbrengens, to say Echaim, to exchange blessings, and to reinforce each other's commitment to Torah and mitzvos. [These farbrengens – and similarly the public sessions of Torah study mentioned above – should also be connected with gifts to tz'daka.]

Similarly, it is worthy to mention the importance of organizing farbrengens to celebrate Yud-Beis and Yud-Gimmel Tammuz in as many communities as possible and, involving as many people as possible.

These activities will bring about increased Divine blessing, particularly in Eretz Yisroel, by having a government which promises to be strong and to prevent goyim and goyishkeit from entering Eretz Yisroel. This will hasten the coming of the Messianic redemption when we will ascend to Jerusalem and to the Beis HaMikdash. May it be in the immediate future.

NOTES:

102. We find a similar concept in our Sages' statement that every Jew should ask: When will my deeds equal those of our forefathers: Avrohom, Yitzchok, and Yaakov? Similarly, on the festivals – when we open the ark, a uniquely auspicious time – we ask that “the verse, ‘And the spirit of the L-rd shall rest on him...’ be realized within us.” This verse refers to Moshiach, yet the request is made by every Jew.

103. The rejection of his approach by his own sons through their t'shuva emphasizes this point most acutely.

104. Korach's error is alluded to in the letters of his name: Kuf, Reish, Ches. Each of these three letters bears a resemblance to the letter Hei, which reflects a balance between the soul's three means of expression, thought, speech, and deed. In contrast, all the three letters of Korach's name reflect an imbalance in regard to the left leg, the aspect which reflects the

potential for deed as explained in previous years.

105. Significantly, the positive dimension of Korach's service is mentioned in the Mishneh Torah which reflects the halachic approach to Torah. From the perspective of the Written Law and the Oral Law, there are different viewpoints from which Korach's teaching can be seen. However, the perspective of halacha, the essence of Torah, reveals how to transform an act which is apparently undesirable into a positive force.

106. Moshe did not break the tablets until he had descended from the mountain, i.e., the tablets reached this world in a complete state, allowing the potential that in subsequent generations their spiritual potential be realized in this world.

107. The union of the mashpia and the mekabel is also emphasized by the present date, the thirtieth of Sivan which is also Rosh Chodesh Tammuz. Sivan is the third month

and Tammuz, the fourth. Our Sages have described the relationship between three (Gimmel) in Hebrew and four (Daled) with the expression, gomel dalim, “being generous to the poor,” thus, reflecting a union between the mashpia and the mekabel.

108. This relates to the teaching of the Maharal of Prague that once the Jews left the exile in Egypt, they became designated as free men, G-d's servants and, therefore, not “the servants of servants.” No exile could nullify this quality.

109. As mentioned previously, there should be study sessions established for men, women, and children. In regard to women's Torah study, as mentioned previously (see essay A Woman's Place In Torah), these shiurim should include even subject matter which is not directly related to the mitzvos which women are obligated to fulfill. In this and the previous generation, all the Torah leaders – from both Chassidic and non-Chassidic perspectives – have agreed on this point.

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DOVID'S KINGDOM – MOSHIACH'S KINGDOM

BY RABBI SHALOM DOVER HA'LEVI WOLPO

*Malchus Beis Dovid has passed through many stages of concealment, starting with the wine that was provided in the cave for the daughters of Lot, then Yehuda and Tamar, Boaz and Rus, Shaul, Avshalom, Shimi ben Geira, and Adoniyahu, Achav and Asalya, down to Avigdor and the g'dolim of our generation. * Will we blow it in the final moments before the hisgalus? Will we fail the final test? Will we allow the falsehood of the world to blind us? * Let us examine the similarities between how Dovid's kingdom came to be and the Malchus of the Rebbe Moshiach Tzidkeinu.*

In *Seifer HaSichos* 5710, p. 163, the Rebbe Rayatz relates that when his father, the Rebbe Rashab, was three years old, the Tzemach Tzedek called his son, the Rebbe Maharash and the Rebbetzin [the Rebbe Rashab's parents], and said to them:

“The spiritual cruse of oil that our teacher the Baal Shem Tov gave to his student, HaRav HaMaggid of Mezritch, with which to anoint the Alter Rebbe, to anoint him for the nesius for the generations to follow – my father-in-law [the Mitteler Rebbe, the Alter Rebbe's son] was anointed with this. And it is with this that I anoint you, and with this I anoint him [referring to the Rebbe Rashab].

This anointing of the Rebbe Rashab and his father, the Rebbe Maharash, took place long before he became Rebbe. From this we see that there is the idea of spiritual anointing that doesn't come to immediate fruition in actual nesius. Not only that, this spiritual anointing does not



negate the possibility of dissent regarding who will be the successor. There were many differences of opinion after the passing of the Tzemach Tzedek as to which of his holy sons would succeed him as leader of Chabad.

So there are two stages in the coronation of the Nasi HaDor. There is the spiritual anointing of the next Nasi by the previous Nasi, but this nesius is in concealment until the people accept him as the Nasi.

In Chabad, we don't find that the Rebbeim explicitly stated who would succeed them, notwithstanding the spiritual anointing of the successor. (The Rebbe explains in a sicha why the Malchus of Shlomo had to be by explicit command of Dovid HaMelech, and in Dovid's lifetime. This is in contrast to other kings and leaders who only had a spiritual anointing but there was no announcement made to the public).

SPIRITUAL ANOINTING IN THE SEVENTH GENERATION

In a famous reshima (*Seifer HaMaamarim* 5709, p. 142) we see what the Rebbe Rayatz said on Yud-Alef Nissan 5709, the Rebbe's last birthday before the passing of the Rebbe Rayatz on Yud Shvat, in which the Rebbe Rayatz transmits things that were passed along from Rebbe to Rebbe (regarding shmura matza) and concludes:

"This is a pivotal and essential aphorism that our teacher the Maggid of Mezritch received from his teacher, the holy Baal Shem Tov, in the name of his teacher, which he conveyed to his student, the mekabel p'nimi, the Alter Rebbe, a teaching that was passed specifically and clearly from Rebbe to Rebbe."

And on the Rebbe's wedding day, 14 Kislev 5689, the Rebbe Rayatz tied a gartel on the Rebbe and said:

"I wanted to recite the bracha of 'girds Israel with strength.'"

See in *Shemen Sasson Meichaveirecha* the chapter on Rabbi Efraim Yolles zt"l, where the Rebbe Rayatz referred to the Rebbe when he told him, "His hand is literally like my hand."

So the spiritual anointing for the nesius had already taken place years before, and nevertheless, the transition to the new Rebbe did not go smoothly. It took place a year after the histalkus, on Yud Shvat 5711.

Another amazing point is that even though each of the Chabad Rebbeim knew that the previous Rebbe had anointed him to the nesius, thus granting him the ability to lead the chassidim and the Jewish people, we find in a number of cases that after the histalkus of the preceding Rebbe, they still refused to accept the nesius.

This was particularly the case with our Rebbe, for aside from other challenges to his leadership, the Rebbe himself adamantly refused to be Rebbe. The Rebbe rejected the position for a year, and even on Erev Yud Shvat 5711, he wanted to print an announcement in the paper contradicting the ad the chassidim had published about the upcoming farbrengen in which they referred to him as the Rebbe.

(See *Likkutei Torah*, Bracha 99c: "Like Rabbi Shimon ben Shetach, who fled to Egypt, rejecting the appointment as nasi. He didn't want to accept the nesius, so he fled, etc., but they pursued him and he became nasi." And see the explanation about the connection between the nesius and true bittul, which is expressed in fleeing).

Ultimately, the chassidim called out, "Yechi HaMelech," and the Rebbe accepted the Chabad leadership.

MOSHE RABBEINU ALSO SHUNNED LEADERSHIP

Moshiach doesn't begin to rule as



Even though the Rebbe hinted to the fact that he is Moshiach in his first maamer, and alluded more openly to it a number of times thereafter, nevertheless, there were a number of rejections of the notion – even from Moshiach himself...

soon as he is anointed either; he even flees from the nesius. Thus, even though the Rebbe hinted to the fact that he is Moshiach in his first maamer, and alluded more openly to it a number of times thereafter, nevertheless, there were a number of rejections of the notion – even from Moshiach himself. Even after the Rebbe accepted the title Melech HaMoshiach, the concealments intensified until this day.

We see the same thing with the first redeemer, Moshe Rabbeinu. Hashem told him to redeem the Jewish people, yet it took a long time before this happened. And during this interim period, not only did he not redeem them, and not only did life not become easier for them, but from the time he went to Pharaoh things got worse! Finally, Moshe questioned, “Why did You do evil?” (And he did not receive an answer to this question, as it’s explained at the end of *Hu Aharon v’Moshe 5740*, and other places.)

We also see that before Moshe accepted the shlichus from Hashem, nobody could have imagined that Moshe would be the one to redeem the Jewish people. He had been raised in Pharaoh’s palace and then fled to Midyan, the home of Yisro, his father-in-law, who had experimented with every religion. In addition, he was “heavy of mouth and heavy of tongue.” It was this man, of all people, who was chosen by Hashem to redeem the Jewish people.

And we also see how Moshe tried to avoid a leadership position, for when Hashem wanted to appoint him to redeem the Jewish people, Moshe said, “please send in the hand of the one You will send.” The Rebbe explains that in response to this, he was given the donkey upon which “Melech HaMoshiach will, in the future, be revealed, as it says, ‘a pauper and riding a donkey.’”

In other words, Moshe’s asking

that somebody else be the leader demonstrated that he was the right person to redeem the Jewish people, for this is the level of Moshiach, “a pauper,” i.e., expressing humility and *bittul*. In this respect, the first redeemer (Moshe) and the final redeemer (Moshiach) are one.

THE SHOCKING STORY OF DOVID HA’MELECH

The Nasi HaDor is the Moshiach and king from the house of Dovid of the generation. The Rambam, in chapter eleven of the Laws of Kings, refers to Dovid HaMelech and Moshiach as “two Moshiachs,” because the role of Moshiach is to “restore the kingdom of Dovid.” In Dovid HaMelech – the first Moshiach, forerunner of the final Moshiach – we see the characteristic of humility profoundly expressed.

In Shmuel I, chapter 16, it says that Shmuel the Prophet was told to anoint one of Yishai’s sons as king. And here’s the first shocker. Dovid had been sent by his brothers to be a shepherd, and the Shach on Parshas VaYeishev writes that the brothers wanted to kill Dovid, but they finally agreed not to kill him directly. They hoped that as a shepherd he would be killed by a lion or bear, because he was a disgrace to the family. (Dovid testified regarding himself in Shmuel I 17:36: “Your servant also killed a lion and a bear,” and Chazal in Yalkut Shimoni (remez 127) say: “Dovid killed four lions and three bears that day.”)

Why was he despised by his brothers? Because they were convinced he was illegitimate, and not Yishai’s son, as it says in T’hilim 69:9 “I was *muzar* from my brothers,” “*muzar*” from the root “*mamzer*.” Yishai also believed that Dovid was not his son. This situation went on for 28 years!

At the age of 28, Shmuel came to anoint Dovid. When all seven of Yishai’s sons were presented to

Shmuel, and Hashem said that not one of them was His choice for king, Shmuel asked Yishai whether he had any other sons.

Yishai said, “There is another young one and he’s shepherding the sheep,” meaning, don’t waste your time on him. But Shmuel said, “send and take him, for we will not turn away until he comes here.” And when Dovid entered the house where Shmuel was sitting, Hashem said, “Get up and anoint him for this is he,” and Chazal say (Tanchuma VaYeira, siman 6) that Hashem ordered Shmuel to “get up” because “My anointed one is standing and you are sitting?!”

DOVID IS ANOINTED AS KING

Let us picture the scene. Young Dovid the shepherd, despised by his family, was called to Beis Lechem. When he arrived at the house, Shmuel HaNavi stands up for him, followed by his father, who was the head of the Sanhedrin, and his entire household. Shmuel then takes the horn of oil and anoints Dovid, “in the midst of his brothers” as king of all Israel.

Chazal in the Gemara P’sachim (119a) put it this way, “Rabbi Shmuel bar Nachmani said: Rabbi Yonasan said: I thank You for making me suffer – was said by Dovid. The stone that was despised by the builders became the cornerstone – was said by Yishai. This is from G-d – was said by the brothers, etc.”

Yishai the tzaddik was amazed to see that “the stone which was despised by the builders” (the sons) “became the cornerstone.” He too had been sure that Dovid was not his son of a legitimate relationship, yet now that Dovid was appointed as king, it was clear that he was in fact of pure stock, and had been spurned for nothing. This scene was witnessed by the elders of the town (as it says in the verse that they knew

of Shmuel's coming, "The elders of the city trembled at his arrival," and he said to them, "come with me," and so all of them were present at Yishai's house).

How do you imagine Dovid felt at that time? You would think he would have been elated, being promoted from simple shepherd to king of the Jewish people. And with regard to his family, he would have felt vindicated, saying, "You persecuted me for 28 years, and now it turns out that I'm holy and pure, and I will rule over you."

But how did Dovid really feel? We read about it in one of his psalms: "Shir HaMaalos, Hashem, my heart was not prideful, nor did I raise up my eyes. I did not go in greatness and wonders beyond myself. If I did not still and silence my soul like a suckling upon his mother; like a suckling is my soul." Chazal say in the Yerushalmi (Sanhedrin 2:4): "My heart was not prideful when Shmuel anointed me. Nor did I raise up my eyes, when I killed Galyas... If I did not still and silence my soul like a suckling upon his mother; like a suckling is my soul – like an infant that has just emerged from his mother's womb, so was my soul to me."

Just as a newborn baby has no sense of pride, for all is the same to it, so did Dovid feel when he was chosen to be king after 28 years of humiliation. He was chosen by Hashem and selected from amongst all his brothers, each of whom thought he [the brother] was fit to rule. And this took place in the presence of the elders and his father and the prophet.

A KING WITHOUT A NATION

The Rambam writes in chapter one of the Laws of Kings, Law 7: "Since Dovid was anointed, he merited the crown of kingship, and the kingdom is for him and his descendents forever."

What happens after Dovid is anointed and after he merits the crown of kingship? Did he become the actual king? No, for Shaul was still the king. What about the elders who witnessed the anointing of Dovid – did they accept his Malchus? What about Dovid's relatives from the tribe of Yehuda – did they accept his nesius? The answer is no! If they had done so, they wouldn't have continued inviting Shaul HaMelech to their celebrations and honoring him. (As Sharon and his ministers are invited to Chabad events and honored.) They would have been ignored by Shaul, as well as his staff and ministers, who would have held back money for their yeshivos. And naturally, they would have been relegated to the margins of society and not have received rabbinic positions.

Additionally, there were brazen Jews who dared to malign Dovid despite the fact that they knew about his anointing. Naval said to him (Shmuel I 25: 10), "Who is Dovid and who is Ben Yishai today?" and Chazal say (Yalkut Shimoni Shmuel remez 534), "He only relies on the two drops with which Shmuel anointed him. Where is Shmuel and where are the drops [of oil]?" ("Where is your 'Yechi Adoneinu?'")

Who was it that despite all this continued to praise Dovid? It was the women, who don't make calculations of profit and loss, who are always the first to sense the truth, and who aren't afraid to express what's on their minds. (Shmuel I 18:6,7), "And they [the women] said, Shaul killed in the thousands, and Dovid in the tens of thousands." (Look at who supported him. All the rabbanim and askanim, etc., kept up their ties with Shaul; only the women, who are "*daatan kalos aleihen*," dared to openly express their support for Dovid. It was embarrassing to join the women.)



Who was it that despite all this continued to praise Dovid? It was the women, who don't make calculations of profit and loss, who are always the first to sense the truth, and who aren't afraid to express what's on their minds.

“WHERE IS SHMUEL AND WHERE IS THE OIL?”

Even when, a year later, the tribe of Yehuda (the “Meshichistim”) anointed Dovid as king of Beis Yehuda (Shmuel II 2:4), it still didn’t occur to the rest of the tribes to accept Dovid as their king. Incredibly, seven years after Shaul’s death they *still* hadn’t accepted Dovid as king. The question of Naval (the Zionist), “where is Shmuel and where are the drops of oil” reverberated, and even gave second thoughts to members of Dovid’s own tribe. Can Hashem not bring his wishes to fruition and coronate His anointed one?

Then what really happens after Shaul’s death? For five years, there is no kingdom at all. In the subsequent period (see Shmuel II chapters 2 and 3), “And Avner ben Ner, Shaul’s general, took Ish Boshes, the son of Shaul ... and coronated him ... over all of Israel ... but the house of Yehuda followed Dovid.”

The friendship between General Avner and Ish Boshes did not last long. When they quarreled two years later, Avner said he swore that “just as Hashem swore to Dovid, so he would do for him, to transfer the kingdom from the house of Shaul and to establish the throne of Dovid over Israel and over Yehuda, from Dan until Beer Sheva.” Then Avner went to Dovid and suggested, “make a covenant with me, and I am with you to get all of Israel to follow you ... I will get up and go, and gather all of Israel to my master the king, and they will make a covenant with you, and you will rule as your soul desires.” Dovid agreed, “And Dovid sent Avner and he went in peace.”

Charismatic Avner began his campaign on Dovid’s behalf, but Yoav ben Tzruya killed him. The Gemara (Sanhedrin 20a) asks, “Rav said, why was Avner punished (when he went to perform a mitzva) ... Rav Nachman

bar Yitzchok said, he delayed Dovid’s kingdom for two and a half years.” Rashi: “because he made Ish Boshes king. But if Avner hadn’t made him king, they would have crowned Dovid. Two and a half years passed from when Ish Boshes was crowned king until Dovid was crowned as king over all of Israel – two years of Ish Boshes and half a year between his death and the Malchus of Dovid.”

Tosafos there explains that the reason that Avner coronated Ish Boshes was because he interpreted the words said to Yaakov before the birth of Binyamin (ancestor of Shaul), “and kings will emerge from your loins.”

“The Sages say, could Avner, who was righteous, have disputed the kingdom of Dovid? Rather, he interpreted a verse and crowned Ish Boshes, for it says ‘and kings,’ in the plural, will emerge from your loins, which [he understood to refer to] Shaul and Ish Boshes.”

Tosafos asks on this: why then was Avner punished when he acted on the Biblical verse? They answer, “Nevertheless ... he should not have delayed Dovid’s kingdom, for he was already anointed by the prophet” (and the verse, “could have been fulfilled in another way”).

A P.R. CAMPAIGN FOR DOVID’S CORONATION

We see a number of amazing points here. Hashem anointed Dovid as king, and nevertheless, he doesn’t actually rule until a public relations campaign is organized by Avner. Even after many years of wars between Shaul and Dovid, and Dovid’s men and Ish Boshes’ men, and many sacrifices on both sides, if Avner hadn’t quarreled with Ish Boshes (because he suspected him, etc., as related there) Dovid’s Malchus could have been delayed even longer. And the reason for this is *ein melech b’lo am* – there is no king without a people. The coronation must take

place and the king must be accepted by the people.

The verse tells us, “Avner spoke with the elders saying, yesterday and the day before yesterday you sought Dovid as king over you. Now do it, because Hashem said to Dovid, saying: Through Dovid, My servant, save My people Israel from the Plishtim and from all their enemies.”

Note, it wasn’t only the man-on-the-street that needed to be convinced by Avner’s p.r. campaign, but the elders too! This, despite the fact that it was the elders who knew for years that Dovid was G-d’s anointed! (They themselves saw how all the prophecies were being fulfilled. They themselves asked him for brachos whether openly or privately. They themselves opened the *Igros Kodesh* while nobody was looking and were amazed by the revelation of G-dliness. Yet this still didn’t motivate them to coronate Dovid, and they continued to hobnob with the members of Ish Boshes’ kingdom.)

Finally, one year after Ish Boshes was killed, and everybody already knew what to expect from the members of his kingdom, and the fear of Dovid had fallen upon them, Avner’s old campaign finally bore fruit. “And all the tribes of Israel came to Dovid in Chevron and they said, here we are, your bones and your flesh are we (ibid. ch. 5).” (This is akin to what chassidim call a letter of *hiskashrus*.)

Suddenly they remember that they were always his chassidim, “Also yesterday and the day before yesterday, while Shaul was king over us, you were the one who brought Israel out and in [to war], and Hashem said to you, you will shepherd My nation Israel and you will be their ruler.” (We even remember that you yourself announced, “Menachem is his name,” and that “Beis Moshiach is numerically equivalent to 770,” and

“his candle will never be extinguished.”)

And finally, the elders joined in, as it says, “And all the elders of Israel came to the king in Chevron ... and they anointed Dovid as king over Israel.”

THEY SAID THAT DOVID IS NOT FIT TO BE PART OF THE CONGREGATION

Chazal tell us what was going on behind the scenes, while Avner was working on getting Dovid crowned as king. There was a reason why the elders didn't want to coronate him, and it had to do with a serious Torah debate (a different issue than Dovid's father and brothers thinking him illegitimate). According to the “g'dolim” of the time, not only was Dovid not fit to be king, but he wasn't even fit to be part of the Jewish community. (This is why we don't see the Rebbe's teachings in the Schottenstein Shas or the Frankel Rambam, etc., and why there are those who say you can't drink the wine of Lubavitcher chassidim, etc.)

In the Gemara Yevamos 76b it says, “Doeg the Edomite said: ‘Before you question whether he is fit for royalty or not, question whether he is fit to join the community or not. What is the reason? Since he is descended from Rus the Moavis.’”

Avner said to him, “We learn, ‘an Amoni and not an Amonis, a Moavi and not a Moavis’ [i.e., converted Amoni and Moavi males may not marry Jews, but the females may]. Thus Dovid is fine.”

Why does the halacha differentiate between the males and the females? “The Moavim are forbidden because they did not greet you with bread and water [when the Jews left Egypt on the way to Eretz Yisroel], and only the men are forbidden since men go out to greet people, whereas women do not go out.”

Although the difference between men and women was clear, the g'dolim continued asking questions and they forbade Dovid the descendant of Rus, as the Gemara relates there at length. Since Dovid's men didn't have answers to all their questions, they were silent.

The Gemara relates (ibid 77a): They wanted to announce that he was pasul from joining the Jewish people, and he certainly was not fit to be king. (This was despite their knowledge that Shmuel HaNavi had anointed him!) Immediately, “Amasa ... girded his sword like Yishmoel and said: ‘Whoever does not listen to this halacha will be pierced by the sword. I received [this teaching] from the beis din of Shmuel of Rama: Amoni and not Amonis, Moavi and not Moavis.’”

It is interesting to note that just as at first, the women were the ones who defended the Malchus Dovid, in the end, in whose merit does Dovid say, “you opened my bonds”? In the merit of women, for it was Rus the Moavis and Naama the Amonis in whose merit he was unbound.

What finally convinced the accusers that Rus the Moavis was permitted to join the Jewish people was two verses that testify to the tznius of women. It says, “the honor of the king's daughter is within,” and Avrohom told the angels about Sara that she was “in the tent.” Thus, they concluded that it is not the way of women to go out and greet people, and women are not to be blamed for not greeting the Jewish people with bread and water.

The Chiddushei HaRim says that this is why the answer that Sara is in the tent had to precede the story of Lot and his two daughters in the cave (regarding this latter story Chazal say: Where did I find Dovid? “I found Dovid My servant” – in S'dom!), for if not for Sara's being in the tent, it would not have been possible to find Moshiach in S'dom,



We see that there is a strong war waged by the forces of evil, which confront us with tremendous challenges, but Chazal promise that “whoever believes in him from the first year, his reward is doubled and redoubled.”

for he would not have been deemed fit to join the Jewish people!

(The debate about Dovid's yichus began in the time of Boaz. When Boaz wanted to marry Rus, it was a question as to whether she was permitted to marry a Jew, even though she had converted. This is why the other "goel" said he would not marry Rus, "lest I destroy my inheritance." Rashi explains there that the goel was worried about the law, "An Amoni and Moavi may not join." But Boaz went to the gate where the elders sat in order for them to sanction his marriage. "And he took ten men of the elders of the city" – the Alshich explains, "so they should publicize the *heter* in the city that the law refers to males and not to females, and so people wouldn't mock him for marrying a Moavis.")

Yet the concealment then was so great that the morning after the wedding, when Boaz died, the mockers said: See! We knew Boaz didn't do the right thing in marrying her, and that's why he died!

And when Rus' son Oved was born, who was the father of Yishai, they continued saying that this family was not fit to be part of the Jewish people. This debate carried on throughout the generations until Shmuel's *beis din* declared the halacha a law from Moshe from Sinai.

MORE DIFFICULTIES

Not only did Dovid HaMelech experience hardships; his descendents did too, to the point that the Malchus Dovid was almost obliterated. Dovid prophesied in T'hillim (27:5), "For He will hide me in the shelter of His sukka on the day of evil, He will conceal me in the shelter of His tent, upon a rock He will lift me." Chazal say (Seider Olam Rabba chapter 18) that this prophecy was said regarding the era in which Asalya (daughter of Achav) killed all the members of Dovid's household; only the baby Yoash survived.

Everybody thought he had been killed too, but Yehoyada the Kohen hid him in the Holy of Holies and he was crowned when he was seven years old.

So the verse in T'hillim is explained like this: "For He will hide me" – the baby Yoash. "In His sukka ... in the shelter of His tent" – in the Holy of Holies. "On the day of evil" – when all the descendents of Dovid were killed. "Upon a rock He will lift me" – this is Yehoyada the Kohen, a man who is likened to a rock.

How did Yehoyada resemble a rock? In that nothing shook him from his faith and holy goal to restore the Malchus of Dovid. In the natural way of things, how could he have won over Asalya, and how could he watch over a baby in the Holy of Holies for six years? And how could a seven-year-old child be crowned?

But Yehoyada took matters into his own hands, knowing that the coronation of the king depends on the people. At first, he approached the officers, etc., and convinced them. Then he began to proclaim together with them, "Yechi HaMelech," until the rebellion took off and Yoash was restored to the throne (see Melachim II chapter 11 and Divrei HaYamim II chapter 26).

THE WAR AGAINST THE MALCHUS BEIS DOVID

In the *HaYom Yom* it quotes the Tzaddik of Vilene as saying that since the advent of the Baal Shem Tov, the light of Moshiach began to shine. Thus it is understood that at that time the war against Malchus Dovid began in earnest; ever since the revelation of the Baal Shem Tov and his holy disciples, the opposition has come specifically from the Torah camp. This is because it is the Baal Shem Tov's teachings that will expel the darkness of Galus and restore the Malchus Beis Dovid.

The Alter Rebbe himself testifies in his *Igros Kodesh* p. 23: "They made us out to be wicked people and utter heretics, that whoever is first to kill him has merited and brings merit to the public." And on p. 85, he consoles Anash, saying that even the Rambam "was considered a *min* and a *kofer* in our holy Torah [i.e., he was considered a heretic], and they burned his s'farim."

The Arizal wrote in *Shmoneh S'darim* (in the shaar of p'sukim for Yeshaya), quoting the Zohar on Parshas Naso, "in the future Moshe will be reincarnated in every single generation, and he is despised and reviled by the *erav rav*, who are reincarnated in every generation."

And this applies especially to Moshiach, as it states explicitly in *Pesikta Rabbasi* at the end of chapter 14: "A tzaddik and savior is he – this is Moshiach, whose judgement is vindicated ... when the rebellious of Israel mock him ... and his enemies I will dress in shame – these are the ones who oppose him." And referring to the Meshichistim who believe in Moshiach, Chazal in the *Pesikta* chapter 34 say: "they are shamed and mocked."

We see that there is a strong war waged by the forces of evil, which confront us with tremendous challenges, but Chazal promise (*Pesikta* *ibid* chapter 34) that "whoever believes in him from the first year, his reward is doubled and redoubled."

HISTORY REPEATS ITSELF

The lesson from all the above is obvious. We have a promise that the spiritual anointing, with which the Rebbeim were anointed throughout the generations, is forever. We have been promised that the seventh Nasi HaDor, whose "name is Menachem," is Melech HaMoshiach. We saw that his promises were fulfilled, both to individuals and on the larger scale. This was the case even when he was

one lone voice against all the elders (even legitimate ones) of the generation.

The goal of the Baal Shem Tov was to bring the revelation of Moshiach through “spreading the wellsprings outward.” We were raised on the teachings of the Chabad Rebbeim, Nesiim of the Jewish people, that the wellsprings are the teachings of chassidus of the Alter Rebbe and his successors. The apex of this dissemination has been reached in our generation, through the Rebbe Melech HaMoshiach, who sent his shluchim all over the world. In the sicha of *Beis Rabbeinu Sh’B’Bavel* the Rebbe explains at length that the Nasi HaDor who disseminates chassidus is Moshiach.

The Rebbe said that his wars are the Messianic “wars of Hashem.” He even pointed out some of them, such as the war against “that country” (referring to the Soviet Union). The Rebbe promised (on 6 Tishrei 5727-1966) that it would end with his victory and “the evil government would be removed from the earth.” Indeed, the Rebbe was victorious and the darkness was transformed into light, as that superpower crumbled before the eyes of the entire world. Apparently, this is one of the things the Rebbe was referring to when he said on Shabbos Parshas Chayei Sara 5752 that “in a number of respects he [Moshiach] has already been victorious.”

In addition, the victory over Zionism is in the making. Every prime minister who ignored the Rebbe’s instructions fell! The prime minister who is presently trying to uproot yishuvim, and who has already been responsible for a thousand murdered and thousands of wounded, is already tottering and will eventually fall.

(Then there are the lesser things, such as: 1) the end of the participation of chareidi Knesset members in the Coalition which

ignored our security – something the Rebbe fought against. 2) The Ministry of Religions (in the plural!), which the Rebbe maintained was forbidden according to *Shulchan Aruch*, was closed!)

Personal and communal miracles continue to abound, such as the enormous success that shluchim have around the world, and the incredible answers in the *Igros Kodesh*. Prophecies are being fulfilled, such as the fall of the dictator in Iraq, “and they will grind their swords into plowshares” in Libya, etc.

But just as in Dovid’s day, we know that the G-dly anointing took place, we see how Dovid killed tens of thousands, and we feel that “behold he comes,” and yet we are taken aback by the concealment. As some Lubavitchers put it, “Of course we believe, but this belief won’t achieve anything, and in the meantime, while in Galus, we need to continue and socialize (for the good of Lubavitch) specifically with the ‘lame and crippled who hate Dovid.’ Thus (in order to appear normal) we must compromise a bit, and not make ridiculous-sounding proclamations.”

And the elders (from without and within) raise halachic questions such as: What about Gimmel Tammuz? What about what the Rambam says? Since a doubt doesn’t cancel out a certainty, it would be better to hold on to what is surely good for the Jews.

And when some lowly individual comes and rebukes them, saying that ovations to those who gave Chevron away to our enemies and to those who continue to endanger our lives is a contradiction to “and they applauded and said ‘Yechi HaMelech’” (Yeshaya 55:12 and Radak there), they ask: Who says the main thing now is Moshiach? A lot of time has passed since Moshe came and announced the Geula. Now we



After witnessing how everything the Rebbe said came to pass, does anybody doubt whether this central goal, upon which the Rebbe’s entire nesius hinges, will actually be fulfilled?!

have to return to normal. What is wrong with how Arachim (a kiruv organization) does things? Why shouldn't we disseminate Judaism in a nice way so as not to ruffle anyone's feathers? Why shouldn't we be pleasing in the eyes of G-d and men?

And as far as the clear directives we received, and what we heard with our own ears about the avoda of "Yechi HaMelech" bringing on the revelation of Moshiach, and our having seen the Rebbe encourage this day in and day out, they say: Well, have you forgotten about Gimmel Tammuz? We are living in the concealment of this world, in Ikvisa d'Meshicha, and there are the questions of Doeg the Edomite. We need to worry about the reputation of Lubavitch and not do things that will put people's backs up.

"1, 2, OR 3" BECOME 1,000 AND 10,000

The most open miracle is that despite the concealment, there is still the "one or two or three," that became one thousand and ten thousand. They are like Yehoyada the Kohen, "a man who is like a rock." They were unfazed from the first moment of seeming darkness and they remain unfazed today, announcing to the world: The Rebbe is chai v'kayam and he will redeem us!

Malchus Beis Dovid has passed through many stages of concealment, starting with the wine that was provided in the cave for the daughters of Lot, then Yehuda and Tamar, Boaz and Rus, Shaul, Avshalom, Shimi ben Geira, and Adoniyahu, Achav and Asalya, down to Avigdor and the g'dolim of our generation. Will we blow it in the final moments before the hisgalus? Will we fail the final test? Will we allow the falsehood of the world to blind us?

Should we be fazed by what Doeg the Edomite says when the Rebbe

himself said, after 10 Shvat 5710, that just as until now the chassidim believed that the Rebbe would redeem us, so too now. Indeed, "It is only a test and a concealment of the truth," and certainly "the Rebbe my father-in-law will come, in a body, and take us out of Galus."

After witnessing how everything the Rebbe said came to pass, does anybody doubt whether this central goal – bringing the Divine Presence down to earth with the true and complete Redemption, upon which the Rebbe's entire nesius hinges – does anybody doubt whether this will actually be fulfilled?!

"THEY RECOGNIZED HIM FIRST"

Who are the ones that lead the way in this time of darkness? The Tzivos Hashem who "recognized Him first." The women and girls who proclaim, "Ben Yishai is chai v'kayam." The Soldiers of the house of Dovid who fight with ways of pleasantness against those "who mock the footsteps of Your anointed one." Anash who join their children and grandchildren in proclaiming, "Yechi Adoneinu Moreinu V'Rabbeinu, Melech HaMoshiach Eolam Va'ed!" In their merit, we will all see our king, now mamash!



THE REBBE ANSWERS HIS ACCUSERS

BY MENDY SHOCHAT

TRANSLATED BY MICHOEL LEIB DOBRY

It began on Shabbos Mevarchim Sivan, Parshas BaMidbar 5727, before the outbreak of the Six Day War, when the Jewish people were under great tension and in a somber mood. The Rebbe MH”M came out with a fervent call to go out into the city streets and give Jews the opportunity to put on t’fillin, particularly soldiers in the Israeli Defense Forces who were standing guard over Eretz HaKodesh. There were those who expressed their opposition to this campaign in the guise of halachic questions. At first, the Rebbe’s response was “Arguing is not our way.” Afterwards, however, the Rebbe answered each claim, one by one. A collection of questions and answers surrounding the T’fillin Campaign.

HOW DID IT ALL START?

Thirty-seven years ago, the army of the Rebbe MH”M came out with the T’fillin Campaign in the streets of the city. This was the Rebbe’s first *mitvza* to take Judaism out of the private domain and into the public in a manner of “*Gaon Yaakov*.” This campaign has continued to this very day on a massive scale throughout the globe. Millions of Jews have been privileged to fulfill the mitvza of t’fillin over the years and go out of the category of “*karkafta*” (i.e., one whose head has never worn t’fillin), and thousands of them have returned to the path of their fathers, living a life of Yiddishkeit and chassidus.

It began on Shabbos Mevarchim Sivan, Parshas BaMidbar 5727, before the outbreak of the Six Day War, when the Jewish people were under great tension and in a somber mood. The Rebbe MH”M came out with a fervent call to go out into the city streets and give Jews the opportunity to put on t’fillin, particularly soldiers in the Israeli Defense Forces who were standing guard over Eretz HaKodesh. The Rebbe served as a source of strength and encouragement to the Jewish people, speaking in a clear and firm voice:



The Rebbe addressing the crowd at the Lag B'Omer parade (5730)

When G-d conducts a war, the enemy is totally nullified, and then “no man is missing,” all remain whole. And the *segula* for this is the mitzva that is compared to the entire Torah, the mitzva of t’fillin, as is brought in the Gemara: a) “Those who put on t’fillin [are rewarded with] longevity”; b) “And all the nations of the earth will see that the Name of G-d is called upon you and they will fear you, etc.” – this refers to the t’fillin of the head.

The Rebbe continued to say that when soldiers in the army put on t’fillin, “this places fear and dread upon their enemies, and thus, they will spare the need for war. In fact, every Jew who puts on t’fillin in the merit of the army helps the soldiers have long life, and fear of them falls upon the nations.”

In fact, immediately after Shabbos, the sicha was publicized throughout Eretz Yisroel and the world. This essentially marked the commencement of the great campaign known as *Mivtza T’fillin*.

THE CAMPAIGN CONTINUES

Lag B'Omer 5730. Nearly three years had passed since the campaign began. On that day, the traditional

The Rebbe said that the claims were very encouraging, since with every matter of holiness that is revealed in the world, opposing forces against it are awakened. In fact, if there were no claims, it would trouble him deeply.

festive parade was held in front of 770 Eastern Parkway. In the presence of the thousands of children and adults in attendance, the Rebbe said:

Since Lag B'Omer three years ago, when we spoke even then about “And I will give peace in the land,” “And you will dwell safely in your land,” and *Mivtza T’fillin* began, we have seen that it saved thousands upon thousands of Jews, who are alive to this day and who will continue to have long life. Therefore, we should continue to increase in promoting the mitzva of t’fillin.

There were those who asked the Rebbe: Why is the campaign continuing? Didn't the war conclude with a great victory?

To this question, the Rebbe responded on the 15th of Teives 5728:

However, 1) the armies of the enemies stand on your border from every direction – be prepared, etc. Only fear will hinder. Let that suffice for the wise. 2) The danger that “from the north there will commence, etc.,” *r”l*, continues to grow. This is, of course, not a matter intended to frighten *B’nei Yisroel shlita*, but to awaken and encourage them to the fact that everything is dependent upon repentance and good deeds, particularly the mitzva that places fear and dread, etc., which is in our power to pursue.

As a means of continuing to encourage the campaign, Torah leaders throughout the world of the chareidim – including *Admurim*, *rabbanim*, and *roshei yeshivos* – joined the ranks. They signed a proclamation calling upon all those who adhere to G-d's Torah to take action and participate in the continuing campaign.

THE ACCUSERS

As in all matters of holiness, from the first days of the campaign,

THE CONNECTION BETWEEN THE T'FILLIN CAMPAIGN AND "HE WILL COMPEL ALL ISRAEL"

Synopsis of the yechidus with HaRav HaChassid R. Shneur Zalman Chaim HaKohen Gutnick, of blessed memory,

Erev Shabbos Parshas D'varim, the 5th of Menachem Av, 5727:

During the yechidus, the subject of Eretz Yisroel was raised, and I mentioned that there are those who say that we are now in the period of "*Is'chalta d'Geula*" (the start of the Redemption). The Rebbe shlita came out against such statements, and asked me from where I am getting this. I responded that I recalled hearing it in the name of the Gerer Rebbe (the *Beis Yisroel*, of blessed memory). The Rebbe shlita then mentioned the words of the Rambam, who ruled that first there must be "a king will rise from the House of Dovid, well versed in Torah, involved in mitzvos as Dovid his father, etc., and he will compel all Israel to walk [in the path of Torah], strengthen its breeches, and fight the wars of G-d." He then asked me,

"How can you say that this is *Is'chalta d'Geula*? Is there such a person?" He asked me again, "Tell me, is there really such a person?" He then asked even a third time, and I didn't answer. "How can you say that this is *Is'chalta d'Geula*?" the Rebbe shlita said, "the Redemption must be according to a certain order." I remained silent.

(Since then, it has always hurt me that I didn't respond, so I would like to answer that question now: If in fact, the aforementioned ("a king will rise from the House of Dovid, etc.") is a condition for *Is'chalta d'Geula*, my answer is that there is the Lubavitcher Rebbe!)

The Rebbe shlita: The world has claims against me, and I see that you also have claims against me. I have claims on the world, and I also have claims on you.

When the Rambam writes that there will be a person (who will compel all Israel, etc.), this doesn't just mean in the potential, rather in an actual sense. In other words, this person will go ("*arumgein*") and compel ("*tzvingen*") all Israel to fulfill Torah and mitzvos. Of course, this doesn't mean that he goes personally to each person, for this is simply impossible, rather through his shluchim and the shluchim's shluchim, etc. For me, it would be enough that they simply go and tell Jews that they must return

to Torah and mitzvos, and this will already help and bring about the fulfillment of "and he will compel" (in its simplest sense) – and then they can talk about "*Is'chalta d'Geula*."

Gutnick: I don't see how it could possibly be that "he will compel Israel," even through shluchim. Perhaps the Rambam's interpretation is (not that all Israel has to return and fulfill Torah and mitzvos in actual deed, rather) that there is someone who strives to do so and is involved in it?

The Rebbe shlita: *Ich red mit aich vegn inyanim vahs zainen l'mata m'asara t'fachim, un ir kricht mir l'ma'ala m'asara t'fachim* (I'm talking with you about matters that are below ten handbreadths [i.e., in this physical world], and you're getting me to climb higher than ten handbreadths).

The intention here is not in the potential, but in the actual sense. This is not some homiletic interpretation, this is a clear halacha. There is no rabbinical authority who differs with the Rambam on this point (for proof that they agree with him, see *S'dei Chemed Klalei HaPoskim* 6:101). They bring me from the Ramban (on *Shir HaShirim*) or Talmud HaYerushalmi (*Brachos, Shir HaShirim* 6:10), but this is all regarding the homiletic sense.

Someone who relies upon the Midrashim, etc., on this matter and not on the Rambam's halachic ruling can be compared to one who wants to keep Shabbos from morning until morning, as the Rashbam explains in his interpretation of Chumash (see B'Reishis 1:5). While the Rashbam's interpretation is homiletic, according to halacha were someone to do an act of forbidden labor at that time, he would be sentenced to stoning. The homiletic interpretation is one thing; the halachic ruling is something else. The halacha is according to Rambam, i.e., that there will be a person who "will compel all Israel." Maybe this doesn't mean literally "all Israel," but at least most of them.

Gutnick: How do we do this?

The Rebbe shlita: We have to tell them that the Jewish people must return to Torah and mitzvos. When you go back (to Australia), you must speak about t'fillin, kashrus, and Shabbos.





HaRav Dovid Lesselbaum puts t'fillin on soldiers during the Six Day War



Jews from all walks of life putting on t'fillin

accusing forces tried to cast doubt upon the whole *mitvza*, specifically when the excitement throughout the Jewish people was at its height.

The opponents came primarily from “the chareidi camp.” They had no qualms about using every means available to them. To that extent they publicized their opinion in the newspapers, flyers, public statements, and posters all over chareidi communities.

There is no doubt that one of the main things that bothered these opposing forces was the fact that it was Lubavitch that initiated this mass campaign. More moderate elements were opposed due to the great innovation that a campaign of this type represents. Many of them began to pose questions, seemingly from a halachic point of view, with varying degrees of relevance.

For a lengthy period of time, the

Rebbe refrained from responding to the claims of the campaign’s opponents, saying that “arguing in not our way.” However, some time later, the Rebbe made known that he had finally decided to answer these questions. It seems that the Rebbe was concerned that such claims “in the garb of holiness” would weaken the continuation of this great *mitvza*.

The Rebbe first related publicly to these claims at the farbrengen on Shabbos B'Reishis 5728. The Rebbe said that the claims were very encouraging, since with every matter of holiness that is revealed in the world, opposing forces against it are awakened. In fact, if there were no claims, it would trouble him deeply.

Afterwards, the Rebbe began to provide answers to each question, one by one.

DOES THE BODY HAVE TO BE CLEAN?

One of the more prominent questions the Rebbe dealt with at this farbrengen was that it would appear to be forbidden to try and get non-observant Jews to put on t'fillin, since putting on t'fillin requires a clean body and care not to have improper thoughts – one of the three *aveiros* that a person cannot escape each day.

The Rebbe responded that there is no reason to worry that this Jew who is fulfilling the mitvza of t'fillin in the street is the one who has illicit thoughts, especially while putting on t'fillin, a moment of spiritual awakening (see full sicha, *Likkutei Sichos*, Vol. 6).

The Rebbe referred to this again at the farbrengen of Shabbos Parshas VaYishlach 5728, regarding a certain rosh yeshiva in the United States, who expressed his disdain for the T'fillin Campaign. The Rebbe said that his mockery is against Yitzchok Avinu, and he has to travel to M'aras HaMachpella and ask forgiveness there.

AN INNOVATION OF LUBAVITCH?

Another important point the Rebbe emphasized in connection with the T'fillin Campaign was that this was not some new Lubavitch innovation, but an explicit halacha in *Shulchan Aruch*. "The mitzva of 'You shall surely rebuke your neighbor' includes the mitzva of ahavas Yisroel, and the fact that Lubavitch conduct itself according to *Shulchan Aruch* forces you to come to it with complaints?!..."

PUTTING ON T'FILLIN FOR THE PUBLICITY?

The Rebbe also referred to more baseless claims, "they make another claim – that they put t'fillin on in order that they should take pictures and get publicity..."

The Rebbe responded: "This is an explicit p'sak din: 'one should always engage in Torah and mitzvos not for its sake,' with the promise that from the 'not for the sake,' comes 'for its sake.' If you think that the other person is acting 'not for its sake,' so then you act 'for his sake and for its sake.' Pack your bag, get a ticket, and travel to the Western Wall... Announce that you don't want your picture in the paper; you don't want to be the 'guest of honor.' Stand by the Kosel, and put t'fillin on another Jew. You don't like the T'fillin Campaign? Pick another mitzva and act upon it! There are another 612 mitzvos, just do something! In practice, you sit in America and cool Jews off about putting on t'fillin, and when you only have a doubt whether you succeeded in affecting someone that he shouldn't put on t'fillin, then immediately be stringent with yourself..."

EVEN THE CHASSIDIM REACT

A large part of the attacks on the T'fillin Campaign were directed against Lubavitcher chassidim in

Eretz Yisroel and throughout the world. Many of the chassidim returned fire, apart from their t'fillin activities, and began to react to the opposition.

Among the questions not directly addressed by the Rebbe was: Is the T'fillin Campaign so important as to supersede the study of Torah?

Answer: Yes, the study of Torah is a most important and vital element in Jewish life. But, if there is a case of *pikuach nefesh*, one is

"Every time a great light is revealed, it must awaken opposition. Were it not for the opposition, I would be concerned, and this opposition must come specifically from places of Torah."

obligated to leave everything, even in the middle of Torah study, and go out to save Jewish lives.

This is particularly so in connection with the *pikuach nefesh* of the T'fillin Campaign, which operates on two levels:

a) From the spiritual aspect, i.e., if this Lubavitcher chassid would not stand in the city streets and offer passersby the opportunity to put on t'fillin, countless Jews would assimilate, *r"l*. This applies particularly in the case of those who have to be reminded that they are Jews, because they were not raised in a Jewish environment, e.g., kibbutznikim, many of whom don't

know their own origin. So when this Lubavitcher chassid approaches him and says, "Dear Jew, would you like to put on t'fillin?" he shows him that he is indeed a Jew. A variety of such actions can be seen every day all over the world, representing literal *pikuach nefesh*.


b) From the worldly aspect, we see clearly that according to the natural way of things, the Six Day War should have turned out completely different. However, when the Rebbe shlita came out with his call to go into the streets and put t'fillin on as many Jews as possible, bringing the pasuk, "And all the nations of the earth will see that the Name of G-d is called upon you and they will fear you, etc." – this campaign saved thousands of Jews from the opposite of life *r"l*, in its most literal sense.

It is important to add that the Rebbe instructed all yeshiva bachurim to go out on the T'fillin Campaign only during their free time (when students from other circles go to the beach, etc.).

THE STREET IS A PLACE OF IMMODEST BEHAVIOR

There were those who also asked: The city streets are a place of immodesty, filth, etc. Doesn't it seem that this is an inappropriate place for young men, even for the purpose of spreading Yiddishkeit?

Answer: Yes, it's true that for these reasons, a person should not go out into the streets. However, when we're talking about young men going out to spread Yiddishkeit in that place in order to give others the opportunity to fulfill mitzvos, why should it cause him harm when he's coming to correct? It is written in Pirkei Avos (5:18) that "he who brings merit to the many, sin does not come to him." This is particularly so when he is the shliach of the m'shaleiach, the

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Tzach					
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תרגום: סג"מ מ"ד לייבוש: [unclear] ספר תנ"ך					
בהתקשרות הינם (שם טורכים מ"ד) בדגיש אדיט, מנחה דף לייב עייב טפסילין פרעל טחד, נבחרו אירסי אדום וכ"ל. הטולדות סכצע הילין נרצע לכל יטראל שאחד מוכח השני.					
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Rebbe, as is written, “no harm comes to messengers for a mitzva.”

In addition, there is a clear halacha in *Shulchan Aruch*, Hilchos Melicha, “when it’s busy emitting, it doesn’t absorb,” i.e., when someone comes to give, he can’t receive at that moment. So too, in our discussion – when a bachur comes to have an influence upon the street environment, the street environment cannot influence him.

WHAT IF HE DIDN'T WASH HIS HANDS IN THE MORNING?

How it is possible to put t'fillin on someone, when it's more than likely that he didn't wash his hands

in the morning? If so, maybe he just came out of the bathroom and his hands are impure, etc.?

It should be noted that in every matter of holiness, there is something to add. In other words, according to “the letter of the law” we should bring this person to shul to wash his hands, and afterwards, we should learn with him about the *kavanos* he should have during davening, etc. However, when the question is whether it is preferable that a person forego putting on t'fillin – a mitzva written in the Torah, about which it is said that one who does not put on t'fillin is completely wicked – because he did not wash his hands in the morning –

a Rabbinic mitzva – it is quite clear that he *should* put on t'fillin.

Another question: How can a person put on t'fillin in a place of lewdness?

Answer: Indeed, it is preferable that the t'fillin stand be placed towards the wall in order that the person should not daven facing the street. Furthermore, if the t'fillin stand is in the middle of the street, then when the person is davening, particularly someone who does not put on t'fillin every day, then he will certainly look in the *Krias Shma* pamphlet, and there is no reason to worry that he will look towards the street. Thus, it is not possible to tell each person putting on t'fillin, etc., in which direction he should look.

“TORAH OPPONENTS”

In a *yechidus* on the 12th of Shvat 5728 with HaRav HaChassid R. Shneur Zalman Chaim HaKohen Gutnick, of blessed memory, the Rebbe said:

“Every time a great light is revealed, it must awaken opposition. Were it not for the opposition, I would be concerned, and this opposition must come specifically from places of Torah.”

T'FILLIN CAMPAIGN – URGENTLY!

“Have *Tzach* and *Anash* in Yerushalayim done something regarding the T'fillin Campaign? How many people in Yerushalayim are dealing with this, and how many total hours have been devoted to it by all of them? Perhaps you should wire an urgent detailed correspondence with the names of the participants, and it is clear that exaggeration in this matter is strictly forbidden. This will suffice for the wise.”

(26th of Sivan 5727)

ANSWERS TO UNASKED QUESTIONS

*A compilation of stories
from the reshimos of Rabbi Elimelech Tiefenbrun*

AN ODD REQUEST FOR A BRACHA

It was late at night when the phone rang in the home of Rabbi Boruch Levkivker, a shliach in New Jersey, who works very actively with Russian Jews. It was an old widow who had recently come to the United States from Russia. She asked to speak to the Rabbi and sounded on the verge of tears.

Her son, who was married to a gentile woman, had had an argument with his wife, and she had thrown him out of the house. He was staying with his mother, and spending his time drinking and smoking. He was deteriorating from day to day and his mother didn't know what to do with him. Since she had heard that the Lubavitcher Rebbe did miracles, she was asking for a bracha that her son's gentile wife make up with him and allow him to return home.

R' Boruch tried to wiggle out of it, for how could he ask the Rebbe for a bracha for a Jew to go back and live with a gentile woman? But the old woman pleaded with him and cried, and R' Boruch finally suggested that she write a letter,

though on condition that she specify that her son's wife was not Jewish.

A short while later, R' Boruch received a call from the secretariat with the Rebbe's answer: "Daily conduct according to *Shulchan Aruch*. I'll mention it at the tziyun."

R' Boruch conveyed the Rebbe's answer to the old mother and explained that her son had to begin leading a religious life and then he would have the Rebbe's blessings. The old woman took the Rebbe's answer seriously and managed to convince her son to put on t'fillin. One mitzva led to another and today, the woman and her son are religious. Naturally, he didn't go back to the gentile woman.

A JEW WITHOUT A BEARD?

Rabbi Hirsh Morosov told me that when he was seven years old, he and his family had a yechidus with the Rebbe. The Rebbe asked him what he was learning. He said he was learning Parshas VaYigash. The Rebbe asked him why it was that only Yosef recognized his brothers but they didn't recognize him.

He answered what Rashi says that when they sold Yosef he hadn't grown a beard yet, and when the brothers saw him 22 years later, he had a beard and that's why they didn't recognize him.

The Rebbe laughed and said: What?! Yosef was a misnaged? He didn't have a beard?

TORAH SOURCES ABOUT THE GREATNESS OF ELISHA

R' Tzvi Pekkar of London told me a special story. Before one of his trips to the Rebbe, he went to a Shabbaton that was taking place in Birmingham, along with other shluchim from London. On Motzaei Shabbos, he remembered that his uncle, Rabbi Rabinowitz, lived in Birmingham, and since he had studied with his uncle when he was younger, he decided to visit him.

Rabbi Rabinowitz expressed his disappointment that he and the shluchim didn't stay with him for Shabbos. He then told his nephew that he had a question, and if any of the shluchim could answer it, he would make a nice donation to Lubavitch.

His question was: In two places,

it says that Elisha had double the spirit of Eliyahu, and he still hadn't found anyone who could explain this. He asked them to find which commentators explained this. He then added that he had heard that the Rebbe had referred to it in a sicha, and could they find the sicha.

That week, R' Tzvi went to the Rebbe. Before Shabbos, he wrote to the Rebbe that since he was returning to London on Sunday night, and that night the Rebbe would be receiving people for yechidus, could he have an early appointment along with another Jew from London, so they wouldn't miss their flight.

On Wednesday, Rabbi Chadakov

He then told his nephew that he had a question, and if any of the shluchim could answer it, he would make a nice donation to Lubavitch.

called him to his office and asked him why it was urgent for him to have a yechidus. R' Tzvi said: All I asked was whether I could get in earlier, but if that's not possible then

I'll have no choice but to postpone my flight.

Rabbi Chadakov said: Since you asked, the Rebbe will see you and your friend on Sunday afternoon.

On Sunday, the friend went first, and then R' Tzvi had his yechidus. His yechidus lasted forty minutes in the course of which he mentioned his uncle's question, and also mentioned his uncle's promise to make a donation to Lubavitch if they found him an answer.

The Rebbe got up and went over to the bookcase where he took a volume and looked inside. R' Tzvi jotted down the name of the volume, *Pachad Yitzchok*. A minute



later, the Rebbe said the answer was in the Radak in such-and-such a place.

The Rebbe continued taking out s'farim and leafing through them. Then he asked again, "what did your uncle ask," while taking out another volume. The book had no title on its spine, so the Rebbe showed R' Tzvi the cover.

When the Rebbe saw R' Tzvi jotting down notes, he looked to see what he was writing. Then R' Tzvi's pencil fell to the floor and he didn't feel it was respectful to bend down and pick it up while in the Rebbe's presence. The Rebbe realized this and turned to the side so that R' Tzvi would feel comfortable picking it up.

A few minutes later, the Rebbe said there was another place in Radak that discussed it, and the Rebbe concluded: Show your uncle the sources that speak about this and the sicha in which this was discussed, and let me know how much tz'daka he donates.

When R' Tzvi returned to London, he wanted to travel to his uncle in Birmingham in order to show him the sources, but his aunt said it wasn't a good time.

Shortly thereafter, his uncle was hospitalized and he wasn't able to speak with him. A few days later, his uncle died.

Six months later, when R' Tzvi was in Eretz Yisroel and staying with his cousin, the son of Rabbi Rabinowitz, he told him this story and showed his cousin the Rebbe's sources. The cousin was very excited and made a large donation to Chabad, in the spirit of, "it's a mitzva to fulfill the words of a deceased person."

A SEGULA FOR THE EYES

Mrs. Pearl related that her husband, Rabbi Zeidel Moshe Pearl z"l, once suffered from a growth on

his eye. He went to a few doctors and they all said it was not a cataract but they didn't know what it was.

They had a yechidus with the Rebbe and asked for a bracha. The Rebbe instructed him: One, not to fulfill his obligation of Havdala by listening to someone else say it, and two, to always use wine for Kiddush (and not grape juice).

Until the yechidus, he would use grape juice for Kiddush since he was a diabetic, but after the Rebbe told him to use wine, he did so. A short while later his eye was fine.

The Rebbe asked him if he remembered what he had written in his pidyon. He didn't remember everything he had written, so he told the Rebbe what he remembered...

HASHEM GUIDES US

The Rebbe would distribute freshly baked matzos on Erev Pesach after midday. In the early years, until 5737, the Rebbe distributed the matzos to everyone. From 5738 and on, the Rebbe gave the matzos to members of the kollel to distribute and to those who made public s'darim.

One of my friends, Rabbi P.R., told me that one year, his brother-in-law went for matza, and after he got it, he told the Rebbe that he was going to make a seider in Milwaukee. The Rebbe looked at

him in surprise and said: Ah?

He repeated what he had said, that he was going on shlichus to Milwaukee, and once again, the Rebbe said: Ah?

He realized that he wouldn't be celebrating Pesach in Milwaukee, and that's what happened. Due to technical reasons, his flight was delayed and he had to remain in New York.

THE MOTHERS' NAME

Rabbi Michoel Dahan told me that he heard from his father, R' Shimon, that when he was a talmid in Tomchei T'mimim in Brunoy, he was a close talmid of his uncle, R' Leib Levin z"l, and he studied safrus with him. When R' Leib once told him that he was going to the Rebbe, he asked him to mention his name to the Rebbe for a bracha.

However, R' Leib forgot his talmid's request. Towards the end of the yechidus, the Rebbe asked him: Do you have anything else to ask? And suddenly he remembered, and he mentioned his talmid's name.

The Rebbe asked: And what is his mother's name?

R' Leib didn't know. The Rebbe smiled and said: I think her name is Iza.

When R' Leib returned to Brunoy, he went straight to R' Shimon and asked him what his mother's name was, and naturally, the answer was Iza.

RABBI SHIMON CAN BE RELIED UPON

Rabbi Avrohom Mann related that one of his relatives didn't have children for ten years. The doctors gave up and said the couple would not have children of their own. He wasn't a Lubavitcher chassid but he was close to Chabad and even wrote to the Rebbe a number of times for a bracha, etc., and the Rebbe told him they should study the laws of

Family Purity together. But none of the Rebbe's letters gave a clear bracha for children.

One Lag B'Omer, a family member wrote to the Rebbe asking for a bracha for the couple, and the Rebbe answered, referring to the statement, "Rabbi Shimon can be relied upon in an emergency," and I'll mention it at the tziyun.

Nine months after Lag B'Omer the couple had a child, and they have had other children since.

SHE WAS PROBABLY NAMED NECHA

My father told me about a friend of his, R' A.S., who had a yechidus and asked the Rebbe to tell him what his mother's Jewish name was. The Rebbe asked him what her English name was and he said it was Gloria. The Rebbe said her Jewish name is probably Necha.

When he went home and told his mother the name the Rebbe had said, she said it wasn't possible that this was the name her parents had given her. It may have been the name Nomi but definitely not Necha, she declared.

A few weeks later, his mother

found her k'suba and to her surprise she saw that her Jewish name was indeed Necha.

ANSWERS TO UNASKED QUESTIONS

R' Tzvi Pekkar told me that in advance of one yechidus he had, he sent in his pidyon with questions to the secretaries. When he entered the Rebbe's room, he saw the Rebbe handling a large pile of letters on his desk.

The Rebbe asked him if he remembered what he had written in his pidyon. He didn't remember everything he had written, so he told the Rebbe what he remembered.

The Rebbe had many letters tied together like a ball and the Rebbe moved it from side to side while answering all his questions, including those he had forgotten.

A GIFT

R' Tzvi Pekkar also told me that once, towards the end of a yechidus, the Rebbe told him that it is customary to buy a gift for one's wife when traveling home. The Rebbe took out a hundred dollar bill

and gave it to him, saying, "This is my money, and I can use it as I please. Take the money and buy your wife a gift, and with the change, buy some Jewish books for the children."

HOW TO PLACE THE T'FILLIN

I heard from Mrs. Morris that one of her neighbors was dangerously ill, and the doctors decided to send him home because they could no longer help him. She asked the Rebbe for a bracha for her neighbor, and the Rebbe said they should check how he put on t'fillin.

Her husband went to the neighbor's house and asked him how he put on his t'fillin. The neighbor was taken aback by the question. He then admitted that his t'fillin shel rosh often slipped and ended up on his forehead. "Why was he asking," he wondered.

Her husband explained to the astounded neighbor what the Rebbe had said.

Of course the neighbor began being careful about how he put on his t'fillin and a week later he was hale and hearty.

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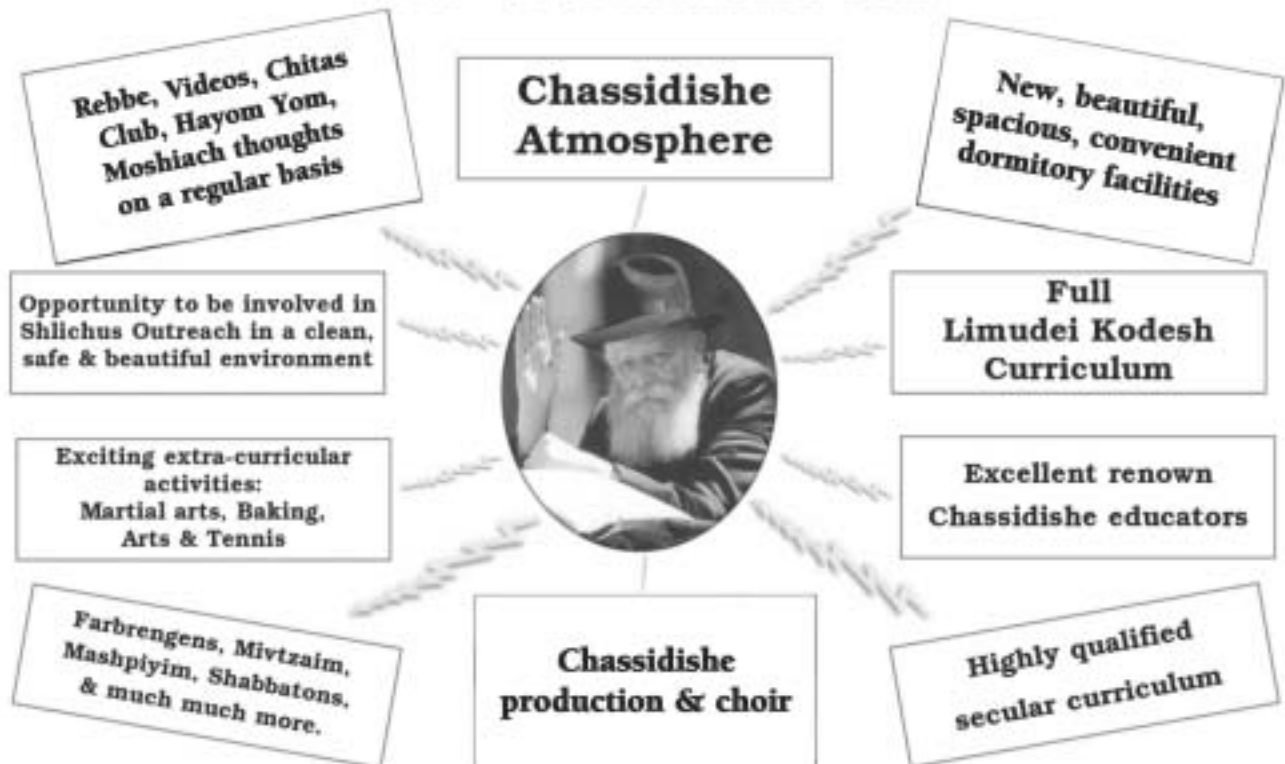
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THE GAON AND KABBALIST: RABBI MORDECHAI ELIYAHU SHLITA

From Shemen Sasson Meichaveirecha

BY RABBI SHALOM DOVER HA'LEVI WOLPO
TRANSLATED BY ALEXANDER ZUSHE KOHN



PART 4 OF 4

SIYUM HARAMBAM, TEL
AVIV, 5752

We just recited the verse from T'hillim: *'Release my soul from bondage to thank Your Name; tzaddikim will be crowned in me, for you bestowed [good] upon me.'* This represents the prayer of the entire Jewish people to our Father in Heaven. We cry out: 'The majesty of our strength, our glory, the great tzaddik and chassid, the great mystic, the crown, glory, majesty, and splendor of Israel, is confined to his room! *'Release*

my soul from bondage to thank Your Name' – i.e., that the *Admur shlita* may continue to thank and praise G-d, and continue to lead the Jewish people in every part of the world ... ' We request of the Rambam, Rabbi Moshe ben Maimon, whose teachings the Rebbe *shlita* has instructed the Jewish nation to learn: 'Stand before the Creator of the universe in prayer, so that He may send a swift and complete recovery to the majesty of our strength, the Rebbe *shlita*.

YUD-TES KISLEV
CELEBRATION,
KFAR CHABAD,
5753 / DEC. 14, '92:

"We must beseech [G-d] to let the Rebbe's holy mouth continue to illuminate the darkness for the Jewish people. 'The tongue of the wise heals' any deficiency in the Rebbe's power of speech. Let us all pray that the G-d restore the Rebbe's speaking faculty. Let us ask of all the tzaddikim who dwell in the Heavenly Heights – and most of all, the *Baal HaGeula* of [Yud-Tes (19)

Kislev] – that they should awaken Divine mercy upon the Rebbe, so that his holy body may be healthy imminently."

11 NISSAN FARBRENGEN,
KFAR CHABAD, 5753 / APRIL
2, 1993:

"Our Father and King in Heaven! Deliver your firstborn son, the tzaddik of the generation *shlita*, so that he may continue his great and exalted activities, and continue to raise the glory of Torah and the glory of Judaism, and disseminate Torah among the Jewish nation, and bring joy to the Jewish nation, and above all, to bring the true Redemption imminently!

Rabbi Eliyahu took many opportunities to elaborate – in his beautiful style – on the uniqueness of the Rebbe's campaigns:

DAILY STUDY OF RAMBAM

"The spirit of G-d speaks within him," to bring merit to the nation through the uniform study of the halachic rulings of the Rambam, who, with regard to the majority of his rulings, is considered the supreme halachic authority of the Jewish people, and thus, of the entire world. Only a great and eminent soul [like the Rebbe's] can conceive such a



Rabbi Eliyahu with Mendel Futerfas

tremendous idea of uniting the nation in uniform study of the teachings of the greatest halachic authority. May there be fulfilled in him the verse ‘*Od yenuvun b’sheiva*’ [They will be fruitful in old age], which is related to ‘*t’nuva*,’ [yield] – i.e., may he merit to be outstandingly productive in his old age too – like all the elderly Torah scholars, whose minds broaden as they grow older – and may he continue to teach the nation knowledge and understanding.” (Interview with Kfar Chabad Magazine, Menachem-Av, 5744 / August 1984, issue 157.)

* * *

“... Many have joined the call of the majesty and splendor of Israel, his Honor, the *Admur* of Chabad *Shlita*, who has been worthy of bringing merit to the masses, and who was assisted from On High in conceiving this grand idea!... We must act and publicize that more groups should join – in each and every place!” (Letter, 13 Nissan, 5745 / April 4, 1985.)

* * *

“The enactment to study the Rambam and his *Seifer HaMitzvos* is something straight out of Heaven – it is ingenious, awesome. G-d granted him this great merit. And why did he pick Rambam? Because the Rambam too was all-inclusive. The Rambam too was international. The Rambam too encompasses the world and all that fills it. And the Rambam too comprises *all* the halachos. Apparently, it is the same soul, following the same path.

“Parenthetically, I cannot understand how certain people came out in opposition to this wondrous enactment. The fact is that the Chida added a daily study of Rambam to the *Chok LYisroel* study cycle, and throughout the generations, the Jewish masses – following the practices of their holy forebears – walked unquestioningly in the ways of G-d, studying Rambam. Is there something wrong with learning an entire chapter instead of only one halacha? The *Ben Ish Chai* writes that the Rambam is the

supreme halachic authority of the entire ‘Erbistan’ – i.e., the Middle East!” (Pre - 11 Nissan Interview with Kfar Chabad Magazine, 5747 / April 1987, issue 283.)

TORAH SCROLL FOR JEWISH CHILDREN

“Only a brilliant mind like our master and teacher, genius and splendor of the generation, the holy *Admur* of Lubavitch *shlita*, can come up with such a grand idea of uniting Jewish Children through the writing of letters in a Torah scroll. Indeed, only within Torah, and through Torah, is the true unity of close friendship, love, brotherliness, peace, and companionship possible. We must learn from the *Admur shlita*, and we must do everything in our power to ensure that not a single Jewish child remains without Torah, G-d forbid.” (*Siyum* of second Torah Scroll for unity of Jewish children, 20 Menachem Av, 5746 / August 25, 1986.)

EDUCATION (CHINUCH) IN CHABAD INSTITUTIONS

Fortunate are you parents who merited to educate your children in Chabad schools, which are bound up with the crown and glory of Israel, the holy of holies, the great leader of the generation in Torah and deeds, the holy *Admur shlita* of Lubavitch. If only everyone would learn from you, and the multitudes would do as you do – i.e., they would instill [in their children] a Chabad Torah education, through which parents merit true Jewish satisfaction [*nachas*] from their children. (Tammuz 5747 / June-July, 1987; gathering marking the completion of the school year, city of Yaffo.)

THE REBBE’S SHLUCHIM

“The *Yevanim* are trying to create breaches within the Jewish people, but the Rebbe *shlita* and his precious shluchim are closing the breaches. The *Yevanim* want to defile, and you [shluchim] want to purify; they want to distance, and you want to bring near;

They want to bring weakness into the hearts of the Jewish people, and the holy *Admur shlita* and his shluchim are bringing light to the Jewish people.” (Yeshivas Tomchei Tmimim Kfar Chabad dinner, Ganei Aronim, Tel Aviv, Chanuka 5752 / December 1991.)

* * *

“The Rebbe is not a regular person, but an angel of the L-rd of Hosts. It is impossible to grasp the depth of his comprehension, and the depth of his words ... You are holy, you are in a holy place, and you are the shluchim of a holy person ... The moment one comes to a place where the Rebbe’s influence is felt, one learns to fear Heaven.” (During visit to the Chabad yeshiva in Moscow, Adar 5751 / February-March, 1991.)

**“Our Father and King
in Heaven! Deliver
your firstborn son, the
tzaddik of the
generation *shlita*, so
that he may continue
his great and exalted
activities, and continue
to raise the glory of
Torah and the glory of
Judaism, and
disseminate Torah
among the Jewish
nation, and bring joy
to the Jewish nation,
and above all, to bring
the true Redemption
imminently!**



ACTIVITIES IN RUSSIA

“People are talking about the fact that in Russia Torah is beginning to bud. This is in the merit of the shluchim of the *Admur shlita*, who were active there even when circumstances there were still extremely difficult. His shluchim go even to places like that. I was in Russia less than two weeks ago, and I saw the awesome and wondrous activities of the Rebbe *shlita*’s shluchim. (11 Nissan 5751 / March 26, 1991, Kfar Chabad.)

* * *

“These important and noble rabbis, acting on behalf of, and under the guidance of, our master and teacher, luminary of Israel, the *Admur* of Lubavitch *shlita*, are continuing in the path of the Chabad rabbis and shluchim who operated in this country with self-sacrifice throughout the years, and in whose merit the holy embers of Torah were preserved, and the Torah was not forgotten from Israel. (Letter to convention of *rabbanim* in Soviet Union, 22 Shevat 5752 / January 27, 1992.)

* * *

“Gentlemen, you all know of the Chabad movement’s numerous and far-reaching activities in the Soviet Union. These [activities] began, in essence, with the birth of the Alter Rebbe, author of the *Tanya* and *Shulchan Aruch*, and then grew in scope over the course of approximately 180 years, until, today, it comprises hundreds of thousands of chassidic, selflessly devoted families.

“Throughout the seventy years of

darkness as well, behind the iron curtain, the only ones who protected the embers of Judaism with actual self-sacrifice were the shluchim of the *Admur* of Lubavitch, who maintained an ‘underground’ network of children’s schools, *mikvehs*, *minyanim*, and so on.

“When the gates of the iron curtain opened, Chabad’s activities grew and expanded, and tens of young men and yeshiva *bachurim* spread out across a considerable number of central [Jewish] communities, where they established centers of Torah, and where they organized Jewish life. At the head of these activities stands a group of *rabbanim* – outstanding Torah scholars who dwelt in the “tents of Torah” for many years prior to their acceptance of the *rabbinic* responsibilities of these communities. In the course of a few years, they established *mikvehs*, kosher *sh’chita*, *shuls*, Torah schools for little children, yeshivas, girls schools, and Torah classes for adults.” (Letter of 23 Adar, 5753 / March 16, 1993.)

* * *

“If they would have listened some years ago to the voice of the holy *Admur shlita*, who kept crying out – nonstop – about the need to fix the Law of Return, it would have been wonderful, and we would have avoided all the conversion problems we are now experiencing as a result of the immigration from Russia. To our great distress, however, the problem is the same as it was with [the Talmudic Sage] Reb Meir – i.e., the **Sages** could not fathom the depth of his wisdom. Not just laymen – the **Sages!** The Rebbe *shlita* is the one with the exceedingly far-reaching gaze. He sees things that are very distant. [Often], when the Rebbe says something, people do not appreciate the depth of his wisdom. Then later, they say: ‘Ah! He was right!’”

“In all matters, the Rebbe *shlita*’s gaze is far and deep, and he is always the one who ends up being right. For forty years, our generation has merited

having this holy, supernatural leadership ... It is also forty years of shluchim, through whom the Rebbe created a spiritual revolution throughout entire Jewish world ... These shluchim can be found in places where there are people who have totally forgotten that they are Jewish ... Fortunate are we for having merited this holy leadership, for length of days and good years.” (Interview with Kfar Chabad Magazine, issue 454, Kislev 5751 / November-December, 1990.)

NIGHT OF SHABBOS CHAZON, 5746 (1986)

(Early Monday morning, 2 Menachem-Av (August 7), an Arab terrorist entered the Chabad shul in Givat Shaul, and desecrated the Torah scrolls and holy books, and cut the picture of the Rebbe. The week before, the Rebbe had told Rabbi Avrohom Hecht, before he had left for Israel, that “the study of *Yad HaChazaka* would rectify the ‘hand that was set against your Temple.’” When the Rebbe was notified about the incident, he issued ten instructions for rectifying the desecration of the shul, Torah scrolls, etc. On Shabbos eve, Rabbi Eliyahu delivered a talk in the shul; following is an excerpt):

“It seems that they were afraid of ‘an eye that sees,’ and therefore, first cut the picture of the Rebbe. They were fearful of the Rebbe *shlita*’s picture, of the sharp, penetrating gaze, which instills Torah and holiness. They therefore began to destroy the picture, not knowing that they would be overcome by panic and dread from the Rebbe’s holy spirit that resides here, and they would be unable to complete their despicable and loathsome work. I just saw the ten instructions that the *Admur* issued. I was amazed, and I stood in awe: we, who live near the site of the incident, did not yet know who perpetrated the incident, or how to rectify it. But the Rebbe already knew who did it, and what should be done to rectify it.”



The 2 chief rabbis (Eliahu and Shapira) at a meeting with Chabad rabbanim

EULOGY FOR THE REBBETZIN, O.B.M.

“About the Rebbetzin, of sainted memory, we say: ‘She had ancestral merit, and the merit of her holy husband – may he continue to live good years, amen – of whom she was half. But, *‘grace is false, and beauty is vanity – a woman who fears G-d is praiseworthy!’* – i.e., she is praiseworthy in her own right for her fear of G-d, and her great deeds and virtues. May it be G-d’s will that she stand in prayer for her holy husband, the *Admur shlita*, that G-d should give him the strength and fortitude to continue – and in even greater measure – to glorify and disseminate the Torah in health” (*Hakhel* gathering of Chabad *rabbanim*, Jerusalem, week of seven-day mourning period for Rebbetzin Chaya Mushka, o.b.m.)

Other statements of Rabbi Eliyahu about the Rebbe:

“... Holy of holies, sage of sages ...”

* * *

“... Brilliant of the brilliant,² he has no equal. Master and ruler in all areas: expert in all of the Talmud and Codes; mater of Torah law, proficient in the Rambam and Turim; master of the Zohar; master of Kabbala; master in of chassidus; master of exposition, master of conduct; master of Torah dissemination. And all of this – with a greatness that is unparalleled ... the pinnacle of greatness attainable to Man...”

* * *

“... Every word, and every detail of his actions is Torah law. One simply needs eyes to see this, and ears to hear this”

* * *

“We see very vividly that the Rebbe’s Torah insights are [from a place that] human intellect cannot reach: Such insights cannot be conceived through

the power of thought and analysis, but only through Divine inspiration ... Is it possible to gather and unite [Torah concepts] from such diverse areas of Torah with human intellect!?”

* * *

“Our great teacher, our father, our shepherd, Holy of Holies”

* * *

“The holy and pure Rebbe, the faithful shepherd”

* * *

About the special way the Rebbe related to him:

“ ... For example, in the past few years, the Rebbe wanted to speak to me on the telephone on a number of occasions, and his secretary pointed out to me that this was unusual, because the Rebbe normally avoided conversing by phone. I do not know why I merited this. One time, the telephone conversation took place when it was close to midnight in the Holy Land, and

the Rebbe asked, sort of in a joking manner, if I had already said *Tikkun Chatzos*. I cannot describe my feelings over this great, and wondrous merit ... “

About the Rebbe's *sichos*:

“As is well known, the holy *sichos* of the Rebbe possess a special advantage – i.e., the Rebbe's words were spoken in holiness and purity. Aside from the brilliant and extraordinary ideas contained in the Rebbe's profuse Torah insights, once also senses their unique holiness and purity. Anyone reading and studying the Rebbe's words who does not feel uniquely elevated ought to immerse in the *mikveh* an additional time.”

IN THE REBBE'S MERIT

19 Kislev, 5755, Kfar Chabad: “We Sephardic Jews sometimes ask ourselves: *What connection do we have with Chabad?* And the answer is that in addition to our connection to the teachings of the Holy Ari, the Living Ari, the *Ben Ish Chai* brings in his *seifer* every halacha that has as its source in

the ‘*Shulchan Aruch* of Rabbeinu Zalman.’ He thus connected the soul of the first *Admur* [of Chabad] to a halacha work of the Sephardic community.

“Also with regard to our holy teacher, the seventh *Admur*, we find a unique connection to the Rambam, [the Sephardic halacha master], who had an all-inclusive soul.³ In addition the Rebbe rescued⁴ Moroccan Jewry, and the rest of North African Jewry. We must not be embarrassed to tell the truth. The *Admur* also rescued Italian Jewry. And one must admit that the credit for rescuing Russian Jewry as well goes to the Rebbe and the activities of his underground *shluchim*. Wherever the light of Judaism shines today, wherever the light [of Judaism] is being instilled in the flaming, holy souls of the Jewish people, it is only through the power of the Rebbe's *shluchim*, who will certainly continue with their great success.”

“EVERYTHING IN MY POWER”

“... In encouraging and inspiring the

Jewish people, and especially in bringing hearts together, and in giving courage to those who live in Israel under all circumstances, including the recent period of the Scud attacks, none of the Rebbe's words fell away.”

“We all remember when the Rebbe, the seventh candle – ‘all sevens are beloved’ – said, ‘I have done everything in my power’ to bring Moshiach – ‘now, you do everything in your power.’ In a conversation with the Rebbe, I asked him, ‘Does your honor, the Rebbe, wish to resign from the task, and place it on others?’ The Rebbe replied, ‘No, I will continue ...’

‘... May we merit to hear the shofar of Moshiach, speedily in our days, Mamash.’

NOTES:

- 1 I.e., the daily study of Rambam.
- 2 Geon HaGeonim.
- 3 Neshama klalis.
- 4 Spiritually.

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A DANGEROUS PRIME MINISTER

BY SHAI GEFEN

“THEY ARE NOT GIVEN THE OPPORTUNITY TO DO T'SHUVA”

Throughout the past year, those loyal to Eretz Yisroel pleaded with the ministers of Ichud Leumi not to enable P.M. Sharon to carry out his political plans. Ever since Sharon promoted the Road Map, it was clear to everybody that he was using Ichud Leumi and Mafdal for his own purposes, and the moment he would no longer need them, he would throw them out, just as he did last Friday.

One minister was caught in the gym, where he got his letter of dismissal, while the other minister played cat and mouse with the P.M. to defer his dismissal. This humiliation was witnessed by the entire country.

This scenario was predictable and expected. The members of Ichud Leumi had been warned about this more than once – that this is what would ultimately happen, that after Sharon was through with them he would take Labor instead of them.

Benny Alon's excuse – that he wanted to save the government – won't cover over the terrible crime they committed, in that – with their own hands – they led the government to make that tragic decision. Benny Alon, Avigdor Lieberman, Effie Eitam, and Z'vulun Orlov cannot say that they have no share in this.

What a pity that is what happened. But since it did, at least those loyal to Eretz Yisroel should see what happens to those who try to constantly justify their position in the government. Not only that, but when the decision was made to push them out, they tried to

“hold on to the horns of the altar.”

They were not even given the privilege to resign with dignity. Instead, they were fired like those false witnesses that are looked down upon by the very people who hired them, as the Gemara says.

“Whoever says I will sin and repent is not given the opportunity to repent.” The ministers didn't even get this basic privilege. The previous leader of Moledet, Rechavam Ze'evi, had the z'chus of dying *al kiddush Hashem* after he resigned from the government because of Sharon's announcements about creating a Palestinian state. The individual who currently proclaims with pride that he is the leader of that party, has only caused a *chilul Hashem*, and he himself was thrown out of the government along with his cushy post as part of that same withdrawal plan.

He paid the fine, ate the rotten fish, and ended up being thrown out of town in disgrace.

IF HE DOESN'T RESIGN FROM HIS POSITION AS MINISTER HIMSELF, HE'LL BE FIRED!

The Rebbe seems to have predicted what would happen with these ministers. In a shocking (edited) sicha from Lag B'Omer 5730, the Rebbe said:

Don't be ashamed of taking this step of resigning as minister. In order to prevent the sacrifice of one soul, it's worth losing all positions. Nobody was born a minister, and there are only a certain number of years since so-and-so or so-and-so was appointed minister, so there is no disgrace in resigning.

If he does not resign, it won't help since ultimately they'll fire him from his position when it turns out that he

can't be relied upon, for if he is able to sell the *Shulchan Aruch* (and he himself is a Jew who believes and keeps Torah and mitzvos) – he is liable to sell other things too ...

Another sicha, said on Parshas Ki Sisa 5734 and Shushan Purim 5734, gives us an interesting perspective on how the Rebbe related to all the excuses that we are used to hearing from the religious representatives, that all they want is to protect Eretz Yisroel.

As far as their claim that they promised them, in exchange for their being a part of the government, that they will not return Yehuda and Shomron (without a national referendum) – that is completely unfounded. They already decided to return part of Yehuda and Shomron, though it's possible that they “still” didn't tell this to the religious representatives.

When they [the national religious party – Mizrachi] became part of the government, a certain rav described that day as a black day. The truth is that it was only black for them, but for everybody else it was the opposite – it was light. When they became part of the government “matters became clarified” and everybody realized what they are: men full of lies.

It's a great pity on them, since they cause the Galus to be longer! What is clear is that *Is'chalta d'Geula* definitely did not begin yet. As to their claim that a situation in which a Jew who wears t'fillin is a minister denotes the *Is'chalta d'Geula*, it's just the opposite, because he uses the t'fillin to sell Judaism, and to do things that are the opposite of fulfilling Judaism r'l.

And by being part of the

government it became clear (that aside from their being liars) one cannot say that this is the *Is'chalta d'Geula*, but an intensifying of the darkness and of Galus!

DICTATOR AND TYRANT

There are no words to explain Sharon's most recent crazy behavior. Only in unstable countries do leaders act this way. Sharon did not even accept the face-saving suggestion on the part of the Court.

Apparently, when the Left cried out decades ago, that Sharon is a dangerous man, they were right. The man "does not stop at red lights." I was reminded this week, what journalist Eitan Heber of Yediot Acharonot said to a Chabad activist. He said that in order to become prime minister, Sharon would not stop at bulldozing the Kosel.

What he has been doing lately is no less serious. Every step he has taken since becoming prime minister has shown that the man is dangerous! We have never had a prime minister in our history that was the cause for so many murders – that led us to tucking our tail between our legs and fleeing while we still can.

The situation Sharon put us in is far more serious than what the Oslo Architects did in their time. Sharon introduced the idea that Israel must give in, even when there is no partner to deal with, that Israel must capitulate just for the sake of capitulating.

The most urgent question is how to get rid of him as fast as possible, so he can retire to his ranch with his sons and advisors. The sooner he is out, the better, because he is a danger to us all.

TRANSFER

Lieberman, the minister who was fired, recently gave some interviews about his political views. It's time to examine them and be shaken by what he said.

Lieberman spoke about transferring

populations, i.e. putting Israeli Arabs into a Palestinian state and moving Jews back within the Green Line. His party platform during the elections spoke about *kantonim* for Arabs in Yesha. Now they are talking about dismantling settlements and transferring Jews to within the Green Line! And this is a party that is as "Right" as they come.

So it turns out that there's no big difference between Lieberman's views and Beilin's views. Everybody knows that a plan like this will work one way only – that the Jews will be transferred, and the Arabs will stay put. That is how all the concessions began, with talk about reciprocity, and give and take. What actually happened though was that only Arabs got land while we got bombs on our buses and streets.

Lieberman plans on returning to Likud or on establishing a central party, which he wants to lead. Someone who has no pangs of conscience over being a collaborator with Sharon for the past year has no problem uprooting Jews from their land.

In the past, nobody believed Sharon would do what he did either, but it turns out that a little deviation at the beginning leads to a major turn, which even the extreme Left didn't dream about.

On the eve of the elections, we wrote about that party that promoted *kantonim*, and said that ultimately they would support uprooting settlements. Lieberman learned quickly, though of course he softened it by calling it "transfer of populations." But there really is no big difference between his suggestion and what the extreme Left wants.

Once again, we can thank G-d that we didn't fall prey to the enticements of Ichud Leumi, and Anash who are mekusharim to the "tree of life," knew not to vote for them. The Rebbe's view is that supporting a party that talks about giving away land is tantamount



It's a great pity on them, since they cause the Galus to be longer! ... As to their claim that a situation in which a Jew who wears t'fillin is a minister denotes the Is'chalta d'Geula, it's just the opposite, because he uses the t'fillin to sell Judaism, and to do things that are the opposite of fulfilling Judaism r"l.

to full collaboration in bloodshed r"l (Chol HaMoed Pesach 5750, said to the Gerer representative, Rabbi Elimelech Naiman).

WEAR SACKCLOTH

Over the last two weeks, the religious lobby has enacted a number

of sanctions in the Knesset for the purpose of disrupting the legislative process. They did indeed disrupt a full session of the Knesset, barging in on the session. The previous week they even held an emergency meeting of community leaders to discuss what tactics they should choose in light of the 15% budget cut from the Ministries of Education, as well as other g'zeiros of the Sharon government against Torah institutions.

One of the important chareidi papers had a headline which said what would happen if the P.M. didn't accede to their suggestions. The rabbanim would wear sackcloth and a hundred thousand children would gather at the Kosel.

My heart goes out to those affected by the budget cuts, for that money had been given in the past to the chareidim

during the Chevron and Wye Accords, so they would support these political deals. Today, when the chareidim are outside the Coalition, they are suffering the consequences (maybe as a punishment for enjoying the money all those years, which came at the expense of Jewish lives).

How painful it is to see the chareidi headlines constantly focused on money. In the past, they prettied it up with religious issues like Shabbos and the like, while now, they fight solely for money. They have no problem with withdrawals, with thousands of Jews being thrown out of their homes, with shuls and cemeteries being destroyed. Why is it, that when the Torah has a definite opinion regarding these issues, we don't hear them talk about it? Why is it that when the topic of conversions comes up again, we don't hear them

and "daas Torah?"

Why do they deserve to be called "chareidi representatives?" Because they worry about money for chareidi institutions? Are they called "shluhei d'rabbanan" because they represent the financial and economic needs of those who voted for Yahadas Ha'Torah?

It's a pity that, time after time, they prove that they don't deserve the title "chareidi representatives." At this difficult time in our history, when budget cuts threaten the Torah world, it would behoove them to think about why this is happening. Maybe it's because for the past fifty years they sold themselves for money!

Not that we are the ones to judge what is the sin, or what should be the punishment...

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CHABAD REACHES OUT AT SHANTIPI FESTIVAL

The leading New Age festival in Israel is Shantipi, which started in 1997 and takes place over Shavuot. Shantipi started with only about 3000 people, and has grown to become a three-day festival which is attended by tens of thousands.

They come for a series of events that take place in a camping atmosphere on the beach. A veritable village of colorful tents springs up and artists, food vendors, and all sorts of people, peddle their wares.

Taking advantage of the spiritually hungry crowds are Lubavitchers who provide opportunities for Yom Tov davening, holiday meals, t'fillin (when it isn't Yom Tov), the lighting of holiday candles, Torah classes, and one-on-one conversations.

Rabbi Michoel Kalderberg is behind this effort. In recent years, he has accomplished a lot at various festivals taking place around the country. When he found out that Shantipi was going to take place again, he decided to get involved despite his lack of resources.

"By Divine Providence, I met a young man named Yishai Karbachov who had run a Thai restaurant at various festivals. He had gotten to

know Chabad and a few months ago, he started learning in the Chabad yeshiva in Ramat Aviv. When we met, he told us that he knew the people who organized the festival, and he could help us out."

At the end of a long meeting with the producers of the festival, it was agreed that the producers would help put up a large tent for Chabad. They also agreed to provide lighting, water, entry tickets for them, and a special permit for cars.

Yishai arranged a kitchen and tents, and brought two friends to help him out.

When the festival began on Tuesday, Erev Shavuot, the Chabad tent was put up right in the center, with two stands near it. At one stand, hundreds of people put on t'fillin, and at the other stand, about 1000 girls got holiday candle kits.

As the festival began, they found out that dozens of missionaries were seeking souls at the festival. They had put up a tent to promote their religion, had organized musical performances, were offering free food, and were giving out brochures. Chabad did what it could to impede their activities, both by increasing the light and by chasing

away the darkness.

A reporter for Galei Tzahal came to the Chabad tent in order to interview the Lubavitchers. He was asked to put on t'fillin, but he refused, but he did agree to write to the Rebbe through the *Igros Kodesh*.

After he wrote his letter and read the Rebbe's answer, he agreed to put on t'fillin. At the end of a brief prayer, he remained for a long conversation.

Dozens of people joined in the Shavuot davening, which ended in dancing. The dancing took place outside the tent too, and many people joined in. This was followed by the Yom Tov meal.

Hundreds of people joined in the special Tikkun Leil Shavuot, in which the Lubavitchers gave shiurim, farbrenged, and held group and private discussions.

Hundreds of people attended the Shavuot davening and heard the Ten Commandments. The davening took place in the tent, but the Torah was read outside, to enable more people to hear it.

After the Yom Tov meal, a large group went on tahalucha with song and dance, throughout the area where the festival was held. Every so often,



T'fillin stand at the Shantipi Festival



Outside the Chabad tent

they stopped and the organizers spoke about the significance of Shavuos. After Mincha, there was a farbrengen in which they sang the niggunim of the Rebbeim and then other songs which swept the people up into song and dance.

On Motzai Yom Tov (Shavuos being one day in Eretz Yisroel), R' Nissim ben Chaim came with his wife and children. A special program was presented around a bonfire with music and song. They spoke about the Geula and about the Rebbe MH"M for hours, as dozens of people participated.

Chabad was supposed to leave on Thursday morning but many people continued coming to their tent.

"Young people wanted to know

more and more about Judaism and Geula. They asked that we stay on longer, and so we did. We set up a t'fillin stand with four pairs of t'fillin, and they were in use all day. We farbrenged with visitors and many of them wrote to the Rebbe through the *Igros Kodesh*."

They finally left late at night, after thousands had learned, davened, heard




Moshiach is a central theme at Chabad at the Shantipi Festival

Tmimim from Tzfas helped out, as did Machon Ascent.

A special seminar is planned for Tammuz at Ascent, for those participants at the Shantipi Festival who want to learn more about Judaism.

and done mitzvos. A number of Chabad families and




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