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BEIS MOSHIACH

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WHEN THE 3 WEEKS BEGIN ON THE THIRD DAY

SICHOS IN ENGLISH



1. Our[143] Sages relate that the world will exist in its present state for six millennia: Two thousand years of chaos, two thousand years of Torah, and two thousand years of [which include the preparation for] the Messianic era. Thus, at present, in the closing years of the sixth millennia, there is added significance to the period of Bein HaMeitzarim when we commemorate the destruction of the Beis HaMikdash and look forward to the time when it will be rebuilt.

In particular, this year, there is a unique dimension to this period as emphasized by the fact that it begins and is concluded on a Tuesday [on the dates of the 17th of Tammuz and Tisha B'Av respectively].

Tuesday is singled out as the day on which the expression, "And G-d saw that it was good," is repeated. This shares a particular connection to the 17th of Tammuz, since 17 is the numerical equivalent of the word "tov," meaning "good" in Hebrew. Thus, the period of Bein HaMeitzarim begins on a day whose nature is positive. This reinforces our hope that, as the Rambam writes:

All these fast days will ultimately be nullified in the Messianic age. Furthermore, they will be transformed into festivals and days of happiness

and joy.

In this context, the repetition of the expression, "And G-d saw that it was good," can be interpreted as referring to two types of good: a) entities whose positive nature is openly apparent; b) a good which comes from "the transformation of darkness to light and bitterness to sweetness," as will be seen in regard to the 17th of Tammuz.

The concept of repetition is also connected to the Messianic redemption. Our Sages declared:

There are five letters which are repeated [i.e., have two forms, one for when they appear in the midst of a word and one when they appear at a word's conclusion]. All these letters allude to the redemption. For example, the Tzaddik, with it G-d will redeem Israel in the final years of the fourth kingdom as it is written, "A man [Moshiach], Tzemach is his name. Under him, will flourish...."

The unique dimension of the 17th of Tammuz is enhanced by the Shabbos which follows since the Shabbos elevates the days of the previous week. In general, the Shabbasos of Bein HaMeitzarim are above the aspect of mourning. On Shabbos, it is forbidden to carry out any of the rites of mourning associated with these days. On the contrary, these

Shabbasos have to be characterized by joy and happiness; indeed, greater happiness than on other Shabbasos to negate the possibility of someone thinking that they are at all associated with sadness.[144]

In particular, this Shabbos reflects the positive dimensions of the Three Weeks as reflected by its date, the 21st of Tammuz. 21 is the numerical equivalent of the word "ach" ("only"), and alludes to the verse meaning, "It shall be only good for Israel." [145]

The positive aspects of this Shabbos are further emphasized by the weekly Torah portion, Parshas Pinchas. Firstly, the very inclusion of this Torah portion in the period of Bein HaMeitzarim is positive. "There is no good other than Torah." Thus, the addition of a fourth Torah portion (besides Matos, Massei and D'varim which are always read during Bein HaMeitzarim) is a positive point.

Furthermore, Pinchas is identified with the prophet Eliyahu who will announce the coming of Moshiach. In addition, the portion begins with G-d's declaration, "Behold, I grant him My covenant of peace." This is Eliyahu's mission, to establish peace among the Jewish people as the prophet Malachi relates, "Behold, I will send you Eliyahu, the prophet, who will turn the

hearts of fathers to their children and the hearts of children to their fathers.” This emphasis on peace will nullify the cause of the exile, unwonted hatred.[146] When the exile’s cause is nullified, the exile itself will cease.

Similarly, the conclusion of the portion which describes the sacrifices offered on the Sabbath and the festivals alludes to the potential to transform the fast days into holidays and festivals.

The uniqueness of these Three Weeks is related to the Haftoros recited in this time. This period is called “the Three Weeks of Retribution” because the Haftoros of these three weeks, at least on the surface, deal with retribution. Only afterwards, follow “the Seven Weeks of Consolation” whose Haftoros mention prophecies of consolation. There is, however, a positive aspect to these Three Weeks. The numbers three and seven allude to the seven emotional powers and the three powers of intellect. From this, it appears that these Three Weeks are on a higher plane and are also the source for the positive qualities to be expressed in the weeks that follow.

In that context, the word “Puranusa,” rendered as “retribution” can be reinterpreted in a positive context. The Zohar associates Pharaoh (whose name shares the same Hebrew root as “Puranusa”) “with the revelation of all the sublime lights.” Similarly, these Three Weeks can be the source for a revelation of light that transcends all limits.

This unbounded revelation is reflected in the three Torah portions which are always read during Bein HaMeitzarim, the parshiyos: Matos, Massei, and D’varim. Each of these three parshiyos deal with a different dimension of the conquest, division, and inheritance of Eretz Yisroel. Furthermore, this includes not only the land of the seven nations which lived on the west side of the Jordan, but also the three nations (the Keini, K’nizi, and Kadmoni[147]) whose

territory began on the eastern bank of the Jordan. As explained previously,[148] the tribes of Reuven and Gad desired to settle in these lands to fulfill G-d’s promise to grant Avrohom the lands of ten nations. Here, we see a fusion of the intellect and the emotions, a conquest of all ten nations alluding to control of all our ten potentials. In particular, the conquest of the lands of the Keini, K’nizi, and Kadmoni allude to the positive nature of these Three Weeks which reflect our three intellectual potentials.

The above is enhanced this year by

Tuesday is singled out as the day on which the expression, “And G-d saw that it was good” – “good” equals 17. Thus, the period of Bein HaMeitzarim begins on a day whose nature is positive.

the inclusion of Parshas Pinchas among the Shabbasos of Bein HaMeitzarim. In particular, a positive dimension is revealed when the 17th of Tammuz falls on Tuesday. This creates an association between that day and the third aliya of Parshas Pinchas which describes the division of Eretz Yisroel, stating:

Among these, the land will be divided....[149] To a larger [tribe], you shall give a greater inheritance. To a smaller [tribe], you shall give a lesser inheritance.... Nevertheless, you must divide the land by lot.

Thus, three different approaches to the division of the land are mentioned: a) inheritance, b) a division based on the criteria of reason (“To a greater [tribe]...”), c) division by lots. It can be explained that these three different approaches are reflected in the phrase from the liturgy: “Fortunate are we! How good is our portion, how pleasant our lot, and how beautiful our heritage.” Through these three services, we hasten the division of Eretz Yisroel using these three approaches in the Messianic age. Indeed, the division of the land mentioned in Parshas Pinchas can be interpreted as an allusion to that ultimate division of the land.[150]

The above concepts are also alluded to in the parshiyos, Matos and Massei which are read in today’s Mincha service. Parshas Massei begins, “These are the journeys of the children of Israel when they left the land of Egypt.” In Likkutei Torah, the Alter Rebbe asks: After the first journey, the Jews had already left Egypt. Why are all the journeys linked to this departure? He explains that the ultimate goal of all the 42 journeys was to leave Egypt, i.e., to transcend one’s boundaries and limitations.

Conversely, all the subsequent journeys were included within the first journey which took the Jews out of Egypt. Had the Jews merited, they would have continued directly into Eretz Yisroel, bringing about the Messianic redemption.

Nevertheless, due to the people’s sins, the redemption was delayed and they were forced to wander forty years in the desert. Similarly, this descent brought about the potential for later exiles. The ability to transform these negative elements is also alluded to in this week’s Torah reading. Parshas Matos deals with the subject of vows, including an allusion to the nullification of vows by a Sage.[151] This relates to the nullification of all undesirable entities including the exile.

2. Parshas Pinchas also contains a description of the daughters of

TzeloPhchad's request to inherit their father's portion of Eretz Yisroel. The commentaries mention that their love for Eretz Yisroel came to them as a heritage from their ancestor Yosef who also displayed a great love for the Holy Land.

There is also a connection between Yosef and the 17th of Tammuz because Yosef was seventeen years when he was sold into slavery. Our Sages also connect this with the concept that seventeen is numerically equal to good. To explain:

Our Sages relate that after Yaakov's confrontations with Lavan and Eisav, he "desired to live in prosperity." That desire was not granted immediately. Nevertheless, G-d set into motion a series of events which led to the ultimate fulfillment of that desire. Yosef's descent into Egypt eventually led to Yaakov living the 17 best years of his life in prosperity in Egypt. This, in turn, gave the Jews the potential to sustain the hardships of exile, and, ultimately, to transform the exile into a positive quality.

This is connected to the concept that Yaakov[152] represents the entire Jewish people. Indeed, his second name, Yisroel, is the name of the people as a whole and, as explained in Tanya, his soul included the soul of each member of our people.

Each of the three Patriarchs represented a different quality in the service of G-d: Avrohom – deeds of kindness, as exemplified in his welcoming of guests; Yitzchok – prayer, as exemplified in his being chosen as a sacrifice; Yaakov – Torah study, as exemplified by his devoted attention to the study halls of Shem and Ever.

Although all these three services are of primary importance and must be fulfilled every day,[153] there is a prominence granted to Torah study. Every moment of the day and night, a Jew has the obligation – and the opportunity – to study Torah; this applies even on Tisha B'Av. [Until the present year, for Moshiach will surely

come beforehand.] There have been limitations against studying Torah on that day because Torah study brings happiness which is inappropriate on such an occasion. Despite these restrictions, there is an obligation to study those aspects of Torah which are permitted during the entire day.[154]

The fundamental connection a Jew shares with Torah is further emphasized by our Sages' interpretation of the name Yisroel as an acronym for the Hebrew words meaning, "There are 600,000 letters in the Torah." [155]

Our Sages relate that Yaakov taught all the Torah which he had studied to Yosef. Yosef, in turn, transmitted Yaakov's influence to the entire Jewish people, granting them the potential to reach a complete level of Torah study. Indeed, Yosef related these qualities to the entire Jewish people, those who identified with them and those who, were it not for his influence, would be estranged from their Jewish roots. This is alluded to in Rachel's association of the naming of Yosef with the prayer, "May G-d add on to me another son." This implies that Yosef has the potential to transform someone who is "another," estranged from his Jewish roots, into a "son." This quality of transformation will also be expressed in the transformation of the exile into a positive quality.

In particular, there is a greater emphasis on the above in the present generation whose Nasi is named Yosef since "the Nasi includes the entire people." This is expressed in regard to his redemption which he interpreted as general in nature:

The Holy One, Blessed be He, did not redeem me alone... but rather, all who love our holy Torah, fulfill its mitzvos, and all those who bear the name "Jew."

This year, the 110th anniversary of the Previous Rebbe's birth, his connection to Yosef receives greater emphasis for that number represents the number of years of Yosef's life. The Previous Rebbe set the example of

spreading Yosef's service, extending Torah study to all Jews, even those estranged from their Jewish roots. Indeed, he emphasized this dimension in the letter and the maamer he released to mark the first commemoration of Yud-Beis Tammuz, stressing the importance of spreading Torah study to all Jews and highlighting the importance of public sessions of Torah study. Implicit in his words is the promise that the Messianic redemption will be brought about through these activities.

3. Yeshayahu the prophet declares, "Tzion will be redeemed through justice and those who return to through tz'daka." The Alter Rebbe explains that justice refers to Torah study and that these two activities, Torah study and tz'daka, will bring about the Messianic redemption. In particular, this applies to the study of the Rambam's Mishneh Torah which includes the entire oral law. The above applies to a greater extent on Shabbos, a day which should be utilized to "gather groups together in Torah study." [156] In particular, these concepts are relevant during Bein HaMeitzarim.

Also of unique relevance at the present time is the study of the structure of the Beis HaMikdash as revealed in Yechezkel's prophecies, in the Mishna in the tractate of Middos, and in the teachings of the Rambam in Hilchos Beis HaBechira. (To enable people to study all these texts, they have been printed in a single volume.)

Similarly, it is important to hold siyumim (gatherings celebrating the conclusion of Torah texts) during these days including the day of Tisha B'Av itself. [157] These directives should be publicized in every place throughout the world.

May these activities hasten the coming of the time when Bein HaMeitzarim will be transformed into a period of celebration with the coming of Moshiach. [158]

*(Shabbos Parshas Pinchas;
21st Day of Tammuz, 5750)*

NOTES:

143. Trans. Note: The Rebbe Shlita's addresses on these two days were combined, prepared for printing, and looked over by the Rebbe as a single unit. Hence, they were translated in a similar manner.

Nevertheless, a separate translation of the unedited text of the Rebbe's 17th of Tammuz address has also been published.

144. It can be explained that these Shabbasos "present the cure before the malady." Shabbos is "a microcosm of the World to Come," a reflection of "the era which will be all Shabbos and rest for eternity." Thus, they reflect the ultimate positive nature of Bein HaMeitzarim which has not yet been revealed.

145. Significantly, there are 21 days in the period of Bein HaMeitzarim, indicating that the entire period is related to this verse.

146. This quality is also emphasized by the commandment to wage war against Midyan. "Midyan" resembles the word meaning "strife."

147. These correspond to Amon, Moav, and Edom.

148. See the sichos of Shabbos Chukas, 5750.

149. Trans Note: During the farbrengen, the Rebbe Shlita stated: "Among all these assembled here in the Previous Rebbe's shul, including those in the women's section, Eretz Yisroel will be divided."

150. There will be two differences between the Messianic division of the land and the division of the land by Yehoshua: a) In the Messianic age, all the lands belonging to the Keini, K'nizi, and Kadmoni will be divided among the Jews; b) The tribe of Levi will also be given a portion of the land. Thus, the land will be divided into 13 tribal portions.

151. In particular, the commentaries note the difference between a sage's nullification of a vow and a doctor's healing of a physical blemish. When a doctor heals a blemish, he cannot erase the person's previous medical history. In contrast, when a sage nullifies a vow, it is considered as if it never existed previously.

This difference is reflected in Torah law. If a man agrees to marry a woman on the condition that she has no physical blemishes, although later a doctor heals them, since they existed at the time the condition was made, the marriage agreement is void. In contrast, if

one agrees to marry a woman on the condition that she is not bound by vows, even if she had indeed taken vows previously, should a sage nullify them, they are considered never to have existed and the marriage agreement is allowed to stand. There are parallels to this concept regarding the ultimate marriage relationship, the bond between G-d and the Jewish people.

152. On the verse, "These are the offspring of Yaakov, Yosef," the Rabbis explain that Yaakov's qualities were transmitted to and communicated to others by Yosef. For this reason, Yosef is also used as a name for the people as a whole as it is written, "He led them as the sheep of Yosef."

153. Each day, Torah study should be preceded by prayer which, in turn, should be preceded by gifts to tz'daka (deeds of kindness). This reflects the chronological order of the Patriarchs, Avrohom, Yitzchok, and Yaakov.

154. The obligation to study these subjects on Tisha B'Av can be compared to the criteria governing the association of priority to certain aspects of Torah study. On each holiday, the laws concerning that holiday are given priority. Similarly, on Tisha B'Av, the subjects of Torah which can be studied that day, are given priority.

155. Although the census in this week's Torah portion included more than 600,000 men, that is possible because the 600,000 souls included in Yaakov's soul were souls of a general nature. Each one of these souls subdivides into 600,000 particular souls.

156. The above receives greater emphasis this week when we began the second cycle of Pirkei Avos. Pirkei Avos begins "Moshe received the Torah on Mount Sinai," indicating how every Jew has the potential to receive the Torah anew.

157. These siyumim need not be connected with a special meal including meat. The Rebbe Rashab would make siyumim during the Nine Days without holding such a celebration.

(Back to text) Here, also, there is a connection with the coming Torah portion. Parshas Matos. That portion contains the command: "He may not treat his word lightly." Each Jew mentions Moshiach's coming several times each day. This "word" may surely "not be treated lightly." Rather, G-d shall bring the Moshiach in the immediate future.

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WHEN WE DON'T SEE HIM

BY RABBI MORDECHAI ROTTENSTEIN

TRANSLATED BY MICHOEL LEIB DOBRY

Ten years ago, on Gimmel Tammuz 5754, something happened that would seem to indicate that the Rebbe's connection with the generation has moved to the spiritual plane alone ch"v. Even though this doesn't ch"v weaken the pure and complete faith of Lubavitcher chassidim that the Rebbe is the leader of the generation, and the message of the Redemption and the revelation of Moshiach continues in full force, we still must provide logical answers to the questions that stem from this occurrence: How can we say that the Rebbe is still chai v'kayam, existing as Moshiach, after Gimmel Tammuz? What does it mean that we have merited the revelation of Moshiach when we can't see the Rebbe?

CONFUSION AND ANTICIPATION

In recent years, the deep and intense longing for the True and Complete Redemption and the revelation of Melech HaMoshiach continues to grow among a wide cross-section of Jewish communities throughout the world, uniting the Jewish people.

It is also no secret that the person standing behind this effort is none other than the Lubavitcher Rebbe

MH"M shlita, who has ably carried this standard with the greatest strength since Yud Shvat 5711, when he accepted the yoke of leadership. The Rebbe is the one who has ignited the fire of Redemption within us.

Furthermore, after contemplating the Rebbe's personal qualities and the scope of his activities, many prominent rabbanim and educators have reached the conclusion that the Rebbe is Moshiach, and have even signed halachic proclamations to that effect.

The Rebbe himself even declared explicitly in sichos, such as the D'var Malchus of Parshas VaYeira 5752 – that not only does there exist the metzius of Moshiach, but also the actual revelation of Moshiach, and all that remains is to prepare the world to greet him.

Thus, in the merit of the Rebbe shlita, the entire Jewish people are waiting for the Redemption. Rabbanim and mashpiim are signing piskei din that the Rebbe is Moshiach, and the Rebbe even proclaimed openly that the Redemption is already here.

But what do we do with this other piece of information? On Gimmel Tammuz 5754 – ten years ago, ten years that seem like an eternity – something apparently happened that suggests a similarity to previous generations, i.e., the conclusion of the Rebbe's role as leader of the generation in a physical body ch"v.

Even though this doesn't weaken ch"v the pure and complete faith of Lubavitcher chassidim that the Rebbe is *chai v'kayam*, and the message of the Redemption and the revelation of Moshiach continues in full force, we still must provide logical answers to two questions that stem from this occurrence:

1. How can we say that the Rebbe is still *chai v'kayam*, existing as Moshiach, after Gimmel Tammuz?

2. Even if we understand that the Rebbe still fulfills the role of Moshiach after Gimmel Tammuz, what does it mean that there is the *revelation* of Moshiach when we can't see the Rebbe?

EVERYTHING GOES ACCORDING TO THE PERSON ASKING

Of course, these are not new questions; we all come across them in discussions with our fellow Jews. But before responding to them, it is important to clarify one main aspect of this issue.

In general, even simple Jews do not think that these questions contradict the pure faith in the words of the Rebbe shlita, a faith that continually grows in strength and vitality, even without explanations, in a manner of “*naaseh v’nishma*.” We see clearly that when we publicize the announcement of the Redemption with faith and vitality, the message is well received.

Even among those who currently have opposing viewpoints, it is important to emphasize the distinction in their ranks. There are those who are “looking for a pretext,” and only want to prove the question’s validity. With such people, no explanation will help.

On the other hand, there are those who have a spark of interest in the matter but they remain somewhat confused and they want real answers – “and you shall seek Hashem, your G-d, and you shall find.” Indeed, we must clarify this matter by providing answers to these questions in simple intellectual terms with convincing logic, since the facts seem to show that the opposite is true.

How can we say that Melech HaMoshiach is *chai v’kayam*, and that he is none other than the Lubavitcher Rebbe, when the hard, cold facts as we perceive them indicate otherwise? It’s already been ten years since Gimmel Tammuz, and the question is asked, similar to what we learn in the Gemara (Taanis 5b) regarding the saying of our Sages that “Yaakov Avinu did not die”: “Was it for naught that he was mourned, embalmed, and buried?”

(Yet, the Gemara itself answers this question: “R. Yochanan says, ‘Yaakov Avinu did not die...just as his seed is

alive, so too he is alive.” According to Rashi’s simple interpretation, “it appeared to them that he had died, but he was actually alive.” This means that according to *nigleh*, we see that there is



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Tammuz era.*

no concept of death in connection with the *nasi*, the spark of Yaakov Avinu. We find a similar example in the case of Yehuda HaNasi, who made Kiddush on Friday night for his family, after his

passing.)

In connection with our discussion, how can we say that the Rebbe is Moshiach, and that there is already the revelation of Moshiach, when all we see is a state of hiding and concealment?

HOW DO WE OPEN OUR EYES?

It’s always amazing to find the answers to all these questions in the Rebbe’s holy sichos. When we take another look at the most recent sichos, the D’var Malchus of 5751-5752, we begin to understand more and more that they provide direction for chassidim during the post-Gimmel Tammuz era.

With great detail and clarity, these sichos reveal the entire process we are now undergoing, and provide clear instructions and guidance on what we must do in order to open our eyes and greet the Rebbe MH”M. In the words of the Rebbe from Shabbos Parshas VaYeitzei 5752, “We only have to greet Moshiach Tzidkeinu in actual deed...and the only thing that remains is for the Jew to open his eyes as he should, and he will see how everything is already prepared for the Redemption!”

When we open our eyes, we will understand the answers to all the questions we have asked. If so, we then come to the big question: How do we open our eyes?

THE GREAT LIGHT IN THE DARKNESS

We can find the answer to this question in one sentence from Rashi’s commentary at the end of Seifer Daniel, “In the future, our Melech HaMoshiach will conceal himself after being revealed, and he will return and reveal himself.” A proper understanding of the entire matter can be found in the D’var Malchus from Kislev 5752, where the Rebbe MH”M explains the stages in the revelation of Moshiach at great length. The

explanation that the Rebbe brings can be summarized in the saying, “The more the essence reveals itself, the more the light removes itself.”

In order to understand the Rebbe’s words, we must first understand the meaning of “essence,” “light,” and the relation between them.

“Essence,” or in the language of chassidus, “*maor*,” refers to the source of the light. On the other hand, “light” (*ohr*), refers to the revelation of the source. Here we reveal an even deeper point: the relationship between the two. Even though we might think that the closer we come to the “essence,” to the source of the light, the more light we receive, the truth of the matter is that the opposite is true. The closer we get to the source, the less the light is perceived.

The reason is that the *maor* is the source of all revelation of light, and therefore, the revealed light within it is so lofty and intense that it “darkens” our eyes from seeing, as will be explained later.

The Rebbe asks another question in these sichos: What do the Sages mean when they say that “the Jewish people are compared to the moon, and they will likewise be **renewed** in the future”? It is known that the special quality of the moon will be revealed in the Future to Come, and then the moon will be on par with the sun.

(With the advent of the True and Complete Redemption, the moon will be equal to the sun, as it was originally. Rashi explains that when the world was created, G-d made the two great luminaries equal in size, until the moon complained to G-d that “two kings cannot rule with one crown.” G-d then told the moon, “Go and diminish yourself,” and from then until the Future Redemption, the moon is the smaller luminary that receives its light from the greater luminary. However, when the Redemption comes, the moon will once again become a great luminary unto itself, as it written, “it will shine at night as the day.”)

If so, it would seemingly be more

appropriate to say, “they will likewise be **full** in the future,” i.e., in the future Redemption we will be like the moon, large and complete. However, the meaning of “renewed in the future” is that our special quality will be similar to the moon at the *molad*, the moment of its birth and renewal, when the moon is not even visible, the night is especially dark, and the moon’s state of concealment seems to indicate the opposite of redemption. If so, how can we say the Redemption is comparable to the moment of the moon’s rebirth?

The question becomes even stronger when we consider the Midrash stating that the era of Shlomo HaMelech alludes to the time when the moon will be in its fullness (i.e., there were **fifteen** generations from Avrohom Avinu to Shlomo HaMelech, corresponding to the moon reaching its fullness on the fifteenth of the month). During the generation of Shlomo HaMelech, the Jewish people were in a state of completion and redemption, with the moon shining in its fullness. If so, shouldn’t the era of the hisgalus of Moshiach also be expressed by a **full** moon?

It would be fitting to bring here the Rebbe MH”M’s response to this question in his words:

“We are forced to say that the comparison of the True and Complete Redemption through Dovid Malka Meshicha to the birth and renewal of the moon (not its fullness and completion) emphasizes an extra advantage to the concept of birth and renewal even with respect to the concept of fullness and completion. This unique virtue will be revealed in the Future Redemption...within the Jewish people, ‘who will likewise be renewed in the future.’” (D’var Malchus, Parshas Toldos 5752)

“REVELATION OF HIS METZIUS” AND “REVELATION OF HIS ACTIVITIES”

The Rebbe MH”M continues to elucidate upon this important point at great length in several sichos. We will

attempt to paraphrase the matter. But first, another question from the Rebbe MH”M (Shabbos Parshas VaYishlach 5752): We know that the moon’s main quality is evident when it is in its fullness on the fifteenth of the month. If so, how is it that after the fifteenth we continue to count the days of the month in ascending order – 15, 16, 17, etc. – when the moon’s light starts to diminish gradually? Wouldn’t it be more appropriate after the 15th to count in descending order – i.e., 14, 13, etc.?

The fact that we continue to count the days of the month in ascending order after the 15th of the month indicates that there is an advantage to these days over the time when the moon is at its fullness.

To explain:

The light of the moon increases during the first half of the month due to the moon’s growing distance from the sun. The further away the moon is from the sun, the more it shines (see relevant diagrams on the Laws of the Sanctification of the Moon for further clarification).

In parallel, we have a spiritual explanation. The further one goes from the “source,” the more one begins to “shine.” For example, when a student is near his rav, he can’t speak because of his bittul to the rav. However, when he is far away from him, then he has what to say. When he is close to him, the bittul prevents his wisdom from shining forth. But when he is not near, he can be a teacher in his own right and thus reveal his wisdom to others.

To what can this be compared? During the second half of the Jewish month, the light of the moon shines less because it is drawing closer to its source. The closer it gets, the less the light shines. This means that the removal of the moon’s light indicates that it is drawing closer to its source, to a level higher than the light itself.

At this point, we essentially get back to the more general concept. The closer we see the sun, the more the light removes itself, as the intensity of

the light makes it impossible to see anything. Everything becomes “dark,” to the point that it is even considered a form of descent.

However, the truth is that if anything is lacking, it is on **our** part. We simply cannot contain the supernal light as expressed by the *maor*, whereas the *maor* lacks nothing. On the contrary, the closeness reveals that it is the source of all light, i.e., the revelation of the essential source of all revelations. From the 15th day of the month, the moon draws closer to the source, to the essence, and therefore, we continue to count in ascending order: 15, 16, 17, etc.

This explains why the hisgalus of Moshiach is compared specifically to the moon at its renewal, as opposed to its fullness. At the time of the *molad*, the moon is at its very closest point to the *maor*. As a result, there is no light, only the essence.

In other words, the Rebbe explains, prior to Moshiach revealing himself before our eyes, he exists among us in a state of concealment, similar to the moon at the *molad*. When Moshiach hides himself in this fashion, he is at a much higher state of existence than when he is openly revealed, similar to when the moon is at its fullness. This is because at the moment of his concealment, he contains all of Moshiach's future revelations.

In the holy words of the Rebbe MH”M: “Accordingly, it is understood that the main innovation of the coming of Moshiach is the hisgalus of his metzius (as in “*matzasi Dovid avdi*,” I have found Dovid My servant), because all details that follow – e.g., his open revelation through his activities to redeem the Jewish people and all matters pertaining to the days of Moshiach – come as a direct result of the hisgalus of his metzius and everything included within it, similar to how the new moon contains the revelation of its light, increasing from moment to moment, until it reaches its completion and fullness” (D’var

Malchus, Parshas Toldos 5752).

VIRTUAL DARKNESS

We now see that the revelation of the essence is different from any other revelation, as the essence reveals itself specifically through concealment. Together with this, the Rebbe opens a new dimension of relating to the hisgalus of Moshiach, which also represents the revelation of the essence, since Moshiach is connected with the revelation of the essence of G-d.

Chassidus teaches us that the Jew's soul is an actual part of G-d Above with five names, each one representing a higher level in the revelation of the soul. In ascending order, the names are: *nefesh*, *ruach*, *neshama*, *chaya*, and *yechida*. The name *yechida* is an expression of the essence of the soul, which is higher than any of the names of the soul.

In simple terms, *yechida* represents the highest possible level. However, the Rebbe explains that *yechida* is not the highest level, just the highest possible “name.”

A “name” establishes a connection to its owner, and sometimes it even *alludes* to the essence. However, it does not create a *connection* with the person's essence. For example, when we ask someone what a certain person is called, and the response is “Moshe,” this doesn't speak of that person's essence; it is, rather, a means of revealing his essence and connecting with him.

Indeed, there are many Jews called Moshe, yet each one possesses a different essence and character. A noun in Hebrew is called “*sheim ha'etzem*,” literally “the name of the essence.” Nevertheless, there is a large gap between the name and the essence.

Therefore, despite the fact that *yechida* is the highest of the five names attributed to the soul, it is still only a “name”; it does not express the essence of the soul, i.e., the level of the Moshiach within it. “Moshiach” is the

essence of the soul. In other words, the revelation of Moshiach is connected with the essence of G-d Himself, beyond any name.

When we discuss the subject of Moshiach, we must first understand that it is connected with the revelation of the essence, which is higher than all revelations. We are unable to contain it in the vessels that were given to us during the time of the exile. Therefore, the Rebbe says, the only thing that remains is for the Jew to open his eyes as he should, and he will see how everything is already prepared for the Redemption! He must open his eyes to see the essence that is higher than all revelation.

What does this mean?

To understand properly what we can learn from the concept of “essence higher than revelation,” chassidus brings two parables:

First, there is the sun, its light, and the connection between them. The sun is called “*maor*” – i.e., the source of light, as opposed to the light we see through the windows of our home, for example, which provides us with warmth on a cold winter's day. It is clear that the light itself is not the sun's essence, but only a revelation of the sun.

Furthermore, we might think that the sun is so pleasant that it would be appropriate to look straight into the sun. A logical assumption: if the light is good, then surely, its source is especially good. Yet, when we try to look into the sun, instead of revealing a more pleasant light, our eyes are blinded. We discover that the *maor* (the sun) is higher than the light, and instead of making our eyes shine, it blinds them.

The second parable is a rav and his student. When the rav teaches the student, he minimizes his intellect and reveals a “contracted light” from his intellect to the student. If the rav would speak to the student on the level that he learns on his own, i.e., revealing his true intellect, the student

will not understand what the rav is saying. Furthermore, even if he understood something before, now he's so totally confused, and he'll understand nothing. In other words, the source of the intellect (*maor*) is much higher than student's level of understanding. As chassidus explains, "the *maor* is higher than the revelation (of the light)," and when the *maor* reveals itself the light departs.

On the basis of these parables, we can understand the following:

The revelation of the Rebbe as Melech HaMoshiach had already occurred when the Rebbe explicitly proclaimed that there is now more than just the metzius of Moshiach, which must exist in the world out of the sheer longing "every day that he should come." While this fact is no new development, the Rebbe MH"M shlita then comes and says that there is already the **revelation** of Moshiach, and all we have to do is open our eyes and see, i.e., look straight into the *maor* and not be blinded...

The revelation of the Rebbe as Melech HaMoshiach requires the revelation of the essence, however, this revelation also brings about darkness. Yet, it is understood that the darkness is only from our vantage point, as we do not have the vessels to contain such a great light. The darkness has no influence on the Rebbe *ch"v*, and he demands that we prepare ourselves accordingly. When we accustom ourselves to this new situation, the darkness will no longer be darkness, **as it is not real darkness.**

This is exactly according to Rashi's interpretation in Seifer Daniel, "In the future, Moshiach will reveal himself" (as the Rebbe MH"M made known in 5751 regarding the revelation of Moshiach), and afterwards, "he will conceal himself," similar to what happened ten years ago on Gimmel Tammuz.

(We can now understand more clearly the Rebbe's expression (D'var Malchus, Parshas Toldos 5752, p. 84),

"the air of Moshiach is loftier than the light of Moshiach," the air is the essence that includes the light within it, whereas the light is merely a revelation.)

A SAYING THAT OPENS THE EYES

We now come to the third stage, which is essentially higher than the previous two.

In light of all we have explained above, we see that, according to the natural order, the essence itself cannot be revealed at all. However, a Jew possesses supernatural abilities; he has

We might think that the sun is so pleasant that it would be appropriate to look straight into the sun. Yet, when we try to look into the sun, instead of revealing a more pleasant light, our eyes are blinded.

the ability to reveal the essence that is beyond the state of revelation. Of course, this is only possible through the power of the Divine *atzmus* within every Jew.

This is the only avoda we have left to do: open our eyes and bring the revelation of Moshiach, in a way that even the essence, which is higher than all revelations, can be revealed down in this physical world. This is achieved through "opening our eyes."

This provides us with an understanding of our initial question: How can there be a "revelation" of

Moshiach, when all we perceive is a state of hiding and concealment?

The answer is simple: The fact that we don't see the Rebbe MH"M stems from our current state of darkness. Yet, this is not your average run-of-the-mill darkness; this is a darkness of an entirely different nature. It is an expression of the true metzius – the sun, the *maor*, Moshiach – that is literally now before our very eyes. As a result, we are unable to see it.

The darkness in these times is not due to black clouds that cover the sun, but from the sun itself standing directly in front of us (just as our eyes are blinded by looking directly into the sun), and when the *maor* is revealed, the light is *nistalek* (removed). Naturally, this point changes the entire picture, as we understand that we are in a state of ascent, not *ch"v* descent.

However, we still need to explain exactly how we open our eyes? How can we reach a situation where even this lofty state of darkness will not be perceived by us as concealment?

We can write several articles on this subject alone, however, G-d willing, we will try to illuminate this point briefly based on the words of the Rebbe MH"M:

The first stage, which is also the most direct, certain, and indispensable method, was spelled out by the Rebbe MH"M when he explained the meaning of the proclamation "Yechi":

"Yechi" represents a clear recognition that Moshiach is already among us, and as a result of this proclamation, he will be revealed through his activities of fighting the wars of G-d, building the Beis HaMikdash, etc., with the True and Complete Redemption (ibid., p. 85). This means that the simple first stage of opening our eyes is connected with the proclamation of "Yechi Adoneinu," as it directly brings about the revelation of Moshiach.

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



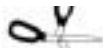
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RABBI DOVID CHANZIN A”H: LEADING OUR BATTLES

BY SHNEUR ZALMAN BERGER

A brief biography of the rav and gaon, the askan who worked tirelessly on behalf of the chinuch of Jewish children and preserving Jewish values on many fronts. He was a chassid with utter bittul to the Rebbe MH”M, who obediently carried out all the Rebbe’s horaos. * On the occasion of Rabbi Dovid Chanzin’s first yahrtzeit.*

YOUNG GENIUS

HaRav HaGaon HaChassid Dovid Chanzin was born in 5671 (1911) in Kontop, Ukraine. His father was Rav Menachem Mendel, who was a descendent of Rav Moshe, one of the Alter Rebbe’s chassidim. His mother was the cousin of the chassid, Rav Yisroel Noach Blinitzky a”h.

In his youth, Dovid learned with the best melamdim his father could hire. His father and the melamdim, who were chassidim mekusharim, instilled in him the darkei ha’chassidus and hiskashrus to the Rebbe.

Dovid’s childhood was spent in the shadow of World War II and the Communist Revolution. The sounds of war could be heard, but inside the house, little Dovid continued to study diligently. Already as a young child, he was known as a lamdan and great gaon who plunged into the sea of Torah.

In the summer of 5689 (1929), his family moved to Moscow. In those years, he visited the gaon Rabbi Abba Dovid Goldfein, the son-in-law of the Rogatchover Gaon, once a week. He saved up all his questions of the week for R’ Abba Dovid, who held him in high esteem.

Rabbi Moshe Tzvi Neria, rosh yeshivas B’nei Akiva, was in Moscow in those years, and he met Rabbi Chanzin in Rabbi Goldfein’s house. In his diary, he wrote that he discovered that Rav Chanzin had finished all of Shas when he was only seventeen. A wonderful friendship developed between them, and they learned together in the home of Dovid, who was living in Cherkizova, a small suburb of Moscow, at the time. Rav Neria and R’ Chanzin learned *Meseches Baba Kama* together *b’iyun*, and *Meseches Psachim l’girsas*.

Rabbi Chanzin was thrilled when Rav Neria told him that he had

received permission to leave for Eretz Yisroel. R’ Chanzin took him by the hands and danced with him. Four years passed and then R’ Chanzin received his exit permit, with the help of Rabbi Avrohom Yitzchok Kook, chief rabbi of Israel.

Before he left, he traveled to his brother, R’ Mordechai in Odessa, to say goodbye. His brother, who was a gifted writer, describes his parting from his brother:

“It was a long autumn night. The first snow covered the world and all it contains. Following the harsh rains, the air is cool and refreshing. Guests fill the inn in the district. The tables are set, the cups are emptied to calls of l’chaim, l’chaim. It is the night I part from my younger brother, the Tamim. He is emigrating to Eretz Yisroel. The ship in Odessa slowly sails forth. A strong wind blows from the shore. On the ship’s mast, a blue and white flag is suddenly raised. The ship continues to draw away into the distance and there, on the horizon, like a bird – light, fleet of foot and ever so tiny...where are you my only and pure brother?”

R’ Chanzin arrived in Eretz Yisroel on 2 Kislev 5694 (1934).

“DILIGENT AND A PROPER BACHUR”

Four years went by since R’ Dovid went to Eretz Yisroel. His good friend, R’ Neria, who was a true gaon, missed his friend with whom he had studied. He expressed his yearning in his diary

on the day R' Chanzin arrived in Rav Kook's yeshiva:

"Dovid Chanzin arrived. I know him from Moscow. He went through all of Shas already. Now he will live with me. I think I will arrange to learn with him. He is a *shakdan* (diligent) and a *bachur hagin* (proper bachur).

Indeed, the two friends lived in the same apartment and learned together for a long period.

His genius and his superior character was already noted when he was a talmid in yeshiva. It's no wonder that he was beloved by the rosh yeshiva, Rav Kook, who called him, "*Main Dovid'l*" (my Dovid'l). His love was expressed in a regular study session, in which he learned Gemara and the Rosh with him.

Before Rav Kook delivered general lectures to the yeshiva, he would discuss the topic of his lecture with

three of the best talmidim, one of whom was R' Chanzin.

Rav Kook gave him smicha, and when he traveled to London one time, he took R' Chanzin along saying that this way he didn't have to take a Shas along with him since Dovid Chanzin was a walking Shas!

After R' Chanzin's father passed away in Nissan 5695, he was reminded of his chassidic roots and wanted to get involved with Chabad. He began visiting the Toras Emes yeshiva in Yerushalayim, where the celebrated mashpia, R' Alter Simchavitz, was mekarev him.

COMING TO LUBAVITCH

In Elul 5703 (1943), he married Rochel Rishe, the daughter of Rabbi Yisroel Aryeh Sapir, formerly rav of Petach Tikva. He settled in Yerushalayim.

In 5704, he was accepted as mashgiach and maggid shiur in the Chabad yeshiva in Tel Aviv, and then in Lud, with the approval of the Rebbe Rayatz.

In Kislev 5711, his wife passed away, leaving five orphans, the youngest of whom was a few months old. R' Chanzin raised his children with endless devotion.

FEARLESSLY LEADING ISRAEL'S BATTLES

In 5712, Rabbi Chanzin moved to Petach Tikva where he was appointed a member of the chief rabbinate. He served in this position for 35 years. The Rebbe encouraged him to remain in this position, despite repeated requests by various people that he retire due to his advanced age.

In 5747, he was relieved of his position, yet he continued to work



among the city's residents who loved him.

His nephew, the gaon Rav Boruch Shimon Salomon, chief rabbi of Petach Tikva, told *Beis Moshiach*:

"Rabbi Dovid Chanzin a"h was in charge of the mikvaos and the eirubin in the city, and when there was a slaughterhouse in the city, he was the one responsible for the kashrus of the meat. He did a great deal for the residents of Petach Tikva.

"He was a posek and baki in all areas of Torah. He had a vast knowledge of Shas and Poskim. Twenty years ago, when members of the Left in the city wanted to make a breach in the wall of Shabbos and open a movie theater on Shabbos, we stood together in the breach, leading the demonstrations. Together we cried out and together we were arrested. He continued this battle even though he wasn't young."

The war for Shabbos began in 5743. In Petach Tikva, Mr. Dov Tabouri was the mayor from Labor. He wanted to open various entertainment establishments and stores on Shabbos, and the first breach was the opening of a theater. On the first Friday night in which the movie theater was open, about ten thousand people stood outside demonstrating. The two chief rabbis of Petach Tikva spoke, followed by Rav Chanzin.

These demonstrations continued for months and even years, in the course of which Rav Chanzin and his nephew, Rav Salamon, were arrested. This created a furor throughout the country. The backlash this caused led to the firing of the police chief in Petach Tikva.

R' Mordechai Alpert, a resident of Petach Tikva, describes what he saw:

"I can picture Rav Chanzin standing in the first row of the demonstration, facing a row of policemen armed with clubs, ready to attack the demonstrators. Opposite them stood the demonstrators from



Rav Chanzin teaching in a Chabad yeshiva in Tel Aviv

the Left, led by Leftist Knesset members Yair Tzavan and Yossi Sarid, who held a sign that said: *Medinas Halacha – Halcha HaMedina* (if the State will follow halacha, that is the end of the State). Rav Chanzin stood a few meters away and he yelled, 'Hey, you who want to emulate the gentiles, you won't win.'

"His yelling and his standing in the front row of the demonstration made an impression on many of the demonstrators. At that time, the city's rabbanim went to the hall where the city council met in the middle of a meeting. Rav Chanzin banged on the table and cried from the depths of his heart that they must close the movie theater."

Rav Chanzin was a soft person by nature, but when it came to principles of Yiddishkeit, he became a fearless fighter.

In his job supervising the mikvaos in Petach Tikva, he built and renovated many mikvaos, making sure to build mikvaos according to Chabad custom despite the opposition, including influential personalities. The

Rebbe encouraged him in his fight for Chabad mikvaos.

One time, when there wasn't enough money to build a mikva according to Chabad custom, he wrote to the Rebbe that if he needed to take a loan, he would take part in this loan. The Rebbe wrote him that he too would take part in the loan.

I was pleased to read that matters are developing along these lines. May Hashem help that the matter is concluded in accordance with the desire of the Rebbeim, and if a loan is necessary, then I too will participate in this from the funds that are in my charge, in the amount of 50 lira, which can be repaid in half a year.
(*Igros Kodesh*, vol. 5, p. 307)

CHAMPION OF A PROPER CHINUCH

Rav Chanzin was one of the founders of the Reshet Oholei Yosef Yitzchok, a network of Chabad schools in Eretz Yisroel. For fifty years, he actively ran the Reshet, after which he served as chairman of the administration of the Reshet.

In the summer of 5711, the Rebbe told the chassid, R' Zushe Wilimovsky to establish the Reshet Oholei Yosef Yitzchok. The burden of running the Reshet was placed, to begin with, on Rav Chanzin. His devotion to the Reshet was boundless, as R' Itche Gansburg, secretary of the Reshet in the early years, attests:

“I was very impressed by Rav Chanzin’s dedication to the Rebbe’s inyanim, the likes of which I never saw. In those years, he was a widower with five little children, yet he was completely devoted to the Reshet. The Rebbe’s inyanim, and fulfilling the Rebbe’s wishes, were top priority for him!

“I remember that when a meeting took place, which generally lasted late into the night, he would bring his children to my house or my parents’ house, where his children would play until the end of the meeting.”

Rav Chanzin’s son, Rav Menachem, describes what happened in the house when his father went to these meetings:

“My father ran the Reshet for 25 years. In the early years we were little children, and when my father would go to meetings that generally took place at night, it was very hard. I

would stay at home and miss him terribly. I, the oldest, stayed at home, with some of my little brothers, and the others went with my father. You have to remember that in those days, there were hardly any private cars, and transportation was scarce, slow, and difficult.

“I remember that once, my father wanted to travel to the home of someone who was a candidate for principal. My father wanted to convince him to accept the job. The little ones insisted, and in the end, he had no choice but to take them along. They played at the man’s house.

“My father did all he could for the Rebbe’s inyanim, even if it entailed tremendous difficulties. The Rebbe once told my father that because of his work for the Reshet, he would have it good both in this world and in the world to come.

“On another occasion, my father presented his problems to the Rebbe. He was finding it hard to educate his children since he was over his head with work in running the Reshet and in his position in the Petach Tikva rabbinat. The Rebbe blessed him that his children would be *frumer*.”

The Rebbe sent all letters and telegrams regarding the Reshet to the

home of Rav Chanzin.

A member of the hanhala of the Reshet, Rabbi Zalman Abelsky (now a shliach and chief rabbi in Moldavia), describes how Rav Chanzin operated:

“I saw his work from up close and from various perspectives. I was a member of the hanhala, as well as menahel of the schools in Yaffo, Zarnoga, Kfar Saba, and Kiryat Gat. I remember Rav Chanzin as being absolutely devoted to the Rebbe. When the Rebbe said to do something, he asked no questions, and he didn’t pass the buck to other members of the hanhala. He himself traveled everywhere in order to see how to carry out the Rebbe’s instructions in the best possible way.

“On principle, he never conceded on any task. When there was nobody to do a particular thing, he did it himself. He traveled and arranged everything without complaining about anyone. This was despite his respected role as chairman of the hanhala. Running the Reshet entailed tremendous responsibilities. The financial situation was dire, the most basic resources were lacking, and on top of the local involvement with principals and teachers, there were difficult battles with government figures. Yet, Rav Chanzin, as always, spoke softly. I never, and I mean never, saw him show anger towards anyone. No wonder everybody esteemed his very important work.”

R’ Mordechai Alpert, a teacher for the Reshet in the 60’s tells of an outburst by Rabbi Chanzin, which offers a unique glimpse of how he related to the teachers of the Reshet.

“At one of the teachers’ meetings, I sarcastically asked, ‘How much can a melamed expect to make anyway?’ The financial situation at the Reshet wasn’t rosy, and we teachers had a hard time making ends meet. I said what I said because it really bothered me. I anticipated reactions, but I didn’t dream that Rav Chanzin would give it



Rav Chanzin (center) with teachers of the Reshet Ohel Yosef Yitzchok

to me over the head!

“R’ Chanzin got up and he turned towards me with an accusatory finger and said sadly, ‘How are you talking about a melamed? We say, blessed are You Hashem ha’melamed Torah to His nation, Israel. Hashem is a melamed, so how dare you speak like that about melamdin?’”

“We all saw how pained he was by disparaging talk about those who teach Torah to Jewish children.”

R’ Yehoshafat Alpert was secretary of the Reshet for 13 years (5725-5738). He replaced R’ Itche Gansburg. R’ Yehoshafat’s esteem for R’ Chanzin was enormous. He spent thousands of hours working in the office and on trips around the country, and he got to see R’ Chanzin from up close:

“He seemed earnest and very extreme, one who wouldn’t brook compromise. That’s how he acted when he wanted to obtain money, new regulations, etc., but I often heard him dissecting various issues, being careful with his words to the nth degree. I’ll give you an example.

“We were once together at the director of educational policy at the Educational Ministry, Mr. Yaakov Niv a”h. Mr. Niv was considered a distinguished personality and a high-ranking figure at the Educational Ministry. He was very partial towards Chabad.

“During the course of the conversation, we got on to the topic of religion, and Mr. Niv expressed his anti-religious views. R’ Chanzin said to him, ‘You are a good Jew.’ He had nearly finished the sentence when he immediately repeated it, ‘You are a good person.’ He knew that with a man like Niv, he would instantly get questions like, ‘What! Are only Jews good?’”

“His bittul to the Rebbe was apparent at every step he took. He was like a servant before his master. Whatever the Rebbe said, he did, without compromising. When he

THE REBBE PROMISED

Mrs. Rivka Rivkin of Kfar Chabad relates:

It was 5751, six years after our marriage and we still didn’t have children. At that time, Rabbi Chanzin was trying to convince my husband and me that I should become principal of the Chabad school in Yaffo. I refused since I was preoccupied with infertility.

After a protracted exchange, R’ Chanzin suggested that I write to the Rebbe about our concerns and we should add that R’ Chanzin said that in the merit of chinuch we should be blessed with children.

For a long time we didn’t even agree to write the letter. We said that we had nothing to ask since we were certain that this position was unsuitable at this time.

R’ Chanzin finally managed to persuade us to write, and I wrote to the Rebbe about our doubts as well as R’ Chanzin’s bracha. The Rebbe gave his bracha, and nine months from the first day of school, my oldest son was born!

understood that the Rebbe wanted something a certain way, he did not care what other chassidim said. Neither was he impressed by those who stood in his way. He simply knew that he had to fulfill what the Rebbe said, come what may.

“The best time to meet him was at midnight. Throughout the day, he was busy supervising the Reshet, and the meetings began late at night.

“At meetings of the hanhala, he would break down each topic in his unique manner, so that everything worked out in the best possible way. He loved to hear the views of the distinguished chassidim. Sometimes he would inquire from me, or others, what Rav Nachum Goldschmidt or Rav Moshe Weber thought about something. He greatly esteemed both of them.



Rav Chanzin (sitting on the left) at a Yud-Tes Kislev farbrengen in Kfar Chabad



His characteristic humility and simplicity: Rav Chanzin walking in Petach Tikva

“One of the famous dilemmas the hanhala of the Reshet had to contend with was dealing with non-Lubavitcher teachers. Rav Chanzin held that those who had no connection to Chabad should not teach in the Reshet. There was once a meeting regarding a particular teacher of Chabad descent that they wanted to appoint as a supervisor. They said that he had studied pedagogy, and among other things, I said that he thought that Yanush Kurczak [an educator and leader of the Warsaw Orphanage who stayed with the children rather than flee the Nazis, who was killed along with the children] was someone to emulate.

“Rav Chanzin heard this and immediately asked, ‘Yanush Kuczak is a role model for him?’ On the spot, he said we would not have him as a supervisor. He wanted a supervisor whose role models were from the world of Judaism and chassidus.

“I knew Rav Chanzin as an extremely discreet person. It was impossible to extract from him that which he didn’t want to say. You can also put it this way: He was very careful about lashon ha’ra.

“There was once a meeting in the course of which one of the participants insulted him. He didn’t get angry or insulted. After the meeting, he asked me, ‘What do you think about it? What should we do?’ without bringing his personal feelings into the holy work.”

TREMENDOUS YEARNING TO VISIT THE REBBE

In 5719 (1959), Rav Chanzin went to see the Rebbe for the first time. From then on, he went many more times. From 5738, he began going each year, and sometimes even more often. He didn’t have much money, but as a chassid he felt he had to go see the Rebbe.

When Litvishe relatives complained to him and his children about his taking the trip without having the money to do so, he gathered his children and told them, “I yearn to be with the most real Jew of the generation.”

One year, tickets to the U.S. for Tishrei were very expensive and the prices were going down after Rosh HaShana. His son, Rav Menachem, suggested that he go after Rosh

HaShana and save a lot of money.

Although Rav Chanzin didn’t have money to spare, he said, “It’s very important to be with the Rosh B’nei Yisroel on Rosh HaShana.” He bought the expensive ticket and went to the Rebbe for Rosh HaShana.

After his first trip to the Rebbe for Tishrei 5719, he farbrenged with the chassidim in Yerushalayim, Petach Tikva, Tel Aviv, Rishon LTziyon, Kfar Chabad, and Lud. Wherever he went, he told what he had seen and felt, and he taught the niggun “Shamil,” which the Rebbe had taught on Simchas Torah of that year. These farbrengens ended with the morning’s light.

The journalist Shmuel Avidur was present at the farbrengen in Lud, and he wrote up what R’ Chanzin said. We won’t quote R’ Chanzin’s impressions of Tishrei here, but will refer to the personal dimension of his experience. This is what he said regarding his desire to travel to the Rebbe:

“I spoke on the phone for ten minutes with Rabbi Chadakov, the menahel of Merkas B’inyanei Chinuch. He promised to convey the matter [about the Reshet] to the Rebbe shlita. In this direct talk to Brooklyn, the strongest yearning was aroused in me to visit the Rebbe. I had been thinking for some time about traveling to the Rebbe, but had postponed it until now for various reasons. Now I felt a strong pull to see the Rebbe shlita.

“At the end of the conversation, I expressed my wish to spend Tishrei with the Rebbe. Rabbi Chadakov said he would ask the Rebbe about it. I thanked him and waited for an answer.

“A week later, I got an affidavit which was sent the day after the conversation, from the Rebbe’s house. It was clear that the Rebbe shlita was answering my request in the affirmative.”

Rav Chanzin emotionally described the first time he saw the Rebbe:

“A shiver went through my entire

body when the door opened to reveal the Rebbe's figure there. I felt hot and cold. I fixed my gaze upon the Rebbe and concentrated so as not to lose a single move of his every movement. I saw the Rebbe move quickly towards his regular seat ... The Rebbe has a sort of special expression of sublime joy and earnestness, a blend of awe and simcha and good-heartedness.

"You simply cannot imagine how much majesty this figure projects the more you watch him. I have seen quite a few g'dolim and tzaddikim in my lifetime, but I've never seen anything like this before. It is all without showiness and without any movement. Simplicity and affability. A caressing warmth and a burning fire. He sits without moving. His gaze is focused upon the siddur before him, and he davens with d'veikus that elevates all who watch. He davens with the congregation and in the midst of the congregation, yet you can discern how elevated and sanctified he is in his prayer, without seeing any signs or moves on his part."

Then R' Chanzin told of his yechidus, which lasted two hours, which was mostly about the Reshet. He summed up this part of the yechidus thus, "The Rebbe is aware of the problems of each and every school, and he takes an interest in the smallest details."

LIVES AND BREATHES MOSHIACH

Since the founding of the Beis Din Rabbanei Chabad in Eretz Yisroel, R' Chanzin was a member of the hanhala of the beis din, and this was by order of the Rebbe. Throughout the years, including the latter years, he was an active participant in important discussions and decisions.

As a member of the beis din, he was tremendously involved with both communal and individual matters. In more recent years he was very involved in shleimus ha'Aretz and in spreading the besuras ha'Geula,

preparing people to greet the Rebbe Melech HaMoshiach.

It should be noted that his work in inyanei Moshiach did not just start in recent years, but fifty years ago, when the Rebbe Rayatz announced, "immediate t'shuva, immediate Geula."

R' Chanzin and Rav Efraim Wolf a"h traveled around the country in order to spread this announcement. The Rebbe Rayatz thanked them for this in a letter dated 15 Elul 5703:

It is very good that they publicized the Kol Korei L'Alter l'T'shuva. Thanks and blessing to my friends, R' Efraim Wolf and to the distinguished and lofty, HaRav Dovid Chanzin, who excels in Torah and toils in fear of Heaven, for their efforts in their trips to arouse [people] to t'shuva.

R' Chanzin constantly lived with Moshiach, as R' Mordechai Alpert relates:

"I came Erev Pesach afternoon to

THE CHABAD COMMUNITY IN PETACH TIKVA MOURNS ITS LOSS

Rav Chanzin's passing was a great loss to the Chabad community at large, but the Chabad community in Petach Tikva sustained an even greater loss since R' Chanzin was a central figure in the life of the community. Rav Asher Deitsch, menahel of the Chabad house in Petach Tikva this past decade relates:

"When I came to Petach Tikva, Rav Chanzin was over eighty years old. He had already worked on the Rebbe's inyanim for decades, yet he did not feel he could retire. He constantly worked on behalf of the Chabad mosdos in the city, with the greatest energy.

"He tirelessly pushed for the establishment of Chabad schools in Petach Tikva. He gave chassidus classes in many shuls, and was especially particular about his ongoing shiur in Petach Tikva's Beis Knesses HaGadol. He gave this shiur for many years, and when he felt he didn't have the strength for it anymore, his son, Rav Yaakov Moshe a"h, took it over. His son was also a baki in Shas. After his son passed away, Rav Chanzin went back to giving the shiur.

"He never merely gave orders. He himself always volunteered to help wherever necessary. He often joined me for meetings with the mayor in order to get what we needed for the schools. He personally came up with ideas and helped raise money.

"I remember that about eight years ago he went with me to meet with parents in order to convince them to register their children in a Chabad school, and he was 85!

"At farbrengens, he always spoke about strengthening the mosdos, and he hardly spoke about himself.

"R' Chanzin was in the forefront of those who encouraged and urged the founding of a Chabad elementary school in Petach Tikva. He constantly took an interest in it and made suggestions as to how to help the school grow. When he was told about the registration of the first seventeen children, he said happily, "Lubavitch has laid a stake in Petach Tikva."

"When the son of one of Anash graduated from the school, for some reason he didn't inform Rav Chanzin about it, even though he was in close contact with him. When R' Chanzin found out, he was very upset and he said, 'If I had known, we would have started a high school ...'"



Rav Chanzin at the last public Chabad event he attended – a Kinus Hakhel L’Kabbalas P’nei Moshiach

his house in order to get matzos from the Rebbe which he distributed in Petach Tikva. I saw him talking animatedly with his nephew, Rav Boruch Shimon Salomon, the rav of Petach Tikva. They were discussing the laws that relate to what happens if Moshiach comes Erev Pesach after Chatzos – what happens with the korban Pesach. For twenty minutes, they discussed it back and forth as though they knew for sure that Moshiach is coming any minute. He was permeated with the belief that Moshiach is about to come.”

Since the Rebbe said, “do all you can,” he constantly demanded that more be done in Mivtza Moshiach, whether by way of publicity or study groups, or other means.

After Gimmel Tammuz, he and many other rabbanim in Eretz Yisroel said that spreading the news about the redeemer and proclaiming “Yechi” should continue. He signed the famous p’sak din in which rabbanim call upon the Rebbe to be revealed as Moshiach.

The last public Chabad event in which he participated was the Kinus organized by Matteh Moshiach at the

Heichal HaTarbut, before Rosh HaShana 5763. At that Kinus, he pointed out that the leaders of the State have to put on t’fillin and serve as an example to the entire country.

HIS PASSING

Sadly, three years before he passed away, his son, Rav Yaakov Moshe a”h passed away. His son too was a great

talmid chacham as well as modest and kind. Rav Chanzin kept his pain to himself, accepting the Heavenly judgment.

Shortly before R’ Chanzin’s passing he became exceedingly weak, though despite his weakness, he fasted on 17 Tammuz, two days before he passed away.

He was very weak on Friday and it was hard for him to speak. He heard his son make Kiddush Friday night, and after washing and dipping his challa in salt, he suddenly collapsed and returned his soul to Heaven. He was 92.

His family notes with astonishment that his father-in-law, Rav Sapir, passed away in the identical manner 42 years earlier, right after dipping his challa in salt at the Shabbos meal Friday night.

Rav Chanzin’s funeral took place Motzaei Shabbos and was attended by numerous Chabad chassidim, people from Petach Tikva, Chabad rabbanim and rabbanim of Petach Tikva, and people from all walks of life.

He is survived by his sons; Menachem, Sholom Ber, and Yosef Yitzchok, and his daughter Leah.

“HE LIVED WITH THE REBBE”

Rabbi Yaroslavsky, secretary of the Beis Din Rabbanei Chabad:

“A shame about those who have been lost and are not to be found.” By age 17 R’ Chanzin had already learned through Shas. When he emigrated to Eretz Yisroel he learned by Rabbi Avrohom Yitzchok Kook, who said about him that he is a walking Shas...

When he went to the Rebbe in the early years, the Rebbe said that he took great pleasure in the fact that Rav Dovid Chanzin came, but R’ Chanzin shouldn’t know this so that he shouldn’t travel a lot, since he didn’t have much money and he borrowed money to go to the Rebbe.

He was utterly mekushar to the Rebbe. He made sure that whatever the Rebbe said would be carried out properly. He lived with the Rebbe, with the Rebbe’s sichos, with the Rebbe’s farbrengens.

R’ Chanzin was active in the Beis Din Rabbanei Chabad. He attended meetings of the Beis Din Rabbanei Chabad throughout the years until his latter years, despite his age, and took an active role in its important decisions.

“ONE IS SILENT AND EVERYBODY LISTENS”

A compilation of stories that were told by chassidim of previous generations, from the reshimos of Rav Uri Nosson Notte Berkhan a”h.
* Part 1 of 2

NOT EVEN ONE MINUTE WITHOUT THE REBBE

Immediately following the passing of the Rebbe Rashab in the month of Nissan 5680, the chassid R' Zalman Moshe Yitzchaki traveled to Rostov by train, a dangerous feat in those days since they would throw Jews off the train while it was moving.

When he arrived in Rostov he saw the Rebbe Rayatz, pushed a *pan* into his hand and said, “I don’t want to be without a Rebbe for even one minute.”

(heard from my uncle R' R. Segal)

A GREAT WONDER

After the passing of the Rebbe Rayatz, they didn’t tell R' Zalman Moshe right away, but as soon as he found out, he wrote a letter to the Rebbe shlita, even though R' Zalman Moshe was almost completely paralyzed.

The Rebbe wrote him back and when the Rebbe’s letter arrived, R' Zalman Moshe got up, which was incredible considering his condition. When he took the letter he cried out, “Ai Rebbe!”

(ibid)

A NEW GAN EDEN

They say that in the time of the Baal Shem Tov, Gehinom burned up, and they took Gan Eden and made a Gehinom out of it, and built a new Gan Eden. Chassidim explained this by saying that before the revelation of chassidus, it was understood that Gan Eden consists of worldly pleasure, but when chassidus was revealed it was learned that Gan Eden is really about comprehending G-dliness, tzaddikim sitting and basking in the splendor of the Sh’china.

Therefore they made Gehinom out of the old Gan Eden. In other words, all worldly pleasures are nothing but Gehinom. And they built a new Gan Eden, meaning the comprehension of G-dliness.

(ibid who heard it from R' Shlomo Chaim Kesselman)

THE SIGNIFICANCE OF CHANGING THE PLACE

After the Rebbe Rashab left Lubavitch and moved to Rostov, the Rebbe Rayatz said a number of sichos about guarding one’s thoughts and eyes, as Rostov was a large and modern city. Nevertheless, he cautioned that whoever had

inappropriate thoughts there shouldn’t imagine that it didn’t relate to him at all and that it was only because of the environment; he should know, rather, that this indicates that he has a certain attraction to it.

(heard from Rabbi G. who heard it from R' Yaakov Landau)

A MEKUBAL’S WAY OF CHECKING

During the battles the Alter Rebbe had with all those who opposed him, whether from among the misnagdim or from the talmidim of the Maggid who thought that “the honor of G-d [demands] hiding things” (i.e., the Alter Rebbe was revealing too much), it caused disputation in the Upper Worlds as well.

When the tzaddikim of Eretz Yisroel learned about it, they sent a representative, someone who was a mekubal and a spiritual person, in order to check out the Alter Rebbe personally.

He arrived in Russia after seven months of traveling by boat. Before he went to the Alter Rebbe, he first went to Homil, where he met R' Isaac Homiler.

R' Isaac asked him why he had come, and he said that he had come to check out the Alter Rebbe. R' Isaac said that on his way back from the Alter Rebbe, he should stop by and report what he saw and heard.

The mekubal went on his way and arrived in Liozna. Shortly thereafter, he returned to Homil and visited R' Isaac.

R' Isaac asked him, "Did you have a yechidus?" The shliach said he hadn't.

"Did they not allow you to enter?"

The mekubal said he didn't need a yechidus. "Upon hearing the Alter Rebbe's Krias ha'Torah, I noticed that he didn't leave out a single detail of the kavanos of all the Mekubalim, Rishonim, and Acharonim (Ramak and the Arizal), nor did he leave out a single crown from the cantillation notes."

(heard from Rabbi M.)

A MILLION JEWS PRAYING

Once, a few dozen simple men and women entered the Baal Shem Tov's room and spoke in unison – one asked about his cow, another about his house or the squire, etc. Then the Baal Shem Tov gave one answer to all of them, and each one understood his answer in what the Baal Shem Tov said.

When R' Shlomo Chaim Kesselman told this story, he would end by saying, "All the more so with respect

Once, an old gentile walked in. When he left, he was asked what he saw and he said, "I saw one who was silent and they were all listening."

to Hashem: when a million Jews pray to Him, He hears each one. This is what is meant by the words, 'for You hear the prayer of every mouth.'"

(from R' G. Wenkert who heard it from R' Shlomo Chaim Kesselman)

THE BAAL SHEM TOV RESURRECTS THE DEAD

The Baal Shem Tov once arrived at some house. A few minutes before he arrived, the mother of the house had past away and her body lay upon the

floor. The Baal Shem Tov said, "Ai, get up and cook me supper."

Rabbi Wenkert heard the story from an elderly chassid and when the old man told the story he cried and said, "And she got up and cooked supper."

(oral tradition)

PRECISE NUMBER

The Rebbe Maharash would stop sometimes in the middle of a maamer and say something to himself, and then he would continue saying the maamer.

The elder chassidim asked him about this, and he said that every maamer has a certain number of combinations of letters, and in order to complete the number he said things quietly too.

(heard from Rabbi M.)

TO REVIEW A MAAMER

Rabbi M. heard from his grandfather, who was a chassid of the Rebbe Maharash, that chassidim would review a maamer no fewer than 30-50 times, and sometimes even 100 times.

M. asked his grandfather how this was possible. He answered that you must review the maamer in your mind every day before davening, and by doing this for a year, you can review it several hundred times.

SAYING "ODECHA" AGAIN

When R' Dovid Horodoker was a bachur, he was able to go in and see the Rebbe Rashab whenever he wanted to, without having to ask permission from the shamashim. He would simply knock, and when he heard the Rebbe say enter, he walked in.

He once asked a question about *Hemshech* 5729, saying that the questions in the maamer were not answered. The Rebbe explained it to him, and he was very happy, but then he had another question and he went back in to ask it.



Rav Berkhan farbrenging with chassidim in Leningrad in 5748 (1988)

The Rebbe said, “You are like the one who says ‘Odecha’ in Hallel” [i.e., after saying the verse Odecha in Hallel, the instructions say that we repeat it. And that is just what happened here: R’ Dovid had just been thrilled to have his questions answered, as it says ‘Odecha ki anisani va’tehi li lishua’ (I thank you for answering me, it was a salvation for me), and now you’re back to ask another question!”]

(*ibid*)

A DIFFERENT SORT OF ISKAFIA

At the end of R’ Dovid Horodoker’s life he did not do iskafia in eating and drinking (in earlier years he fasted and afflicted himself). His iskafia was in being punctilious in washing the hands and in saying the Krias Shma before going to bed.

(*ibid*)

SUPERFICIAL KNOWLEDGE

The Rebbe Rashab once said to R’ Shmuel Gurary, “You know me only from morning to night...”

(*ibid*)

HE CAN, HE CAN

A chassid once asked the Tzemach Tzedek, “It says in the Midrash that Yaakov was called ‘Keil.’ Can Hashem create another being like Himself?”

The Tzemach Tzedek answered, “He can, he can, but you’ll never understand it.”

(*Rabbi G. Wenkert who heard it from Reb Chaim Shaul Brook a”h*)

“ONE IS SILENT AND EVERYBODY LISTENS”

R’ Shaul Brook lived in the Ukraine where there were Polish chassidim. There were grandchildren of the tzaddik R’ Yisroel of Ruzhin, and the way they did things at the *tish* was that the tzaddik sat in silence and everybody else sat silently as well. They did not sing. The tzaddik would look at each chassid and this changed the chassid’s essence. Then they all got up.

Once, an old gentile walked in. When he left, he was asked what he saw and he said, “I saw one who was silent and they were all listening.”

(*ibid*)

THE RIGHT AMOUNT OF BLOOD

R’ Itche the Masmid (may Hashem avenge his blood) would fast entire days. Once, when he was a bachur, he fell against a tree from great weakness. When they picked him up, he said, “it would seem that there is a lack in the *revis* of blood that the soul depends on.”

(*heard from Rabbi M.*)

SOURCE OF A NIGGUN

The Rebbe Maharash said, “Hashem desires the heart,” and he pointed to his heart and said, “di hertzele, di hertzele.”

One year, when the Rebbe asked that a song from Eretz Yisroel be sung, R’ Avrohom Lieder began singing a Karliner niggun. The Rebbe became somber and he said, “I think they sing this on “the other side” (i.e., non-Jewish music). Nu, no doubt this is after its refinement.” And the Rebbe said they should sing something else.

(*from one of the T’mimim who heard it from R’ Avrohom Lieder*)

LUBAVITCH NIGGUNIM AND POLISH NIGGUNIM

The Rebbe Rayatz once stood on the porch in Warsaw, deep in thought. One of the bachurim from the yeshiva passed by singing a niggun which was sung by the Polish Admurim.

The Rebbe Rayatz called him over

and said, “You’ve already finished singing all the Lubavitch niggunim that you’re going to others?”

(*from one of the T’mimim who heard it from R’ G. Wenkert*)

HASHEM DESIRES THE HEART

A chassid of the Rebbe Maharash, R’ Yeshaya Shapiro, would fundraise for Tomchei T’mimim. At the shul, there were about twenty minyanim and he would raise money from the people who attended the various minyanim, and only then would he daven.

His davening took two hours and longer. Rabbi M. once asked him why he was so emotional when he davened.

R’ Yeshaya answered that he had had a yechidus with the Rebbe Maharash, and when he entered he asked that Hashem should help him daven properly. The Rebbe Maharash said, “Hashem desires the heart,” and he pointed to his heart and said, “*di hertzele, di hertzele.*” From then on, whenever he stood before the King he remembered what the Rebbe had said, and got excited all over again.

TO FEEL THE ELOKUS IN THE MAAMER

In the yeshiva there were ovdim and maskilim, and the ovdim would review avoda’dike maamarim. These were maamarim they thought about before davening, and before the bedside Krias Shma, and they reviewed them with feeling and great chayus.

R’ Yeshaya Shapiro never had long, deep sleeps, because he stayed up to hear them.

The maskilim (like R’ Berel Kornitzer and others) reviewed *haskala’dike* maamarim, and he would ask the maskilim to review these maamarim. He himself wasn’t a great “maven” but the bachurim would say that he felt the Elokus in the maamer.

(*heard from Rabbi M. M.*)

(To be continued.)

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THE THREE-FOLD CORD IS NEVER BROKEN

BY SHLOMO KATZ

*When the Nachalat Shiva community was founded, Yerushalayim was extended beyond its walls for the first time. * There, in the ancient alleyways of the neighborhood, the Chut HaMeshulash club was started by three young men who decided to bring the light of chassidus to hundreds of kids who hang out in the area at night. * Yigal Goldstein and Yoni Kedem tell us about this special place.*

Nighttime in the Nachalat Shiva neighborhood in Yerushalayim: Stores are closed and only restaurants and cafes are open and busy. After wandering around the narrow alleyways, I noticed the small sign over the arch, which says, “HaChut HaMeshulash (literally, the three-fold cord).” A winding flight of stairs brought me to the second floor.

I saw about ten men sitting around a table. Some of them looked religious; one was dressed in contemporary dress. There were three kids sitting near him with dyed hair and numerous earrings, etc.

Rabbi Noam Harpaz, sat at the head of the table and spoke about the Rebbe Rayatz’s arrival in the

United States and the chiddush this made in uniting the spiritual and the material. I looked at his audience and found it hard to believe that they were interested in a topic that you hear at a farbrengen in a Tomchei T’mimim yeshiva.

Ancient lamps cast a dim light from the colorful walls. A guitar case lay on the couch and there were many brochures on the table.

One of the boys went to the kitchen and came back with some steaming bowls of soup. He gave them out and the farbrengen went on. The mashpia said that in the time of the Baal Shem Tov, there were Jews who converted to Christianity. The Baal Shem Tov said: As long as the limb is attached

to the body, it can still be healed, but if it is removed, G-d forbid...

But in our generation, said the mashpia, there’s a new type of operation which enables limbs to be reconnected. Apparently, this physical reality derives from the chiddush of the Rebbe who returns children to their Father in heaven, even those who have converted.

The clock says it’s twelve p.m. The guys get up from the farbrengen and I have an opportunity of chatting with those who run the place. Yigal and Yoni sit at the table and I sit facing them.

How do people find this place?

They smile and say, “It’s complicated for you, but the guys live here; these alleyways are their home. We’ve come to them, to their home.”

What do you mean by “their home?”

The Nachalat Shiva neighborhood is not a regular neighborhood. It’s the entertainment district of Yerushalayim. Hundreds of people visit here every night. Some of them are students – others are working people. They hang out here and while the time away.

Many of them are searching for



eaning in life, though this can be disguised by their desire for fun. We are the perfect match for them because they have all the time in the world and are looking for something, and we have something to offer.

We advertise through flyers. We have printed tens of thousands of flyers. Our material is not readily identifiable as Lubavitch. We use mystical-sounding language to attract people. When people show up, they are surprised.

They often hold out the flyer and say, “Uh ... this is you?” Naturally, many of them simply walk out, but many others have the courage to stay and ask questions. We have decorated the place to lessen their discomfort, with couches and easy chairs that give the place a homey feel.

* * *

As we spoke, a tall fellow with a ponytail walked in, holding a bottle of beer.

People still come in at this hour?

Yigal and Yoni laugh.

“It’s still early! They continue coming until one and two in the

morning.”

A conversation develops between the man and Rabbi Harpaz, and I ask Yoni:

Where did you get the idea to do this?

Yoni: “The three of us who work here, Yigal, Oran, and myself, don’t come from religious homes. My grandfather is a mekubal and is a rosh yeshiva of Yeshivat HaMekubalim in Yerushalayim, but we didn’t know what kabbala is, never mind Judaism.

“We grew up together. When I became religious, I enrolled in my grandfather’s Yeshivat HaMekubalim. Yigal and Oran followed me. When Yigal took an interest in Yeshivat Breslov, as always, Oran and I followed him.

“Shortly after we enrolled there, the rosh yeshiva decided to start a yishuv for baalei t’shuva. Yigal, Oran and I were part of it.”

Yigal: “I remember that Yoni had packed everything up and had put it all on a caravan. We were almost there but at the last minute the whole thing fell apart.”

* * *

The three of them decided to return to Yerushalayim, to the area where they had grown up. After consulting with Rabbi Mordechai Gal, they decided to open a center called Nehora.

Yigal looks dreamy as he reminisces about the early days.

Yigal: “We were enthusiastic about conquering the world. We were quite disappointed when we discovered that we couldn’t turn the world over in a day or two. But I still miss those days.

One day, a friend invited me to a Yud-Alef Nissan farbrengen in

*When I see that
winning is the point,
I’ll say: ‘You’re asking
a good question but
you want to learn the
entire Torah on one
foot? Sit down, relax,
and then we’ll talk.’*

Beitar. Rabbi Harpaz was farbrengen. I listened and was hooked. After an hour and a half, I cried. I had a feeling that I had

found what I was looking for. I drove Rabbi Harpaz home and we spoke in the car until four in the morning. I felt that a new chapter in my life had begun.”

This time too, the threesome didn’t split up, and as usual, Yoni and Oran followed Yigal. They began learning chassidus and connecting to the Nasi HaDor.

“The sicha that made the greatest impression on us was the Chaf-Ches Nissan sicha, in which the Rebbe said that even three people can bring Moshiach,” says Yigal. “That’s why we started the *Chut HaMeshulash* (the three-fold strand). Chassidic books began

STORY OF TWO MEKURAVIM

Two mekuravim of HaChut HaMeshulash are Amichai and Mulli. They are both married already, and have established chassidic homes.

Amichai grew up in a family that observed next to nothing. He says, “The thing that attracted me here is simply the inner truth that radiates from within. The moment you encounter the truth, you know it’s the truth. I remember the first time I entered the Chut. It was in order to meet someone, and I just ‘happened’ to get into a conversation with Yigal. That’s when I felt I had found the truth I had always been seeking. The rest is history ...”

Things didn’t go quite so fast for Mulli, a student in a school for the arts.

“I was at a rebellious age. My hair was long and I wore multiple earrings. It was an expression of my search for spirituality. The hippie life and life on a commune didn’t satisfy me, and I felt a need for something more genuine.

“A friend of mine, who became a baal t’shuva at that time, began pulling me in his direction. I also experienced certain things that pushed me towards Judaism, but I was afraid and didn’t want to get too close.

“One day, he told me about the new place that had opened, *Chut HaMeshulash*. I went to check it out. I began going there often and enjoyed the farbrengens and classes. I especially liked the fact that nobody pressured me. They simply exposed me to the light of chassidus, of ahavas Yisroel, and this illuminated everything.

“Even now that I’m married, I try to go there as often as I can, and each time I walk in, I feel that same inspiration. I sit with the kids that look the way I used to look, and I relate to them, I understand them. There’s this strong feeling of closure...”



filling the bookshelves, with a set of Igros Kodesh in the center. People who dropped in learned that they can, and should, write to the Rebbe MH”M, and miracles take place.”

“It’s interesting,” says Yoni, “that when serving as mashpia, you get a new light and dimension that you didn’t have before. It’s exciting to see how matter-of-factly people write to the Rebbe. This, and the enormous miracles we have seen, helped us break in more than anything else.

“Even when it comes to publicizing the besuras ha’Geula and the goel We saw how they want to hear about it, and how they simply accept that the Rebbe is Moshiach. This makes more of an impact on us than anything else.

“Today it’s obvious that everything is connected with, and revolves around, Moshiach. Every conversation leads to that.”

* * *

I met a sweet fellow named Mulli. He looks like a yeshiva bachur, but when I saw his special connection with the people who visited the center, I figured he must be part of the scene here for a long time. He told me that he comes every night to help out, but to my surprise, I discovered that he is a product of the place!

“Look at this,” said Yigal as he took out a picture. “This is Mulli when he came here.”

I looked at the picture and found it hard to believe it was the same person. “Are you sure?” I asked foolishly.

So you have mekuravim?!

“You yourself see the variety of people who come here. Every night we are visited by dozens of people, and we try to give each of them as much as we can. Each one progresses in his own way.

“You don’t always see results right away, except in unusual cases like Mulli and another man, who married and became full-fledged Lubavitchers. But we always find out that many people were influenced in some way or another. After two years of work, we get feedback. Every so often, people come back to us and tell us that they are learning in a yeshiva or taking a class on religion, and that when they were uncertain, they were convinced by us to continue on the right path.”

What programs do you offer?

“Until now we focused primarily on the evenings. Programs included nightly classes or farbrengens. On Sundays, we have a program for women which is called *Pnima*. Every day we have a different program.

“On Tuesdays, Rabbi Ron Koltan comes. He is one of the main reasons we joined Chabad. He gives a class on mysticism combined with chassidus, and he gets a large

audience. On Thursdays there's a farbrengen with Rabbi Harpaz which lasts late into the night.

"Between classes there's a farbrengen atmosphere. It all makes an impact. A few weeks ago, for example, we were sitting here relaxing. Some fellows were talking amongst themselves, others were reading, and I was busy with something.

"I noticed a guy come in hesitantly. It looked like he had just come back from India. We began talking and it turned out that he had indeed just come back from India. He had passed by and seen our sign and decided to take a peek.

"We had a lot to talk about, for I had been in India too. In the middle of the conversation someone else came over and said to me, 'You still haven't answered me about why we have to learn chassidus.'

"I told him that he had to write to the Rebbe and begin learning chassidus and that then he would understand. He told me he wouldn't do that.

"If that's the case, I said, that's the best proof that he had to do these two things. Every person has a job to do, and if he feels that a particular thing is difficult, this is an indication that this is precisely what he needs to do.

"During this break in the conversation, the newcomer began reading volume one of Likkutei Sichos which was on the table. He found a sicha that spoke about just this point I had mentioned. He was reading the Rebbe's explanation about the enormous test Adam had in not eating the fruit, when he realized that this was just the point I had been making before.

"He felt this was a direct answer

from the Rebbe and he began to work on convincing the other guy to write to the Rebbe, even if it was hard for him. It was incredible to see someone who had just walked in the door for the first time, explaining and convincing someone else. He succeeded too, and the other guy wrote a letter and made good hachlatos. It's really Moshiach's times ...

"We have dozens of mekuravim who come to the daily shiurim, and hundreds of others who come to the big events. We get 500 people

various places either in a park in Yerushalayim, or a clearing in the woods at Moshav Bar-Giyora. They take place outdoors under a full moon.

"We bring interesting speakers and, baruch Hashem, these events make a tremendous impact. People tell us, 'This was the best thing I've ever experienced.'

"The events are popular by now, and before Lag B'Omer we get many phone calls with people asking, 'Nu, where is it going to be this



A flyer for Chut HaMeshulash which says, "Mysticism and Kabbala in the Light of Chassidus"

for a special event!

"Lately, we've started working in the daytime too, providing services that a regular Chabad house provides – t'fillin, mezuzos, etc."

What sort of big events do you do?

"We do two big events a year, on Chamisha-Asar B'Av and Lag B'Omer. The events, like all the programs we do, have a unique atmosphere. We hold them at

time?"

How do you cover the costs of everything you do?

"It's miraculous. We openly see the Rebbe helping us. I'll never forget the first farbrengen we had here. At that point, we didn't know what we were getting ourselves into, and how we'd pay for anything. We had just started doing renovations, and the smell of fresh paint was fragrant. We were very excited. We were nine people and



we wanted a minyan. Shlomo Shmeida went downstairs to find us a tenth man.

“He found an American tourist and brought him upstairs. The American liked what he saw and began coming regularly. One day he brought a donation, a check for \$180. That was our first donation, and I quickly went to the bank to cash it. My enthusiasm was dampened when the teller told me that the date wasn’t good.

“The next day, the American showed up again. A large group of visitors was there at the time, and he just loved the scene. I politely told him that there was an error on the check. He took it back and said, ‘You know what? I really did make a mistake. Take a new check.’ And he gave me a check for \$1800!

“Sometimes you can clearly see how the Rebbe brings you donors. Recently, a Canadian friend of mine invited me to a family event that took place here. He told me that Meir was supposed to come. I didn’t know which Meir he was referring to.

“He had come to Eretz Yisroel with a group of photographers, to photograph the bombings that had taken place. In the course of their work, they met Meir, a man who had 100 nails in his body from a bomb that blew up near him. Meir attributed the miracle of his survival to his visit to *Chut HaMeshulash* where he had resolved to begin studying Torah.

“The photographer who knew me well and knew what *Chut HaMeshulash* is, was thrilled to hear this, and as a result, he brought us a generous donor.

“That’s how it goes. One day, my car was stolen by Arabs. It was miraculously returned to me but needed serious repairs. I was waiting at the garage when an older man walked in, who had apparently gone through a harrowing experience, and began shouting.

“I wondered what this was about and learned that he was a relative of the mechanic and that he worked for the city. I don’t know what made me become friendly with him, but he turned out to be a good-natured fellow, and when I told him about our work, he got very excited about it.

“In our hardest times, when we didn’t know how we would continue, considering our debts, he would appear like an angel from heaven, and give us large amounts of money from the city. This is what has kept us going.

“Lately, I had to go to the mechanic again. From past experience, I knew that miracles take place there. This time, I met a contractor who agreed to build our new hostel (see sidebar).

“That’s how we operate. People come, get excited, and



open their hearts and pockets.”

How do you explain the special feelings people have for Chut HaMeshulash?

“I think it’s the openness they experience here. For many of the visitors, this is really surprising. They are convinced that as soon as they walk in the door they will have t’fillin tied on them, and will be given kosher mezuzos etc. What actually happens is that they are invited to join a conversation over a cup of coffee. They feel comfortable.

“As you no doubt noticed, we’ve put a lot into the furnishings to give the place a homey atmosphere. And we give personal attention, taking into consideration each person’s background.

“On Shabbos, I host many of our visitors here, and they get more of that family atmosphere. They feel that they are coming home. I have often gotten calls on Motzaei Shabbos from parents who want to know how Shabbos was. They wonder whether anything untoward happened, for they simply can’t believe that their sons didn’t do anything the entire Shabbos.”

Sometimes you hear people complain that it’s hard to work with the youth, but they are the ones you work with!

“If we had spoken a few years ago, you would have heard me say the same thing. It’s not easy to work with young people, and it’s often unpleasant. They are not ashamed of telling you what’s on their mind, and they don’t put it diplomatically either.

“Another reason it’s hard to work with young people is that people want fast results, and with young people it doesn’t necessarily work that way. An older person will

THE NEW HOSTEL

The *Chut* is working on building a hostel for the dozens of young people who leave home for various reasons. At the hostel, they will be provided with room and board, as well as lots of chassidic warmth, of course.

“We got the idea from one of our mekuravos,” says Yigal. “She dreamed about a place like this for a long time, and she even found a hotel that would be suitable and asked us if we’d run it.

“Knowing the youth, as we do, we concluded that this is about saving lives, both materially and spiritually. We asked the Rebbe about it and got an amazing bracha about youth in Yerushalayim.

“When we figured out the costs of a project like this, we asked the Rebbe about it again, and got an answer about a groundbreaking ceremony for Yeshivas Achei T’mimim. This really thrilled me since this was precisely what we had in mind – to start a yeshiva for young people who can’t exactly fit into a regular yeshiva.

“Now we’re working on it, and hope to open soon”



When young people get involved though, they do it quickly, and within a few months they have already bypassed us ... they have incredible kabbalas ol.

sit and listen for a while. Even if there aren’t apparent results, at least you became friends and he’ll want to hear more. It doesn’t work that way with young people. Sometimes you can talk and talk and then you see that nothing penetrated. A kid can get up and say, ‘Okay, enough. You’re making me crazy.’

“But we constantly get answers

from the Rebbe about working with youth, and to tell you the truth, there were times that we tried to get out of it, but the Rebbe kept insisting. That’s why the youth who hang out here are our main focus.

“By now we also understand why. As hard as it is, as far as results are concerned, young people are the first to go through fire and water, once they get into things, of course. We have got lots of older people who have come here for years, who take it step by step. When young people get involved though, they do it quickly, and within a few months they have already bypassed us ... they have incredible kabbalas ol.

“We have, for example, a regular visitor who has come here for years. She came for the first time during a shiur and she asked to write to the Rebbe. She wrote that she wants to get married, and the answer she



opened to, which she read out loud, said: Since you want to get married, you have to begin keeping Torah and mitzvos.

“She started to cry, and with time, she became religious. She continues coming every week and she writes a report to the Rebbe about whatever happened over the course of the week. Why does she do this? Because in one of the answers, the Rebbe said he wants to hear from her regularly. So she does this with kabbalas ol. These are the young folk...”

As I've heard and seen, you concentrate on the besuras ha'Geula. How do you convey it so effectively?

“First of all, the idea of hastening the Geula and the coming of Moshiach is why we started this center, so of course we concentrate on it! I think that ever since the Rebbe established that Geula and Moshiach are the gateway for everything else, that this became the actual reality. This is what speaks to people. It's not just an order from the Rebbe, but the metzius (the reality).

“Second of all, it's the visitors who usually bring it up. It interests them, and they demand answers. This is usually the first question we get. It has happened on more than one occasion that at the end of a farbrengen, everybody gets up and sings Yechi spontaneously. It's simply the atmosphere of the place. Of course, there are arguments too, but this itself shows that people are interested and want to know.

“When arguments begin, it's easy to see whether the questioner is objective and wants to know, or whether he's interested in winning the argument. When I see that winning is the point, I'll say: 'You're asking a good question but you want to learn the entire Torah on one foot? Sit down, relax, and then we'll talk.'

“He sits down, listens, warms up to the atmosphere, and when he asks his question again, the tone is completely different. It's obvious that he wants to know, and is not asking merely to score points. At this point, he can hear an answer and accept it.”

* * *

It's nearly three a.m. and the last visitors have left. We too, leave for home. I walk Yigal to the parking lot as a pleasant breeze wafts among the old, stone alleyways. Yigal says the neighborhood has an interesting history:

“This is the first neighborhood that was built outside the walls of the Old City. It was the breakthrough, which led to the building of the new Yerushalayim.”

I think about what he said and realize that Chut HaMeshulash is also a significant breakthrough. Three men broke threw barriers in their own, inner worlds, and are now helping others do so at the Chut HaMeshulash.

MIRACLE IN PARIS

BY NOSSON AVROHOM

“It’s not just another miracle,” say the two T’mimim-shluchim. “The Rebbe’s bracha through the *Igros Kodesh* saved a Jew whose doctors were ready to remove him from life support. Today, following the incredible bracha, he is fine, as though nothing had happened.”

The story took place last year in Shvat, when we were on shlichus in Tomchei T’mimim in Brunoy, France. Every Friday we went on Mivtza T’fillin on the Champs-Elysee in Paris, one of the most expensive and exclusive areas in the world. Baruch Hashem we were very successful, and many Jews put on t’fillin and became aware of different topics in Judaism.

One day we heard about a Jew in a senior position who had an office on the top floor of an office building. His name is George, and he runs a branch of an international company that provides Internet and networking services.

That same week, we headed towards his office. We entered the posh reception area, and when we asked to meet with George, we were asked why we were there. After a brief conversation inside, we were politely told that George was not available.

We got this same response every Friday. At a certain point, we realized that the people at the reception desk were told to push us off with the same excuse. We didn’t give up, and continued going to his office every week even though weeks went by and we didn’t get to meet him.

One week, after hearing the usual answer, as we were leaving the building we met someone in the lobby who looked Jewish. We asked him to

put on t’fillin. At first, he refused, but after we pleaded with him, he agreed to do so, as long as it was done privately, off in a corner.

After taking off the t’fillin, we got into a conversation. He said he had an office on the second floor of that building. We told him that we knew someone by the name of George on the second floor. The man smiled and said, “That’s me!” We asked him to keep up the weekly connection but he didn’t want to commit himself.

The following week, the same story repeated itself. We went to that floor and when we asked to see him, we were told he wasn’t in. This happened another few times, and when we saw that we were getting nowhere, and that he was resolute in his decision not to see us, we decided to put our energy and time into other things.

Four months later, out of the blue – by Divine Providence – we decided to go back and try again. We went back to his office and asked to speak to him. Different people were at the reception desk and we waited for an answer. They called the man on the inside phone and we were sure that once again he wouldn’t be available, but to our great surprise we were handed the phone and were told he wanted to speak to us.

The man said he was in the middle of an important meeting and he couldn’t meet with us, but he had to tell us something. He said he had a good friend by the name of Eli B. who had been healthy up until recently. A few days ago he complained of pain in his hand. His doctor sent him to the hospital in Paris and various tests showed that he had *yenner machla*.

George requested that since we were religious Jews, we should pray for his friend.

We were happy to have the opportunity to connect with George and we asked him to give us his phone number. We also asked him to get his friend’s full name and his mother’s name, so we could say a *Mi Sh’beirach* for him.

We called him on Sunday morning and as soon as he heard it was us, he burst into tears. It was hard to make out what he was saying, but when he calmed down somewhat he said that his friend’s condition had grown worse since Friday, and the doctors thought he was a terminal case.

A test they had just taken showed that the disease had spread, more quickly than had been anticipated, and had reached the head. He was unconscious and couldn’t breathe on his own. All the doctors have given up hope and felt there was no reason to keep him on the machines.

We felt terrible, and we told him that we would do all we could to help him spiritually, and therefore we were asking him to make a good resolution on his friend’s behalf. George was pessimistic about any change taking place, but he agreed that if there would be any improvement he would agree to put on t’fillin every Friday.

We didn’t lose a minute. We made the proper preparations to write to the Rebbe, and after writing the man’s name and his mother’s name, we described the terrible situation and asked for a bracha for a *refua shleima*.

The answer we opened to was in volume 11 p. 332:

It would be worthwhile, despite what you write in your letter, to visit the city of Elizabethville, since it is not every month, or even year, that one goes to Africa. And if for one soul it was worthwhile for the Rebbe Maharash to make a special trip from Marienbad to Paris, as the story is known, even though he valued every moment and hour of his time, all the more so for each one of us, and for a number of souls. Especially when there is also the element of gathering material resources involved as well. Even though we obviously don't have the ability or the certainty that the Rebbe Maharash had on his trip, one must pray for Heavenly assistance in addition to the preparations from below. One must minimize his own sense of existence, thus becoming the shliach of Supernal Man, like him, as it were, as this is explained in *Likkutei Torah* at the beginning of VaYikra. And as it's explained in the works of Acharonim in the matter of shlichus, it has a number of possible manifestations, whether only the deed discharges the obligation of the sender, or it is actually considered the deed of the sender, or if the shliach himself becomes the sender, etc.

We were amazed by the answer, for the sick man was hospitalized in Paris and the Rebbe referred to a trip to Paris. After consulting with a number of mashpiim in yeshiva, we decided to go. We called George and when he heard that we were going to visit his friend because of an answer we got from the Rebbe, he grew very emotional and he exclaimed, "If his condition improves, I'm ready to become a Lubavitcher!"

His friend was in a private clinic near a small and exclusive hospital. We rushed to the hospital in Paris. When we entered his room, it was painful to see the man in such a pitiful state. He was unconscious and on a respirator. It looked like it was all over. We took out our T'hillim and read a few dozen chapters. Then we placed the T'hillim

on the pillow and left.

It was quite absurd, for while we expressed emuna and hope and recited T'hillim so he would recover, his family members entered the room and left, one by one, to say goodbye to him. One of the visitors was his uncle, a "rabbi" in a Reform temple. When we asked him to put on t'fillin as a merit for his nephew, he adamantly refused. Yet we understood that part of our reason for being there was to meet him.

The following Friday, we called George again, in order to hear how his friend was doing. Before we could say

*They called the man
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anything, he happily told us that from the moment we left the hospital, his condition began to improve a bit. Against all odds and the opinion of the doctors, he regained consciousness.

His family thought this was only temporary, and at least they could part from him while he was conscious. But we believed that he would recover.

We went to George's office that day. We had brought along a bottle of mashke and we farbrengeged for a while. "Since he merited the Rebbe's bracha, with Hashem's help he will recover and get out of bed," we kept saying, with

complete trust. He heard us but we could see that his hope was greater than his belief.

The following Friday we went to Paris again, and went to the hospital. We could see that his condition had improved so much that he had been moved to another department. He was doing amazingly well, and improving every day. A few weeks later, he was sent home in good health.

George was a witness to all this and he was simply overwhelmed by what had happened. In a conversation we had with him recently, we heard that he was starting to take steps towards Torah observance. He proudly told us that he and his children go to shul on Shabbos, and of course, he puts t'fillin on every Friday, as he had promised.

The day before we left France, we arranged a meeting with Eli, the man we had visited in the hospital. We were delighted to see him looking completely different. We sat with him for a long time and told him about the miracle that had taken place.

We asked him why the doctors hadn't removed him from the machines when they had planned to do so. His answer stunned us. He said that three doctors were in charge of his case. At a meeting to discuss his case, one of the doctors said that Eli wouldn't rise from his sickbed and would die in a few days, and therefore they should remove him from the machines.

Another doctor said there was a slim chance that he would live, but he would remain a vegetable all his life. The third doctor, who was also an administrator at the hospital, agreed with the first doctor, but in the same breath he said, "Since we get money for every day that he is here, it doesn't pay to remove him from the machines."

Before we left the house, we said to Eli that to express his thanks he should see to it that his uncle, the Reform "rabbi," put on t'fillin.

THE TRIPLE THREAD

BY PROF. SHIMON SILMAN, RYAL INSTITUTE AND TOURO COLLEGE

“The fact that Bein HaMeitzarim is a period of 3 weeks...requires explanation. 3 is a number which indicates perfection – there are 3 forefathers, 3 holidays (“Regalim”), etc. As we see in the Gemara’s discussion of the giving of the Torah: “Blessed is G-d, Who gave the triple Torah to the triple nation by the third person on the third day in the third month.”...Furthermore, 3 indicates permanence and eternity, which is to be found only in matters of holiness, as it says, “The triple thread shall not quickly be severed.” There is also the rule in Halacha that 3 times establishes a chazaka.

“So how could it be that the time of Bein HaMeitzarim, a time of destruction and punishment, the complete opposite of holiness and permanence, rather something associated with interruption and severance)...should be expressed by the number 3 – ‘The 3 Weeks’?!”

(Seifer HaSichos 5750, p. 584)

THE STRUCTURE OF THE UNIVERSE

A careful analysis of the underlying structure of the universe shows that there is a fundamental significance to the number 3; on many levels we find that the world has a triple structure. In this paper we will examine this triple thread that runs through the entire order of creation, from the spiritual worlds to the physical world, from the structure of man to the Torah that was given to direct the life of man.

In describing the creation of the universe, G-d said, “I created it, I formed it, I even brought it to actuality.” Based on this, kabbala and chassidus identify 3 spiritual worlds on which the entire order of creation is based: *Briya*, *Yetzira* and *Asiya* – the worlds of Creation, Formation, and Actuality.

Creation takes place from nothingness. It is the initial bringing into being of an entity, and at the point of creation the entity itself is just a point, unstructured and undeveloped. It is a point of conception, like a thought appearing in one’s mind.

Formation gives structure to the entity and develops it, considering all the possibilities of bringing it into actuality, like a discussion based on a thought. This is analogous to speech. Finally, a decision is made as to what the entity will be and how it will appear in all its detail. Action is taken and the entity is brought to full actuality.

Thus the worlds of Creation, Formation, and Actuality are G-d’s thought, speech, and action, as it were.

Within this triple structure there is a triple substructure, as each of these 3 worlds subdivides into a beginning, a middle, and an end. The beginning is the level of creation within each world, the middle is the level of formation, and the end is the level of actuality. Thus, in the world of Creation there is 1) creation in Creation, 2) formation in Creation, and 3) actuality in Creation, etc. This can be best understood in terms of thought, speech, and action: Within thought itself there is the initial flash of thought, the formation of the thought as it takes shape in the mind, and then the finalized, fully structured thought as it sits in the mind ready to

be expressed in speech. Thus there are aspects of thought, speech, and action within thought itself. Similarly, speech and action subdivide into 3 levels.

The Kabbalistic analysis of creation is also based on 3 components, *olam*, *shana*, and *nefesh* – space, time, and life.

Our own physical world (Actuality) is composed of 3 basic elements: fire, water and air. (These are not to be confused with the concept of elements used in the physical sciences. Suffice it to say that each of the scientific elements is itself composed of the 3 basic elements of fire, water, and air.) There is also a fourth basic element: earth. But the fundamental Kabbalistic work *Seifer Yetzira* mentions only fire, water, and air, since earth is not an independent element. Rather it is composed of the other 3.

In the scientific analysis of the world, it was found that each of the scientific elements has a triple structure, since every atom is composed of 3 parts: protons, neutrons and electrons. Since everything in the world is made of these atoms, we see that every physical object in the world has this triple structure.

THE STRUCTURE OF MAN

Man, the focal point of creation, is triple in nature from the creation of his soul to the structure of his mind and body to his manner of conduct in the world. The soul starts out in the world of *Briya*, descends to the world of *Yetzira*, then to the world of action, *Asiya*. What does it do as it passes through these worlds? It connects with the Torah on the levels of thought, speech, and action. Its goal is to come

down into a physical body in this physical world and, by fulfilling the Torah and its mitzvos here, to bring man and the world to perfection. The perfected world with perfected man is then a proper residence for G-d. G-d's presence can then be completely revealed in the physical world. This is the ultimate goal of creation.

Man's physical body is composed of the head, the main part of the body, and the legs, which are external to the body – a triple structure. Similarly, he has 3 internal organs which direct his life: the brain, the heart, and the liver. And each external limb has 3 components: bone, flesh, and blood vessels.

A complete human act begins with a thought. He then discusses his idea with others to clarify the issues and determine the best course of action. This consultation with others – perhaps his friends or professionals – assures him a higher degree of success in carrying out his plan. But if the plan remained as a well thought out and well discussed plan without being brought to actuality, it would be incomplete and cause him frustration. The main thing is action. Only when the plan is carried through to action is the act complete.

On the other hand, the action must be the third stage of the process. The plan must first go through the stages of thought and speech, for if one jumps straight to the action, his act will not have a solid foundation and will not be as strong or successful.

In the development of a man from early childhood, we find that thought, speech, and action appear as separate stages of development. Initially a baby has only the ability to act, but it can't talk or think effectively. At approximately the age of two he begins to speak. This faculty continues to develop until he grows up (*bar mitzva*), when he begins to think effectively.

Indeed, the Hebrew word for man, *Adam*, is composed of 3 letters: *Alef*

represents thought (“*a’alefcha chochma*”), *Daled* stands for *dibbur* – speech, and *Mem* stands for *maaseh* – action.

THE STRUCTURE OF THE TORAH

Since the Torah was given to instruct man how to live a life of holiness and bring the revelation of G-dliness into the world, it would not be surprising to find that the Torah itself has a triple structure – to fit the nature of man that it is addressed to.

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Indeed, the Torah has an overall triple structure and many aspects of the giving of the Torah on Mt. Sinai were connected with the number 3. This is expressed in the following statement of the Talmud regarding the giving of the Torah:

“Blessed is G-d who gave the *triple* Torah to the *triple* nation by the *third* person on the *third* day in the *third* month.” It is a triple Torah because it's divided into 3 parts: the Torah (the “Five Books”), the Prophets, and the Writings. The Jewish people are a

triple people as they are divided into *Kohanim*, *Leviim*, and *Yisroelim*. The “third person” is Moshe Rabbeinu, who was the third child of Amram. The Torah was given on the third day of “preparation” in the third month of the Jewish calendar – Sivan.

Rav Nissim Gaon, one of the early commentators of the Talmud, extends this list by mentioning several more ways in which the giving of the Torah to the Jewish people is connected with the number 3. Among them is the fact that the Jews are descended from the 3 forefathers: Avrohom, Yitzchok, and Yaakov. Moshe Rabbeinu was from the 3rd tribe, Levi. When he was born, he was hidden for 3 months. The name Moshe, as well as the name Levi, is spelled with 3 Hebrew letters. Also, one of the names of the Torah, *Emes* (Truth), is spelled with 3 Hebrew letters.

On a deeper level, it is more accurate to say that man has a triple structure because the *Torah* does, rather than the reverse. As the Zohar says that the Torah was G-d's blueprint for creating the world: “He looked in the Torah and created the world.” The fact that man and the universe have a triple structure derives from the aspect of the number 3 that is in the Torah, which was used to create them.

The Alter Rebbe, in the *Tanya*, explains that G-d's ten creative statements in B'Reishis were used not just to create the world, but they continue to give life to and maintain the existence of the world. The words and letters of these statements combine to form the Hebrew names of everything in the world, and the letters of these names give life to the objects which they name.

Thus we would expect that even Hebrew words themselves – the language of the Torah – have a triple structure in some sense, and indeed the authorities on Hebrew grammar (specifically, the *Sefardi chachomim*) say that every Hebrew word has a root

word (*shoresh*) of 3 letters.

TOHU AND TIKKUN

In chassidus, we find an interesting discussion of the kabbalistic concept of *tohu* (chaos) and *tikkun* (structure) which applies the triple structure of man to one's daily life. The Alter Rebbe explains why Yaakov split his camp into two parts when confronted by Eisav. Eisav represents the nations of the world, whose source is in *tohu* and whose *s'firos* (Divine emanations) consist of two "lines," a line of

kindness and a line of severity. On the human level this refers to one who relates to his fellow with one of two attitudes. Either he looks favorably on his fellow's action or he looks critically. He can switch from one attitude to the other but he will always follow only one of these two lines. Yaakov, on the other hand, represents the Jewish people, who have their source in *tikkun*, whose *s'firos* consists of three "lines." On the human level this refers to one who relates to his fellow with three lines. He can look upon his

fellow favorably, critically or with a combined attitude where he views his fellow favorably and critically simultaneously – he may deserve criticism but I will favor him anyway. This is the attribute of mercy. Yaakov himself had three lines, but when he prepared to confront Esau he took the posture of two lines by splitting his camp into two camps.

(To be continued.)

Written for the 32nd yahrtzeit of my father, HaRav Moshe DovBer ben HaRav Yaakov Eliezer Silman z.l., on 17 Tammuz

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HAIR-DO OR HAIR-DON'T?

A Halachic Perspective on Sheitels with Indian Hair

BY HA'GAON RAV SHALOM DOVER WOLPO
TRANSLATED BY ALEXANDER ZUSHE KOHN



Summary of Part I, sections 1-6:

1. Summary: An idolatrous offering is forbidden for benefit forever – even after it is removed from the temple of the deity.

2. Summary: An idolatrous offering cannot be nullified.

3. Summary: According to the Rambam, an item becomes an idolatrous offering only if it is offered to the deity itself.

The Shulchan Aruch concurs with this ruling. Taz explains: It must be “placed before the deity as an offering.”

In the case of the Indian hair, not only is it not placed before the deity as an offering, there is never any such intention; the only intention [on the part of who?] is to sell shave and sell it.

4. Summary: Furthermore: According to the Talmud, as understood by Rashi, any item whose kind was not brought as an offering in the Holy Temple does not become an idolatrous offering.

5. Summary: Question: Even items that were not brought as offerings in the Holy Temple become forbidden as idolatrous ornamentation if they are used to beautify the idol!?

Answer: (A) Idolatrous ornamentation can become nullified. In the case of the Indian hair, this would be accomplished by its removal from the hair-cutting complex. (B) The fact of the matter is that the hair is not used to beautify the deity.

6. Summary: Question: In section 4 we stated that according to the Talmud, as understood by Rashi, an item whose kind was not brought as an offering in the Holy

Temple does not become an idolatrous offering. But the Rambam disagrees!?! The Rambam maintains that even items whose kind were not brought as offerings in the Holy Temple become idolatrous offerings!?! Answer: (A) Even according to the Rambam, in order to become an idolatrous offering the item must be brought inside the place of worship; as the Shulchan Aruch puts it, “beyond the partition that is spread before [the deity].” This does not happen in the case of the Indian hair, which is shaved at a distance from the deity. (B) The Shulchan Aruch does not rule in accordance with this Rambam.)

7. The Prohibition Lies In The Act Of Cutting The Hair

There is still room to prohibit the hair from a different angle: Granted that the mere *dedication* of the hair does not render it an idolatrous offering – because (a) it was not *actually* presented *before* the deity, and (b) hair was not valid as an offering in the Holy Temple – nor idolatrous ornamentation. However, the very *act of cutting* the hair *for* the deity should render it an idolatrous offering, because *it resembles the cutting of the animal sacrifice’s neck in the Holy Temple*, and we have been taught that if an act of worship to a deity resembles one of the four principle forms of worship on the Altar, the item used in the worship of the deity becomes forbidden!?

In the words of the Talmud: “If one breaks a rod before an idol that is worshipped [with rods], he is guilty [of idolatry] and the [rod] is forbidden.” The reason for this, explains the Talmud, is that since the idol is worshipped with a rod, the *breaking* of a rod before it parallels the *cutting* of the animal sacrifice’s neck before Hashem.

The Gemara then uses this teaching to explain a difficult Mishna: The Mishna had stated that “if one finds on [the idol’s] head clusters of grapes, wreaths of grain, wine, oil, fine flour, or any item whose kind was offered on the Altar [of the Holy Temple] – these items are forbidden.” The difficulty is as follows: Grapes and wreaths of grain were, in fact, *not* valid as offerings on the Altar of the Holy Temple – so why are they forbidden!?! The Gemara answers that we are talking about a case in which the grapes [and grain] were harvested *as a form of worship* to the idol. In Rashi’s words: “(1) they were harvested for idolatrous *purposes*; (2) the *harvesting* itself is the worship because it resembles the *breaking* of a rod, which, in turn, resembles *slaughtering*.” [In other words: An act of idol worship that resembles *slaughter* renders the item used in the worship forbidden, *even though* the item was never presented to the deity as an offering.

The Rambam rules in accordance with this Gemara: “If one breaks a rod before an idol that is worshipped with rods, he is guilty [of idolatry] and the [rod] is forbidden.”

The *Shulchan Aruch* expresses the same idea thus: “An item whose kind is not offered inside (the Holy Temple) does not become forbidden, **unless** one does with it an act **resembling slaughtering**, or resembling throwing it [in a manner] that causes it to **break**. But this applies only if the deity is normally worshipped with **this item**, even if it is not normally worshipped in **this manner**. For example, if a deity is normally worshipped through the **waving** of a rod before it, and one **broke** a rod before it, the rod is forbidden – [even though he did not **wave** it before the deity] – because the **breaking** of a rod resembles the **slaughtering** [of an animal sacrifice in the Holy Temple].”

Thus, in the case of the Indian hair, since the deity is being worshipped through **cutting** the hair, it resembles the **slaughtering** of an animal for the Altar in the Holy Temple, and should be forbidden [despite the fact that it was **not brought before the deity as an offering!**]

Summary: Question: If one **breaks** or **cuts** an item as an act of worship to a deity that is normally worshipped with **that** item [in any manner] the item becomes forbidden, because **breaking** and **cutting** resemble **sacrificing**. Hence, the hair should be forbidden because it was **cut** for the deity as an act of worship!?

8. Can The Hair Shaving Be Compared To The Breaking Of A Rod?

In truth, however, the cutting of the hair as an act of worship to this deity cannot be compared to the breaking of the rod discussed by the Gemara, Rambam, and *Shulchan Aruch*: Here’s why:

The Tur says: “Breaking a rod is similar to sacrificing [an animal], in which one **breaks the animal’s neck**.” His words imply that the breaking of a rod resembles the sacrificing of an animal only because of the [common] act of **“breakage.”** If so, the cutting of hair does

not resemble the sacrificing of an animal, because no breakage is involved – i.e., it does not involve the breaking of a complete entity, for hair is merely an **outgrowth** of the body, and is regularly cut from the head (in what we call a haircut).

And although the Talmud there (as explained by Rashi) states that the **cutting** of grape clusters, [which are not complete entities, and are external to the main entity], resembles animal sacrifice, and therefore, renders the clusters forbidden if they are cut in idol worship, the **cutting** referred to there is not the **harvesting** of grape clusters from the vine, but the **cutting** of the **vine tendrils** [or wheat **stalks**] which **does**, in fact, resemble sacrifice and breakage, because the **entity itself** [and not its **outgrowth**] is being cut. In the case of the cutting of the hair, however, no act of **breakage** is performed – hair is an **outgrowth** of the body, whose removal from the head is not regarded as breakage, but as a common, **beneficial** practice. (See *Eglei Tal*, M’lechtes Gozez, *siman* 102: “. . . These hairs that he is cutting are no longer drawing vitality from the animal . . . that which he is cutting would not draw vitality even if he did not cut it.”)

Summary: The common denominator shared by breaking a rod and slaughtering an animal is the act of **breakage** involved; hair cutting, however, does not involve actual **breakage**.

9. Who Cuts The Hair With The Idol In Mind?

Upon still further examination, there comes to light yet another difference between the cutting of the hair and the breaking of a rod: The worshipper giving her hair as an offering does not cut her own hair! The barber getting a salary is the one who cuts the hair – and he is aware of the fact that the hair is **not** given to the deity as a presentation or offering, but is used instead as a means to pour millions of dollars into the pockets of the priests. Thus, in the barber’s act of cutting, which he performs for *the sake of the money*, and **not for the sake of the idol**, no act

resembling animal sacrifice is preformed *for the sake of the idol worship*. And, even though the woman assists him in the cutting by angling her head – and **she** does have in mind the idol – the Alter Rebbe rules in his *Shulchan Aruch*, Laws of Shabbos, 340:2, that “a ‘helper’ is inconsequential, and the Torah completely permits it.”

Now, since the assistant’s help is not regarded as participation in the act of cutting, it mirrors the case in *Hilchos Sh’chita*, where the *halacha* is that “if a Jew slaughters the animal of an idolater, even if the idolater had in mind his idol, (the slaughter) is kosher” because **the one who had in mind the idol did not perform the act of slaughter, and the one who performed the act of slaughter did not have in mind the idol**. The Shach explains: “Implied is that even if the [Jew] performing the [ritual] slaughter hears what the idolater has in mind [it is still kosher], because we do not say ‘[Let us combine] the **thought** of this one¹ with the **act** of the other one.²” Thus, in our case too, the fact that the barber knows that the woman has in mind the idol does not make the hair forbidden.

Summary: The barber does not have in mind the idol, and the worshipper is not performing the act of cutting. The hair is thus permissible, for we do not combine the thoughts of the one with the actions of the other.

10. Even If It Would Be Akin To The Breaking Of A Rod,

It Is Still Not “In Its Presence.”

There is room for even more doubt [about the prohibitive status of the hair]: In the case of the rod-breaking, the *Shulchan Aruch* (and the Rambam and Gemara) emphasizes that the rod becomes forbidden as an idolatrous offering only if it was broken “in its (the idols) presence.” In the case of the Indian hair, however, it is not cut in the presence of the deity, and therefore, the cutting does not make it forbidden. (And although in the case of the grape harvesting too, it was not performed in the presence of the idol, the Ran explains that the clusters are forbidden

because their harvesting resembles an act of worship in the Holy Temple — i.e., the bringing of *Bikkurim*. And at any rate, proof cannot be brought from the law of grape-harvesting, for the Rambam and the *Shulchan Aruch* make no mention of it).

Summary: An act of breakage renders an item an idolatrous offering only when performed in the presence of the deity; thus, the cutting of the hair, which is performed at a distance from the deity, does not render it an idolatrous offering.

11. Where There Is Doubt, One Cannot Prohibit An Idolatrous Offering.

As we have seen, there are a number of considerable doubts about whether the cutting of this hair can be likened to animal slaughter; hence, when it comes to the question of whether *halacha* requires one to discard or burn the wigs of Indian hair already in one's possession, and purchase a new wig, it is impossible to prohibit the use of such wigs on the grounds that it *may* be a problem. As the Taz states, *ibid.* 141:2: "Wherever there are grounds to permit and grounds to prohibit, it is appropriate to rule leniently, because there is a rule that we do not establish prohibition where there is doubt." The Taz goes on to explain that even though "we rule stringently when it comes to undetermined idolatry," that only applies "in a case where prohibition has already been established" [and one is looking for a *heter*]; however, where no prohibition has been established yet we rule leniently. Thus, in the case of the hair from India, where a number of arguments can be made to permit it, it is clear that a lenient approach should be taken.

Summary: Where no prohibition has been established yet, "it is appropriate to rule leniently."

12. If There Is Uncertainty As To Whether The Wig Is From India, One Certainly Cannot Prohibit It.

Now, if there is significant reason to doubt that the wigs that *definitely* have

hair from India are forbidden, and a lenient approach should be taken with regard to them, there is certainly no room at all to prohibit the wigs in cases where the origin of the hair or hair admixture, is in question.

13. Where Great Financial Loss Is At Stake, There Is Certainly No Room To Rule Stringently.

Now, regarding *yayin nesech*, the Bach on *Shulchan Aruch*, *ibid* 123, writes as follows: "Even if one would argue that [idol worshippers] pour libations for their deities in a manner resembling the libation [for the Altar] in the Holy Temple, the [Talmud] has already established that the gentiles living outside the land of Israel are not idol worshippers, because they merely follow the customs of their fathers. Thus, (nowadays, outside the land of Israel) any wine poured in idol worship is not considered *yayin nesech* because we say that the gentiles do not know the philosophy behind the idolatry."

This law, **that nowadays there are no true idol worshippers**, is cited by the Shach in a number of places as the actual *halachic* ruling (according to the view of the Rema). Since we follow the halachic view that even when one sees a gentile actually pouring wine for the deity, it is not considered *yayin nesech* because today "the gentiles do not know the philosophy behind the idolatry," and we apply this differentiation [between the gentiles of the earlier generations, and the gentiles of the later generations] to a number of practical halachic rulings, there is no question that the Indian woman who comes to shave her head shaved for the deity once in a lifetime, *does not do so because of her devotion to the deity and her appreciation for the philosophy of idol worship*. Rather, she does this only to try her luck, for she heard that through this shaving rite she will achieve salvation, etc. But, she has no inner connection — neither in her mind, nor heart — to this deity.

When viewed in this light, the performance of this hair shaving rite is of even lesser value than the rites performed on the basis of "the customs

of their father's," because this woman possesses no custom from her fathers, but is rather performing a one-time act (like the purchase of a lottery ticket, through which she might "luck out.") Thus, even without all the questions we raised above [about the hair's status as an idolatrous offering], it would still be impossible to prohibit the wigs in a situation where it would cause financial loss, and especially great financial loss.

Conclusions

From a halachic standpoint, one may continue to wear wigs originating in India, and all the more so, wigs whose origin is unclear, or which *may* contain an admixture of Indian hair. There is thus no need to lose money by purchasing a new wig.

Those who for some reason wish to be "*mehader*" by refraining from wearing a wig of this kind may not walk on the street with a *tichel* or hat. As is well known, the Rebbe was very particular about this, to the extent that he said he would fight for this with self-sacrifice!

Henceforth, anyone purchasing a wig should ask the *sheitel macher* for a certificate of approval from a competent halachic authority indicating that it does not originate in a temple of idolatry. (It would appear that the wigs already in stock do not require a *hechsher*.)

It would be advisable for representatives of *Nshei Chabad* to sit down with the *sheitel machers* and set fixed prices that everyone can afford. Likewise, they should take this opportunity to come out against the unfortunate phenomenon of expensive wigs, particularly those that depart from the path of *tznius*. And may it be G-d's will that in the merit of *tznius*, and especially the covering of one's hair specifically with a wig, we should all merit the blessings articulated for this in the holy Zohar, *Naso* 126a — i.e., health, livelihood, harmony in the home, and *nachas* from the children. In this merit, may there be fulfilled the most essential blessing — the true and complete Redemption at the hand of the Rebbe Melech HaMoshiach!

TO ERR AND ERR AGAIN

BY SHAI GEFEN

THE MAJORITY WANTS THE ENEMY OUT

It's an upside-down world. In the Likud referendum, most of the voters voted against the expulsion and transfer of the Jews of Gush Katif from their homes. Yet, the Likud representatives in the government, led by Sharon, who promised that the Likud referendum would obligate them, have ignored the referendum results and approved the expulsion plan.

A study carried out by the University of Haifa's National Security Research Center was publicized this week. The results have surprised many people. It turns out that despite the brainwashing on the part of the media, the man-on-the-street thinks differently than his leaders.

64% of the public supports encouraging the emigration of Israeli-Arabs. Nearly 50% think that Israeli-Arabs are treated too favorably. 55% think that Israeli-Arabs constitute a threat to Israel's security.

These statistics reinforce the Likud referendum results. The Left, as well as Sharon, Netanyahu, Peres, and Beilin, know they don't stand a chance in a national referendum. The public is far more to the right than people are led to believe. The leaders' claims that the people are weak and tired are nothing but lies. The problem lies with the leaders, those who lie and oppose G-d and His anointed one.

So even when it appears hopeless, we must do a massive public relations campaign. Those who knocked on doors before the Likud referendum in the attempt to convince Likud members to vote against expulsion were successful!

We Chabad chassidim must get involved and support the Rebbe's war and publicize the halacha in siman 329 in Shulchan Aruch. The Rebbe asked that there not be a single home where they are not familiar with this halacha.

We must ensure that every Jew is aware of the terrible danger implicit in the expulsion of Jews, and we must explain what we can expect to see if it is carried out. Scenes reminiscent of the Holocaust and Civil War.

Let us not wait until it's too late!

THERE IS NO LEADERSHIP

The truth must be told, even if it is painful. On the right of the political map there is no leadership. Whoever fought for Eretz Yisroel in the past is now on the other side of the fence. Nobody in Likud, Mafdal, or Ichud Leumi is truly prepared to fight for Eretz Yisroel.

The past two years have shown us how they have betrayed those who voted for them, and allowed Sharon to carry out his withdrawal plans. Some of those on the Right were fired. Two resigned. The others continue to support the government. Under the circumstances, we cannot expect leadership and alternatives in the government.

It is definitely the time to get ready for the biggest transfer in history that will be done **to** Jews **by** Jews; time to begin organizing independent groups for the purpose of trying to stop the heartrending scenes that will leave terrible scars and will lead to the destruction of the Jewish yishuv in Eretz Yisroel.

We can no longer rely on those pathetic politicians on the Right who are primarily responsible for this transfer plan. They are the ones who

gave Sharon their support, and thanks to them, he was able to move forward with it.

We hope that the settlers, along with the sane people in our nation (and according to the Haifa University study, there are far more than we think), will organize a grassroots leadership, and together, we will stop the expulsion of Jews from Gush Katif. Needless to say, this is no contradiction to the leadership of Melech HaMoshiach. It is merely the Galus plan of action.

RELEASING MURDERERS

In recent months, President Katzav, along with Justice Minister, Tommy Lapid, have reduced the punishments of terrorists with blood on their hands. Most of these terrorists will be released early, thanks to a president who says he is religious and G-d-fearing. He is afraid to reduce the punishment of Jewish prisoners, or to lighten their suffering in any way. It is only Arab murderers who will be released.

Who would have believed that we would have sunk so low, under someone whom the Right put into place instead of Peres? It is not clear what Peres himself would do. Would he act in such an obvious and extreme way as Katzav, who is nothing but the Left's lackey? Katzav automatically supports every political plan. He is the one who originated the hudna idea with the Arabs.

We could see the beginnings of Katzav's decline when he served as Transportation Minister under Shamir. Even then, Katzav ignored the Rebbe's warnings, and he said that the Rebbe was mistaken, and that *they* would protect Eretz Yisroel. He defied the Rebbe's declaration that simply talking



about autonomy would lead to the establishment of a Palestinian state and would endanger millions of Jews.

It is a lesson for us, how we mustn't veer the slightest bit from anything the Rebbe said.

IT'S TIME TO RETAKE SINAI

The events taking place in Egypt, Mubarak's illness and the news about Egypt's involvement in the Palestinian war, and its readying itself for war, are definitely cause for concern. What is happening now with the Egyptian president can be viewed as a sign from Heaven that we can retake the Sinai.

The following is a shocking excerpt from a sicha of 13 Tishrei 5740 (1979), in the midst of the Camp David Accords. In this sicha, the Rebbe said they should take it all back from Egypt, and obviously, they shouldn't give anything else away.

To sum it up: the question is not "peace or land," but "a piece of paper or land." Research and investigations are not necessary, nor is knowing what is going on behind closed doors, in order to understand that in the last year – since they signed the paper (which is called a "peace agreement") – there were many attacks (in which Jews were murdered, may Hashem avenge their blood). Since the Six-Day War, there was no year so full of attacks as this year!

Now, after Egypt broke the agreement numerous times – for which reason, Israel has begun to regret signing it – the hope is that this will be a good resolution (and not that they should, G-d forbid, regret it, as they did a few times in the past). They should admit that from the outset, this signing was in error, and they've eaten enough "rotten fish," and absorbed enough blows, and that therefore, it's time to fulfill G-d's will.

From now on, they should stop giving, and even what they already gave away, they should try and take back! Obviously, this approach won't

hurt, and will only help, since they will go with Hashem's power. Indeed, Hashem promised that if they do His will then "your old age will be like your youth," as explained earlier at length.

May it soon be fulfilled the second meaning of "d'var Hashem" – this is the keitz, with the true and complete Geula through Moshiach Tzidkeinu, soon, mamash!

THE HEZBOLLAH IS AMONGST US!

Now we can better understand the consequences of the unilateral flight, and perhaps, from Heaven they are openly showing things to us in order to halt what is about to take place.

Many rejoiced over Hezbollah and Lebanon being left behind, after the I.D.F. withdrew from southern Lebanon. It is time to accept the fact that the Hezbollah is not merely a organization that operates in Lebanon, but it supports and is behind all the attacks in Israel! Whoever thought that fleeing Lebanon would solve his problems, is confronting those same problems in Sh'chem and Yerushalayim.

Here are some of the news items that were publicized last week:

*The Shabak [Shin Bet] and the I.D.F. thwarted a suicide bombing in Yerushalayim planned by a cell of Tanzim from Sh'chem, which was directed by the Hezbollah in Lebanon.

*Three terrorists were caught yesterday in Aram, north of Yerushalayim, including the suicide bomber and the driver. A resident of Sh'chem was supposed to transfer the explosives to the area of Yerushalayim, in exchange for 500 shekel. Security forces say: the terrorists are aiming for the Yerushalayim area, where the Partition Fence is not yet completed.

*The Tanzim commander in Sh'chem, Na'if Abu Serach, who was killed yesterday in Sh'chem, was very

close with Khayas Oveid, the former Israeli-Arab who deserted from Lebanon and joined the Hezbollah. He is associated with the kidnapping of reservist Colonel Elchonon Tenenbaum to Lebanon. Despite its Moslem fundamentalism, which is very similar to Hamas and Islamic jihad, the Hezbollah is closely associated with Fattah, Arafat's organization, towards which they extend the greatest help. -

*In the past four years, since the I.D.F. withdrew from Lebanon and is waging the Oslo war in Yesha, the Hezbollah has encouraged Fattah's terrorist organizations, those Tanzim cells which are known as El Aktza Martyr Brigades, to carry out major attacks in Israel, in order to increase attacks against Israelis, and to prevent security and political agreements. -

In a report about Hezbollah's involvement in Yehuda and Shomron, that was prepared a year ago by one of the security branches, it was noted that Hezbollah's primary support of terror in Yesha involves transferring money to finance terror. In addition they provide training to Palestinian terrorists that are sent to Lebanon, and smuggling weapons to Yesha, with an emphasis on "quality" weapons that "double the power" of Palestinian terrorists.

What do you think will happen in the cities to the south and center of the country after a withdrawal from the Gaza Strip? May Heaven protect us.

CORRECTION:

Last week's Shai Gefen article was with gratitude to **Nadia Matar**.