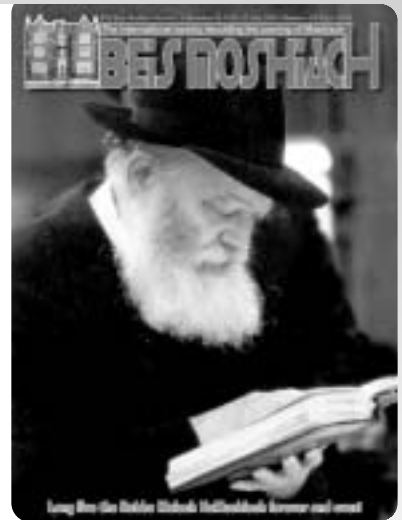


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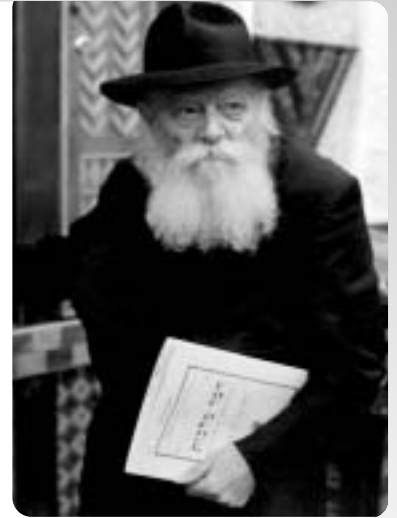
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DESTRUCTION AS BEGINNING OF THE CONSTRUCTION

SICHOS IN ENGLISH



SHABBOS PARSHAS D'VARIM, SHABBOS CHAZON; 6TH DAY OF MENACHEM AV, 5750

1. Rav Levi Yitzchok of Berditchev interpreted the name, Shabbos Chazon to mean “the Shabbos of vision,” the time when each individual is given a chance to see the Third Beis HaMikdash. On the surface, this is the direct opposite of the simple interpretation of the name which connects it to the Haftora, the vision of Yeshayahu which is a particularly harsh reproof of the Jewish people. [For this reason, it is included among the three Haftoros of retribution which are read before Tisha B'Av.] The consolation of the Jewish people begins only after Tisha B'Av and yet, according to the above interpretation, on the Shabbos before Tisha B'Av, each Jew receives the most complete consolation possible, the revelation of the Third Beis HaMikdash.

This difficulty can be resolved within the context of the explanation of the concept, “a descent which is intended for an ascent.” The concept of descent in and of itself has no place in

creation. G-d is the essence of good and “it is the nature of the good to do good.” Hence, there is no place for a descent in the world which He created unless it is intended to bring about an ascent that is so great that it makes the descent worthwhile. A descent for such a purpose can be considered a stage of the ascent which follows it.

This explains why each person is shown a vision of the Third Beis HaMikdash on the Shabbos before Tisha B'Av. The vision reveals that the ultimate purpose of the destruction of the Beis HaMikdash was the beginning of a process which will lead to the high peaks of the Messianic Beis HaMikdash.

This explanation, however, is insufficient: Descent and ascent are opposite thrusts. Although G-d has ingrained within the nature of the world that a descent will lead to an ascent, descent is still the opposite of ascent. Furthermore, the concept itself is worthy of question. Why did G-d ingrain such a nature in the world? Why is a descent necessary? In our present context: Why is it not possible to approach the heights of the Messianic Beis HaMikdash without first undergoing the descent

connected with the Beis HaMikdash's destruction?

These questions can be resolved by an analysis of the opening verse of this week's Torah portion, Parshas D'varim: “These are the words which Moshe spoke.” The word “these” implies an open revelation, an appreciation that the words of Torah[174] are alive and new, as if one is hearing them from Moshe today.[175] Each day, we receive the Torah anew. Therefore, the blessings which praise G-d as “the Giver of the Torah,” use the present tense. Just as each day, man becomes “a new creation,” receiving his soul anew from G-d, each day, the giving and the receiving of the Torah is renewed.

This provokes a question: Why did G-d create man in a manner in which he is required to sleep? Man is created to serve his Creator through the study of Torah and the fulfillment of mitzvos. Why was he created in a manner which requires him[176] to interrupt this service and devote several hours each day to sleeping.[177]

This question can be resolved as follows: The purpose for man's creation is to elevate the entire

creation and bring it to a higher level of completion. Even though after G-d created the world, “G-d saw that it was good,” the creation is not self-contained. On the contrary, G-d created the world in a manner which leaves room for man to become “a partner in creation,” and bring out a new dimension in existence.[178]

This new dimension is revealed through the service of Torah and mitzvos which elevate the nature of the world. Our Sages explain that the giving of the Torah allowed the potential for “the lower realms to ascend to the higher realms.” Although G-d created these dimensions of existence as “lower,” through our service of Torah and mitzvos, they are elevated and lifted up onto the “higher” plane, reflecting the manner in which a miracle is uplifted above the natural order.

Similarly, within each person’s individual service, once a person has accustomed himself to a specific pattern of behavior, he should strive to reach a new and higher peak. Thus, Tanya explains our Sages’ definition of “one who serves G-d” as “one who reviews his subject matter 101 times.” In that era, it was normal for each person to review his subject matter 100 times. Thus, by studying the subject matter for the 101st time, the person went beyond his nature and therefore, merited the title “one who serves G-d.”

This new dimension of service is reflected in the fact that each day, a person becomes “a new creation” after his activity is interrupted through sleeping. Were a person to continue his study of Torah and fulfillment of mitzvos without interruption, the aspect of newness would not be revealed. Since his service would continue constantly, even when there is an increase, it

would follow as a natural progression and not as a radical change.

In contrast, by creating man in a manner in which he is required to sleep and thus interrupt his service, G-d emphasizes the importance of newness and how man has the potential to introduce this element into his service of G-d. Furthermore, since this dimension

Why did G-d ingrain such a nature in the world? Why is a descent necessary? In our present context: Why is it not possible to approach the heights of the Messianic Beis HaMikdash without first undergoing the descent connected with the Beis HaMikdash’s destruction?

of newness requires an interruption, this interruption can be seen as part of the service of G-d infused by the quality of newness.

These concepts can be applied to the concept of a descent for the sake of an ascent.[179] Were a person to continue his service in a constant pattern of growth and ascent, the new dimension of the ascent would not be perceived. In contrast, when

there is an interruption in the pattern of growth, one is able to perceive the new quality in the ascent. Furthermore, the new dimension in the ascent which follows a descent allows for an ascent of a greater degree.

This process is reflected in the study of Torah, in the development of new Torah concepts. For this reason, to a great extent, the development of new Torah concepts has taken place in the time of exile.[180] The composition of the Babylonian Talmud began a different pattern of revelation of new Torah concepts. The Mishna was written in clear, concise terminology. In contrast, the Babylonian Talmud, composed in exile[181] revealed a greater quantity and a new dimension of Torah ideas. This pattern has been continued in subsequent generations and the descent into the awesome darkness of exile – in particular, in this the generation directly preceding Moshiach’s coming – has granted the Jews the potential to develop a new dimension of service and to express this dimension through the development of new Torah concepts.[182]

The core of the idea is that in a state of revelation, when one is in a process of constant growth and ascent, man’s own initiative and power to contribute is not emphasized. It is possible that the reason he is constantly advancing is because of the revelation from above and it is impossible to know whether those advances would continue were those revelations to cease. In contrast, when a person is found in a state of descent – in particular, a descent to the lowest depths – and, nevertheless, he is not affected at all and continues his service with all his strength, this reveals the power of service on one’s own initiative and reflects a constant and eternal dimension.

In this context, we can understand why each person is shown a vision of the Messianic Beis HaMikdash on Shabbos Chazon. The intent of the destruction of the Beis HaMikdash was to bring about an ascent to a higher Beis HaMikdash in the Messianic age, a Beis HaMikdash which expresses the quality of newness (and thus, is brought into existence by a new dimension of service carried out by the Jews).

Since the revelation of this new Beis HaMikdash requires the destruction of the previous one, this destruction can be considered as the beginning of the construction of the Messianic Beis HaMikdash. Though on an obvious level, one perceives destruction, the inner intent[183] is a phase of new building.[184] The new dimension of service of the Jewish people will produce a new and greater Beis HaMikdash

Our Sages interpreted the verse, “The honor of this later house will exceed that of the former one,” as a reference to the Second Beis HaMikdash which exceeded the First Beis HaMikdash in size (it was 100 rather than 30 cubits high) and remained for a longer period (420 years rather than 410). In a larger sense, however, the verse can be interpreted as a reference to the Third Beis HaMikdash whose “honor” will exceed that of the previous two for it will be “the Sanctuary of G-d, established by Your hands,” a timeless, eternal structure.

The advantage of the Third Beis HaMikdash over the previous two is alluded to in the phrase, “kasis l'maor,” “crushed for the light.” The First Beis HaMikdash lasted Tav-Yud (410) years and the Second Beis HaMikdash lasted Tav-Chaf (420) years. Ultimately, they were both “crushed,” destroyed. Yet, this serves as a preparation for “the light,” the

revelation of the Third Beis HaMikdash.

The word “maor” also alludes to the unique dimension of service which will lead to the building of the Third Beis HaMikdash. “Maor” refers to a source of light and “or” to revealed light. The First and Second Battei Mikdashos reflected the aspect of revealed light. Through their being “crushed,” destroyed, the world was plunged into darkness. Nevertheless, by continuing to serve G-d in the midst of this darkness,

Since the revelation of this new Beis HaMikdash requires the destruction of the previous one, this destruction can be considered as the beginning of the construction of the Messianic Beis HaMikdash.

the Jews reveal a new dimension, service on their own initiative. This establishes a connection to the maor, to the Essence of G-d which transcends revealed light and which will be revealed in the Third Beis HaMikdash, “the Sanctuary of G-d, established by Your hands.”[185]

Accordingly, in these Three Weeks of Retribution, a Jew should not despair. Despite our appreciation of the depths of the descent, we must consider it as the

beginning of the construction of the Messianic Beis HaMikdash.[186] On the contrary, the vacuum created by the destruction of the Beis HaMikdash will awaken a new and deeper level of service including the development of new concepts of Torah law. This, in turn, will lead to the fulfillment of the prophecy, “A new Torah will emerge from Me.”

In this context, it is appropriate, to mention the importance of making siyumim of Talmudic tractates, not only on tractates of Mishnayos, but also on tractates of Gemara, at least tractates like Tamid, which has several chapters of Gemara.

There is another advantage to the study of Tamid. It contains the description of the service of the Beis HaMikdash. Thus, it complements the study of Middos which relates the Beis HaMikdash's structure. The study of these subjects is considered equivalent to the building of the Beis HaMikdash.

May the above lead to the actual construction of the Beis HaMikdash. For thousands of years, the Jews have prayed three times, “May our eyes behold Your return to Zion in mercy.” Surely, it is fitting that all these prayers be answered. Furthermore, in addition to our prayers, Rabbis have issued halachic decisions ruling that G-d is obligated to bring the redemption. May this lead to the fulfillment of the prophecy at the conclusion of the Haftora, “Zion will be redeemed through judgment (i.e., through an increase in Torah study, in particular, Torah law) and those who return to her through tz'daka,” when G-d will lead each Jew out of exile. We will proceed, “with our youth and our elders,... with our sons and our daughters,” to our holy land, to Jerusalem, and to the Beis HaMikdash.

NOTES:

174. "These words" refer to the Book of D'varim which is called Mishneh Torah, "the review of the Torah." Thus, "these words" include the totality of the Torah.

175. Similarly, our Sages teach: Each day, the words of Torah should be considered as new.

176. Jewish law views sleep as a necessity. Therefore, if a person takes an oath that he will go without sleep for three days, he is considered to have taken an oath in vain and is punished immediately.

177. Our Sages relate that when a person sleeps, his soul "ascends and draws life-energy from above." This, however, does not explain why a person must sleep. G-d could have created man in a manner in which he did not need to sleep in order to receive life-energy. A person continues breathing without interruption – even when he is sleeping. If so, the question remains: Why is it necessary for a person to lose consciousness and sleep?

178. This is alluded to in the saying of our Sages, "which G-d created to [be] corrected," i.e., implicit in G-d's plan for creation was the intent that man elevate the creation to a higher level.

179. There is, however, a difference between the two: Newness requires an interruption. In contrast, an ascent does not require a descent, indeed, the two are opposites.

180. This is also reflected in the potential to arrive at Torah decisions which is found only in this lowly, material realm and not in the higher spiritual worlds. On the contrary, our Sages relate that G-d tells the angels, "Let us go and hear the decisions of an earthly court."

181. Thus, our Sages interpreted the verse, "He placed me in darkness," as a reference to the Babylonian Talmud.

182. We see the pattern of descent for the sake of ascent within Torah reflected in the Second Tablets which possessed an advantage over the First Tablets. They were not given until there was a descent, the destruction of the First Tablets.

The pattern of descent for the sake of ascent within Torah also explains why the verse, "These are the words..." which, as above, reflects the dimension of newness in Torah is interpreted by our Sages to refer to "words of rebuke" given through allusion. The negative factors were already transformed and therefore, are mentioned only by allusion.

183. This explains why this vision is revealed on Shabbos Chazon and not on Tisha B'Av, the day of the destruction itself. On Shabbos, the inner content (p'nimius, eichus) of the world is given greater emphasis than the actual creation (chitzonius, kamus). We

see how the multitude of creations which were brought into being in the six days of creation are nullified in the face of the revelation of the purpose of creation, the expression of its spiritual content which comes about through man's service.

This leads to an important realization: The creation of the world is an expression of G-d's greatness as Psalms exclaims, "How numerous are Your works," "How great are Your works." Within this world, however, a Jew must endeavor to reveal spiritual content. For this reason, for a Jew, the six days of creation are not sufficient. Though they are significant and are not to be nullified, the intent is to suffuse them with Shabbos, spiritual content.

This approach must be reflected in our relations with the gentiles. We should endeavor to elevate them, not to negate them. In particular, this applies in this, a generous country which permits the study of Torah and fulfillment of mitzvos.

184. This is related to the concept that the Three Weeks of Retribution can be conceived of within a positive context. "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 the revelation of light.

185. The word "hands" is plural, indicating the activity of both hands. The right hand is an allusion to the attribute of Chesed ("kindness") and the service of revelation from a higher realm to a lower realm which was expressed in the First Beis HaMikdash. (Thus, the First Beis HaMikdash is associated with the Patriarch, Avrohom, who personified these services.)

The left hand is an allusion to the attribute of G'vura ("might") and the service of elevating the lower realms which was expressed in the Second Beis HaMikdash. (Thus, the Second Beis HaMikdash is associated with the Patriarch Yitzchok, who personified these services.)

The destruction of these Battei HaMikdashos enabled the Jews to bring out the dimension of newness in regard to these two services which will result in the building of the Third Beis HaMikdash which is identified with the Patriarch Yaakov who personified the service of Tiferes. Tiferes involves a fusion of the two thrusts of Chesed and G'vura which is possible because of the revelation of the essence which transcends both these thrusts, the level of Tiferes.

186. This should also be reflected on the individual realm. If a person feels that he is in the midst of a descent, he should realize that it is only preparation for a higher and more complete service.

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A WASTED OPPORTUNITY

BY RABBI NAFTALI ESTULIN
SHLIACH, LOS ANGELES, CALIFORNIA

TRANSLATED BY MICHOEL LEIB DOBRY

Over the past several weeks, the world media has shown much interest in what's happening in Lubavitch. This was a golden opportunity to utilize a grand public forum to spread the Rebbe's announcement of the Redemption.

NOT IN FRONT OF THE GOYIM!

Shortly after I left Russia, I came to the Rebbe, staying by relatives who lived in the Crown Heights community. One of the children in this family was a particularly mischievous boy who kept getting into altercations with local gentile children. One day while staying in their home, several of the non-Jewish children came to complain about this boy in his mother's presence. The boy stood near his mother, and after she heard what her son was doing to other children, she slapped him in the face and warned him not to get into any fights with them ever again. Naturally, these boys were happy to see that he got what he deserved. This calmed them down, and they went on their way.

After they left, the father turned to his wife, and said with utter astonishment, "What? Hitting a Jewish child in front of goyim? Even if he deserves a smack, don't ever do it in

front of the goyim?"

To my great sadness, recently I was reminded of this story when my attention was brought to an article about Lubavitch in honor of Gimmel Tammuz, which appeared in a major U.S. newspaper. The article quotes a Chabad activist slapping his brothers in the face before a readership of millions of non-Jews!

It was simply unbelievable! The media asks to hear about Lubavitch from one of their chassidim, and instead of using the rare opportunity to spread the Rebbe's message about the imminent Redemption, the Seven Noachide Laws, etc., he chooses to settle accounts with those chassidim who don't exactly operate as he thinks they should (or shouldn't)...

Even if there is room for Lubavitcher chassidim to express criticism of certain activities, it must be done in the proper forum. If a person's heart is troubled over something, he

can let it out at a chassidic farbrengen among chassidim. However, to wage an open battle against one's fellow chassidim before millions of non-Jews is a mode of conduct that is not only highly un-Chassidish but inhumane!

These are things one would not dare to say even among chassidim. These spokesmen, in their efforts to make light of Moshiach activities, were carried away by sheer insolence, unheard of in Torah circles, against the Rebbe himself! According to Torah, no one would dare to lie about something that could be revealed later. Yet, these people, pretending to speak in the name of Lubavitcher chassidim, had the audacity to unleash a flood of lies, claiming that the belief among chassidim that the Rebbe is Moshiach has long since faded. In their words, the mere discussion of the issue arouses ridicule, and the few remaining extremists who continue to hold to this belief are just a few dozen who congregate in a basement synagogue in Crown Heights.

"Beis Chayeyinu," the holiest place to any Lubavitcher chassid, where the Rebbe davens, farbrengs, and spread the wellsprings of chassidus; "Beis Rabbeinu Sheb'Bavel," where the Rebbe declares to be the place of the main revelation of the Sh'china during the time of the exile, where the Third Beis HaMikdash will first be revealed,

speedily in our days – is called by this so-called spokesman “a basement synagogue”!

Such words are a desecration of the Rebbe’s honor, and every Lubavitcher chassid is obligated to protest!

HaRav HaChassid R. Sholom Mendel Simpson, member of the Rebbe’s secretariat and director of Merkaz L’nyonei Chinuch, responded appropriately at the central Gimmel Tammuz farbrengen in Beis Chayeinu when he registered a fervent protest in the name of Lubavitcher chassidim against these slanderous articles. *Yasher ko’ach!*

WHY DO THEY HAVE TO LIE?

Once I participated in an annual dinner for a certain Chabad institution, which gave the title of Guest of Honor to one of the elder chassidim. As is customary, all the speakers throughout the festive evening gave ringing praise to the guest of honor in the most complementary and glowing terms. The laudatory words grated in the chassid’s ears, and at the conclusion of the evening, when he was called upon to speak, he began his speech as follows:

“As everyone else, I also heard all the flowery praises made about me, and I ask you: You certainly know that it’s all not true. In fact, it’s a complete lie. Even the speakers themselves know there’s no truth to what they said. If so, then why are they lying? Everyone knows that it’s a lie! They want you to give money to this institution! So just open your hearts, open your wallets, and make a generous contribution to this institution!”

I read the propaganda spread in the name of these so-called spokesmen on the state of affairs within Lubavitch today, and I asked myself: Why are they lying? They know it’s all a lie, the reporter who quotes them knows that it’s a lie, most of the readers know this

770, the holiest place to any Lubavitcher chassid, is called by this so-called spokesman “a basement synagogue”!

as well, and anyone who doesn’t know this now – soon will...

(In fact, the following week, an article was printed by someone not known to be a “friend of Lubavitch” by any stretch of the imagination. Yet, he presented the facts in a most accurate manner, i.e., Lubavitcher chassidim believe that the Rebbe is Melech HaMoshiach, hundreds of Lubavitcher rabbanim have signed on a psak din that the Rebbe is Melech HaMoshiach, all central Chabad institutions conduct themselves along these lines, and the “basement synagogue” is none other than the Rebbe’s shul, deemed by Lubavitcher chassidim to be the holiest place in the world, etc., etc.)

MACH DAH ERETZ YISROEL?

We are already painfully familiar with this phenomenon of selling one’s principles for money in connection with the issue of *shleimus ha’Aretz*. In the face of tens of thousands of self-sacrificing Jews who are ready to risk their lives every day for the preservation of the Land of Israel, there are *askanim* and other politicians who are prepared to sell it all.

As long as all these *askanim* are in the Knesset and don’t try to coerce their worthless ideals on these devoted Jews fighting on the front line, it would be possible to manage somehow. After all, each one can understand the other. There are those who are made out of solid and uncompromising material, while others are made from something soft and flexible, which can be stretched and molded to meet the needs of the moment in an instant.

While such has been the case for years, there had always been some measure of mutual understanding. The politicians appreciated the stubborn uncompromising self-sacrifice of the frontline soldiers in the battle for *shleimus ha’Aretz*, who in turn, understood the politicians’ inability to stand up to the pressure created by



bribes.

Recently, however, the rules of the game have been altered. These politicians have begun to wage total war against these people of great self-sacrifice. In a well organized media blitz, they try to portray these selfless devotees as a noisy and extremist minority that is attempting to establish facts on the ground that run in direct contrast to the will of a responsible and moderate silent majority (sounds familiar?).

Even in Lubavitch, as with any other community comprised of diverse elements, there are people with self-sacrifice and there are politicians. However, the Rebbe invested much time in our development, and today, most Lubavitcher chassidim have self-sacrifice (in spite of the differences of opinion on several issues). Yet, there are still a few “politicians” out there (and of course, there is the politician in each and every one of us!).

As long as those politicians don't disturb the people of self-sacrifice, we could have *rachmones* on those who were stuck in the mud and mire of politics, since we could take comfort in the fact that they're not harming anyone. However, as soon as they started to copy what's happening in Eretz Yisroel by opening a media war against the people of self-sacrifice, using slander and other tactics that have no place among chareidim in general and Lubavitchers in particular, we must stand up as one and say: enough!

You want money and power – we won't stand in your way. Just please – don't bother us!

When I was boy living in Samarkand, I saw true self-sacrifice among chassidim every day. Recently, I had an opportunity to experience this again, but this time, it was in Tokyo, Japan.

I had to stay in Japan for a few days, and I spent Shabbos with the

Rebbe MHTM's shliach in Tokyo, Rabbi Binyamin Edrei. I was not the only guest. There were also a few dozen other Jews who were invited for the Shabbos meals. Furthermore, in order to avoid the problem of traveling on Shabbos, Rabbi Edrei arranged lodging in his home for all of them. After all the rooms in his three-story house were filled to capacity, I watched with amazement as he placed mattresses in the kitchen and slept with his children in order to provide other places to sleep for his guests!

In one form or another, every Lubavitcher chassid has self-sacrifice. They are interested in neither money

I watched with amazement as he placed mattresses in the kitchen and slept with his children in order to provide other places to sleep for his guests!

nor prestige. The only thing they care about is fulfilling the Rebbe's directives and giving him *nachas*! Among such chassidim, even if there are also differences of opinion on certain issues, it is still possible to live together in true chassidic brotherhood. As such, when there is criticism, it can be conveyed at a chassidic farbrengen in a proper chassidic manner.

But when several politicians come and try to arouse open conflict and dispute, we must stop and object to such a corrupt mode of behavior. No one can evade his obligation to protest these slanderous words against the Rebbe and his *beis midrash*. Regardless

of one's personal opinion on the issue of Moshiach, when someone desecrates the name of the Rebbe, every chassid must raise his voice in condemnation, as we are all children of one father.

MACH DAH ERETZ YISROEL!

There are many things that are appropriate to learn specifically from what is happening in Eretz Yisroel, and to copy them in America, e.g., the positive informational campaign in the media.

The Rebbe's secretary, HaRav HaChassid R. Yehuda Leib Groner, was interviewed on one of Israel's major television networks. The interviewer, a Jew who presently is not Torah observant, began by saying that he has great appreciation for Chabadnikim, and recognizes them as most intelligent people. Yet, for that very reason, he wants to understand the logic behind the belief that the Rebbe is *chai v'kayam*.

(NOTE: The interviewer did not ask about the faith that the Rebbe is Moshiach, a subject that is relatively easier to explain. He chose specifically to ask about a subject that is much more difficult to clarify. Yet, when someone truly wants to explain, this too is possible.)

With his unique ability, Rabbi Groner proceeded to explain that the faith of chassidim is neither born from their imagination nor stems from some baseless feeling; it is based upon the words of our Sages in a variety of sources, where it is an absolutely acceptable presumption that even after what seems to have been an *histalkus*, the *tzaddik* continues to live a physical life, even in a physical body. To illustrate this point, he quoted from the famous *sugya* in Tractate K'subos about Rabbi Yehuda HaNasi, who came to his home after his *histalkus* and made Kiddush every Friday night. He emphasized that Rebbi Yehuda HaChassid commented that since by making Kiddush, he enabled others to

fulfill their halachic obligation, this proves that he literally came in a physical body.

Rabbi Groner's marvelously clear explanation was wholeheartedly accepted by the interviewer, who then continued the discussion along different yet equally relevant lines.

Other networks brought similar discussions, where the interviewers themselves often accepted the concept of the Rebbe as Melech HaMoshiach as a given fact, yet they wanted to know more about why chassidim believe that the Rebbe is *chai v'kayam*. The guests in the studio succeeded in giving over the message in a logical fashion that could absolutely be classified as a case of "lights of Tohu in vessels of Tikun." As one interviewer said (sincerely, without cynicism!) at the conclusion of one such program, "The power of faith!"

Indeed, the power of faith can explain it all – and you'll be surprised to hear that it's also accepted!

WHAT DO YOU DO WITH SUCH SIMCHA?

Since I mentioned the lives of chassidim in Samarkand, I will conclude with an interesting episode from those days:

When I was a boy, before my exposure to the chassidic way of life, I came to Samarkand to participate in a family wedding. At the wedding, I saw an adult man with a long and flowing beard dancing with great joy. I asked one of the other guests if that was the father of the groom. When he said that he was not, I responded audibly, "Well, then he must be the father of the bride." The chassid who was standing next to me proceeded to correct my error. "No," he said, "he's not even one

of the relatives."

"So why is he dancing so furiously?" I queried.

"Because today is Yud-Beis Tammuz," the chassid replied. "On this day, we were all redeemed together with the Rebbe, and that's why we're so happy."

The intense joy of this chassid (who I would later know by name: R. Berke Chein) over the Rebbe's redemption, out of the pure and simple faith that it represents the personal redemption of every Jew, touched my heart deeply.

There can be no question that the chassidim will have the upper hand. In the strength of this great self-sacrifice, we will overcome all the difficulties that have accumulated in our way and we will come immediately to the True and Complete Redemption.

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ב"ה

HEAVENLY VISION

A story about the Arizal in honor of his yahrtzait, 5 Av.

BY MENACHEM ZIEGELBOIM

PART I

The Arizal, R' Yitzchok Luria (1534-1572) was known as a G-dly man, a mekubal who delved into the secrets of Kabbala with his colleagues in the holy city of Tzfas. He was also known as someone who operated in a manner that was above nature. All this, yet he passed away when still a young man of 38!

His reputation spread beyond the borders of Eretz Yisroel and reached Eastern Europe. The Maharshal, R' Shmuel Luria, who was a rav in the city of Lublin, was skeptical about what he heard about the Arizal. He had had experience with individuals who taught the secrets of the Torah openly and even displayed "miracles," which were nothing but illusions, to attract a following.

A controversy developed regarding a p'sak din of the Arizal, which the Maharshal, a Torah giant in his own right, strongly opposed. But as time passed, matters were clarified and the difficulties between them were ironed out. This is what happened:

PART II

Moshe the G'vir of Poland sought a match for his only daughter. Her fine qualities as well as Moshe's great wealth brought many matchmakers to their door with suggestions of fine young men from throughout Poland and Galicia. Yet all these suggestions were rejected.

Much time elapsed until the right man was found for his daughter. He was a handsome fellow of fine character who lived in distant Egypt. Nobody knows how this "Egyptian" got to Poland, but the One who makes matches brought the young

The Maharshal was skeptical about what he heard about the Arizal. He had had experience with individuals who taught the secrets of the Torah openly and even displayed "miracles," which were nothing but illusions, to attract a following...

couple together.

The wedding, which took place in Egypt, was attended by a large crowd, including many illustrious Torah scholars. The wedding was

lavish, opulent. They served delicacies and fine wines. And Moshe gave an incredibly generous dowry to his daughter.

When the seven days of rejoicing were over, the girls' parents returned to Poland and their daughter stayed with her new husband and his family in Egypt. The chassan continued to sit and learn Torah without any worries about how to support his family.

Unfortunately, before even one year went by, a terrible tragedy took place and the young kalla suddenly passed away. What a catastrophe! The poor chassan! Thousands of people attended the young woman's funeral and the cries of the chassan rent the Heavens.

They sent word of the calamity to the girl's parents, who sat Shiva in Poland. The distance was too great for them to arrive before the end of the 30-day mourning period, and what point was there in going to Egypt anyway?

PART III

Days and weeks went by and the chassan immersed himself in his learning, hoping to forget his sorrow. One day, a letter arrived from Poland written by his father-in-law, asking that the enormous dowry be returned to him. Moshe the G'vir referred to the enactment of Rabbeinu Tam and the Sages, stating that the husband does not inherit his

wife if she dies within a year of their marriage, a *takana* that was accepted by most Jewish communities.

The chassan looked into the matter and learned that the takana was accepted only by Ashkenazic communities, but not Sefardic communities. Since he was part of the Sefardic community in Egypt, he did not have to return the dowry.

The chassan wrote this back to his father-in-law, but Moshe the G'vir

didn't accept this since he was a member of the Ashkenazic community, and he maintained that the money was rightfully his.

Despite the hardships of the journey, Moshe set out for Egypt, but not before approaching many g'dolim in Poland, who wrote and signed that in the first year the girl's father inherits her, and that the chassan had to return the money. One of the distinguished signatories

was the Maharshal.

Moshe arrived, brokenhearted, in Egypt. He visited his daughter's grave and then got down to business. He met with the g'dolim of Egypt and showed them the p'sak din of the g'dolim of Poland, but the sages and dayanim of Egypt maintained that Rabbeinu Tam's takana had not been accepted by their communities.

When the Chacham Rav Mansour saw how devastated Moshe was, he tried to help him. "Listen to me," he advised, "we recently had a holy man living amongst us, Rabbi Yitzchok Luria, who is known as 'Gur Ari' (the young lion). Although he lived in Egypt, it is known that he signed his letters with the name 'Ashkenazi,' and even followed Ashkenazi customs. This wise and wondrous man knows the secrets of the Torah. Go to him and perhaps, with his wisdom, he will be able to help you."

Moshe thanked the Chacham for his advice and made the journey to Tzfas. Amidst the twisted alleyways of Tzfas he found the modest home of the holy Ari, from which light and the secrets of the Torah emanated to the Jewish people.

Moshe presented the story to the Arizal and showed him the piskei din of the g'dolim of Poland, that according to halacha, the chassan had to return the money.

The Arizal heard him out quietly, as he sat deep in thought. Then he heaved a deep sigh and tapped lightly on the table. He began to speak about this and that, and avoided the topic Moshe had raised.

Moshe realized that the Arizal did not want to get involved in this case. Knowing that the Arizal was his last hope, he pleaded with him to judge the case. "I will accept whatever our teacher says!" Moshe promised.

The Ari gazed at Moshe as



though seeing straight into his heart to determine whether he really meant what he had said. "You want me to state my opinion, and you will accept whatever I say?"

Moshe nodded in mute agreement.

"I recommend that you forego the money and let your son-in-law keep it," said the Arizal.

With these brief words, the Arizal declared his position. He didn't explain or excuse himself either.

Moshe humbly accepted the Arizal's p'sak. He had nearly left the house when he turned back and said, "Rebbe! I have accepted your p'sak without a murmur, even though it goes contrary to the takana of Rabbeinu Tam. However, what shall I say to the rabbanim of Poland led by the Maharshal, when they ask me why you paskened this way? It will be embarrassing if I tell them that you paskened thus, contrary to all the piskei dinim, without providing them with any explanation!"

The Ari thought for a moment and then he said, "If they ask you for an explanation for my p'sak, tell them in my name that this is what it says in our holy Torah (Parshas Mishpatim) 'and these are the laws.'"

Moshe was beside himself. What connection was there between that verse and the p'sak? But out of respect for the tzaddik, he didn't ask questions. He just shrugged and left, and a few days later was sadly heading back home by boat.

News of his meeting with the Arizal spread throughout Poland and reached the Maharshal in Lublin. The Maharshal sought to clarify what had happened and Moshe told him of his experiences in Egypt and Tzfas.

The Maharshal looked concerned and he thought, "That's just what I

thought. This Luria is known as a master of nistar and as a wonderworker, and now I see that he knows nothing of the holy Torah."

The Maharshal declared this a case of, "*migaleh panim ba'Torah sh'lo k'halacha*" (one who interprets the Torah contrary to halacha), and Lublin was in an uproar.

PART IV

Some time later, the Arizal told the following to his principle disciples:

This story took place twenty years ago. Shimon and Mordechai, two G-d-fearing merchants, who lived in the same country, were going to set sail together on business.

The two souls came up to the Heavenly court and the soul of Mordechai demanded his money back from Shimon.

Shimon suddenly lost the money he had taken along with him and all attempts at locating the money failed. Perhaps someone had snuck into his cabin and stolen it, or maybe he had been negligent. Regardless, Shimon was beside himself. There was no point in his being on the ship traveling to the fair when he had no money with which to do business.

When Mordechai saw how distraught his friend was, he offered his assistance. "Listen to me, my friend Shimon," he said as he patted Shimon's shoulder. "I will gladly lend you the money you need, and when we return home, G-d willing, you

will pay back the loan. You know where I live, and you can send me the money." Shimon gratefully accepted the offer.

The two merchants attended the fair, where they parted ways and both prospered. Shimon returned home and didn't forget the chesed that Mordechai had done for him. He immediately wrote to the Jewish community that Mordechai lived in to inquire as to whether he had returned home. A letter was sent back to him saying that Mordechai had not yet returned.

A few weeks later, he was sent the same reply. Nobody knew what was keeping Mordechai away longer than usual.

Frequently, Shimon would inquire about Mordechai, and each time he received the same answer. Mordechai had not returned and nobody knew what had happened to him.

Years passed and Mordechai died. Shimon too grew old and after a brief illness, he too passed away.

The two souls came up to the Heavenly court and the soul of Mordechai demanded his money back from Shimon.

"I don't want to forego it," said Mordechai, but Shimon said, "I did everything I possibly could! I waited for Mordechai to come home but he never did, and there was nobody to whom to return the money."

The Heavenly court discussed the case and decided that although Shimon had no choice in the matter, and he was not at fault, he still had to repay the money he borrowed. It was decided that the two souls would be reincarnated in order to straighten the matter out.

Shimon's soul went back down as the young bride, the daughter of Moshe the G'vir, and Mordechai's soul was reincarnated as the young

chassan in Egypt. Hashem brought the two together, and the kalla brought a huge dowry with her – the exact amount Mordechai had lent Shimon.

In order for the loan to be paid back, the two married and lived in Egypt, where Rabbeinu Tam's takana was not accepted. This is how the dowry money remained the chassan's property after his wife's death, and Mordechai's loan to Shimon was repaid.

PART V

The Arizal finished the story and said, "The chassan won't live long either, for the only reason he came to this world was to correct this problem. Now that the money was

repaid, he too will die.

"This is alluded to in the words 'and these are the laws.' The Targum translates the word 'mishpatim' as *dinaya* (laws), and in Patach Eliyahu, 'mishpat' is described as "she is mercy." The Zohar says on this verse, "This is the secret of reincarnation."

With this story, all three seemingly contradictory explanations are reconciled: The ruling in the Heavenly court was a judgment (*din*), yet there is *mercy* in the judgment insofar as the Heavenly court allowed the souls to be *reincarnated* so that matters could be corrected."

The story the Arizal told spread until it reached Lublin. The

Maharshal heard it and wondered, "But the *Shulchan Aruch* says the opposite?"

Somebody responded, "What can you say when the Arizal sees the whole picture from the perspective of the higher worlds?"

The Maharshal inquired, "We know that the Torah is 'not in the Heavens.' What should we do when we don't see things as they are in Heaven?"

One of the young scholars present answered, "Apparently from Heaven matters were arranged so that this case was brought before he who *does* see matters at their source, so he could judge accordingly."

(based on the writings of R' C.A. Bichovsky, p. 37)

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OUTREACH TO THE NTH DEGREE

BY SHNEUR ZALMAN BERGER

*We went to Kfar Chaim, where we met a talented young man with a creative and fertile mind for developing mivtzaim ideas and putting them into practice. * He runs a network of 150 camps around the country, and since he became frum and a Lubavitcher, he has started using his talents to spread Yiddishkeit and Chassidus. * He has used all sorts of gimmicks to bring Chassidus to people who never agreed to hear a word about Judaism.*

You can identify Amit Ronan's house in Kfar Chaim instantly. At the front door of his house that is surrounded by greenery a Moshiach flag waves from the top of a tall tower. A few meters beyond that, waves another Moshiach flag at the entrance to the offices of the Ronan Company of Camping and Tourism. The new Chabad shul is across the way.

Kfar Chaim, a small yishuv in Emek Chefer, north of Netanya, finds it hard to maintain a minyan on Shabbos. Amit Ronen, with his large kippa and long beard, cuts an unusual figure on the local scene, yet he feels at home.

Despite his knitted yarmulke, he is a Chabad Chassid. "The time hasn't come yet for the *levushim*," he explains, anticipating the obvious question.

His first connection with Chabad was an accidental visit to 770 when he finished his army duty and was touring in the U.S. His guidebook had a section on Jewish folklore and that's how he got to 770. When he walked in, he was surprised that this famous shul had old furnishings, simple wooden tables, and heavy benches.

"I had been thinking about stories that described the Beis HaMikdash, and this wasn't

beautiful at all."

It was actually not the first time that he encountered Chabad. His very first connection with Chabad was when he was in the army, serving as a director of events, and he asked Lubavitcher Chassidim to come for the holidays and cheer up the soldiers. The commanders opposed this idea, but Amit insisted that they come. Yet he had no idea who the Rebbe is and what the Chabad movement is about.

Later on, when he was in New York, he even had a yechidus with the Rebbe, a long yechidus in the course of which the Rebbe answered his many questions about Judaism.

Amit refuses to call his meeting with the Rebbe a "yechidus." "Did I have any idea who I was meeting with?" he asks, not wanting to minimize the significance of the word "yechidus." "I asked the Rebbe questions, and he answered me, but I didn't realize the significance of the meeting for years to come.

During the meeting, I felt that someone was finally relating to me. I had the chutzpa of an Israeli native, and I had questions that came from the desire to know. I presented them to the Rebbe and the answers were to the point and understandable.

"With the Rebbe, I felt that every question has an answer. This was

the first time that I felt that I was hearing real answers, no fudging. My intelligence wasn't being mocked because I wasn't religious."

Yet Amit continued his long tour. He set aside the yechidus and only occasionally thought about it. "When I read things the Rebbe had said in the papers, I felt that this was an especially wise man. He gave me the desire to treat what he had said with great seriousness."

* * *

Amit Ronen grew up in a non-religious Israeli family in Kfar Chaim. Although the atmosphere was completely antithetical to Torah and mitzvos, "Already at age eight I built a sukka. True, it was after the yom tov had begun, but my intentions were good," he laughs heartily.

After touring the world, Amit

began working in some interesting and influential jobs. He began as a producer of special events, working in the air force. Then he had a number of positions in the Labor party: as member of the political committee, member of the secretariat of the Histadrut, the youngest delegate to the central party, member of a district council and other interesting jobs. Today Amit runs a network of 150 camps!

"I was in with those who today are serving in national positions. I was a participant at many important meetings. I was sure that I would eventually make it to the Knesset or at least to the head of a municipality."

But things didn't work out quite like that. Amit knew a mekubal, Rabbi Yosef Sharabi a"h, the nephew of the rosh yeshivas HaMekubalim in Yerushalayim, Rabbi Mordechai

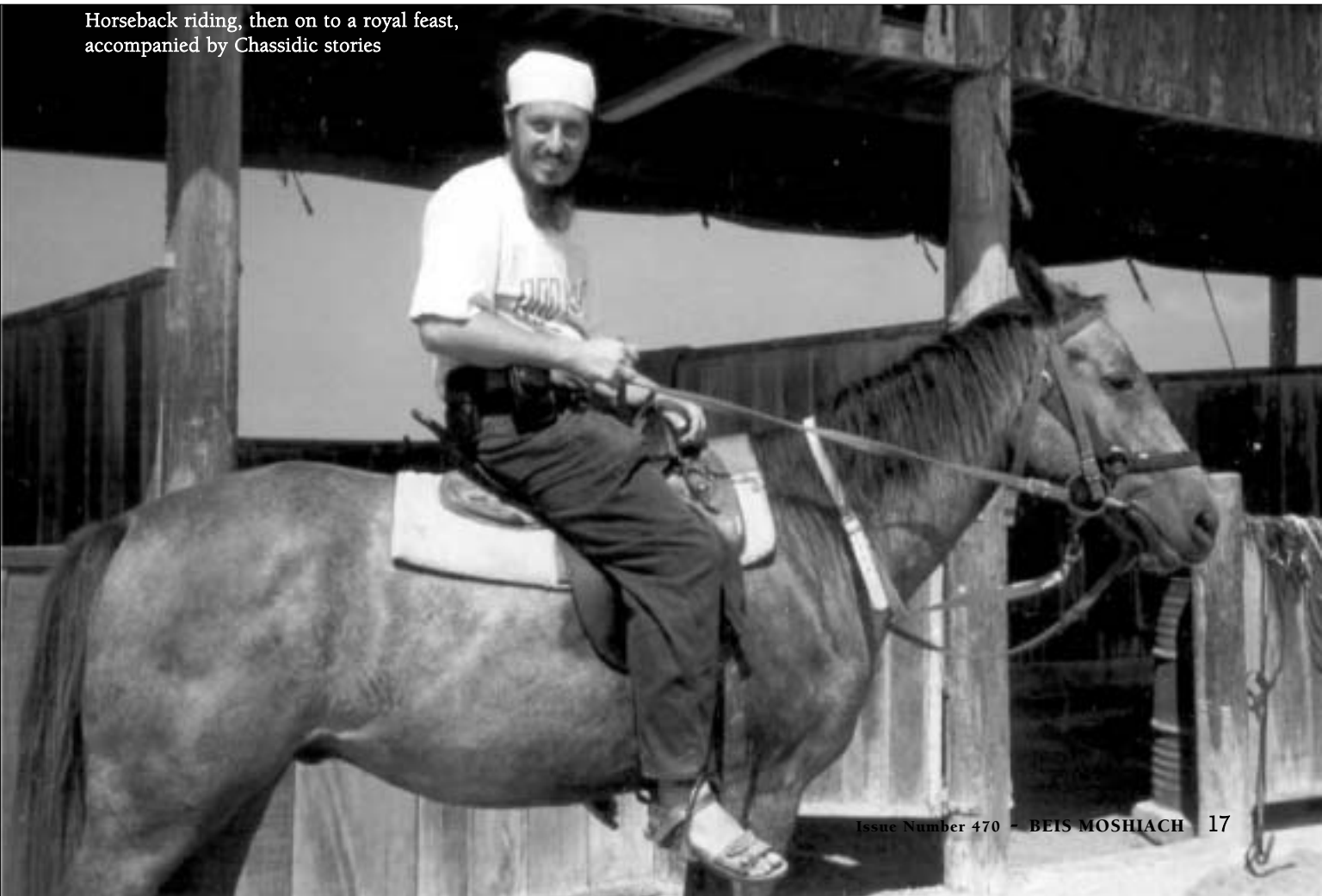
Sharabi. Rabbi Sharabi was mekarev him, and he became a member of his household, despite the fact that he was still not religious.

"Rabbi Sharabi is a big mekubal who lived in Tel Aviv, studied Kabbala, and only at the age of 75 began receiving people."

One day, a young man by the name of Motti Gal (later to become the director of the Chabad house in Ramat Gan) came to photograph the mekubal for a documentary he was producing. He filmed Amit wearing a kippa, and asked him, in front of the mekubal, "Do you always wear a kippa, or just when you're with the rav?"

This was a sensitive point. Amit took off his kippa, held it in his hand, and said to the rav, "I hope you won't be angry with me that I don't always wear a kippa."

Horseback riding, then on to a royal feast, accompanied by Chassidic stories



Rav Sharabi said, "Of course not, I love you!"

"These words resonated in my head for months," recalls Amit. "As opposed to all the people who said what was permissible to do, and more so, what was prohibited to do and what punishments awaited me, these words were heartwarming.

"Rav Sharabi was a role model I could learn from. That's how I got more and more involved in Judaism."

Amit became Rav Sharabi's personal aide, and he arranged his meetings with the public. "I remember that when a Lubavitcher came to see him, he would stand up for him, and he would accompany him when their meeting was over. I knew that he didn't even get up for rabbanim, and I asked him about this. The rav's face grew serious and he said that he had been to the Rebbe three times, and to him the Rebbe and his Chassidim were important. Because of this, my esteem for Chabad and the Rebbe continued to grow."

At this stage, Amit was still not completely observant. "My life has been one of gradual change. I can't say that up until a certain year I didn't keep mitzvos and then I did; it came gradually."

What is amazing about Amit is that what he *did* commit to doing, he did in the most punctilious manner. And he didn't just look out for himself, but made sure to include others. This is why, when he learned the laws of tahara, he built a beautiful mikva in his yard, a mikva that serves dozens of families in Kfar Chaim and its environs.

The same was true when he grasped the importance of Jewish education. Since he ran a large network of camps, he felt obligated to instill Yiddishkeit into the thousands of children, even in a

roundabout manner.

"I supplied kosher food and only accepted counselors who had a feeling for Yiddishkeit. I supplied them with Jewish activities, like Kabbalas Shabbos, etc. This was all before I became fully observant."

During this interview, Amit took me to see his mikva. In the back of his house, we pass through a narrow hallway, and behind the door is a mikva that is beautiful both

"Did I have any idea who I was meeting with?" he asks, not wanting to minimize the significance of the word "yechidus." "I asked the Rebbe questions, and he answered me, but I didn't realize the significance of the meeting for years to come."

physically and in its kashrus.

Amit's connection to Chabad continued to grow. He has a tremendous talent when it comes to organization, and Chabad organizations approached him with offers to produce various events. He organized events, had special shirts made for Lag B'Omer parades, helped produce the big parades for the Chabad Mobile Centers, lectured to directors of Chabad houses about

how to run a successful camp at low prices, and did many other events.

He eventually met Rabbi Shaul Axelrod, shliach in Givat Olga in Chadera, and made his way into Chassidus Chabad. Today he considers himself a full Lubavitcher: he keeps Chabad customs, davens Nusach Chabad, and visits 770 every so often. His emuna in the Rebbe is absolute.

"It's clear to me that the Rebbe is the prophet of the generation, and that the Geula is imminent, as the Rebbe said."

He has also enthusiastically adopted the topic of identifying Moshiach and "Yechi."

"In our Chabad shul in Kfar Chaim, everybody proclaims "Yechi" with all their heart," he says.

Amit is gifted with great personal charisma and a big smile. He uses this charisma towards positive ends, as in the following amazing example.

"Two years ago, I met some kibbutz members in the area who wanted to go to India, and an idea flashed into my mind. I suggested that they go with me to 770 for a month instead. They took care of the tickets and I took care of room and board, and they had a Chassidishe experience that is engraved in their souls."

Amit is known as a great baal chesed. A few years ago, he adopted a bachur, a Russian immigrant without parents. The bachur learned in Yeshivas Kfar HaRoeh while absorbing a Chassidishe atmosphere in the home of his adopted parents. He began learning Chassidus and keeping Chabad customs.

* * *

Now that Amit is in the world of Judaism, he knows how to use every event for promoting Yiddishkeit and



**Amit Ronen – a man with a Chassidic soul
and an endless supply of ideas**

Chassidus, and does this in the most original ways. He is able to reach people that were never interested in hearing about Judaism.

He has many creative and unique ideas, such as parachuting into an event, dinner on a private plane, and from there, traveling by limousine to a royal feast somewhere in the desert. He also does large-scale events, such as parties for thousands of people with the finest attractions. Everything is enlisted in the service of Yiddishkeit and Chassidus.

“A well-to-do family asked me to arrange a Shabbos bar mitzva celebration at a fancy hotel. The invitation was on a piece of parchment rolled up into a little jug that was placed in a wooden box that had the boy’s monogram on it.

“When the guests arrived at the hotel, Biblical figures greeted them and gave out the keys to the

rooms. Before candle-lighting, the women received a candle-lighting guide. The men received a pocket siddur for Kabbalas Shabbos.

“At the meal, the guests received embossed business cards, which said, ‘Early risers: Join Dovid HaMelech at 7:30 a.m. in the lobby for storytelling.’

Amit laughs, “What do you think? Dovid HaMelech himself sat and told Chassidic tales and explained Chassidic concepts. Dozens of guests sat and learned Chassidus before davening!

“When they go home they take the candle-lighting guide, the siddur, and the songbook. No one throws it out. Many of them will continue to use it, and that’s how many families are exposed to a bit more Yiddishkeit.”

This is just a sampling of the Jewish themes Amit presents at events where the attendees aren’t religious.

Lectures on mysticism are very popular, and Amit loves to organize them.

“Some people ask for a special ‘mystical event,’ and I arrange a meal with special food and the right lighting. With the right atmosphere I’m able to present Chassidus in a way that the people can appreciate.”

Amit has an endless supply of ideas and gimmicks.



Amit’s mikva

One of the outstanding ones is the Cave, which nobody but him could have dreamed up. What is the Cave?

Near Kfar Chaim, Amit built a cave, that is, a spacious structure with walls made to look like those of a cave.

“When you’re in the Cave, you feel like you’re really inside a natural cave. The lighting is dim and there are low benches and tables. It creates an atmosphere in which people open up and you can teach a lot of Chassidus.”

A group of lawyers who wanted to celebrate together in a special venue, dined (glatt kosher food!) in the Cave to the strains of a live violin, and learned about the secrets of Creation according to Chassidus.

A family gathering was held in the Cave in which all the members were professionals: professors, senior government officials, etc. Rabbi Tuvia Bolton played Chassidic music and related stories of the Chabad Rebbeim.

Suddenly one of the guests got up and said that a few years before, he was working in a senior government position in Be’er Sheva, and R’ Shloimke Maidanchik a”h – who came by train to Be’er Sheva – popped in to visit. “I miss Chabad,” said the guest. All of the guests were pleased to hear about Yiddishkeit when it was presented in such an appealing manner.

Rabbi Shaul Axelrod gave a Chassidus class in the Cave for a number of years. The class was popular, and dozens of young people from the area came to hear him. Thanks to him, many people were mekurav to Yiddishkeit and Chassidus.

The Cave has also hosted farbrengens for mekuravim in which exotic instruments were played. These farbrengens attracted the

mekuravim to come again and again.

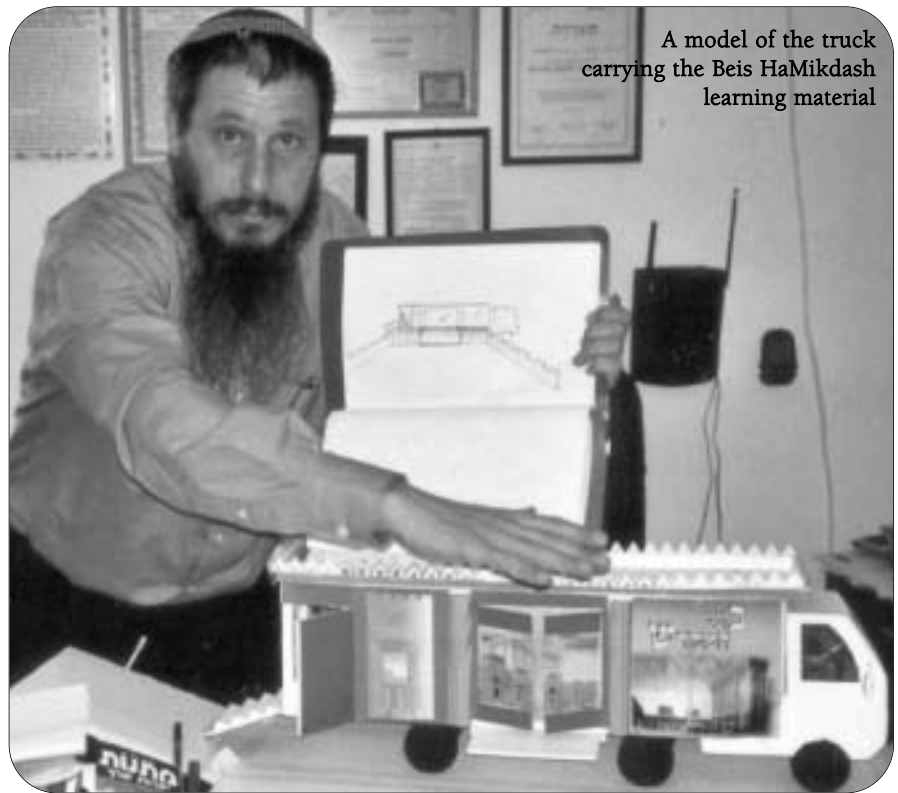
The Cave is a powerful kiruv tool. Here is a remarkable story:

“We heard about a kibbutznik couple who were planning on having a civil marriage in Cyprus. It turns out they despised the bureaucracy of the rabbanut and didn’t want to have a wedding with all the religious customs. I offered to take care of all the paperwork at the rabbanut for them, and that the wedding should take place in the Cave.

“When the couple saw the Cave,

they loved it and agreed to get married there. Rabbi Axelrod and I arranged the wedding, taking care of the paperwork and covering the expenses of the ring, the catering, and the band.

“The chuppa took place in an apple orchard outside the Cave, under a tallis. The meal (kosher l’mehadrin!) took place in the Cave, and was a joyous event. It was an opportune time for the chassan, kalla, and guests, all kibbutz members, to ask for explanations for the wedding customs. Rabbi Axelrod explained everything, told Chassidic stories, and everybody sat and



A model of the truck carrying the Beis HaMikdash learning material

“These words resonated in my head for months,” recalls Amit. “As opposed to all the people who said what was permissible to do, and more so, what was prohibited to do and what punishments awaited me, these words were heartwarming.”



Amit with a group he convinced to come to 770 for Tishrei rather than India



Writing a kesuba in the Cave (Rabbi Saul Axelrod on the right)



A farbrengen with primitive instruments at a Purim seuda.
Rabbi Shaul Axelrod at the head of the table

listened until late at night.

“Today, the husband sits and learns in a kollel in B’nei Brak, and works in his free time. The husband and wife are fully observant.”

* * *

Two years ago, the camps in Kfar Chabad got money from the government for environmental projects. How do you connect environmentalism with chinuch? Not to worry – Amit has ideas.

He suggested that they build a Beis HaMikdash out of the junk lying around. People looked at him like he was crazy and didn’t know what to say.

After many attempts, the model began to take shape out of various materials: pine cones, leaves, feathers, cartons, bottles, containers, etc. When they were done, they had an 8x3 meter model of the Mikdash!

Amit lives with the topic of Geula. He has worked on a curriculum for a mobile Beis HaMikdash. A large truck with a model of the Mikdash will travel around containing computer stations with information and educational games about the Mikdash. Groups of students will run the computer stations and have workshops and arts and crafts.

“The semi-trailer will travel to the schools throughout the country and the Beis HaMikdash will become real to people. Children will ‘live’ with the Beis HaMikdash and Moshiach, as the Rebbe MH”M wants us to. \$300,000 has been invested thus far. Now we have to buy the semi-trailer, and after decorating it as the Beis HaMikdash, we have to put in the computers, a video screen, etc.”

Amit already “lives” with the Beis HaMikdash. He has planted olive trees which he hopes to use to produce oil for the Beis HaMikdash.

“I won’t use the oil; it’s all for the Beis HaMikdash.”

At the end of my meeting with Amit, we went to see the Chabad shul. “This shul was built in a week. About a week before Purim, I was sitting with Rabbi Axelrod in the Cave and I said to him, ‘If you come here on Purim, I’ll build a special shul.’ He agreed to come for a Purim meal/farbrenge.

“Within a week, the shul was standing. I got an aron kodesh, a bima, a shtender, benches, and siddurim, of course. On Purim, we had a Purim seuda with a group of mekuravim.

“The shul has served as a center for shiurim on Chassidus and farbrengens. We invited the people who live in the area to come and daven at the shul on Yomim Noraim. It wasn’t easy, but in the end, it was successful.

“During the past year, Chabad families came to help out on Shabbos and Yom Tov. They helped with the minyanim, shiurim, and farbrengens.

“The gabbai of a shul in yishuv



The Chabad shul in the yard of Amit’s home

Hadar, came to me and said that the shul can no longer operate because it has too few people attending. He suggested that I take over. I wrote to the Rebbe and put it in a volume of *Igros Kodesh*. The answer was to begin working openly.

“I understood from this that I have to start working on a larger scale, and I took on the shul, where we have t’fillos and farbrengens.

“It was only recently that I

understood what the Rebbe actually meant by saying I should work openly. We have no idea how or why it happened, but the Cave burned down. Only the pictures of the Rebbe miraculously remained untouched. I realized that the Cave’s function had ceased, and it was time to move from local work in the Cave and to begin operating on a large scale, among all the people living in the area. Thus, there is yet another Chabad shul in Eretz Yisroel.”

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ATZILUS ON THE TABLE

A compilation of stories from the notes of R' Avrohom Weingarten a"h, l'ilui nishmas his son, Matisyahu Aryeh Leib hy'd

THE CHILD WHO WITHSTOOD SPIRITUAL TRIALS

R' Shmuel Levitin related:

I heard the following from R' Shmuel Grunem, who heard from R' Avromke of Zemin:

A Jew once went to the tzaddik Rabbi Yehoshua Heshel of Apt and asked for a bracha for his wife, who had been in labor for three days. The tzaddik leaned his head on his arms and went into a state of d'veikus. Then he raised his head and said the man should go home, for he would have a son.

One of the Chassidim who was in the room at the time realized this was no ordinary situation and he asked the Rebbe what had happened.

The tzaddik answered: The reason for difficulties in giving birth is that the neshama does not want to go out into the world, for whatever reason. In this case, the neshama did not want to go out because it maintained that it would experience great trials and difficulties in keeping Torah and mitzvos under Czar Nicholas, and it feared that it would not be able to withstand the tests.

I told the neshama that it has special abilities given from Above, so that it can withstand tests. When the neshama heard from another neshama that was already in this

world that it has the abilities to withstand tests, it agreed to come into the world. That is when the baby was born.

The Chassidim realized this was a special neshama and they were curious about how this boy would turn out.

When the Alter Rebbe repeated this story, he added, "I found it so strange that there were so many gentiles inside but outside there was not one wagon!"

Shortly after the child's birth, the father died, and seven or eight years later the mother died too. At the age of ten, he was conscripted into the Czar's army with another child, and they were taken far away from home.

One of the Chassidim, who wanted to know how the boy was doing, wrote him letters. The boy wrote back to him and described the terrible suffering he endured for not eating treif and not converting, but

he stood strong throughout all his trials.

After some time, the Chassid stopped receiving letters from the boy, and a half a year later, he received a letter from the boy's friend, saying that the boy had died after suffering greatly for not converting. He withstood the trials and died in purity. (1)

DO I CONTAMINATE THE WATERS OF THE MIKVA?

R' Shmuel Levitin also spoke about the state of Judaism in Russia under the communists, and he said that he heard the following from the rav of Kiev, who was a Chassid and a scholar, who then moved to Petersburg:

Once, when I was in Petersburg, a woman came to me whose husband was a communist. She told me that she could not eat kosher, but she still wanted to go to the mikva. She wanted to know whether she was allowed to go to the mikva or would she contaminate the water since she didn't eat kosher food.

When I heard this, I couldn't help but burst into tears.

GEVALD! THEY CLOSED OUR MIKVA!

R' Shmuel Levitin related:

On another occasion, when I was in the shul in Moscow, a Jew from Homil cried to me, "Gevald! They closed our mikva! Until now we supported the mikva even though we are poor, but now they closed the mikva." He asked me what to do.

I was reluctant to answer him,

fearing there may have been Yevsektzia agents in the shul, so I told him to go to Kalinin, who was the president of the U.S.S.R. at the time.

Later on, when the shul emptied out, and I saw nobody suspicious lurking about, I told him: Break the seal that the Yevsektzia put on the mikva and tell them that you got permission from Kalinin.

They did this in a number of cities and towns and were successful.

I added that the person who broke the seal should leave the city immediately for some time, so that if they wanted to arrest him for opening the mikva, he could say he was in another city.

In general, there was great mesirus nefesh for mikva, and if they closed the mikva they went through a window or climbed a ladder.

DON'T ISOLATE YOURSELF

R' Shmuel Levitin related:

The celebrated Chassid, R' Shmuel Betzalel, known as the Rashbatz, would explain what it says in *Tanya*, chapter six, quoting the Zohar on Parshas B'Shalach, about the *sitra achra*, that they are "brokenness of the spirit." i.e. broken off from the aggregate. In other words, klippa is a breakaway and separation from the aggregate. For we know that in holiness, all details need to be subsumed and incorporated within the collective. When a person breaks himself away from the collective and becomes isolated, this is klippa and *sitra achra*.

ATZILUS ON THE TABLE

R' Shmuel Levitin related:

The Maggid of Mezritch would say, Atzilus is on the table!

HE DIDN'T WANT TO KNOW

The Tzemach Tzedek once said:

The sin of Nicholas the First was that he did not want to accept the fact that he is a created being! A created being knows that there is a Creator above him, but he didn't want to acknowledge this.

THE SEVERITY OF THE THIRD KLIPPA

R' Shmuel Levitin related:

Some of us T'mimim once traveled with the mashpia, R' Shmuel Grunem, to a bris that took place in Oshatz. During the meal, R' Shmuel Grunem told the householders a frightening story that made a great impression on them.

R' Shmuel prefaced the story by saying that he heard it from R' Berke of Zemin, who heard it from R'

The Maggid exclaimed, "Tzu zich? Tzu zich? Wicked man! Confess!"

Aharon of Strashelia, who heard it from the Alter Rebbe.

One morning, the talmidim of the Maggid of Mezritch waited in the beis midrash for their Rebbe to come in and daven Shacharis. The Maggid suddenly walked in, said Torah on the verse, "and he confesses on his Asham sacrifice," and then left. A short while later, he returned and again said a Torah on this verse and left. Some time later, he returned and told the talmidim that they had to travel to a certain inn and daven Shacharis there.

When they arrived at the inn, the Maggid sent one of the talmidim inside. The talmid opened the door but immediately returned, saying the house is packed with gentiles and

you simply can't get in.

The Maggid sent R' Menachem Mendel of Horodok to check and see if they could enter the inn, but he too returned and said that it was impossible to enter.

When the Alter Rebbe repeated this story, he added, "I found it so strange that there were so many gentiles inside but outside there was not one wagon!"

Hearing this, the Maggid told his talmidim to push their way inside, together with him, and to begin davening Shacharis.

When they began davening, the Alter Rebbe, who would watch every move of the Maggid, said, "I noticed that the number of gentiles in the inn was decreasing. I wondered how they left for the door hadn't opened. But the number of gentiles decreased until by the time we got up to Krias Shma, no adult gentiles were left; only small gentiles who stood on the windows and mocked us and how we prayed.

"When we had finished davening, the owner of the inn came over to greet the Maggid. The Maggid asked him, 'How are you doing in parnasa?'

"The man said, 'You see Rebbe, it's deserted and nobody comes. I hardly make any money.'"

When he said that it was deserted and nobody came, the talmidim wondered how they had just seen a house full of gentiles, but they immediately realized that these were demons and evil spirits.

Then the Maggid asked about the man's family, and he said, "I married off my daughters and they live in their husbands' hometowns, and for my son I took a daughter-in-law *tzu zich* (for myself)."

The Maggid exclaimed, "*Tzu zich? Tzu zich? Wicked man! Confess!*"

He repeated this a number of times until the innkeeper confessed that he was sinning with his daughter-in-law, his son's wife, who was a nidda, and he fell on the ground in a faint.

After they aroused the innkeeper, the Maggid ordered them to leave immediately and to begin traveling. When they began traveling, the innkeeper came out and asked to travel with them, but the Maggid said they should travel faster so he could not catch up to them. They continued traveling with the innkeeper chasing after them, until they returned to Mezritch.

When they arrived in Mezritch, the innkeeper wanted to speak with the Maggid, but the Maggid gave orders not to admit him. After about an hour, the Maggid came out suddenly and said Torah on the verse, "and he atones on it, etc., for his sin that he sinned" (another version: on the verse, "and he confesses on his Asham sacrifice").

The students of the Maggid immediately understood that this teaching was connected with the innkeeper. Afterwards, the Maggid allowed the man to enter, and he told him that his tikkun was to go to the forest and to sit there naked in the snow, up until his neck, and to say the entire T'hillim.

Two hours later, the Maggid sent a talmid to bring the innkeeper warm clothing. When the talmid arrived, he was just finishing the entire book of T'hillim and at the

point of expiring. The talmid immediately dressed him in the warm clothing and brought him to the Maggid, who gave him a program of t'shuva, and he remained in Mezritch all his life.

When the Alter Rebbe told this story, he concluded by saying:

"Come and see how severe is the



klippa of nidda, for the innkeeper transgressed three prohibitions: 1) sinning with a married woman, 2) sinning with his daughter-in-law, 3) sinning with a nidda. The adult gentiles were created out of his first two sins (adultery and his daughter-in-law), which are big sins, and the small gentiles were created out of the third sin. Thus, we see how severe

the klippa of nidda is, for the adult gentiles began to disappear as soon as they began davening, whereas the small gentiles didn't leave until the end of the davening. (2)

When R' Shmuel Levitin told this story, he added: The wording, "the severity of klippas nidda" is the lashon of the Tosefta, and it's brought in the work of Rav Shapiro of Kovno.

Chassidim relate that afterwards, the Maggid told his talmidim that a person experiences something like this story every day. When a person gets up in the morning, his mind and heart are full of foreign thoughts, the large and small "gentiles" that were created by the sins of his youth.

He prepares for davening by relieving himself, immersing in a mikva, learning Chassidus, and giving tz'daka, but what will he do when after all his preparations his mind and heart are still full of large and small gentiles? Nevertheless, he needs to begin davening, and slowly the large gentiles disperse, until he reaches Krias Shma and only the small gentiles remain, and then they too dissipate.

When he reaches Shmoneh Esrei, then his mind and heart become refined to daven to Hashem.

NOTES:

- 1) See another version of this story in Likkutei Sippurim of R' M. Perlow, p. 370
- 2) There are other versions of this story: Likkutei Sippurim p. 40, Reshimos D'varim (Chitrik) vol. 1 p. 35, Migdad Oz p. 153)

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THE TRIPLE THREAD

BY PROF. SHIMON SILMAN, RYAL INSTITUTE AND TOURO COLLEGE

Part 2 of 2

“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)

(Continued from issue 468.)

In part 1, after presenting the Rebbe Melech HaMoshiach’s question regarding the 3 Weeks, we began to develop the concept of the significance of the number 3 as it relates to matters of holiness and strength. We explained how the universe, man and the Torah given to instruct man, all have a triple structure. Indeed this threesome – Torah, man and universe – itself comprises a Triple Thread.

WAKING UP JEWISH

As a man opens his eyes and becomes conscious of reality – whether it is the consciousness of a child maturing into adulthood or the consciousness of an adult waking up in the morning – he

becomes aware of 3 things. Firstly, he becomes aware of himself, his own presence. He exists. But where did he come from? His second awareness is that he was created by the Creator. At this point, if he is waking up in the morning, he will say “*Modeh Ani*” giving thanks to the Creator – “I give

thanks before **You**...” –recognizing both himself and the Creator. But his awareness does not stop there. He then attains the third awareness – that there is a world around him that the Creator put him in for a purpose.

This, in fact, is the meaning of the Mishneh at the beginning of the third chapter of Pirkei Avos which says, “Look at 3 things...” While the obvious meaning of the Mishneh is that this phrase is connected with the continuation of the Mishneh: “Look at [the following] 3 things and you will not come close to committing a transgression...”, the Rebbe Melech HaMoshiach explains that there must be a deeper message here since the Mishneh really doesn’t need to tell us that there are 3 things if it proceeds to list the 3 things. We could count it up ourselves. Rather the phrase “Look at 3 things...” is an instruction in itself telling us that our consciousness must always be composed of 3 things: ourselves, G-d and the world.

The point is that one cannot take the attitude that since he was created to serve G-d, as the Talmud says, “I was created to serve my Creator”, he will take an “I and Thou” attitude – “Me and my Creator”. It is not sufficient for one to isolate himself in a Beis HaMidrash and devote himself to Torah study and prayer



thereby establishing a relationship with G-d. He must realize that the Creator put him in the midst of a vast creation and the complete relationship with G-d involves affecting the creation – refining it and elevating it to make it a holy place, a “residence” for G-d.

WHAT ABOUT 10?

After reading what we have written about the fundamental significance of 3, the reader may be wondering about the common subdivision of things into 10 parts – from the 10 *s'firos* in Kabbala to mathematics and science which is usually based on the number 10. The Rebbe Melech HaMoshiach addresses this and explains that the subdivision into 10 is itself based on 3. How is it that a thing comes to have 10 parts? It starts out by observing that an entity has 3 general parts – a beginning, a middle and an end. The beginning is the “head” which establishes the purpose for the existence of that entity and contains the object itself in a microcosm. The middle is the main part of the object through which its purpose is attained. The end is the completed object having attained its purpose.

In the order of creation, the beginning is the Torah which preceded the world and which, at the outset establishes the purpose of the creation of the world. The middle is the creation itself and the work that man does to refine it and elevate it. The end is the Geula – the Era of Moshiach – when the world attains its ultimate perfection and fulfills the purpose for which it was created.

So far we have 3 – beginning, middle and end. But each of these 3 parts also has a beginning, a middle and an end. (We discussed this in part 1 of this paper regarding thought, speech and action.) We now have 9 parts. Finally, the 10th is not a part of the thing, but rather the pure essence of the object before it is

divided into any parts.

THE 3RD GEULA

The Geula of Moshiach is the ultimate purpose of creation. This Geula is in fact the 3rd Geula, the first being the Geula from Egypt by Moshe Rabbeinu after which the 1st Beis HaMikdash was built and the 2nd being the Geula from Babylon by Ezra in which the 2nd Beis HaMikdash was built. In this Geula the 3rd Beis HaMikdash will be built and the fact that it will be the 3rd is of extreme significance, as we would expect.

The Zohar says that the 3rd Beis HaMikdash will last forever since it will be “the structure of G-d.” The

Melech HaMoshiach shows us a deeper level in the 3 Weeks – a great potential for the revelation of great light.

Rebbe Melech HaMoshiach explains that the 1st Beis HaMikdash didn't last forever because it involved a great revelation of G-dliness, which was not completely connected with the lower world and therefore couldn't last. In the time of the 2nd Beis HaMikdash the Jews were doing *T'shuva* from the sins committed during the 1st Beis HaMikdash. This involved a refinement and elevation of the lower world and thus the revelation of G-dliness was more strongly connected to the lower world and the 2nd Beis HaMikdash lasted longer. However, the world itself, being defined in terms of finite time and space, is limited, so the 2nd

Beis HaMikdash didn't last forever either. But with the 3rd Beis HaMikdash, the finite limitation of the world will combine with the infinite revelation from G-d since, as the Zohar says, the 3rd Beis HaMikdash will be the structure of G-d. This means that the Atzmus – G-d's essence – will be revealed and “the Atzmus defies all description— ‘negation of the finite and negation of the infinite.’ Thus the limitation of the lower world and the infinity of above become one entity.”

THE 3 WEEKS

We now return to the question with which we started. On the surface, the 3 Weeks is a negative thing, a time of mourning. In Halacha they are called the 3 weeks of *Puranusa* - punishment. But Melech HaMoshiach shows us a deeper level in the 3 Weeks – a great potential for the revelation of great light. He explains the word *Puranusa* in terms of an expression in the Zohar “*isperiu kol nehorin*” – “all the spiritual lights are revealed.” It is a time when we can actually build the 3rd Beis HaMikdash by our actions – especially by giving *tz'daka* and *Ahavas Yisroel* – and by our learning Torah – especially topics connected with the Beis HaMikdash.

Thus, he explains, the 3 Weeks are parallel to the 3 intellectual faculties of wisdom, understanding and knowledge. This puts them on a higher plane than the 7 weeks of comforting that follow Tisha B'Av which are parallel to the 7 emotional faculties, a lower level!

We will carry out our mission and with G-d's help, our efforts to build the 3rd Beis HaMikdash spiritually will bring its revelation physically in all its miraculous glory with the Rebbe Melech HaMoshiach himself leading us to Yerushalayim!

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



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AND SIX IN THE MAIL

This story made waves in the Chabad community of Kiryat Ata when it happened. The Dana family lived there at the time. This is the story as told by Mrs. Ahuva Dana herself:

The story took place in 5750, the year my husband was laid off from his job as a sofer and he decided to fly to the Rebbe. The visit to 770 revived him and gave him renewed kochos.

When he returned home, he didn't stop talking about the k'dusha and chayus he felt on his visit. As he described the experience, I began to feel that I too wanted to fly and see the Rebbe.

Although our financial situation at the time wasn't particularly rosy, I decided that at our first opportunity we would fly together to the Rebbe, the children included. I had gotten into the spirit of things and was impatient to leave.

We had six children, which made flying to the Rebbe rather difficult. Our opportunity to go came up on 12-13 Tammuz. After taking some loans, we went to the airport.

You can imagine how excited I was to enter Beis Chayeinu. Our visit was for only four days. At "dollars" on Sunday, shortly after we arrived, we stood with thousands of others in line under the hot sun. I knew how special this dollar from the Rebbe is, and I expected that each of my children would receive a dollar too.

As we waited in line, it was a time to prepare to meet the Rebbe. I carefully reviewed what I would say and eagerly anticipated meeting the Rebbe face to face. But at the moment of truth whatever I had planned to say flew out of my

I knew how special this dollar from the Rebbe is, and I expected that each of my children would receive a dollar too...

mind, and as I stood there I blurted out that I had six children.

The Rebbe looked like an angel. He looked at me with his wise eyes and gave my husband a dollar and then me a dollar, and then another dollar for the children.

When I went outside, I felt strange. I knew that the Rebbe often gave one dollar for the family, even if they weren't present, but I was unhappy about not having received a dollar for each one of them.

We soon returned home and life went back to its routine. Days went by, and it was less than a month since our visit to the Rebbe and I had forgotten my disappointment with the dollars.

One morning, when I went to the mailbox, I was surprised to see a letter from America. When I opened the envelope, its contents left me stunned for quite some time. There were six one-dollar bills and a letter from the Rebbe in which he wrote that the dollars were for the children!

It took me days to recover from the shock. The open ruach ha'kodesh shook up not only myself and my family, it impacted the entire community in Kiryat Ata.

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The screenshot shows the Beis Moshiach website interface. At the top, there is a navigation bar with links for HOME, PDF VERSION, ARCHIVES, and language options in Hebrew and English. The main header features the Beis Moshiach logo, a bhtech advertisement with the tagline "Heavenly design, down-to-earth prices", and the Hebrew text "בית משיח". Below the header is the "Chabad World" section with a navigation menu and a quote: "Long live the Rebbe, Melech HaMoshiach forever and ever". The main content area displays the magazine title "BEIS MOSHIACH" and an article titled "WE HAD NEVER HEARD IT LIKE THIS BEFORE" presented in honor of the birthday of the Mittler Rebbe. The article includes a small photograph of a group of men. To the right of the article is an "Archive" section with a dropdown menu set to "439" and a "Back To NEWS" button. On the left side, there is a "Sections" menu with links for "D'var Makhor", "Farbrengens", "Shloshes ha'arst", and "news". The bottom of the page shows a large vertical watermark "077077077" and a small "Internet" icon in the footer.

THE HOLY ADMUR: RABBI SIMCAH BUNIM ALTER ZATZAL OF GER (GUR)

From Shemen Sasson Meichaveirecha

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



PART I

Reb Simcha Bunim Alter was born on the twenty-third of Nissan 5658 (March-April, 1898), to his father, the holy Imrei Emes *zatzal*. As a child, he displayed remarkable talent, and he studied with endless diligence. His teacher, the *Birkas Mordechai*, brings in his *seifer* difficult questions he was asked by this wondrous child, his student.

In 5675, Reb Simcha Bunim married the daughter of his uncle, Reb Nechemiah Alter *zatzal*. After

his marriage he continued his devotion to Torah and Divine worship, and did not let up in his diligence. Even when he underwent tremendous suffering with the passing of his young daughter, and the illness of his wife, he did not waver in his dedication to Torah study, and accepted his suffering with love.

Reb Simcha Bunim arrived in the Holy Land in 5787 (1926-27). He then went back to Poland, and later returned to Israel in 5694 (1933-34). In 5696 (1935-36), he established

the Chiddushei HaRim yeshiva in Tel Aviv. In 5698 (1937-38), he went back to Poland again, with the declared purpose of rescuing his father, the *Admur*, from the approaching dangers [of World War II and the Holocaust] and bringing him to the Holy Land. Through great miracles, he accomplished his mission and escaped the war together with his father and family, arriving in Israel during the month of Iyar, 5700 (May-June, 1940).

Throughout the period of his father's leadership, and even more so



in the period of his brother, the Beis Yisroel's leadership, Reb Simcha Bunim humbled himself before the *Admurim*; notwithstanding the fact that everyone was aware of his greatness in Torah and Divine service, he declined to express his own opinions, preferring to remain inconspicuous.

In 5737 (1976-77), Reb Simcha Bunim became the *Admur*, and began leading his followers in a grand way. He enacted important practices that became widely accepted by the broader Torah observant community. These included making modest family celebrations, so as not to enter into unnecessary debt; establishing *chareidi* towns in suburban areas with the goal of correcting some of the problem of insufficient living quarters for the *chareidi* community, and also, with the goal of expanding into developing cities in order to influence their inhabitants in matters pertaining observance of Torah and mitzvahs. Without a doubt, the *Admur's* most famous enactment was the Daf Yomi [page a day] of the Jerusalem Talmud.

Reb Simcha Bunim had a very broad perspective on political issues, always basing his opinions on halacha. He was vehemently opposed to giving parts of the Holy Land to the Arabs, fought vigorously to rectify the "Who is a Jew" law, wrestled like a lion against the establishment of a Mormon church in Jerusalem, and was active in all aspects of the struggle of the *chareidi* community in Israel.

The Torah leaders regarded Reb Simcha Bunim as one of the greatest Torah giants of the generation, and as one who was intimately familiar with all its dynamics. He was a champion of humility, always greeting his fellow man with a pleasant and radiant countenance – a relic from a generation of towering

Chassidic masters, who cleaved to G-d with all his faculties, and with every ounce of strength. He was an exalted leader, a teacher with profound wisdom, and a man of truth.

In 5745 (1984-85), Reb Simcha Bunim fell ill, and from that point on, he remain unseen in his room. But his chassidim continued to draw strength and inspiration from him, through those occasions on which they were granted an opportunity to see him briefly as they filed passed him. On the seventh day of Tammuz 5752 (July 8, 1992), at the age of 94, the *Admur* departed this world, after seven years of illness. He is affectionately known as the Lev Simcha, after his holy *seifer* of this name.

HE TOO IS A REBBE

The *Admur zatzal* was a close friend of the Rebbe MH"M. He visited the Rebbe on a number of occasions, and they discussed Torah, Chassidus, and timely issues of public concern for a long time. Chassidim relate that each time he waited to enter the Rebbe's room for a private audience, he would pace back and forth on the parkway opposite the Rebbe's room, and when the Rebbe was ready to see him, he would immediately enter the Rebbe's room.

Lubavitchers relate that one time, when he emerged from the Rebbe's room, he said, "Father (the Imrei Emes) was a Rebbe, and he too is a Rebbe!"

SPECIAL SICHA IN HONOR OF THE LEV SIMCHA

On Shabbos Tetzaveh, 5737 (February 5, 1976), the Rebbe delivered a talk in connection with the passing of the holy Beis Yisroel *zatzal*, and the ascent of the Lev Simcha to the Gerrer leadership. The Rebbe spoke about the unique connection that was always shared –

even in wartime, when army brigades occupied the roads, making travel very difficult – between the Chabad *Nesiim* and the Gerrer *Admurim*. "For when it came to the connection between these tzaddikim, there were no physical impediments or obstacles."

Relating to the new *Admur's* ascent to leadership, the Rebbe said, "This is an appropriate opportunity to bless him, in the presence of tens and hundreds of Jews, that he achieve great and true success in his leadership . . . in a manner reflecting the teaching that one must continuously ascend in matters of holiness . . . and he should walk securely on his path, in a manner reflecting the teaching, 'Be not embarrassed before the scoffers,' until we merit the [fulfillment of the verse], 'Awaken and sing, you who repose in the dust' . . . with the imminent coming of Moshiach – Mamosh!"

"I was fortunate enough to be present at this farbrengen, and I remember how unusual it felt that the Rebbe spoke these words at a Shabbos farbrengen, something he did not do in connection with any other Torah leader. This was a clear indication of the deep soul-connection the Rebbe shared with the Lev Simcha.

CHILDHOOD MEMORIES

At the abovementioned farbrengen, the Rebbe related how his father-in-law, the Rebbe Rayatz, had charged him with a special mission – to pay a visit of consolation to the Imrei Emes, [who lost a loved one]. The Rebbe also spoke about a visit that one of the great and illustrious Gerrer chassidim (the *gaon* and *chassid* Rabbi Menachem Mendel Kaminer o.b.m., a relative of the Gerrer Rebbe) paid his holy father, the *gaon* and kabbalist, Rabbi Levi Yitzchak *zatzal*:

"I was a child then, and I was preoccupied with my learning in *cheider*, or with my playing in-

between learning sessions, and so, the matter [of this man's visit to my father] did not interest me. But when Shabbos came, I saw that father honoring this individual, seating him at the head of the table (even though many elderly chassidim were present), and speaking with him . . . When I saw how much my father was honoring him, I wanted to know who he was. Since I was afraid to ask my father, I went to my mother, and I asked her who the man was whom my father was honoring so much. My mother replied that this was the bother-in-law of the *Admur* of Ger, Reb Menachem Mendel Kaminer, who had arrived from Poland.

(In Kfar Chabad Magazine, issue 654, Rabbi Y.M. Shapiro, of the chassidic town in Chatzor (Israel), related the following: I heard the rest of this story from the head rabbi of our town, the *gaon* Rabbi Tzvi Yitzchak Abramowitz *shlita*, nephew of Reb Mendel Kaminer: Reb Levi Yitzchak *zatzal* showed Reb Mendel great affection, and at his encouragement and assistance, Reb Mendel moved his textile factory to Yekatrineslov where he remained until the end of the war. After the war, Reb Mendel returned to Poland, and left the entire factory in the hands of Reb Levi Yitzchak until he managed to settle in Warsaw. Only then did he send all the . . . I think this serves as an additional illustration of the great friendship that existed between them.)

THEY CHERISHED EACH OTHER

One the second day of Rosh Chodesh Iyar, two months after the Lev Simcha assumed the mantle of leadership, "after Maariv, a Gerrer chassid with a mission from his Rebbe was received by the Rebbe [MH" M]."

The chassid entered *Gan Eden HaTachton*, and when the Rebbe entered, he instructed Rabbi Yehuda Leib Groner to bring the man a chair . . . The content of the man's mission and the conversation they had is not known. I heard that he gave the Rebbe a package." (Diary of Reb Yitzchak Meir HaKohen Sossover, o.b.m.)

About a year and a half later, on the ninth of Elul 5738 (September 11, 1978), the Gerrer Rebbe came to New York and went into the Rebbe's room. Rabbi Yechezkiel Besser, one of the heads of Agudas Yisroel in New York,

can only say that we all saw that they cherished each other. When the Gerrer Rebbe left . . . the Rebbe [MH" M] escorted him . . . when we came to the doorway . . . the Rebbe [MH" M] waved his hand."

A transcript of their conversation appears in the *seifer B'tzel HaChochma*, page 60. Among the things they spoke about was the fact that true peace and security would be attained in the Holy Land only when [the Jews there] would stand firm on all security matters, without giving any land whatever to the Arabs.

FRIENDLY SUPPORT FOR THE ACTIVITIES OF DISSEMINATING TORAH AND JUDAISM

The Gerrer Rebbe openly supported every initiative of the Rebbe. When the Rebbe launched the Children's Seifer Torah Campaign, the *Admur* was one of the first Torah leaders to purchase letters for his grandchildren. One cannot forget the massive rally he initiated to deal with the matter of the "Who is a Jew" law, and at which he proclaimed, "The rectifying of the 'Who is a Jew' law is the greatest possible blessing. May it meet with success." Neither can one forget the remarkable incident of his participation at

the Siyum HaRambam in *Binyanei HaUma* on Pesach 5745 (April, 1985), in spite of his ill-health.

When the *Admur* initiated the daily study of the Jerusalem Talmud, the Rebbe Melech HaMoshiach encouraged it in a number of ways. For example, the Rebbe would write special letters for the Siyum HaYerushalmi celebrations. In addition, whenever the Rebbe made a *siyum* on a tractate of Bavli, he also made a *siyum* on its Yerushalmi counterpart.



With his brother the Beis Yisroel

who was present at this meeting, related as follows: "When the Gerrer Rebbe entered, the Rebbe alone greeted him. Afterwards Rabbi Chadakov, and then Rabbis Groner and Klein, entered the room. The two *Admurim* sat facing each other on the same side of the table. The *gaon* Rabbi Simcha Elberg and I stood on the side with Rabbi Chadakov. It was an extraordinary moment, and the words they exchanged have already been publicized. The meeting was very friendly – it is difficult to describe; I

SUDDENLY, THE MASTER WILL COME

BY MENACHEM ZIEGELBOIM
FROM HIS BOOK *U'MAIVI GOEL*

*How will Moshiach come suddenly? How will we dance in Yemos HaMoshiach? How did Rabbi Yosef Chaim Sonnenfeld cleverly answer why we need to anticipate Moshiach's coming when Moshiach is supposed to come "b'hesech ha'daas"? Who said that Moshiach will first appear in Russia? * A compilation of short stories about Yemos HaMoshiach. * Part 2 of 2*

(Continued from last week.)

THE PURPOSE OF TRAINS

R' Yisroel of Ruzhin was once sitting with a few of his mekuravim and they began speaking about the news. The locomotive had just been invented, shaking up the world. One of the chassidim remarked that the train would make it easier to gather all the Jews from all four corners of the world to bring them to Eretz Yisroel.

The tzaddik took one of the cups on the table and said, "We don't need trains for kibbutz galuyos, because gathering the exiles will take place in manner resembling how I move the cup from one side of the table to the other. The purpose of trains will be so that the gentiles will be able to come and see

the Jewish people's glory."

(Ner Yisroel vol. 2 p. 188)

MENDEL AND THE MISNAGED

The chassid R' Mendel Diskin was a melamed in Yeshivas Tomchei T'mimim. He was good-natured and was mekarev his talmidim.

Once at a Simchas Torah farbrengen, the Rebbe Rashab said, "When Moshiach comes, he will seat Mendel with one of the gaonim of the misnagdim so he can learn *Tanya* with him."

THE SPECIAL NIGGUN

The Rebbe Rashab related:

In the summer of 5639 (1879) the great chassidim, R' Shmuel

Dovber of Borisov, R' Gershon Ber of Paherar, and R' Chaim Dovber of Kremenchug, were in Lubavitch for two weeks. They farbrenged a number of times and each time they sat for hours and reviewed maamarim, conversations, and stories they had heard from the elder chassidim.

One of the things they spoke about was an old niggun the early chassidim sang in the beginning of the Alter Rebbe's nesius. But five or six years after his son, R' Dovber, became Rebbe, he said that it should not be sung publicly, except for certain special individuals who continued singing it with a special sweetness. As time went by, fewer and fewer people knew the niggun and it was eventually forgotten.

Apparently, the niggun was composed in the beginning of the Baal Shem Tov's nesius, and it was comprised of three movements that correspond to the three worlds of Bria, Yetzira, and Asiya.

The words of the third movement are, "Blessed is our G-d Who gave us the Torah of Truth, and Chochma, Bina, and Daas, to learn the intentions of Creation and to understand why the soul descends to this world to do His will in subjugating the mind and heart."

The Rebbe Rashab concluded:

Before the Alter Rebbe's arrest, the avoda of chassidim was in the second movement, which corresponds to the world of Yetzira. After he was released from jail, and Toras ha'chassidus was redeemed, the avoda of chassidim was in the third movement, and the emphasis was on what we were given.

The third movement is the foundation of all of chassidus. Chassidim have meditated upon it since then till this very day. And with this movement we will greet Moshiach, the righteous redeemer, speedily in our days.

(Igros Kodesh of the Rebbe Rayatz vol. 4, p. 298)

WHY WORRY?

One of the shoctim went to the Tiferes Shmuel of Alexander and asked his advice about whether he should move to the big city. The shochet enumerated the advantages and disadvantages in moving, "Although at first the move will be difficult and parnasa will be hard, as time goes on I will earn more than I do now."

The Rebbe answered, "If you are concerned about the future, you're better off davening that Moshiach come in the meantime. If you are concerned that when Moshiach comes he will reveal that you do not deserve to be a shochet – so what? I pray with all my might that Moshiach comes, even though I know that when he comes it will be revealed that I don't deserve to be Rebbe."

(Tiferes Yisroel 309)

MOMENTARY HESITATION

The chassid R' Avrohom Vilny, one of the elders of Yerushalayim, related:

Rabbi Yosef Chaim Sonnenfeld, rav of Yerushalayim, had a class which took place every evening in

the shul in the Battei Machseh neighborhood in the Old City.

R' Yosef Chaim would speak a lot about Moshiach's imminent arrival, and would arouse his listeners to anticipate his coming.

One of the talmidim asked, "But you are delaying Moshiach by talking about him, because Moshiach will only come 'b'hesech ha'daas,' when we're not thinking

The Tiferes Shmuel answered, "If you are concerned that when Moshiach comes he will reveal that you do not deserve to be a shochet – so what? I pray with all my might that Moshiach comes, even though I know that when he comes it will be revealed that I don't deserve to be Rebbe."

about him?"

R' Yosef Chaim answered, "Even now we are distracted from thinking about Moshiach. The proof is that even if the most reliable person came right now and said that Moshiach is on Rechov HaYehudim in the Old City, wouldn't you hesitate for at least a moment before you ran out to see him?"

(Tzipisa LYeshua)

EVERYBODY IS READY NOW

One Motzai Shabbos Chol HaMoed Sukkos before Melaveh Malka, Rabbi Aharon of Belz called his aide, R' Efraim Traube of Krakow, and said to him, "If Moshiach would come right now, it couldn't be better, because we are all ready and there isn't even any need to go home and change into Shabbos clothing."

SUCCESSFUL PRAYER

Chassidim were once farbrenging and discussing what it would be like when Moshiach comes. One of the elder chassidim, who had seen the Tzemach Tzedek, said, "When Moshiach comes, we'll get up in the morning and go to daven, and the davening will just flow...it won't be forced or require effort or be by rote."

SUDDENLY

Some chassidim were once standing near the Rebbe's room and were discussing how Moshiach will come. As they spoke, the door to the Rebbe's room suddenly opened and the Rebbe MH"M stood there. The chassidim turned around in confusion.

The Rebbe looked serious as he said, "This is how Moshiach will come – suddenly."

THE FIRST THING ON THE LAST DAY

One Sunday, when the Rebbe was distributing dollars for tz'daka, Mr. Gershon Solomon, director of the Temple Faithful organization, passed by and said, "The last thing, Rebbe, is that all of Am Yisroel is waiting for the Rebbe and all his Chabad chassidim to come to Eretz Yisroel."

The Rebbe answered, "Amen! My coming to Eretz Yisroel is not the 'last thing,' but the first thing that will happen when Moshiach comes, and it will be the last day of Galus."



“ASEI LECHA RAV”

*“I suggested and requested, with a “request of the soul” (and beyond, but at the moment I don't have a more suitable expression) that this should be publicized everywhere - that it would be worthwhile and very proper for every Jewish man and woman and child to fulfill the instruction of the Mishna, “asei lecha rav,” “make a teacher for yourself” - and go to him from time to time in order to ascertain where you stand with regard to your avodas Hashem.” * From the Rebbe's sicha of D'varim 5746, eighteen years ago*

The chachamim say in the Mishna, “*asei lecha rav*” (make a teacher for yourself), i.e., it is a mitzva for every single Jew (man and woman) – young and old – to accept and make a teacher for himself.

In other words, in addition to the instruction of the Mishna, “Who is wise? He who learns from everyone,” i.e., even someone who is a very wise man can learn from others, and can learn from every single person. (In fact, doing so proves that he is wise, as we see in the wording, “who is wise, he who learns from everyone.”) There also has to be a “rav,” “*asei lecha rav*,” i.e., “accept a rav over yourself,” to rely on what he says.

The reason is that since “a person is subjective,” therefore he cannot rely on himself, and he needs to have a rav, someone he considers greater than himself, whose word he fulfills.

In addition, even someone great in Torah and fear of Heaven, etc., for whom it is difficult to find someone greater, even if he won't find someone more wise than him, let him take someone beneath him. A person simply cannot determine the advice he needs for his own situation as someone else can, and this is ‘*asei lecha rav*.’ Even if he [the rav] is undeserving, and in such situations there's a need to

“make him” – “*asei lecha rav*.” Indeed, the word “*asei*” refers to something that requires effort. “*Asei*” can also mean “forcing” (as it says, “*maasin* – we force, when it comes to tz'daka”).

It would be very good and proper for each and every Jew – men and women, including little

Since “a person is subjective,” therefore he cannot rely on himself, and he needs to have a rav, someone he considers greater than himself, whose word he fulfills.

boys and girls – to fulfill the instruction of the Mishna “*asei lecha rav*” (as far as women and girls: “*mashpios*”). From time to time, you should go to one who is greater (“rav”) in order to ascertain where you are holding in Torah study, in giving tz'daka, and in your general avodas Hashem. This includes non-

obligatory matters, “all your deeds should be for the sake of Heaven” (and “know Him in all your ways,” for by doing so you will accept the proper instruction and guidance (without the bribery of your own subjectivity)).

The very fact that you know that you will periodically have to give an accounting to another person will cause you to improve your behavior and to add in all matters of good and holiness.

Recognition of the great importance and need in this matter should be given increasing emphasis, also throughout the year, constantly, every day.

Therefore, my suggestion and request – a request of the soul (and even beyond that, but at the moment I cannot find a more suitable expression) – is that this be publicized everywhere – in my name or not in my name, depending on whether it is useful in making it happen – that it would be worthwhile and very proper for every Jew, men, women, and children, to fulfill the instruction of the Mishna “*asei lecha rav*,” and from time to time go to him in order to ascertain where you stand in your avodas Hashem.

This will certainly increase all matters of good and holiness for every Jew, continually adding light.



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THE WORK OF SILENCING

BY SHAI GEFEN

A TWISTED WAY OF LOOKING AT THINGS

How cynical can he get? Last Sunday, after a few weeks of quiet (by quiet we mean that numerous terrorist attacks were attempted and thwarted, and “only” one or two people were killed a week), a bomb went off at a Tel Aviv bus stop, killing a 19-year-old woman and injuring 30, four moderately to seriously.

P.M. Sharon immediately pinpointed those responsible for this attack: the judges of the International Court of the Hague, who denounced the Partition Fence the previous Friday. “This is the first murderous attack sanctioned by the International Court of the Hague,” he said. “What the judges refused to see, the Palestinians quickly saw.”

It is amazing how much cynicism can be contained within two sentences. If only Sharon had also said, “What I refused to see for three and a half years, the Palestinians were quick to see.”

While Sharon spoke about restraint being an act of strength, we continued to wallow in our own blood on the streets of Israel. Ditto for when Sharon promised them a Palestinian state. In both cases, he encouraged murder and flight, and boy, were the Palestinians quick to notice this.

We have nothing good to say about the judges of the Hague, who

are nothing but anti-Semitic gentiles cloaked in the mantle of “justice,” but what connection is there between the attack in Tel Aviv and the decision in the Hague? And if there is a connection, how does Sharon explain the Kassam missiles landing in Sderot, murdering two people?

According to Sharon’s line of thinking, his very own withdrawal plan is that which intensified the wave of rockets and missiles landing in Sderot and its vicinity.

At the opening of a government session this week, Sharon said, “This Friday, the holy right to fight terror received a slap in the face from the court at the Hague, when they declared that the Fence is illegal and must be dismantled.”

For some reason, it seems to me that Sharon was standing in front of a mirror and talking to himself. Sharon is the one who delivered the most ringing slap to the war on terror. He has allowed, and continues to allow, terror to triumph. Since 1948, Jewish blood has never been so cheap. The blood and horrifying scenes will never be forgotten.

It is not invalidating the Fence that is a slap in the face to the war on terror; it is the plan to expel Jews from their homes and rewarding those who murder children, those who blew off the feet of the Cohen children, those who massacred Mr.

Hatuel’s family, and the murderer of the four-year-old in Sederot.

Sharon cannot pride himself on having eliminated the head of the snake, because his policies fan the fires on the one hand, and extinguish them on the other hand. There is no other way of looking at it.

Sharon continued to explain, “The State of Israel absolutely rejects this one-sided view based exclusively on political considerations.”

Excuse me, Mr. Sharon! What security considerations are there for running from Gush Katif? How dare you attack the judges at the Hague when you yourself abandon your own citizens for political considerations?

As for those who say that Sharon decreased the number of attacks, let them not rejoice too quickly. If you read the reports from our Security forces, you shudder when you see the enormous number of attacks that are attempted and thwarted on a daily basis. We are living in a state of anarchy, with Hezbollah and all the other terror groups up to their ears in planning and perpetrating terrorist acts against us.

Sharon said something else, and I didn’t know whether to laugh or to cry. “The Palestinians know that the completion of the Fence will make it much harder for them to carry out attacks. No wonder they oppose it.”



Based on this logic, perhaps Sharon can explain to us why the Palestinians can't wait until we get out of Gaza, and why they are eager to see the process speeded up.

If the Fence won't be built, that's no tragedy. On the contrary, building the Fence is the real tragedy, because fences don't stop murderers, only preemptive action can achieve that. Eradicating terrorists while conveying a policy of "arise and kill him," will disentangle us from this endless bloodletting, without any concessions or "political solutions."

The truth must be told: The Fence is all about politics, because it doesn't provide much in the way of security. The purpose of the Fence (remember now, the Left is the one who thought up the Fence) is to establish a Palestinian state. Sharon used to be a fierce opponent of the Fence. Then he switched to being an ardent supporter of it. That is when the Left switched to being opposed to it. Goes to show you, it's all about politics.

How much can you play on the feelings of Jews who just want to live in peace and go home in peace? How many times can you sell us the idea that the judges of the Hague are the guilty ones, the Europeans are anti-Semites, and France is at fault? Enough already with blaming the entire world. The guilty one is the one who lets the Arabs see there is a reward for their terrorist activities, and that through terror they will succeed in throwing us out of our land. Sharon is the one who made it clear to them that we will compromise and run away from them rather than fight back.

The attack in Tel Aviv cannot be isolated from the hundreds of terrorist acts that occurred before the Hague's decision. It's a wonder that Sharon didn't place the blame for the attack on Minister Paritzky,

whom he fired minutes after his diatribe against the Hague's decision.

SIGNS FROM HEAVEN

On Sunday, the "Disengagement Council" (a code name and euphemism for the Judenrat that was established to expel Jews in the darkest time in our history) began its work. That same day, the director of the council was wounded on a tour with another army officer in the area, as a result of a roadside bomb. Those who wanted to could have seen this greeting to the staff of the new council as a clear sign from Heaven as to the ramifications of a cruel and terrible expulsion of Jews by Jews.

If our flight from Lebanon led us to the Oslo War, just imagine what running from Gush Katif will mean.

Despite all the nonsense and the media support, along with attempts to shut people's mouths and scare them off, the reality on the ground trumps all. Jewish Gaza will not disappear and the mortars will not stop being sent our way. Even the IDF entering Bet Khanun didn't stop the shooting of rockets into the kibbutzim of the Negev and Sderot. It proves that the solution is connecting Jewish Gaza to the country's center, establishing total control of the area, and entering it again. The more they try to run away from the area, the more they will need to return, but from a far weaker position. How much will it cost us in blood, G-d forbid?

TO WARMLY ADOPT THE IDEAS OF THE LEFT

This week I discovered the best recipe ever to prevent the expulsion and transfer of Jews. I apologize ahead of time, for this is about stealing the copyright of the heroes of Israeli democracy, the darlings of the Left, yet it's hard to ignore that

Rabbis are threatened. Whoever interferes with carrying out the plan is suspected as a potential murderer. The work of silencing people is being done as it is in police states, and it is all in order to ensure that nobody should hear any opposition to the crime of transferring Jews and endangering millions of Jews.

which was stated so clearly: how to deal with a ring of criminals who carry out illegal orders, with a black flag waving over them:

"We must get up and say sharply

and simply; this idea is untenable because we won't allow you...even if we need to divide the state and the army, even if we have to lie down under the wheels of bulldozers. Even if we have to blow up bridges... The Israeli Right must know that there are deeds that if they try to perpetrate them will cause the dismantling of the State..."

This is quoted from an article by Amos Oz in his book, *About Democracy and Obedience*, published by Yesh G'vul (There's a Limit) in 1990. We don't even have to switch the phrase "the Israeli Right" with "the Israeli Left."

We can also read to the future evacuating force what Yossi Sarid and Yair Tzavan said, which was published in *Yediot Acharonot* over a decade ago, in June of 1990:

"We will not carry out the order of Transfer, and even our children and students will not carry it out...the day the order of Transfer is given, which is an obviously illegal order, will also be the day to refuse to carry it out."

How right they were (though they were referring to Arabs), and what a pity that in the camp of those who pride themselves on protecting Eretz Yisroel there are cowards. Instead of saying things just like we just quoted, they provide legitimacy to a government that wants to carry out the expulsion of Jews, no matter the cost.

DICTATORSHIP IN THE GUISE OF A DEMOCRACY

This past week we saw the beginning of the scare tactics used against rabbanim and against those who think that Sharon and his government are endangering the lives of millions of Jews. Sharon complained that throughout the years, he defended the lives of Jews, and now he needs to be defended

from them. The head of the Shin Bet expressed similar concerns in support of his boss, Sharon. Minister Tzachi HaNegbi already knew to report that an assassin is wandering around on the loose. The media and the Left, as expected, began their attacks against "religious violence" at the main concert held at the "Rabin Festival."

Rabbis are threatened. Whoever interferes with carrying out the plan is suspected as a potential murderer. The work of silencing people is being done as it is in police states, and it is all in order to ensure that nobody should hear any opposition to the crime of transferring Jews and endangering millions of Jews.

On Zos Chanuka 5746 the Rebbe MH"M said that this is worse than it was in Soviet Russia:

If this "explanation" wasn't sufficient... they put it up for a vote, as it were. For after all, this is a democratic country... However, all the members of the party must vote a certain way, and they aren't embarrassed to announce this publicly. For even though among the members of the party there are some whose conscience obligates them to vote differently, still, the party requires them to vote according to the dictates of the party, the opposite of their conscience!

This dictatorship, in the guise of a democracy, doesn't exist anywhere in the world, not even in Soviet Russia! Woe that we have reached a state like this, that we need to bring proofs from them, that even the "corrupt of the nations" don't act this way!

I myself was in Soviet Russia and I know how they operate. When they force people to do something, they explain that the "conscience" obligates the philosophy of communism, that Marxist philosophy demands it, the rules of

"justice and uprightness," the philosophy that it's forbidden to touch the earnings of the employee, and other similar things.

They add that if someone expresses his personal conscience in another way, he'll be put in jail, or sent to Siberia ... but to openly and officially announce that someone must vote the opposite of his personal conscience – this would never be done by a leader in the Kremlin!

However, in the Holy Land the situation today is different. They openly and officially announce that even if someone's personal conscience obligates him a certain way, he should not take that into consideration, but must vote against his conscience, and not because his conscience ought to obligate him otherwise, but because the party said so!

We call upon rabbanim and public figures: We must learn from the Rebbe's father, Rabbi Levi Yitzchok a"h. The Rebbe said that his father was the only rav who did not agree to sign on the kashrus of matzos for Pesach without personal supervision of his own, even though by this act he brought great travails upon himself.

Rabbanim and communal leaders must, especially when intimidation tactics are being used, boldly proclaim daas Torah. They must inform everyone that the Torah forbids carrying out an order to expel Jews, and one must refuse to do so.

It is at a time like this that we see who joins the cry of *Mi LHashem, Elai*. It was pathetic to see rabbanim and various people in a turmoil in the face of the ugly accusations being made against them. I don't blame them, G-d forbid, but if we continue to bow our heads, where will that leave us?