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# CONSOLATION AT THE LEVEL OF YECHIDA

SICHOS IN ENGLISH



## SHABBOS PARSHAS VAESCHANAN, SHABBOS NACHAMU; 13TH DAY OF MENACHEM AV, 5750

1. The Haftora of Shabbos Nachamu, the first of “the Seven Shabbasos of Consolation,” begins, “Take comfort, Take comfort, My people.” Our Sages explain the repetition of this phrase as follows: The sins of the Jews, the retribution they receive, and the consolation they receive afterwards, are interrelated. The Jews sinned in a twofold manner. They were punished in a twofold manner and they will be consoled in a twofold manner.

This statement is slightly problematic: Even when a sin is twofold in nature, a person should receive one just measure of retribution and after repenting, one equivalent measure of consolation.

In resolution, it can be explained that the repetition of the phrase, “Take comfort, take comfort,” implies, not that we will be given two different consolations,[187] but that there will be a single consolation that is twofold in nature, relating to both our spiritual and physical dimensions. This is reflected in the fact that the consolation

is granted for the Beis HaMikdash which is also twofold, having both physical and spiritual dimensions. It was a physical building and yet, simultaneously, it was also a Sanctuary for G-d,[188] the place where the Divine Presence was openly revealed. Revealed spirituality permeated every aspect of the Beis HaMikdash. Thus, the actual building was both physical and spiritual.[189]

Indeed, this was evident from the manner in which the Beis HaMikdash and its vessels were constructed. At the outset, the materials that were used had to be consecrated as it states, “And You shall take an offering for Me;” i.e., “for My sake.” Similarly, the command to build the Sanctuary states, “And you shall build Me a Sanctuary,” i.e., “for My sake.” Similarly, the service in the Beis HaMikdash, the offering of the sacrifices, was twofold in nature, including a physical deed which was permeated by a spiritual intention.

Therefore, the destruction of the Beis HaMikdash is twofold in nature. The intent is not that there were two levels or two stages of destruction, but rather, the destruction of an entity that was simultaneously physical and spiritual in nature. Accordingly, the consolation must be twofold, involving

both the spiritual and the physical. This will be revealed in the Third Beis HaMikdash, the “Sanctuary of the L-rd established by Your hands.” It will reveal the ultimate of spirituality within a physical building, fusing the spiritual and the physical together.

This fusion of physicality and spirituality must also be reflected in our service which involves drawing G-d’s presence into the world, transforming the world into a dwelling for Him. To explain: The world was created in a manner which allows its material substance to conceal G-dliness[190] and thus, G-dliness appears to be an added dimension to our existence. Our service of Torah and mitzvos involves the material substance of the world and is intended to invest G-dliness (i.e., spiritual power and energy) in that material substance.

This transforms the world into a twofold dwelling for G-d, i.e., a dwelling where spirituality and physicality are fused together. G-dliness will be openly revealed within the physical dimensions of the world.

More precisely, the twofold nature of the service of Torah and mitzvos is reflected by fusing together the performance of the mitzva (a physical deed, carried out with material entities)

and the intent of the mitzva (the spiritual service which is reflected in our thoughts and feelings).

Our Sages explain that each person is a microcosm of the world at large. Thus, in the world at large, our service involves working to reveal its spiritual life-force within its material substance. Similarly, each person's individual world includes both body and soul. Our service is to reveal how the two are a single indivisible entity, by employing our body and our physical power as intermediaries for the revelation of the soul through the service of Torah and mitzvos.

This makes the individual into a unified being, whose life combines both spirituality and physicality – body and soul – in a single activity, the service of G-d. Not only must a Jew serve G-d with both body and soul,[191] but rather his service must combine body and soul together. In this manner, he will reveal the soul of the world, its spiritual life-force.[192]

There are two dimensions to this service: Those mitzvos which are primarily spiritual (i.e., dependent on the intellect or the emotions) must be carried in a manner that one's body and soul join together in a unified activity. For example, the mitzva of prayer which is primarily a spiritual activity, as our Sages declared: "What is service of the heart? Prayer" and similarly, the mitzvos of loving G-d and fearing Him, involve the arousal of spiritual feelings which do not necessarily affect our physical hearts. However, the ultimate expression of these mitzvos is for them to affect the heart causing it to yearn with a burning love for G-d and to beat faster in fear of Him. The spiritual and physical dimensions become fused together in a single expression of emotion.[193]

A similar principle applies in regard to Torah study, an intellectual service which is on an even higher plane than the emotions mentioned previously. There is a natural connection between

our feelings and our physical state. When a person feels an emotion in his heart, there are times when his pulse will be affected. In contrast, intellectual activity is "cold," and the comprehension of a concept does not bring about any physical activity.

The ultimate effect of Torah study, however, is that a person's intellectual activity affects his physical brain. Intensive study causes furrows in the brain which actually increase the brain's capacity for further intellectual activity. (Because this concept applies in regard to Torah study, it also applies in regard to other intellectual activities and

*The consolation of the Jewish people which will come in the Messianic age can be conceived of as a single essential point, the level of Yechida, which represents the ultimate of all qualities.*

studies.)

Furthermore, Torah study must involve "all one's 248 limbs." Only, then, will it be preserved. Thus we see that it is Jewish practice to shake back and forth when one studies – and similarly, when one prays. Thus, the person is totally involved, physically as well as spiritually; "My entire being shall declare..."[194]

On the surface, shaking in this manner is not desirable, for any physical activity disturbs one's concentration. Furthermore, it is

common to shake back and forth when hearing one's teacher relate words of Torah. This could even be considered as disrespectful. Nevertheless, this is common practice since a Jew's physical and spiritual activities complement each other.

Conversely, as explained above, most mitzvos involve physical acts whose fulfillment must be infused with a spiritual dimension, the intention which motivates the fulfillment of the mitzva. For example, in regard to the mitzva of tz'daka, the essential element of the mitzva is providing the recipient with his needs. This can be accomplished without any intellectual or emotional input on the part of the donor. On the contrary, our Sages teach that if a person loses money and a poor person finds it, he is considered to have fulfilled the mitzva of tz'daka.[195] Nevertheless, the proper manner for tz'daka to be given is for his mind and his heart to be involved, for him to give graciously, out of feelings of generosity.

Based on the above, we can understand the passage from our Sages referred to originally. The Jews' sin was twofold: i.e., effecting their state and that of the world in both a spiritual and physical way. Accordingly, the punishment they received, the destruction of the Beis HaMikdash and the subsequent exile, was also twofold, spiritual and physical, in nature.[196] Similarly, it is through a twofold service that one brings about the conclusion of the exile and the twofold consolation, the ultimate fusion of physicality and spirituality, that will be revealed in the Third Beis HaMikdash.

On a deeper level, the consolation which is connected with our physical dimension [and is brought about by our fulfillment of the physical dimensions of the mitzvos (which is not connected with intellect or reason)] has a higher source than the aspect of the consolation which relates to our spiritual dimension [and which is brought about by the spiritual

dimensions of the mitzvos].

The physical deed which – in and of itself – has no connection to reason and intellect and, at times, is not motivated by intellect, relates to and expresses a level which transcends intellect entirely. Nevertheless, the ultimate intent is to involve all aspects of our beings. Hence, there is also a need for a spiritual service which involves our intellect and emotion.

This is the inner explanation of our Sages' statement regarding the fulfillment of the mitzva of tz'daka cited above. Intellectually, the person did not think of giving tz'daka; he lost the money and did not know that it would reach the hands of a poor man. Nevertheless, the source for his act is rooted in a service above all intellectual grasp.

To internalize this quality, it is proper that tz'daka be given in a manner in which one does not know who the recipient is. Nevertheless, the tz'daka should be given with a full heart. This is reflected in our Sages' advice to hang Tz'daka over one's shoulder and allow the poor to take. In this manner, one combines knowledge (the willful intent to give) with not-knowing (above knowledge, the inability to identify the recipients).

A similar fusion of intent should be present in regard to all the mitzvos. One should combine kabbalas ol (an acceptance of the yoke, a commitment which transcends intellect) with a commitment based on knowledge of the mitzva and its intent (intellect).

In this context, the twofold nature of our service does not mean only the fusion of the spiritual and the physical, but also the fusion of the levels above reason with reason. This is possible because every fusion of opposites has its source in G-d's essence which is above all limits and qualities, includes them all, and thus, can fuse them all together.

On this foundation, the consolation

of the Jewish people which will come in the Messianic age can be conceived of as a single essential point, the level of Yechida, which represents the ultimate of all qualities. Accordingly, Moshiach – who is connected with the level of Yechida – “will come at a time of distraction,” (i.e., the level above intellect) – and yet will be a teacher (reflecting intellect).[197]

We see a similar fusion of the supra-intellectual and the intellectual in regard to G-d, Himself. G-d declares, “I discovered Dovid, My servant.” Something which is discovered was not known about previously, i.e., it relates to a level above knowledge.[198] Nevertheless, although the choice of Dovid transcended intellect, it was expressed through a careful series of events: There were two sisters, Ruth and Orpah.[199] Ruth clung to Naomi, but Orpah did not. Ultimately, this sequence led to the birth of Yishai and then, of Dovid. After Dovid was born, G-d tested his leadership qualities through his care for sheep and caused him to undergo several trials until he became king of Israel. Thus, the twofold consolation mentioned above is also connected with Moshiach and the quality of Yechida which he will reveal.

The above also shares a connection to Parshas VaEschanan which describes Moshe's prayer to enter Eretz Yisroel. Were that prayer to have been accepted, Moshe would have led the Jews into Eretz Yisroel and built an eternal Beis HaMikdash which could never have been destroyed.

Moshe's prayer includes the totality of existence for “VaEschanan” is numerically equivalent to 515. Our Sages relate that there are seven heavens and seven spaces in between these heavens. The size of the earth and each of these heavens and spaces is the distance that a person can walk in five hundred years. Thus, 15 times 500 represents the entire scope of existence.

From VaEschanan, we proceed to Parshas Eikev, “And it shall come to

pass after you listen.” Chassidus interprets “listening” as stemming from kabbalas ol, a commitment which transcends all limits and yet, also passes through and becomes internalized by the powers of intellect. This brings about, “And the L-rd, your G-d, will preserve for you the covenant and the kindness which He swore to your ancestors,” a covenant resulting from a commitment that is not limited by intellect.[200]

2. The Talmud explains that from the fifteenth of Av onward, the power of the sun decreases and “whoever increases will receive an increase.” Rashi explains: Whoever increases his Torah study at night will have his life increased. Therefore, the Shulchan Aruch mentions the importance of increasing Torah study at night[201] from the fifteenth of Av onward.[202] Since the Torah is “our life and the length of our days,” an increase in Torah study[203] will lead to an increase in our lifespans.

It is proper to publicize the importance of increasing Torah study from the fifteenth of Av onward so that it will effect each individual, his family, and the entire Jewish people. Furthermore, as mentioned previously, as explained in the Previous Rebbe's maamer, Asara ShYoshvim, it is preferable that this study be communal in nature. Therefore, we should strengthen existing Torah shiurim and establish new shiurim wherever possible. Since “Study is great because it leads to deed,” this increase in Torah study will surely bring about an increase in the performance of mitzvos.

This will also lead to an increase in life. In simple terms, those who increase their Torah study will have their lifespans increased. Furthermore, a Jew's commitment to Torah study will lift him above all worries. Thus, our Sages declared, “The Torah was given only to the eaters of manna;” i.e., a Jew who studies Torah should be able to devote himself to that study entirely

without any concern for worldly affairs. He can rely on G-d to provide for all his needs and for the needs of his family. Even if a person has financial worries, making a commitment to Torah study will lift him above them entirely for as our Sages relate, every Jew deserves affluence equal to that of King Solomon.

In this manner, we will merit a long, prosperous, and healthy life which will be dedicated to the study of Torah. This will lead to the time when, together with the entire Jewish people, we proceed with Moshiach to Eretz Yisroel and to the ultimate consolation, the building of the Third Beis HaMikdash.

#### NOTES:

187. In such an instance, it would be proper for the verse to state, "Take comfort, My people. Take comfort, My people."

188. Every entity in this world has both a material and a spiritual dimension, possessing a physical existence which is maintained by spiritual life-energy. Nevertheless, the spiritual dimensions of these creations are not openly revealed. Thus, their spiritual and physical dimensions can be considered as two separate entities. In contrast, the Beis HaMikdash was a single building whose spiritual and physical dimensions were both openly revealed.

189. The manner in which spirituality permeated the physical site of the Beis HaMikdash is emphasized by the fact that even after the Beis HaMikdash was destroyed, its site remains holy. The Rambam explains: "The holiness of the Beis HaMikdash... stems from the Sh'china and the Sh'china can never be nullified."

190. This is even intimated in the Hebrew word for "world," "olam," which is related to the word, "helem," meaning "concealment."

191. This is self-understood. Pirkei Avos teaches, "Everything which the Holy One, blessed be He, created in His world was created solely for His glory." Since both the body and soul are G-d's creations, it is obvious that they should both be used to serve Him.

192. This is alluded to by the fact that the Hebrew word for "nature," ha'teva," is

numerically equivalent to "Elokim," which means "G-d."

193. This is further reflected in our Sages' interpretation of the command, "And you shall love the L-rd, your G-d... with all your might," as "with all your wealth." Although the love of G-d is a spiritual feeling, it must permeate through the totality of our beings until it effects our property as well.

194. The literal translation of the word "atzmus," rendered as "being," is "bones;" i.e., one's spiritual service must effect even our bones, the most brittle and insensitive elements of our bodies.

195. This applies even when the person who lost the money would have been displaced by the fact that he lost it and it was found by the poor person.

196. In addition to the fact that the exile

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had an effect on both our spiritual and physical dimensions, its twofold nature is further emphasized by the fact that it involves both man and G-d, as it were, for the Divine Presence is also in exile.

197. For this reason, the preparation for Moshiach's coming must also involve intellect, spreading outward the wellsprings of the teachings of Chassidus, "the Torah of Moshiach."

198. This, in turn, relates to the service of Dovid, which as reflected in the title, "My servant," reveals a commitment which transcends intellect.

199. The presence of two equals reveals the power of free choice.

200. This represents a positive appreciation of the era that preceded the giving of the Torah. After the giving of the Torah, the

relationship between G-d and the Jews was dependent on Torah which was given within an intellectual framework, recognizing the limits of time and space.

201. This reflects the true purpose of the night as our Sages declared, "the night was created solely for the purpose of study."

202. In essence, this increase of study should begin from Tisha B'Av onward. The Book of Eicha declares, "Arise. Sing out at night." On Tisha B'Av, we "sing out" the dirges of lamentations. From that date onward, we should "arise" and "sing out" words of Torah. Tisha B'Av and the fifteenth of Av are interrelated. Thus, our Sages relate that although the decree that the Jews would die in the desert terminated on Tisha B'Av, the Jews did not become aware of it until the fifteenth of that month.

203. Torah study represents an intellectual service. Thus, it relates to the passages from this week's portion which describe our taking total possession of Eretz Yisroel, occupying the lands of ten nations, the seven nations who lived in the Land of Canaan before the conquest of the land and also the lands of the Keini, K'nizi, and Kadmoni.

As explained, the seven nations refer to the seven emotions, while the latter three nations refer to the service of the intellect which will not be realized until the Messianic age. It is, however, problematic to say that we will not carry out the service of intellect until the Messianic age. Even at present, our service appears to involve both intellect and emotion. Thus, this week's Torah portion contains the command Shma Yisroel which involves the service of the intellect and also, the command, "And you shall love the L-rd, your G-d..." the service of emotion.

That difficulty can be resolved as follows: At present, our intellectual service is intended to arouse an emotional response. For example, our love of G-d is spurred by meditation on the Shma. (Hence, in the Torah, there is no interruption between the two verses.) This, in turn, leads to the fulfillment of the other mitzvot mentioned in the paragraph including writing "these words on your doorposts," e.g., making a statement to the world at large, even to gentiles. All this, however, reflects a Jew's activity within the world. In the Messianic age, a Jew will be involved in intellectual activity that takes him above the limits of the world entirely.

# AM I DOING WHAT THE REBBE WANTS, OR WHAT I FEEL LIKE DOING?

RABBI HESCHEL GREENBERG, SHLIACH IN WILLIAMSVILLE, NEW YORK  
IN A SPECIAL INTERVIEW WITH AVROHOM RAYNITZ

*How is it that ten years later our emuna that the Rebbe MH”M is about to be revealed hasn’t weakened? What is the source of the difference of opinion in Chabad and why shouldn’t we compromise for the sake of achdus? What is the point in publicizing Moshiach’s identity, and why is it so important to stress that the Rebbe is chai v’kayam? Why are there Lubavitchers who shy away from publicizing their belief that the Rebbe is Moshiach and why are they bothered when others publicize it? And most importantly: How can we change things? \* A conversation with a very learned shliach and a popular lecturer – Rabbi Heschel Greenberg. Part 1 of 2.*

Ten years have gone by since Gimmel Tammuz 5754. Non-Lubavitchers who were sure it was a matter of time before Chabad Chassidim would drop their belief that the Rebbe is Moshiach cannot understand how – after such a long time – Lubavitchers not only keep believing, but their belief grows ever

stronger and the number of believers is growing. Can you explain this?

First of all, the passage of time strengthens and intensifies the yearning for the hisgalus of the Rebbe MH”M. Therefore, the more time goes by that we don’t see the Rebbe, the greater our desire to see our king.

This is expressed primarily in increasing activities to hasten the Geula. This yearning is also expressed in the cry of “ad masai,” which comes from the burning heart of every Chassid who cannot tolerate this terrible Galus, and the proclamation of “Yechi,” which is said with the belief in what the Rebbe said – that this proclamation hastens the hisgalus we are all waiting for.

As far as your question, at first glance the doomsayers’ prognostications should have been correct. Time does work against you, and with every passing moment that the Geula doesn’t happen, one would think that emuna would be weakened and lead to hesitation and doubt. It is just that they didn’t take a vital point into account, and that point is that emuna is above logic, and therefore it doesn’t bow to the limitations of logic. Emuna can grow stronger in flagrant opposition to logic’s dictates.

The truth is, if we look at the situation logically, there is no difference between Gimmel Tammuz 5754 and Gimmel Tammuz 5764, and even Gimmel Tammuz 5752. This is because the minute the Rebbe said that we already have the revelation of the existence of Moshiach, and his revelation has begun through his activities, and there is nothing to hold things up –

then the very next moment in Galus makes no sense.

The Rebbe himself said that there is no explanation for the continuation of Galus after the Jewish people have already done t'shuva, and the time for Geula has already arrived. In one of the most difficult sichos that we ever heard from the Rebbe, after the murder of Mrs. Lapine (may Hashem avenge her blood), the Rebbe made some shocking statements, the gist of which was that the Rebbe himself did not understand – and it is impossible to understand – why Moshiach still has not come.

That means that it's impossible to understand the present state of Galus, even from the loftiest level of *seichel d'k'dusha*. If in Adar 5752 it was impossible to understand why Moshiach's arrival was delayed, then that same question persists in Nissan, Iyar, and so on.

So to come and say that ten years ago the Chassidim's emuna made sense, but ten years later it doesn't – is ridiculous! The same emuna that gave us the ability to believe in 5752 is what gives us the ability to believe now, in 5764.

**Yet, how do you explain the fact that ten years went by since Gimmel Tammuz 5754 and we still don't have the hisgalus of the Rebbe MH"M?**

We don't explain it. The Rebbe never asked us to understand why the Geula is delayed. On the contrary, the Rebbe asked us to understand that

*aht kumt Moshiach*; that we understand that the time for Geula has already arrived; that we understand that Moshiach has already begun his activities; that we understand that the table is already set with the Livyasan and the Shor HaBar and the Yayin HaMeshumar, and we need only open our eyes to see the Geula.

Every Jew has the power to choose to use his mind for the right things. We are supposed to use them the way Rebbe wants us to, so that it is absolutely clear to us that the time for the Geula has arrived and therefore, Galus is that which makes



no sense.

We tend to think just the opposite, but the Rebbe demands that we overcome our habitual way of thinking and work on ourselves so that our intellect, our understanding, is permeated with the inyan of Moshiach. Along with the sense that Moshiach ought to be here already, and the Rebbe should already be visible to all – this is what we must understand, and that the Galus reality is utterly incomprehensible.

**Does this seem realistic to you?**

If the Rebbe demands this of us, then it's definitely realistic, for "I ask

only according to their ability." However, it's very difficult, as the Rebbe himself said (Balak 5751), "despite the commotion about it ... after seeing the wonders that testify that this is the 'year that King Moshiach is revealed,' we see that it is difficult to instill the awareness and feeling that we are literally standing on the threshold of Yemos HaMoshiach, to the point that they begin to live with inyani Moshiach and Geula."

However, in the same sicha, the Rebbe offers the way to overcome the difficulties, "The solution is through learning about inyani Moshiach and

Geula, because the power of Torah is such ... that it can change man's nature. Thus, even if his emotions are still, G-d forbid, not in touch with the Geula reality (since he still did not leave his inner galus), through Torah study in inyani

Geula he is elevated to a Geula status and he begins to live with inyani Geula, with the knowledge and awareness and feeling that 'behold, he comes.'"

The difficulty of "living with Geula" comes from the very fact that we are in Galus ... Galus is not just that we are outside Eretz Yisroel, but that we are in an inner Galus. Our thinking is Galus-like and our outlook on life is from a Galus perspective.

With Galus vision, the world and its perspective is primary whereas the Torah's outlook is distant, if it exists

at all. Going out of one's inner Galus means proclaiming war on nature, and that is hard to do...

It's only with the ko'ach of Torah that we can overcome nature, for Torah is the balabus over nature, and with the ko'ach of Torah we can change nature. Therefore, says the Rebbe, the direct way is through learning inyanei Moshiach and Geula, for Torah is the balabus over the mind, and it has the power to extricate us from our inner galus. This process takes place in a way that goes completely contrary to nature. It can completely change our outlook, so that our perspective is a Torah perspective, and not the world's. Thus, we live with the coming of Moshiach as something obvious and logical.

## HOW CAN WE STOP MACHLOKES?

**It's an open secret that there are sharp differences of opinion in Chabad regarding publicizing Moshiach's identity. How is it possible for there to be such differing views when we all learn the same sichos and have the same Rebbe?**

Before I answer your question, it's important to emphasize that the differences of opinion are primarily about publicity, because every Chabad Chassid believes that the Rebbe is Moshiach. That means, that he believes that the Rebbe MH"M can appear at any moment. Could a Chabad Chassid believe that Moshiach is some anonymous person hiding in a cave somewhere? Is there a Chabad Chassid who could consider a scenario in which Moshiach will not be a continuation of the chain of Chabad Chassidus? Will he be someone not directly connected to the revelations of the Baal Shem Tov?

I don't think there's a Chassid who truly believes that it can work out that way. I am certain that every

Chassid who believes that Moshiach is coming any minute – and every Chassid believes that – also believes that the Rebbe is Moshiach. His emuna is identical to the emuna of the Chassid who publicizes Moshiach's identity, and he too will rejoice when the long-awaited moment arrives and the Rebbe is revealed to all as Moshiach.

The differences of opinion center on one issue: **whether to publicize, or how to publicize, our belief that the Rebbe is Moshiach.**

Unfortunately, although that which unites us is greater than that which separates us, Satan is having a field day. From legitimate differences of opinion we get dragged into outright machlokes, which is completely negative because: 1) Machlokes is ugly. Nothing good came out of machlokes, even a machlokes for the sake of Heaven.

2) Machlokes is the opposite of ahavas Yisroel, and according to all opinions, ahavas Yisroel is extremely important to the Rebbe. The Rebbe includes ahavas Yisroel among the mitzva campaigns, and on countless occasions spoke about the need for ahavas Yisroel to bring the Geula.

In the last sicha we heard from the Rebbe, on Shabbos Parshas VaYakhel 5752, the Rebbe spoke at length about achdus and ahavas Yisroel. There is no question that ahavas Yisroel is connected with the Geula and is part of the Geula process.

3) Machlokes sometimes weakens those Chassidim who *are* involved in inyanei Moshiach and Geula, and it causes many others to shy away from involvement in inyanei Moshiach and Geula with the excuse that it leads to machlokes.

**Some people quote sichos about the importance of achdus and conclude that for the sake of achdus we should make compromises and be**

**less involved in the Moshiach topic.**

Permit me to ask you, do these same Chassidim think the same way about Mivtza T'fillin or Mivtza Neshek? There was strong opposition to these campaigns from outside of Chabad, and even within Chabad. Did anybody propose that we stop talking about one of these campaigns in order to prevent machlokes? When it comes to t'fillin people understand that this approach is out of the question, so why is it, that when it comes to Moshiach, they consider compromise an option?

A Chassid who learns the Rebbe's sichos, reads that we must publicize to the world that there is a prophet, that we must prepare ourselves and our environment for Moshiach, that the beginning of the revelation of the existence of Moshiach has begun, that Moshiach has already begun acting upon the world. How can he possibly suggest that we stop talking about it, simply because people oppose this reality?

This is obviously not the way to stop machlokes!

**Can we prevent machlokes without compromising on inyanei Moshiach and Geula?**

Yes, there is a way to do it, and not just any old way but a "direct way," and that is through **learning inyanei Moshiach and Geula**. The Rebbe spoke about learning inyanei Geula as a way to bring the Geula, but if you learn the sicha, you see that it is also the direct way to achieve achdus among Anash.

In the sicha of Chaf-Ches Nissan 5751, the Rebbe said that we have to bring Moshiach in a way of *oros d'Tohu, b'keilim d'Tikkun*. The Rebbe didn't elaborate, but a week and a half later, on Shabbos Tazria-Metzora, the Rebbe explained that every inyan of Galus is derived from lofty lights (*oros d'Tohu*) that were not accepted by the world (without keilim



d'Tikkun), and this provides *yenikas ha'chitzonim* (nourishment of the forces of evil).

Our avoda, says the Rebbe, is to reveal those lofty lights *within* keilim d'Tikkun, thus preventing *yenikas ha'chitzonim*. We can only do this by learning Torah with bittul, for "through bittul like dust we become a vessel for Torah, which is far loftier than the Seider Hishtalshelus, the aspect of Tiferes ... and therefore it has the ability to unite the two movements of *ratzo* and *shuv*, thus enabling the lofty lights to be drawn down and revealed in vessels. By doing so, the possibility of *yenikas ha'chitzonim* is abolished.

The Rebbe then goes on to explain that the direct way to bring the Geula is by learning Torah on the topic of Moshiach and Geula (Malchus of Tiferes).

So it's learning Torah with real bittul that gives us the ability to unite Tohu and Tikkun, and this is the recipe for *achdus* in Chabad.

When we look at the sources for things, we see that the differences of opinion in Chabad come from the fact that there are Chassidim who are naturally inclined towards oros d'Tohu, and there are Chassidim who are naturally inclined to keilim d'Tikkun. The entrenchment of each side in their natural mode causes the extreme differences of opinion to the point of *machlokes*.

A Chassid, who is naturally inclined to Tohu types of activities, is naturally attracted to *inyanei Moshiach* and Geula because the whole point of Moshiach is oros d'Tohu. This Chassid's avoda has to be focused on finding keilim d'Tikkun towards which he will channel the oros d'Tohu, since the *inyan* of Geula is to unite the Tohu and the Tikkun. The avoda of Tohu alone is Galus personified!

The Chassid who is naturally

inclined to keilim d'Tikkun is unwilling to publicize the *besuras ha'Geula* because the whole point of Geula is oros d'Tohu. No wonder he is not attracted to this... His avoda has to be to find oros d'Tohu, which he will draw down into keilim d'Tikkun. Tikkun alone is eternalizing



*To say that ten years ago the Chassidim's emuna made sense, but ten years later it doesn't – is ridiculous!*

the Galus!

To sum it up: Oros d'Tohu in keilim d'Tohu is Galus. Oros d'Tikkun in keilim d'Tikkun is Galus. **What is Geula? The drawing down of oros d'Tohu into keilim d'Tikkun.**

*Inyanei Moshiach* in general, and

the identity of Moshiach in particular, is oros d'Tohu. In years past, we were unable to draw down such lofty lights into keilim d'Tikkun, and that is why the Rebbe forbade it. Take for example the book, *M'Gola L'Geula*. Today this book is not considered oros d'Tohu, because it's merely a compilation of the teachings of the Rebbeim about Geula and Moshiach. But back then, when talk about Moshiach was one of many topics, the fact that a book focuses solely on the topic of Geula was oros d'Tohu, and until 5750 the Rebbe didn't allow it to be publicized.

The same thing happened with the book *Yechi HaMelech*. There were years that the Rebbe said that this book could turn Jews off from Chassidus because it was oros d'Tohu, and at that time it wasn't possible to draw down the *kochos* into keilim d'Tikkun.

The situation changed, however, at the beginning of the 90's, and the Rebbe said that *M'Gola L'Geula* should be printed. The Rebbe also gave his blessings for the book *Yechi HaMelech*, and other books. The Rebbe gave us the ability to unite the oros d'Tohu with keilim d'Tikkun through Torah study!

If we learned *Toras HaGeula* through bittul and a real desire to fulfill the Rebbe's *ratzon*, then the Tohu-types would understand that they have to work on combining Tohu with keilim d'Tikkun, and the Tikkun-types would understand that they may not shun oros d'Tohu.

If we want to achieve true peace and unity among ourselves, then each of us must learn the Rebbe's *sichos* on *inyanei Moshiach* and Geula, to know what the Rebbe wants of us. Then we have to make an accounting and ask ourselves: **Am I doing what the Rebbe wants, or am I doing what I like to do, what I am comfortable with?**

Each person has his inclinations, in addition to which, there are other

side-issues. Therefore, the Tohu people should think about whether they are making enough efforts to draw down the oros d'Tohu into keilim d'Tikkun, and the Tikkun people should think about whether they are not excessively limiting the oros d'Tohu and are left with only keilim d'Tikkun.

## TO UNITE THE TOHU-TYPES AND THE TIKKUN-TYPES

**What should a Tohu-type do if it's hard for him to unite with keilim d'Tikkun, or if a Tikkun-type finds it difficult to relate to oros d'Tohu?**

First of all, an important part in avodas Hashem is to change our middos so that they are in line with what Hashem wants. If we are expected to unite Tohu and Tikkun, then we must make our adjustments for this avoda.

However, since changing our middos doesn't happen overnight – yet we cannot postpone the “only avoda, to be mekabel Moshiach,” until every Chassid achieves a perfect balance of Tohu and Tikkun – we can and must join forces and work together.

The Rebbe wants us to work on all fronts, and each person has his specialty. Instead of Tohu people working against Tikkun people, each one should concentrate on his area of expertise in achdus!

We can make a division of labor. Since the population is divided into different types, we can have oros people working on reaching those people who are receptive to oros d'Tohu and concentrate on publicity. The Tikkun people should be appointed to deal with those who prefer keilim d'Tikkun and focus on shiurim. At a later stage, the Tohu people should consult with the Tikkun people about how to handle certain questions, and the Tikkun people should occasionally try to copy the work of the Tohu types.

That way, we will have a combining of oros d'Tohu and keilim d'Tikkun in a way that people will help each other towards achieving the same goal.

The only condition is that Torah must be studied with bittul, because when we are talking about two individuals – one of whom is chesed and revelation and the other is g'vura and constriction – it is only through Tiferes, through the Torah, that they can both unite.

This is only possible when Torah is learned with bittul, because when it's learned with yeshus, it's impossible to unite the two. It's only when you learn with utter bittul to the Rebbe and you really want to bring the Geula that you understand that since the Rebbe said that the direct route is the midda of Tiferes, the combining of oros d'Tohu and keilim d'Tikkun, that you must unite in order to bring the Geula.

**How can you measure whether a particular behavior is in the category of oros d'Tohu and “folly of holiness” or whether it is simply folly?**

Every action, even those of oros d'Tohu, must be anchored in the Torah perspective. A mode of action that has no basis in Torah can't be defined as oros d'Tohu.

It is important to emphasize that even with those things that are sourced in Torah, you have to know when and how to say them. The Rebbe once said that when you meet a Jew who publicly desecrates the Shabbos, although the halacha is that his punishment is stoning, nobody will begin a conversation with him by informing him of the punishment he would get if we had the Sanhedrin.

We know what the Alter Rebbe said, that it's forbidden to say a lie, yet we don't always need to publicize and announce the truth from the rooftops.

**So how do we know whether something should be publicized or**

**not?**

The Rebbe's sichos guide us. The Rebbe mentioned an enormous amount of points in this regard, but there are certain areas that the Rebbe addressed with a particular chayus. It is these latter things, that even if we consider them oros d'Tohu, we must draw them down into keilim d'Tikkun, and publicize them!

In the sichos that were said after Yud Shvat 5710, the Rebbe said things that if we hadn't heard them at the time from the Rebbe, and one of the Chassidim would quote them today, we would dismiss it as wild talk. Yet, the Rebbe said and repeated that the Rebbe should be healthy, and that Moshe Rabbeinu did not die, and that we must go to all shuls and publicize this, and if they say they don't understand it, not to be fazed by this.

The Rebbe repeated over and over again that “he will redeem us,” which is something that Chassidim barely said when amongst themselves, yet the Rebbe said it publicly, and numerous times.

Over the years, the Rebbe didn't talk about this much; it simply wasn't necessary, because we had a Rebbe that we could see. But after Gimmel Tammuz, when we are in a state of concealment and outwardly we do not see the nasi ha'dor, then the Rebbe's sichos of 5710 are a clear sign that these sorts of things must be said and even publicized. The Rebbe is the one who established that it is not foolishness, but matters that ought to be talked about and spread about, and since this is the case, we must try to draw them down into keilim d'Tikkun and publicize them.

It goes contrary to the world's view of things, for it is oros d'Tohu, but the Rebbe showed us the way and from this we understand that we can draw it down into keilim d'Tikkun.

*(To be continued.)*

# THE PEN OF ONE'S HEART

*Biographical Sketches \* From the Sichos of the Rebbe Rayatz in America \* Seifer HaSichos – 5701 Menachem Av, in the Country*

TRANSLATED BY RABBI SHIMON NEUBORT

**Tuesday, 12 Menachem Av:** *While [the Chassidim] were escorting the Rebbe [Rayatz] from New York to the health resort in Morristown [New Jersey], in the middle of the journey the Rebbe signaled [the driver] to stop; he turned to Anash [and said]: “It is known that there is a general rule, that when people are escorting someone, he should not instruct those who accompany him to turn back. However, since the arrangements we spoke about implied that I was to arrive by myself...”*

The Chassid Reb Aizik of Vitebsk was a rav in Vitebsk for sixty years. Before that he was a rav for fifteen years in the small village of Ostravna, near Vitebsk. His uncle, Reb Zelmele, was one of the main opponents of the Alter Rebbe, and in the beginning Reb Aizik was also an opponent. But after being present in Minsk during the Great Debate the Alter Rebbe had with the chief misnagdim, the Chassid Reb Aizik realized who the Alter Rebbe was, and he became attached to him.<sup>1</sup>

When the Alter Rebbe departed from Minsk, people escorted him on the road, and among those accompanying him was the Chassid and gaon Reb Yitzchak Aizik of

Homel. There was a discussion of *halacha* [between Reb Aizik of Homel and the Alter Rebbe] regarding *T'fillas HaDerech* – whether it is an independent blessing, or whether it must follow right after a previous

***“Acquire for yourself a companion,” means that the pen is your companion. Father explained that this refers to the pen of one’s heart; i.e., one must live with every thing one learns.***

blessing. They concluded that it is an independent blessing in its own right. The Alter Rebbe then remarked that *T'fillas HaDerech* is a prayer that applies to the entire time one lives on this earth, and each and every day is a

part of this journey. It was because of this [remark] that Reb Aizik of Vitebsk became a Chassid and adherent of the Alter Rebbe.

It is said of the Chassid Reb Aizik of Vitebsk that he used to say *T'fillas HaDerech* every day, and his only intention in this prayer was that he should live up to what was expected of him. His intentions were not with regard worries or fears about physical life. As we know, Reb Yitzchak Aizik reached an extraordinarily old age, living more than ninety-seven years. But he was not fearful about that, for in general he was not a pessimist, never worried, and led a peaceful life. The *Tzemach Tzedek* said that the reason why his Torah study represented clear-cut content and decisive *Halacha* was because he lived a peaceful life without worries.

When Reb Yitzchak Aizik of Vitebsk visited the Alter Rebbe for the first time, [the Alter Rebbe] told him that one should not worry. This remark made such an impression upon Reb Yitzchak Aizik that for the rest of his life – even if some inappropriate episode occurred – he would immediately say, “The Rebbe told me not to worry at all.”

1. See “The Debate in Minsk” in *Branches of the Chassidic Menorah* by this translator, *Sichos in English*, 1998.

Thus, we can understand that his intent in reciting *T'fillas HaDerech* each day was not with regard to physical life, but rather with regard to his spiritual journey. And about this, one must pray that it will turn out as it should. I am not referring now to what is written in *Tanya* ??? But sometimes there can also be a lowering of the *middos*, when one errs in his intent for the sake of Heaven, while in truth it is actually a lowering of the *middos*. And it is about this that we pray that things should turn out as they are supposed to.

*Afterwards [the Rebbe Rayatz] turned to the administrators of the yeshiva, and instructed them to endeavor to increase the number of students. He also requested several of them to see to it that the time and schedule of study in the beis ha'midrash should not be interrupted as had been the case constantly up to then. He then said, "Good night!"*

\* \* \*

**13 Menachem Av, in the country, not far from New York:** *When the Rebbe [Rayatz] arrived in the country he sat down, straightened out his tallis katan, and declared: "This is [how one lives at] the summer resort!"*

*Afterwards, he said:* The schedule for traveling to the country in Lubavitch was as follows: we would depart in the late afternoon, and we would stop along the way. We would *farbreng* in the fields on the grass, and towards morning we would arrive at the summer resort. When Father [the Rebbe Rashab] arrived at the country resort he would remove his outer clothing and remain wearing only his *tallis katan*. He would sit down somewhere, straighten out his *tallis katan*, and declare, "This is [how one lives at] the summer resort!"

Father said that the spiritual meaning of the country resort is that in the Holy Tongue it is called *neos*

*deshe*, "a dwelling place of grass." What is meant by a dwelling place of grass? On the verse [B'Reishis ??], "And the earth put forth grass..." *Rashi* comments: "The grasses deduced a lesson for themselves..." as the *Gemara* says in *Chullin* (60a): "And if the trees, that do not normally grow mixed together haphazardly, G-d said to them that each must produce only its own species, then we [the grasses] must certainly be commanded to do so." Notwithstanding the above, we see that in fact [the grasses] to grow in haphazard mixtures. The meaning of this is:

Each blade of grass, even the smallest, is an individual entity. It may be trampled upon, but it is nevertheless an existing entity, and it grows on its own. This is also true of a person's *avoda*. When we are at home we study Torah and we *daven*, but we are still busy with other people. But when we are in the country resort, we take the lesson *for ourselves*, i.e., we are busy with ourselves. This is the meaning of "And his heart was lifted in the paths of G-d," i.e., the *avoda* is through joy.

May G-d grant us a healthy summer.

\* \* \*

#### 14 Menachem Av:

1. There is a teaching of the Baal Shem Tov: A soul learns Torah from the mouth of the Holy One in the Heavenly Yeshiva, and then the Holy One sends the soul down to this world not only for the purpose of learning Torah, but also for the purpose of making the *ani* into *ayin*.<sup>2</sup> Even a person who is a true *ani* of Torah and *mitzvos* must make his *ani* into *ayin*, as if he were truly nothing compared to the whole-hearted simplicity of the ordinary Jew.

2. The *Baal Haflaa* [Reb Pinchas

HaLevi Horowitz, a colleague of the Alter Rebbe] did not refer to the *Maggid* of Mezritch as "Rebbe," but the other disciples, including Reb Shmelke [of Nicholsburg, brother of the *Baal Haflaa*], did refer to him thusly.

3. The Alter Rebbe said: "On seven occasions my heart overpowered my intellect. One of those occasions was when we were engaged in a complex discussion of novel insights on the Torah, and we were joined by the holy Reb Zusia of Anipolia etc. That's how excitedly we were engrossed in the subject matter."

4. Today, 14 Menachem Av, marks fifty years since the day that my father instructed me to record the stories that I hear. At that time, Father was in the habit of studying various subjects with me from time to time. For example: *Ramban's* commentary on the Torah, *Chumash* with the commentary of Ibn Ezra, *Mishna*, *Tanya*, etc. It even once happened that he studied with me the *Zohar Admoni* or the *Yefe Einayim* in *Shaar HaT'fillin* in the *Siddur*. I did not know the reason why he studied with me this or that particular subject.

In those days I was studying with my tutor Reb Nissan, who was a son-in-law of Reb Leib *Melamed*, a Chassid of the Mitteler Rebbe, whose father-in-law was Reb Binyamin *Melamed*, a Chassid of the Alter Rebbe. But as it happens, just at that time my tutor Reb Nissan had gone away to Dubravna to attend his son's wedding, and so I had more free time.

My saintly father was then studying with me the *Mishna* [Avos 1:6], "Make for yourself a *rav* and acquire for yourself a companion." He informed me that the masters of tradition... (*Question: Does that refer to those who know what comes down to us through transmitted teachings and*

2. A play on words: *ani* = "I," meaning the person's ego; *ayin* = nothingness; i.e., the

person is to nullify his own ego until it becomes non-existent.

3. A play on words: the word *uk'nei* ("and acquire"), can also be read *v'koneh* ("and a



traditions? Answer: Apparently so)...say that the true advantage of the “make for yourself a *rav*” is the “acquire for yourself a companion.” This is what the Alter Rebbe once said to his grandson the *Tzemach Tzedek* when he was eight years old. At that time the *Tzemach Tzedek* began writing *nigleh* and *Chassidus*; when he was nine years old he was already writing transcriptions of the teachings he heard from his grandfather the Alter Rebbe. The Alter Rebbe said that [the *Tzemach Tzedek*’s] writing of that era was like that of one who is already mature and fluent in writing.

I once heard from my saintly father the Rebbe, in the name of the Alter Rebbe, that “acquire for yourself a companion,” means that the pen is your companion.<sup>3</sup> Father explained that this refers to the pen of one’s heart; i.e., one must live with every thing one learns.

5. My saintly grandfather the Rebbe [Maharash] liked to reckon the quantity and number for every thing. He once stated how many times we beat upon our breast when reciting *Al Cheit* on Yom Kippur. From the

number he gave we deduced that when saying the words *slach lanu, mechal lanu...* we must also beat upon the breast. The Rebbe Maharash once said that if they were to add up how many signatures of paper his father the *Tzemach Tzedek* had written during his whole life, it would turn out that he would have had to write three and a half signatures of paper each day of his life from his eighth birthday until the day he passed away. This would also include Shabbos and Yom Tov.

The *Tzemach Tzedek*’s son-in-law Reb Levi Yitzchak [Ginsberg] was very quick at arithmetic, but he said that this was nothing compared to the speed of his father-in-law the *Tzemach Tzedek*. Concerning that, he told the following story: Reb Yossele, the son of the local *maggid*, was a *shadar*<sup>4</sup> for the collection of *maamad*.<sup>5</sup> The custom in those days was that the *shadar* would bring the coins themselves that the donors had given for *maamad*,<sup>6</sup> but the *shadar* would deduct the sum needed for the expenses of his travels. Reb Yossele the *shadar* had a box in which he

deposited the silver and copper coins and paper notes. Along with this was a list of the contributors: so-and-so gave such a sum, etc. etc.

Once, when Reb Yossele the *maggid*’s son came to Lubavitch bringing the *maamad* money along with the lists, the *Tzemach Tzedek* gave the lists to his son-in-law Reb Levi Yitzchak to add it all up. Reb Levi Yitzchak wished to demonstrate to the *Tzemach Tzedek* how Reb Yossele did his bookkeeping, so he went in to the *Tzemach Tzedek*’s chamber and began to read from the lists: “This one gave a *piatek*,<sup>7</sup> that one gave a half *piatek*, etc.” Just then the *Tzemach Tzedek* was drying his hands on a towel while reciting the blessing *Asher Yatzar*, and he gestured to his son-in-law Reb Levi Yitzchak saying, *nu! nu!* indicating that he should continue reading the lists. When the *Tzemach Tzedek* finished reciting the blessing and drying his hands (during which time Reb Levi Yitzchak had read through about five columns of the lists) the *Tzemach Tzedek* declared that the grand total came to such and such a sum.

7. The father of the saintly Reb Aharon of Karlin was Reb Yaakov Shamash, a Chassid of the Baal Shem Tov, one of his secret followers. His routine was that he would visit homes where poor women had given birth to build fire in the oven and to feed the children in the home. The teaching in *Torah Or* that the name “Aharon” shares the same letters as the word *nireh* [seen], was originally a teaching that the Baal Shem Tov said with regard to Reb Yaakov Shamash, saying that he could see G-dliness with his physical eyesight, and from such sight [*nireh*] he could produce Aharon. This took place a long time before the birth of Reb Aharon of Karlin.

pen”).

4. Agent appointed by the Rebbe.

5. Funds for the support of the Rebbe and his

family, the Rebbe’s court, and his charitable distributions.

6. I.e., they did not exchange the small coins

for larger coins and notes.

7. The name of a certain Russian coin.

# THE NESHAMA THE REBBE EXCAVATED FROM A QUARRY IN CHAIFA

BY MENACHEM ZIEGELBOIM

*He was a one-of-a-kind Chassid, shliach, and mashpia. Something unique. He made his first acquaintance with Chabad when he walked into the zal of Tomchei T'mimim in Lud wearing khaki shorts. He went to the Rebbe and became utterly mekushar to him. The Rebbe reciprocated with great love towards him and treated him as only very few Chassidim were treated. \* A portrait of a real Chassid, a shliach on a tractor, and a down-to-earth mashpia. \* The Chassid Rav Reuven Dunin, or if you prefer, Dunin from Chaifa – on his 2nd yahrtzeit.*

"I saw the Rebbe every day. And when I didn't see him, I would dream of him. I would take a nap in the afternoon, and he would appear immediately. I had nothing in the world aside from the Rebbe, learning, and davening. I cannot describe what it was like for me to travel to the Rebbe. When I entered the car that brought me to the airport, the pain burst forth from me. I looked back at the Rebbe who parted from us, until

he disappeared from view, and then I couldn't take parting from him and cried."

This is how the mashpia Rav Reuven Dunin described the first time he left the Rebbe, after seeing the great light that shines forth from Lubavitch, that same light that he himself had the privilege of bringing to hundreds and thousands of Jews whom he was mekasher to the Rebbe MH" M, heart and soul.

## UPHEAVAL

R' Reuven Dunin was born to a frum family who lived in B'nei Brak. He made his own way in life and went to Red [Communist] Chaifa, which symbolized Mapai [the communist party] and all it stood for: labor, pioneering, and life without the yoke of Torah and mitzvos.

He worked on a tractor, preparing the ground for the construction of hundreds of homes. He helped build factories and dug up earth for orchards and fields. He spent the evenings with friends.

At some point, his younger brother, R' Avrohom, went to learn in Tomchei T'mimim in Lud. At one of their meetings, Avrohom asked Reuven to look at a page he had brought. Reuven refused at first, but finally agreed after Avrohom pleaded with him. From the very start, the words *Ohr Ein Sof* and *yesh mei'ayin* captivated him.

These words came at the right time in his life, for he had begun to feel tired of his job and the life he was leading. He felt that the time had come for him to try something different.

He visited different yeshivos, where he stayed briefly, but he didn't find what he was looking for and he returned to tractors and steam shovels in the quarries he worked in. His yearning for something else grew, and

one day he just left the tractor and returned to his parents' home and said, "I want to go and learn in Chabad." His father didn't like the idea.

Ultimately, though, they both went to Pardes in Lud, where the yeshiva was. The mashpia, Rav Shlomo Chaim Kesselman, took a good look at the young man who walked into the zal in khaki shorts and a full head of hair. Reuven felt this was a defining moment, and he promised to do whatever he was told. He was accepted.

He sat and studied Torah assiduously. He learned a daf Gemara and another daf; a maamer Chassidus and another maamer. Once, at a farbrengen, the mashpia pointed out that he should not feel pride over his achievements for they were merely a result of an "arousal from Above."

### THE FIRST MEETING WITH THE REBBE

The enormous spiritual arousal began to dissipate, and since he had heard so much about the Rebbe, he wanted

to go and see the Rebbe to revitalize himself. R' Shlomo Chaim didn't readily agree to this, and he asked him if he had already finished all the s'farim so that he felt that he had the right to go and see the Rebbe.

R' Reuven finally got permission to go, and he earned the money through his tractor work and was on his way. The entire yeshiva accompanied him to the airport with song and dance.

He arrived in Crown Heights on a Friday in the summer, when most people were away on vacation. He wanted to see the Rebbe so very much. Someone advised him to come the next day, on Shabbos morning.

The next day he walked from Williamsburg to Crown Heights for Shacharis. In an interview he gave a number of years ago (*Kfar Chabad*, Yud-Alef Nissan 5752) he described his first meeting with the Rebbe:

"I stood there with the others and clearly saw everything. I remember the impression the Rebbe made on me: he appeared to me like a king, a lion; he had a majesty, a holiness, yet he was also

simply noble ... wrapped in his tallis, sitting alone at the table – I couldn't take my eyes off of him. I remember that our eyes met a few times, and today I think that my behavior during davening wasn't right. This is because in one of my yechiduyos with the Rebbe, much later on, when the Rebbe explained something to me, he used the example of foreign thoughts during davening, and when he said this he smiled at me. I felt that he was referring to the time I stood there like a golem and watched him during davening..."

This first meeting with the Rebbe led to many other meetings, in which R' Reuven was privileged to have a warm and very special relationship with the Rebbe.

### THE FIRST YECHIDUS

R' Reuven remained in Beis Chayeinu for half a year, and felt that this was the place from which he derived his chayus: "I saw the Rebbe daily, and when I didn't see him, I dreamed about him. I would lie down in the



R' Reuven working on his tractor

afternoon to rest, and he would appear immediately. I had nothing in the world but the Rebbe, learning, and davening.”

He had his first yechidus a month after he arrived in 5717 (1957). He describes this first yechidus, which set him on his feet:

“In my first yechidus I became mekushar to the Rebbe. It’s not just now; I always find it hard to talk about this ... Even if I don’t remember everything for sure, one thing I know; just as the page my brother gave me made me feel that it contained the truth, in my meetings with the Rebbe it happened even more strongly. Something happened there that today ... I think I handled it wrong.

“The Rebbe suddenly asked me whether I was an expert in heavy machinery, and I foolishly got flustered because I remembered what R’ Shlomo Chaim had told me, that the first thing you hear from the Rebbe in your first yechidus is the thing that affects your entire life.

“I was shaken by the fact that the Rebbe seemed to be telling me that my goal in life was to be a machine operator ... I don’t remember if I answered or what I answered. I just remember that a short time later, the Rebbe asked me why I had requested a yechidus and I began to cry. I don’t know why. I think I felt a need to unburden myself ...

“And then the Rebbe asked me why I was crying, and at first I didn’t know what to say, but then I suddenly said that I didn’t come to America but to him, to yeshiva, and I added that I wanted to learn properly, etc.

“The Rebbe gazed at me and said, ‘Since you have redirected your attention to the realm of holiness,’ and he paused and then continued, ‘if so, sit and learn and we’ll speak again in a few months.’

“I felt that it was worth living for this man. I felt that his gaze knows

what is happening even before I speak, and this feeling that he knew everything finished me off. After decades I merited to hear from the Rebbe shlita that you don’t have to enumerate sins, but being in the Rebbe’s presence aroused in me a strong need to tell him my life-story and to ask for a means to do t’shuva. I confessed everything and stammered a request for guidance in how to do t’shuva.

“The Rebbe allowed me to finish and then said, ‘Firstly, go on the path

***We sent the Rebbe the contract for the house, but the Rebbe sent it back to us and wrote in a letter that it wasn’t the paperwork that established ownership but that the conduct should be in accord with the desires of the owner.***

of Torah and mitzvos with simcha and good-heartedness, and then we can speak about t’shuva.’

“It took me years to understand this properly. From time to time, I would remind the Rebbe in yechiduyos that he promised to speak to me about t’shuva, and apparently all those years I didn’t understand what I was talking about and what I was asking of him. I think that only 25 years later, in a yechidus in 5742 (1982), on the yahrtzeit of Rebbetzin

Chana a”h, the Rebbe’s mother, the Rebbe saw that I was ready. He explained to me, for the first time, what t’shuva is.”

## **A FATHER’S LOVE FOR HIS SON**

That was Reuven’s first yechidus, and he was privileged to have many more, many of them “unofficial.” In 5718 (1958), he went to the Rebbe many times and discussed various topics. He felt a special closeness to the Rebbe and the Rebbe, like a father to his son, reciprocated with great love.

“How did I know that I could just go in to see the Rebbe? When he saw me on the street or in the hallway, he simply gave me that feeling. He led me to understand that if I wanted to, I could approach him now. This was exceedingly unusual, because nobody went into the Rebbe just like that, whenever they felt like it. For some reason it was very natural for me because I felt that if the Rebbe was everything to me, it couldn’t be otherwise and there was no problem approaching him...”

Sometimes Reuven would stand after Maariv in an obvious spot so that the Rebbe would notice him, and he would catch the Rebbe’s eye. Sometimes he would discern a nod or a flash of understanding in the Rebbe’s eyes, and then he would enter the Rebbe’s room where he would present questions about his life or his learning. In general, the Rebbe showed his concern for Reuven like a father for his son.

At the end of one of these yechiduyos, the Rebbe told him to hurry up so he would get to supper on time in the yeshiva’s dining room. Reuven said he would get there at the end of the meal. “The Rebbe asked me, ‘Will you eat?’ and I answered that I would. The Rebbe said, ‘I’ll ask you what you ate!’

“I rushed to the dining room and





**R' Reuven Dunin (note what it says on his hat: A Jew is someone born to a Jewish mother or someone who converts k'halacha. Amend the law!)**

since I knew that the Rebbe would ask me, I tried to get what I could. In the meantime, the Rebbe had gone to his mother, and after he returned, and I returned from the dining room, we met downstairs.

“Before going up the stairs the Rebbe saw me and he stopped and asked, ‘Nu, did you eat?’ I said that I had, and he asked me, ‘What did you

eat?’ and I enumerated what I had eaten and how much. The Rebbe smiled and made a motion with his head and said, ‘If you say so, it’s probably true.’

“This line meant so much to me that I immediately blurted out, ‘Rebbe, I would never lie to you!’

“The Rebbe went inside and after

he disappeared behind the door, I continued standing there for a long time, looking after him with a feeling of parting. The door to 770 suddenly opened and Mottel Chein dashed out and looked around. When he saw me, he ran over and asked me, ‘Tell me the truth – did the Rebbe speak to you or not?’

“I told him that he had, and Mottel said that he had been inside when he suddenly saw the Rebbe walk in beaming, with a smile from here to there, and he realized that something had happened outside.

“I saw the Rebbe smile many times. When I told you that it was worth living for such a man, I meant it literally. My goal was to see him as much as possible and to see him smile as much as possible. I literally lived from these encounters and from these smiles.

“The Rebbe once asked me if I take walks. I was taken aback by the question and didn’t know what the Rebbe meant. Then he asked me where I eat and where I sleep. At that time, I stayed on Troy and ate at 676 Eastern Parkway. Then the Rebbe said: Nu, so that’s your walk, and he added that I should go for a short walk during the day, for half an hour, a quarter of an hour.

“Fine, if the Rebbe says so then you do it. I would generally return to the zal in the afternoon, but the next afternoon I decided to go out. I took a walk and when I began returning in the direction of the yeshiva on Eastern Parkway, the Rebbe was just returning on foot from his mother.

R’ Yisroel Duchman z”l was walking behind the Rebbe. He was a big fellow and that was perfect for me – I walked right behind him and gazed at the Rebbe’s back. But you can’t hide anything from the Rebbe... The Rebbe turned around quickly and smiled at me. When Yisroel Duchman saw this he turned around to me and said, ‘Hey Dunin, the Rebbe didn’t smile at me...’”

## **“I KNOW THAT OUR BAALEI T'SHUVA ARE ALL OVER THE WORLD”**

A half a year later, R' Dunin returned to Eretz Yisroel, though not before receiving a shlichus from the Rebbe to continue working on his tractor in a place “where the most people will see you.” R' Reuven left Beis Chayeinu with tears of longing.

At this point, a new chapter in his life began. Every morning he went to a quarry in the Chaifa area, where he worked on his tractor. He didn't like the work, and yearned to return to the Chassidic life that he had become familiar with, but the Rebbe's request took precedence.

At first he didn't understand what the point was in his doing this kind of work, but as time went on he learned that the image of a Chabadnik with a yarmulke and long beard, working on a tractor in a quarry, made a strong impression on the thousands of people who passed by.

“I suddenly noticed that people said, ‘kol ha'kavod’ (more power to you) when they saw me with a yarmulke and beard on the tractor. On the bus to work people tried to engage me in conversation on matters of Torah and emuna. That's when I realized how right the Rebbe was.”

A shidduch was suggested with Rivka Sonnenfeld of Yerushalayim, and they established a home based on Torah and Chassidus, though not before receiving many blessings from the Rebbe.

His home was a true Beis Chabad, even before the concept became widespread. His home in an old Histadrut [Israel's national labor union] neighborhood of Chaifa was open to dozens, hundreds, of young people in the area who came to talk to him about emuna and Chassidus. Many of the baalei t'shuva who took their first steps in the world of Judaism, would view his home as their own. They ate there, slept and learned there, and Mrs.

Dunin a”h welcomed them all.

“Many guys from the army or the kibbutz, who had no place to go when they took their first steps in Yiddishkeit, lived with us until they established themselves,” R' Dunin said.

Here is a story that illustrates how the Dunin home was dedicated to the Rebbe:

“About a half a year after I was

***When R' Reuven heard the Rebbe say that he would go to Eretz Yisroel together with Moshiach, he asked the Rebbe whether he would come to Chaifa. The Rebbe said, “G-d willing, I will go to Chaifa too. It could even happen tomorrow...”***

married, I went back to the Rebbe. When I went into the Rebbe, I gave him the key to our home. The Rebbe put the key in a drawer and said, ‘Then I'm the balabus ...’

“After we returned home, we sent the Rebbe the contract for the house, but the Rebbe sent it back to us and wrote in a letter that it wasn't the paperwork that established ownership but that the conduct should be in accordance with the desires of the owner. The Rebbe explained that this meant, as Chazal say, ‘good for Heaven and good for mankind,’ and that Chazal promise that shalom is the vessel that contains Hashem's blessing, both materially and spiritually.”

In the Dunin home there was a fancy chair that was set aside for the Rebbe. When R' Reuven heard the Rebbe say that he would go to Eretz Yisroel together with Moshiach, he asked the Rebbe whether he would come to Chaifa. The Rebbe said, “G-d willing, I will go to Chaifa too. It could even happen tomorrow ...”

When R' Reuven returned to Chaifa he decided that if the Rebbe would come to Chaifa, he would certainly want to visit them, and they had to have a proper chair for him.

That was R' Reuven. He didn't know from chochmos. If the Rebbe said so, that's the way it was.



**R' Dunin farbrenging in Yeshivas Tomchei T'mimim in Ramat Aviv**



It was certainly unusual for a Chassidic couple to live in such a secular environment, but this didn't bother R' Reuven. "There was no time to check to see whether or how they were looking at us. We knew that the Rebbe wanted us to live specifically in a place like this so we could influence our surroundings, the more people the better."

In the evenings, he would visit

kibbutzim or army bases, where he spoke about hashkafa and Chassidus with those who gathered around him. And R' Reuven, with his simple, direct, and tough talk, captivated his audiences. He spoke with them man to man, and from the depths of his heart.

His impact on his surroundings was enormous. Over the years, R' Dunin and his wife were mekarev thousands of young people to

Yiddishkeit. Hundreds of them became Chassidim and yerei Shamayim. He didn't hesitate to get into a conversation with the tough nuts to crack from the Left. Once, he even invited a group of guys from the League of Religious Coercion. Today, some of them are parents of Chassidic families.

The t'shuva revolution that R' Reuven made is remarkable. In his characteristic honesty he said, "I don't know if we were mekarev hundreds or thousands. I don't keep a list. They are scattered all over the world. I know that our baalei t'shuva are all over the world."

There aren't too many people today who can say this about themselves.

### **SPREADING THE BESURAS HA'GEULA AND THE IDENTITY OF THE GOEL**

Years later, R' Reuven left his tractor work, but he continued having an impact on his surroundings. More and more young people went to him to hear Torah, hashkafa, musar, and an approach to life. He was a conduit for them, receiving from the Rebbe and transmitting to them.

One of R' Reuven's first projects was sending the baalei t'shuva he was mekarev to the Rebbe. He explained that the great light there would do most of the work, and that's just how it was, as his many talmidim testify.

The Rebbe was everything to him and his life revolved around the Rebbe. The Rebbe was his main topic at his numerous farbrengens: obeying him, kabbalas ol, utter bittul, and going to see the Rebbe and receiving in a truly inward manner.

In later years, after his first wife had passed away and he remarried, he moved from Chaifa to Rechovot, but he kept in touch with those living in Chaifa. He was a mashpia in the Chabad yeshiva in Ramat Aviv, a recently founded yeshiva that attracts young people from secular homes who have seen the world. R' Reuven

devoted himself to these baalei t'shuva, and in the talks and farbrengens he held, he was mekarev many of them to Yiddishkeit and Chassidus.

R' Reuven would recoil from *p'shetlach* and personal views whose source was one's own intellect. This held true also in the last decade, since Mivtza Moshiach began, and even more so, after the Rebbe encouraged the singing of "Yechi." R' Reuven, as a Chassid and mekushar, heart and soul, knew that this is what the Rebbe truly wants, and he publicized this wherever he went. He wore a little Moshiach flag in his lapel and hat. If that wasn't enough, he went around with a bag full of these flags and would give them to anybody who agreed to wear them.

He explained that the word "Moshiach" that is written on the flag, represents absolute emuna. Moshiach, without *p'shetlach* and additional slogans.

At the big Kinus L'Kabbolas Pnei Moshiach that took place in Sinarma in Adar 5755, R' Reuven stood before the entire crowd and invited the Rebbe to the event. A *Beis Moshiach* article described it thus:

"The Rebbe was there. That is for certain. Even those who didn't feel it at first, definitely felt it when the mashpia R' Reuven Dunin invited the Rebbe MH" M in a trembling voice, choked with tears, to participate with us at the kinus. R' Reuven radiated true simplicity. It cried out with every word he uttered..."

## ENGRAVED IN THOUSANDS OF HEARTS

It is painful to write about Rav Dunin in terms of his no longer being with us. The term "death" just doesn't work with him. That is what many of his talmidim said after they heard the news of his passing.

On the last Shabbos of his life he was in Chaifa for the aliya l'Torah of his grandson, the son of his son-in-law, Rav Yaron Bar-Zohar. Family from all over Eretz Yisroel and abroad were

there for Shabbos.

As he always did, R' Reuven farbrenged for hours, and at five in the afternoon, after the farbrengen in the hall of the Chabad yeshiva, he said that he didn't feel well and he collapsed. Medics tried to resuscitate him for forty minutes but were unsuccessful.

His seven sons and four daughters and sons-in-law, and dozens of grandchildren, are the fulfillment of what the Rebbe said to him, "It's not enough for me that you and your wife

are Chassidim; even the children must be my Chassidim."

His funeral on Motzaei Shabbos was attended by all the shluchim from the north of Eretz Yisroel, by rabbanim, menahelim, hundreds of mekuravim, and relatives. He was interred near his wife in Chaifa.

R' Reuven Dunin will remain etched in the hearts of the thousands of people he was mekarev to Torah and Chassidus.

## AN UNFORGETTABLE SMILE

BY SHAI GEFEN

I was a talmid on Kvutza in 5752. Excitement ran high over bringing about the hisgalus of the Rebbe Melech HaMoshiach, and this was apparent in every corner of 770. We all felt and saw how "he bears our illnesses," with the tremendous somberness the Rebbe exhibited at that time, as he was utterly devoted to bringing about the full hisgalus.

The Rebbe would often give out dollars after Maariv. The T'mimim who were watching saw that the Rebbe was "somewhere else," as though he wasn't with us at all.

R' Reuven and his wife were on an extended visit to 770, and one of those winter nights, R' Reuven passed by to receive a dollar. I will never forget what I saw. The Rebbe's face changed in an instant and he smiled broadly at R' Reuven. A second later, when it was the next person's turn, the Rebbe looked as he did before. The gravity returned, and the smile reserved for R' Reuven disappeared.

This scene is etched deep into my heart, and occasionally, over the many years since then, that special smile that R' Reuven got on that visit, comes to mind.

I remember that at that time, R' Reuven farbrenged with us and he referred to that smile he had gotten from the Rebbe. He demanded that we improve ourselves so that we too would put a smile on the Rebbe's face. I can't forget how R' Reuven's demand seemed to touch the innermost core of his heart, for what he demanded of us was to give the Rebbe more nachas, to change the Galus situation we were in and to begin living as we ought to, with Moshiach.

I also remember how R' Reuven and his wife parted from the Rebbe, with R' Reuven in a raincoat standing with utter humility near *Gan Eden HaTachton*, and waiting for the Rebbe to come up from Mincha, so he could get a bracha. What pleasure we saw on the Rebbe's face when he blessed R' Reuven and his wife.

I am certain that up Above, R' Reuven is doing all he can to spread the besuras ha'Geula, including distributing Moshiach flags. He won't give up, like "a son who badgers his father," until we have the hisgalus *b'poel mamash*.

# THE REBBE & REUVEN

*Rav Dunin a”h was personally guided by the Rebbe, especially when he first came to Lubavitch. The Rebbe related to him with great love, as a father relates to his son. In yechiduyos and letters, the Rebbe answered his questions on various topics such as simcha, chinuch, shlichus, etc.*

## YOU HELP ME TOO

“If you do things with simcha and good-heartedness, then since you are mekushar to me, you help me in this as well. When there’s simcha, then the simcha in your environment increases too. This, in turn, increases the success in those matters being done in your environment, because simcha “breaks down barriers.”

*(yechidus 5718)*

## “I REALIZED THAT THE REBBE READS MINDS”

From R’ Dunin’s notes:

After Maariv, a few minutes after seven, I had a yechidus with the Rebbe shlita. I realized the Rebbe reads minds. I felt an inner urge to be, once again, near him and alone with him. When the Rebbe entered his room, he left the door unlocked. I used the opportunity to knock lightly on the door and I heard the Rebbe answer in Yiddish, “yeh” (yes), and I entered. The Rebbe was holding a bundle of letters.

The Rebbe asked me: What is it R’

Reuven?

R’ Dunin: I want to know, how do I know whether I am fulfilling the Rebbe’s will?

The Rebbe: If you act in accordance

with *Shulchan Aruch*, then you know you are acting in accordance with my will. For if not, that means there are doubts about whether I fulfill *Shulchan Aruch*.

R’ Dunin: How can there be doubts as to whether the Rebbe fulfills *Shulchan Aruch*?

The Rebbe: If you do not fulfill *Shulchan Aruch*, G-d forbid, then it appears as though it is suspected that I do not keep *Shulchan Aruch*.

R’ Dunin: Does one nevertheless still belong to the Rebbe?

(The Rebbe nodded and R’ Dunin remained silent, though he wanted to ask):

The Rebbe: Why should you split hairs and search? (The Rebbe grasped



his lapel and said): The thoughts that come from the yetzer – you have to grab [the yetzer] by the sleeve and toss him, and do what you have to do. Do not get into arguments with the yetzer; turn your thoughts towards divrei Torah, to what is necessary.

If I thought you had what to correct, I wouldn't keep it to myself, and if I don't tell you, why must you search? etc. If I wasn't satisfied, I wouldn't say all this to you.

From Simchas Torah you must take simcha for the entire year, and not even a week has gone by since Simchas Torah and already ... you have to learn from what I do.

R' Dunin: I saw the Rebbe cry.

The Rebbe: That's not a contradiction. The tears are because we are in Galus. At the same time, each day it's "simcha planted in the heart on this side." But the actual deed must be with simcha.

I will meditate on this and tell you, but even until then you should be b'simcha.

(The Rebbe took out a *Tanya*, opened it to p. 40, and pointed to the words, "and this should be his avoda all his life, with great simcha," and emphasized that sadness, etc., is because the distance is because of the body and its enlivening soul. He pointed to the words on p. 80, "and also simchas ha'nefesh, etc.," and connected the ideas that speak about simcha at the end of chapter 33).

*(from a yechidus 26 Tishrei 5721 after Maariv)*

### "IF IT DEPENDS ON ME"

The Rebbe: What is new, R' Reuven?

R' Dunin: Baruch Hashem.

The Rebbe: What have you accomplished – you learned? Davened? Danced?

R' Dunin: A little bit.

The Rebbe: What about simcha?

R' Dunin: That depends on the Rebbe.



The chair Rabbi Dunin prepared for the Rebbe

The Rebbe: If it depends on me, then it should have been the way it ought to be a long time ago.

*(yechidus 28 Tishrei 5727)*

### "I'VE APPOINTED YOU OVER CHAIFA"

The Rebbe: What about simcha? Why are you sad? What is the reason? I'm telling you to be happy, and if you don't do this, you are not fulfilling my request, and then it turns out that you are not doing amongst your matters, those matters which are mine.

Since I cannot be everywhere – I can't be in Cholon, in Kfar Chabad, in Tel Aviv, in Yerushalayim, in Eilat, in Paris, in Melbourne, and in Brooklyn too – I send out shluchim. And I appoint you over Chaifa, and I want to make you a great official, a general – and you must be happy, since an order must be carried out as the commander wants it done.

What is with simcha? Have I still not had an effect on you?

You must do my inyanim – with simcha! ...

The trip should be with simcha, like the simcha on Motzai Simchas Torah. Take good news from here and

send good news here.

*(3 Cheshvan 5724)*

### THE REBBE ASSISTS R' DUNIN TO ACCLIMATE IN YESHIVA

The Rebbe: I've spoken a number of times with the hanhala of the yeshiva that they should help you with the learning, both regarding the learning itself as well as a learning partner.

Rav Mentlick will show you what to learn in Gemara, because he tested you when you arrived and he knows about your progress.

As far as learning – about the language of the Gemara, nobody great or small is born with the knowledge and understanding of the Gemara, since the language is not that of Lashon HaKodesh, but Aramaic.

Torah study from the Creator is given to every single Jew, great or small, as it says, "Who chose us from all the nations." And that gadol who learned for ten years and wrote a number of things and chiddushim already, does not have a greater share than someone who learns Chumash and Rashi. Regarding learning, Chazal

say, “A person should always learn in the place his heart desires,” the main thing being not to force yourself, and if this doesn’t appeal to you, learn something else.

Perhaps you should learn *Kuntres U’Maayan* or *Shaar HaYichud V’HaEmuna*, and what seems closer to you.

The main thing is there is no place for sadness anywhere.

*(yechidus from the time he was learning in yeshiva)*

### “THE CHILDREN ALSO HAVE TO BE MY CHASSIDIM”

Regarding *parnasa* – it makes no difference whether with a public company or working for someone, the main thing being – where will you earn more, since you need food and clothing for the children, as is proper according to *Shulchan Aruch*. It’s not enough for me that you and your wife are Chassidim – the children too need to be my Chassidim, and to accomplish this, the *gashmius* must be in order.

*(yechidus 3 Cheshvan 5724)*

### RETURNING FROM THE REBBE

The Rebbe: Did you buy a gift for your wife and children? Why not? She remained alone on Yom Tov and was hurt by this. Do you have someone who can buy it for her?

R’ Dunin: I can ask.

The Rebbe: Ask at Merkaz for someone who knows what to buy for one’s wife, and buy something for your wife and children. When you return to Chaifa, then at the appropriate time, with Anash – Rosh Chodesh or Shabbos Mevarchim – give over points from the *maamarim* and *sichos* and explain it so each will understand it according to their level – the youth, the *mushpaim*, and *mekuravim*.

No doubt, you received my financial contribution towards the trip, and you should use it for good and

happy things, and work along with your wife in spreading the wellsprings and in *kiruv* to Torah and mitzvos, and from now on it should be with *harchava* (expansiveness) in *parnasa*.

May you go in peace and come in peace.

*(yechidus 28 Tishrei 5727)*

### THE REBBE ASSIGNS SHLICHUS IN CHAIFA

The Rebbe took an interest in my trip and blessed me. He gave me a *Tanya* and *siddurim*. One for me and

*R’ Dunin: I saw the Rebbe cry. The Rebbe: That’s not a contradiction. The tears are because we are in Galus. At the same time, each day it’s “simcha planted in the heart on this side.” But the actual deed must be with simcha.*

one to give to two suitable people ... He blessed me that Hashem should help with order and peace of mind, step by step to begin working among the youth and the environment, and to be the Rebbe’s representative, and it’s as though his hand extends to Eretz Yisroel.

“Chassidim don’t part since they are always with Chassidim and with the *nasi* of their generation, as the Rebbe my father-in-law said. It’s just that the physical eye, and from a corporeal standpoint, you don’t see it.

“When you get to Eretz Yisroel, send a telegram, and I hope for good news from you and also from Avrohom [R’ Dunin’s brother].”

*(yechidus 6 Teives 5719)*

### WHEN YOU SEE A CHASSIDIC FAMILY IN RED CHAIFA

(from a *yechidus* with Mrs. Rivka Dunin a”h):

The Rebbe: I received news of your husband’s many projects and of yours, in Chaifa; in Chaifa that is called “red”;

Regards, both in quantity and quality, and perhaps in quality more than in quantity. Although quantity is not nullified, as it says – whoever saves one soul, it’s as though he saved an entire world.

It is a great thing that you see a family like this (religiously observant), whose children are being educated in the right way.

*(yechidus, undated)*

### UPON RETURNING FROM THE REBBE – YOU FARBRENG

When you return, make a *farbrengen* for the neighbors, acquaintances, and friends, and tell what you saw and heard here. May it be words that come from the heart that enter the heart.

At your first opportunity, give regards to Anash in their various locations [and special regards to etc. and etc.], and regards to Tzach in Chaifa.

*(yechidus 3 Cheshvan 5724)*

### CONTINUE LIVING IN CHAIFA

R’ Dunin and his wife wanted to move from Chaifa, where they had accomplished so much, but the Rebbe didn’t agree.

In a letter to R’ Dunin dated 3 Adar 5728, the Rebbe writes: You should continue living in Chaifa and you are successful there, also in spreading *Yiddishkeit* and its *inyanim*.

In a letter dated 25 Tammuz 5732

to R' Dunin and his wife, the Rebbe writes: In answer to her question, it doesn't pay to move from Chaifa for you are successful there in spreading Yiddishkeit, etc.

### INSTRUCTIONS AND BRACHOS FROM THE REBBE – FROM THE SHIDDUCH TO THE WEDDING

In a yechidus of 6 Teives 5719, the Rebbe told R' Dunin: to arrange parnasa and also a suitable shidduch.

A half a year later (28 Tammuz 5719) the Rebbe writes: "... and with required energy you will make efforts

in the matter of shidduchim. And Chazal say, if you make the effort, you will find. And Hashem helps. As it says, "a wise woman is from Hashem."

In a letter from 17 Teives 5720: in response to your letter of 12 Teives in which you write of the suggested match with Ms. Rivka, and you have already met and you both agree that it is suitable.

May it be in a good and successful time, and for the building of a home in Israel, an everlasting edifice, a Chassidic home.

Two weeks later, on Erev Rosh Chodesh Shvat, the Rebbe writes: In

answer to the binding of the *tenaim* in a good and successful time. May it be the will of Hashem that they be in a good and successful time, and for an everlasting edifice on the foundations of Torah and mitzvos, as they are illuminated by the light-source within Torah, namely Toras HaChassidus.

A month and a half later, on the 19<sup>th</sup> of Adar, the Rebbe writes: In response to your informing me of establishing a date for your wedding in a good and successful time, I herewith express my blessing..."

*(from Mikdash Melech, compiled by R. M. M. Laufer)*



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# “EVERY CITY” OR “THE CITY OF G-D”

BY RABBI CHAIM ASHKENAZI  
MASHPIA, YESHIVAS TOMCHEI TMIMIM, LOD

TRANSLATED BY MICHOEL LEIB DOBRY

*Following the Nine Days, when we are reminded of the destruction of the Beis HaMikdash, and long for the building of the “city of G-d,” we must also address the question of the building and strengthening of the spiritual “Beis HaMikdash,” the place where we will raise our children.*

## “KINA” OR “N’ILA”?

During the N’ila service on Yom Kippur, we say, “when I see every city built on its site, the city of G-d is cast down to the lowest depths.” The obvious question arises: What does this have to do with Yom Kippur? This is more appropriate for Tisha B’Av or Tikkun Chatzos!

The commentaries explain: While the simple interpretation of “the city of G-d” is in reference to Yerushalayim, this is merely the physical result that we actually see. The truth is that there is a spiritual “city of G-d” that is the source of the physical “city of G-d,” which is **cast down**. This subsequently results in the downward progression as expressed in physical terms.

What is the meaning of the spiritual “city of our G-d”? There is the well-known Chassidic

interpretation of “Hashem is great and exalted **in the city of our G-d**,” which is the place of holy speech. Two root letters produce two words, while three letters can make six words, etc., to the point that a multitude of spoken words can create a city. There is a city called **Midbar**, which refers to unfit speech (as is explained in Chassidus, “that no man dwells there,” i.e., Supernal Man is neither drawn nor revealed there). Conversely, there is a city where Supernal Man does dwell, a place of holy speech, from which there is built a city of praise to G-d.

It is for **this** that we pray on Yom Kippur. On Tisha B’Av, we lament the destruction as it is expressed in the physical sense, whereas, on Yom Kippur, our prayers are connected with the **inner spiritual** destruction of the city of G-d.

And when do we say this? At the

highest moment of Yom Kippur, the N’ila service, when we grasp the concept of the humiliation of the city of G-d. Chassidus elucidates this point in connection with the “Ashamnu” that we say **after** the Shmoneh Esrei, or the “*Slach Lanu*” that we say **during** the Shmoneh Esrei. Even though it might seem that we should say them **before** the Shmoneh Esrei, when we are standing before the King, it is specifically after standing at the most lofty level of the Amida that we are able to say “*Slach Lanu*” as is fitting.

We find a parable of a lowly and despised person who acted in a most disrespectful fashion in the king’s presence, for which the king could have severely punished him. However, the king was very wise, and he understood that if he would punish him now, while this would instill fear within others, this person would still fail to grasp the seriousness of his actions. He would not change his ways, as his limited level of understanding would prevent him from comprehending where his conduct had brought him. So the king reached out and brought him into his most inner chambers. When he entered and saw the greatness of the king as everyone bowed down before him, he realized what he had done due to his lowly conduct and felt a sense of genuine

regret for his actions.

Therefore, only when we stand before the king during the Shmoneh Esrei are we able to understand the consequences of improper and degrading conduct, and then we can say “*Slach Lanu*” and “*Ashamnu*” with true inner feeling and shame. To put it more correctly, it is **only** then that we experience true inner feeling and shame. Thus, in this light, we can say, “The justice is Yours, Hashem, and the shame is ours,” i.e., according to the depth of our grasp and understanding that “**The justice is Yours**” so is the depth of our feeling that “**the shame is ours.**”

### IN WHICH CITY DO WE LIVE?

Prior to the Amida prayer, the Jew is at the level of a “fool” who has no knowledge. Chassidus explains that this does not mean that he has no intellect. In the well-known example of a child who “has no knowledge,” he still does possess intellect and understanding regarding his own personal needs and he knows how to manage in his daily life. “Lack of knowledge” means that he doesn’t comprehend the value and importance of the matter. Thus, a child is exempt from mitzvos – not because he doesn’t know how to fulfill them, as he has intellect and he can easily learn how to put on t’fillin, shake the lulav and esrog, and eat a *k’zayis* of matza while reclining. If a child can learn to play on a computer, as we see that children are very sharp with today’s new technology, then he can certainly learn to do mitzvos. The problem is that he doesn’t have the necessary intellect to understand the true value and worth of the mitzva. In other words, he lacks knowledge of the true degree of relative value. Children and fools don’t have this.

This is what we mean when we say, “the city of G-d is humiliated.” At the high point of the holiest day

of the year, we finally understand that our perception of relative value is all wrong. When I see **every city** – everything that is essentially absolute nothingness, even in this world, and especially in the true world that Moshiach will reveal (and which we can taste ever so slightly through the teachings of Chassidus) – specifically these things represent a person’s highest priorities. He is prepared to invest all his time, effort, energy, and money – even money he doesn’t have – to achieve them. Without hesitating for a moment, he’ll take out a gemach or even a bank loan with interest. It’s clear to him that he must keep up with the world of “enlightenment,” since his priorities are in the realm of “when I see **every city.**”

However, let there be no mistake: it is impossible to build these two cities together, both the **city of G-d** and **every city**. As our Sages say, “The fortress will not be filled except through the destruction of Yerushalayim,” i.e., either it’s the fortress that is built or Yerushalayim; it can’t be both.

### IT ALL DEPENDS UPON THE LADDER

Someone once said jokingly: Jews call the box that contains the t’fillin parchments, “*bayis*” (house), and *l’havdil*, the cubbyhole in the mikveh (where people used to place their clothes in the changing room, as it was not considered appropriate to place them out in the open) is called a *shtetl* in Yiddish, which means a “city” in Hebrew. “Can you imagine,” this person said, “the Jews with a whole country?”

On the one hand, there is the “city of G-d,” on the other hand, there is a virtual desert, where the Sh’china does not dwell, as the words and actions there are not proper vessels for G-dliness. Chassidus explains that the concept

of the month of Elul, when the king goes out into the **field**, as opposed to a **desert**, indicates that the excursion must bring the person in the desert to come to the field. In any event, we see that this desert is a place where Supernal Man cannot dwell, and whoever is connected to the desert builds a city fit for a desert. He is prepared to invest all or most of his efforts in his chosen city. In his view, it exists and is “built on its site,” standing firmly on solid ground. Then comes the holy day of Yom Kippur, during the N’ila service, and suddenly he realizes that “when I see every city built on its site, the city of G-d is cast down to the lowest depths!” I’ve turned the ladder upside down, and instead of ascending heavenward, I’m descending to earth – and I think that I’m ascending...

### EDUCATION ACCORDING TO “THE CITY OF G-D”

This concept takes expression in a variety of ways throughout our daily lives. Let’s try to see this in connection with our children’s education. We know the famous saying of our Sages that when G-d came to give us the Torah, he demanded guarantors. The Jewish people suggested several possible guarantors, but they were not acceptable to G-d. But when the suggestion was made that our children serve as the guarantors, He accepted. Everyone understands the simple meaning: parents have a great responsibility to educate their children in the path of Torah and mitzvos. The children were given as a surety for the fulfillment of Torah and mitzvos, and since this was the very reason why we were given the Torah, their education must be our top priority.

Rebbetzin Rivka, the Alter Rebbe’s mother, was once asked how she merited to have three sons who grew up to be such great Torah



scholars, especially the Alter Rebbe. She replied that her children had a special melamed, and one day she noticed that the melamed was not in a particularly good mood. She asked him what the problem was, but he didn't want to answer. The Rebbetzin would not relent, as she was concerned that a melamed in a bad mood would be detrimental to her children's studies. She asked again and again, until finally he spoke up.

His wife saw that the Rebbetzin

had an expensive fur coat, which her husband, R' Boruch, had brought her upon his return from one of his journeys, and she also wants one. The melamed told his wife that he is unwilling to buy such an expensive coat, since he is just a melamed working at regular wages, not some wealthy nobleman, and that's why he is so depressed. Rebbetzin Rivka reached for her coat and gave it to the melamed as a gift for his wife, so he could teach her sons without any worries.

### **RELATE TO THE WHOLE PROCESS, NOT JUST THE RESULTS**

This story teaches us how important it is to place our children's education at the top of the ladder of priorities. The Rebbetzin did so without the slightest question or hesitation, as it was understood that her children's education comes before anything else. She proved this also by urging the melamed to tell her the reason why he was in a bad mood. She didn't just keep track of

her children's academic **achievements** via their test results, i.e., whether they were consistently getting 100 on their tests; she also took note of the mood of the **melamed**.

Checking to see if our child knows the learning material is not enough to demonstrate proper awareness of his educational needs. In the words of our Sages, this doesn't show that our children are the guarantors, rather they must bring me honor, which comes when they get 100s on all their tests. If not, then they're doing something wrong or the school's doing something wrong, as I'm not at fault if there's something missing in the children's education. I don't have to be called to account over my responsibility to them; it's enough that I send them to school. I have no obligation to invest anything more than that.

Granted, in connection with my stocks and bonds, I have to devote considerable effort and make certain that there are no mistakes. I have to invest all my physical and spiritual energies into my business, if not, I will not succeed. Even though everything is predetermined from Above, as we say in the prayers on Rosh HaShana and Yom Kippur, "Who will be poor and who will be rich?" In any event, I don't just check the results; I follow up on the entire process as well. I'm also prepared to invest more money and more effort, skip meals, rest and sleep less, spend less time socially – all for "who will be rich." I'm even sure that I'm the one who should be rich. As for my children, it's not my responsibility; my job is just to make demands upon the school...

### ALL THAT A PERSON HAS HE SHOULD GIVE FOR HIS CHILDREN

We also learn from this story that all the silver and gold in the world

is of no value if it is not used to educate one's children in Torah and mitzvos.

The Rebbetzin simply could have asked her husband to buy a similar coat for the melamed's wife on his next trip, and he certainly would have done so right away. This is especially true if she would have told him that if he wouldn't buy her the coat, she would take her own and give it to the melamed's wife. However, when she acted as she did, she proved both to the melamed and her children that they are first priority. They are the guarantors, and this is why we were given the Torah – to raise them ***l'Torah l'chuppa u'l'maasim tovim***.

If she would have demanded another coat from her husband, this is no proof that **education** is top priority, just the **garment**. However, since this was disturbing the melamed in his work – let his wife have the coat. Similarly, if she would have simply decided not to wear the coat anymore, while this may prove that education has a high priority, it does not prove that it is the top priority.

Someone listening to this story might say, "Nu, that's fine for the wife of R. Baruch, the Alter Rebbe's mother, who merited to bring such lofty souls into the world. But who are we to compare ourselves to her?" This is totally wrong! It is written that a person **must** say, "When will my actions reach those of my forefathers, Avrohom, Yitzchak, and Yaakov?" The well-known question then arises: Can each of us be compared to our holy forefathers, who were chariots to G-dliness? The answer is: Yes! What is demanded from us is to bring "**my actions to those of my forefathers**" – not a purification of the body, as they had, but of actions.

In particular, this is exactly what we would do in a case of physical

illness *ch"v*, i.e., we would not settle for just any doctor; we would get the best specialists. If *ch"v* the child would need medical treatment overseas *r"l*, we would be ready to go door-to-door, as what would a person not do to restore the health of his child? It is completely normal for someone to give all that he has for his children's welfare. To do any less would be considered totally irresponsible.

### CREATING AN ATMOSPHERE WITH OUR PRIORITIES STRAIGHT

Even when a child's health is the most important consideration, there is still room to question the need to spend so much money. After all, G-d created the illness *ch"v* and only He heals all flesh. Thus, He should heal and it should be enough for me to make some small effort by going to the doctor at my local health clinic without the need of incurring additional expenses. Of course, this is not the proper way to do things. Instead, we must find the best doctors available, as we believe that behind every great doctor, there stands a great angel.

In a much larger sense, we find in connection with a child's lack of spiritual health. Such problems stem from a lack of proper education, due in the vast majority of cases to certain situations on the home front caused by the **parents** themselves. It starts with the parent's attire, and afterwards affects the entire household, i.e., is the main emphasis on the fur coat, the expensive and attractive furniture, the father's business concerns, other things that occur within the home, etc. All this creates an unhealthy atmosphere where the child grows up and develops, in which his education is not top priority.

It's not *ch"v* that the parents do this on purpose; they just aren't paying sufficient attention. They

believe, albeit erroneously, if you yell at the children to go and study, do their homework, go to shul, look in the siddur, etc., this is enough to create an aura of Yiddishkeit in the home.

There's a story in connection with R. Chonye Marozov, May G-d avenge his blood, one of the leading Chassidim of the previous generation, who was admonished for not setting a good enough example in *yiras Shamayim*. "I demand this from my students with the utmost truth," the scolding melamed said to him. "Your students will also do so," R. Chonye replied. "They themselves do not have *yiras Shamayim*, but they'll demand that their students should." This is not the way to make a "guarantor." It's similar to a person saying: I'm taking out a loan, and I **have no intention of paying it back**, and then brings guarantors... A "guarantor" means that the borrower takes the loan and **promises to pay it back**. Thus, when he brings the guarantor, this shows that the money will be returned, and if not, the guarantor himself will pay.

### THE MOST PROFITABLE INVESTMENT – EDUCATION

If the atmosphere in the home shows that the child's education is not top priority, he may need some additional help in his studies. When he requires assistance in connection with his bodily health, e.g., speech, hearing, ability to walk, etc., his parents immediately spare no effort in getting what he needs, and money's no object. Yet, when it comes to dealing with his difficulties on the spiritual scale, they come up with excuse after excuse.

It even reaches the point that as soon as it's possible to pressure an educational institution to lower its tuition, it's a mitzva to do so – who says the school needs a fur coat? There are even cases where when we have to reduce household expenses,

tuition is the first to go. We learn that a Jew's annual income and expenses are Divinely predetermined on Rosh HaShana and Yom Kippur, with the exception of purchases for Shabbos and Yom tov and expenses connected to our children's Torah education, as G-d reimburses those who spend more for such mitzvos. When it comes to purchases for Shabbos and Yom tov, Jews tend to fulfill this mitzva with the utmost stringency – the more, the merrier. Whereas, regarding paying for our children's Torah education, it's always subject to budget cuts. Chassidus teaches us that all of a

*When the Arab saw that the storeowner wasn't looking, he would periodically steal coins from off the counter. For his part, the storeowner would act as if he didn't notice...*

Jew's profit is in order to give more charity and pay for his children's education. While this is the whole reason for the profit, still, he is prepared to cut back on the reason...

There is a story about an Arab who used to bring crates of fruits and vegetables to a store, and the owner would pay him a certain amount for each crate. How would they know how many crates he brought? Whenever the Arab brought a crate into the store, the proprietor would place a coin on the counter. Afterwards, they would count the coins to determine how

many crates for which to pay him. When the Arab saw that the storeowner wasn't looking, he would periodically steal coins from off the counter. For his part, the storeowner would act as if he didn't notice. What happened as a result? The Arab received less payment, because when they counted the coins to determine how many crates he brought, there were fewer coins. What does this come to teach us? Everything that a Jew receives from Heaven – food, clothes, a place to live, etc. – is all for his children and to invest in their education. How can he possibly imagine that he will derive any benefit by "stealing" from it?

I once heard a story about someone in Poland who had a large forest. When the time came to cut down the trees, he had to hire a lumberman. Later, he needed a worker to gather the wood, another to place the wood on carts, another to bring them to the riverside, and another to guide them across the river on rafts. Now that he had several employees, he had to provide food for them. So he hired a cook, someone to go out and buy kitchen supplies, and a bookkeeper to keep track of business expenses. In short, he soon had a growing staff of happy and satisfied workers who all profited from the lumber business' success.

However, lumber sales suddenly started to slow, and they had to consider serious budgetary cutbacks. They made a thorough check of the business records from top to bottom, and concluded that they couldn't do without the administrative staff, the cook, the raft captain, the wagon drivers, the loaders, etc., etc. Finally, they decided...that the lumberman was expendable – so they fired him! This is an example of a messed-up set of priorities.

## THOSE WHO SOW...WILL REAP WITH SONGS OF JOY

It would be appropriate here to mention the story of someone who passed by a field and saw something most unusual. Two men were working in the field all day from morning until night – one plowed and the other covered up the dirt. At the end of the day, the person asked them what exactly they were doing. They replied that they are three brothers who received the field as an inheritance and then divided up the work: the first brother plowed, the second brother seeded, and the third brother covered the dirt. Today, the middle brother was ill, but they continued with their work as usual. “After all, should we sit around and do nothing and let the land go fallow just because this brother can’t come out to work? Therefore, we’ll keep working with total self-sacrifice.”

There are those who claim that they are doing everything possible with the utmost self-sacrifice for their children. They buy them all that they need in the material sense, e.g., textbooks, school supplies, etc. For this purpose, they work extremely hard at long hours with little rest – all for the sake of providing their children with all their educational needs. Therefore, if the child does not succeed after all these efforts, it’s obviously the school’s fault. However, the main thing is still missing. The parents are plowing and covering the dirt, **but they have to seed in the middle**, and this represents the atmosphere of Torah and mitzvos, which must be their top priority in achieving what their children need educationally.

The parents’ readiness to pay any school expense for the child’s studies – e.g., selling the fur coat – demonstrates that they are willing to give all they have for the school to help in attaining the top priority. This also creates a proper

atmosphere in the **home** among the **parents** themselves, as they see the city of G-d built on its site and every city cast down. When they give the very best for their children’s Torah education, this instills within the parents themselves a proper set of values and priorities.

In addition, the father should learn personally with his son, not just “to fulfill one’s obligation,” but to enjoy the learning and have his son enjoy it as well. If for whatever reason, the father is unable to do this himself, then he should bring this into expression in other ways. For example, a display of **true** love

*The father should learn personally with his son, not just “to fulfill one’s obligation,” but to enjoy the learning and have his son enjoy it as well.*

and affection with his son’s progress in school, appreciation to his school for all their efforts, and sparing no effort in helping his child, regardless of the cost, just as one would give all he has to save his own life.

### PARENTS, TEACHERS – DO ALL YOU CAN

Even if his son has some exceptional problem, this is similar to a child who *ch”v* was born with a birth defect, whose parents would **do everything** to help him and minimize his suffering. After all, the child is obviously not at fault that he was born that way.

The same thing applies in

connection with a child’s education, as we request each day, “may we not be put to shame or disgrace forever.” Exactly what type of shame or disgrace is meant here? This cannot refer to shame in this world, as this does not exist “forever.” In what is most appropriate to a discussion in the period of “Here comes Moshiach,” Chassidus explains that when the “city of G-d” will be on its site, if a person is instead involved in the building of “every city,” one can just imagine the shame and disgrace he will experience then as a result – forever. Therefore, in his great mercy, the Rebbe shlita informs us that Moshiach is coming now, and thus we must unite in the building of the city of our G-d.

There is a story about a wealthy landowner traveling in a carriage drawn by several gallant horses, who suddenly got stuck in the mud. He whipped the horses incessantly to get them to pull the carriage out, but to no avail. Then a simple peasant farmer came by in his wagon drawn by two plain horses. He hitched up his horses to the wealthy landowner’s carriage, whipped the horses, and they succeeded in pulling the carriage out of the mud. The landowner was most surprised by this, and asked the farmer to explain. “My horses are most unique, while yours are quite ordinary,” the landowner said.

“You have one horse from England, one from Sweden, another from France, and yet another from Russia,” the farmer replied, “so when you hit one of them, the others couldn’t care less. However, my horses are two brothers, and when you hit one, the other makes a serious effort to help him.”

Similarly, in our case, we must strive together – parents and teaching staff – to build and not to destroy, and then we can truly build the city of our G-d.





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

*From Shemen Sasson Meichaveirecha*

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



## PART 2

### HOW CAN ONE BE SILENT ABOUT SOMETHING LIKE THIS?

The Lev Simcha supported the Rebbe's struggle for *shleimus ha'Aretz*<sup>1</sup> with all his might. In this regard, the *gaon* Rabbi Yitzchak Flaxer related the following<sup>2</sup>: "Back then, it was publicized in the *Hamodia* newspaper that someone had implied that it is permissible to return territories [to the Arabs from which they were liberated]. So, I went in to the holy *Admur*, the Lev Simcha *zatzal*, and I heard the following words from his holy mouth: 'How can one remain silent about this? Is this Ahavas Yisroel? When someone says it is permissible to return territories, a response is called for, not silence!' The moment I left the *Admur*'s room, Reb Leib Kutner, a prominent Gerrer Chassid, entered the room, and the *Admur* repeated these words to him.

At the dedication of the Beis Menachem synagogue in Kfar Chabad, on the eleventh of Nissan 5738 (April 18, 1978), a letter arrived from the Gerrer Rebbe. It read: "Blessing and success, length of days and years to the *Admur* of Lubavitch *shlita*."

### DEATH SENTENCE AGAINST THE TERRORISTS

Rabbi Moshe Chaim Sheinfeld, a prominent Gerrer activist, who was fortunate enough to have a close relationship with the Lev Simcha relates the following: "When the subject of peace [with the Arabs] came up the [Gerrer] Rebbe told me more than once that it is impossible to trust the Arabs. He was opposed to territorial concessions to the extreme.

When Jewish blood would be spilled, he would become very agitated, and we would hear from him very extreme expressions concerning the need for harsh retaliation. I do not wish to repeat these statements. I heard from him a number of times about the need to issue and implement a death sentence against the terrorists, and about how he does not understand why this is not being done. He was also very resolute when it came to the 'Who is



Lev Simcha's massive gathering to correct the Who is a Jew law

a Jew' subject."

### IT AFFECTS HIS VERY LIFE

I, the writer, was fortunate enough to hear about the Lev Simcha's great esteem for the Rebbe MH" M directly from his holy mouth: During the leadership of the Beis Yisroel, I once had occasion to spend a Shabbos in the Galei Sanz hotel in Natanya. That Shabbos, the Lev Simcha also happened to be there. On Shabbos night, I went up to the shul, and I saw him pacing to and fro on the porch of the shul, absorbed in his thoughts. I approached with trepidation, and said "Good Shabbos." He responded, "Good Shabbos," and beckoned me to approach him. He told me that he knew my grandfather, the Chassid Reb Ezriel Zelig Slonim *zatzal*. Then he began talking to me about his meetings with the Rebbe MH" M. He told me how awed he was by the extent to which the matter of *shleimus ha'Aretz* – the life threatening danger inherent in territorial concessions – and the correcting of the "Who is a Jew' law, affected the Rebbe's very being. ("*Dem Rebbe is das noigeah in leben.*") He spoke of the Rebbe with great admiration, and related that after a private audience with the Rebbe, he would give over the Rebbe's words to his brother the *Admur*, and ask urge him to act on them. ("*ich hub geret mit'n bruder vegen dem.*") I was amazed at how long he spoke [about this], for I knew that he tended towards brevity. (Throughout the conversation he paced back and forth on the porch of the shul in his characteristically quick manner.)

### INQUIRING ABOUT ONE ANOTHER

The *gaon* and *Chassid*, Rabbi Ben-Tzion Lipsker, rabbi of Arad (where the Gerrer Rebbe would reside for a brief period every year, related<sup>3</sup>: "A number of times, the *Admur* said to me, 'You are the Rebbe's *shliach*, so I

have absolutely nothing to worry about.' Whenever I would travel to the Rebbe MH" M, the Gerrer Rebbe would summon me, and he would give me *mashkeh* and fruits to give the Rebbe, and he would ask me to convey his regards to the Rebbe.

(E.g., in the *yoman* of 5745 (1984-85), the following entry appears: "Sunday, 1 Sivan. When Rabbi Lipsker, the rabbi of Arad approached [the Rebbe], he gave the Rebbe a bottle of wine that the *Admur* of Ger *shlita* had sent. The Rebbe thanked him, and said, 'A *yasher ko'ach*.'

The *Admur* always inquired about

*When they concluded their meeting, the Admur said, "Be so kind as to go and speak with my son Reb Yankele – he is a partial Lubavitcher...*

the Rebbe's well-being. When we printed the *Tanya* in Arad, he summoned me and gave me a donation as his participation in the printing. When the *Tanya* was published, I gave him a copy, and from that time on, he carried it with him wherever he traveled. He took a great interest in all of the Rebbe's practices. More than once, I noticed a copy of the *Kfar Chabad*<sup>4</sup> on his table, and sometimes, he would mention to me something that he read there. I was also fortunate enough to serve as the Rebbe MH" M's *shliach* to the Gerrer Rebbe on a number of occasions. The Rebbe would also inquire about the Gerrer Rebbe's health, and he received periodical reports on this. He [the Gerrer

Rebbe] would speak to me with extreme resolve about the prohibition of making concessions in matters pertaining to *shleimus ha'Aretz*.

The rabbi and *Chassid*, Rabbi Yekusiel Rapp of New York writes to me: "I remember that once, during the month of Elul, before going out to the reading of the Torah, the Rebbe pulled out a piece of paper and wrote on it the name of the *Admur*, the Lev Simcha of Ger, and the name of his mother, and he asked that everyone pray for him. On the paper, the Rebbe wrote the words, 'For a complete recovery. *K'siva va'chasima tova*. Length of days, and good years.

### SEND GERRER YOUNG MEN TO ARAD

On another occasion, Rabbi Lipsker related the following<sup>5</sup>: "From the Rebbe MH" M *shlita's* conversation with the *rav* and *tzaddik*, Reb Yaakov Alter *shlita* (the Lev Simcha's son), one can see the Rebbe [MH" M's] great concern for the spiritual welfare of Arad. During that private audience (see further), the Rebbe expressed his concern about the fact that in certain cities in Israel one could not find Jews of even minimal Torah observance. The Rebbe mentioned Arad as an example of such a city, also saying that, 'Arad is an important city.'

During that conversation, the Rebbe remarked that he felt it would be appropriate to send Gerrer young men to Arad to reinforce its spiritual climate. When the *tzaddik*, Reb Yaakov Alter, pointed out that the Gerrer young men need to live together, and in Arad there were no Torah institutions [to facilitate this], the Rebbe said, '*Aderaba!* Let many young men come and live together and build Torah institutions.' It appears that the Rebbe's suggestion was in fact accepted.

In the aforementioned interview with Rabbi Moshe Chaim Sheinfeld, he also tells us the reason behind the

Gerrer Rebbe's desire to establish a Chassidic town in Arad: "As the [Gerrer] Rebbe *zatzal* stated, it was not because of the problem of insufficient housing, [for the large Chassidic families], but in order to establish Judaism in an additional town in Israel. This is very important to emphasize. Yes, the problem of insufficient housing was very important to him – that's why he told them not to live in Jerusalem or B'nei Brak, [which are very populated]. However, his absolute, express intention, was also to do what Chabad calls "*U'faratzta*." This was the great innovation of the Gerrer Rebbe – that Jews should not remain enclosed in their own chareidi settlements, but should expand into other, [not-yet-Torah-observant] areas.

### DO YOU HAVE SOMEONE MORE SUITABLE?

I heard from prominent Gerrer Chassidim that when there began the tumult concerning the "voices [that] went forth [proclaiming] that the Son of David arrived," and people came to the Lev Simcha complaining that Chabad Chassidim were saying the Rebbe is Moshiach, he answered them in his characteristically concise and sharp manner. "What's bothering you? Do you have a more suitable Jew [for the role of Moshiach]?"

### UNWILLING TO HEAR OTHER RESOLUTIONS

In an interview with Kfar Chabad Magazine,<sup>6</sup> Rabbi Nachum Kornbisser *shlita*, *Rosh Yeshiva* of the Chiddushei HaRim yeshiva, said the following:

"Also with regard to the "Who is a Jew" issue one sees the absolute degree to which the Gerrer Rebbe *shlita* relies on the holy opinion of the Lubavitcher Rebbe *shlita*. This is also

one of the main reasons he refuses to hear of any of other resolutions [to the matter].

"When the [Gerrer] Rebbe's son, the rav and tzaddik, Reb Yaakov *shlita*, traveled to the United States, his father *shlita* told him to go into the Lubavitcher Rebbe. [In general], he sends the Lubavitcher Rebbe regards quite often. The same is true vice-versa."



### ACCEPTS THE PRACTICE OF DAILY RAMBAM

The *gaon* Rabbi Dovid Alevsky *shlita*, *Rosh Mesivta* of the Gerrer *mesivta* in New York represented the Gerrer Rebbe the *Siyum HaRambam* celebration. He said the following:

"My dear Jews, who in this generation – if not the Lubavitcher Rebbe, may G-d grant him length of days and years – has taught us wisdom; has taught us how to remove the filth and grime in the world, and has shown us the path to bringing holiness into the homes of numerous

[of our fellow] Jews . . . . Our generation merited [this], and after the great Flood that took place during World War Two, Heaven gave us a Jew who dedicates himself to bringing to the outside world the faith in "Hear O Israel, G-d our L-rd, G-d is One."

"Let us all hope and pray to G-d that He help the Lubavitcher Rebbe *shlita*, who is accomplishing such great and amazing things, and give him strength to carry out his holy work in an even more dynamic way, and to continue his activities in physical health and . . . until the imminent arrival of the complete Redemption.

"Right when the holy *Admur* of Lubavitch instituted the daily study of Rambam, everyone saw how the holy *Admur* of Ger accepted this practice. When he had the strength, he personally participated in the *siyum* celebration in the holy city of Jerusalem, and each and every year he sends his holy blessing to those who follow the practice of learning the daily Rambam."

### DIVINE INSPIRATION RESTS UPON HIM IMMEDIATELY

At the *Siyum HaRambam* [in New York] the Gerrer *Rosh Kollel*, the *gaon* Rabbi Eliyahu Fisher *shlita*, said the following:

"In *Tanna D'bei Eliyahu Rabba* (chapter 30) it says: 'Any sage of Israel<sup>7</sup> who possesses true words of Torah, and who sighs about [the unfortunate state of] the honor of the Holy One blessed be He, and the honor of Israel,<sup>8</sup> all his days, and who desires, and anguishes, and anticipates, and yearns for the glory of Jerusalem and the Holy Temple, and the salvation that will sprout soon in our days, and the ingathering

of the exiles – the Divine spirit immediately resides within him . . .’ This teaching of our Sages applies exactly to the holy *Admur* of Lubavitch *shlita*. He possesses true words of Torah, as we see in his Torah insights, and all his days he anguishes over the honor of the Holy One, blessed be He, and the honor of the Jewish people, and he conceives of ideas on how to ensure that no Jew remain distanced [from G-d], and addition to this, he desires and craves the glory of Jerusalem and the Holy Temple, and the salvation that will come swiftly in our days. This is what the Lubavitcher Rebbe *shlita* pines for.

When Rabbi Fisher represented the Lev Simcha during a *Shiva* call to the Rebbe in 5748 (1987-88), and he mentioned the *Admur’s* state of health, the Rebbe said: “May it be G-d’s will that he continue leading for long days, in happiness and joy of heart. Regarding kings, it explicitly says, ‘Your eyes shall behold the King in his beauty.’ A verse [in the Torah] always retains its plain meaning – in this case, perfect beauty, not only in the spiritual sense, but also, and primarily, in the physical sense, in a manner clearly visible to all the king’s men.”

### HE’S A PARTIAL LUBAVITCHER

The Lev Simcha’s son, the *gaon* Reb Yaakov Alter *shlita*, had a number of private audiences with the Rebbe

MH”M. A delegation of Lubavitcher Chassidim once visited the Lev Simcha. When they concluded their meeting, the *Admur* said, “Be so kind as to go and speak with my son Reb Yankele – he is a partial Lubavitcher...”<sup>9</sup>

A list of the Torah subjects they discussed at these private audiences is recorded in the *seifer*, *Btzel HaChochma*:

24 Iyar 5737<sup>10</sup> (May 12, 1977): Why in the *T’fillas HaDerech* prayer we use the singular ‘*v’sitneini*’ (rather than the plural ‘*v’sitneinu*’). \* Learning in the *kollels* to issue rulings on the forbidden and permissible. \* The advantage for someone like Rabbi Shimon bar Yochai, who made Torah study his life’s occupation, in studying practical halacha. \* Young scholars going out to serve as rabbis in distant settlements. \* The *rabbanim* of our era need to concern themselves with all the Jewish affairs of their respective cities. \* Young men who study Torah need to create an environment. \* The matter of Rabbi Shimon bar Yochai . . . \* Great were the deeds of Chiya, who caught a deer, and wrote the Torah, etc. \* Publishing the *s’farim* of the Beis Yisroel. Being scrupulous with regard to Chassidic custom. Explanation of the Talmudic teaching, “Whatever novel [Torah] insights a skilled student will innovate were already given to Moshe at Sinai” – if they were given to Moshe at Sinai, they are not truly innovations? \* Is it

permissible to insert notes [of blessing] in the cracks of the Kosel? \* Commemorating *Hakhel*, and the holiday Pilgrimage nowadays. \* The Priestly Blessing in the Holy Land. Baseless love nullifies the exile. The Jewish people crown G-d as King. A child and a [prospective] convert studying Torah in order to know the laws when they become obligated to perform the mitzvos. The reason for the expression “A convert who converts” [rather than a “gentile who converts.”]

The list actually takes up 25 pages, and at the end it says, “The rest is missing.” The *gaon* and *tzaddik* had a number of other private audiences with the Rebbe on subsequent occasions, such as on the sixth of Adar II, 5749 (March 9, 1989).

#### NOTES:

- 1 I.e., the struggle to ensure that Israel not make territorial concessions to the Arabs.
- 2 (23 Elul, 5753, Merkaz Gutnick, Jerusalem)
- 3 Kfar Chabad Magazine, issue 532.
- 4 I.e., Kfar Chabad Magazine.
- 5 Kfar Chabad Magazine, issue 125.
- 6 Issue 127
- 7 The people.
- 8 See previous fn.
- 9 “Er is a shtikel Lubavitcher.”
- 10 First private audience.




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# PEACE THROUGH STRENGTH OR BY CAVING IN

BY SHAI GEFEN

The recent headlines were quite clear about the position of the chareidi parties regarding the issues of the day. They are not concerned about disengagement or conversions, nor about the sale of pork and not even breaches in Shabbos observance. The burning issue is money.

One headline screamed, "Shas demands money." One of the chareidi papers explained the position of the Ashkenazi chareidi party: "They are merely asking for the return of the 15% cut from the kindergarten budgets – and we're included." When the chareidi Knesset members were asked about their position regarding Jews being expelled and yishuvim being demolished, they said that you can give up land for peace. They forgot that a few months ago, during the Likud referendum, when they were deep in the opposition, their daas Torah paskened that they should vote against expelling Jews from their homes, and he offered convincing reasons why it's prohibited to vote in favor of disengagement.

Now, there is a serious chance that they will backtrack and once again we will hear, "Must we hold on to land when Jewish blood is being spilled?"

It's amazing to see what the Rebbe said about the religious parties crawling in order to be included in a coalition that agrees to uproot everything in exchange for a bribe. 25 years ago, on Shabbos Parshas D'varim 5739, the Rebbe presented his view regarding parties that prefer building mosdos Torah on the account of uprooting and expelling Jews:

**Nobody disagrees with the notion that peace is good. The question is,**

**what is the way that leads to peace? Is it by standing strong or by caving in to pressure and the subsequent pressures it brings.**

**It's obvious and clear that submitting to pressure once, leads to additional pressure, and thus one piece of land is given away and then another, until there's nothing left to give (since they will demand even land that they will not be willing to give up). All this paves the way to war, Heaven forbid!**

**To those who say all is lost, and you cannot do anything now since they already agreed, the answer is: Since we see that the Arabs have already ignored a number of agreements that were signed to at Camp David, this is an opportunity to maintain that this agreement was made in error.**

**Although they will condemn this strongly, it will only be diplomatic and it won't harm anyone, since it is clear that it will be, "and you will lie down and not fear," "and a sword will not pass through your land," even "a peaceful sword" – the sword of the U.N.**

**Furthermore, even the land they already gave back can still be taken back, since they ignored the agreement they made. It's like t'shuva, that you can even fix the past.**

**Furthermore, even the land they already gave back can still be taken back, since they ignored the agreement they made. It's like t'shuva, that you can even fix the past.**

**Then came the receiving of bribes, i.e., money for yeshivos. It's impossible to build chinuch for Torah and yiras Shamayim from money stained with**

**Jewish blood! Not only are yeshivos prohibited from building with this money, and cannot be mechanech talmidim to yiras Shamayim with this money, but the Gemara says that even a bathroom cannot be built with such money!**

**May the talmidim of the yeshivos be saved from those who want to force-feed them with this money.**

In a sicha of 20 Av 5739, the Rebbe spoke further about those who take bribes:

**The answer to this is: The Torah already announced that when you take one penny as a bribe, especially (when you take) many pennies, you are invalid to judge! And even Torah greats, when a coin was put into their pocket, although they didn't feel it and didn't know about it, their pocket felt it (and therefore, even the innermost part of their soul felt it) and they perverted judgment!**

**All the more so in our situation, that not only did he feel the bribe he received, but he became the balabus over this penny!**

**The amazing thing is that everybody knows that he received a bribe (he even used it for kosher things, and distributed some of the money to others – but it's clear, according to *Shulchan Aruch* that this is a bribe). Therefore, there is another (clear) din in *Shulchan Aruch* (based on the Gemara) that a rav who received a bribe, must announce, "I invalidate myself to judge your case" – he is forbidden to pasken and get involved in this din.**

We address ourselves to the chareidi parties, who are interested in being part of the coalition in exchange for money, even though they have been humiliated the past two years: The way it goes is that you won't even see the money. They will use you to preserve the government for a few more months, and then they will throw you out. It's doubtful whether you'll receive what they promised you.





The chareidi parties don't even have minimal self-respect considering the mortification they endured the past two years. They are willing to crawl to the government of a man who has humiliated them all along. Now he's smiling and saying, "The government needs a bit of Yiddishkeit..."

Incredibly, the chareidim are not even *trying* to present ideological platforms before entering the government, but speak directly about budgets and positions, and even about taking a ministerial post.

Woe to those who ignore the plight of their brethren, who are willing to endanger us all.

### **RABBANIM OF "PIKUACH NEFESH" MEET WITH MEMBERS OF CONGRESS**

The Israeli media want to present the current situation as though the Americans are pressuring Israel to leave Gaza. The opposite is the truth. A delegation of rabbanim from Pikuach Nefesh visited Washington and met with members of Congress. What they heard from them was different than what the Israeli media is feeding us.

One of those members of Congress, Mr. Thomas Reynolds, President Bush's right-hand man, said that back in '93 he told Barak that the slogan "land for peace" no longer works. Other members of Congress spoke far more clearly than the Right in Israel. But what will we hear about in Israel? About Beilin's meetings in Washington, and the demoralization campaign of the Left.

Not only is there no American pressure on Israel, but when Israel takes a strong stance, the U.S. approves. That is the way it was, and that is the way it is especially now, after September 11<sup>th</sup>, when the U.S. realized who its real enemy is.

The one who raised the disengagement idea in Washington was Sharon, while the American government opposed it. The massive

Sharon-Weissglass push ultimately led to America's accepting the plan.

The same thing happened with the Oslo Accords, when Israel crowned Arafat as king in the U.S. and brought this terrorist, who hadn't been allowed to step foot on American soil, on to the White House lawn.

Dennis Ross, a senior member of Clinton's government, once said: What do you want from us? You forced Arafat on us!

The Israeli propaganda's aim is to show us all how unfortunate we are that we need to obey the U.S. Those who know what has been going on in Israel the past three years, know this to be false. On the contrary, everybody saw that not only is there no pressure, but the U.S. expected Israel to eliminate terror and to kill Arafat.

The problem is not the goy facing us, but the "goy within you."

### **DISENGAGEMENT LEADS TO FURTHER ENGAGEMENT**

Strange – the more Israel wants to disengage, the more we are forced to connect.

A number of dramatic battles took place recently that led to utter anarchy in the Palestinian Authority in the Gaza Strip. This will impact significantly on the disengagement plan.

One of the papers quoted a senior IDF officer: "In the P.A., particularly in the Gaza Strip, utter anarchy has prevailed for some time, but now the situation has gotten completely out of control. The continuation of anarchy in Gaza will make it difficult for Israel to disengage, because after a withdrawal nobody will be responsible for the area being evacuated."

Who is causing this situation? Us! The very discussion about disengagement has already led to anarchy in the area, and this is just the beginning. The Rebbe MH" M said, on Shabbos Chayei Sarah 5746, that the miracle will be that the goyim will not

*Nobody disagrees with the notion that peace is good. The question is, what is the way that leads to peace? Is it by standing strong or by caving in to pressure and the subsequent pressures it brings.*

want to take the land that Israel wants to give them.

What is happening today is that despite the fact that Israel has announced its intentions to unilaterally disengage, instead of the Arabs saying thank-you-very-much and taking what we give them, they have begun to fight amongst themselves, thus disrupting the implementation of the disengagement plan!

Let us hope our leaders here come to their senses and realize there is no point in pursuing the disengagement plan, and that we need to engage Gaza more than ever, to rule the area and to retake all the places we left. That is the only way we will achieve peace and security.