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U.S.A

744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

ERETZ HA'KODESH

ת.ד. 102 כפר חב"ד 72915
טלפון: (03) 9607-290
פקס: (03) 9607-289

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

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TORAH STUDY IN THE FIELD

SICHOS IN ENGLISH



SHABBOS PARSHAS SHOFTIM; 4TH DAY OF ELUL, 5750

1. In *Likkutei Torah*, the Alter Rebbe describes the spiritual atmosphere of the month of Elul with the following parable:

Before a king enters his city, the inhabitants of the city go out to greet him and receive him in the field. At that time, anyone who desires is granted permission [and can] approach him[252] and greet him. He receives them all pleasantly and shows a smiling countenance to all.... To explain [the parable]: In the month of Elul, we go out to receive His blessed countenance in the field.... This refers to the reflection of the Thirteen Attributes of Mercy [for as the stated previously in the maamer, “the Thirteen Attributes of Mercy are revealed in Elul”] in a manner allowing them to be received, “face to face...” as it is written, “Keil is Havaya and will shine for us.”

There is a problematic dimension to this parable: It is explained that the verse, “I am my Beloved’s and my Beloved is mine,” which characterizes the service of Elul, begins, “I am my Beloved’s,” to

emphasize that it is the Jews who initiate the love relationship with G-d.

To explain: Shir HaShirim which employs the metaphor of the marriage relationship to describe the intense love and connection shared by G-d and the Jewish people contains two similar verses: “I am my Beloved’s and my Beloved is mine,” and “My Beloved is mine and I am His.” The Rabbis explain that the two verses reflect two different patterns expressing this marriage relationship.

The latter verse beginning, “My Beloved is mine,” implies that the relationship begins with Divine revelation and this is what stimulates the response and service of the Jews. Conversely, “I am my Beloved’s,” implies that it is the Jews who initiate the relationship with G-d and motivate Him to respond and draw down influence to them.

This concept appears to conflict with the parable of “the king in the field,” which implies that the king leaves his palace (his usual place) and goes out to the field (the place where his people are found). The parable appears to imply that in Elul, G-d begins the relationship by

revealing His Thirteen Attributes of Mercy.[253]

Frequently, it is explained that the revelation of the king in the field, i.e., the expression of the Thirteen Attributes of Mercy in the month of Elul, merely generates the potential for the service that follows, but it is that service itself which is of primary importance. Thus, although the revelation from above precedes the service (and is necessary for that service to be carried out for otherwise, the “people of the field,” who are on a low level could not fulfill the service of “I am my Beloved’s”), the development of the relationship depends on man.

Nevertheless, this explanation is not adequate. The maamer relates that, “the inhabitants the city go out to... the field,” implying that there is a priority to the service carried out in the field. Because of that priority (which depends on the service of the Jews), the King goes out to the field, i.e., there is a revelation from above.

There is another conceptual difficulty regarding the nature of the service of Elul. Elul is the month of mercy and therefore, is

characterized by an increase in prayer which relates to that quality. Similarly, it is associated with an increase in the study of Torah for the Thirteen Attributes of Mercy which shine in the month of Elul parallel the Thirteen Rules of Biblical Interpretation.[254] What connection do the services of prayer and Torah study have to the presence of the King in the field?

These concepts can be understood within the context of the explanation of the metaphor of a field in our personal service. A field is a place where grain grows. Growing grain and converting it into food which grants us sustenance requires, to quote our Sages' expression, *siddura d'pas*, a series of labors which reflect the entire sphere of work on the material plane. All our work on that plane is included in the 39 labors[255] which are forbidden on the Sabbath.

The designation of what is considered a labor is derived from the labors which were necessary to construct the Sanctuary in the desert. This teaches us that our involvement in mundane activities must be with one intention, to create a Sanctuary for G-d, to make the world "a dwelling for Him," a place where His presence rests.

The importance of these mundane activities can be seen from the fact that most of our time is spent involved with them, dealing with our material needs and earning the wherewithal required for them. To express this in the context of Biblical phraseology. It is written, "Six days shall you work, and the seventh day shall be a Shabbos unto the L-rd, your G-d." Why this disproportionate relationship? Since G-d "chose us from among the nations... and elevated us," why didn't He create the world in a manner in which we could devote the majority of our time to holy

matters, the study of Torah and the fulfillment of mitzvos. Instead, in a manner similar to gentiles, we are primarily involved with material activities.

The explanation is that this reflects the purpose of creation. G-d created the world so that He could have a "dwelling place in the lower worlds." Therefore, our service must center – not on the spiritual as it exists for itself[256] – but rather on the ordinary and mundane aspects of existence with the intent of drawing G-d into them.

The primacy of such service is also emphasized by our Sages who state that the first question a soul will be asked in the judgment in the afterlife is: "Did you deal justly in

What connection does prayer and Torah study have to the presence of the King in the field?

business?" Even before being questioned about Torah study or prayer, the soul will have to give an account of its dealings within the context of material reality.

[This concept is also reflected in the observance of the Shabbos. On one hand, Shabbos is not a day of mundane activity. A Jew should enter Shabbos with an attitude of, "All your work is completed." On the other hand, this very advice implies that the ultimate conception of Shabbos pleasure does not involve diverting one's attention from one's affairs entirely and concentrating solely on spiritual matters.[257] Rather, one may reflect on one's material affairs,

although not in the same way as during the week, instead, contemplating them as they are in a complete and perfect state.]

Based on the above, we can appreciate the significance of the King's presence in the field during the month of Elul. The King's presence in the field – not only generates the potential for our service – it represents the ultimate purpose of that service. Our efforts must be directed towards bringing the revelation of G-dliness into the field, into the mundane realities of our material world. Not only must G-d be revealed in the realms where spirituality is revealed – metaphorically, the king's palace – the lowest aspects of existence should be transformed into a dwelling for Him.[258]

The above concepts shed light on the meaning of the verse (Koheles 5:8): "There is an advantage to the work of the land in all things. A king is subjugated to the field." On a simple level, this verse means that a king is dependent on the field because he derives his sustenance from it. On a theoretical level, it means that the work in the field, i.e., service in the context of mundane reality, provides the King with His livelihood, as it were. Since this is the service which fulfills His desire for a dwelling in the lower world, He is subjugated, as it were, to the field and the people who carry out this service.

In this context, the metaphor of the king in the field takes on added significance, becoming relevant to the totality of our service of Torah and mitzvos. Hence, it is appropriate for the month of Elul, the month of stock-taking for the previous year and – primarily – the month of preparation for the year to come.

As such, we find that the name Elul serves as an acronym for verses

referring to the full spectrum of our service of G-d: "...[I] caused it to happen. I will provide for you..." – which refers to the service of Torah study,[259] "I am my Beloved's and my Beloved is mine," – which refers to the service of prayer, "[Sending portions,] a man to his friend and presents to the poor," which refers to the service of t'z'daka, thus including the three pillars on which the earth stands.

It also serves as an acronym for the verse, "[You shall circumcise] your hearts and the hearts of..." which refers to the service of t'shuva which enhances the nature of the above services,[260] and the verse, "And they said, 'I will sing to G-d...' " which refers to the redemption, the culmination of our service.

On a deeper level, there are two dimensions to the presence of "the King in the field:" a) the emphasis on the importance of service within the mundane realities of our world, the field; b) the fact that the King (G-d) reveals Himself there in an essential manner.

The latter dimension represents the unique aspect of the month of Elul. Throughout the year, the emphasis is on carrying out the service in the field (with the intent that this lead to the revelation of the King). In Elul, which marks the culmination of the service – and the preparation for the service of the new year – the intent of the service, the revelation of the King's presence is expressed.

The revelation of the King's presence is dependent on the study of Torah. Service in the field primarily involves activity with mundane affairs, matters which are not by nature holy, but are performed "for the sake of the King," i.e., the service of "All your deeds should be for the sake of heaven," and "Know Him in all your ways." Although this service is for

the sake of the King, it does not bring about the revelation of the King.[261] The revelation of G-dliness – particularly, those dimensions of G-dliness which are transcendent in nature – comes about through the Torah which is G-d's will and His wisdom and is one with Him.[262]

Nevertheless, since the intent is that G-d be revealed "in the field," this revelation is brought about by

Although during most of the day, they are involved with mundane affairs, by establishing a fixed time for Torah study, their entire day becomes permeated by Torah and thus, the revelation of the King is drawn down into every aspect of their lives, even the mundane activities of "the field."

the Torah study of the people of the field. Although during most of the day, they are involved with mundane affairs, by establishing a fixed time[263] for Torah study, their entire day becomes permeated by Torah and thus, the revelation of the King is drawn down into every aspect of their lives, even the mundane activities of "the field."

This does not mean that the "men of field" should give up their

usual activities entirely and devote themselves solely to Torah. This is not desired. Rather, to refer to the parable again, when the king passes through the field, the people in the field will temporarily stop their usual activity and approach the king – while they are wearing their ordinary clothes.

Similarly, in Elul, although the "men of the field" will continue their daily activities, because they are aware of the King's presence, they will increase their study of Torah.[264]

Significantly, it is the study of Torah and not the service of prayer which brings about the revelation of the King. Prayer primarily involves the elevation of our lowly plane of existence, stepping beyond the limits of the material world to the point where the soul yearns to expire. This movement is directly opposite to the revelation of the King in the field.[265]

In contrast, Torah study reflects the drawing down of G-dliness into this world. Although the Torah is also infinite, nevertheless, it has undergone a process of descent which enables it to be grasped by human intellect and to enclathe itself in worldly matters. Furthermore, through the decisions of Torah law that involve worldly matters, the world is altered according to the Torah's standards. Thus, Torah study is the means to bring about the revelation of the King in the field.

For this reason, during the month of Elul, together with an emphasis on prayer, an emphasis is placed on Torah study[266] and both are associated with the verse, "I am my Beloved's." Indeed, the full expression of our love for G-d comes through:

Clinging spirit to spirit, as it is written "Let him kiss me with the kisses of his mouth," which refers to

the service of Torah study in which the actual words of G-d are in one's mouth.

2. Parshas Shoftim begins with the command to appoint judges and enforcement officers. This reflects the emphasis on Torah activity within the world mentioned beforehand. The judges are, to quote the Rambam, "the essence of the Oral Law, the pillars of instruction, from whom statutes and judgment emerge for all of Israel."

The Torah relates that the judges must be positioned, "in all your gates." A gate represents the transition between the city and the field beyond it. The judges' presence at the gate ensure that the activity carried out in the field will be in accord with the Torah's dictates.

Although the essential obligation to appoint judges applies in Eretz Yisroel and not in the Diaspora, nevertheless, even in the Diaspora, the mitzvah to establish a court system applies. Even when we are in exile[267] where the appointment of judges is dependent on the permission of the secular authorities, when we stand firm for our Torah principles, the power of the Torah effects the conduct of the country (and the entire world at large). Thus, we find the Previous Rebbe describing how the Tzemach

Tzedek "arranged affairs" in Petersburg, the capitol of Russia.

3. A connection to the importance of Torah study can also be found in the teachings of Pirkei Avos studied this week. This week, we begin the first chapter of Pirkei Avos which after describing the chain of receiving and transmitting the Torah, emphasizes the importance of Torah study, counseling, "Raise up many students."

It also contains the teaching: "The world stands on three things – Torah, the service of G-d (prayer), and deeds of kindness."

On the surface, the sequence in which these services are listed is problematic. Every day, they are carried out in a different order. We are advised to first, "give a penny to a poor person and then, pray," and only after prayer, "proceed from the synagogue to the house of study."

Similarly, in regard to the history of the Jewish people, the order of the Patriarchs was: Avrohom, who is identified with the service of deeds of kindness – receiving guests; Yitzchok, who is identified with service of G-d (he was prepared as a sacrifice, and prayer was instituted in the place of sacrifices); and only then, Yaakov who is identified with Torah study.

It is Yaakov, however, whom our Sages refer to as, "the chosen of the Patriarchs." Why was it necessary for them to make such a distinction? To teach us the primacy of Torah study. Similarly, in regard to Pirkei Avos, Torah study is mentioned first because it is the service of primary importance in "maintaining the world," in establishing a dwelling for G-d in the lower worlds, as explained above.

To conclude with a directive for deed: It is important to publicize all the aspects of service associated with the month of Elul, putting an emphasis on the service of Torah study,[268] in particular, public sessions of Torah study, where, "ten sit and occupy[269] themselves with Torah."

May this lead to the return of the entire Jewish people to Eretz Yisroel when, led by Moshiach, we will appoint judges and enforcement officers including the judges of the Sanhedrin which will meet in the Chamber of Hewn Stone in the Beis HaMikdash. May in the immediate future, we merit the fulfillment of the prophecy when, as related in the Yalkut Shimoni, "Moshiach will stand on the roof of the Beis HaMikdash and proclaim, 'Humble ones. The time for your redemption has come.'"

NOTES:

252. The bracketed addition is made based on the Previous Rebbe's quotation of the parable in Seifer Maamarim 5700, p. 167.

253. This difficulty is intensified by the fact that the parable of the king in the field accentuates the influence granted by G-d more than the verse, "My Beloved is mine." The word "beloved" connotes the existence of a previous connection of love and closeness and thus, the fact that the beloved person initiates a further stage in the relationship is not that great a novelty. In contrast, the metaphor of a king is used to emphasize G-d's loftiness, how He is far above us. A king reflects this quality because the Bible's description of King Shaul – his shoulders were above the heads of the people – is, in a theoretical sense, appropriate regarding all kings. The fact that the king who is so uplifted leaves his palace and descends to the field, a place of

lowly people, thus represents a far greater initiative.

254. The connection between Elul and Torah study is also emphasized by the verse, "I am my Beloved's and my Beloved is mine," which continues, "the shepherd among the roses." Our Sages associate the latter phrase with, "those who study halachos." Similarly, Elul is associated with the giving of the Torah because, on Rosh Chodesh Elul, Moshe ascended to receive the Second Tablets.

255. The precise expression used by our Sages is that there are "forty minus one" forbidden labors. This number is derived from the fact that the word "malacha" appears forty times in the Torah. It is, however, difficult to understand: Since the word is mentioned forty times, seemingly, there should be forty forbidden tasks. Also, since there only 39, seemingly, the Mishna should mention that number explicitly.

These difficulties can be resolved as follows: There is a fortieth labor which is permitted on Shabbos, the service of G-d (and more particularly, the service of Torah study). By referring to “forty minus one” labors, our Sages wanted to connect and join the service of G-d to the 39 labors involving mundane activities, encouraging the approach of “All your deeds will be for the sake of heaven.”

256. Before and after the soul's descent into this world it is involved in such refined services. When, however, the soul descends and becomes en clothed in the body, it must serve G-d in a different manner.

257. Here, we see a contrast to the World to Come which is solely spiritual and which is described as the ultimate of pleasure. To quote Pirkei Avos, “One moment of bliss in the World to Come surpasses the totality of life in This World.”

258. Furthermore, there is an advantage to the revelation of G-d “in the field,” in this lowly material world, over His revelation in “His palace,” the higher spiritual worlds.

In the higher spiritual worlds, only those aspects of G-dliness that can be grasped and comprehended are revealed. [Since these worlds are characterized by revelation, they can only appreciate those dimensions of G-dliness which can be confined within the limits of revelation.] In contrast, G-d's essence, a level which transcends all limits and stands above the concepts of revelation and concealment, comes into expression “in the field,” in this material world.

259. The verse refers to the separation of Cities of Refuge. This relates to Torah study because, “Torah is a refuge.”

260. This relates to the Alter Rebbe's explanation of the expression, “The ultimate purpose of wisdom is t'shuva and good deeds.” Through t'shuva, one's deeds become “good and illumined.”

261. Rather, this service brings about the revelation of that dimension of G-dliness which is en clothed within the world.

262. The Torah is also connected with the revelation of G-d's Kingship for it is also referred to as “king.”

263. The establishment of the fixed times for Torah study must come in addition to “the fixation of Torah study within our souls.”

264. Here, we see a clear contrast to Rosh HaShana – which in the maamer quoted above – is compared by the Alter Rebbe to the king's palace. Rosh HaShana is the coronation of G-d as King of the

world. (Rav Saadia Gaon explains this as one of the meanings of the blowing of the shofar on Rosh HaShana for at all coronations, shofaros are sounded.

The coronation of a king requires complete and utter homage on the part of the people. They must cease their personal activities entirely. [This distinction is reflected in our Sages' description in the blowing of the shofar as a chochma (“craft,” literally, “wisdom”) and not a malacha. Malacha, the word for labor refers to the sphere of mundane activities and the blowing of the shofar is above that realm.]

265. Furthermore, in prayer, one stands before the King in fear and trembling, absolute bittul. In contrast, when “the King is in the field,” “He receives them all pleasantly and shows a smiling countenance to all.”

266. I.e., in addition to the emphasis on Torah study in its own right, Torah study is mentioned in connection with – and as a complement to – the service of prayer. As mentioned above, note 3, the Sages associate the expression, “the shepherd among the roses,” [noting that a rose has thirteen petals,] with both the Thirteen Attributes of Mercy (prayer) and the Thirteen Principles of Biblical Interpretation (Torah study).

267. Even those Jews presently found in Eretz Yisroel are in exile as evidenced by the fact that they also recite, “Because of our sins, we were exiled from our land,” in the festival prayers.

It is wrong to consider our presence in Eretz Yisroel today as “the beginning of the redemption,” or the like. The Rambam (without any disagreement from other Torah authorities) describes the order of the redemption and mentions that first, Moshiach will appear, then, he will fight the wars of G-d, and then, rebuild the Beis HaMikdash. Directly after the beginning of the redemption, will come the intermediate phases and then the completion of the redemption.

268. Torah study is also connected to the aspect of t'shuva which characterizes the service of Elul for, as the Alter Rebbe states in Tanya, the highest rung in t'shuva is clinging to G-d through Torah study as mentioned above.

269. The root for Hebrew for “occupy,” “oskim,” also has the meaning of “business” (“eisek”). A person must occupy himself with Torah study with the same commitment a businessman shows to his business, thinking about Torah study constantly at every hour of his day.

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WHAT HAVE YOU DONE TODAY?

BY PROFESSOR YIRMIYAHU BRANOVER
TRANSLATED BY MICHOEL LEIB DOBRY



I remember during the Second World War, wherever the Russians were fighting the Nazis (may their name be erased), there were street signs with a picture of an accusing finger under which appeared the question: “What have you done today for the victory?” with emphasis on the words “You” and “Today.” It was demanded from everyone to do something for victory. All the more so, it is demanded that each and every one of us should ask himself: What have I done today for the revelation of the Rebbe MH”M?

THE UNBELIEVABLE HAPPENED

The collapse of Communism was unquestionably one of the most revolutionary phenomena to occur in our generation. The system that succeeded over several decades in imposing the fear of death over hundreds of millions of people had collapsed in a short period of time, without any prior media warning,

and was left literally without a breath of life.

The Western world found it difficult to comprehend the intense power of the revolution that had taken place, as they had not experienced the awe and dread of the regime during the era that preceded these events. However, as one who grew up in the Soviet Union at that time, I remember well

the days when millions of people would not even dare to dream that Communism would be dismantled. This was a brutal and threatening dictatorship that would not hesitate to kill millions to tighten its rule.

Thousands of Jews were shot to death simply because they kept Torah and mitzvos, or identified themselves as Lubavitcher chassidim. An investigative secret police file was only recently revealed, concluding with the following words: “In light of all the aforementioned, the accused is undoubtedly one of Schneersohn’s people.” The mere establishment of this fact was sufficient justification to send this person to the firing squad!

During this time, the whole world spoke about the strengthening of Communism and its future plans. No one dreamed that one day Communism would come to an end – except the Rebbe shlita. As with many other matters, he was the only one who promised – even as far back as thirty-five years ago – that while Communism appeared powerful and omnipotent, the time would come that it will pass from the earth.

During these frightening times, along with many other good people, I suffered from Communist cruelty. They harassed me in my daily life, fired me and my wife from our place of work, and incarcerated me for lengthy periods for no apparent reason. There is no need to elaborate in a description of a KGB prison. Fear, suffering, and affliction are just a few words to describe the terrible experience that I endured there.

After each period of imprisonment, they would warn me prior to my release that I should not dare to request an exit visa in order to cross the Russian border, since I had previously engaged in highly classified research. Only after the research had been rendered obsolete (about twenty years), they would **consider the possibility** of my leaving Russia.

Of course, I simply could not reconcile myself to my difficult situation. So with deep bitterness in my heart, I made the decision for the very first time to call the Rebbe shlita in New York and ask for his bracha.

My good friends who heard about my plans to call the Rebbe tried to dissuade me from this “foolish idea.” In those days, when all Jewish activity was considered criminal in nature, any affiliation with Schneerson and his people could lead to fatal consequences... But I was undeterred. I told my friends that I don’t care if they arrest me immediately, since they put me in jail every week anyway without telling me why. This way, at least I’ll know exactly why I’m under arrest and the reason I’m suffering so much.

I walked towards the local post office and ordered a telephone call to the United States (I couldn’t call from my home because the authorities had cut off my phone

line). I was most disappointed when the Rebbe himself did not answer, but rather, the secretary, Rabbi Binyomin Klein. I told him that I am calling from Russia and I must speak to the Rebbe urgently. He tried to explain to me that this was impossible, as the Rebbe does not take calls (a general rule that even the President of the United States did not succeed in breaking...). I continued to insist. “Please understand,” I told him, “we’re talking about an exceptional situation here. I just got out of jail, and they’re going to imprison me again.” The secretary was equally insistent: The Rebbe does not take calls.

At a certain point in our conversation, he transferred me to Rabbi Chadakov, in the hope that he will succeed in explaining to me that what I’m asking is simply not possible. I spoke with Rabbi Chadakov, and I tried to convince him to let me speak to the Rebbe – even for only half a minute.

Then suddenly on the other side of the line, I heard the Rebbe’s voice...

At that moment, I felt as if a shock passed through my entire body. Words left my mouth, and I shook with great emotion. Then, I heard the Rebbe say the following: “*Zagt im az er haht shoin alle brochos un bald vet er aroisfahrn*” (Tell him that he already has all the brachos, and will soon go out from there).

The call was over, and the rest we know. Less than three weeks later, we received our exit visas!

This whole story was completely supernatural and inconceivable. My request for an exit visa was meaningless in the eyes of the authorities – one more piece of paper that might have some value in another twenty years. But when the Rebbe promised that “*bald vet er*

araisfahrn,” even the unbelievable could happen – in great measure!

Later, in 5745, the Rebbe instructed me to contact Jews behind the Iron Curtain and encourage them about their imminent salvation. Very soon, the Rebbe told me, Communism will come to an end and they can all emigrate to Eretz HaKodesh and live in tranquility. At the time, Communism was at the height of its prosperity, and the Rebbe’s words seemed like some wishful thinking that might be realized at the end of time on this earth... However, eventually, as we all have seen, the unbelievable happened and Communism came to an end.

* * *

Today, in the days of Moshiach, with the world taking such a sharp turn, the Rebbe shlita teaches us to take a proper look at the world, in accordance with all the changes that are taking place. In this manner, in these moments before the Redemption, we can feel the revelation of Moshiach in the air.

In this spirit, the Rebbe points to “the fall of Communism” (as with other world events) as a part of the world’s progress towards the Redemption. This powerful regime did not fall for political or social reasons, but for one reason alone: Moshiach is coming, and this is part of the process.

THE UNBELIEVABLE IS HAPPENING

Another far less known aspect in the world’s progress towards the Redemption, which I also merited to hear on more than one occasion from the Rebbe himself, is the amazing revolution that is happening today specifically in science.

For hundreds of years, scientists stood for absolute opposition to

Torah and belief in G-d. People in the field of science were a symbol of heresy, and the most heretical opinions imaginable thrived in the world's universities and academies. In contrast, faith had relevance only among the common folk, people considered naturally primitive and backwards. It's hard to describe today the tremendous damage this distorted and illusionary perception of reality caused to European Jewry.

Now, in recent years, we are witnessing an amazing transformation: These very same scientists, who just a few years earlier seemed to represent a powerful proof that *ch"v* the Creator does not exist, have now changed direction. Using their own scientific tools, they now point to the absolute necessity to believe in the Creator.

It had been claimed for years that science virtually compelled *ch"v* the denial of Torah. The Rebbe, however, established the opposite as true. He explained that since science itself was not something negative, it was impossible to say that it forced heretical beliefs. On the contrary, it could be used to achieve very positive things, even a recognition in the existence of the Creator. Science is like a knife – it can be dangerous, however, it is impossible to say that it is something negative, because the danger stems only from the manner in which a person uses it.

A classic example of this is modern technology. There are those who refrained from any use of technological development, claiming that it brings ruin and destruction to the Jewish People. In contrast, the Rebbe takes the approach that technology must be utilized for matters of holiness. For example, just as the radio can spread filth and heresy, it can also transmit messages of Torah.

Everything depends on the way man uses technology.

Similarly, we find in all scientific fields: Science is absolutely neutral; both its positive and its negative aspects depend upon how it is used.

As a result, the claim that science leads to a denial of G-d serves as a justification for negative behavior. This is because science itself is a neutral tool, created to serve the Divine plan.

The Rebbe points to “the fall of Communism” as a part of the world’s progress towards the Redemption. This powerful regime did not fall for political or social reasons, but for one reason alone: Moshiach is coming, and this is part of the process.

From this point of view, it is understood that the more that science develops, not only does it cease to be a tool for disbelievers, it even leads to the conclusion that one must believe in the existence of the Creator.

Here are a few examples:

For hundreds of years, scientists believed that the sun was the center of the universe, and the earth revolved around the sun, just as all

the other stars. In “Hilchos Yesodei HaTorah,” the Rambam writes that the earth is the center of the universe, and all the stars circle it, including the sun. For many years, this contradiction between Torah and science served as a weapon for *apikorsim* to ridicule the holiness of the Torah. Sixty years ago, with the progress of science, Albert Einstein came up with his famous Theory of Relativity, which determined that science couldn't establish whether the sun revolves around the earth or vice versa. Thus, it turns out that science is no contradiction to Torah. The more that science progresses, the less likely the possibility that it will draw conclusions against Torah.

Another typical example of this revolution comes from the creation of the world and man:

For many years, scientists tried to refute the faith in the Creation. They developed a variety of different approaches with one common denominator: the world was formed on its own and developed over time. To everyone's great surprise, these scientists also proclaimed that man, “the most chosen of all creations,” came from...a monkey!

Today, those scientists have long since passed into obscurity. What was once an accepted scientific theory known to all schoolchildren is now a literal absurdity. This did not come about due to opposition to the evolution theory by rabbanim, rather, the theory itself encountered difficulties that could no longer be explained away. As a result, it simply shriveled up and died.

Back in 5741, nearly 3,000 prominent Darwinist scientists participated in a conference dedicated to his evolution theory. At one point during the discussion, one of the participants got up and

said, "With all due respect to my learned colleagues, Darwin wrote in his book that if no fossil links are found that connect man and ape, 'I will be the first to stand up and say that the theory I developed is incorrect!' Since hundreds of years have passed already and no such links have been discovered, the theory has not stood up to the facts, and thus, from a scientific point of view, it has been disproved!"

In response to this proposal, all the participating scientists got together and signed a joint statement declaring that Darwin's theory of evolution has not withstood the tests to prove its validity, and thus has been rendered scientifically invalid! There was no rabbi there, and no Torah scholar came to convince them. On their own initiative, they got up and declared: Darwinism has been disproved!

(It's not that this declaration changed their outlook; they went back to their laboratories and continued checking, following up, and researching. When they were asked, "If your joint statement is true, why don't you give up on Darwin already?" What was their reply? "Absolutely not! It's clear that man descended from apes – any child knows that. We must continue investigating until we prove it...")

(What can I say? You need to lot of blind faith (and the knowledge of a child, of course) to be a scientist these days in order to adhere to such an asinine theory. Yet, they remain stubborn.

(The Rebbe once explained the psychological motive for denying facts that science has already proven. a) The founding precept among those who stubbornly continue to advance this theory is that man should live for the time that he has. Since monkeys and

their descendants have no responsibilities, and that which was created by the Creator should act accordingly, it's preferable to stand for something that carries less commitment (or maybe more commitment, i.e., acting like a...) b) People like to explain something in a way that will appear logical and comprehensible. Thus, if they say that man descends from apes, it sounds more acceptable to them. And so it goes...)

In any event, we are witnessing today how science itself attests to the reality of Torah, and the theory

We are witnessing today how science itself attests to the reality of Torah, and the theory that was once considered the most popular and accepted of its time is now deemed to be utter foolishness.

that was once considered the most popular and accepted of its time is now deemed to be utter foolishness (again, based on sheer scientific reasoning!)

We see another example of this change in the new findings regarding the age of the world:

When I was a high school student, our teachers taught us that petroleum deposits are the best possible proof that the world has existed for millions of years. According to their explanation, the petroleum was formed over the

passage of time by the carbonization of plants that had died millions of years earlier. However, this past year, a scientific researcher named Thomas Bold announced that he had proven that the more petroleum is drawn from the earth, the more it produces. His experiments led to a surprising discovery: When a certain amount of carbon, oxygen, hydrogen, and other chemical elements are placed in the petroleum drills – within a few hours, it makes petroleum! Thus, science itself has proven that there is no need for millions of years, or even one year, to create petroleum. Just a few hours and the proper material are enough...

Incidentally, it is important to note that John Bamgarden, a world-renowned geologist who developed a new method of searching for oil, gold, etc., used this method to research geological phenomena within the earth's crust. After entering the required data to compute the earth's age, he received the scientific results: The world has existed for less than six thousand years!

These are just a few examples that come to illustrate that science no longer represents *ch"v* an obstacle to matters of religion. The closer we come to the fulfillment of "And the world will be filled with the knowledge of G-d as the sea fills the ocean bed," all the excuses of the scientists who were faithfully used for generations to break the yoke of Torah seem to disappear.

Furthermore, in our times, not only is science not a contradiction to faith in G-d, it even strengthens it! Science leads to the proper conclusions in accordance with a Torah-observant outlook. What had once been called faith (as is written in Torah) is today considered science (as proven by laboratory experiments).

THE UNBELIEVABLE WILL HAPPEN

When the Baal Shem Tov rose heavenward to the chamber of Melech HaMoshiach, he asked him, "When will the Master come?" Melech HaMoshiach replied, "When your wellsprings have spread to the outside." Today, from a geographic point of view, it can be said that the wellsprings have already penetrated every corner of the world. There is no place on the face of the earth that Lubavitch has not reached. In this sense, the world has already been conquered.

However, there is yet another realm of the "outside," not geographically speaking, but regarding approach and understanding. This refers to the field of science.

Science is very egocentric; it thinks about itself. It is a place without a drop of warmth, feeling,

soul, love, or brotherhood. It is cold and detached, concerned only with arrogance, titles of honor, and pride. Thus, as we mentioned earlier, it should come as no surprise that scientists were great "supporters" of secularism. Today, the great "outside" realm of science is coming closer to faith and belief in the Creator and His Holy Torah, calling out in a clear voice for "your wellsprings." This change is most unusual, completely unbelievable. However, anyone who heard decades ago what the Rebbe said knows that he envisioned this change.

If science has already reached these conclusions, this shows that the time for the Redemption has arrived! Similarly, we find in connection with the coming of Moshiach. We do not have the slightest doubt that when the Rebbe says that our generation is the generation of the Redemption, it

will be realized openly and immediately, *mamash*.

It might be a bit difficult for the animal soul to picture such change – *T'chiyas HaMeisim*, the Beis HaMikdash descending from Heaven, an abundance of delicacies, etc. But if the Rebbe promised, it will happen – in great measure.

The world is ready; science is ready. The question is: Are we also ready?

Are our thought, speech, and action appropriate to greet Moshiach Tzidkeinu? Are we doing everything in our power to hasten his coming one moment earlier?

I remember during the Second World War, wherever the Russians were fighting the Nazis (may their name be erased), there were street signs with a picture of an accusing finger under which appeared the question: "What have **you** done **today** for the victory?," with emphasis on the words "**You**" and "**Today**." It was demanded from everyone to do something for victory.

To an even greater extent, we must ask ourselves: What have **I** done **today** for the revelation of the Rebbe MH"m?

Today's science establishes that nature has changed according to the observations of man and his free choice. In other words, even according to science, nature is subordinate to our activities. Therefore, in accordance with the Rebbe's declaration that "Yechi" has the strength to reveal the *metzius* of Moshiach in the world today, we proclaim:

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



IN ANTICIPATION

A compilation of short stories on the belief in and anticipation of the coming of Moshiach

BY MENACHEM ZIEGELBOIM
FROM HIS BOOK U'MEIVI GOEL

DID YOU WAIT EXPECTANTLY FOR THE GEULA?

One of the first questions a person is asked when he is judged in the next world is, "Did you wait expectantly for the Geula?"

What can this be compared to? To a Jew who wandered from his home and settled in another city while his relatives remained behind. Throughout his absence, his close friend was worried about him, and whenever he met someone who came to his city, he would ask him whether he had met his friend and whether he knew when he would be returning.

When the man returned home, he heard about how concerned his friend had been about him, and he rejoiced, for he knew that this was a true friend. His other friends did not inquire about him during his absence. They didn't try to find out how he was doing and they didn't help his relatives. When the man returned home, he knew that these were not his true friends, and that all they cared about was themselves.

A person who longs for the Geula, who says, "and return to Your city Yerushalayim with mercy," and "may the offspring of Dovid Your servant quickly sprout forth," and "may our eyes see Your return to Tziyon," with great concentration, not out of habit,

will be someone with whom Moshiach will rejoice at the time of Geula.

(Yalkut Me'am Lo'ez)

AN INVITATION TO THE BEIS HA'MIKDASH

The tzaddik Rabbi Levi Yitzchok of Berditchev constantly anticipated and prepared for Moshiach's arrival. When the grand wedding took place in Zhlobin between the grandchildren of the Alter Rebbe and R' Levi Yitzchok, they brought the invitation to R' Levi Yitzchok for him to check it. When he saw where it said the wedding would take place, he discarded the invitation and said it should be rewritten thus:

"The wedding will take place, G-d willing, in Yerushalayim the Holy City, in the Beis HaMikdash, may it speedily be rebuilt in our days. If Moshiach Tzidkeinu does not come, G-d forbid, by then, the wedding will take place in Zhlobin."

(Be'er HaChassidus)

OY, MOSHIACH STILL DIDN'T COME

One year on Erev Tisha B'Av, after the final meal prior to the fast, R' Levi Yitzchok of Berditchev stood near the window and looked out into the distance with great yearning. Every so often, he strained to hear – perhaps

Moshiach was finally approaching.

The sun set and the townspeople began gathering in shul to say the Kinos, but since R' Levi Yitzchok still hadn't arrived, they waited for him. After a long wait, the sexton finally went to see where the tzaddik was, and found him standing silently near the window. The sexton cried out, "Rebbe! The people are waiting to read Eicha."

R' Levi Yitzchok said to himself as he moved from his position, "Oy, Moshiach still hasn't come. Once again we have to say Eicha."

(HaTzaddik M'Berditchev)

PARTING

Chassidim relate that the last time the Chassid and Gaon R' Isaac of Homil was in Lubavitch, before his passing, when he was about to return home, the Tzemach Tzedek went out at 2 a.m. to escort him, even though he had already parted from him before.

At first, they parted in the usual way, with a bracha for nachas from the children and grandchildren. Then the Tzemach Tzedek placed his head on R' Isaac's shoulder, and R' Isaac placed his head on the Rebbe's shoulder, and they stood that way for about half an hour.

When they parted, R' Isaac said, "Be well, for it seems that we will not

meet again unless Moshiach comes.”

The Tzemach Tzedek followed the wagon a little bit, and when the horses galloped off, he raised his holy hands aloft and said, “Go in peace, go in peace.”

Shortly thereafter, R' Isaac passed away.

AN UNSUCCESSFUL BUSINESS VENTURE

The Tzemach Tzedek had a Chassid who had a business and an inn, which he rented from the squire

When he heard a commotion or a noise outside, he would ask, “What’s that noise? Did the Geula come to the world?”

each year, in exchange for ten rubles that he paid ahead of time. One year, the Chassid fell ill, and he sent his

son to arrange the contract for the next year.

The son figured, why sign an annual lease when we can sign a five-year lease, and save twenty rubles?

The squire agreed and was satisfied with thirty rubles if paid up-front, instead of the fifty rubles that he was owed.

When the son returned home and told his father about the great deal he had made, his father was upset.

“Fool! Do you think I didn’t consider that idea myself? Not only did you not save twenty rubles; you paid twenty rubles for nothing! We believe that Moshiach is coming this year, and we will all go to Eretz Yisroel, so why did you pay the squire for the next four years?”

AS THE DAYS PASS

What can the hope and anticipation for Geula be compared to? To a person who had a large denomination bill that was all he owned, who placed it in a large box together with many worthless papers. The man began searching the papers in the box. For days, he went through thousands of papers but still didn’t find the valuable currency.

Obviously, he won’t give up looking for it and say: I’ve sifted through so many papers already and didn’t find it, so I will stop looking. On the contrary, his hope grows the more he searches, because he becomes ever closer to finding the valuable bill. Each worthless paper he sets aside strengthens his confidence that the next paper will be the one he is looking for.

The same is true for our Geula. Due to our many sins, nearly 2000 years have passed and we still have not been redeemed. However, since we know Moshiach’s coming is a sure thing, we are confident that with every passing day the Geula is ever closer. We must hope and expect that



today is the day we have hoped and yearned for.

(Reiach Tapuchim in the name of Darkei Musar)

TALLIS AND T'FILLIN

When the holy R' Simcha Bunin of P'shischa would lie down for a nap, and surely when he went to sleep, he would place the bag with his tallis and t'fillin near his head.

When a talmid asked him why he did this, the tzaddik answered that since we believe that the Geula can happen at any moment, and perhaps while in bed he will suddenly hear the good news about Moshiach's coming, "I'll be ready to go with him to our holy land without tarrying an extra moment in this bitter Galus. I relinquish everything else I own, but I must take my tallis and t'fillin with me. That is why I keep them near me."

(Siach Sarfei Kodesh)

THE NESHAMA OF YIRMIYAHU THE PROPHET

Tzaddikim testified that the holy *Yismach Moshe*, Rabbi Moshe Teitelbaum, had the neshama of Yirmiyahu HaNavi, the prophet of the churban. Indeed, this tzaddik had an unusual hope and longing for the Geula. He constantly prayed and spoke about Yemos HaMoshiach and he cried and mourned the destruction of the Beis HaMikdash and the exile of the Jewish people.

During the Three Weeks his sadness was overwhelming, and whoever saw him compared him to Yirmiyahu HaNavi.

He once said about himself:

"Don't be surprised by my great mourning over the destruction of the Beis HaMikdash, for I am the one who saw the affliction of my people. May Hashem have mercy and give me the privilege of seeing its rebuilding, just as I saw its destruction. This is why I can never forget the bitterness

of Galus for even a moment, and I hope for the Geula every day."

Throughout his life, he would place a bundle of matzos and a jug of wine in a basket and tie it to his bed, so that if Moshiach came he would be ready to go. Aside from this, he would also prepare his Shabbos and Yom Tov clothes near him so that if Moshiach appeared suddenly, his best clothes would be within reach and he wouldn't have to tarry for even one extra moment.

"R' Yosef Dov rushed to accept the position because 25,000 Jews were waiting expectantly for him. Imagine, if Moshiach knew that the Jewish people were waiting for him, he would hurriedly grab his coat and belt and rush to come and redeem us."

Before he went to sleep, he would stand at the window for a long time and look out expectantly for Moshiach. Even when he finally went to sleep, he would warn his attendant: "As soon as you hear Moshiach's shofar announce the Geula, wake me up immediately!"

When he heard a commotion or a noise outside, he would ask, "What's that noise? Did the Geula come to the world?"

(Yismach Moshe, Pe'er v'Kavod, Be'er HaChassidus, Mevakesh Emuna)

A NEW VOLUME OF KINOS

The tzaddik R' Avrohom of Tchechenov would buy a new volume of Kinos for Tisha B'Av every year. As soon as he finished saying Kinos with the congregation in the Beis Midrash, he would toss the Kinos in the *g'niza* (in *sheimos*, where old and torn holy books are placed for burial).

He would say, "I am certain that Moshiach will come this year and I won't need the Kinos again."

(Sippurei Chassidim - R' Zevin)

FROM TEARS TO HOPE

The Rebbe Rayatz described how his father, the Rebbe Rashab, conducted the Pesach Seider:

"The heartfelt recital of 'Pour out Your anger on the goyim who knew You not,' who don't want to know You, was inspiring. And the words, 'for he consumed Yaakov and they destroyed his dwelling place,' brought one to tears, but then immediately we heard the heartfelt cry, '*LShana HaBaa B'Yerushalayim!*'"

(Seifer HaSichos 5700)

I AWAIT HIM

The Chafetz Chaim's students saw how great his belief in and yearning for Moshiach was. He had a special Shabbos *kapote* that was always ready so that he could put it on and go greet Moshiach. From time to time, he would wear it and sit and wait for Moshiach to come.

He also had a special suitcase in his home which contained the most necessary items, so that if Moshiach came he would be ready to join him and go to Eretz Yisroel without delay.

Guests who visited him would say that the Chafetz Chaim often asked whether people spoke of Moshiach and Geula in their towns.

One Erev Shabbos a scholar visited him, and after they greeted one another, the Chafetz Chaim asked him whether people were speaking about

Moshiach. When the guest was silent, he said, "This is the *tzara*, for it says, 'I await him,' so how is it that people don't await him? I don't understand it, for it says, 'I await him!'"

PREPARING FOR K'HUNA

The Chafetz Chaim accustomed himself to the various avodos associated with the sacrifices since he was a Kohen and he wanted to be ready to serve in the Beis HaMikdash as soon as Moshiach arrived.

He also asked other Kohanim to study the Order of Kodashim, saying that Moshiach would soon come and build the Beis HaMikdash and the Kohanim would have to immediately do the avoda.

In a letter to Rabbi Refael Mordechai Soloveitchik, the Chafetz Chaim emphasized that if the g'dolei Yisroel would listen to him, they would write books on the subject of

the Mikdash and related topics and these books would hasten the Geula.

The wagon drivers who drove him would say that he never allowed them to bring the wagon to a stop when he got on or off, but he jumped on or off while it moved. He explained that since Kohanim are blessed with alacrity, he had to get used to the alacrity that was necessary in the service of the Mikdash.

(Emunas Yisroel)

IF MOSHIACH ONLY KNEW...

The Chafetz Chaim once related:

"I was there when representatives of the city of Brisk came to Rabbi Yosef Dov Soloveitchik with a *k'sav rabbanus*, requesting that he become their rav. At first, he strongly rejected the idea because since he left the city of Slutzk, he had decided not to take a rabbinic position for it would limit his ability to learn.

"All the importuning of the delegation did not help. When they had given up in disappointment and were ready to leave, one of the men made a last attempt at persuasion and said, 'How can the rav refuse us when 25,000 Jews are waiting for him?'"

"Hearing this, R' Yosef Dov accepted the rabbanus and said, 'Please bring me my hat and coat. We must hurry, for 25,000 Jews are waiting for me. They cannot be left without a leader; they need a rav to lead them.'"

The Chafetz Chaim sighed deeply and said, "R' Yosef Dov rushed to accept the position because 25,000 Jews were waiting expectantly for him. Imagine, if Moshiach knew that the Jewish people were waiting for him, he would hurriedly grab his coat and belt and rush to come and redeem us."

(Otzros Acharis HaYamim)

BIMBA"D

In the previous generation, there was a Jew in Lithuania, descended from Chabad Chassidim, whose family name was Bimbad. One day, he received a letter from the Rebbe Rayatz in which his family name was written with additional quote marks, indicating that his name was an abbreviation.

The Chassid tried to figure out why the Rebbe had written his name that way, but couldn't come up with anything. He asked the Gaon, Rabbi Chaim Ozer Grodzinsky, the rav of Vilna, who was known for brilliance, hoping he could explain it to him, but R' Chaim Ozer could not. He advised him to ask the Rebbe directly for an explanation.

The Rebbe's answer was surprising. He told the Chassid that his name was an abbreviation for, "*B'miheira Yavo Moshiach ben Dovid.*"

When the man showed the Rebbe's answer to R' Chaim Ozer, he said, "Ah, that's genius."

(Beis Chayim)



FROM THE FORESTS OF MONTANA TO THE SEA OF CHASSIDUS

BY NOSSON AVROHOM

*He grew up in rural Montana and searched for G-d in all the wrong places before discovering Chassidus. * The story of an “all-American boy” who became a Chassid.*

Yechezkel Berel Barnett is a highly intelligent fellow who has led quite an interesting life. When you speak with him, the hours fly by and you forget what time it is. I went to what

I thought was an interview, and ended up attending a fascinating farbrengen. Yechezkel's vast knowledge and his ability to connect every topic to Divine Providence

astounded me. It's hard to believe he acquired all this spiritual wealth in such a relatively short period of time.

Yechezkel is from a Jewish family and he spent his early childhood in Las Vegas. Later on, because of his uncle, the family moved to a town in Flathead Valley in Montana. Life in Montana in general, and in the town they lived in, in particular, is life lived at its simplest and most primitive. Like the other neighbors,



In the forests of Montana

the Barnett family lived in a log cabin in the forest. The scenery is magnificent and wild. Oil paintings, as well as trophies of various animals hunted by the family, hang on the walls.

His father is extremely creative and developed patents for different companies. His mother is a nurse in a local hospital. Yechezkel is nostalgic for his childhood, when life was removed from the hustle and bustle of modern city life. "It was a simple and good life, without any jealousy, competition, or glory-seeking."

The family owned ample land, which Yechezkel and his brothers worked on throughout the year. They planted seeds and they harvested the produce. They did the work manually! During the hot summers, everybody in the town cut down trees to prepare for the winter, when they used the logs for firewood.

After the great effort expended most of the year, autumn brought a respite. All the kids would go out to the forests and fields to hunt. "We knew exactly where the animals grazed and we went on horseback to hunt animals and birds. It was very challenging work. After hunting, we would gather together and divide the bounty and skin the animals. We put the meat in the freezer for

When it was finally his turn to go up to the church podium and all eyes were upon him, he simply said, "I am Jewish," and walked off.

the winter or for the following summer. Then we stayed home and enjoyed the fruits of our hard labor."

While still a child, Yechezkel was obviously very talented. He learned to play the guitar and composed books of poetry, something which he loved and which he was very good at.

When I asked Yechezkel what he knew about Judaism at that point, he shrugged his shoulders and said, "Nothing. It's not that I knew what it meant to be a Jew and I was missing some information. I was absolutely ignorant about Judaism. The only thing I knew was that I was Jewish. My grandmother would remind me of this occasionally, though she didn't know much about it either.

"One thing I remember is that I once went with her to the store and she bought meat (not kosher, of course) and when we got home, she salted it. When I asked her why she did that, she said that she remembered from her home that one of the Jewish commandments is to salt meat."

Yechezkel wasn't ashamed of being Jewish, and he proudly told his friends about it. Once, he and his friends went to a church, where each of them had to go up to the podium and say something about a topic in Christianity. Yechezkel felt this had nothing to do with him, and he remained the last one to speak. When it was finally his turn and all eyes were upon him, he simply said, "I am Jewish," and walked off.

Yechezkel remembers another interesting episode. It was when he graduated school and each child had to pick a country and teach a song and dress as the people of that country and bring the national food. Yechezkel decided to pick the Jewish nation.

He did a lot of research and then learned to sing *HaNeiros HaLalu*. He got a kippa and menorah from his grandmother and took it to school. The audience was very impressed and he got a rousing round of applause.

At this point in time, his friends, who were ardent Christians, went off to study their religion, but he felt it wasn't for him. He began to wonder about his Jewish identity. On the one hand, he knew nothing about Judaism. On the other hand, he didn't feel he belonged to any other religion.

He began to do serious research into Judaism. One day, when he opened a local telephone book, he



Yechezkel Berel Barnett

noticed an advertisement calling on all Jews to contact a Jewish congregation called *Beit Harim*, which was some distance from his home. He was surprised he hadn't heard of the congregation before, and he immediately called the number and left a message. A few days later, he got a call back from the leader of the congregation, who invited him to visit the synagogue.

The very next day, Yechezkel went to see the synagogue. The congregation leader asked whether he had had a bar mitzva. Yechezkel didn't even know what that was, and he asked for an explanation. When he finally understood what it was all about, he said he had not had a bar mitzva. The congregation leader referred him to a member of the congregation who knew the Hebrew letters, so he could learn the Alef-Beis.

Eager to learn more, Yechezkel went to his teacher's house every night. It wasn't easy, but after applying himself diligently, he was able to read Hebrew. Then the congregational leader picked a date to celebrate his bar mitzva.

Yechezkel's parents and some people from the synagogue, as well as relatives and friends, gathered in the local park, and the congregational leader made a bar mitzva. There were no t'fillin, though. Yechezkel thinks that the congregational leader himself didn't know what t'fillin were. "I had to read the Shma and a few verses from the Chumash, and that was the sum total of the bar mitzva ceremony."

When Yechezkel was 19, he experienced an open miracle. He was driving outside the town he lived in and lost control of the car. His car was totaled and he flew nine meters from the car, but he survived.

Yechezkel was a very bright child who was successful in nearly everything he tried his hand at. Like



With hunting rifles

AN UNFORGETTABLE MOMENT

The second time Yechezkel put on t'fillin, like the first time, was an unforgettable moment. It's connected with an interesting story that led one of his good friends to discover Judaism.

His friend, a Jew who does not live in Montana, like many of his friends, began searching for meaning in life. He discovered a cult in Montana, which is very hard to get in to. He had to go through rigorous outdoor survival tests, as well as study their teachings to the point of being letter perfect.

After months of this, he faced one of the heads of the cult, who asked him, "Who are you?" When he said that he was Jewish, the man said, "Then there's nothing for you here. Go study your own religion."

After days of wallowing in disappointment over not being accepted, the Jewish spark within suddenly burst into flame. He went to different places and finally arrived at the yeshiva for baalei t'shuva run by Rabbi Shmuel Geller.

When Rabbi Geller came to the U.S. to fundraise, he was asked to go to Montana to help his friends spiritually. When he arrived, he spoke about Judaism to the friends of his student, and Yechezkel was there too. R' Geller didn't just give speeches, he put t'fillin on with them, and explained their importance. Yechezkel remembers that hanachos t'fillin as one in which he was very spiritually aroused.

This was another step in his return to Judaism. Today, Yechezkel studies in Hadar Hatorah, while his friend studies in Morristown.



On his return to Montana, Yechezkel was unrecognizable!

his friends, he went to the local university and studied culture, music, education, and photography. When he talks about those days, he admits, “I had no days or nights. By day, I studied, and at night, I worked. Among other things, I had to pay for the expenses of the accident.”

But it was also at this time that his urge to learn more about Judaism intensified. He had a strange feeling, a feeling of emptiness that bothered him and didn’t allow him to rest.

One day, while studying at the university, he contacted Hadassah, a Jewish, Zionist organization. Every few weeks they held a Shabbaton for Jewish youth, and he tried to attend them all, thus calming those disquieting feelings he had. There wasn’t much Judaism at these gatherings, but just spending time with other Jews was a treat.

Yechezkel found out that the congregational leader he had met, believed in Buddhism. Yechezkel’s desire for the true meaning in life

When I asked him why he refused to put on t’fillin, he thought a little bit and then said, “I didn’t know what t’fillin are.”

and the knowledge he had picked up about Buddhism, made him curious to find out more.

He sat for hours with his legs folded as he meditated and did yoga exercises. He read articles and books of Buddhist monks. One morning, while meditating, he looked up and saw a tallis on a shelf. He decided to combine the two approaches and took the tallis, wrapped himself in it, and continued his Buddhist practices.

He loved the combination and decided to call a rabbi to ask him how to combine them even better. At

that time, he didn’t know that Buddhism is idol worship. “I didn’t know what Judaism was, so how could I know what idol worship was?”

The Reform “rabbi” from Dallas that he consulted with, thought that combining Judaism and Buddhism was a wonderful idea. “While you do your exercises you should say the Shmoneh Esrei three times and the Shma once by day and once at night,” is the advice he got from the “rabbi.”

His first encounter with authentic Judaism was only a year after being in university. When the school year was over, he participated in a festival that celebrated nature, music, and different religions. He hadn’t planned on attending the festival, but when friends who had gone told him how terrific it was, he decided to go. His friends, who didn’t know he was searching for his roots, told him that among the book displays by Hindus and Buddhists they had also found a stand that displayed Jewish wares.

His desire to know more about Judaism motivated him to attend, and after hours of traveling he arrived at the festival and quickly found the display his friends had told him about. That is where he met Rabbi Assi Spiegel, shliach in Oregon, who attended the festival in order to meet up with straying Jewish souls.

Yechezkel offered the Lubavitchers a deal. He would bring them his book of poetry, and in exchange, they would give him one of their books. To his surprise, they agreed. Then one of the bachurim asked him to put on t’fillin, but Yechezkel refused. When I asked him why he refused, he thought a little bit and then said, “I didn’t know what t’fillin are, and that’s why I refused. I was afraid it would hurt or would be very expensive.”

A few days later, he went back to

the stand and saw someone wrapped in tallis and t'fillin, swaying as he prayed. This sight made a great impression on him, and he watched him in amazement. He asked for an explanation, and when it was explained to his satisfaction, he agreed to put on t'fillin. This was the first time in his life that he put on t'fillin.

That day was the last day of the festival, and he helped the Lubavitchers pack up their stuff. In exchange, they gave him some Jewish books. One of the books that caught his eye was on *Shaar HaYichud V'HaEmuna*, with a picture of the Alter Rebbe on it. He read a little bit of it and it interested him. When he asked for it, he was told he could have it if he promised to learn it.

In the days that followed, he read through the entire book. "Although I didn't understand a word of it, I felt connected to the message. The book spoke to me. I felt that finally, after so much time spent on searching, I had the truth."

When he returned home, he began corresponding with a Jew named Rosenberg, who pointed him towards Jewish Internet sites. The feeling that he had finally found the right path, made him search more and more. He read various Jewish books for hours on end, and drank in every word.

Through the Internet, he became acquainted with Rabbi Tzvi Freeman, who guided him in his first steps in Judaism. "He once asked me whether I had ever put on t'fillin. When I said that I had, he asked whether I wanted to do so again. I liked the idea and said I would put them on every day. A few days later I got a pair of t'fillin in the mail."

Most of the people living in Montana are ardent patriots. Yechezkel's brothers, like most of his friends, served in the Marines. Yechezkel planned on doing the



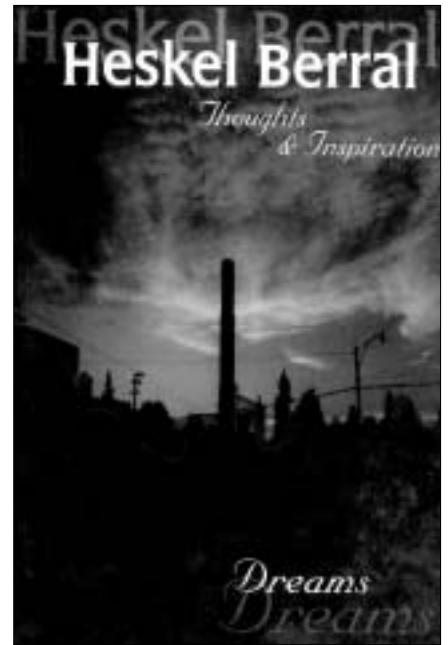
Taking his first steps

"Although I didn't understand a word of it, I felt connected to the message. I felt that finally, after so much time spent on searching, I had the truth."

same, and even after he took his first steps in Judaism, he still planned on joining the army.

Without any person or organization to follow, he continued learning about Judaism through the Internet. He discovered Hadar Hatorah's website and loved it. Each week, he read ideas on the weekly sidra.

In the meantime, he contacted the people at Aish Hatorah's Discovery program, who helped him visit Eretz Yisroel. While in New York, a few days before his flight to Eretz Yisroel, he met Rabbi Shais



Yechezkel's book of poetry

Taub of Hadar Hatorah.

While in Eretz Yisroel, he visited a few non-Chassidic baal t'shuva yeshivos, but didn't find any of them appealing. "I didn't find the light, as it is reflected in the teachings of Chabad Chassidus, there."

When he returned to the U.S., he was sorry to learn that serving in the army didn't go together with progress in his Judaism. After much deliberation, he dropped the idea of joining the army and enrolled in Hadar Hatorah.

"It was the day before the attack on the Twin Towers. Since then, I have been making up for the time I lost all those years."

Today, Yechezkel is a Lubavitcher Chassid. As a real Lubavitcher, he doesn't just work on himself, but after three years of intensive study he went back to Montana for Purim. He made Jewish-Lubavitch history (since Montana does not have a shliach) when he read the Megilla for the community for the first time. While in Montana, he put t'fillin on the local Jews and even koshered some kitchens.

'THE RIGHT ARM EMBRACES' IN THIS GENERATION

BY CHANA KATZ

This fascinating and beautiful story was told at the Shabbos Chaf-Av farbrengen by Reb R. of Yerushalayim at the Tzemach Tzedek Shul in Tzfas. The story has three parts, but like everything in Chabad it led to a story within a story within a story...

PART ONE:

As a young man in his twenties, R. was just starting out to do t'shuva and was really getting into it. He didn't know exactly what he was looking for, but if it had to do with Torah and mitzvos, he was drawn to it. He especially liked to come to Tzfas as much as he could to visit the tziyunim and mikvaos.

Still unacquainted with Chabad, but attracted to Chassidim in general, he tried to read whatever divrei Torah were offered. On this particular visit he went to the Sanz shul to use the mikveh and saw a newsletter with perushim on the weekly parsha by the Sanzer Rebbe...

This particular perush pierced into the depths of whatever motives a person has – that everything was really only for self-interest.

The general impression I got caused me such deep grief inside. I thought that whatever t'shuva I do is not true because

It so frustrated me in the heart. I sacrificed many things to do t'shuva. Then I thought that all these sacrifices were really because I had an ulterior motive.

R. was crushed. He was ready to hang it all up. Why bother trying if he wouldn't be able to truly succeed?

Heavy-hearted and bearing these thoughts in mind, R. slowly made his way down one of Tzfas' cobblestone lanes. Just then he heard what sounded like a grandfather and his grandson singing a beautiful niggun, which he later learned was a Chabad niggun...

Their voices intermingled so beautifully. The sweetness and deepness of

*The Rebbe asked
Rabbi Groner to
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the Sanzer newsletter
and tell him to make
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publish anything that
would push Jews
away from becoming
closer to the Torah...*

the niggun touched me so deeply that it put a thought back in me that regardless I should continue. The niggun helped me get out of my confusion.

A flame flickered, caught on, and over the next few decades Reb R. went on to derech mekushar to the Rebbe heart and soul as are all his children today...

PART II

Some 25 or maybe 30 years later, Reb R. was at a Shabbos farbrengen in Yerushalayim when someone unfamiliar walked in. After listening for awhile, the newcomer asked to speak. He said he wanted to tell a story which he had heard directly from Rabbi Leibel Groner "so we would know what kind of Rebbe we have."

And this is the story he told:

Once, many years ago, the Rebbe came out of his office and asked Rabbi Groner to contact the editor of the Sanzer newsletter and tell him to make sure that he didn't publish anything that would push Jews away from becoming closer to the Torah; such writing was not appropriate for this generation.

Rabbi Groner told the Rebbe that it was very late at night Israel-time, and could he do it by mail or did he wish him to place the call immediately.

Right now, the Rebbe said. And Rabbi Groner placed the call and passed on the Rebbe's message...

When Reb R. heard this story which had taken place some decades earlier he did some calculations and became very emotional and started to cry.

He concluded that his own experience in the Sanz shul had taken place around the same time. Now he was hearing the second part of his own story which he had never even known!

Hit like a bolt of lightening, Reb R.

realized that as he started to cool off to the idea of doing t'shuva, the Rebbe, whom he had never met, was feeling his pain as intensely, if not more, than he himself.

Whether it was at the exact moment wasn't even of importance. I knew inside it was the same. This is the story. But the connection is so above time. It shows the Rebbe feels what you feel exactly on the spot. The Rebbe's heart is the heart of all Jews. And when he felt that a Jew could be drawn away, he called the Sanzer editor and said the writing doesn't fit our generation, because we need to bring one close to the Torah with darchei noam, a loving and positive attitude.

After hearing the second part of his own story, one might think that Reb R. closed a circle. Yet in his own words, the storyteller in Yerushalayim brought his circle only three-quarters of the way...

PART III

Six months later, Reb R. was at a farbrengen in Tzfas on Chaf Av, the yahrtzeit of the Rebbe's father, Rabbi Levi Yitzchok. He decided it was a good time to tell his story, especially since the Tzemach Tzedek Shul and Beit Chabad were only a one-minute

Rabbi Groner told the Rebbe that it was very late at night Israel-time, and could he do it by mail or did he wish him to place the call immediately. Right now, the Rebbe said.

walk from the Sanz shul, where this story began.

I owed the Rebbe's father; because of him we have the Rebbe.

It says in Pirkei Avos that the glory of the children are their fathers. In Chassidus we take this two ways – that the power of the son comes from the power of the father or that the potential in the father is manifested in the son...

So I paid my debt to Rabbi Levi Yitzchok. Look what a Rebbe we have! He feels for every Jew – every emotion, every

thought.


With that Reb R. felt that he indeed had closed a circle. But it wasn't the only circle he closed.

PART IV

After the uplifting Chaf Av farbrengen, a Tzfas Chassid returned to his home in Kiryat Chabad and went to look for his Shabbos guest. After locating Rabbi K., he told him part one of Rabbi R's story and planned to finish the rest later after Kiddush. When he did, Rabbi K. became very excited.

About a year ago Rabbi K heard Rabbi Y.Y. Jacobson tell the story about the Rebbe calling the Sanzer Rebbe in the middle of the night. But he had never heard the first part of the story involving Reb R. Now he had heard both parts of the story and another beautiful example of the Rebbe's love of every Yid clicked into place.


But before he even heard the second part of the story, before he even was seated to make Kiddush, Rabbi K had said something similar to the visitor in Yerushalayim: "We don't even know the greatness of the Rebbe Melech HaMoshiach!"



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POSITIVE THINKING FOR THE GEULA

BY MIRIAM METZINGER

“Oh well, it’s just going to happen again.” “That’s just like you; you’ll never change.” “I guess that’s just the way things are.”

How often do we say or hear statements like this at home, at work, or even on a bus? These statements arise from the frustration of being all too certain. They show how we can become masters of probability with very little evidence. And through these seemingly casual statements about our state of affairs, we can create a reality through our words and thoughts, a trampoline that causes unwanted occurrences to rebound. As psychologists have observed, fear can take on the power similar to a strong will, and dread of old habits can turn into something like a desire in its power, *ch”v*, to attract similar results.

Chassidus emphasizes the importance of words. Hashem initially created the world through speech and continues to sustain everything that exists through the energy of the holy letters. Just as Hashem has the power to create and sustain all of existence, so too our words can reinforce the realities of our lives, create and alter patterns, and influence our behavior and the behavior of others.

A story involving the Baal Shem Tov demonstrates vividly how words actually create, or *chas v’shalom*, destroy. Two men were involved in a heated argument. One man became very angry at the other one and yelled, “I’m going to tear you apart

like a fish!” The bystanders were shocked not merely by the intensity of the statement but also by the fact that they saw a vision: the recipient of the angry threat appeared as if his entire body was being torn apart and effortlessly gutted like a fish!

Hashem creates the world anew every second, which means, in reality, that there is no past. There are no tendencies, and there are no bad habits. There is no meaning to the statement “Well, you always do such and such,” because what does “always” mean in a world that is constantly new?

The vision vanished, and the man once again appeared normal.

“It may look as if nothing really happened,” commented the Baal Shem Tov, “but what you saw was actually occurring in the higher

realms!”

Speech can give life or diminish vitality. When one understands this principle, it becomes quite clear that there are no “mere words,” but words and letters are building blocks of reality. Our speech not only has consequences, but physical existence as well.

And this is why the influence of words is irresistible. If one hears negative criticism, it can only be countered with different words, emphasizing the positive view, because statements like “you always do X” can easily prompt the undesired behavior, even create it. When instructing children, positive reinforcement is usually superior to constant criticism, since praise creates the idea of the child’s competence in his own mind, and consequently, in his behavior. The “stick” approach to discipline can make the recipient like a stick – even more firm and fixed in his undesirable habits. A person who constantly hears “you always do X” or “that’s just the way you are” feels that all of existence, including his own life, is a motionless clock, stuck forever on the exact moment of his first mistake.

Chassidus teaches us the opposite; Hashem creates the world anew every second, which means, in reality, that there is no past. There are no tendencies, and there are no bad habits. There is no meaning to the statement “Well, you always do such and such,” because what does

“always” mean in a world that is constantly new?

So when we learn Rambam's Principle of Faith, “I believe with perfect faith in the coming of Moshiach. And though he may delay, nevertheless, I will anticipate every day that he will come,” we stand by every word. We don't say to Moshiach, “Look. You didn't come yesterday. You didn't come the day before yesterday. You didn't come a thousand years ago. So you never come. That's the way you are. So (chas v'shalom) you just aren't coming!”

We may remind Moshiach, with an attitude of “Ad masai” – that we don't see the Geula with our physical eyes, but this only strengthens our faith in the complete revelation of Moshiach. Just as many counselors and educators suggest positive reinforcement as a way of influencing

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MH”M has said that
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entire world.*

behavior, and Chassidus teaches us that the power of words can change our reality, so can we get ourselves out of the “habit” of thinking that Moshiach is in the “habit” of concealment. Given that the world is created anew every second, there are no habits!

Since there is a spark of Moshiach in every person, our faith in ourselves, in our loved ones, and in the light of our true essence can experience the Geula simply through positive words and acts of goodness and kindness. And just as the Rebbe Melech HaMoshiach has said that the Galus is now nothing more than an illusion, that we need only to “open our eyes,” so too, all negativity is illusory and can be dispelled with words that make the Geula a present reality to us and to the entire world.

*Yechi Adoneinu Moreinu V'Rabbeinu
Melech HaMoshiach L'olam Va'ed!*

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THE REBBE AND THE MOSAD IN YEMEN

BY DANIEL GORDON

*The Israeli Mosad tried to get the Rebbe involved in getting Jews out of Yemen. Rabbi Gad Bouskila, rav of the Netivot Yisroel congregation in New York, went with his father-in-law to Yemen, with the Rebbe's brachos, and had his own encounters with the Mosad. * Rabbi Bouskila tells us of his connection to Chabad, starting from his childhood in Casablanca, and relates his fascinating experiences in Turkey. * Part 2 of 2*

(Continued from last week.)

"In the years that followed, I visited 770 many times. I did not have another yechidus, since the Rebbe stopped having yechidusin, but later on, when the Rebbe began giving out dollars for tz'daka every Sunday, I would go to 770 occasionally to gain encouragement and chayus from the Rebbe.

"In connection with this, let me tell you about a real adventure that I had with a friend, way-off in Turkey, in the winter of 5746. I was learning in the Mirrer yeshiva at the time. As you know, the kollel stipend is not enough to live on, so I would go on a business trip once a

year. Each year, in Elul, I flew to Morocco and brought back lulavim and esrogim with me. I sold them to chassidim in Brooklyn, who preferred these Moroccan wares. We Sephardim also prefer a Moroccan esrog since it has an ancient mesora.

"5745 was the last year that I was allowed to bring in lulavim from Morocco. The U.S. Department of Health found a dangerous microbe in the lulavim and forbade its import. Esrogim could still be imported but we were looking for lulavim. We discovered that in Turkey there were many palm trees, and even more in Iraq. Since traveling to Iraq was dangerous, our

only option was to go to Turkey.

"My friend, Yaakov Kadosh, a Lubavitcher baal t'shuva, who lives in Marrakech, Morocco and I took a flight from Paris to Istanbul. Many Jews live in the capitol of Turkey and I consulted with them as to where we could find what we needed. We also looked for someone, a businessman, who could direct us.

"The chief rabbi of Istanbul, who is called the *Chacham Bashi*, gave us the name of a Jewish merchant by the name of Aharon Zamir, who lives in Iskandon, which is on the border with Syria.

"We arrived in Iskandon on Wednesday. Zamir welcomed us graciously but didn't really understand why we needed the lulavim. It was only after we explained to him at length about the four minim that he remembered that he had once seen that the rav had something like that.

"The meeting with the palm tree merchants was planned for Thursday, and then we were supposed to fly back to Istanbul. The merchants gave us a guided tour in the palm tree groves, and we were able to see a bit of the beauty of this mountainous country.

"The meeting took longer than we had expected, and we were very



disappointed when we missed our flight. The next flight left Friday evening and at that time of year the sun set very early.

“We were stuck in Iskandon, and having no choice, we went to the home of Zamir. Of course, we couldn’t eat in his house, and after he pleaded with us, we agreed to a cup of tea. We asked his wife how she obtained kosher meat, and she innocently said that since there was no kosher meat to be bought, ‘Therefore I buy meat from the store and soak it and salt it,’ believing that that would render it kosher.

“Everything that happens is from Hashem, we consoled ourselves, and we asked our host to direct us to the nearest shul. Our host told us that there was no shul in this city, but in Antikyra, which was an hour’s drive away, there was a large Jewish community with a shul and rabbi. Our generous host helped us contact the rav and we told him we were coming. We reserved a room in a hotel in Antikyra and left Zamir.

“When we got to the hotel, we called the rav, who said, ‘I’ll send someone to bring you to my house, and from there we will walk together to shul.’

“A boy came and led us to the chacham’s house. We arrived minutes before Shabbos, yet there were no signs of Shabbos in the rav’s house. The candles were on the table, but the rav’s wife and daughter-in-law didn’t seem about to light them on time.

“We asked the rav’s wife what she was waiting for, and to our surprise she said, ‘When my husband comes home, then it’s Shabbos.’

“We were greatly taken aback. We could hear the sound of the muezzin, a sign that it was sunset, and these Jewish women were

waiting for the rabbi to come. We convinced the chacham’s wife to light immediately, so it wouldn’t become too late to light. It was hard for this loyal woman to do as we said, but she finally gave in and she and her daughter-in-law lit the Shabbos candles.



Rabbi Gad Bouskila

“We promised her that we would do all we could to arrange a mikva. ‘We didn’t come here by happenstance, but by Divine Providence.’”

“We sat on the couch, trying to calm down from the shock, and we saw that the women continued doing weekday work. We couldn’t get over it! What kind of chacham was this? We spoke with the wife and she explained the ‘local customs.’

“The custom here is to work until six or seven, and then we close the stores, get ready for Shabbos, and go to shul.’ We were slowly beginning to realize how ignorant this Jewish community was, including the rav.

“I sat with my friend the Lubavitcher, Yaakov Kadosh, and discussed the terrible spiritual state of this Jewish community. We realized that Divine Providence had sent us here in order to bring about a spiritual awakening. We agreed that we wouldn’t eat at the rav’s house either, and that we would celebrate the Shabbos meal properly in our hotel room.

“After a long wait, the rav came home. He was an older, distinguished man whose knowledge exceeded that of the other Jews somewhat, which is why he was made the rav. He told us that he was the shochet, and he tried to explain why Shabbos wasn’t observed on time. We walked to the shul, which was in the outer courtyard, below the chacham’s house.

“Not surprisingly, there was no minyan, but the surprise was that since davening with a minyan is important, the chacham’s son was sent to make phone calls to get other Jews to come to shul.

“Baruch Hashem, I have a good voice. The rav asked me to be the chazan, and I agreed. I tried to use tunes that arouse the heart to t’shuva, and to proper davening. The people, who weren’t used to a proper davening, were thrilled by the chazan and tunes and begged me to come back the next morning. I said I would, hoping that my davening, that came from my broken heart, would enter their hearts and would be mekarev them.

“When the davening was over

that night, we left the shul accompanied by the rav. He invited us to eat with him, and of course, we refused. 'What, it's not kosher **by me?!'** he exclaimed indignantly.

"Naturally, we didn't want to appear impolite, and so we said, 'It's not that we don't rely on your sh'chita, but we are Lubavitchers. You've surely heard of the Lubavitcher Rebbe, haven't you?'

"He had not heard of the Rebbe, and we invited him to our hotel so he could see a picture. 'We only eat Lubavitcher sh'chita. It is only if a follower of the Rebbe shechts that we eat. If he doesn't shecht, then we don't eat.' This mollified the chacham who said, 'If that's the case, then okay.'

"We went back to the hotel and ate the food we had brought with us. About two hours went by and then we heard a knocking at the door. We were a little apprehensive, for who could be knocking at our door at that hour?

"We opened the door and saw the rav's son. He came in with his wife. The official reason for their visit was the bowl of fruit they had brought with them (obviously, they were unfamiliar with the laws of carrying on Shabbos). But this was not why they came.

"Earlier in the evening, while we waited for the rav to show up, we had spoken with his wife and daughter-in-law about various things, mainly about the spiritual state of the city. One of our questions was whether there was a mikva. The rav's wife said that there was, while her daughter-in-law said that there wasn't.

"I tried to reconcile their answers and asked further questions. The daughter-in-law said, 'There's a mikva but it's empty, so the answer to your question is: there is no operating mikva.'

"So what do the women do?' I asked.

"The rav's wife answered, 'The women nowadays don't go...' My heart fell, as it was hard to digest all this. We switched topics.

"Now, in the hotel room, we realized that the young couple hadn't come because of the fruit. The daughter-in-law began telling us her life story, choking up now and then as she spoke.

"I was born in Syria to a religious family. My parents paid a lot of money, a fortune, in order to have me smuggled across the border

along with a small group of girls, with our final destination Eretz Yisroel. We crossed the mountains and arrived in Antikya, Turkey, where our forged papers were supposed to be made so we could leave Turkey for Eretz Yisroel.

"After days of exhausting travel, we stayed in Antikya to rest up for a few days. My friends recovered after a few days but I still didn't feel well. My feet swelled up and I had to be hospitalized. The group couldn't wait for me, and they left for Eretz Yisroel, leaving me here all alone.

"G-d helped me and the rav took me under his wing. He and his

TANYA IN ARABIC – CONQUERING THE 70 NATIONS

On 10 Kislev 5737, the Rebbe's answer about printing the *Tanya* in Arabic arrived:

It was received and many thanks. Something in its proper time – 10 Kislev, the Geula of the Mittlerer Rebbe, the successor of the Alter Rebbe, and a special addition in yafutzu (in the language of Moreh Nevuchim) will increase the speedy coming of King Moshiach. I will mention it at the tziyun.

On Shabbos Parshas Shmos 5737, the Rebbe said this at the farbrengen:

The chiddush of the Rebbe, my father-in-law, was in the area of "spreading the wellsprings outward" – that it also came down to other languages, as it says, "explained well – in 70 languages" (Parshas Ki Savo 27:10 and Rashi). As is known, he said inyanei chassidus should be translated into German, English, French, and Italian. In recent weeks they printed the *Tanya* in Arabic too, the language of Yishmoel.

This is a way of conquering the seventy nations (in addition to the inyan of hafatza), as understood from the Zohar on Parshas Pinchas that the seventy nations are divided into Eisav and Yishmoel, and Eisav's language is Russian, etc., and the language of Yishmoel is Arabic.

Until now, chassidus had not been printed in Arabic. It had been already in speech, but not yet in print, for this happened in recent weeks with the printing of the *Tanya* into Arabic, the language of Yishmoel. This was accomplished by a Tamim who had the great z'chus, and with the help of a few other T'mimim.

family took care of me devotedly and encouraged my broken spirit. I felt that I owed him my life. When the rav himself suggested that I remain in Turkey and marry his son, I was ecstatic. Full of gratitude and hopes for a rosy future in a Torah home, I agreed. It was only after the wedding that I realized that there's an enormous gap in our Torah observance.'

'The rav's daughter-in-law burst into tears and begged us to explain to her husband the vital need of a mikva, like the one at home in Syria that her mother had. In a heartbreaking scene, she told us she was even willing to use the sea as a mikva, but her husband didn't agree because 'here people don't do things like that.'

'She unburdened herself to us, and we cried along with her, sharing her pain. She asked us to explain to her husband about Shabbos and keeping traditions, and about her desire to live elsewhere where she could raise her children properly.

'We promised her that we would do all we could to arrange a mikva. 'We didn't come here by happenstance, but by Divine Providence.'

'The next day, Shabbos, we found the shul packed. Those who had attended services the night before had spread the word, and the entire community came out in honor of the guests. Once again, I tried to make it a beautiful davening, and despite the early start, we ended late. Normally, a quick davening enabled them to open their stores, but thank G-d, they all stayed.

'I decided it was a perfect opportunity, with this captive audience, to address the community. I spoke about the parsha and then went on to the importance of family purity. I said that, surely, they were all interested, and the only problem

was that there was no mikva. I announced that when I returned to America, I would work on their behalf and raise the money for a new mikva.

'To our surprise, the community was shocked by this offer since most of them were well-to-do businessmen who made donations to other communities, and here I was, offering to raise money for them! They were insulted! 'No, no,'

The community was shocked by this offer since most of them were well-to-do businessmen who made donations to other communities, and here I was, offering to raise money for them! They were insulted! 'No, no,' they said with pride. 'We will build it.'

they said with pride. 'We will build it.'

'After the davening, I told the rav that he was the one who should build the mikva. The rav said it was a pity to invest the money because nobody would use it. I maintained that he had to build it even for one person, and his daughter-in-law was interested. Even so, the rav tried to get out of it.

'Then he invited us for Kiddush at his house. Knowing that we couldn't eat there, we preferred not going at all. Yaakov said we would eat in our room again, and who knew what else we could accomplish...

'The things that we saw were terrible, and I don't want to discuss it all. Thank G-d we managed, with love and smiles to influence them from within. We invited everybody back for more davening, for Mincha and Maariv, and baruch Hashem, there was a large minyan.

'At the end of Maariv, we were invited, as is customary by Sephardim, to read selections from the Zohar in honor of the bris that would take place the next day. The Zohar was read properly but the food that was served, meat and milk together, was horrifying.

'We asked the rav how he could allow it, and his answer was simple, 'It is a seudas mitzva.'

'The next day, the entire community, which numbered 250 people, among them 150 men, came for the bris. Only twenty or thirty came for the davening, but the others came for the meal. Yaakov saw some young people with long hair who hadn't come for the davening. He went over to them and asked them whether they had put on t'fillin. They said they hadn't, and from the tone of their response it was clear that they weren't opposed to the idea. They just didn't understand why they had to put on t'fillin that day when they had put on t'fillin on the day of their bar mitzva.

'Yaakov didn't waste a minute. He ordered them to remove their jackets and got them into a line. It was a spiritually thrilling moment, with wives urging their husbands to go put on t'fillin. I helped Yaakov, and together we put t'fillin on 120 people before the bris. There were

dozens of people who had never put on t'fillin before, and the bris was delayed. Two long lines of Jews stood, their sleeves rolled up. It was an incredible scene.

"We weren't done with the surprises yet. When the bris began and they brought the one- or two-month-old baby in, we asked whether the baby had been sick. They told us the baby was fine and explained that the bris had been postponed because, 'Our custom is that the entire community attends the bris, and this can only happen on Sunday. This was the first Sunday that we could arrange for the bris.'

"We finished our business in Turkey and flew back to Paris. Yaakov went back to Marrakech, and I headed for New York. On the flight home, I thought about the trip I had just made. In the end, we did not find lulavim. We had spent five days in Turkey and didn't know why we had gone. Our conclusion was that we had seen the situation and it was our job to help. But what could we do? Yaakov said we should ask the Rebbe.

"As soon as I got back to the U.S., I wrote a detailed letter and described everything we had seen. At the end of the letter, I added a request that Chabad send a shliach

It was a spiritually thrilling moment, with wives urging their husbands to go put on t'fillin. I helped Yaakov, and together we put t'fillin on 120 people before the bris. There were dozens of people who had never put on t'fillin before.

there. In my childhood, I had seen what the shluchim to Morocco had accomplished, and I knew it was possible. I wanted to make sure that the letter would arrive, so I took it myself to 770, and gave it directly to R' Groner. I emphasized the importance of the letter and added that we needed to know what to do.

"I sent another letter to Rabbi Sholom Eidelman, shliach in Morocco, who is an expert in mikvaos and has a lot of experience.

He set up mikvaos in Morocco. We asked him to build a mikva in Turkey. Yaakov also approached him personally. He knew that the letter had been given to the Rebbe and the three of us waited for the Rebbe's answer. It was a long time in coming.

"Eight months later, after I had almost forgotten about my letter, I was about to travel to Italy for my new business of importing suits. Before nearly every trip, I asked for a bracha. When I stood before the Rebbe, he looked penetratingly into my eyes and without my saying a word he said, 'I received your letter. You should know that this country does not allow us to come in. If they would allow it, we would be there already.'

"When I looked into it further I learned that Turkey is a religious Moslem country that forbids outsiders from mixing in to religious matters. Every citizen is allowed to educate his children as he sees fit, but outside assistance is forbidden.

"I learned how much the Rebbe cares about every Jew, no matter who and no matter where. The Rebbe knew about the Jews in Turkey and did what he could to help them within the framework of Turkish law, long before I had written the letter!"



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THE HOLY ADMUR: RABBI PINCHAS MENACHEM ALTER ZATZAL OF GER (GUR)

From Shemen Sasson Meichaveirecha

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



PART 3 CHINUCH OF THE GIRLS IS THE FOUNDATION

“When it came to matters of affecting the Jewish public I sensed [at this private audience] what I sensed by all my meetings with the Rebbe – namely, the deep concern and great pain over anything that was not as it should be. As with all true tzaddikim, who experience the pain of the entire public, this was true with regard to both physical and spiritual matters . . . Regarding the *chinuch* of Jewish girls, I have seen that *all* the tzaddikim of the generation regard this as one of the great foundations [of Jewish observance]. However, I was surprised to hear from the *Admur* of Lubavitch *shlita*, that he views this as the very basis of a home founded on Torah and fear of Heaven.

“The Rebbe *shlita* often stresses how important it is for little Jewish girls to light Shabbos candles. This demonstrates how vital it is for children to begin receiving a Chassidische *chinuch* at a very young age. When the Lubavitcher Rebbe *shlita* received

Chaim Cohen,¹ an important figure when it came to religious matters, many people were astonished, and the average person had trouble understanding this. But the true tzaddikim – only they truly know and understand what to do and how to do it, and they are not intimidated by anything. (Interview with Kfar Chabad Magazine, issue # 97)

“HOW CAN A JEW CEDE PARTS OF THE HOLY LAND?!”

The *Admur* was a strong fighter when it came to maintaining the



Reb Pinchas Menachem with Yossel Gutnick

integrity of the land of Israel, in accordance with the Rebbe’s approach. On the twenty-third of Elul 5753 (September 9, 1993), he said the following, in Merkaz Gutnick: “At the great conference [of the Moetzes G’dolei HaTorah in the year 5793 (1932-33)], Reb Menachem Zemba *zatzal* said that just as a Torah scroll is invalid if it is missing even one letter, so too, with regard to the land of Israel, if any part of it is missing it affects and harms the rest of it. The holiness of the land of Israel exists only when all the Jewish people reside on it; absolutely no one has the right to relinquish and cede even the minutest part of it. [Think for a moment]: when [Reb Menachem Zemba] spoke these words, there was absolutely no State, yet he insisted that Jews need to be in Israel and make it holy. So, today, when there are great numbers of Jews living in the Holy Land – how can a Jew come along and give away part of it?”

“EVEN THE MINUTEST ASPECTS”

After 27 Adar I, 5752² (March 2, 1992) Reb Pinchas Menachem mentioned many times how

important it was to pray for the Rebbe's recovery. In Tishrei of 5753 (September-October, 1993), when Chabad *rabbanim* visited him in his room, he said: "May it be [G-d's] will that we should soon merit the swift and complete recovery of the Lubavitcher Rebbe *shlita*, in whose light we will bask, for he is one 'who is need by the masses.' There are *tzaddikim* who are needed by specific groups – a particular *tzaddik* by one group, and a different *tzaddik* by a different group. However, the holy *Admur* of Lubavitch *shlita* is needed by the entire Jewish people, for he carries upon his shoulders even the minutest aspects of the Jewish nation. May it be the will of the Holy One, blessed be He, who creates healing, to swiftly bring about a revelation of healing.

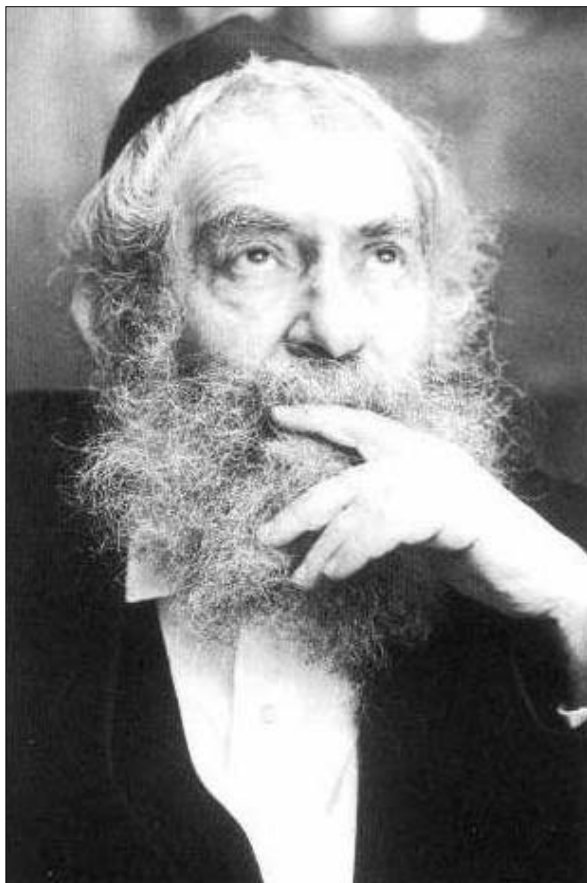
EXCERPT FROM THE ADMUR REGARDING THE DAILY STUDY OF RAMBAM

"As with the [daily] study of the Talmud there is something very great about the [daily] study of Rambam. First of all, by means of this study, the Jewish people will study all the mitzvahs. In addition, because the entire Jewish people are 'guarantors for one another,' it is a great and awesome thing when they all study the same subject simultaneously. "For the first cycle, I studied three chapters a day, and for the current cycle, I am studying one chapter a day . . . come, let us prepare ourselves for the arrival of our righteous Moshiach, when we will crown G-d, the L-rd of Hosts, as king. Let us learn and strengthen our learning of Rambam, and our learning of [the rest of] Torah, to extol and glorify it, and to welcome King Moshiach, who will

celebrate the *Siyum HaRambam* together with us in the coming year. Amen, so may it be [G-d's will]." (Second *Siyum HaRambam*, 5746)

"I SEE IT AS A PUNISHMENT FOR THE WAR AGAINST CHASSIDUS"

In an interview with *Kfar Chabad Magazine*³ the *Admur* said: "With regard to those who arose in opposition to the daily study of



Rambam – it is altogether difficult for me to comprehend how such a thing is possible. But if it is true, I see it as a punishment for their opposition to Chassidus. When G-d puts it into someone's head to oppose the [daily] study of Rambam, or to oppose the *Siyum HaRambam*, or to oppose those who study the [daily] Rambam – I see this as a punishment for that person's opposition to

Chassidus. In my opinion, there is a halachic question here: are we not obligated to condemn [this offense] to the honor of the Rambam? We are always careful to condemn an act of disrespect to *any* Torah giant – and here, they have come out in opposition to the study of Rambam!?

In the Talmud, *Eruvin*, one of the *Tanaim* makes a very sharp statement about some people who tore a Torah scroll in a [moment of] rage: 'I will be surprised if this house will not, one day, become a temple of idol worship.' I do not want to say anything, but if they have come to the point that they are attacking the Rambam, then... G-d protect them. Since when do we attack someone with a Torah scroll? I hope the report [of this opposition] is incorrect; if someone made a mistake, let him have the courage to come out publicly and say, "I made a mistake."

"I AM INCAPABLE OF COMPREHENDING THE OPPOSITION TO THIS LOFTY AND IMPORTANT STUDY"

At the *Siyum HaRambam* of 5749, he said as follows: "All of us are gathered here in honor of the Torah, in honor of our master the Rambam, may his merit protect us, and in honor of all the *tzaddikim*, foremost among them, his honor and holiness, the Lubavitcher Rebbe *shlita*, who originated the [daily] study of Rambam. First, I want to fulfill the holy and pleasant instruction I was given by his honorable holiness brother, my brother, master, and teacher, the *Admur* [of Ger] *shlita*, who sent me in his stead to bless the assembled in his place, since it hard for him to come himself. The prayers of



Reb Pinchas Menachem (on right)

tzaddikim are fulfilled, and may it be G-d's will that he should be healed and strengthened, with G-d's help, so that he may personally participate in the *siyum* celebration of the third cycle, just as he graced us with his presence at the *siyum* celebration of the first cycle, through happiness and health, together with our righteous Moshiach.

"After seeing clearly what the study of Rambam, in accordance with the enactment of the holy *Admur* of Lubavitch *shlita*, has accomplished – whether it be the one-year cycle, or the three year cycle – I must echo the blessing of the Torah leaders of the generation regarding the blessing contained in the daily study of Rambam. I cannot begin to fathom the opposition [of some] to this important and noble study. We must strengthen our study of Rambam. May it be G-d's will that

the name Heaven be sanctified through us – 'Am increase in Torah brings an increase in life.'

THEY MOCKED THE FOOTSTEPS OF MOSHIACH

Siyum HaRambam celebration, 5749, Jerusalem: "The Sages tell us that in the generation of Moshiach's coming there will be accusations against the Torah sages. In this

assembly hall, there was [a prior] gathering of B'nei Torah . . . They may have said some things there over which one must tear his garments [upon hearing]. The verse, 'They mocked the footsteps of Moshiach.' refers to these accusations against the disunity Torah sages. May G-d lengthen the days and years of the *Admur* of Lubavitch *shlita*, who has given the world the precious study of Rambam."

Siyum Seifer HaMitzvos celebration, Kislev 5750 (November-December, 1989): "The Jewish people are indebted to his honor, the holy *Admur shlita* of Lubavitch, for his awesome projects to extol and glorify the Torah among the Jewish people, and in particular, for his dissemination of the Rambam's teachings among scholars and laymen alike.

In honor of the Rebbe's birthday,

Reb Pinchas Menachem sent his Torah insights to the following special publications: the special Kovetz of 5737; *K'vod Chachamim* 5742; *K'vod Chachamim, Ateress Paz* 5749; *Siyumei HaRambam* 5749. He participated in the concluding ceremony of the writing of the Torah scroll for Jewish children, which took place in 5741(1980-81) in the Old City of Jerusalem, and himself inscribed a letter in the scroll.

WHOEVER BRINGS A TORAH SCHOLAR A GIFT

The *Admur* sent the Rebbe the *seifer, Pri Bikkurim*, novel insights on the Rambam's description of the 613 commandments written by his son, Reb Yehuda Aryeh *zatzal*. On the dedication page, he wrote: "[The Sages say], 'Whoever brings a Torah scholar a gift [is as though he has brought *truma* to the *Kohen Gadol*]. Hence, I hereby send his honor and holiness, the *Admur* of Lubavitch *shlita*, a souvenir – the *seifer* of my son *zatzal, Pri Bikkurim*. In appreciation, and with the greatest measure of respect, Pinchas Menachem Alter, the holy city of Jerusalem, may it be rebuilt and reestablished in speedily in our days, Amen. 5 B'Reishis, 28 Tishrei 5750 (October 27, 1989).

NOTES:

1 Chaim Cohen was a secular Israeli who was very opposed to religious Judaism.

2 "Chaf Zayin Adar."

3 Issue 232.

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WE SHALL OVERCOME

BY SHAI GEFEN

WHO'S WORSE?

Up until a week ago, I naively thought that Shinui (the anti-religious party) was preferable to Yahadus HaTorah, because at least Shinui zealously (even religiously!) guarded the principle it outlined in the elections, not to be in the same government as the chareidim. Starting at the end of the week though, I have been in a dilemma, because Shinui began to waver and finally agreed to be with the chareidim. Now it is difficult to decide who scores higher in honesty.

Cynicism aside, it is degrading to see how a party that considers itself chareidi, supposedly guided by *Shulchan Aruch*, and from which you would expect at least minimal respect for Torah and Judaism, stoops so low. All it took was mention of \$\$\$, and they were falling over themselves as though they had discovered the king's jewels. Without self-respect, without any conditions, the main thing: being part of Sharon's Coalition.

Until two weeks ago, they referred to Sharon's government as a "*memshelet shmad*" and a "government that destroys the world of Torah," "a government that annihilates any Jewish spark that remains in this government." These are quotes from Aguda Knesset members, but now they are running and crying out "*hav, hav* (give, give)."

Knesset member Yaakov Litzman, in interviews with the media, announced that when it comes to disengagement, the g'dolei HaTorah have no opinion one way or the other. What a chutzpa!

First of all, the man lied and spoke against the g'dolei Yisroel who oppose

the disengagement. He knows good and well that most members of the Moetzes G'dolei HaTorah strongly oppose the disengagement plan, and have openly expressed their views.

Second of all, we'd like to ask Litzman what would happen if the P.M. would decide, for the sake of peace, to disengage from the Schneller Fortress in Yerushalayim (where the large Gerrer beis midrash is). Would there be no opinion one way or the other then too? Or would they take out Jewish children to demonstrate, as they did when Sharon decided to reduce financial assistance to families.

Mr. Litzman! The *Shulchan Aruch* in whose name you run to elections with the grandiose title of "Yahadus HaTorah V'ha'Shabbos" is the same *Shulchan Aruch* that forbids any concessions of land from the Holy Land, out of fear lest the land be opened before our enemies. He who knowingly and deliberately ignores a halacha in *Shulchan Aruch*, Hilchos Shabbos, siman 329, cannot use the name, "Yahadus HaTorah V'ha'Shabbos"! And that's why you can join a party [Shinui] that is ready to sit with Yahadus HaTorah if only for the sake of government seats.

He who says the Torah has no opinion about an issue that is so critical to the lives of millions of Jews is far worse than those who err and publicize piskei halacha in favor of giving away land.

Is it only with regard to budgets and greasing the wheels that the *Shulchan Aruch* has an opinion one way or the other, but when it comes to disengagement, with the lives of five million Jews in the balance, Yahadus

HaTorah has no opinion? Are there no limits to your audacity, that you make a mockery of g'dolei Yisroel?

PUBLICIZING THE POSITION OF THE MOETZES G'DOLEI HA'TORAH

This is the proper place to fulfill the Rebbe's request, once again, to publicize the resolution of the Moetzes G'dolei HaTorah in 5697 (1937). We will quote the letter the Rebbe wrote to the sixth Knessia G'dola in the winter of 5740, regarding the position of the Moetzes G'dolei HaTorah, which still abides to this day:

"...regarding a timely matter, the publicizing, as required, of the resolution of the Moetzes G'dolei HaTorah at the Knessia G'dola in Elul 5697. Namely, that 'the holy land whose boundaries Hashem delineated in the holy Torah, was given to the Jewish people, the eternal nation, and any concession of the holy land which was given to us by Hashem, with its borders, is meaningless.' Especially and particularly because the situation has grown more serious since then, critically so, and any concession whatsoever entails literal pikuach nefesh. The clear p'sak din in *Shulchan Aruch*, Orach Chaim, Hilchos Shabbos, siman 329, says that – Heaven forefend, may it not happen – the land will be easy for them to conquer..."

Kudos to Matteh Shleimus HaAretz in Tzfas, which posted the p'sak din of the Moetzes G'dolei HaTorah and other rabbanim in chareidi neighborhoods of Yerushalayim, about the serious prohibition in giving up any land, and the serious dangers involved in doing such a thing.

A UNITED RELIGIOUS FRONT

If you follow the Rebbe's battles, you are amazed to see how everything the Rebbe said is eternal. At a time when people shortsightedly thought of what is in it for them, the Rebbe sat in his room in Brooklyn and saw exactly what would result. We saw this with the fight for Mihu Yehudi, shleimus ha'Aretz, and also regarding a united religious front, which was one of the Rebbe's first battles when he took on the nesius, and lasted over 25 years. To our sorrow and shame, the rabbanim did not have the foresight, and they refused to cooperate, and till this day we can see the great damage that resulted.

You might wonder why I am bringing this up when elections are not even on the horizon. It's just that when we see how the P.M. mocks the chareidi and dati parties, with each party worrying about their money, and running to enter the Coalition, the sooner the better, while all other religious issues are abandoned – we can understand the enormous loss and the consequences of throwing off all constraints.

The Shinui party is one of the disastrous results of not establishing what the Rebbe called “a technical religious front,” to present a united front in order to obtain significant gains for all.

Today, when all achievements of the past decades have gone down the drain, we can understand the danger inherent in that terrible split which threatens the very Jewish existence in Eretz Yisroel. It is now, when Eretz Yisroel, Toras Yisroel, and Am Yisroel are in real danger, that all the religious and chareidi parties ought to consolidate on the issues of the day. There is no question that this would be one step forward in realizing the dati and chareidi strength in this country.

The following is a letter that the Rebbe wrote to Rabbi Binyamin Mintz,

a leader of Pai [Poalei Agudas Yisroel], which is relevant now:

“The sorrow is great, as is the shame, that the front was not established at this fateful time. At least, may the leaders of the parties themselves display sufficient strength and give precedence to the interests of chareidi Jewry over imaginary party benefits. Through this there will accrue benefit to the party even as a party, to establish a front at least after the elections.”

HELPING GUSH KATIF

Activities to stop the expulsion of Jews by Jews do not entail only physical action, but spiritual ones too. The more we do along these lines, the more we will succeed in weakening the power of the “other side” and those that cause trouble from within and without.

One of the well-known segulos when it comes to shleimus ha'Aretz is t'fillin, as the Rebbe pointed out numerous times, because t'fillin make our enemies fear us. On Tuesday, 30 Av, Erev Rosh Chodesh Elul, a worldwide t'fillin campaign is scheduled to take place on behalf of the Jews of Gush Katif, under the slogan, “Give a hand to Gush Katif.” Thousands of Jews will be approached and asked to put on t'fillin, and they will be alerted to the dangers of disengagement.

STOP THREATENING

Last month we went back to the same dark era of Rabin's government, when the Right was attacked and threatened, in an attempt to quiet any murmurs of protest. Every week, someone from the government ministries gets up and announces who will be “the next Jewish murderer to attack the P.M.” Their goal is to fan the flames of hatred and horror in order to create an atmosphere in which those who are right are de-legitimized.

As Sharon sees how all his political



Everything the Rebbe said is eternal. At a time when people shortsightedly thought of what is in it for them, the Rebbe sat in his room in Brooklyn and saw exactly what would result. We saw this with the fight for Mihu Yehudi, shleimus ha'Aretz, and also regarding a united religious front, which was one of the Rebbe's first battles when he took on the nesius, and lasted over 25 years.

machinations are crumbling and how the people are ready to fight on behalf of Gush Katif, he is trying to present himself as a nebach, who is scared of being attacked by Jews. "My whole life I defended Jews, and now I need to be defended from them." Boo hoo, crocodile tears.

Ignore him. Our fight is just. There is no question it will be a tough battle, and as the Chief of Staff said, rightly so, it will put the I.D.F. outside of public consensus. But we are fighting for justice.

The P.M. must drop this disengagement plan, immediately! It's the only way to preserve the unity of our people. All attempts to present those loyal to Eretz Yisroel as murderers will fail.

Mr. Sharon: There are enough ways to topple you and your insane plan. Stop sending us one of your pals every week to tell us that you are about to be attacked. We wish you a long life on your farm, and we pray that the Kassam missiles won't disturb your peace.

ASK RABIN'S PARDON

Defense Minister Mofaz announced that the government was considering giving weapons to Arab policemen to control the anarchy in certain areas of Yehuda and Shomron. It's the same line Rabin used, and we all know what that led to...

The slogan back then was, "Don't give them rifles," and it was promoted by senior Likud members, led by Sharon, who were vehemently opposed to Rabin's actions. Back then, they ripped Rabin's move to shreds, and today they copy it! Back then, there was the hope that just maybe the move would prove successful, but today, a decade later, we see what an egregious error it was. A thousand Jews paid for this mistake with their lives, and yet they're continuing with the same insanity.

The present government that gives

our enemies weapons is a government of Mafdal and Likud, and the chareidim are on the way!

It's time the members of Likud and the Right ask Rabin's pardon, for what they're doing today is far worse than what Rabin did. Today, when Arafat has fallen from favor, when the Oslo Accords have fallen apart, we have leaders who are trying to repeat the failure that was Oslo.

The most shocking thing is that on the day that the news about giving weapons to the Arabs was announced, we also learned that they were

'The holy land whose boundaries Hashem delineated in the holy Torah, was given to the Jewish people, the eternal nation, and any concession of the holy land which was given to us by Hashem, with its borders, is meaningless.'

considering cutting off water and electricity to force Jews out of their homes.

We know that "whoever has pity on the cruel, will ultimately be cruel to those who should be pitied." Furthermore, P.M. Sharon told Mrs. Talia Sasson from the legal department to find legal ways to criminalize those who live in the outposts, as part of his battle with them. Sharon wants to evacuate outposts immediately, but the law, after all the special legal orders, is not on his side, for the Yesha Council succeeded in legally stopping the

evacuation of outposts.

This is why Sharon decided to get a legal brief from the justice department to bypass the Supreme Court, to trample on basic democratic rights, in order to stop the Amana movement and the Yesha Council from receiving legal counsel, which is the legal right of every Israeli citizen.

It's interesting to speculate whether he would consider cutting off electricity and water from Palestinian cities where the terrorists come from, or can this only be done to Jews?

POSTSCRIPT

I have gotten complaints about my column presenting a bleak picture the past number of weeks, which makes people throw up their hands in despair. First of all, the situation is indeed bleak! Whoever thinks otherwise is gravely mistaken. Second of all, despair is the last thing we need now. It's obvious that we will be victorious, with Hashem's help, if we go about things in the right way. The disengagement plan will be tossed on to the garbage heap of history.

We have been shown how the actions we take, that we do together, are successful. We saw this in the Likud referendum and with the human chain, and this was despite the experts' prognostications, for they did not expect such outstanding success. If we take the fight seriously and tackle it with determination (as opposed to merely sitting home and moaning) we will be tremendously successful.

However, we must remember that it depends on us. If we internalize the fact that we are fighting for our continued existence, there is no question that we will win. If only our leaders who are supposed to lead the fight do so determinedly, rather than constantly looking over their shoulders to see what people are saying and thinking about them. In the end everything will certainly turn out for the best – DIDAN NATZACH!

MELAVEH MALKA WITH REVAVA

At the Melaveh Malka on Motzaei Shabbos, July 31st, Chabad of Worcester & Central Massachusetts was honored to host two of the pre-eminent leaders of the "Settlement" movement in YESHA (Judea, Samaria & Gaza) at the home of Amihud & Aviva Avinoam. David HaIvri and Yisroel Meir Cohen are founding members of Revava, a very popular grassroots movement in Israel based on the belief that G-d gave the entire Land of Israel to the Jewish People.

Throughout the evening, they awed the audience of over 100 people of varied backgrounds with powerful stories of self-sacrifice and dedication to the Land of Israel by the Jewish "settlers" whose goal is to reclaim and develop the wide-open spaces of the Land of Israel. Through Torah newsletters, instituting new settlements and well-organized networks of protests and demonstrations on behalf of Settlements and against the destruction thereof, Revava has taken the leadership positions in Israel away from the government-appointed officials and back into the hands of passionate non-political Jews who want to reclaim Our Land.

Throughout their many meetings these past weeks visiting North American Chabad Houses and various other Jewish communities, Rabbis HaIvri and Cohen have stressed and reinforced the Lubavitcher Rebbe's message that every inch of the Land of Israel has been given by G-d Alm-ghty to the Jewish People to settle and thereby make a Kiddush Hashem (Sanctification of G-d's Name) in the hopes that their efforts will bring the imminent arrival of our Righteous Moshiach.

The audience was reminded by the event's organizer, Leib Schaeffer, that the Rebbe once told Rabbi Rifkin in yechidus that there are three things the Rebbe is mekushar (connected heart-and-soul) to: **Shleimus HaAretz** (ensuring the integrity of the entire Land of Israel for the Jewish People), **Mi Yehudi** (Who is a Jew, which ensures the integrity and wholeness of the Jewish People) and **Moshiach** (who will usher in an everlasting era of G-dliness in which the Holy Temple will be re-established in its place on the Temple Mount in Yerushalayim).



(From left) David HaIvri, Leib Schaeffer, and Yisroel Meir Cohen

Throughout the powerful emotional and moving presentation and discussion, HaIvri, a resident of Kfar Tapuach in the Shomron, was several times interrupted by spontaneous applause and enthusiasm by the crowd who was evidently hungry to find out what THEY could do for their fellow Jews in Israel. Torah and National arguments were clearly presented against the "Fence/Border" being built with the intent to permanently divide the Land of Israel. As HaIvri succinctly posited, "Many Jews (including Torah-observant Jews)

mistakenly make the argument that the Arabs do not deserve a State of their own within the Land of Israel because they are possessed by terrorism and un-democratic violence and values. However, even if every Arab in Israel were a mentch, they don't deserve a State solely because G-d only gave the Land to the Jewish People. Who are we to tell G-d that we don't want His gift!"

With the attitude of L'chat'chilla Aribber, Revava's goal is to "put the Jewish People back on the footpath of our fathers and build a proud and strong nation whose national policy is based on Jewish values and self-esteem, uncorrupted by fear of what the world might think." HaIvri represents the hope of many Israelis for a better tomorrow.

After the Melaveh Malka in Worcester, HaIvri & Cohen were invited guest speakers the next evening at a large gathering in Crown Heights/770, the Lubavitch World Headquarters, on the Holy day of the 15th of Menachem Av. It was there that HaIvri brought the crowd to its feet and his speech was interrupted three times by applause and excitement. As one Chassid told me, "Lubavitchers appreciate and are inspired by selfless acts of self-sacrifice and the Rebbe's ideals about settling the Holy Land are being actualized by such modern day heroes as HaIvri and Cohen." May it be Hashem's Will, that through the merits of all those involved in the inyanim of Shleimus HaAretz, that we immediately merit the revelation of the Rebbe, MH"M and witness the complete ingathering of all the exiles within the Torah borders of Eretz Yisroel!