

CONTENTS



The international weekly heralding the coming of Mashiach
BEIS MOSHIACH

4 | PEACE AT LAST

D'var Malchus / Sichos in English

10 | FIRST RESPONSIBILITY TO YOUR COMMUNITY

Letters of the Rebbe MH"M

12 | THE FATHER DOES NOT LEAVE HIS CHILDREN!

Moshiach / Rabbi Naftali Estulin

16 | CONQUERING THE WORLD WITH THE TANYA

19-20 Kislev

22 | 'THEY WON'T REMOVE US FROM HERE'

Shleimus HaAretz / Shai Gefen

28 | 'G-D WILLING'

Story / Menachem Ziegelboim

32 | WE'VE GOT SOME EXPLAINING TO DO

Moshiach / Interview with Rabbi Zushe Silberstein by Avrohom Raynitz

34 | BLESSING IN A DREAM

Miracle Story / Sarit Disraeli

37 | THE GAON & TZADDIK: RABBI ELIYAHU ELIEZER DESSLER ZATZAL (CONT.)

Feature / Rabbi Shalom Ber Wolpo

40 | THE REAL REASON THE DRONE GOT IN

Shleimus HaAretz / Shai Gefen

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

Beis Moshich (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshich, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshich 744 Eastern Parkway, Brooklyn, NY 11213-3409.

Beis Moshich is not responsible for the content of the advertisements.

PEACE AT LAST

SICHOS IN ENGLISH



SHABBOS PARSHAS VAYEISHEV; 21ST DAY OF KISLEV, 5751

1. This Shabbos completes the three day continuum[261] that began Yud-Tes Kislev, the Rosh HaShana of Chassidus (for the redemption began after midday on Yud-Tes Kislev, and was continued on Chaf Kislev). This year, these days lead directly into Shabbos which elevates and adds completion to the days of the previous week and, in particular, to those days which directly precede it.

There is also an intrinsic connection between Yud-Tes Kislev and Shabbos. Shabbos is characterized by rest and is representative of the ultimate state of rest and peace that will be revealed in the Era of Redemption. Similarly, Yud-Tes Kislev represents a redemption and a state of rest after the difficulties of the imprisonment and a foretaste of the ultimate redemption.[262]

These concepts also relate to Parshas VaYeishev which, as Rashi relates,[263] is connected with Yaakov's "desire to live in prosperity," i.e., in a situation of rest and comfort. Similarly, there is a connection to the concept of redemption for the difficulties Yaakov experienced

previously (with Lavan, Eisav, and in regard to Dinah) parallel the concept of imprisonment.

In particular, there is a connection with Yaakov, the third of the Patriarchs, with the Alter Rebbe, the third in the chain of the revelation of Chassidus. Both Yaakov and the Alter Rebbe are connected with Torah study, both the study of Nigleh, the revealed dimensions of Torah law, and P'nimius HaTorah. This is indicated by the Torah's description of Yaakov as "a dweller of tents." The use of the plural form is interpreted as a reference to "the tent of Shem and the tent of Ever," which reflect the teachings of Nigleh and those of P'nimius HaTorah. Similarly, the Alter Rebbe's name Shneur is interpreted as referring to "two lights," the light of Nigleh and the light of P'nimius HaTorah.

Furthermore, "Yaakov's dwelling (VaYeishev) in the land of his fathers" was paralleled by the Alter Rebbe's efforts to bring into a settled form (hisyashvus), the teachings of his predecessors, the Baal Shem Tov and the Maggid. The Alter Rebbe internalized their teachings in the powers of Chochma and Bina ("wisdom" and "understanding"). This allowed those teachings to be "spread outward."

It is through these efforts that we will merit the ultimate prosperity which will come in the Era of the Third Beis HaMikdash, in the ultimate redemption, which is associated with Yaakov, the third of the Patriarchs. This will be "a heritage that has no boundaries," as appropriate for Yaakov to whom was given the promise, "And you shall spread westward, eastward, northward, and southward."

The combination of the influences of Shabbos and Parshas VaYeishev will hasten the revelation of the era which is "all Shabbos and rest forever." The immanence of the era of the Third Beis HaMikdash receives greater influence this year since this Shabbos is the third day after Yud-Tes Kislev.

2. To explain the above concepts in greater depth: After Rashi states that Yaakov "desired to live in prosperity," he relates how Yaakov was immediately forced to confront the sorrow connected with the sale of Yosef. Thus, Yaakov's desire to live in prosperity was not fulfilled in the events related in this Torah portion.

This raises a question: Why is the Torah portion given a name (which as Chassidus explains reflects its content and life energy) that relates to Yaakov's desire to live in prosperity when the main body of the Torah reading (from

the second verse onward), describes the factors which led to Yosef's descent into Egypt, his being sold into slavery, and the sorrow this caused Yaakov? On the surface, this narrative reflects the very opposite of "living in prosperity."

Furthermore, the connection with Yud-Tes Kislev, "the festival of redemption," mentioned above also is problematic. On the surface, the main body of the Torah reading deals with the events which brought about the Jews' descent into Egypt, the very opposite of the concept of redemption.

These difficulties can be resolved through the explanation of another problematic point in the Torah reading. On the second verse of the Torah reading, "These are the chronicles of Yaakov: Yosef..." Rashi explains that indeed the story of Yosef represents "the chronicles of Yaakov," for Yaakov invested the essence of his being in his relationship with Rachel and this connection was transferred to Yosef.

This leads to another question: Between the narrative of the sale of Yosef and the description of what occurred to him in Egypt, the Torah relates in detail the chronicles of Yehudah, his marriage, and his siring of children. On the surface, what connection do these events have with "the chronicles of Yaakov, Yosef," the narrative of the story of Yosef.

This leads to the conclusion that, as will be explained, the mention of Yehudah's siring of children is intrinsically related to the narrative of Yosef. It represents the key to explaining how the descent to Egypt is fundamentally good and leads to the ultimate state of "prosperity," thus, developing the theme of VaYeishev.

To explain: The Midrash relates:

The brothers were involved in the sale of Yosef... Yehudah was involved in marrying a wife... The Holy One, Blessed be He, was involved in creating the light of Moshiach [who would be born from Tamar]... Before the first power to subjugate the Jews [Pharaoh] was born, the [progenitor of the]

ultimate redeemer [Peretz, Moshiach's ancestor] was born.

This reflects the connection between the narratives of Yehudah's children and Yosef's descent into Egypt. Yehudah's siring of Peretz reflected how "the cure preceded the blow." Before the descent of the Jews to Egypt which was the ultimate result of the sale of Yosef, the "light of Moshiach," Peretz, Moshiach's direct ancestor, was born.[264]

Furthermore, not only does the birth of Peretz reflect the positive resolution of the difficulties resulting from Yosef's sale, it shares an intrinsic connection to – and brings out the inner meaning of – the narrative of

***Yud-Tes Kislev
represents a
redemption and a
state of rest after the
difficulties of the
imprisonment and a
foretaste of the
ultimate Redemption.***

Yosef's chronicles.

The name Yosef is related to the concept of "increase," an addition in the realm of holiness, as reflected by Rachel's prayer when naming him, "May G-d add to me another son." Furthermore, his service involves the transformation of undesirable qualities into good. In this context, Chassidus interprets Rachel's prayer as an intimation that Yosef has the power to transform "another," a person who is estranged from his Jewish roots, into a "son."

Thus Yosef reflects an infinite potential, a capacity that knows no boundaries: On the lowest levels, the undesirable is transformed into good

and on the highest levels, there is always a potential for a further increase. This reflects the quality of Peretz whose name means "break through;" Peretz represents breaking through boundaries, going beyond all limitations.[265]

Thus, the birth of Peretz contributes a potential to break through barriers, a potential which is fundamentally related to Yosef's descent into Egypt. The ultimate concept of unbounded increase (Yosef) is fundamentally expressed when one breaks through (Peretz) the boundaries of Egypt, the limitations of the lowest dimensions of this material world.

The service of both Peretz and Yosef involves transcending all limitations, even those which exist in the sphere of holiness. Nevertheless, in a complete sense, the unlimited aspect of their service is expressed when it is carried out within the limitations of "the nakedness of the land," and despite the undeveloped nature of such surroundings, one continues to increase, breaking through barriers.

Thus, Yosef – in contrast to his other brothers who were shepherds, i.e., isolated from the material concerns of this world – became involved in the material affairs of the land of Egypt and took a leadership role in them[266] and, nevertheless, remained totally at one with G-dliness, clinging to Him completely. Moreover, he was ultimately able to refine the Egyptians as well, compelling them to accept circumcision. The potential for Yosef to carry out this service was contributed by the birth of Peretz which introduced the concept of breaking through barriers into existence.

In this context, we can understand the intent of the Jews' descent into exile. The purpose for this descent is to reach an increase (Yosef) as our Sages stated, "The Holy One, blessed be He, exiled Israel among the nations for the sole purpose of having converts added to them." In a very literal sense, this

refers to actual converts, a clear example of a person who was “other” becoming a “son.” In an expanded sense, it means attracting and elevating the sparks of G-dliness which are encloded in the material substance of the world.

The service of Yosef, i.e., the increases made in exile, is enhanced by the service of Peretz, breaking through limitations. Even though the Jews are in exile and have descended within the darkness of the lowest levels of this material world, they are able to carry out their service – both in adding holiness and in refining the world – in a complete manner. In this way, they break through the limitations of the world and the limitations of exile. Within the darkness of exile (Galus), they reveal the Alef, which stands for G-d, Alufo Shel Olam, “the L-rd of the world,” and thus, transform the exile into redemption (Geula), revealing G-dliness which transcends the world, making this lowly world a dwelling for Him.

Thus, as the Midrash emphasizes, while everyone was involved with their private concerns, G-d was involved in “creating the light of Moshiach,” bringing Peretz, the power to break through limitations, into the world. In this way, He prepared the possibility for the sale of Yosef, the first stage of the Jews’ descent into exile, to bring about an unbounded increase and ultimately, lead to the establishment of a dwelling for G-d in the lower worlds.

In this context, we can understand the connection between the sale of Yosef into Egypt and Yaakov’s desire to “live in prosperity.” Since, “He fulfills the desire of those who fear Him,” surely, G-d would fulfill the desire of Yaakov, “the chosen of the Patriarchs.” G-d’s fulfillment of Yaakov’s desire came in two forms: the limited prosperity Yaakov enjoyed for nine years in the land of Canaan before the sale of Yosef, and the higher dimension of prosperity, he enjoyed for seventeen[267] years in the land of

Egypt.

This allows us to comprehend the connection between the two opening verses of the Torah reading: “And Yaakov dwelled...” which, as Rashi explains, reflects Yaakov’s desire to live in prosperity, and “And these are the chronicles of Yaakov: Yosef...” From Yaakov’s own perspective, the prosperity he enjoyed in “the land of his fathers” was sufficient. Indeed, this is the natural place for a Jew to enjoy prosperity. However, the “chronicles (toldos in Hebrew which also means “offspring”) of Yaakov,” the extension and increase of his service brought about by Yosef required a progression to a higher level of prosperity, the

*The full measure of
the task of spreading
the wellsprings of
Chassidus outward
has been completed
and it is time to
receive the reward for
this service, the
coming of Moshiach.*

prosperity realized through the transformation of Egypt, the lowest levels of the world. In this way, the Jews broke through the limitations of the world and revealed a prosperity that transcends the limitations of nature. Furthermore, this began the process which will lead to the ultimate prosperity that will be realized through the “light of Moshiach.”

On the basis of the above, we can appreciate the connection between Parshas VaYeishev and Yud-Tes Kislev. The verse, “And Yaakov dwelled in the land of his fathers,” can be interpreted as a reference to the Alter Rebbe’s presentation of the teachings of the

Baal Shem Tov and the Maggid (his spiritual “fathers”) in a settled (hisyashvus) manner, i.e., as they can be internalized within our intellectual powers.

“The chronicles (‘offspring’) of Yaakov: Yosef,”[268] refers to the increase in the spread of Chassidus by the Rebbeim who succeeded the Alter Rebbe, until this service was brought to its fulfillment by the Previous Rebbe, Yosef,[269] who transferred the center for Chassidic teachings to America, “the lower half of the world,” and from there, spread Chassidus throughout the world at large. In the forty years since his passing, we have broken through barriers (Peretz), spreading the wellsprings of Chassidus, “westward, eastward, northward, and southward,” and preparing the world for the coming of the descendant of Peretz, the Moshiach.

3. The celebration of Yud-Tes Kislev this year is enhanced by several unique dimensions. Firstly, this is a year when, “I will show you wonders.” Although the previous year was “a year of miracles,” this year, G-d will “show,” openly reveal, the “wonders” He performs.[270]

Secondly, this year marks the 192nd anniversary of the Alter Rebbe’s redemption in 5559. 192 is numerically equivalent to the word “kabeitz,” which means “collected.” This implies that we have completed the task of collecting the sparks of G-dliness throughout the world (the purpose for G-d’s dispersing the Jews in exile).

Similarly, 192 is numerically equivalent to the word “ketzev,” which means “measure.” The full measure of the task of spreading the wellsprings of Chassidus outward has been completed and it is time to receive the reward for this service, the coming of Moshiach.

In connection with this, the *Tanya*[271] (the “Written Torah of Chassidus”) was printed again and distributed to men, women, and

children. This was intended to emphasize the complete state reached in the tasking of spreading the wellsprings of Chassidus outward and our anticipation of the coming of Moshiach. Then the promise related in the well-known chapter of T'hillim which we recite this year, "I found David, My servant, I have anointed him with holy oil," will be fulfilled with the coming of Moshiach.

4. This, the Shabbos following Yud-Tes Kislev, is an appropriate time to accept positive resolutions in regard to increasing our study and spreading of the teachings of Chassidus in addition to those resolutions accepted on Yud-Tes Kislev. Surely, this involves the study of the *Tanya* as divided in Chitas.

This increase should also be coupled with an increase in the study of Nigleh (the revealed dimensions of Torah law). In this context, it is worthy to mention the custom associated with Yud-Tes Kislev[272] – and mentioned in the *Tanya* – of dividing the Talmud among each community of Anash.

Each individual should take a tractate to study. Ideally, each individual should study the entire Talmud himself. Since this is not possible at present, by dividing the Talmud's study among an entire community, it is considered as if each individual has studied the entire Talmud himself.[273]

Surely, there are many places where the study of the Talmud was divided on Yud-Tes Kislev itself. Those communities which did not do so then, should carry out this custom as soon as possible. [Similarly, in this context, it is worthy to mention the importance of taking part in the study of the Rambam's Mishneh Torah according to its annual cycle. This allows each individual to conclude the study of the entire Oral Torah in a single year.]

Similarly, in connection with our Sages' interpretation of the verse from T'hillim associated with Yud-Tes Kislev, "He redeemed my soul in peace," it is proper to make an increase in the three

pillars of Torah, service of G-d, and deeds of kindness." All of this should be carried out in a manner of a "continuing activity," with continued growth, extending into the coming days, including the days of Chanuka.

There is a connection between Yud-Tes Kislev and Chanuka: The Chanuka miracle concerned oil which is used as a metaphor for P'nimius HaTorah which was revealed on Yud-Tes Kislev. Similarly, the Chanuka candles are placed "at the outside of the entrance to one's home" which corresponds to the efforts to spread the wellsprings of Chassidus outward which began on Yud-Tes Kislev. Indeed, in regard to the Alter Rebbe's own redemption, it was not until the third day of Chanuka that he returned from Petersburg to Vitebsk where he was among Chassidim.

May the above activities hasten the coming of Moshiach and may we merit – even before Chanuka – the building and the dedication of the Third Beis HaMikdash. May it be in the immediate future.

NOTES:

261. This three day continuum creates a chazaka, making the importance of these days an established and accepted fact. This also relates to the three day continuum of holiness of the holidays of Tishrei in which the two sacred days of the festivals led directly into the Shabbos.

262. The coming of that redemption is dependent on Yud-Tes Kislev for it is the spreading outward of the wellsprings of Chassidus which began on Yud-Tes Kislev which will bring the coming of Moshiach.

263. Rashi addresses himself to this question, explaining that Yehudah's departure from his brothers came as a direct result of his suggestion that Yosef be sold. After Yehudah's brother's saw the difficulties brought about by listening to him, they removed him from his position of leadership. This explanation, however is insufficient; it does not explain why the story of Yehudah is related at such length and in such detail.

Rashi also gives an alternative explanation: Just as Tamar's desire to bear children to Yehudah was motivated by a positive intent, similarly, Potifar's wife desired to have relations with Yosef because of a positive intent; she saw in the stars that ultimately she – or her daughter – would bear children to him. This, however, is also not sufficient to answer the question raised above. This explanation does not relate directly to Yosef himself and as such cannot explain the reason for such an extensive deviation from the narrative of his chronicles.

264. Furthermore, the name Peretz relates to the word pareitz meaning, "break through," and is intrinsically related to Moshiach whose service involves breaking through boundaries and limitations as implied by the verse, "The one who breaks through will proceed before you."

265. This concept is further developed by the details of Peretz's birth described by the Torah reading. Before Peretz was born, his brother Zarach had stretched out his hand from his mother's womb. This is a significant event for a hand, both in a practical and in a halachic context, is an important entity. However, after Zarach's hand had been stretched out, Peretz, "broke through with assertiveness." This implies a potential to: a) go beyond all limitations, even the limitations of holiness; b) to constantly ascend to new heights, continuing this process of boundless progress.

In this context, the name Zarach is also significant. Zarach means "shine." Zarach displays in an open and revealed manner, Peretz's potential to break through limitations.

266. This is further brought out by the fact that in all three circumstances in which he lived in Egypt, in Potifar's house, in prison, and as viceroy to Pharaoh, Yosef took on managerial positions, controlling every aspect of the functioning of the situation in which he was found.

267. The Zohar emphasizes that the seventeen years of prosperity which Yaakov enjoyed in the land of Egypt correspond to the seventeen years which he lived together with Yosef before Yosef

was sold.

268. In this context, the sale of Yosef appears to be – not a punishment for Yaakov's desire to live in prosperity as it appears from the simple interpretation of the Midrash, but rather – an intermediary to allow that desire to be realized in the fullest and most complete manner.

269. Similarly, the Previous Rebbe expressed the service of "G-d shall add on to me another son," transforming those who are "others," estranged from Judaism, to "sons," for his service involved baalei t'shuva.

270. This relates to the contribution of Zarach who, as mentioned in Note 5, reveals the service of Peretz, the power to break through boundaries.

The above also relates to the story of the exchange between the Tzemach Tzedek and the Rebbe Maharash. The Alter Rebbe had stated that Moshiach would come in the year 5608. After that year passed, the Rebbe Maharash questioned the Tzemach Tzedek about the matter. The Tzemach Tzedek replied that the Likkutei Torah had been printed that year, intimating that the printing of the Likkutei Torah represented a revelation of Moshiach. The Rebbe Maharash answered that we want Moshiach to be revealed in a manner in which he can be seen in flesh and blood.

[The Rebbe Maharash's answer reflects his approach of L'chat'chilla Aribber ("I say, 'At the outset one must seek to transcend difficulties'"), an approach that is fundamentally necessary to the revelation of the teachings of Chassidus as a foretaste of Moshiach's coming.

This can be connected to the name Shmuel which relates to Shmuel the prophet and which was given by his mother Chana whose name serves as an acronym for the three mitzvos of Challa (and kashrus as a whole), Nidda (Taharas Ha'mishpacha), and Hadlakas HaNer (lighting Shabbos candles).]

271. The very name Tanya alludes to the conclusion of the exile. In most texts of the Talmud, the quote from the tractate of Nidda with which the text begins states, Darash Rav Simlai. The Alter Rebbe, however, chose the version which states Tanya. It is explained that he chose this version because there is a klipa named Tanya which impedes the study of P'nimius HaTorah. Naming the text Tanya was able to weaken the influence of this klipa and thus hasten the spreading of P'nimius HaTorah which will lead to the ultimate redemption.

272. Originally, it was customary to make this division on Yud-Tes Kislev. Subsequently, because of the many activities connected with the celebration of that day, the division of the Talmud was postponed until the 24th of Teives (the Alter Rebbe's yahrtzeit). At present, however, it is proper to carry out this custom at the time when it was originally instituted.

273. We find a parallel to this in the laws of Shabbos. If two people carry out a task which either could do alone, they are not liable. If, however, the task could not be performed by a single individual, the two who perform it are held liable.

Kabbalah and the media

A Unified View of Communications

A 3-Day Seminar in English
With
Rabbi Yitzchak Ginsburgh

At the Kinar Classic hotel
Chanukah 5765

13th thru 15th of December, 2004
For registration and details call (in Israel)

03-9608008
03-9606664
0545-491506

Make a "Mivtzah Kashrus" in your own computer!

Introducing JNET-The world wide web without the world wide worry™

While The Internet can be a helpful tool for business, education and personal use it can also be a potentially dangerous one.

That's why J Net was created.

Using exclusive multi-tiered intelligent filtration, the J Net portal is probably the most effective consumer resource for eliminating material not conducive to our needs.

More than virtually foolproof, J .NET is also easy - both to install and use. Plus its available in both dialup and high speed DSL and backed by highly trained customer service experts that will solve your problems fast.

Most important, you can now get the JNET Advantage for only a bit more than non-filtered on line providers.

If you're ready for the world wide web without the world wide worry, you're ready for JNet.

✓ DIAL UP ✓ DSL ✓ Unlimited Access ✓ 24 Tech Support

✓ 4 Profiles per Account ✓ Web Mail

Call us toll free at 1-866-866-JNET (5638)

(mention code "770" for special ANASH Rate)



B”H

You are cordially invited to participate,
together with all Anash and the Shluchim

IN A CHABAD CHASSIDIC GATHERING THE 5TH EUROPEAN MOSHIACH CONGRESS

**“To actually bring about the
coming of Moshiach immediately”**

Which IY”H will take commence on Wednesday evening,
the 1st of December 2004, Ohr L’Yud-Tes Kislev,
through Sunday, the 5th of December

At Beis Menachem
- Chabad Community Centre
53-55 Oldhill Street,
London N16 6LU

00 - 44 - 7860 - 770 - 770

or 00 - 44 - 20 - 8802 - 0770

Fax: 00 - 44 - 20 - 8800 - 0770

Email: moshiachmm@aol.com or beismoshiachuk@msn.com

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד



FIRST RESPONSIBILITY TO YOUR COMMUNITY

RABBI MENACHEM M. SCHNEERSON
Lubovitch
775 Eastern Parkway
Brooklyn, N. Y. 11213
Hyacinth 3-8230

דעת חסדל טווארטאן
ליובאוויטש
הרה"ק אהרן פרידמאן
ברוקלין, נ. י.

By the Grace of G-d
16th of Cheshvan, 5734
Brooklyn, N. Y.

Mrs. Ruth B
1, Eastwold
32 Hunter St.
Yoeville
Johannesburg, So. Africa

Blessing and Greetings:

This is to confirm receipt of your correspondence. In the meantime, you no doubt received my previous letter.

With reference to your writing about the idea of settling in Eretz Yisroel in the near future, about which you ask my opinion -

I have often emphasized, as you may be aware, that a Jew considering emigration from any part of the world to any other, must not take a narrow view, but should consider it in broader terms. What I mean is that Jews are, of course, a minority among the nations of the world, and must therefore always think in terms of self preservation. Wherever Jews are they must consider themselves in a state of perpetual mobilization to protect their independence, not only insofar as they themselves are concerned, but also insofar as the Jewish people as a whole is concerned. This applies to all places, but the situation varies, for there are some places where the percentage of Jews is relatively smaller, and hence more vulnerable. And among the Jews themselves there are places where those who are active in the strengthening of Torah and Mitzvoth, the very foundation of Jewish existence, are very few, which increases their responsibility all the more, especially those who have been active and successful, whose departure would leave an irreparable void.

And as already mentioned, this is a question of survival not only for local communities, but for the Jewish people in general. Clearly, one's first responsibility is towards the community where one has been brought up, and to which one can contribute effectively.

Now, let us consider South Africa, where Jews originally came mostly from Lithuania and similar places, where Jewish life was flourishing. I do not have to tell you what the situation is in the R.S.A. in terms of true Yiddishkeit, even in JHB, which has the largest Jewish community in South Africa. Consequently, you and your husband occupy a very

Readers and collectors of the Rebbe's letters: We urge you to send in the Rebbe's English correspondence which was not yet published in the 7 English existing volumes and which pertain to issues of general relevance. Please send them in so that the letters can be published for everybody's benefit and thereby preserved forever.

You can send or deliver the correspondence to:

"English Letters" c/o Beis Moshiach
744 Eastern Parkway
Brooklyn, NY 11213-3409.

Or, e-mail high resolution scans to:
rebbesletters@hotmail.com

Again, any correspondence you may have please send in, and please encourage your friends neighbors and family to do so as well. Please inquire also your non-Lubavitch acquaintances, as many who received these letters were not necessarily Lubavitcher Chassidim.

B'ezras Hashem, there are plans under way to, bli neider, **reward** those who send in letters. So please include a return address and other contact information.





Y.S. MOVING

**Professional
Reasonable
24 hour service
Boxes available upon request.**

Yossi
Tel: 718-467-0171
Cellular: 917-805-7757

THE FATHER DOES NOT LEAVE HIS CHILDREN!

Excerpts from a chassidic farbrengen

BY RABBI NAFTALI ESTULIN, SHLIACH, LOS ANGELES, CALIFORNIA
TRANSLATED BY MICHOEL LEIB DOBRY

Yud-Daled Kislev, the Rebbe MH”M’s wedding anniversary, marks a day of especial significance to T’mimim. On this day, about which the Rebbe said, “it connected me with you,” the virtue of T’mimim as the Rebbe’s children is revealed with greater fortitude. That is, not just “as if he is his son,” as with previous n’siim, but children literally, “*Dem Rebbin’s kinder.*”

The T’mimim feel that the Rebbe is their father, and thus, their faith is with the greatest intensity. In spite of the hiding and concealment, they clearly believe that just as a father never forgets his son, similarly, the Rebbe could never possibly *ch”v* forget his children – the T’mimim and the chassidim.

If we can understand how the Rebbe utterly transcends his chassidim, then we will understand the greatness of the seventh generation, when the Rebbe is the “father” and the chassidim are the “children.”

It is told that when the Rebbe Rashab was fourteen years old, his father, the Rebbe Maharash,

testified about him that he possesses all the qualities enumerated in the Rambam regarding one who is fit for prophecy and the indwelling of the Sh’china.

The Rebbe Maharash continued to say that the students of Rabbi Shimon bar Yochai called him by various lofty titles, to the point that when they went to him for Yom Tov, they said the pasuk, “Three times a year, all your males shall appear before the Master.’ Who is the Master? Rabbi Shimon bar Yochai!” The Rebbe Maharash said that in our generation, the Rebbe is the Master, and just as prior to making our requests from G-d, we first say *P’sukei D’Zimra* and other liturgical songs of praises, likewise we must approach the Rebbe.

In the seventh generation, we see something truly amazing. On the one hand, the attribute of Malchus has been revealed in the Rebbe more than the preceding Rebbeim, as according to what the Rebbe has taught us, it is understood that the Rebbe is on the level of Malchus. Furthermore,

chassidim of the previous generations felt quite comfortable about speaking with the Rebbe in the middle of a farbrengen, while with the Rebbe, we see a literal *malchus’dike* mode of conduct.

However, on the other hand, the Rebbe relates to us as a father to his children. For example, during Sunday dollars distribution, the Rebbe devoted time to every Jew, no matter what his status in life. Anyone who was privileged to pass by his holy countenance at Sunday dollars certainly remembers the marvelous feeling – you with the Rebbe, and the Rebbe with you. At that moment, it seems as if you are the only person in line, and the Rebbe gives you all the time in the world. After all, he is your father, and a father gives up all his time for his children.

If all the chassidim are the Rebbe’s children, then this most certainly applies to the T’mimim, called by the Rebbe with the endearing term of “*Dem Rebbin’s kinder.*” I remember when I was a small boy in the Soviet Union, we once celebrated Simchas Torah

without a *seifer Torah*. We simply didn't have one. R. Mendel Futerfas was with us, and he told the *baalei battim* who were there that they must dance with the T'mimim, as the T'mimim are our *seifer Torah*.

Thus, when we consider the tremendous closeness that we were privileged to receive from the Rebbe, in spite of how negligible we are in comparison to him, this fills our hearts with true joy.

Anyone who doesn't know the Rebbe, and thus has not experienced this wonderful feeling, can become sullen and depressed. However, someone who knows that the Rebbe is his father can never be sad.

I once heard a story from R. Avrohom Drazin about a leading scholar in the teachings of musar, named Lipa, who came to visit his chassidic town. The local youngsters had grown up their whole lives without ever seeing a Jew with *mara shchora*, and when they saw the frightful sadness that engulfed this *musarnik*, one of them asked his father, "What is this?"

"Do you remember learning in *Tanya* about the *klipe* and how grave it is?" the father replied. "It's only '*ke-lipa*' (i.e., "similar to Lipa"), but here, we have Lipa himself..."

To our regret, there are still people who when they see our intense love for the Rebbe, it drives them crazy. They are simply unwilling to understand such a deep heartfelt connection, and out of a sense of jealousy, they decide to register their opposition. However, when we explain to them about the Rebbe, they understand how wrong they were, and they too will desire to bond themselves to the Rebbe MH"M.

This is one of the duties of the T'mimim.

"We once celebrated Simchas Torah without a seifer Torah. We simply didn't have one. R. Mendel Futerfas was with us, and he told the ba'alei batim who were there that they must dance with the T'mimim, as the T'mimim are our seifer Torah."

ATOMIC ENERGY

Every Tamim, without exception, stores tremendous energy within him. This is a great privilege, but it is also a tremendous reasonability. Holding such intense power in one's hands requires extreme caution, as we don't want another Chernobyl disaster...

It turns out that the yetzer ha'ra knows about the great strength of the T'mimim, and he tries to the best of his ability to harness this atomic power in order to destroy the world, for example, by attempting to drag bachurim into the turmoil of politics. He does so with the full knowledge that when they are busy with political involvement, even from a Chabad standpoint, they invest all their energies into their efforts, and this



alone causes destruction. Besides this, when they stop directing their tremendous strengths and resources towards their holy work, the yetzer ha'ra profits greatly.

The job of T'mimim is to learn, and during their free time they must act to bring Jews closer to the Rebbe and to prepare the world to greet Moshiach. All other activities must be minimized to the greatest degree possible.

As we approach the holiday of Chanuka, we must utilize these days to connect more Jews to the Rebbe. When we go out on Chanuka Campaign activities and get Jews to light Chanuka candles, we thereby connect them to the Rebbe. As a result, we clearly see the great revolution the Rebbe has generated. When I arrived in Los Angeles thirty years ago, there was not a single group that organized Chanuka parties and menorah lighting ceremonies. At the time, Lubavitch waged its battles alone. Today, any self-respecting Jewish organization conducts Chanuka parties and menorah lighting ceremonies – and this is directly on account of the Rebbe. All those who participate in these central events connect themselves to the Rebbe, and all that remains is to reveal the connection to Moshe Rabbeinu, to “a king [who] will arise from the House of Dovid.”

LEARN IN ORDER TO KNOW WHAT TO DO

We must focus upon the study of the Rebbe's sichos in order to know what to do. We must know that the Rebbe is directing the whole world, and thus, there is no reason to feel lowly in spirit from what our eyes see.

We see the situation today in Eretz Yisroel, and at first glance this is a good reason to be depressed.

However, we must remember what the Rebbe said in a sicha from Shabbos Parshas VaYishlach 5752. The Rebbe said that our situation today can be compared to the moon during the second half of the month, when the light of the moon gets smaller with each passing day. But the revelation of the essence, i.e., the moon's proximity to the sun, gets stronger every day, as expressed by the growing number of the date, even throughout the second half of the month.

When I was still in Russia, we

***By the time of the
plague of darkness,
the Jews had already
stopped working for
Pharaoh. As a result,
they started feeling
good in Galus, and
they simply didn't
want the
Redemption.***

once made a farbrengen until the wee hours of the morning. At 4 a.m., we had finished all of the mashkeh, and we went out to look for a little more. We found a drunken goy sleeping on the side of the road with a full bottle of mashkeh in his hand. We woke him up, and asked him if he would sell us the mashkeh. He asked us what time it was, and when we told him that it was four o'clock in the morning, he said, “If you need mashkeh at a time like this, then I'll give it to you as a gift...”

It turns out that even a drunken goy can understand that you're supposed to help chassidim.

Today, even non-Jews understand that the world needs the Redemption. They realize that the current world situation is marching towards an uncertain future, clouded in thick fog. Therefore, when we tell them the Rebbe's prophecy about the Redemption, they immediately accept it. The problem is with us: we still haven't reached the entire world, and the Rebbe has said on numerous occasions that from the world's standpoint, it is ready to accept the message.

GALUS MENTALITY

The Galus is not good – everyone agrees on this point. However, there are better times and there are worse times. Quite often, when we come to the good times in Galus, we tend to forget that in the final analysis, we are still in Galus.

During the plague of darkness, those Jews who did not want the Redemption perished. It would seem that these Jews had been complaining for a long time beforehand – so what exactly happened here to push matters over the edge? By the time of the plague of darkness, the Jews had already stopped working for Pharaoh. As a result, they started feeling good in Galus, and they simply didn't want the Redemption.

There's a story about a Russian Jew, a mechanic by trade, who had an American son-in-law. One day, the son-in-law arrived with a despondent look on his face. He said that he is trying to sell his car, but has had no success because the meter shows a six-figure mileage accumulation. “Give me the car,” his father-in-law told him, “I'll set the meter to 5,000 miles, and then

you'll be able to sell the car." And so he did. The next day, the son-in-law came in with a cheerful expression. "You sold the car so fast?" the father-in-law asked. "Sell it? For what?" the son-in-law replied. "It would be a pity to sell such a car. It barely has 5,000 miles on it..."

To a certain extent, we are acting like the dimwitted son-in-law. We have a very strong Galus mentality, and it is extremely difficult for us to let it go. After a terrorist attack when "only" one Jew is killed, we can hear *Galus'dike* Jews saying, "Nu, more people die in traffic accidents..."

This is the Galus mentality, and we must get rid of it. We must instill within ourselves the fact that in Galus, everything is all messed up. Therefore, even when we feel a certain improvement, this must not detract from the longing for the true and complete Redemption.

IF WE ARE ALIVE – THEN THE REBBE IS ALIVE!

One of the elder chassidim from the previous generation, who was privileged to see the Rebbe Maharash, the Rebbe Rashab, and the Rebbe Rayatz, wrote to the Rebbe after Yud Shvat that he must accept the leadership for the young people. He personally doesn't need it, but the wife and children need a Rebbe. The Rebbe responded that he doesn't understand how a chassid can live without a Rebbe, and that we must see the Rebbe immediately!

If we are alive, then it is apparent that the Rebbe is alive. If this were not the case, we wouldn't be able to live, as a chassid cannot live without a Rebbe. Together with the clear knowledge that the Rebbe is *chai v'kayam*, we must demand and long to see the Rebbe with our

The Rebbe sharply responded that he doesn't understand how a chassid can live without a Rebbe, and that we must see the Rebbe immediately!

own eyes.

Meanwhile, in our present situation when we don't see the Rebbe, it must be clear to us that the Rebbe is the one who still runs the show in Lubavitch. No one has to start worrying about Lubavitch. The Rebbe is the boss. He cares

about every Jew, and is concerned for every chassid. Instead of worrying about the future of Lubavitch, we simply have to act. We must fulfill the Rebbe's instructions, especially the directive to prepare the world to greet Moshiach Tzidkeinu.

A very wealthy man, who donated a lot of money to the Rebbe, once asked the Rebbe for a bracha, adding that he wanted the brachos to be fulfilled "in cash"... The Rebbe told him that only he (the wealthy man) can fulfill the brachos that he has received.

The Rebbe has given us the ability to bring the Redemption, but only we can bring it to fruition – with the true and complete Redemption through the hisgalus of the Rebbe MH"M shlita, immediately, mamash, NOW!



CONQUERING THE WORLD WITH THE TANYA

*R' Pinya Altheus' edition of the Tanya. * The Tanya that saved the community leaders in Tehran. * The Tanya printed under the auspices of the American army. * The Tanya that was almost printed in outer space. * Stories of Tanya printings around the world presented in honor of Yud-Tes-Chaf Kislev.*

THE CHASSID WHO PROMISED THE REBBE A DOLLAR FOR EVERY MISTAKE

In 5703 (1943), another edition of the *Tanya* was printed (#46), this time, in Tel Aviv. It was at the end of that year that the activist Rav Pinchas Todros Altheus (R' Pinya) z"l, decided that the *Tanya* had to be reprinted. He had a number of reasons for wanting to do so, primarily because of the terrible condition of the *Tanyas* in Eretz Yisroel at that time. Importing *Tanyas* was impossible due to the poverty in those days.

Most of the earlier editions of *Tanya* had used photo-offset printing, while this new edition of

the *Tanya*, thanks to R' Pinya's daring decision, was something entirely new. He arranged the *Tanya* in a handy format, in a line-by-line copy of the original *Tanya*, so that it would be an accurate copy of the *Tanya* printed by his great-uncle, Rav Asher of Nikolaev (which was printed in 5660-1900 in Vilna).

R' Pinya, who was an energetic worker in the service of the Rebbeim, threw himself into the work. After getting the permission and approval of the Rebbe Rayatz, he contacted a printing house in Tel Aviv, and together with them, began the complicated job of reprinting the *Tanya*.

They spent days and nights on it, with R' Pinya taking all the responsibility. The work entailed

scrutinizing the galleys, correcting mistakes, and most importantly, seeing to it that the new edition was clear and precise.

R' Pinya put aside all his other work that occupied his busy days, and devoted himself fully to printing this *Tanya*. On the frontispiece, he printed, "Published by Pinchas son of Binyamin z"l Altheus" (today, the Kehos symbol replaces that).

On the other side of the Shaar Blatt, he put the names of the other members of the *Tanya* Printing Committee in Tel Aviv: Rabbi Chaim Eliezer Karasik, Rabbi Moshe Gurary, Rabbi Naftali Dulitzky, and Rabbi Dovid Chanzin.

When R' Pinya was ready to send a fresh copy of the new *Tanya* to the Rebbe Rayatz, not only did he select the best one, but he went through it page by page, and when he found a black dot on one of the pages he scraped at it until it disappeared.

An interesting encounter took place while R' Pinya visited the Rebbe Rayatz for the first time in 5710. In the course of his stay, R' Pinya met the Rebbe's son-in-law, known then as the Ramash.

The Rebbe asked him where he got the courage to print the *Tanya* in a new format.

R' Pinya answered in his characteristic mischievous way – that he was willing to pay the Rebbe a dollar for every mistake he found in the new *Tanya*. After a while, R' Pinya got up the nerve to ask the Rebbe how much he owed him. “Not much,” the Rebbe smiled.

THE IRANIAN KISSED THE TANYA

The 119th edition of the *Tanya* was printed in 5738 (1978) in “Tehran, Persia” (today, Iran). At the time, the rav of the Jewish community in Persia, Rabbi Yehuda Ezrachian told (in Kfar Chabad magazine) about the miracle in connection with the printing of the *Tanya*.

**“The Lubavitcher
Rebbe wants to
conquer the world, so
why are you printing
here? Print on the top
of the mountain!”**

“About a year before the Revolution, two shluchim of the Rebbe came to Iran in order to print the *Tanya*. The community decided to print many copies of the *Tanya* in order to distribute them to the Jews of the community.

“The *Tanya* was sent to be printed, but there were delays and it took a long time. In the meantime, Khomeini overthrew the Shah. When the work of the

community resumed, and I was responsible for the community’s spiritual needs, I tried to get all the copies of the *Tanya* from the printer in order to bring them to the community’s library. There, in the large hall of the library, they were stored for the meantime, in messy piles.

“At that time, a new law was announced called ‘cleansing.’ The new law stated that every Iranian citizen and all public organizations had thirty days in which to burn all documents, papers, and books they owned, containing the Shah’s royal emblem, his name, and the like.

“The law stated that after thirty days, anybody who possessed anything with one of these symbols would be severely punished. And if it was determined that he purposely did not destroy these symbols, he would be executed.

“We faced a difficult problem in that we had archives over one hundred years old, and most of the papers, documents, and books, had the royal crown on them, as well as the name of the Shah and his government. For example, we had many special gold coins that the k’hilla produced in honor of the king’s coronation and in celebration of 2500 years since the coronation of Koresh. On one side of the coin was a menorah and on the other side was either Koresh or the royal crown.

“It was very hard for us to accept the ‘cleansing’ of the entire library and the huge archive, considering its value, but we had no choice. Nevertheless, there was clearly no way we could comply with the law in such a short time.

“At the end of the month, before we had finished the work, the secretary came into my office and said that two government inspectors had shown up to inspect



Rabbi Yaakov Goldstein lighting a Chanuka menorah in Grenada.
On his right is Major General Jack Farris.

the offices in order to see whether we had followed the cleansing law.

“I was terrified. I knew that I was finished and that the entire Jewish community was in great danger. I said Vidui, Shma, and prepared myself for what I knew was coming. When the inspectors entered my office, and I was frightened to death, it occurred to me, for some reason, to take them first to the library.

“The first thing they saw were piles of books that were thrown all over the place. One of the inspectors bent down and took one of these books, which was a *Tanya*. He asked me what it was, and I told him about the Baal HaTanya, about the Chabad movement, about Rabbi Yisroel Baal Shem Tov, and about Chassidus. I told him that this was one of the movement’s primary works.

“He opened the book and asked me to explain to him what it said on the page he opened to. It was the first page of *Shaar HaYichud V’HaEmuna*. I translated and explained the entire page, from beginning to end. When I was done, the inspector closed it, kissed it, and said, ‘In a place with books like these, and with such a person in charge, there is no need for anything else!’

“When I had recovered from this pleasant shock, I said to him before he left that we would be extremely happy if he would sign our guest book.”

THE CHABAD INVASION OF GRANADA

In the winter of 5740 (1980), the Rebbe said the *Tanya* should be printed in every city and town where Jews lived.

That winter, the American army invaded Grenada. The Jewish chaplain, Rabbi Yaakov Goldstein,



The Shaar Blatt of the *Tanya* that was to be printed in space

was part of the unit sent to the front. He asked the Rebbe for a bracha, and the Rebbe told him to print a *Tanya* there.

Rabbi Goldstein left for Grenada, and he hid the plates deep in his kitbag. Upon his arrival, he faced a familiar legal problem. The separation of church and state did not allow soldiers to be involved in printing religious books. He decided to take advantage of the lack of supervision due to the war, and U.S. soldiers printed the *Tanya*. On the binding, in the olive-green of their uniforms, is the symbol of the American Defense Department. When the Rebbe received a copy, he put on his glasses and examined this symbol.

A few days later, the gentile major general who oversaw the operation, received a thank-you

letter from the Rebbe. The Rebbe wrote that many of the concepts explained in *Tanya* are part of the American way of life (see copy of letter).

At this time, the chief rabbi of the I.D.F., Gad Navon, arrived in the U.S. and had a private audience with the Rebbe. He noticed the military edition of the *Tanya* on the desk and asked about it. The Rebbe smiled and said, “I also have a soldier,” and he gave Rav Navon the *Tanya*.

THEY SHOULD IMMEDIATELY BEGIN PREPARATIONS TO PRINT THE TANYA

Occasionally, the printing of *Tanyas* involves miracles, as in the following story.

A Lubavitcher couple in

Pretoria, South Africa, were told by the doctor in a routine examination that the fetus she was carrying had died, and she needed to undergo an operation. Terribly shaken by this news, they asked the Rebbe for a bracha.

“They should immediately begin preparations to print the *Tanya* in their city,” was the Rebbe’s reply.

They spoke to the members of the Vaad L’Hafotzas Sichos, appointed by the Rebbe to be in charge of printing *Tanyas*, and told them the Rebbe’s answer. The Vaad members were flabbergasted when they remembered that a certain businessman had taken the plates on one of his trips, and they had remained in South Africa!

“Take the plates to your city and that will be the preparation the Rebbe was referring to,” they advised the couple.

The doctors thought the couple was crazy, but the woman gave birth to a healthy son.

STAR WARS

A few years ago, Rabbi Konikov, shliach in Satellite Beach with connections in N.A.S.A., received permission to print the *Tanya* on the space shuttle Columbia. The Rebbe approved this and the members of the Vaad L’Hafotzas Sichos began working on the technical details.

Rabbi Sholom Jacobson inquired of the 3M company in Minnesota, which is known for its expertise in developing micro-machinery, whether he could order a miniature printing press which could be attached to the shuttle’s circuitry (where there are severe space limitations, and every inch and ounce counts). They looked into it and concluded that it was impossible. In the end, they decided to print it primitively with

“I was terrified. I knew that I was finished and that the entire Jewish community was in great danger. I said Vidui, Shma, and prepared myself for what I knew was coming...”

a rubber stamp!

Rabbi Jacobson prepared the “plates” and the Shaar Blatt, which would say in Hebrew and English, “In Space, Around the Earth – by the astronauts on the space shuttle Columbia of the United States” (see picture).

The end of the story was that Rabbi Konikov’s contact in N.A.S.A., a gentile, didn’t understand what was supposed to be done, and he “printed” it when the shuttle was on the ground. So the *Tanya* was not printed in outer space after all.

THE COMMANDER DECLARED: “THE LUBAVITCHER REBBE WANTS TO CONQUER THE WORLD!”

Rabbi Yitzchok Lifsh, director of a Chabad house in Tzfas, relates:

During the period that the Rebbe spoke about printing the *Tanya*, Rabbi Yurkowitz of Tzfas and I went to print the *Tanya* at the foot of Mt. Chermom. At that time, the approach to the military base on the top of the mountain was

difficult, and so we decided to print the *Tanya* at the foot of the mountain.

It was a snowy day and very cold throughout the Golan Heights. We somehow managed to set the equipment up and began printing the *Tanya*. As we stood there, a military jeep pulled up with the commander of the Golan sector sitting in the front seat. He asked, “Are you shluchim of the Lubavitcher Rebbe?”

When we said that we were, he said, “The Lubavitcher Rebbe wants to conquer the world, so why are you printing here? Print on the top of the mountain!”

He arranged a permit for us and we continued printing at the military base on the top of the mountain.

THE SECRET OF THE SHIUR

Rabbi Shmuel Beckerman, director of a Chabad house in Be’er Yaakov, relates:

In addition to the work that I do in Be’er Yaakov, I give *Tanya* classes in two shuls in two different sections of the city. One of them, the Eretz Mitzrayim shul, is on Meir Baal HaNes Street, in the center of the city, and the other one, is the Chabad shul in the Talmei Menasheh neighborhood.

Incredibly, despite the many difficulties that came up from time to time, the *Tanya* shiur is ongoing. Sometimes, even I am amazed by how the shiur is successful despite the enormous difficulties, which I won’t get into now.

One time, it looked as though one of the shiurim was going to stop. The reason for this was that a few men said that it wasn’t right that I was giving a shiur in the shul when their own rav didn’t give a shiur. They thought this was an

insult to the rav, but with Hashem's help, and the rav's own involvement, things were straightened out.

This year I found out, through one of the older men in shul, that years ago, Lubavitchers came to these two shuls and printed *Tanyas*. I discovered that it was printed in only these two shuls (because each shul is in a different section of the city). Now I understand why my *Tanya* classes in these two shuls have lasted despite the many obstacles!

FORMER STUDENT

Rabbi Lipa Kurtzweil, director of a Chabad house in Kiryat Malachi, relates:

When the Rebbe spoke about printing *Tanyas* everywhere, the Chabad house in Kiryat Malachi began printing *Tanyas* in about one hundred yishuvim in the south.

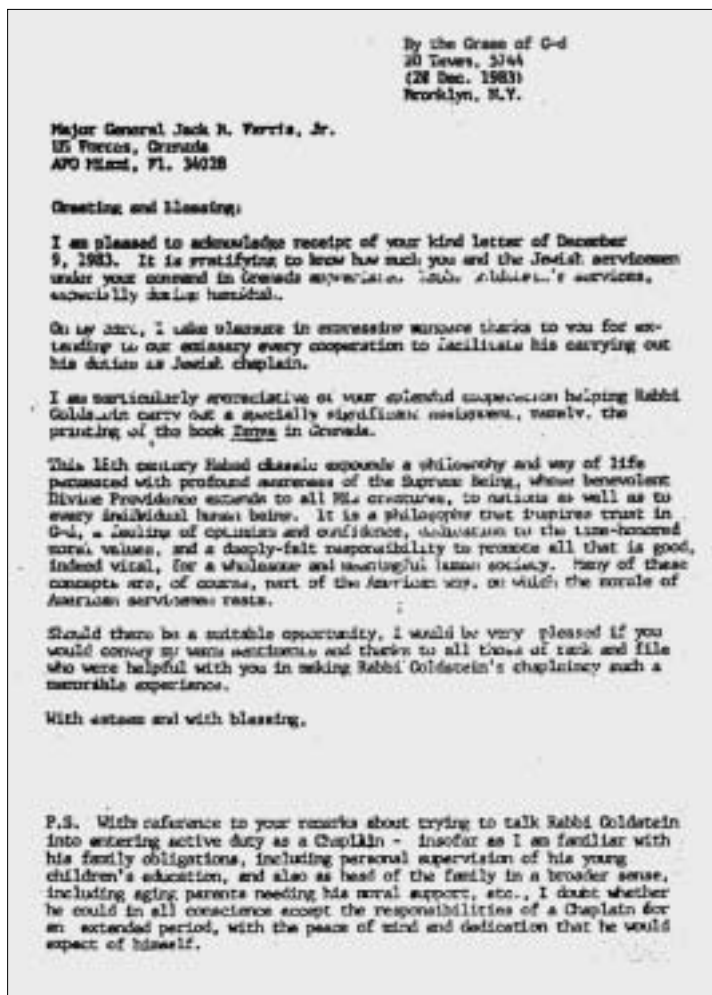
After one of these editions of the *Tanya* was bound, I would go with a group of T'mimim from Yeshivas Beis HaRaM to that yishuv, and we would distribute the *Tanya* to all the residents. We would be asked many questions by the curious people, such as: Why did you print this? Who wrote it? What should we do with it? What segulos are contained in it?

Many people were inspired by the printing and distribution of these *Tanyas*, and I will tell you two stories that I remember well.

One time, the T'mimim went to one of the homes and told the man who lived there that they wanted to give him the *Tanya* that was printed recently on his yishuv. This elderly man said, "What? A *Tanya*!?"

"Yes, a *Tanya*," said the T'mimim.

He invited them in and told them, "I learned in Chabad



The Rebbe's thank-you letter to Major General Farris

yeshivos in Eastern Europe. For many years I left the life of Torah and mitzvos, and for many years I haven't stepped foot in a shul. I once decided that if someone came along and learned *Tanya* with me, that I would begin going to shul to daven."

The bachurim were moved by this story and learned a chapter of *Tanya* with him. From then on, the old man went to shul.

THE MINYAN THAT WAS STARTED, THANKS TO THE PRINTING

Rabbi Kurtzweil's second story:

There was a man who lived on a moshav in the south who came to

daven every day in Nachalat Har Chabad. The residents of the moshav he lived on did not want a shul there, which is why he had to travel every morning to daven Shacharis with a minyan. They didn't even allow a minyan on the moshav for Rosh HaShana and Yom Kippur!

After we printed the *Tanya* on this moshav, something changed. The next year, a minyan for the Yomim Noraim was arranged on the moshav, thanks to the printing of the *Tanya*, a minyan that is ongoing till this very day.

As the Rebbe said on a number of occasions – that printing the *Tanya* would cause a spiritual arousal of the Jews in that place.

bhTech

ב"ה

Heavenly design at down-to-earth prices.

graphics &
web design

biz cards

digital photo-
graphy

animation



BH Tech Design www.bhtech.net

866-5-BH-TECH

'THEY WON'T REMOVE US FROM HERE'

BY SHAI GEFEN

*The yishuv Sa-Nur is on the list of settlements in northern Shomron that the Israeli government is planning on dismantling. * The Absorption Coordinator of the yishuv, Ariel Pearl, tells Beis Moshiach about life on the yishuv, about families who are arriving even now, and Chabad's role in all this.*

Gush Katif and the nearby yishuvim are constantly in the news, but many people forget that it's not just the Gush settlements that are on Sharon's "evacuation list," but also a few yishuvim in northern Shomron. One of these yishuvim is Sa-Nur, which is located on an extremely strategic junction, between Sh'chem, Tul Karem, and Jenin.

The yishuv was mostly comprised of artists who lived there, some of them immigrants from the C.I.S. Once the Oslo War began, when the highways became dangerous, many of them left the yishuv, and it was almost deserted. A few attempts were made to revive it, as we will relate, and in recent years they managed to prevent its total abandonment and have even made it blossom once again.

The battle over Sa-Nur is one of the most difficult battles waged in

order to prevent a withdrawal from northern Shomron. It wasn't for naught that Yonatan Bashi, director of the Disengagement Plan, and Gideon Ezra, Minister of Internal Security, visited Sa-Nur in order to convince the residents to leave on their own.

The man responsible for absorption in the yishuv and the yishuv's flourishing is Mr. Ariel Pearl. In a special interview with *Beis Moshiach*, he tells us about the yishuv and their battle.

How did you get to Sa-Nur?

The one who brought me to Sa-Nur was Uriel Gurfinkel, who organized a group of Lubavitcher Chassidim to come to live here. This was after the yishuv was abandoned by the original residents. Uriel Gurfinkel discovered what was going on here when he did *mivtzaim* in the area.

One day, he came here and was shocked to see that the yishuv was closed, and he began working on reviving it.

At that time, I was learning in Yeshivas Shavei Shomron, and he asked me to come here. The yishuv was completely neglected.

How did it get so neglected?

When the Intifada began, the artists left, and because they left, the army also left the area. The yishuv simply closed. It would be correct to say that Gurfinkel rescued it. Who knows what would have happened if he hadn't discovered it and the Arabs took over? This would have fed into the Palestinian dream of chasing out the Jews and inheriting the yishuvim they abandoned. Baruch Hashem, he discovered it before it was too late. He came with Chabad's approach of literal *mesirus nefesh*.

Why is the yishuv considered so strategic?

The yishuv is literally on a crossroads, which blocks the contiguousness of the Palestinian state. Sa-Nur and Chomesh are between Sh'chem-Jenin and Tul Karem. If they captured Sa-Nur, they could establish a Palestinian state because of the continuous Arab-dominated area between cities. There's a reason why all the incidents and wars were waged on

the crossroads of Sa-Nur. Every day there were Molotov cocktails thrown here, and non-stop terrorist activity.

When the yishuv was first settled, it was hard to get to Sa-Nur. It was just awful. Sometimes we had to wait five hours until they opened the roadblock. Today, after we've settled here on a permanent basis, the number of incidents has declined dramatically. The army is here far more and everything has changed. You can really see how settling Yesha stops terror.

How do you deal with the situation?

Baruch Hashem, the situation is much better now. There was once a time when the road was closed for three days and all we had to eat was cookies, and there was constant shooting and roadside bombs.



Ariel Pearl, coordinator of the yishuv Sa-Nur

Today, it's different. The yishuv looks completely different. Now, as we speak, the 19th family has arrived. On Sunday, we will

welcome the 20th family.

How did you manage to stabilize the situation here?

As I mentioned before, the Chabad nucleus that came here three and a half years ago, saved the place. After they left, one Chabad family remained. The Eden family from HaKiryot lived here alone for eight months, and thanks to them, the place was saved. This is what helped galvanize various groups to live here. I also had to leave Sa-Nur for a period of time, and I lived in Yitzhar, but it was temporary, as I planned on returning. As soon as that became possible, I returned.

Why did you have to leave?

Arabs had planned to ambush me. Miraculously, I drove by half an hour before they tried to carry out their plan. Afterwards, the army



discovered and eliminated them. Their cousins threatened to kill me. Rav Lior told me to leave and I did so for a few months until things quieted down. Baruch Hashem, “thanks to G-d for He is good,” not only did I return, but I have transformed the place into a flourishing yishuv.

When did the enormous change begin?

On Rosh Chodesh Adar, a year and a half ago. For six months we tried to recruit families to come and live here. We had a Recruitment Shabbos, which was attended by six families. That was a historic Shabbos. The artists who had left the yishuv were afraid we would take over the yishuv. After that Shabbos, a busload of them came. Naturally, we invited them to eat with us. In the afternoon, one of them got up and spoke emotionally about what we were doing. In the end, many of the artists returned to their homes.

Baruch Hashem, the yishuv is in good condition. When we came here, we had to remove eighteen truckloads of garbage, for the place had been extremely neglected for years.

Give us some historical background.

The yishuv is comprised of 58 dunams of land, a relatively small area. The yishuv is 27 years old. The same day they conquered Yerushalayim and the Temple Mt. was liberated, the yishuv Sa-Nur was also liberated. For years, nothing was done with it. The place was originally a British detention camp and it had a police station.

Sa-Nur is on a crossroad which goes from Be'er Sheva till Afula. It's a vital and strategic location. This is precisely the reason why the British put a police station here. Later on, Sa-Nur served as a transit station



Sa-Nur is strategically located

for some of the groups that established yishuvim in northern Shomron. Throughout the years, Sa-Nur was a center for the absorption of families, and from it, they would establish yishuvim in the surrounding area. Over the years, the place became an artist's colony because of the beautiful view.

Is the renewal of the yishuv a blow to terrorists?

Definitely, and you see it clearly. The Arabs didn't believe the place would be revived. When we travel past with trucks and equipment, they rub their eyes in amazement. They were sure that the place had already been abandoned.

In actual fact, not only was it not abandoned; it has grown stronger, and we've even succeeded in transforming it into a place of k'dusha and tahara in order to make it last for eternity. We were able to build a mikva, a kollel, a day-care center, and a preschool. Some people are already thinking of

starting a first grade.

We are working on building a permanent shul. Based on a halachic decision of rabbanim, it is in an old mosque situated in the center of the yishuv for the meantime. However, we are beginning to build a shul and another mikva, which will be open every morning, as per Chassidic custom.

You mentioned the importance of transforming this place not only into a settled place but also one of k'dusha and tahara...

We know that what strengthens the Jewish people is k'dusha and tahara. Without Torah and k'dusha we cannot endure. I heard that the Rebbe also said that the yishuvim must have holiness objects and mikvaos. This is the reason why we started a kollel here, for it says in halacha that every yishuv must have “ten batlanim” to learn Torah. Our Rosh HaKollel is Rabbi Boruch Pruss. The immediate goal is to

enlarge the kollel. We cannot pay a lot but we are certainly trying our hardest to support it. The Torah is our life, and with Hashem's help, in the merit of the holy Torah, we will make this place blossom.

What is the army's reaction to the revived yishuv?

We had many long talks with the commanders in the area and they are definitely satisfied. Since we are here, the army enters the villages more often. In our area, they catch a lot of suicide bombers on their way to commit murder. The army, located on the roads, is successful in eliminating wanted terrorists.

The blossoming of the yishuv helps indirectly, almost directly, in saving many Jews in Netanya, Afula, and Kfar Saba. I can testify about dozens of attempts that were thwarted thanks to the army being here.

Unfortunately, before we came here, the army had just about left the area, and that is a serious matter in itself since this is a critical location. Any Arab who wants to cross over the Green Line

We know that Chabad saved Sa-Nur. Thanks to the bachurim who come here from Tzfas, many people have become more involved in Chabad Chassidus.

has to pass nearby. We are physically preventing the establishment of a Palestinian state!

What is happening today at the yishuv?

As I said at the beginning of our talk, the 20th family will be coming on Sunday. Last year we opened a day-care center and a preschool. We had a Hachnasas Seifer Torah, thanks to a philanthropist who donated a Torah to strengthen the

yishuv.

This past year, we were able to bring the yishuv to public awareness in an unprecedented way. Official numbers show that over 18,000 Jews visited. We hope to double that number this year. Many came because of events that took place here like *hakafos shniyos*, and on Sukkos many groups came to tour.

There is a lot to see, and we make sure that people know about this special place. At this time, when we are fighting for Sa-Nur, it is very important to make people aware of its existence.

Do you still have a connection with Chabad?

A very close connection. I must mention the bachurim from Tzfas who come to do *mivtzaim* here and strengthen us a lot. We are still in touch with the core group that saved Sa-Nur. The Eden family, who held on here all alone for eight months, still lives here. We know that Chabad saved Sa-Nur. Thanks to the bachurim who come here from Tzfas, many people have become more involved in Chabad Chassidus.

* * *

During the interview, Ariel Pearl repeatedly emphasizes the fact that the yishuv borders on key roads all around, and acts as a shield for the residents of Afula, Netanya, and Tel Aviv.

“Just last Rosh HaShana, there were serious warnings, and they found two explosives belts here. This fact needs to be clear to every one of us. I repeat, here we can clearly see how right the Lubavitcher Rebbe was that settling the land increases its security. If I wanted to define Sa-Nur, I would cite the verse, ‘and the water was a wall, on their right and on their



left.' We are in the heart of things, with terrorists on the right and the left.

That's all good and well, but Sharon intends on giving it away!

There will be no Disengagement! They have no right to carry out such an evil plan. We are one of the yishuvim they want to evacuate, but we are sure that it won't happen and that Hashem won't abandon us and won't allow them to compromise our security.

I call tell you that Minister Gideon Ezra came to visit us in order to see how many people are here. He had thought there was nobody here. When he came and saw the water sprinkler watering one of the gardens, he said to us, "Don't water the gardens. There's nothing for you here." But after he saw the daycare center and the mikva we built, he said, "We won't be able to [prevail] over you..."

Whoever comes to the yishuv these days, sees fervent faith and unlimited mesirus nefesh. Thanks to this, we have been able to take an abandoned yishuv and turn it into a flourishing yishuv.

What are you doing to prevent the Disengagement?

The first thing, what every Jew does, we pray. The second thing is we do things in the area in order to strengthen the yishuvim here, to display a serious presence here. This is just what happened to Minister Ezra, who expected to find nothing here, and discovered just the opposite. I am sure that with Hashem's help we will triumph.

I heard that even the one in charge of the Disengagement, Yonatan Bashi, came to visit you.

He came, but after we realized who it was, the door was closed to him. We didn't open the gate of the yishuv to him. Bashi was

embarrassed and he immediately announced to the media that he was rushing somewhere else and couldn't visit us.

Some time later, as part of a visit of officials from one of the government ministries, Bashi entered along with them, sneaking in like a thief under an assumed identity. We didn't know it was him. We discovered who it was only afterwards. It shows you what kind of person he is.

Why is it that when people discuss Disengagement, only Gush Katif is mentioned?

Gush Katif consists of many yishuvim. Sadly, every prime minister who wanted to return land, immediately picked on northern Shomron. There are empty areas here that can be returned. That's what happened with Netanyahu and Barak. Unfortunately, our resources are limited and we struggle here. That's why it's important that the public know about the yishuvim in northern Shomron too.

I saw in a sicha of the Lubavitcher Rebbe that the 25th of Cheshvan is called in Megillas

Taanis, the day of "Unification of Shomron," since it's the time that the Jewish people overcame obstacles and started new yishuvim, and this is a special day. From this, we see how important it is to support the yishuvim, especially at this time.

What would you want to say to the prime minister?

We won't be evacuated from here. It boggles the mind to think that one Jew will throw another Jew off land in Eretz Yisroel and give that land away to murderers. Another thing, Sharon should remember that whoever gave away land ultimately fell. Remember what happened to all the prime ministers who thought they would govern forever? Netanyahu, Barak, Rabin, Peres, Shamir, whoever gave away land or even spoke about the possibility of giving away land, lost his position prematurely.

What do you want to say to the people out there?

Firstly, everybody is invited to come and live here, including Lubavitchers, of course. Secondly, the battle costs a lot of money.



The British police station



Building the mikva at Sa-Nur

Whoever can, please donate!

I am sure that our strength and presence will save the place. Unfortunately, those yishuvim in northern Shomron that were started by nonreligious settlers, want to evacuate. Thanks to our success, they brought a religious nucleus to the Chomesh Yishuv too, and it strengthened the residents there.

So I call out, from the heights of Sa-Nur, to all our Jewish brothers, to come and visit, because in the end, the thing that will make a difference is our strong stand, and

we need your support.

What are your plans for the future?

To build houses, to expand what we have, to build a shul and a big kollel with a yeshiva g'dola, b'ezras Hashem. We are working now on a tremendous public awareness project for Sa-Nur in particular and all of northern Shomron in general, as part of our fight to prevent Disengagement.

How can Chabad Chassidim help?

I must mention the Matteh HaOlami to Save the Nation and the Land. I've gotten dozens of reactions to the advertisements on the buses campaign. It simply gave strength and support to the fight against Disengagement. Chabad is powerful, and when Chabad makes its voice heard, it gives strength, and I say this as someone on the front lines.

We call on Lubavitchers to come here, to visit and strengthen us. It helps a lot.

How do you view what is going on?

There is no question that what is going on is not just a war but a religious war. Hashem swore He would give us this land and it is ours. When the government talks about leaving and uprooting, it is fighting the G-dly mandate in the Torah and endangering our people.

Any way you look at it, it's hard to understand what is going on here. This is the reason that whoever is connected with Hashem and His Torah, adamantly opposes the Disengagement Plan.

I pray that we reach all our goals, and with Hashem's help, a great light will go forth from this darkness, the light of Moshiach.

Only 1 minute from 770 • High Style Hotel in a small format • Fancy Studio Apartments



- ◆ Kitchen with all the latest technology appliances: Fridge, Microwave, Toaster
- ◆ Breakfast, drinks in fridge all day
- ◆ Broadband Internet
- ◆ FREE calls & video

KINGSTON HOTEL



917-691-5212
718-473-5937

Linen & Towels changed
Fancy Bath & Shower with plenty
of Shampoo & Soap



‘G-D WILLING’

BY MENACHEM ZIEGELBOIM

PART I

R' Yechezkel, a Chassid of the Alter Rebbe, was a respected householder. He was somewhat prosperous thanks to a few small business deals he had made with Peter Gorchakov, the squire of the district where he lived. He acquired the right to lease the tavern, the wheat granary, and the local flour mill. He also did other business dealings on the side, earning him additional monthly rubles.

Every so often, Yechezkel traveled to Liozna, to the Alter Rebbe. He would hear maamarei Chassidus, have a private audience with the Rebbe, and be strengthened in his emuna and Chassidishkait. Then he would return home and try to make for Hashem a “dwelling place in this lower realm,” as householders do.

One day, the squire approached him and laid a heavy hand on his shoulder and said, “We are old friends. It has been many years now that I’ve allowed you to lease my property.”

Yechezkel nodded. He knew that something was in the offing and he was anxious about what the squire would say next. The squire went on, “I need an urgent loan, and I am ready to pay it back with 15% interest.”

Yechezkel looked at the squire and nodded, feeling that the squire wasn’t giving him a choice in the matter. He held his breath as he waited to hear the squire name the sum he required.

“I need 50,000 rubles for one year!”

The Chassid’s heart froze. He had never possessed such a vast sum, for his monthly earnings amounted to merely 400 rubles, and during better times, even 500 rubles, but that was all.

Yechezkel smiled nervously and asked, “Where could I obtain such a sum from? I have never seen such a large sum in my life!”

“Ah,” said the squire as he patted

It was only after days of travel that Yechezkel was informed, as were the others, that the wagon was going to Siberia, where they would be subjected to hard labor...

Yechezkel’s shoulder again, “you have friends, and they can easily lend you such a sum. You Jews are rich...” And the squire whispered in Yechezkel’s ear, “I’ll tell you my secret. I need the money in order to pay the czar’s government for a promotion in my position. I expect to be one of the senior officials in Petersburg soon. In that position I will be influential and will be able to do good things for you Jews...” The squire’s hint made

everything quite clear.

When Yechezkel saw that he had no choice, and that this was something that affected Jews at large, he hurried to Liozna to the Alter Rebbe in order to get his advice. To his surprise, the Alter Rebbe told him to take loans from here and there and to lend the squire the amount he wanted.

Yechezkel felt confident that matters were in good hands since he had received the Rebbe’s bracha. He approached a few wealthy people he knew, some of whom he did business with, and borrowed the money for the squire. The squire signed a promissory note, guaranteeing the return of the money by year’s end with an additional 15% interest.

PART II

Eleven months passed since the loan had been given. The first one to send a messenger to Yechezkel to remind him that he had to return his loan in thirty days was Nachum the merchant.

“Don’t worry,” said Yechezkel, “I’ll pay you back on the date we agreed upon.”

The second one was Feivel Zalman’s, who was in charge of the flour mills in the entire district. Yechezkel reassured him too, and said that by year’s end he would return whatever he had borrowed from him, down to the last penny.

And he responded in kind to the other men who had lent him money, including Yitzchok Feivish the lessee,

Shraga the forester, and the others.

Yechezkel kept tabs on what was happening with Peter Gorchakov the squire. He knew that the squire had risen in rank, as he had anticipated, and that he was one of the senior officials in Petersburg, the czar's capitol. He now had influence over millions of Russian citizens.

"A man like that will certainly not have a problem returning the loan," Yechezkel told himself calmly.

A few days before the loan was due, Yechezkel went to Petersburg, where he intended on meeting with the squire and getting his money back.

He quickly found out where Peter Gorchakov's office was located in the main royal offices.

He asked the secretary for an appointment with the official and gave his name and hometown. Within a few minutes, she returned and asked him to wait until he was called into Gorchakov's office. Yechezkel was pleased that things were working out according to plan. Throughout the past year he had nursed the disturbing thought that perhaps, at the last minute, the squire would renege on his promise. He was quite familiar with squires and their fickleness, especially when it came to money.

Yechezkel sat there for hours, waiting for his meeting with Gorchakov. At a certain point, he noticed him leaving the office and walking quickly down the corridor. He wanted to get up and approach him, but Gorchakov walked quickly without noticing him. Yechezkel wondered whether Gorchakov was deliberately ignoring him, or whether he had to rush somewhere, or was lost in thought.

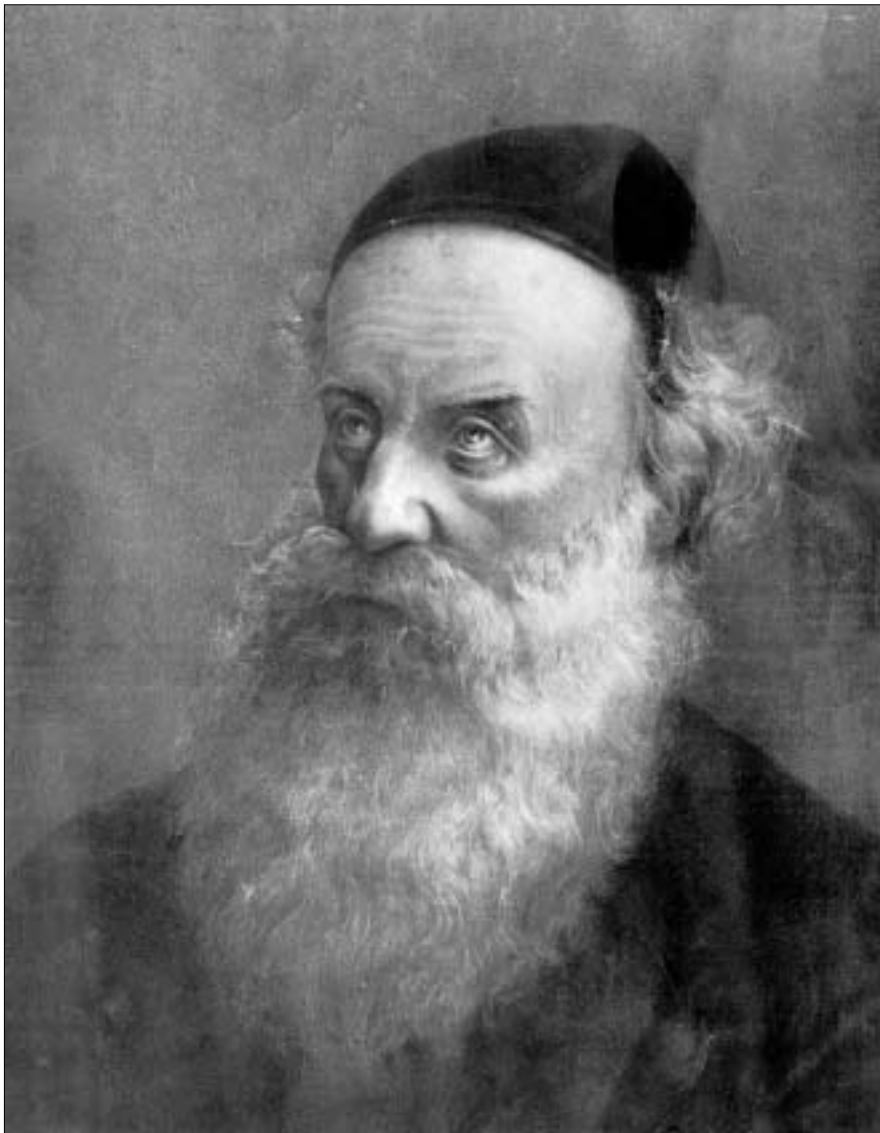
Shortly afterwards, two husky and menacing soldiers came over to him and asked him his name. When he responded, they told him to follow them. Before he could open his mouth to tell them that he was waiting to meet with Peter Gorchakov, they handcuffed him and placed him in the dungeon of the building.

Aside from asking him his name, they exchanged no further words, and they didn't bother to explain why he had been imprisoned. When he tried yelling for help, he was slapped in the face, and that's when he realized that crying out was futile and he was better off remaining silent.

The next morning, three soldiers opened his cell, removed him and thrust him into the Black Wagon. He raised his head from the floor of the wagon, which was filthy with mud, and was terrified to see a group of criminals and murderers. Just looking at their coarse faces was enough to terrify a person. The door to the wagon was bolted behind him. Outside stood four guards, at the four corners of the wagon, armed with swords and sabers.

The wagon set off, destination unknown. The two horses trotted slowly, pulling the group of criminals and soldiers behind them.

It was only after days of travel that Yechezkel was informed, as were the others, that the wagon was going to Siberia, where they would be subjected to hard labor.



Poor Yechezkel. He suffered miserably on his journey to Siberia. The wagon was like a prison cell. The prisoners were only allowed to alight from the wagon twice a day to relieve themselves in the fields. Moreover, he was subjected to the constant company of criminals, and barely received sufficient bread and water.

Yechezkel couldn't stop thinking about his family members, who were certainly wondering where he was, about his friends, about the men who had loaned him the money who were waiting to be paid back, and especially the Rebbe.

He suffered mostly at night, when the wagon stopped at the side of the road, and he, like the other prisoners, had to sleep outdoors in the cold, without proper clothing, under constant armed guard.

PART III

It was five long weeks later when they finally arrived in Siberia. By that time, Yechezkel felt that hard labor would be preferable to the rigors of the journey. The wagon finally stopped and they were ordered to get off and line up.

An officer, wearing a smart uniform and radiating authority and arrogance, met them. He was clearly a senior official. He began reading their names, and after ascertaining that all were present, he signed the form, transferring responsibility for the prisoners into his hands. The soldiers led the prisoners to the local government offices. There, each one was assigned a workplace and a place to sleep for the years to come.

Yechezkel also waited in line. He was a thin and weak man and the others pushed him aside in order to get to the head of the line. They figured that the first ones in line would get the best arrangement. Thus, Yechezkel stood for hours, humbly and sadly waiting in line.

When his turn finally came, he was told that the officials had finished working and he would be told where to work and sleep the next day. All that night Yechezkel remained outside, exposed to the brutal elements, waiting impatiently for dawn.

As the new day broke, all the prisoners gathered once again in order to get their official prisoner number and a document that stated their position. When presenting this, they could receive a portion of bread and thin soup in exchange for a day's labor.

The hardships he had recently endured – starting with the untrustworthiness of the squire, then his imprisonment, his unexpected release, and his meeting with the czarina – had left him in a state of shock. He wanted to speak to the Rebbe...

The official, who had greeted them the day before, appeared once again. They all stood in line again, and he read out their names. When he was done, he cleared his throat as though choosing what his next words would be, and then he said, they were all free and could return home!

At first, they thought he was mocking them, but his serious face let them know that he meant every word of what he had said.

When he ascertained that they

didn't quite believe him, and that none of them had moved, he told them that the night before, something unusual had happened when the czarina had gone for a drive in the royal chariot, near the Nieve River in Petersburg. The horses began neighing and wildly galloping towards the river! At the last moment, the wagon driver managed to rein in the horses, as their front hooves entered the river.

It took many hours before the czarina recovered from the shock. She knew that her life had been saved by a miracle. She felt suffused by feelings of gratitude, and then and there, she resolved to repay the favor granted her. She sent out an edict, pardoning all prisoners who were to be punished that day, whether by execution, hard labor, or exile. The edict stated that they should all be free to return to their homes immediately.

This explained the sudden release of the group of prisoners, who had just arrived in Siberia. The prisoners were told that their release was conditional on their meeting personally with the czarina, telling her their crime, and what punishment had been meted out to them.

When it was Yechezkel's turn to approach the czarina, and she asked him what crime he had committed, he shrugged and said he didn't know. He told her about Peter Gorchakov, who had risen in rank, about the enormous loan, and how he had not repaid it. He added that he thought that Gorchakov had wanted to get rid of him so he wouldn't have to repay the loan.

The czarina looked grave and asked, "Do you have any evidence to back up your claim?"

Yechezkel removed the document which the squire had signed. The czarina grew furious and she sent for Gorchakov. Yechezkel was told to wait in a room nearby.

Gorchakov came in trembling, wondering to what he owed the honor

of the personal meeting with the czarina. He had never been privileged to enter the royal palace before. The czarina got straight to the point and showed him the document, asking him whether he recognized the signature. The blood rushed from his face and he could barely nod, indicating that yes, it was his signature.

“Swindler!” hissed the czarina in a fury.

She ordered him to bring the entire amount of money, including the interest that he had promised to pay. Gorchakov rushed home, accompanied by guards, and as soon as he brought the money, she told him that he was fired from his position in ignominy.

Yechezkel was told to enter the room, and before the stunned

Gorchakov, the czarina tripled the amount of money and gave it to Yechezkel.

PART IV

Yechezkel did not travel straight home; he first went to Liozna. The hardships he had recently endured – starting with the untrustworthiness of the squire, who had gotten the loan based on the Alter Rebbe’s instructions, then his imprisonment, his unexpected release, and his meeting with the czarina – had left him in a state of shock. He wanted to speak to the Rebbe.

When he entered the Rebbe’s room, he couldn’t open his mouth. He just barely managed to get out the words, “Why did I deserve that?” and then burst into tears.

The Alter Rebbe looked at

Yechezkel with a soft, consoling look and said, “When the people who lent you the money came to you to remind you about the debt, you told them not to worry because at the end of a year, they would be repaid. But you forgot that Hashem is the one who runs the world, and he sustains everybody. You should have said that with **Hashem’s help**, the money would be repaid!”

“Heaven arranged what happened so that you would know that absolutely nothing takes place without Hashem’s help. You must always say, ‘*im yirtzeh Hashem*,’ and then Hashem will send you His aid.”

(From R’ Shmaryahu Roitblatt who heard it from his father, R’ Eliyahu Chaim Roitblatt. The names of the Chassidim and the squire were added to the story.)

ב"ה

LIVE SHIURIM ONLINE

Anywhere, Anytime!

CHITAS
INYONEI GEULA
& MOSHIACH

RAMBAM
SHIURIM IN LIKUTEI
SICHOS KODESH

WWW.770LIVE.COM

חת"ת
עיוני גאולה ומשיח
ומצ"ס
שיעורים בלקוטי
שיחות קודש



יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

WE'VE GOT SOME EXPLAINING TO DO

INTERVIEW BY AVROHOM RAYNITZ

*When they put up the “Hichonu L’Bias HaMoshiach” signs in Eretz Yisroel and “Moshiach Is On His Way” signs in the U.S. they said this was Phase One of the mitvza. The next stage was supposed to be a massive explanation of the topic of Geula. This stage has yet to be implemented in a serious way. It’s time to move on! * An interview with Rabbi Zushe Silberstein, shliach in Montreal and director of the Moshiach Information Center. * Part 1*

HISTORIC SHABBOS

Thirteen years have passed since the Kinus HaShluchim 5752. How would you sum up the feelings on that historic Shabbos when the Rebbe announced the end of the avodas ha’shlichus and the beginning of the new avoda, kabbalas p’nei Moshiach Tzidkeinu?

Yes, that was a historic Shabbos indeed. During the farbrengen, the Rebbe announced that the avodas ha’shlichus, as we knew it, had ended, and a new shlichus had begun. I remember the feeling that we shluchim had after the farbrengen. During the farbrengen, we had been electrified and after the farbrengen we were in shock.

Whoever heard what the Rebbe said at that farbrengen realized that we

were entering a new era, a new and unfamiliar reality.

After decades of shlichus, we had reached the finish line. We had always known that the point of shlichus was to finish the avodas ha’birurim, and we had done that!

A similar situation took place half a year earlier, on Chaf-Ches Nissan 5751, but this was a direct message to the shluchim that established that our shlichus had ended, and a new shlichus had begun. Nobody could precisely define the new shlichus but everybody understood that this shlichus was incomparably greater than shlichus as we had known it until then. It was clear that we had to change direction in our shlichus work.

So when did you begin implementing the new shlichus?

I’m sure that right after the farbrengen, everybody immediately began thinking about practical ways to implement the new shlichus. You have to understand that the excitement following this farbrengen was enormous. We didn’t know how to digest what the Rebbe had said. So although it was clear that the Rebbe expected something completely new, there was great confusion about what to do.

The sicha of Chaf-Ches Nissan is when the Rebbe introduced this new approach. With the words, “I have done all I can, now you do all that you can,” the Rebbe instilled in us the awareness that from his part, the Geula was already a reality in the world, and the problem was with us. We had to prepare ourselves in order to experience the Geula.

Throughout the summer of 5751 and the beginning of 5752, the Rebbe spoke along these lines, and then, at the Kinus HaShluchim, the Rebbe said it clearly to the shluchim: Your job is finished. Now you have a new job

In that very same sicha the Rebbe emphasized that he was referring to every Jew, but since the shluchim did this work 24-hours-a-day, he was talking to them in particular.

After the initial shock, then what happened?

Since the Rebbe said we have to be “mekabel p’nei Moshiach,” we started a publicity campaign about Geula and Moshiach. At the same time, a great deal of effort was put into getting

signatures for kabbalas ha'malchus of the Rebbe MH"M, which actually began even before that, during the summer of 5751. Many shluchim were involved, and thousands of Jews around the world sent letters in to the Rebbe accepting the Rebbe's Malchus.

The Rebbe's sichos at that time encouraged those who were involved, affirming that what they were doing was right. The kuntres, *Beis Rabbeinu Sh'B'Bavel* was particularly powerful in that the Rebbe explicitly says that the Nasi HaDor is Moshiach, and that "770" and "Beis Moshiach" are numerically equivalent, as well as similar allusions.

At that time, I was in contact with dozens of rabbanim around the world. One of these rabbanim, a distinguished Lubavitcher, found the idea of signing on kabbalas ha'malchus hard to digest. He was bothered by it, although he didn't utterly reject it, and he always asked me to call him again because he wanted to think about it.

After he read the kuntres, *Beis Rabbeinu Sh'B'Bavel*, he said to me, "After the Rebbe said about himself that he is Moshiach, and so clearly, there is no more doubt about it, and I want to add my signature."

How did the Rebbe react to all this?

As I said before, in all the sichos at the time, there was explicit encouragement. The Rebbe said we already have the revelation of the existence of Moshiach, and later on, he spoke about what Moshiach is already accomplishing. The Rebbe repeatedly stated that the Geula is already here and we have to open our eyes to see it. Whoever reported to the Rebbe about their work was answered with, "it caused great nachas," "many thanks," and the like.

Since kabbalas ha'malchus is something which, as Chassidus explains, needs to come from the people, whoever asked the Rebbe about it and expected the Rebbe to tell him to work on this, got answers like, "it depends on Chabad in your area,"

or "a judge can only decide based on what he sees." The Rebbe wasn't negating anything with these answers, but he wasn't encouraging it either. On the other hand, shluchim who didn't ask, but just *did*, and then reported their work to the Rebbe, got very encouraging answers.

Did non-Chabad rabbanim join in kabbalas ha'malchus?

I saw how when kabbalas ha'malchus was spoken about with strong emuna and with the energy characteristic of Lubavitchers it was accepted. Let's be realistic. Not everybody is Lubavitch, and not everybody accepts what the Rebbe says as given at Sinai. However, when you

*When you come to a
rav or community
leader who respects the
Rebbe and Chabad
Chassidus, and you
show him what the
Rebbe said, he reacts
very positively.*

come to a rav or community leader who respects the Rebbe and Chabad Chassidus, and you show him what the Rebbe said, he reacts very positively. Many non-Chabad rabbanim added their signatures to the kabbalas ha'malchus forms.

I personally got positive reactions for the most part. I only got negative responses from those who had always opposed Chabad. When the Rebbe said we must demand, "Moshiach Now," they were opposed.

The interesting thing is that as we took each additional step, they stopped opposing the previous step and focused their opposition on the new step! So when I approached rabbanim

who had opposed demanding, "Moshiach Now," they said: It's one thing to ask for Moshiach, but why do you have to identify him? Today, they say: It's one thing before Gimmel Tammuz, but now?

How does the public at large respond?

Whoever works on shlichus among the public at large, can testify that for most people there is no big difference between putting on t'fillin on the street and the belief in the coming of Moshiach. He thinks both things are odd, but is open to hearing about them, and when you explain, he understands and even gets excited about it.

It says that a person's character can be discerned *b'kiso, b'kaaso, u'b'koso* – in his pocket (i.e., how he spends his money), his anger (i.e., what angers him), and his cup (i.e., when he drinks). When I see people donating money towards inyanei Moshiach and Geula, I realize I was effective. It could very well be that they still don't do everything they ought to do, but they know what's what and are heading in the right direction.

When it comes to religious or even chareidi people, the work is harder because they are confident that they are knowledgeable even when they never studied the subject and have no idea what the Torah has to say about it. With this crowd you simply have to open the s'farim and show them how everything is based on Torah sources, and then they accept it.

I recently spoke with a chareidi Jew and he asked me whether I am a "Meshichist." I said: First explain to me what a Meshichist is and then I'll answer you. He tried getting out of defining it in order to continue a shallow conversation, but I insisted. We spoke for another two hours. He was a ben-Torah, and in the end he realized that when he mocks the emuna of Lubavitchers, he is actually mocking the Torah, G-d forbid.

(To be continued.)

BLESSING IN A DREAM

BY SARIT DISRAELI

This story took place a few days before Purim last year. Meir Chai, a resident of B'nei Brak, who is a mekurav to Chabad, woke up in a turmoil. This wasn't the first time he had seen the Rebbe in his dream, but this time he could not begin to understand what he had dreamt.

Meir Chai relates:

"I saw the Rebbe standing on Rechov Rabbi Akiva, the main street of B'nei Brak. There, near a lottery kiosk, the Rebbe turned to me and asked me to go to Dr. Yisroel Baumflax and to tell him that, with Hashem's help, everything would be fine. I didn't quite catch the name and I asked the Rebbe, "Who? Yisroel Motiflax?" and the Rebbe shook his head and offered to write the name down for me.

"Out of the corner of my eye I noticed an old, folded newspaper and I gave it to the Rebbe. The Rebbe asked me for a pen and he wrote the name. I thanked him and wished the Rebbe a 'kosher and happy Pesach.'

"I could see the Rebbe giving me a wondering look and I suddenly realized that it was a few days before Purim. I immediately corrected myself and wished the Rebbe a happy Purim, and added the wish for a kosher and happy Pesach. The Rebbe smiled and said just one word, 'Mechubad'

(honored).

"When I woke up, I told my wife my dream.

"Yisroel Baumflax? He's our daughter's boss."

"This made it all the more puzzling since he wasn't a doctor or a professor, yet the Rebbe had

"I immediately corrected myself and wished the Rebbe a happy Purim, and added the wish for a kosher and happy Pesach. The Rebbe smiled and said just one word, 'Mechubad.'"

referred to him as a doctor in my dream. It all remained a mystery until..."

* * *

In the early afternoon of that same day, Meir Chai's daughter returned from work in an accounting office with a sad story.

She said that her boss' daughter, Moran, had gone touring in Brazil, as many young people do, and she and a friend went to a carnival in southern Brazil. They had heard about the huge carnival in Rio de Janeiro, but the scary stories they heard in connection with it made even them, restless tourists, head for the smaller carnival.

They were walking down the street when they suddenly saw flashes of light. They thought that it was fireworks and they went closer. That's when they found themselves in the middle of an exchange of gunfire on the part of drug dealers. Afterwards, they learned that one of the leaders of a gang had been released that day from jail, and he was settling accounts.

The friend, who was lightly wounded, looked to see what had happened to Moran, and was shocked to see her on the ground, bleeding heavily. A stray bullet had hit her directly in the heart and she was struggling to stay alive.

"That's it," said Meir Chai's daughter, as she wondered at the look on her parents' faces. She went on to say, "Today my boss called into the office and said that he and his wife were flying to Brazil to be with their daughter, and he wouldn't be in the office any time soon. In a choked voice he said that now only G-d could help."



Moran and saw that her condition was worse than what he had first thought.

“The heart was completely finished,” is how he put it. Other than sitting with folded hands and preparing for her death, there was nothing to do. However, the doctor had a crazy thought, medically speaking. He decided he would open her up, take out her heart, and palpate it manually. What could he lose? He knew this was a drastic step, which entailed a complicated and rare surgery, but the alternative was to let her die. It was a matter of seconds.

He decided to try the surgery and he opened her up, took out her heart, and began to palpate it. An inner strength pushed him to continue working on her.

Within minutes, the unbelievable happened. The heart, which seemed to have zero chances of working ever again, began to work! The pulse was much weaker than normal, yet it was an incredible medical miracle. Even the doctor treating her found it hard to believe. Statistically, after an operation like that, the chances of emerging alive are miniscule, one in 10,000!

When Moran had recovered somewhat, she was transferred to a more advanced hospital. Slowly, she regained her health. She had a long period of rehabilitation ahead of her, but her prognosis was positive. Who would have believed it?

When Meir Chai and his wife excitedly told their daughter about his dream, she was amazed. The three of them believed that “a tzaddik decrees and Hashem fulfills what he says,” and that if the Rebbe had sent his blessing in such a wondrous way, the bracha would be fulfilled. Now Meir Chai understood why the Rebbe had referred to the boss as a doctor, as this concerned a medical matter.

They quickly called Yisroel Baumflax in order to tell him about the dream and to give him hope. It both encouraged and shocked him. He asked for the address of the Chabad house, which was near the hospital where his daughter had been taken.

The next day, Meir Chai heard about the incredible miracles, which were publicized in the papers and the radio.

During those critical moments, when Moran was lying there at the carnival, she was more in the next world than in this world. By Divine providence, an Israeli heard Moran’s friend crying out in Hebrew, and he took charge. A taxi was called and it whisked Moran away to the nearest hospital.

When they got there, they continued to see an amazing chain of acts of Divine providence. The top doctor had just finished working for the day, but for some reason he felt compelled to stay on longer. If he would have gone, the doctor who would have replaced him would have been far less experienced than him.

This hospital was primitive and lacked the latest technological equipment to handle emergencies, but a miracle took place nonetheless. The doctor checked out



Crown Travel International

- שירות אקספרס
- המשרד ממוחשב

- Express service
- Fully Computerized

331 Kingston Ave.
(2nd Flr) Brooklyn NY 11213

(718) 493-1111
Fax: (718) 493-4444

Get your tickets within minutes!
קח את הכרטיס שלך בתוך מספר דקות!

B.H

LUXURIOUS EFFICIENCY ACCOMMODATIONS

RECOMMENDED

FOR THE UPSCALE GUEST VISITING
CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL
(718) 774-0088

Basement Apartment for Rent on a daily basis in Crown Heights

2 bedrooms, Kitchen,
Dinning Room, Full Bath
(718) 778-8661

Esther's Party Grill

463 Albany Avenue Brooklyn, NY 11213 718-735-4343

CATERING ON OR OFF THE PREMISES

CORPORATE ACCOUNTS WELCOME.
SHLUCHIM; SPECIAL RATES FOR
SHABBATONS & PARTIES



COME SEE

OUR BRAND NEW

SUSHI BAR

OPEN FOR IN HOUSE DINING

TAKE OUT & CATERING

UNDER THE SUPERVISION OF THE
BEIS DIN CROWN HEIGHTS

FREE DELIVERY TO YOUR HOME OR OFFICE

Van Service

15 passenger van for all your travel needs:
airports ,pick ups, weddings, etc.
long distance trips, and light moving



שרות הסעות

שדה תעופה ◊
חתונות ◊
הובלות קטנות ◊

Tel. (718) 778-8661: מלפון: פלפון: (917) 699-3937

HECHT'S TRAVEL

1503 Union Street
Brooklyn N.Y. 11213
S. HECHT & Y. HECHT



(718) 773-1193 or 963-1072
FAX (718) 963-3440



We deliver gift packages & balloons all over Israel

אבנן aBalloon

Surprise your family & friends in Israel!

Show them how much you care!

www.aBalloon.co.il



(718)531-4201
(972)2-533-7803

Check out our special Chanukka Packages!

THE GAON & TZADDIK: RABBI ELIYAHU ELIEZER DESSLER ZATZAL

BY REB SHALOM BER WOLPO
TRANSLATED BY ALEXANDER ZUSHE KOHN



PART 2

CORRESPONDENCE

A copy of the letter Reb Itche sent Rav Dessler from Riga, on the eighth of Mar-Cheshvan, 5689 (October-November 1928), appears in *Kovetz Yagdil Torah* (New York, 5744, issue 61, chapter 108):

“An abundance of life, peace, and everything good to my friend, the *rav* and *gaon*, G-d fearing man . . . clear thinker . . . crowned with virtues, treasury of [noble] character traits . . . scion of illustrious ones, Rabbi E.E. Dessler. . . I was by the Rebbe *shlita* in Atvetzk during the Days of Awe. I mentioned Your Torah Honor to the Rebbe *shlita*, and I spoke a lot about you, and requested a blessing for you. The Rebbe told me that he was well acquainted with your late father, o.b.m.¹ The Rebbe greatly praised his refined character, and his generosity when it came to giving *Tz’daka*. May his merit shield his offspring.” Reb Itche then proceeds to explain the concept of “*Maasin al ha’tz’daka*”² according to Kabbala and Chassidus.

In another letter (ibid, chapter 109), Reb Itche tells Rav Dessler about the Rebbe Rayatz’s weakened state of health, a result of the terrible

news coming out of Russia.

In a third letter (ibid, 110), dated 12 Iyar, 5698 (May 13, 1938), Reb Itche describes to Rav Dessler the terrible threat against Russian Jewry: “They have begun issuing the death penalty to those practicing religion. They punished one of the Tzaddikim of Volyn with death by the sword – that is, they shot him, Heaven spare us. Many other *rabbanim* were sent to

“If this was important decades ago, it is all the more important in our orphaned generation ... it is the call and the need of the hour. Fortunate is he who disseminates these wellsprings until the farthest reaches.”

the islands of the sea for ten years of forced labor.”

FOUR APPROACHES TO THE TZIMTZUM

Reb Itche then replies to what he describes as Rav Dessler’s “wise question,” regarding the varying views on the concept of the *Tzimtzum*. Rav Dessler had written to him that after studying the *Tanya* and the *Nefesh HaChayim* carefully, he reached the conclusion that [their respective approaches to the *Tzimtzum*] were not fundamentally different. (Rav Dessler’s letter appears in *Marbitzei Torah U’Musar*, page 66, and in *Michtav M’Eliyahu*, volume 4, page 324.) Reb Itche’s replied as follows:

“I will write to you the concept of the *Tzimtzum* as it is explained in the teachings of Chabad, and then Your Torah Honor will understand the difference between them with your refined intellect. The difference is a subtle one. The rest was slander and gossip. Indeed, [we have been taught that] ‘Slander’ received a guarantee that it would be accepted [by those hearing it] – especially by [Torah] giants.’ Reb Itche then launches into a lengthy and detailed explanation of

the concept of the *Tzimtzum* in the teachings of Chabad Chassidus.

Afterwards, the Rebbe was asked about this [exchange] by the *gaon* and *chassid*, Reb Yerachmiel Binyominson, then living in London. In a lengthy letter dated 19 Shvat, 5699 (February 8, 1939), the Rebbe, then living in Paris, explains the four approaches to the *Tzimtzum*: “One of your acquaintances (i.e., Rav Dessler) says that all the approaches to this **lead in the same direction**. The very notion surprises me greatly – especially since you describe him in your letter as one who learns the books of the Kabbalists. For **it is clearly not so – not at all**. Even in the generation immediately following the Arizal, who revealed to us the secret of the *Tzimtzum*, there were differences of opinion on the matter among the shield-bearers⁴ from one extreme to the other, as one can see in their books. And afterwards, too, the disagreement continued.” The Rebbe then explains the four views on the *Tzimtzum* at length, citing 14 Chabad texts that address the issue.

In particular, the Rebbe emphasizes in his letter that the *Nefesh HaChayim* disagreed with his teacher, the Gra, in this regard (which makes it impossible to say that a careful analyses of the *Tanya* and the *Nefesh HaChayim* shows that their approaches are not fundamentally different).

IT'S ASTONISHING THAT THEY HIDE THE FACT THAT HE STUDIED AND DISSEMINATED CHASSIDUS

In the beginning of 5723 (1962-63), Rav Dessler's son, Reb Nachum Zev (of Cleveland), sent the Rebbe

copies of the Reb Itche *Der Masmid's* correspondences with his father. In a letter dated 7 Mar-Cheshvan (November 4, 1962), the Rebbe thanks Reb Nachum Zev for the copies adding; “This substantiates even more what I have heard from quite a number of people – that your father, the *rav* and *gaon*, the *vasik* and *chassid*, the G-d-fearing man of great achievement and refined character, etcetera, peace unto him, not only learned Chabad Chassidus in depth,



Reb Yerachmiel Binyominson

but also disseminated its teachings among his students (on some occasions openly stating where these teachings were from). It is astonishing that some of his students and pupils attempt to hide this fact, but I will not elaborate on a shocking and painful matter.”

Reb Nachum Zev asked the Rebbe if it would be appropriate to publish these letters of Reb Itche on the subject of the *Tzimtzum*.⁵ The Rebbe's

answer was that it would be pointless: since the letters are very concise “limiting [one's understanding of] the subject matter, as letter's do,” it would be preferable for interested parties to look up the subject in Chassidus, where it is explained at length in a number of places. The Rebbe provides some references.

(It would appear that the Rebbe did not agree to the publishing of Reb Itche's letters also because of his objections to their content: According to Reb Itche's letters, the differences in the four approaches to the *Tzimtzum* are of a subtle nature, whereas the Rebbe states that they are “from one extreme to the other,” as mentioned above.)

In his letter to Reb Nachum Zev, the Rebbe also writes: “In the spirit of our Sages' teaching that a father passes on wisdom and clear thinking to his son, it is my strong hope that your Torah honor is doing as him – I am referring to studying Chassidus in-depth, and disseminating it wherever you can. If this was important decades ago,⁶ it is all the more important in our orphaned generation . . . it is the call and the need of the hour. Fortunate is he who disseminates these wellsprings until the farthest reaches.”

IN 5711

The *gaon* Rav Eliyahu Eliezer Dessler was permeated with faith in the imminent coming of Moshiach, and he strove to impart this faith to his disciples. In his *Michtav M'Eliyahu*, we find some wondrous statements he made in this regard. In 5711 (1949-50), (the period in which the Rebbe accepted the mantle

FROM ONE EXTREME TO THE OTHER

“In the generation immediately following the Arizal, who revealed to us the secret of the *Tzimtzum*, there were differences of opinion among the shield-bearers, from one extreme to the other, on the concept of the *Tzimtzum*, as one can see in their books. And afterwards, too, the disagreement continued.”

The disagreement concerned two points: (1) Whether the *Tzimtzum* is to be understood literally or figuratively — i.e., was it withdrawal, or concealment?¹ (2) Did the *Tzimtzum* take place within in the Luminary (G-d), or just within the light?²

There are thus four approaches: (1) The *Tzimtzum* is to be understood literally, and within G-d's Essence; those who hold this view prove their point with the argument that it is impossible to say that the King (G-d) is present even in waste.³ (2) The *Tzimtzum* is to be understood literally, but only within the Light. (3) The *Tzimtzum* is to be understood figuratively, but also within the Luminary. (4) The *Tzimtzum* is to be understood figuratively and only within the Light.

In the days of the Alter Rebbe, the Misnagdim held the first view, as is known. As for [the *Zohar's* statement], “There is no place empty of Him” — they interpreted this as referring [not to G-d Himself, but] to His supervision/control. They argued that the view that [G-d's] Essence is to be found everywhere is inconsistent with the [idea behind the] laws [forbidding prayers and the like] in soiled alleyways and the like, and other such laws. This [is the argument they presented] in the proclamations and notices they publicized in the days of the Baal Shem Tov and the Alter Rebbe. See also *Shaar HaYichud V'HaEmuna*, chapter 7, and *Igeres HaKodesh*, end of chapter 25. I think there is also a letter from the Alter Rebbe printed in *Beis Rebbi* that speaks about this.

The author of *Nefesh HaChayim*, whom your Torah honor mentions in your letter, holds the 3rd of the abovementioned views. In this, he disagreed with his teacher the Gra. In general, it appears that Rav Chaim of Volozhen looked at Chabad books, especially the *Tanya*, and was influenced by them, although I do not have absolute proof for this.

We [Lubavitcher Chassidim], however, follow nothing but the fourth of the abovementioned views — i.e., that the *Tzimtzum* is to be understood figuratively, and even then, not within the Luminary, but only within the Light, and even then, only in the lowest level of the Light preceding the *Tzimtzum*, as explained in the books and writings of Chabad.

And in our time, having merited the [revelation of] the light [of Chabad Chassidus], where the subject of the *Tzimtzum* has been explained in print and in writing, at length, relatively speaking, with attention given to a number of its facets, anyone wishing to understand and comprehend the subject of the *Tzimtzum* — at least to some extent — is left with no other way than to study the abovementioned texts. To be convinced of this, one need only compare the extent to which the matter is discussed in other books — [whose authors] apparently did not wish to elaborate on the concept, for whatever reasons — to the extent to which it is explained in the books of Chabad.

NOTES:

1 I.e., Did G-d literally withdraw Himself from the void in which Creation took place, or did He merely conceal Himself?

2 Within G-d, or only within His Self-revelation?

3 If the *Tzimtzum* were not literal — i.e., G-d did not actually remove Himself from the void, but only concealed His revelation — it would mean that G-d is absolutely everywhere, even in filth and waste.

of leadership), the *gaon* spoke before his students in the Ponovitzer yeshiva, and he said: “According to all the signs the Sages have given us, our generation is the generation of ‘Moshiach’s footsteps.’ **We are holding right before the arrival of the righteous Redeemer.**”

With regard to the dissemination of Judaism as well, Rav Dessler followed the same approach as the Rebbe. At a time when outreach was unthinkable among most Jewish groups, Rav Dessler was one of the main supporters of Chaver Peilei HaMachaneh HaTorani (Peilim), and helped them and encouraged them with all his might.

NOTES:

1 Reb Reuven Dov Dessler passed away on the fourteenth of Teives, 5695.

2 “[Beis Din] forces people to give Tzedaka.”

3 Loshen HaRa.”

4 Torah giants of extraordinary caliber.

5 According to the editors of *Igros Kodesh*, the question appears to concern the publishing of Rav Dessler's letters to Reb Itche, but Reb Nachum Zev writes to me that in fact, the question concerns the publishing of Reb Itche's letters to Rav Dessler.

6 As evidenced by his father's actions in this regard.

THE REAL REASON THE DRONE GOT IN

BY SHAI GEFEN

TO YOU, KNESSET MEMBER LITZMAN!

Your ignominious flight from the Knesset Finance Committee vote last Monday, which was voting about the Disengagement Compensation Law, was one of the most shameful things we've seen in recent years. Sadly, you are not the first to barter Jewish blood for money. Greater people than you did this for years, on principle.

You fled to a hotel at Yam HaMelach, supposedly for an important conference of the Postal Authority, while thousands of people waited nervously to hear about their fate. The Jewish nation was taken aback by the surprising support you gave to the suicidal plan to destroy it.

Here you are, a man who is not only religious but a chareidi, a representative of Yahadus HaTorah (United Torah Judaism) and its g'dolim, and you absconded knowing that the law would be passed in your absence. Even those in the past, who bartered lives for money, did it in a more honorable way. There was never such a thing before: the world watched as a chareidi presented religious Jews as extortionists and unprincipled people.

Litzman, you have shamed all chareidi Jews, and what you did was an unprecedented chilul Hashem.

And the attempt to connect the expulsion of Jews with money for yeshivos was disgusting, and this is something that cannot remain quiet. How would you act if the Shneller Fortress (which houses the big Gerrer beis midrash) was to be shut down in exchange for compensation, and Knesset members traveled to Gush Katif to hear lectures about how to raise lettuce without worms?

The Rebbe said as follows about the chareidi Knesset members:

In addition, there is the matter of their taking bribes, money for yeshivos. It is impossible to build a chinuch for Torah and fear of Heaven on money stained with Jewish blood! Not only can you not build yeshivos with this money, and you cannot educate students to yiras Shamayim with money like this, the Gemara says that even a bathroom cannot be built with money like this!

(Sicha D'varim 5739)

It's frightening to think, Litzman, that we've reached the point where we have to talk to you about this. I am certain that the "sin and the punishment" will end up in your not getting the bribe anyway.

Litzman, we are well aware of your position that you do not get involved in matters concerning security, and that you are a loyal representative of those who sent you

to the Knesset. But our question is: what will happen when those security issues will affect your pocket, or when they want to evacuate you from your house? Will you tell us then too, that you don't get involved in security matters?

THE TRUTH HURTS

Before each election, "good souls" from Yahadus HaTorah or Ichud Leumi, approach Chabad and ask for our support. They promise the world when it comes to ideology, but time after time, we have seen how when it came down to it, they turned their backs on us and spurned the vital issue of pikuach nefesh.

It was Ichud Leumi that led us to the Disengagement and one of their Knesset members even voted in favor of it. The head of this party already announced that his plan is a Palestinian state.

And we've seen how a chareidi Knesset member behaved just this week.

We must remember that if in the past what the Rebbe said – that supporting a party that is in favor of talking with Arabs about giving away land is in the category of collaborating in bloodshed – was merely theoretical, in recent years it has become practical. Whoever supports these parties is actually supporting bloodshed.



In the past, when it wasn't a practical matter, and people could maintain that it was all theoretical and that we had to address the burning issues of the moment, today, when every Monday and Thursday there's another important vote, it is clear that whoever supports a party like this is collaborating in bloodshed.

In the last elections, many people spoke about "wasting votes," including Knesset members from Yahadus HaTorah. The truth must be said: whoever voted for those parties, not only wasted his vote but has contributed towards the possibility of yishuvim being destroyed with his vote!

This is the painful truth, even if it isn't pleasant to hear. Whoever did *not* vote for them, at least didn't collaborate with bloodshed, and thank G-d for that.

"DID YOU MURDER AND ALSO INHERIT"

The way the Sharon government is treating the residents of Gush Katif and northern Shomron is downright terrifying. Not only are they trying to expel them, to hurt them, to destroy their life's work, they also make a mockery of them. It is definitely reminiscent of medieval regimes, now nearly forgotten.

About three weeks ago, the Knesset members cast the first vote on the Law of Disengagement, and people should know what they voted for, in order to know how wicked they really are.

The proposed law which the government presented, and which, as we said, passed on the first vote, determines that "an Israeli who enters an evacuated area after the evacuation, or who remains there without permission, or not in accordance with the conditions

stated," will be jailed for three years. In other words, if a man remains in his home after the evacuation, this will be regarded as a serious crime.

So for example, paragraph 72 of the proposed law states what we mentioned in the previous paragraph as well as, "Those who disobey orders to leave the evacuated area which was given over to the security forces will be imprisoned for three years."

It says in paragraph 30 that "items that remain in the evacuated area after the evacuation, will be regarded as items that their owners renounced, and the State will be permitted to handle them as ownerless items." This will allow them to steal whatever remains in the homes of Gush Katif, as well as the car parked outside.

These laws describe just what happened to Jews in Galus in various expulsions, only this time, it appears in law books with sub-paragraphs. The point of these laws is to break the spirit of the Jews in Gush Katif. Back in the 40's in Europe, there were also laws about how to handle the Jews. It was all thought-out and carried out in an orderly way.

The fact that these laws passed in the Knesset, still doesn't affirm their legality. These laws are a crime against humanity, a crime against Judaism, make a mockery of the living and the dead, entail destroying shuls and cemeteries, and turning thousands of Jews into refugees, destroying their lives in the process.

These are laws of the jungle, not of humanity.

WHY DO WE HONOR NAZIS?

A few weeks ago, those who run the Matteh HaOlami to Save the

Many people ask what's going on lately? The Hezbollah is sending drones, pilot-less aircraft, to do aerial surveillance of Israel. A submarine entered Israel's territorial waters to collect information. These two events happened recently and surprised Israel.

Nation and the Land wrote a letter to the Attorney General, Mr. Manny Mazuz, asking him to find out whether the law of collaborating with the "Nazis of our generation" applied to Sharon and the supporters of Disengagement. This letter, which aroused an unprecedented storm in Israel and the world, only proved how brainwashed Israelis are.

The terrorists are called "freedom-fighters," humanitarians who just want to finish the destructive "occupation." Look at how the Israeli media treated Arafat after he died. He wasn't called a murderer of thousands of Jews, but a visionary leader.

Last week, a commander in the I.D.F. (yes, in the I.D.F.!) was suspended for telling his men, "Arafat died in good time."

It shows us how right the leaders of the Matteh HaOlami to Save the Nation and the Land were when they raised this issue. We can expect the media to keep screaming, in order to defend Nazis, whose goal is to kill us, but can we continue ignoring what's going on? If we don't speak up clearly today, we will have to say it one day with our eyes lowered in shame.

If we get it, if we understand that whoever signs agreements with the leader of the P.L.O. is a collaborator with those who seek to annihilate us, i.e., the Nazis of our generation, only then can we explain to the public why all those agreements and concessions are extremely dangerous. If they dared to suspend a soldier for expressing joy over the death of a murderer of our people, it shows us how bad the situation in Israel is.

A few years ago, Rabbi Dovid Druckman, one of the rabbis of the organization Pikuach Nefesh, was interrogated because he dared to say that Arafat is a Nazi. The Education Minister forbade him from visiting schools, but in the end, the message got out. We must say the truth, loud and clear, that whoever cooperates with Arabs is a collaborator. If we give in on this, we will find ourselves in a prison cell for shaming a public servant...

It's not surprising that a drone and a submarine spied on us, since the Israeli government allows the land to be open before our enemy.

THE LAND WILL BE OPEN BEFORE THEM

Many people ask what's going on lately? The Hezbollah is sending drones, pilot-less aircraft, to do aerial surveillance of Israel. A submarine entered Israel's territorial waters to collect information. These two events happened recently and surprised Israel.

These two events were never taken into consideration by the various institutes that publicize reports about "strategic balance" every so often, and talk about Israel's superiority over its neighbors. A drone sent by the Hezbollah into northern Israel was the first sign on the wall, warning Israel that superior firepower does not always trump the lack of sophistication and simplicity of the adversary.

The pilot-less aircraft could easily have contained bacterial agents, and the publicity of that

alone would have caused enormous panic. And this incident was followed by the submarine entering our territorial waters. Both the drone and the submarine serve as warnings to us.

Years ago, two Russian enemy planes penetrated Israeli airspace and took pictures. The Rebbe's reaction was quite surprising. He said that since the week before, the chief rabbinate had announced it would make converting easier and would enable gentiles to enter the Jewish nation, so naturally, the Russian planes succeeded in entering!

Based on this, it's not surprising that a drone and a submarine spied on us, since the Israeli government allows the land to be open before our enemy. On the northern border, we fled in shame from Lebanon. The Egyptian border is open and weapons are sent across it to the Palestinians via the Rafiach tunnels. The western border, namely the Mediterranean Sea, apparently, is not hermetically sealed either.

This should make us stop and think, and to conclude that any concession, no matter how small (including concessions on "straw and hay") causes the land to be open before them. This is not just a concept but something that is actually happening. Suddenly, we all see it. The real question is, will anybody learn the lesson?

Raskin's
"if it grows we have it"

Consistently Superior

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 * Tel: (718) 756-3888 756-2221 * Fax: 756-2440

