

CONTENTS



4 | FOR US AND FOR ALL GENERATIONS

D'var Malchus / Sichos in English

8 | LETTERS TO A SCIENTIST

Letters of the Rebbe MH"M

12 | WHY G-D CREATED THE WORLD

Moshiach / Y. Yehuda

17 | GOOD REASONS TO BE B'SIMCHA

25 Adar Sheini / Malka Schwartz

18 | SAY LITTLE, THINK MORE, AND DO EVEN MORE THAN THAT

Shlichus / Mendel Tzfasman

26 | THE ALTER REBBE SAYS DON'T DO IT!

Perspective / Mendy Brand

28 | LUBAVITCHER CHAPLAIN AT SUNY DOWNSTATE

Profile of Rabbi Y.Y. Holtzman / Menachem Ben Eliezer

31 | DAVENING FROM A SIDDUR

Story / S. Nahari

32 | WE WILL NOT BEND!

Shleimus HaAretz / Shai Gefen

35 | SEEING GHOSTS

Story / Shneur Zalman Levin

37 | HOW TO WIN THIS WAR OF MOSHIACH

Shleimus HaAretz

40 | OPEN YOUR EYES

Moshiach / Shlomo Grossman

The International Weekly heralding the coming of Mashiach
BEIS MOSHIACH

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: 9607-290 (03)
פקס: 9607-289 (03)

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
editor@beismoshiach.org

Beis Moshiach (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 Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 11213-3409.

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

© Copyright 2005 by Beis Moshiach, Inc

FOR US AND FOR ALL GENERATIONS

SICHOS IN ENGLISH



SHABBOS PARSHAS TZAV, PARSHAS PARA; 18TH DAY OF ADAR II, 5749

1. The ashes of the Red Heifer (Para Aduma) were divided into three parts. As the Rambam explains:

And they used to divide all the ashes into three portions: one was kept on the Rampart, one on the Mount of Olives, and one was apportioned among all the watches of the priests. Those ashes which were apportioned among all the watches the priests used for sanctifying water of purification, and the ashes kept on the Mount of Olives ordinary Israelites used for sprinkling, and the ashes kept on the Rampart were carefully reserved, for it is said, And it shall be kept (as a keepsake) for the congregation of the children of Israel (BaMidbar 19:9), teaching that some of the ashes should be reserved.

So, too, they used to reserve on the Rampart some of the ashes of every red heifer they had burnt. Now nine red heifers were prepared from the time this commandment was received until the Temple was

destroyed the second time: the first Moshe our master prepared, the second Ezra prepared, and there were seven from Ezra to the destruction of the Temple. And a tenth King Moshiach will prepare – may he soon be revealed! (Laws of the Red Heifer, ch. III:end)

The purpose of the Red Heifer was to provide ashes for the purifying waters that were sprinkled on a person who had come in contact with a corpse. Why then was it necessary to set aside a part of the ashes “as a keepsake” for all the generations? Why is this mitzvah so different from other categories of tuma and purification. This question is further strengthened when we take note of R. Saadia Gaon’s explanation that the role of the ashes “as a keepsake” is the main aspect of the mitzvah of the Red Heifer. How can we say that the part set aside as a keepsake is more important than the part that was actually used to bring tahara, purification to a person who is tamei.

The Chassidic view of the Red Heifer sees in it the microcosm of the whole Torah and for this reason

Scripture says: “This is the statute of the Torah,” when it introduces the law of Para Aduma.

The mitzvah of Para Aduma included: (1) burning the red cow to the state of ashes and, (2) adding water to the ashes and using the mixture to sprinkle on one who had come in contact with a corpse.

In an esoteric way these two steps allude to the two steps in serving G-d of “ratzo v’shov – advance and retreat,” raising up, and lowering down. The stage of burning the Para Aduma represented the raising up, just as fire rises up. And the water represented the drawing down, for water flows down from a higher place to a lower place. Purification comes with the combination of both of these aspects. In this framework it becomes clear that the Para Aduma was a representation of the statutes of the Torah, for in fact the structure of Torah and mitzvos is built on the two steps of advance and retreat.

The Jew’s path of Divine service is made up of two movements, one is to rise from the inertial physicality by expressing a desire for G-dliness and by advancing

with the burning fire of love, to come close to G-d as a sacrifice. Of this the Torah speaks when it says “Adam ki yakriv mikem – When a man wishes to offer, from you, a sacrifice to G-d.” Generally speaking this is the Divine service of prayer.

The second movement draws holiness and G-dliness into corporeal life, this takes place through Torah study and observance of mitzvos, for this draws holiness into physical things.

Looking at mitzvos in general we also see two paths – the path of the positive commands which draw down and the negative commands which raise up (by being aloof from the prohibited things). In the permitted areas of Divine service, dealing with worldly matters that are not mitzvos, we also see two routes. On the one hand, one must take care not to allow passion and temptation to overwhelm even permitted acts by drawing holiness into the action – and another approach is to raise the particular physical objects to become a conduit for knowing G-d.

The perfection of a Jew’s Divine service is a path which fuses these two approaches together. An example of this would be the case of R. Akiva and other sages who entered the esoteric “Pardes.” R. Akiva “entered in peace and left in peace.” Chassidus explains – why mention that he entered in peace, they all entered in peace? The answer is that Rabbi Akiva left in peace because when he entered, his intention to rise included the goal of coming back down again. His was an advance to be followed by a retreat.

Another point however should be noted. After leaving in peace something must remain of the previous advance and sometimes you must actually enter the Pardes

in totality. Thus, the halacha rules: “Our sages have taught that everyone needs the therapeutic powers of the Pardes (orchard) to the degree that he can understand and know.” (see Laws of Torah Study, Alter Rebbe 1:4) This includes the esoteric teachings of the Torah.

Being the embodiment of the statutes of Torah also fits with the role of the Para Aduma in bringing purification from tuma.

A Jew’s role in Torah and mitzvos, in the mundane and gross world, closely resembles the act of spiritual purification – symbolized

*After leaving in peace
something must
remain of the
previous advance and
sometimes you must
actually enter the
Pardes in totality.*

by the Divine service of t’shuva by which the world is cleansed of its impurity.

The problem began with the fruit of the Tree of Knowledge, when the power of evil gained strength, and sinfulness in our era emboldens the powers of evil. Our sins cause a breach between man and G-d and not being so closely bound to life admits the shadow of the impurity associated with death. How do we rectify the world and remove the impurity of death? With the ash of Para Aduma, the statutes of the Torah which represents all our positive acts of Torah and

mitzvos. All through this pattern of Divine service there must be the two movements of advance and retreat and this brings purification.

Now we can see why part of the ash had to remain “as a keepsake.”

Ahavas Yisroel and Jewish unity are important rules of Torah the basis on which the soul is elevated above the body and given its proper prominence. Consequently, in our work of observing the statutes of Torah we must be infused with Jewish unity, so much so, that it becomes part of the mitzvah of the Red Heifer. Consequently, part of the ashes of the Para Aduma and of every Para Aduma remains as a keepsake for all Jews, of all the generations, and from that ash the Kohanim who will burn the future Heifer’s will themselves be purified; from the ashes that was set aside for all the generations. In a sense all the Jews will draw the power to carry out their Divine service to do t’shuva and to bring tahara in the place of the tuma of death – all this being accomplished by the general approach of Torah and mitzvos in the manner of advance and retreat.

The activity and all the ritual involved in processing the Para Aduma included very precise and very careful observances. Yet the goal of this intricate and important procedure was to help a person who had become tamei by contact with death. Despite this condition other Jews had to relate to him with love and unity. Furthermore, the process of his becoming tahor also tied him to all Jews in all the generations, so that the theme of ahavas Yisroel becomes part of the Para Aduma process. We may even say that specifically because of the severe descent of one who was tamei could such an ascent be effected and so perfect a purification be accomplished by the

Para Aduma, in a way that associated it to all generations.

The keepsake phenomenon also had two aspects (1) each Para Aduma set aside a part of its ashes to be a keepsake till the time of Moshiach, (2) each Para Aduma became part of that tradition which traced its association back to the first Para Aduma which Moshe made.

This gives us some insight into the aspect of Torah statutes relative to all Jews. A Jew's Divine service must be individual, and yet it also should be "a keepsake" for later generations to emulate, to influence his children and grandchildren as well as other children to help set up a blessed generation involved in Torah and mitzvos.

This will ensure that in the future the Jewish people will follow Torah and mitzvos.

On the other hand, in the present, one must recognize the connection to the past generations and feel the connection to parents and ancestors till the Patriarchs and Matriarchs of our nation. One's present activities are a result of the training received from one's parents and from faithful Jews of earlier generations. They prepared the way and cleared the air so that we can do our work in Torah study and mitzvos and in serving G-d in all ways.

Thus, the part of ashes put away as a keepsake has a practical message for us. In our Divine service in "advance and retreat" we must be connected to that "keepsake." We must not be satisfied with self-improvement or even with helping other Jews of our own generations – we cannot be complacent in this – rather our actions must also leave a remembrance for all generations so that they will continue to follow in

the same spirit of Torah life. This will also include all the accomplishments of the bygone generations.

This pan-generational aspect is more important in our generation, the time of the "heels of Moshiach," which is also the generation which will shortly be redeemed by our righteous Moshiach.

We must not be satisfied with self-improvement or even with helping other Jews of our own generations – we cannot be complacent in this – rather our actions must also leave a remembrance for all generations so that they will continue to follow in the same spirit of Torah life.

In the galus period, when we seem not to be connected to the "Living G-d," one might fall into despondency. To dispel such emotions the ashes of the Para Aduma inform us that they are set aside as a keepsake and interconnect the first Para Aduma made by Moshe with the tenth Para Aduma to be made by Moshiach.

Our action and Divine service through the generations continually stand as a keepsake even in this period of the heels of Moshiach. Moreover, the Divine service of Moshe's generation stood as a keepsake for our generation. As Chassidus explains that Moshe was humbled by the terrible tribulations which he saw he would undergo and survive with joy in the time of the heels of Moshiach.

The "ashes" of our actions through the centuries of galus remain a keepsake for the time of Moshiach and from it will be drawn the rejuvenation for the tenth Para Aduma that Moshiach will sacrifice. This is consonant with the concept that the goal of the Messianic times depends on our action through the ages.

At the same time, in our activities we must feel this responsibility that our work will stand through the generations till Moshiach, for this is our goal and so we must not only believe in Moshiach but we must also long for Moshiach. No room for despondency in the galus, for with our Divine service here and now we will bring an end to the Diaspora, for we are connected from Moshe to Moshiach and just as the midget on the shoulder of a giant sees farther than the giant, so too, we can bring Moshiach now.

Because of the greater descent, the ascent will be more intense and very soon. This idea is also found in the Para Aduma. The Red Heifer was sacrificed outside of the Temple Mount – in contrast to all other sacrifices which had to be offered in the Temple. Yet, when he sprinkled the blood the Kohen had to see the doors of the Temple.

Allegorically speaking, when we stand in the darkest period of the Diaspora at the heels of Moshiach

we are on the outside and all we do is outside, yet G-d sees our actions as a Chatas sacrifice, a sin offering, which atones for inadvertent transgressions. And today all our shortcomings are unintentional. Or at worst by force of the evil inclination.

T'shuva converts the intentional to unintentional and the Chatas atones. And the Para Aduma is even more efficacious than a plain Chatas, and its power stems from supernal sources. So that while all our activities are "outside"; yet we must direct our attention so that our actions should bring the Third Beis HaMikdash and even now all our actions are to be geared to create a mini-Sanctuary where G-d can rest.

This personal sanctuary for G-d should be part of every Jew's home. Build houses for Torah, prayer and

good deeds as indicated by the sprinkling of the Para Aduma.

On this Shabbos Para we must strengthen our resolve in our observance of "the statutes of the Torah" both in "advance" movement as well as the "retreat", both in positive as well as negative commandments, in a manner that they are united. Increase the good influence on others even those who are outside the camp and who must be encouraged to come close to G-d and Torah, through Torah and mitzvos.

Do it with love – ahavas Yisroel – and it will be a keepsake not only for this generation but also for all generations.

This will bring us to Shabbos HaChodesh the renewal of salvation, for in Nissan where we redeemed and in Nissan we will

again be redeemed. And may it be soon and speedily, right at the start of the week "on the eighth day," (which was Rosh Chodesh Nissan), may it be with the Third Beis HaMikdash and the revelation of the Ten Crowns associated with the day and the crown of Moshiach.

We must increase our actions with the crown of Torah – the esoteric teachings – which are compared to the precious jewel that is the diadem of the king's crown.

Then we will proceed with our youth and elders, sons and daughters as one great assembly with all the synagogues and study halls including the House of prayer and study and good deeds of the Previous Rebbe, we will all go to the Holy Land to Yerushalayim, the Holy City, to the Holy Mountain and to the Third Beis HaMikdash and the Holy of Holies.

Adir RENT A CAR

Adir Rent A Car
We have changed our name to...

Image Rent A Car
Drive In Style
(718) 771-6666

**Better Rates
More Variety
More Discounts
More Customer Pickup**

SAME PEOPLE
SAME PLACE
SAME GREAT SERVICE
SAME PERSONAL TOUCH



LETTERS TO A SCIENTIST*

By the Grace of G-d
16th of Shevat, 5724³¹⁵
Brooklyn, N.Y.

Dr. Velvl W. Greene
c/o Rabbi Moshe Feller
1404 Washburn Ave. N
Minneapolis, 11, Minn.

Greeting and Blessing:

It was a pleasure to meet you at the Farbrengen, and it was gratifying to receive regards from you subsequently through Rabbi Moshe Feller. Recently, he also informed me that you addressed a gathering at the home of _____, at which you gave your impressions of your visit here, and stimulated your audience towards greater activity to strengthen Yiddishkeit in your community in general, and the work of the Regional Merkos Office in particular. I understand that you spoke, as our Sages said, with "words coming from the heart", and I therefore hope

³¹⁴ Professor Green has authored some 100 scholarly publications primarily in environmental microbiology and public health, which he has taught while on the faculty of the University of Minnesota and Ben Gurion University in Beersheba, Israel, where he also directs the Lord Jakobovitz Center for Jewish Medical Ethics. As an exobiologist, he was a pioneer in NASA's search for life on Mars.

³¹⁵ Jan 30, 1964

that they have penetrated the heart, and have found fertile soil to take root and produce good results.

Although I have not heard from you since our meeting, I trust that this will also come eventually, for there is really no substitution for one's own impressions when delivered personally, rather than through a second party, even if it is an eyewitness account.

At any rate, I wanted you to know that I was very gratified to receive your regards, as well as the report about the said meeting.

Now that we are in the weekly portion of Mattan Torah, we can all draw inspiration from it, as indeed we ought to, in accordance with the teaching of the Old Rebbe, author of the Tanya and Shulchan Aruch, that the weekly portion of the Torah should be a source of timely inspiration and instruction to every Jew, in all his affairs of that week. Mattan Torah has the further significance in that it has to be regarded and accepted as a new experience every day. This is also evidenced from the Brocho over the Torah which we make every morning in our morning prayers, *וְהַיּוֹם הַזֶּה* - in the present tense. As you know, our Sages declared that the words of the Torah should be as new every day.

One of the basic messages of the Ten Commandments is contained in the fact that they begin with "I am", etc. i.e. the profound principle of monotheism, which in itself was a tremendous revolutionary idea in those days of idolatry, dominated by the polytheistic culture of Egypt (as indicated in detail in the Second Commandment, where all forms of idolatry are strictly prohibited). Incidentally, the emphasis on monotheism, and the denial of polytheism, is to be seen not only in the fact that these ideas form the subject of the first two Commandments, but also in the quantity of words and detail which they contain. At the same time, the Ten Commandments conclude with such apparently simple and obvious injunctions as "Thou shalt not steal", etc.

The profundity of monotheism, with which the Ten Commandments begin, and the simplicity of the ethical and moral laws, with which the Ten

Commandments conclude, point to an important lesson, namely:

a) The true believer in G-d is not the one who holds abstract ideas, but the one whose knowledge of G-d leads him to the proper daily conduct even in ordinary and commonplace matters, in his dealings with his neighbors and the respect for their property even if it be an ox or an ass, etc.

b) The ethical and moral laws, even those that are so obvious as "Thou shalt not steal," and "Thou shalt not murder", will have actual validity and will be observed only if they are based on the first and second Commandments, that is to say, based on Divine authority, the authority of the One and Only G-d.

If in a previous generation there were people who doubted the need of Divine authority for common morality and ethics, in the belief that human reason is sufficient authority for morality and ethics, our present generation has, unfortunately in a most devastating and tragic way, refuted this mistaken notion. For, it is precisely the nation which had excelled itself in the exact sciences, the humanities and even in philosophy and ethics, that turned out to be the most depraved nation of the world, making an ideal of murder and robbery, etc. Anyone who knows how insignificant was the minority of Germans who opposed the Hitler regime, realizes that the German cult was not something which was practiced by a few individuals, but had embraced the vast majority of that nation, who considered itself the "super race," etc. Surely it is unnecessary to elaborate on this at greater length.

With all good wishes, and

With Blessing /signature

By the Grace of G-d
15th of Iyar, 5724³¹⁶
Brooklyn, N.Y.

Dr. Velvl Greene

³¹⁶ April 27, 1964

Kupas Rabbeinu

Lubavitch

קופת רבינו

תחת נשיאות כ"ק אדמו"ר מלך המשיח

(718) 756-3337 • P.O.B. 288 Brooklyn, New York 11225 • (718) 467-2500

B"H 16th of Adar II, 5765

MO'OS CHITIM

To All Anash and Temimim שי

Sholom U'vrocho!

Throughout the years, during the Rebbe's Purim Farbrengen ("Thirty days before the Chag (Pesach)"), the Rebbe would customarily remind and urge everyone concerning the importance of contributing Tzedakah for "Mo'os Chitim."

It is well known that "Kupas Rabbeinu" endeavors to continue implementing all of the holy projects and activities which the Rebbe has established. Amongst these activities is the Rebbe's practice to extend financial aid to those families in need of their various Pesach necessities.

Accordingly, we are at this time urging and requesting each and every Anash member and Tomim שיחי to contribute generously to "Kupas Rabbeinu," in order to enable the administration to provide for these families and thus afford them with the opportunity to celebrate Pesach with contentment and joy.

Regarding this Mitzvah it is stated: "Whoever increases (in giving) is praiseworthy."

Unfortunately, the amount of families in need of this financial assistance is more than generally assumed. As such, the more generous your contribution to "Kupas Rabbeinu," the greater the number of families receiving assistance will be.

And since, with regard to all Mitzvahs we are instructed to act with Simcha and zest, it is all the more pertinent with regard to the aforementioned, as it is of paramount importance that the funds be received and distributed as soon as possible.

In the merit of Tzedakah which hastens the Geula, may we merit the true Geula Shlaimah, with the revelation of Melech HaMashiach - The Rebbe Nasi Doreinu, immediately, Mamash.

Chag HaPesach Kosher V'Sameach

Vaad Kupas Rabbeinu

P.S. 1) The traditional "**Magvis Yud Shevat, Purim**" can also be sent at this time, as well as all other Magvios.

2) All funds should be sent to the following address only; Donations are tax deductible

KUPAS RABBEINU
P.O. Box 288
BROOKLYN, N.Y. 11225

In Eretz haKodesh:
KEREN KUPAS ADMU"R
P.O. Box 1247
KIRYAT MALACHI - ISRAEL

WHY G-D CREATED THE WORLD

BY Y. YEHUDA

TRANSLATED BY MICHOEL LEIB DOBRY

*In accordance with the Rebbe MH”M’s instructions to learn about Moshiach and the Redemption as the most direct way to hasten the Redemption, Beis Moshiach presents the following series based on the seifer The Era and The Redemption. * In order to explain the subject of the Redemption in proper depth and clarity, we must revisit the beginning of time, the birth of Creation.*

FOR WHOM WAS THE WORLD CREATED?

The Torah opens with a lengthy and detailed description of the world’s creation. For whom did G-d create the world? Rashi brings the statement of our Sages, who interpret the word “*B’Reishis*” as meaning, “For the Torah that is called ‘*reishis*’ and for the Jewish people who are called ‘*reishis*.’”

This means that G-d created the world in order that the Jewish people could fulfill the entire Torah and its mitzvos in the most lofty manner possible.

But what would have happened if the Jewish people had not

accepted the Torah? Our Sages say (Shabbos 88a), “G-d made a condition with the Creation: if the Jewish people accepts the Torah, then you will exist; and if not, I will turn you into *Tohu va’Vohu*.”

In other words, Am Yisroel and the Torah are the sole reasons for the creation of the world, and thus, our accepting the Torah is the only reason for its continued existence. If *ch”v* the Jewish people would not have accepted the Torah, the world would not have the right to exist, and would thus be nullified.

We see clearly from the above that the entire creation and the existence of the world is with a single objective: the fulfillment of

the Torah and its mitzvos by the Jewish people.

* * *

In order to realize this objective, the Jewish people must attain perfection in every respect: 1) On the spiritual level, they must be whole in their study of Torah and fear of G-d, without any hindrance from the yetzer ha’ra, etc. In such a situation, even the wellsprings of wisdom will be open before them, and in general, they should be on the highest level of holiness – “and you will be to Me as a kingdom of priests and a holy nation” (Shmos 19:6).

2) Similarly, with respect to their material situation, there should be no delays and hindrances brought about by the nations of the world, nor should there be any other cause for physical sorrow.

When the Jewish people attain a level of ultimate spiritual and material perfection, then their fulfillment of Torah and mitzvos will automatically be also in the most complete and lofty manner – from two standpoints:

In a purely technical sense, they will fulfill all 613 mitzvos, each and every one with the utmost stringency and exactness. On the spiritual side, all the mitzvos will

be fulfilled with the most true and inner kavana – simply because they are G-d's commandments.

Since the world's whole purpose can only be fully realized in such a state, which is only possible to attain in the days of Moshiach, it is thus understood that the true objective of the world's creation is the days of Moshiach, when the Jewish people can fulfill Torah and mitzvos in the fullest and most complete manner, as will be explained further.

WHY WAS THE WORLD CREATED?

We have thus dealt with the question of "For whom was the world created?" however, there is still an even deeper question that must be asked: What was G-d's true and inner kavana when He created the world? Why did He even

decide, as it were, to create the world in the first place?

The Alter Rebbe provides the answer to this question in *Tanya* (Ch. 36), where he brings the well-known statement of our Sages, "G-d Alm-ghty desired that He should have a dwelling place in the lower [worlds]" – G-d desired that this world of ours, the lowest of all worlds, should be a dwelling place for Him.

To comprehend this concept in proper depth, as it represents the foundation of our understanding to the creation of the world and the purpose to its existence, we first must explain this in the terminology of Chassidus.

G-d's desire was that His aspect of infinity be instilled and revealed in the finite world while leaving the world in its state of restrictive limitations.

We all know what limits are. Each of us realizes how limited he really is, how he is comprised of various abilities, all of which have their limits. On the other hand, no one knows what "unlimited" is, since the human intellect is limited, and the finite cannot grasp the infinite.

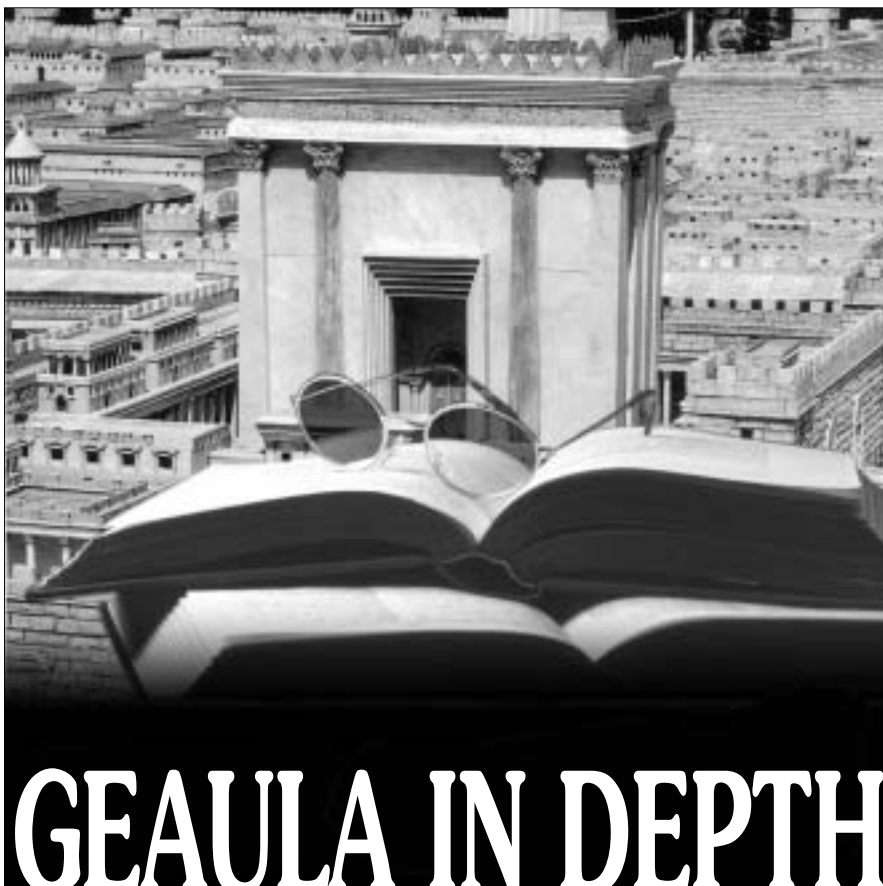
However, this we do know with absolute certainty: G-d is unlimited, whereas the world is limited, and G-d Alm-ghty desired that the infinite should be instilled and revealed within the finite.

Before we proceed to explain in simpler terms, we will briefly mention what the Rebbe Rashab spells out at the beginning of his famous hemshech of *Yom Tov Shel Rosh HaShana 5666* regarding the reason for the world's creation. The Rebbe Rashab brings a variety of reasons for the Creation, as elucidated in Kabbala, however, after discussing all of these possibilities, he comes to the conclusion that the main and most inner reason was that "G-d Alm-ghty desired that He should have a dwelling place in the lower [worlds]."

Now, let's proceed to explain these concepts in simpler terms:

"LIMITED," "UNLIMITED," AND EVERYTHING IN BETWEEN

As we mentioned earlier, we are simply unable to understand what "unlimited" is. Our lives and everything that surrounds us are limited. Everything has a set time and place; every object and every occurrence has a limited time span or specific time when it happens. Similarly, even the loftiest event is defined by certain physical limitations. When a specific event takes place, it happens only in a certain location. While, it is



possible to see it in other places, nevertheless, it can only occur in one place. By the same token, every physical object has its limitations in depth, size, and volume. Everything we know and recognize has its relevant boundaries and definitions. This is the meaning of “limits.”

Under such circumstances, how can our limited intellect possibly understand the unlimited Creator? How can we describe G-d’s greatness, for any attribute by which we might call Him – Merciful, Righteous, Compassionate, Gracious, etc. – limits Him to a certain finite definition?

Furthermore, we find contradictory descriptions of G-d in the Torah – e.g., “Merciful G-d” on the one hand, “Jealous G-d” on the other.

Dovid HaMelech, preempting this quandary, wrote in T’hillim (22:3), “To You, silence is praise.” Thus, the true praise of G-d comes from silence, quiet, no praise – since the truth is that we are incapable of defining His true virtue in our own language. (As to the question “Why do we praise Him anyway?” Chassidus explains this in a number of places. However, we will leave that discussion for later.)

To bring this matter a little closer to our level of understanding, we have the example of a small child, whose father is a well-known and righteous Torah scholar, expert in halacha, Talmud, and Chassidus, proud and gracious leader of a large community in accordance with the teachings of Torah and Chassidus.

This is how we and the world know our father. Yet, how does the child look upon his father? At a very young age, he knows him just as “Tatty,” who is concerned for him, hugs him, gives him treats,

and loves him. When he grows older and his father starts teaching him *Alef-Beis*, the child suddenly realizes that Tatty knows much more than just *Alef-Beis*. He begins to understand that his father is a great man, however, his intellect is simply limited in his ability to grasp the true level of his father’s greatness.

We even find this in connection with adults, as the Gemara states (Avoda Zara 5b) how a student can only truly grasp the depth of his rav’s intellect regarding a certain subject in Torah after he has spent forty years studying the same subject.

If this is the case regarding human relations, then it certainly applies in relation to G-d. As much as we think that we know and understand Him, we really haven’t even begun to understand. We can state that we know that G-d is infinite, however, we have no conception of what infinity is. As such, finite pertains to the world that we know as defined and limited by time and place. However, G-d is infinite, beyond our intellectual capacity to understand.

Furthermore, not only is the limited incapable of grasping something that is beyond limitations, it can’t even deal with such a reality. If we place something unlimited within certain limits, the latter will simply cease to exist! For example, when a slightly emotional person is suddenly given a very good piece of news, he might burst into tears of joy or even faint! Why? Because the vessel of his intellect is too confined to contain the magnitude of this news, which is simply too great for him to absorb. Thus, when he receives such news, he just can’t handle it, and everything spills out in other ways.

LIMITED AND UNLIMITED – THERE’S NO DIFFERENCE!

The examples brought thus far – of the child and the good news – serve as an illustration of the limitations of the recipient, specifically one who is unable to absorb the information he is privy to because the knowledge is far beyond his grasp, like a cup that can only contain a certain quantity of liquid, and if more than that amount is poured in it will overflow. In these analogies, although the lights are greater than the vessels, nevertheless, both the lights and the vessels are limited.

In the case of the child, the father’s greatness is perceived by limited human intellect, e.g., among older members of his community. In the child’s intellect, however, the matter has yet to be grasped. Similarly, we find with the receipt of exciting news. If such information comes to a cold and easygoing individual, he succeeds in receiving the “lights” through the vessel of his intellect. The most that we can expect is that he will emit an expression of surprise or a smile, but no more.

In these instances, we find a certain connection, albeit peripherally, between the “lights” and their respective “vessels.” Only when the child becomes more mature will he be able to grasp properly the greatness of his father. While this may take some time, nevertheless, the child’s intellect has been constructed with the capacity to fathom such things.

The true difference between “finite” and “infinite,” however, is something else entirely. The truth is that they are simply beyond comparison.

We can understand this by bringing another illustrative example: A prominent architect sits

deeply in thought before his drawing board as he considers the plans he is about to prepare for the construction of a large new office building.

Let's follow the architect through his work process: At the outset, his eyes only see the building in general terms. He knows that it will require a certain number of offices, etc., and he knows that its design must be according to a certain style. However, he is not yet ready to establish specific locations for each room, etc., rather, he merely "sees" the building in an overall sense.

Slowly but surely, he starts getting into more precise details: floors, foundations, electricity, plumbing, concrete, permits, etc., etc. After a few hours, our architect is satisfied. He straightens up and energetically begins to sketch out what he has devised. Later, he sits with contractors, etc., and together they get down to even greater details – timetables, dimensions, etc.

In the beginning, when the idea flashes through his mind, he is unable to explain the details that comprise this building project to anyone, not even to himself. For example, he can't describe to an electrician how to install all the wiring; he can only envision the overall finished construction. Afterwards, when he considers deeply all the details that go into the building process, he is able to express his thoughts in writing and specific blueprints. Following various clarifications, he continues to get into even greater detail, deals with possible problems that may arise, make various improvements in the plans – all down to the very last nail.

We notice how the deeper the architect delves into the project, the more he is able to express his ideas in a specific and tangible fashion.

At first, he can only picture things in general terms, but afterwards, he can sketch it out and explain his plans. In the final stages, when it comes to the actual construction process, he can give exacting descriptions down to the smallest detail.

However, what would happen if the architect decided to direct his entire thought process towards every detail of the building project, to the point that instead of hiring construction workers, etc., he would simply close himself up in his room and immerse himself deeply in thought until the whole building would actually be built in every detail?

***Not only is the limited
incapable of grasping
something that is
beyond limitations, it
can't even deal with
such a reality.***

Of course, the question seems totally irrational, as it is obvious that there is no such connection between thought and actual deed! Even if our architect would contemplate this project for several years, he would not succeed in producing a single brick. It is true that the architect's thinking can eventually lead to actual deed, however, thought itself is spiritual, and thus it can descend only as low as speech. Speech then takes outward form when one converses with others, finding expression through the lips and mouth, etc., in a mode that is far more material than the refined and spiritual mode of thought. Still, speech is spiritual

to some extent, though not at all so when compared to thought.

Similarly, and to an even far greater extent, we find in contrasting "finite" and "infinite." When we say that there is no connection between two things, this doesn't mean that the difference between them is so great that it is beyond comparison; rather, there is no relevance in mentioning a difference, similar to comparing a thought to a physical nail, as a nail is not a thought, and a thought is not a nail! (As much as we may try to refine and scrape away at the nail, it will forever remain physical and will never turn into something spiritual.)

In any event, our thoughts perceive the nail, and the nail has a place in our thoughts. The fact is that we are able to think about a nail! Similarly, we find in connection with our architect. Through various transformations, his power of thought leads to the formation of a cement block, which is then placed in the walls of the building. Thus, there is some degree of connection between thought and action.

However, there is no connection whatsoever between "finite" and "infinite"! We absolutely cannot fathom something so incomparable, as our limitations render us incapable of understanding what "infinite" really is.

In conclusion, we see that there is no connection between "finite" and "infinite," as the former simply cannot contain the latter!

YOU DON'T ASK QUESTIONS ABOUT A "DESIRE"...

After the abovementioned explanation, we can now return to our original subject:

This is the meaning of “He desired.” As mentioned above, G-d is infinite. Yet, He specifically created the world in a limited manner. How does G-d, unlimited as He is, sustain this limited world at every moment, when we have previously explained that limited and unlimited are incompatible? The answer is that this is one of the wonders of the Creation! This is a miracle that G-d implanted in His world – the creation of the finite by the infinite.

G-d created the world in a limited manner, and He desired that His infinite strength should shine in a revealed manner within this limited world to enliven it!

When we say “in a revealed manner,” this means we will be able to see the G-dliness that gives life to everything and the whole world with our own physical eyes, as is written, “And all flesh shall see together that the mouth of G-d has spoken,” i.e., our limited material flesh will see and perceive G-dliness.

Even today, G-d is infinite and sustains the world at every moment, however, this is not revealed to our senses. We only know this fact, but we don't feel it. Yet, G-d desired that He, the Infinite One, should be revealed and felt in the finite world, tangibly, just as we experience material phenomena.

Thus, the Midrash uses the phrase “a dwelling place for Him,” as a person's house is where he feels

the most freedom. In his own home, a person doesn't have to abide by the standard rules of diplomatic behavior that apply when he departs his own friendly confines. In the language of Chassidus, a person reveals himself “in all his essence” – exactly as he is – when he is in his own dwelling place. G-d is essentially infinite, and therefore, His current state in our world (as it were) is bounded by the world's limitations. His desire is that He can “feel at home” in this world, i.e., to shine forth in an infinite and revealed manner.

Why did G-d have such a desire? The Rebbe Rashab writes in his famous 5666 *hemshech* (p. 8) in the name of the Alter Rebbe: “*oif a taiva iz kein kasha*” (there is no questioning a “desire”)...

FULFILLMENT OF THE DESIRE: ONLY IN THE DAYS OF MOSHIACH

In order that this “desire” can be realized with the revealed and shining illumination of the infinite

within the finite, our world must be refined and purified and become more and more spiritual. The world must become a fitting vessel for this holy light.

This can only happen in the days of Moshiach, when G-d will remove all the evil and *sitra achra* from the world, and subsequently, the world will be able to endure such a great revelation.

In summation, based on various sayings of our Sages and the teachings of Chassidus on the purpose of the world's creation, we have come to the conclusion that: a) G-d created the world because He desired to have a dwelling place in the lower [worlds]; b) G-d created the world for Torah and Am Yisroel, i.e., the complete fulfillment of the Torah and its mitzvos by the Jewish people. These two objectives will be realized in the days of Moshiach. In the next chapter, we will explain the connection and the relationship between these two objectives.

(To be continued in”H.)

POINTS EXPLAINED IN THIS CHAPTER

*Our Sages bring that the main purpose of the world's creation is the total perfection of the Jewish people, as exemplified by their fulfillment of Torah and mitzvos in the most complete and lofty manner possible.

**Tanya* (and other sources in Chassidus) explains the reason for the world's creation as follows: G-d, Who is infinite, desired that this physical and limited world should be a dwelling place for Him in the lower [worlds], i.e., the infinite G-dly light will be revealed, seen, and tangibly felt in this world.

Van Service



שרות הסעות

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

טלפון: (718) 778-8661
פלאפון: (917) 699-3937
שרות הסעות בארץ ישראל 0508-810-300

שדה תעופה ◊
חתונות ◊
הובלות קטנות ◊

GOOD REASONS TO BE B'SIMCHA

BY MALKA SCHWARTZ

Rebbetzin Chaya Mushka is associated with simcha. In fact, the initials of her full name, Chaya Mushka Schneerson, when transposed, spell the word "sameiach." Even the year in which she passed away had been previously proclaimed by the Rebbe as "Shnas Tismach," a year in which we should be happy. No surprise then that she was born in the month of the Jewish calendar that is most associated with simcha.

In honor of her birthday we present a selection of excerpts from letters of the Rebbe on the subject of simcha.

* * *

It is certain that any kind of depression, despondency, or sadness is a trick of the yetzer ha'ra to discourage one from serving Hashem. This is explained in books of Musar as well as books of Chassidus. You would do well to look in *Tanya* Chapter 26 ... Stop weighing and dwelling on things that are of no practical value, especially the kind of thought that only leads to despondency. Instead, concentrate on growing in Torah and mitzvos.

Letters From the Rebbe Vol. 4(?) p. 9

The sad events in our history, which we commemorate throughout the year, are backward steps which are necessary for a greater leap forward. So too, any sad interlude in a person's life is only transitory, and is based on the principle of "descent for the purpose of ascent." The very transition from sadness to gladness intensifies the joy, adding a real quality to it,

which could not otherwise be appreciated.

Vol. 4 p. 87

...Your son's Torah study will certainly bring him true happiness.

It is written in our holy Torah that a great measure of happiness for every Jewish boy and girl depends upon their conducting themselves in their daily life in accordance with the Torah.

Vol. 1 p. 147

*We are not expecting
to rejoice simply for
the sake of rejoicing,
but that there are
very good reasons for
doing so, and when
there is complete faith
in G-d, the reasons
soon become
apparent.*

With regard to the inclinations towards a feeling of sadness, a good remedy for it is to have firmly engraved on your mind that G-d, the Creator of the world, watches over everyone individually and being the essence of goodness, there is therefore no room for sadness or worry, and as has been explained at length in various parts of the *Tanya*. It would be especially good for you to learn by heart from the beginning of Chapter 41...and whenever you feel sad or depressed review that section in your mind or recite it orally, which will dispel the unwelcome feeling.

Vol. 1 p. 98

As we are now in the auspicious month of Adar, which is a time for increased rejoicing, it is clear that we are not expecting to rejoice simply for the sake of rejoicing, but that there are very good reasons for doing so, and when there is complete faith in G-d, the reasons soon become apparent.

Vol. 1 p. 89

SAY LITTLE, THINK MORE, AND DO EVEN MORE THAN THAT

BY MENDEL TZFASMAN

*The story of 770-Beis Moshiach in Ft. Lauderdale, Florida. * An interview with shliach, Rabbi Mordechai Anati.*

19 Elul 5700 (1940) is the day when the Rebbe Rayatz moved into 770 Eastern Parkway. The number 770 meant nothing to the Chabad Chassidim of the time, but over the years, it came to represent Chabad.

53 years later, in Ft. Lauderdale, Florida Rabbi Mordechai Anati felt that the Chabad house building was too small for all the work he did and wasn't reaching everybody it could. He spoke to the local shliach and asked his permission to open a new place to serve the larger community.

The shliach told him to ask the Rebbe. It was a full year since R' Anati had passed by the Rebbe for dollars and had asked for a bracha to be the Rebbe's shliach. The Rebbe had answered, "amen." He followed this up with a letter to the Rebbe in which he made three requests: 1) he asked for a bracha to open a Chabad house, 2) he asked for permission to call it "770-Beis Moshiach," 3) he asked for a

bracha that anybody who comes to his Chabad house will feel like he's in the actual 770-Beis Moshiach.

That was in 5753, and R' Anati's requests were certainly atypical. When the secretary read his letter to the Rebbe, the Rebbe nodded in agreement. As soon as R' Anati got this positive answer, he began eagerly looking for a place that would suit his needs and would deserve the title of Beis Moshiach (the first in the world – yes, even before this magazine took the name).

So on 19 Elul 5753, 53 years since the Rebbe Rayatz moved into the original 770, Rabbi Anati and his friends, Gideon Duk, Yigal Shtil, and a large group of mekuravim, entered 770-Beis Moshiach in order to channel the Floridian warmth into a fire of love and hiskashrus to the Rebbe Melech HaMoshiach.

The goal of all the programs carried out at Beis Moshiach is to

connect Jews to the source, the Rebbe, and to 770, the Rebbe's place.

* * *

Rav Motti. R' Anati is based in Ft. Lauderdale, but his "net" is spread over all of Florida. As I traveled about Florida, I noticed an interesting phenomenon. Wherever you meet an Israeli, you can hear him tell of his amazement over "HaRav Motti" and "Beis Moshiach." This is because of the range and scope of the amazing activities, which I did not even anticipate.

Throughout my visit, I was amazed by R' Anati's charisma and his intense focus on the goal, along with bittul, simplicity, and humility. He is constantly coming up with creative ideas to spread the besuras ha'Geula. Rav Motti is obsessed over making every project and program the biggest and most successful. But above everything else, he is an unusually *hartzige* and caring shliach.

When I walked into 770-Beis Moshiach, I noticed a few mekuravim sitting around a table, learning *Likkutei Sichos*. I looked for a teacher, but to my great surprise,



The mobile Chabad house on the new Mitzva Tank, and (right) the mobile shul made to look like 770



Happy Chanuka from 770



The children in the Sunday program also "live with 770"



A Moonwalk shaped like 770

the "mekablīm" are "mashpiim" too.

At another table sat a man about seventy years of age, with one of the T'mimim. The conversation that began by learning "Modeh Ani" by heart, continued with their learning the brachos and the morning blessings. At this same time, a group of T'mimim had dispersed around Miami and Ft. Lauderdale in order to give shiurim, which turn into farbrengens, in the apartments

of young Israelis.

In this way, they reach Israelis, connect with them, and bring them to shiurim and to Beis Moshiach for Shabbos. Ultimately, they end up ardent Chassidim.

I chose to spend the Shabbos of my tour in Florida at R' Anati's Moshiach center. It was a wonderful and uplifting Shabbos, full of interesting events.

Erev Shabbos, a stern police officer entered Beis Moshiach. I nervously awaited what would happen next. To my great surprise, R' Anati rose and hugged the man! He offered him wine for Kiddush and challos. I later learned that although the officer has a home and family, he feels at home at the Chabad house.

Indeed, the Chabad house has a warm atmosphere and the barriers

between shluchim, T'mimim, and mekuravim fall away. All are brothers. At the Shabbos meals, I was impressed as R' Anati spoke forcefully about the Rebbe's directive to say the entire T'hillim on Shabbos Mevarchim. He made no allowances for anyone, not even for those taking their first steps in the world of observant Judaism.

"The Rebbe said that completing the entire book of T'hillim on Shabbos Mevarchim benefits the person saying T'hillim, his children, and his grandchildren!"

R' Anati also emphasizes saying the shiur of Chitas right after Shacharis, while one still wears tallis and t'fillin. This is how they do it at the Beis Moshiach in Florida. After davening at 6:30 and proclaiming "Yechi," they sit down to learn Chitas together in tallis and t'fillin.

* * *

I try to catch R' Anati for a conversation, but his motto is, "say little, think more, and do even more than that." Later on I learned that in addition to his superhuman devotion to Beis Moshiach, R' Anati also runs an aluminum factory with a partner. Needless to say, the primary beneficiary of the business is 770-Beis Moshiach.

I must wait for a good time for him to talk, and in the meantime, I looked at the pictures that show some of what the Moshiach Center has accomplished, together with one of the T'mimim. As I flipped through the pictures, I heard incredible stories about the work done here.

In the pictures, I saw dozens of children who attend the Sunday School. They come every Sunday to learn a little about Judaism, and this is the source of information for forty families. The children all know the 12 P'sukim by heart, and

on Shabbos I saw for myself that the children come to shul. Even those who don't come from religious families wear tzitzis.

One of the children from a not-yet-observant Israeli family kept refusing to wear a kippa. He claimed it wasn't comfortable and it kept on falling off. The bachur who ran the Sunday School program had a talk with the boy in which he explained the importance of

wearing a kippa. He told the boy that from the age of three, he had never removed his kippa except when bathing.

It was this last point that won the child over, and from then on he always wore his kippa. Even when his mother tried removing it at night, before he went to sleep, he refused, saying, "My counselor hasn't taken off his kippa since he's three, so I won't take it off either."

770 HERE, 770 THERE, 770 EVERYWHERE

In Eretz Yisroel and New York, people are familiar with the colorful Mitzva Tanks. In Eretz Yisroel, just the fact that such a large vehicle is on the highway, gets people's attention. In New York, it's the loudspeaker that attracts people's notice.

R' Anati and his people had a problem. In order to do their work, they had bought a large Mitzva Tank. Although it was decorated with pictures of the Rebbe and pictures of the ten mitzva campaigns, it didn't draw that much attention in Florida where every third person drives a mobile home.

R' Anati came up with the idea of building an attachment (air conditioned of course, in Florida, even in the winter, you can't manage without it) in the shape of 770. This was an attraction, all right! Since then, hundreds of adults and children have gone inside, joined a minyan and heard an explanation about the interesting structure. They are told about the Rebbe's home from which light goes out to the world and about the Rebbe, the Rosh B'nei Yisroel. Many of them continue their connection to Beis Moshiach as a result.

In addition to the mobile 770, they have also built a mobile sukka shaped like 770, and bought a custom-made Moon Walk in the shape of 770 for the children and special occasions. The symbol of 770 is also seen in small details such as the pushkas in Beis Moshiach that are in the shape of 770, the paroches on the bima where the Torah is read, which is embroidered with 770, and the arts and crafts that the children make in Sunday School, which have the theme of 770.





A weekly radio broadcast sponsored by Beis Moshiach-770



Rabbi Marlow at the dedication of the mobile 770



Gimmel Tammuz 5754 – bringing the new seifer Torah to 770



Celebrating the new Torah back in Florida

Last summer, Beis Moshiach ran a day camp with 100 children. Registration was difficult since the goal of the organizers was to reach every child in the area. In one of the families they approached, the mother was married to a non-Jew. The children were forced to eat non-kosher food by their gentile father, who did this in order to anger his Jewish wife.

The children were registered in the day camp, and by the time the season was over they felt proud to be Jewish. They told their father, “We are Jews and we won’t eat non-kosher food!” Their surprised father realized this was serious and he stopped bothering them. Eventually, he even bought them kosher food on his own. By way of compensation for the pain he had

This last point that won the child over, and from then on he always wore his kippa. Even when his mother tried removing it at night, before he went to sleep, he refused, saying, “My counselor hasn’t taken off his kippa since he’s three, so I won’t take it off either.”

caused them, he took them shopping and bought them special clothes for Shabbos.

We continued looking through the album. In another picture, we saw a chassan and kalla, which led to another story.

Gideon Duk, who opened Beis Moshiach with R’ Anati, started a *Tanya* shiur attended by many young Israelis. Among the shiur-goers were a man and woman who decided to marry. They didn’t have much money, so R’ Anati came to their aid. The T’mimim went to the wedding hall, put up mechitzos, and decorated it. The wedding followed Chabad customs and the (separate) dancing went on into the night. For a long time afterwards, this wedding was the talk of the town among the local Israelis.

It was Sunday afternoon, and I finally had a chance to speak with R' Anati.

Why is everything you do connected with 770?

(Smiling): “What do you mean? What should we “live with” if not the Rebbe’s home? The Rebbe said that 770 is numerically equivalent to “u’faratzta,” and he explained that in addition to its being the location of the future Mikdash, from where the Geula will begin, 770 is the source of the strength for spreading the wellsprings worldwide.

“If we are constantly connected to 770, then all the spiritual revelations of Beis Chayeinu and Beis Moshiach are drawn here. This is what is meant by, ‘make here 770’ – to live over here with the Rebbe like in 770.”

Can you give us some background about your center?

“From the very first day, we have publicized the fact that the Rebbe is Moshiach, in accordance with the sichos. We also constantly try to do mass publicity.”

When R' Anati speaks about, “mass publicity,” he is referring to interesting and original projects. For example, his first project was the Geula Train, which took place on Yud Shvat 5754. R' Anati led a group of seventy people that included shluchim from Florida and mekuravim, and went from Hollywood, Florida to Brooklyn. They went by train and they hung a picture of the Rebbe on their car, along with Moshiach stickers.

Naturally, they drew the attention of Jews everywhere and were prominently covered in the media. Even the mayor came out to salute and bless the Rebbe, his Chassidim, and their faith.

Since then, there have been

other original ideas such as the “Geula Flight” and other trips in which families in the community and other mekuravim traveled to the Rebbe. One time, it was a caravan of limousines which traveled all the way from Florida to Brooklyn, a 24-hour trip.

“Even after Gimmel Tammuz, when people were more wary about publicizing the Rebbe as Moshiach, we decided to do what the Rebbe wants,” says R' Anati.

Does your emphasis on the

“The yeshiva is in its sixth year and has produced over 100 T’mimim with smicha from Rabbi Shneur Zalman Labkowski, rosh yeshiva in 770. Most of the talmidim are shluchim and run Chabad houses around the world.”

Rebbe being Moshiach and chai v’kayam turn people off?

“The Rebbe says the world is ready and the problem is with us. I remember that when I first went out on mitzvaim, every time I approached someone to ask whether he was Jewish, I was mortified.

“I’m a big believer in publicity. Look at how it works with a drink or any product. When they keep on advertising, the message gets through and people begin buying it. This is also an aspect of *ofen*

ha’miskabel. Although we don’t have the money for massive advertising, we can see the truth of the principle, ‘we are assured that propaganda will not be fruitless,’ especially when you live the message and believe it.

“I think that if people didn’t promote the idea that this publicity turns people off, things would look a lot different.

“To respond to your question directly: We see that when we speak up and say that the Rebbe is Moshiach and chai v’kayam, people accept it. Of course, the message has to be conveyed with warmth and real ahavas Yisroel, and the shliach has to seriously study the Rebbe’s sichos, for then the emuna comes from p’nimius.”

What do you do as far as learning inyanei Moshiach and Geula?

“We opened ‘Yeshivas Melech HaMoshiach,’ in order to put the *oros* (lights) into *keilim* (vessels). The yeshiva is in its sixth year and has produced over 100 T’mimim with smicha from Rabbi Shneur Zalman Labkowski, rosh yeshiva in 770. Most of the talmidim are shluchim and run Chabad houses around the world.”

Tell us about the T’mimim.

“The T’mimim are our reserves. They are the power behind all our programs, mitzvaim, learning with mekuravim, preparing boys for bar mitzva, organizing rallies, really – everything. Nobody has the chayus and strength for mitzvaim in general, and Mitzva Moshiach in particular, like a Tamim. When you let T’mimim put in to action everything they’ve learned over the years and on K’vutza, everything looks completely different.”

How can they concentrate on preparing for smicha while devoting



Rabbi Mordechai Anati dancing with the children



Mekuravim learning with T'mimim, a typical sight in Beis Moshiach-770



Publicizing the besuras ha'Geula on the street

their energies to mitvtzaim?

“First of all, their learning comes first. When a Jew walks into Beis Moshiach and sees T'mimim sitting and learning, it makes a deep impression. Second of all, we see how the T'mimim get strength from the Rebbe to do their outreach work without it affecting their learning schedule.”

What are your plans for the future?

“As long as we haven't achieved our goal, which is the hisgalus of the Rebbe Melech HaMoshiach, we can't retire. The goal today is (in consultation with Rabbi Chaim Shlomo Cohen) to solidify the community. When we have an organized community, when mekuravim get married they won't move away, which is what is happening now. They will stay near Beis Moshiach, and in turn influence others.

“We are presently working on building a mikva to service the community and the many guests who visit us. We bought the building next to Beis Moshiach for a school. The educational situation here is terrible and Jews, including many Israelis, send their children to public school, where they become friends with goyim. The building will be constructed to look like 770, of course.”

* * *

The twenty minute interview was more than enough for R' Anati. He left and I continued looking through the albums. With every album you become impressed all over again with the incredible creativity of R' Anati and those who work along with him.

Every Chanuka, Beis Moshiach carries out an operation with military precision throughout Florida, aimed at reaching every

Jew, even one who doesn't know about his Judaism. Throughout Chanuka, a caravan of vehicles with menorahs on the roof, which includes three mitzva tanks and a mobile 770 (see sidebar), travels around.

Last Chanuka, a long tractor-trailer, decorated with bright ribbons that spelled out "Happy Chanuka," was added to the caravan. Gideon the pilot, one of the mekuravim, decided to inaugurate his new truck with the light of Chanuka.

This caravan and its eight-day journey, deserves an article of its own, but I'll mention one anecdote. One day of Chanuka, when the caravan crossed the highway and headed towards a parking area for lunch and Mincha, a man who didn't look Jewish, about 35 years of age, came over to them. To their surprise, he asked to say Kaddish. After the prayer, he told them emotionally that he was from a Chassidic family in New York but was no longer observant.

"I was headed in the opposite direction, southward, but when I saw your caravan and Moshiach signs, I remembered that it was my father's yahrtzait today. When I saw you enter the parking area, I changed my plans and came to daven with you."

R' Anati and the T'mimim invited him to eat with them and farbrenge together.

Among other Chanuka surprises, the mekuravim fashioned a unique menorah out of beer bottles filled with oil. The Israeli consul in Florida was honored with lighting this menorah. Additionally, this year, they decided to put up a giant menorah on Beis Moshiach. Every evening, another VIP was lifted up to light it. It goes without saying that the cherry picker also



Sunday School



The T'mimim bringing the joy of Chanuka to a Jewish high school



The cherry picker draped with a Moshiah flag, lifts someone up to light the menorah



Chitas after davening



A shiur that turned into a farbrengen

publicized Moshiach with a Moshiach flag draped on it.

Last Gimmel Tammuz, another caravan of Anash from Florida made its way to 770 in Brooklyn. They brought a Torah with them, donated by Maimon Vannu and his family. The plan was to get to 770 in Brooklyn in time for Maariv in the

Rebbe's minyan, to make the siyum of the writing of the Torah, and to have hakafos in 770.

The pressure was enormous. It's not easy to get a caravan of vehicles, driving 24 hours, to its destination. But they made it and there was a beautiful Hachnasas Seifer Torah. Their arrival in Crown

Heights reminded people that the only way to nullify the galus is with simcha that goes beyond the norm.

Whoever missed seeing the simcha of the people from Ft. Lauderdale (it was seen live on 770live.com), never saw true simcha.

LIVE SHIURIM ONLINE

Anywhere, Anytime !

CHITAS
INYONEI GEULA
& MOSHIACH
RAMBAM
SHIURIM IN LIKUTEI
SICHOS KODESH

חת"ת
 עניני גאולה ומשיח
 רמב"ם
 שיעורים בלקוטי
 שיחות קודש

WWW.770LIVE.COM



יחי אדונינו מורנו ורבנו מלך המשיח לעולם ועד

ב"ה

THE ALTER REBBE SAYS DON'T DO IT!

BY MENDY BRAND

How is it possible not to be angry with someone who hurt me, and not only that, but to do him favors as Yosef did with his brothers? R' Mendel Futerfas a"h answered this question with a story.

On 23 Teives, as I finished the last lines of Chitas in *Tanya*, chapter 12, I read, "in suffering from him to the nth degree and not to grow angry, Heaven forbid, nor to repay him in kind, Heaven forbid. On the contrary, to repay the guilty ones with good, as it says in the Zohar that we should learn from Yosef and his brothers." I was reminded of a story I heard from the mashpia, R' Ozer Alperowitz, which gave me an additional understanding of the words, "on the contrary, to repay the guilty ones with good."

It was when R' Ozer Alperowitz himself got up to this topic in *Tanya* and he too was amazed: "To suffer and not to grow angry and not to take revenge can be accomplished with great difficulty, but how can someone 'repay the guilty ones with good as Yosef did with his brothers'? If someone wrongs a person, it's very hard to restrain oneself from reciprocating, never mind repaying him with favors! Is it practical to demand this of a man?"

R' Ozer asked R' Mendel Futerfas, who answered him then-and-there by saying, "I saw it with my own

eyes! This is what happened:

*They informed
R' Ben-Tzion: 'As
soon as you get your
matzos, we swear
that we'll take them
from you and crush
them, to make sure
you cannot fulfill the
mitzva of eating
matza.'*

"When the Chassid, R' Ben-Tzion Shemtov a"h was in Russia, he was arrested by the Communists. In his cell were Jews – Zionists, who hated religion. These prisoners made R' Ben-Tzion's life miserable not only physically but spiritually too. They did not let him do a single mitzva in peace. Starting with the daily

davening and ending with Shabbos and Yom Tov. They reported every mitzva he did to the jailors, or they dealt with him themselves.

"A few weeks before Pesach, one of the jailors entered the cell and gave R' Ben-Tzion a letter that said that his family would take care of matzos for Pesach for him. As soon as R' Ben-Tzion signed the receipt that he had received the letter and the jailor left, the other prisoners pounced on him and grabbed the letter away from him and read it. When they finished passing it around, they all informed R' Ben-Tzion: 'As soon as you get your matzos, we swear that we'll take them from you and crush them, to make sure you cannot fulfill the mitzva of eating matza.'

"But a few days before our festival of freedom, R' Ben-Tzion had his own personal redemption. He was called to the room of the administrator of the jail who informed him that he was a free man, on condition that he stop his crimes against Mother Russia.

"As soon as he was released, instead of hurrying home, R' Ben-Tzion rushed to the nearest store, bought various food items and treats with the last of his money, packed it all into one big package and mailed it to his Jewish, Zionist 'friends' in jail who embittered his life.

"Only then did R' Ben-Tzion head for home to celebrate his

release and the holiday of Pesach with his family.

“Do you understand,” asked R’ Mendel, “this is the meaning of ‘to repay the guilty ones with good as Yosef did with his brothers!’”

At a time of machlokes within the Jewish nation, and even among

ourselves, Anash, let us try to behave as Chassidim should. Even if we can’t or won’t do as Yosef did with his brothers, at least let us try “nor to repay him in kind, Heaven forbid.”

As for someone who might say, “I’m not at all angry with him, I really love him, but I just want to

show him what it feels like so he won’t do it again,” the Alter Rebbe says don’t do it! Even if you have good intentions, don’t do it because these intentions aren’t pure. It’s not your job. You have to act lovingly, as only in this way will you be able to have a positive influence on him.

FROM FENDER BENDERS TO A ROLLOVER WE REPAIR IT ALL!





SWIFT AUTO
Collision & Mechanic Shop
 FREE TOWING • 24 HOUR LIVE ASSISTANCE • PAINTING FACILITY • CERTIFIED TECHNICIANS
 COMPETITIVE PRICING • INTERIOR REPAIRS • ALARM INSTALLATION • GLASS REPAIR
 209 EMPIRE BLVD., BET. ROGERS & BEDFORD
 שניאור זילברמן - (718) 462-7400
LOCATED IN CROWN HEIGHTS!



The quickest way to reveal moshiach is by learning the torah sources about moshiach & redemption
 ש"ס תורה ומצוות השני"א



יחי המלך

For Donation or Dedication
 Make checks payable to "Radio Moshiach & Redemption"
 & send to 383 Kingston Ave, Brooklyn, NY 11213 Suit 94
 718 756-4530 tel/fax: 718 363-1652
 e-mail: radiomoshiach@erols.com
 יחי אדונינו מורינו ורבינו מלך המשיח לשלום ועד

Radio Moshiach & Redemption
 1620-1640 on your Am dial
 around Crown Heights & Borough Park
 24/6 world wide live Broadcast
www.radiomoshiach.org

HECHT'S TRAVEL



1503 Union Street
 Brooklyn N.Y. 11213
 S. HECHT & Y. HECHT
 (718) 773-1193 or 963-1072
 FAX (718) 963-3440

B.H

LUXURIOUS EFFICIENCY ACCOMMODATIONS

RECOMMENDED

FOR THE UPSCALE GUEST VISITING
 CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL
 (718) 774-0088

LUBAVITCHER CHAPLAIN AT SUNY DOWNSTATE

BY MENACHEM BEN ELIEZER

Rabbi Y.Y. Holtzman was recently appointed chaplain of Suny Downstate medical center. He takes care of the Jewish patients, providing for their physical and spiritual needs and serves as liaison between the Jewish community and the administration.

The following story took place on Shmini Atzeres this year. As he does every Shabbos and Yom Tov, Rabbi Yosef Yitzchok Holtzman made his rounds at Suny Downstate Medical Center. He checked up on the Jewish patients in his role as chaplain.

In one of the departments, he met an old woman from Flatbush who had been hospitalized on Yom Tov. Her two daughters were with her, and they too, were no longer youngsters. Rabbi Holtzman inquired as to why she was hospitalized and whether they had what they needed. He told them that he was about to walk to Flatbush on the Tahalucha that Lubavitcher Chassidim do every Simchas Torah, and asked whether he could do anything for them.

The women asked him to give their regards to their families and to tell them that everything was under control. They told him that their families daven at a shul near the shul that Rabbi Holtzman was planning on visiting.

Rabbi Holtzman went to the shul where the woman's son-in-law davened. There he learned that the man was actually the president of the shul. He introduced himself and gave regards from his mother-in-law and her daughters, one of whom was the man's wife. Rabbi Holtzman suggested that since the woman had been hospitalized on Yom Tov, the man should go home and put together a package of food, and Rabbi Holtzman would take it with him on his way back to Crown Heights.

The man was thrilled at the offer, and when Rabbi Holtzman finished hakafos in the nearby shul, the package was waiting for him. Back at the hospital, he climbed eight flights of stairs to deliver the package. When the man's wife opened the door to see who was there, she couldn't believe Rabbi Holtzman had come back with the package and regards, and she burst into tears. This favor definitely made a huge kiddush Lubavitch.

* * *

It's difficult to find time to talk to Rabbi Holtzman. He is over his head with work at his two jobs: chaplain at Suny Downstate medical center, which is near Crown Heights, and director of Yad V'Ezer, which supplies food to needy families or families in distress, such as when a family member is in the hospital, when the household doesn't operate as usual. (see box)

In addition, Rabbi Holtzman keeps up with many Jews he met in the hospital, and he makes house calls, checks and changes mezuzos, kashers kitchens, etc.

Despite his busyness, Rabbi Holtzman gave me an hour of his time for this interview, which he considered time well spent. "A new era has begun in the relationship between Suny Downstate and the Jewish members of the community," he said happily.

Suny Downstate is not only a hospital but part of the college campus. Medical students from all over the country want to work in Suny Downstate because of the vast experience they gain there. Dr. Moshe Feldman, a well-known doctor in Crown Heights, relates that the university receives 22,000 applications every year and only 180 new students are accepted. The university ranks 7th out of 112 top medical schools in America.

I asked him why if Suny

Downstate is only a fifteen-minute walk from Crown Heights, it hasn't been used much by the Jewish community. Rabbi Holtzman answered:

“The administration of the hospital did not give enough attention to the special needs of the Jewish residents of Crown Heights. The gentile employees were not sufficiently aware of their religious needs, and so Jewish people went to other hospitals. The administration finally decided to do something to attract the nearby Jewish population and gain their trust.”

The first step the hospital administration took was to appoint a new rabbi from Crown Heights, Rabbi Holtzman, a man known and liked by the residents of Crown Heights. He is

the liaison who mediates between the professionals and the Jewish patients.

Since he accepted this job, religious amenities, such as Shabbos candles and kosher meals, are provided. Those who need to remain in the hospital on Shabbos and Yom Tov with their relatives who are patients there, can make use of a nice apartment near the hospital, which has a fridge and an oven.

The hospital cafeteria has a special section of glatt kosher food, and hundreds of people who eat kosher, including doctors, students and staff members, enjoy the kosher food.

Rabbi Holtzman also solves halachic questions that arise regarding Shabbos, kashrus, etc.

The maternity ward at Suny

Downstate was recently renovated at a cost of 2 million dollars, under the supervision of the Israeli director of the department, Dr. Abulafia, and the director of the actual work that was done, an Israeli by the name of Dr. Sherer. The plan is to hire an obstetrician who will appeal to the frum population, which has been going to Manhattan, Boro Park, and Staten Island hospitals. The goal is to make it easier for everyone, especially on Shabbos, when it will be easy to walk over to the hospital to visit the new mother. Rabbi Holtzman plans to arrange a separate entrance to the wing so that Kohanim, who generally do not visit hospitals, can visit their wives and babies.

Thanks to his engaging personality,

Rabbi Yosef Yitzchok Holtzman with Suny Downstate Medical Center in the background



YAD V'EZER

Rabbi Holtzman runs Yad V'Ezer, an organization in Crown Heights. It supplies hot meals to families who need them, when the mother of a household is hospitalized or the mother has to be at the bedside of a child, and she can't cook. Every day, dozens of families enjoy meals provided by Yad V'Ezer.

Rabbi Holtzman combines his work at Yad V'Ezer with his work at the hospital. He finds out about situations in which the family has no hot meals, and he calls and makes sure that the family members back home as well as those at the hospital have a hot supper.

Yad V'Ezer also provides meals for those living in other places in Brooklyn. There was a situation recently in which a woman donated her kidney to her husband and both were hospitalized, and another situation in which the mother of a large family was in the hospital with her sick father. These families got fresh, hot meals straight from the kitchen of Yad V'Ezer.

Rabbi Holtzman has succeeded in making connections in the right places at the medical center. "Connections" translate into help and solutions even for the most problematic situations, such as the following:

A Jewish woman, who was not religious, died at the hospital. She had only distant relatives and they weren't particularly interested in her. The executor of her estate was a doctor who contacted a funeral home that does not perform religious rites.

When Rabbi Holtzman reviewed the woman's papers, he saw that the doctors planned on taking parts of her body for medical research. He quickly contacted the director of burial services but he didn't want to hear about any changes, and he planned on coming to pick up the body for research purposes. He would get a nice sum of money for this from the woman's estate.

Rabbi Holtzman was determined to prevent this desecration of the woman's body. He informed the hospital that the body was under his jurisdiction and it could not be released without his approval. In the meantime, he got bachurim from 770 to come to the hospital, and using his connections, he managed to get the bachurim into the morgue to stay

with the body, as is customary.

Thanks to all the delays, which took a full day, the director of the funeral home conceded on taking the body to the research center and instead, took the body to Brooklyn, where the woman was buried according to halacha.

* * *

As we mentioned, there is a university associated with the hospital. Out of the thousands of people who pass through it, about a thousand are Jewish and some are religious. Rabbi Holtzman connects with many of the Jewish students and has started shiurim for them in halacha and Chassidus.

One of the students, a Jewish boy from Long Island, heard that Rabbi Holtzman invited students to his home for Shabbos, and he found this hard to believe. He had never heard of anything like this in the community he came from – that young men would be invited to the rabbi's Shabbos table. He decided to stay in his dorm room and walk to the rabbi for the Shabbos meal. It would be an opportunity for him to ask all the religious questions that bothered him.

* * *

We'll end with a story that is connected with Geula and Moshiach.

One of the patients from Crown Heights who had to be hospitalized for an extended period, was upset about missing his regular shiur in inyanei Moshiach and Geula. Rabbi Holtzman, who was in touch with him, came to the rescue. He arranged a room and invited the ten regular participants of the shiur to come and have the shiur at the hospital, even though the hospital doesn't allow more than two visitors at a time. Thanks to Rabbi Holtzman's connections, he was able to get permission for the whole group, even after official visiting hours were over.

The patient was overjoyed at being able to learn as he always did, while being under medical care. At the end of the shiur, Rabbi Holtzman asked them to do another mitzva and to visit a patient on a different floor who spoke Hebrew and Yiddish and suffered greatly. All ten went upstairs.

The next day, that patient happily told Rabbi Holtzman, who came to put t'fillin on with him, that the visit the night before had literally revived him. "They gave me a picture of Moshiach, and it will give me a bracha to speed up my recovery."

DIGESTING KOSHER FOOD

A 70-year-old Jewish patient suffered from terrible digestive problems after an operation. Her husband was not Jewish. Rabbi Holtzman suggested that she light Shabbos candles near her bed, and she happily agreed. He also suggested that she try eating kosher food and see if she digested it better. To her surprise, and despite her husband's disbelief, she was able to eat.

She resolved to light Shabbos candles every week and she's talking about koshering her kitchen at home.

DAVENING FROM A SIDDIR

BY S. NAHARI

Merkos Shlichus. The Lubavitch Peace Corps founded by the Rebbe Rayatz. When, come summertime, pairs of bachurim visit areas that do not enjoy the fulltime attention of a shliach. Although countless numbers of Jews have benefited from these visits, an oft overlooked aspect of Merkos Shlichus is the benefit accrued by the bachurim themselves.

The following story is about a pair of bachurim who went on shlichus to Chicago in the 50's. One of them is now the shliach in Milan, Rabbi Gershon Mendel Garelik. There were many Jews in Chicago who davened Nusach Ari. When immigrants came from the same town in Europe, they opened a shul together to perpetuate the atmosphere of the Old Country. Throughout the United States you can find shuls like these with names such as, "Nusach Ari," "Anshei Lubavitch," "Tzemach Tzedek," etc., though the people who davened in these shuls didn't look particularly Chassidic.

Chicago had a shul like this, and the rabbi was Rabbi Shusterman a"h, a Tamim whom the Rebbe Rayatz sent to Chicago. Rabbi Shusterman welcomed the pair of bachurim and directed them to areas where they were needed.

One day, the bachurim returned with Rabbi Shusterman in his car from another round of visits. A quick glance out the window alerted them to the fact that it was getting late and they

hadn't davened Mincha yet. Rabbi Shusterman said there was no shul in the vicinity, so he would stop the car so they could daven on the side of the road.

The bachurim got out of the car. They were somewhat surprised to see the rabbi still sitting in the car. They

They were somewhat surprised to see the rabbi still sitting in the car. Why wasn't he getting out to daven Mincha? But there was no time to ponder as the sun wasn't waiting for them to figure it out...

hadn't seen him daven before their trip. Why wasn't he getting out to daven Mincha? But there was no time to ponder as the sun wasn't waiting for them to figure it out. They stood by the roadside and davened.

But what about Rabbi Shusterman? What was he doing still sitting in the

car? He had taken out some paper and was writing something very quickly, filling page after page. Focused on his writing, he didn't notice the bachurim staring at him.

The bachurim finished davening as Rabbi Shusterman finished writing. He announced in satisfaction, "Now, I can daven Mincha!"

Strange, no? What had stopped him from davening Mincha until then? The bachurim had finished davening, so why hadn't the rabbi davened yet?

There was no time for explaining because it was really late. The bachurim remained mystified as Rabbi Shusterman stood on the roadside and davened. But this is when the next strange thing occurred. With gartel on, Rabbi Shusterman looked at the papers he had just written and davened from them!

The bachurim couldn't wait for him to finish davening. They were plotting for an explanation of the rabbi's strange behavior. When they were back in the car and driving again, Rabbi Shusterman told them a little story.

"A few years ago, I had a yechidus with the Rebbe Rayatz. He told me to always daven from a siddur, and I always do. Today, when it came time to daven Mincha, I realized that I didn't have a siddur with me, and how could I daven without a siddur? So I wrote out the Shmoneh Esrei from memory and that was my siddur!"

WE WILL NOT BEND!

BY SHAI GEFEN

“HE DID NOT BEND NOR BOW”

We are still in the month of Adar and recently celebrated Purim. The Megilla tells us, “Mordechai did not bend nor bow,” which seemingly was the reason that Haman wanted to exterminate Mordechai and his people. In the end, it was Mordechai’s refusal to bend or bow that annulled the decree and he inherited Haman’s house.

The Baal Shem Tov taught us, in a vort on the Mishna, that one who reads the story of the Megilla as something that happened once upon a time, did not fulfill his obligation. If we examine the story of the Megilla and compare it to our situation today, we see an astonishing correspondence between the two.

Neither bending nor bowing is our motto, or should be our motto, for all our problems stem from our attempts to humble ourselves before the goy. It starts with submitting to the “goy within you,” and ends with submitting to the goy in Washington. This is why we have made concessions since the Six Day War. This is the point the Rebbe focused on, and the ability to refrain from bending and bowing comes from the Nasi HaDor. The Rebbe spoke about this point on Rosh Chodesh Adar 5740:

... Meanwhile, another day goes by and another day, and the opposing side does not rest. Rather, it increases its demands and the Jews fear him, which is the opposite of what it says in the Megilla, “Mordechai did not bend nor bow.”

This was not just the way Mordechai conducted himself, but “they told him Mordechai’s nation.” Every Jew who “holds on to the doorknob” of the Mordechai of his generation (the Nasi HaDor), has the power and ability (even more so, this is how his strength is expressed) not to bend nor bow.

On the contrary, “his reputation spread throughout the countries,” and it puts the fear of the Jews upon them (on the nations) so they don’t mix in – not with Chevron, not with Yehuda, not with Shomron, and all the more so, not with Yerushalayim the Holy City.

Moreover, since the fear of the Jews is upon them, they see that the Jews hold on to their Yiddishkai not because of “my power and the strength of my hand.” Indeed, since “you are the fewest among the nations,” the Jews must be aided by the nations. At the same time, the Jew acknowledges [the truth of] the entire Torah (which is expressed in the fact that he denies all idol worship, especially denying talk which implies that goyishkai is in charge throughout the world, since Hashem is the sole balabus of the world).

Although “dina d’malchusa dina,” this is only regarding matters not associated with Judaism (and therefore he forgoes them), but when it affects the security of the Jewish people – shleimus ha’Torah, shleimus ha’Am, and shleimus ha’Aretz, not one nation of the world is boss over him. On the contrary, “his reputation spread throughout the countries,” he becomes the balabus over the entire world.

This lesson that the Rebbe learns from the Megilla, certainly applies to the threatened expulsion from Gush Katif, a battle that we, the Chassidim and mekusharim of the Rebbe, must lead. Only those connected with the Nasi HaDor can display “neither bending nor bowing.” Only we, Chabad Chassidim, with the Rebbe’s strength, can make a “turnabout, with the Jews ruling over their enemies.”

WAKE UP! IT’S ZERO HOUR

Much has been written about the obligation of Chabad Chassidim to fight against the Disengagement decree. Every Jew must get involved when it comes to pikuach nefesh, as the Gemara says, if someone asks a question of a rav about pikuach nefesh, he is spilling blood and the one being asked is deplorable. However, that is not enough. As the Rebbe demanded, official Tzach in Eretz Yisroel, along with all branches and Chabad houses, must get to work.

In the sicha of Parshas Mattos-Massei 5749, the Rebbe spoke at length about the fact that askanim in Eretz Yisroel must work for shleimus ha’Aretz. The impressive rally in Binyanei HaUma on Purim Katan, wasn’t only a one-time protest. That rally was the beginning of a protracted and unprecedented battle, which must be waged by every Chabad Chassid.

We have only one option and that is to win! We must halt the Disengagement, no matter what. If all Chabad Chassidim united to fight the Disengagement Plan, there’s no question that we’d be successful.

This is not only about the removal



of thousands of Jews from their homes, but even more importantly, about the terrible tragedies to follow (heaven forbid). The Chief of Staff and other senior members of the Security forces have warned what will happen if this awful plan is implemented, yet people continue to ignore their warnings.

We have reached a critical point and it is very late already, but there is still time to call on all Chabad organizations and Anash to join the fight. We fight not for political reasons or for real estate, not for quality of life, nor for higher wages. This is a fight for our lives, a fight for a Torah approach, a fight for pikuach nefesh which sets everything else aside, even favorable budgets and connections in the right places.

I met an old friend this week, who has been involved throughout in Chabad's big fights for shleimus ha'Aretz. He asked me sadly, how we Chabad Chassidim will look at the critical point if we stand off to the side and don't go out full force against the Disengagement Plan.

Let us not, G-d forbid, stand by like U.N. observers. Paying for a few ads isn't enough either. As Mordechai said to Esther, "relief and salvation will stand by the Jews from another place, and you and your father's house..."

"N'ILA" IN GUSH KATIF

On Thursday, 6 Adar, the day thousands of Jews fasted to annul the decree of Disengagement, I went to Gush Katif and joined the massive prayer ceremony to annul the decree. In emotionally charged prayer, we stood there facing the main shul in Neve Dekalim, and heard shofar blasts and said Slichos and chapters of T'hillim. Who could refrain from crying as Rav Tal, rosh yeshiva of yeshivas Toras Chaim, cried for twenty minutes, nonstop, as he read, "Ezker Elokim." [G-d, I remember and I moan when I see every city built on its site, while the city of G-d is cast down to the depth of the abyss... May it be

Your will, You who hears the voice of weeping, to store our tears in Your flask, and save us from all cruel decrees...] Or as the sun set, and we got ready to break our fast, with the feeling of N'ila on Yom Kippur.

We had mixed feelings. Strong faith, hearts full of prayer, and at the end of the fast, joy and bitachon that Hashem would help us. Lately, it is felt that the decree is spiritual and that in addition to demonstrations and public relations, people must take spiritual steps to annul the decree. The recent children's rally, rallies of women, and rallies that are being planned for the future, parallel the call of "go and gather all the Jews," and we anticipate a "turnabout" in which we enjoy, "light, and joy, and happiness and honor."

Let us not, G-d forbid, stand by like U.N. observers. Paying for a few ads isn't enough either.

I HAVE A MAJORITY

Sharon and his strategic advisors, along with Beilin and the Arabs, started the Matteh HaRov, claiming to represent the majority view. Its goal is like that of the spies, to weaken the morale of the nation. For two months they have been hanging up signs at the cost of millions of shekels (where does the money come from?) which say we should leave Gaza and that Sharon should continue because the majority is with him.

The high point of the campaign was supposed to be a huge demonstration in Rabin Square, attended by tens, if not hundreds, of thousands of people. The media was poised to report that 400,000 people

came, like the demonstration over Sabra and Shatila, when they demonstrated against Sharon and called him a murderer and traitor. The media spoke about this upcoming demonstration and the thousands expected to attend. They even mentioned Rabin's assassination to awaken our nostalgia.

What happened in the end? Well, it was most embarrassing, because the supposed majority did not show up! A few thousand people showed up, including hired guns and a thousand police and villagers bused in from the anti-religious left wing kibbutzim. So much for the majority! Naturally, they claimed that they have the majority but it's a silent majority.

Sharon's failed demonstration, despite the millions of shekels spent on advertising and on media advisors, must teach us a lesson. We are powerful. Our power is not only in the majority of Jews who are horrified by what Sharon wants to do (many of whom are afraid to express their opinion). Our power is eternal and is the power of Torah. Nothing and nobody can withstand it.

We just have to resolve to stand firmly in order to stop the Disengagement crime from happening, no matter what. Because Jews expelling Jews from their homes, digging up Jewish cemeteries and destroying shuls and entire communities, cannot be allowed to happen in our holy land.

We must know that it all depends on us.

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)



Crown Travel International



- Express service
- Fully Computerized

• שירות אקספרס
• המשדר ממוחשב

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!

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



Good news for Anash & Tmimim

As in the past, for over 50 years,
the Kalmanson family will have

Pesach wine

made by the same formula made for the Rebbe MHTM
with ABSOLUTELY NO WATER OR SUGAR

Due to the limited quantity, first come first served!

For orders call:

1-917-873-5376 or 1-718-773-3030

Basement Apartment for Rent on a daily basis in Crown Heights

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

SEEING GHOSTS

BY SHNEUR ZALMAN LEVIN

R' Menachem Gerlitzky, gabbai in 770, told this story which he heard the other week from a Poilische Chassid who sometimes davens in 770.

“As many know, the 21st of Adar is the yahrtzait of Rabbi Elimelech of Lizensk. Many Jews from all over the world go to Lizensk in Poland to daven at his gravesite on this day. This year being a leap year, some wondered whether they should observe the yahrtzait in Adar I or Adar II. Some people who were at the grave the first Adar, said they would come back in the second Adar, in order to merit the fulfillment of R' Elimelech's promise. That is, R' Elimelech said that whoever visits his grave on his yahrtzait will not see Gehinom. It's worth paying for another plane ticket for that!

“From Lizensk we traveled on to Lublin, where we participated in the Siyum HaShas that took place in Rabbi Meir Shapiro's yeshiva, Chachmei Lublin. It was Rabbi Shapiro, who introduced the idea of all Jews learning the same Daf Yomi. After that moving evening, we all boarded our tour bus in order to continue on to Warsaw, from where we would fly back to New York.

“We were sitting on the bus that traveled down the long Polish streets when a passenger said that his hometown, where his father grew up, was on the way from Lublin to Warsaw. He very badly wanted to visit the town, even

briefly, and to see where the shul used to be.

“He went over to the driver, a



“The Chassidim stood there in shock. They had no idea what they had done to set her off when they hadn't even uttered a word. Why did the woman panic and run about hysterically? They didn't know what to do next.”

Polish gentile who served us very well until then. The driver made a quick calculation and said yes, they could make the stop.

“It was midnight and the bus detoured from the prearranged route and entered the town. It was utterly still. Not a soul was visible on the streets. The bus driver continued driving as we looked out for a crack of light, for someone who might still be awake.

“Suddenly, we saw a thin line of light through the shutters of an old house. We asked the driver to stop and a few Chassidim got off the bus with the Chassid whose hometown it was.

“The group quietly approached the house and knocked gently on the door. Although there was a light on, perhaps the residents were sleeping nonetheless. It was very late at night, and working class people in villages didn't party till late at night.

“After a few knocks, footsteps could be heard. How excited the Chassidim were! Perhaps the Chassid would find out where the shul was!

“An old woman opened the door. She was probably past her 80's. For a moment she stood silently, scanning the people at her door who waited for her to invite them inside and ask them why they were there.

“The old gentile woman took another look at her unexpected visitors and suddenly turned her

back on them and ran crazily towards the inner rooms of the house, screaming. The Chassidim heard her running from room to room, yelling in both excitement as well as fear, as she woke up the household.

“The Chassidim stood there in shock. They had no idea what they had done to set her off when they hadn’t even uttered a word. Why did the woman panic and run about hysterically? They didn’t know what to do next.

“Finally, one of them suggested they fetch their Polish driver who could talk with the woman. In the meantime, the woman kept shrieking. The driver was happy to help, and when the old lady heard someone speaking Polish she

“She also knew that when the Jewish Messiah came, all the massacred Jews would be resurrected. That’s why she was screaming...”

stopped screaming. Their conversation was short but enlightening.

“The driver translated what the woman told him as follows:

“The old woman was 90 years old, and she remembered the Jews

who lived in her town before the Holocaust. After the Nazis conquered the place, they butchered all the Jews. She knew that not one Jew remained alive.

“She also knew that when the Jewish Messiah came, all the massacred Jews would be resurrected. That’s why she was screaming. When she opened the door and saw Jews the likes of whom she hadn’t seen in 60 years, with the same clothes and appearance that she remembered from before the war, she was sure the Messiah had come and you were the resurrected Jews.

“She couldn’t keep this discovery to herself but excitedly ran around to wake everybody up to tell them the incredible news.”

**School
in New York
LOOKING
for
PRINCIPAL
in Hebrew Studies
*
fax resume to:
1-212-819-9284**

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

HOW TO WIN THIS WAR OF MOSHIACH

Beis Moshiach spoke with Michael Friend of Crown Heights, who was one of the Lubavitchers who recently went on a mission led by NY Assemblyman Dov Hikind to strengthen the settlers in Gush Katif.

How did you come to join this solidarity trip to Gush Katif?

My wife and I have been involved in a shleimus ha'Aretz projects, one of which is a visual petition publicizing the Rebbe's shita on Shleimus Ha'Aretz. Handmade pictures drawn on blank squares depicting Jewish life are sewn together with a relevant slogan adapted from Shulchan Orach or Rashi's commentary on B'Reishis 1:1 and sent to a community in Eretz Yisroel. Yet, I was feeling at a loss as to what more could be done. I took the opportunity to ask the Rebbe for direction on shleimus ha'Aretz.

When I arrived home, 90 stunning pictures drawn by B'nei Noach were delivered to my house, depicting themes from Tanach in support of Rashi's commentary on B'Reishis 1:1. I had completely forgotten that the B'nei Noach in Texas were participating in the project. The handiwork on these pictures was of such high quality, I concluded they must be brought to Eretz Yisroel and given out individually. At the same time, NY Assemblyman Dov Hikind was organizing a chizuk mission to Gush

Katif. With strong encouragement from my wife, I reserved a place on the trip.

What were your expectations of the

I knew from that experience that Israelis are looking to Chabad for leadership as to how to win this war of Moshiach.

trip in light of the current course of Sharon's expulsion plan?

My purpose in going was to give chizuk to the settlers by strengthening and revealing their connection with Chassidus and the Rebbe. In May, 2004 I flew to Israel for the Likud referendum to tell the voters the shita of the Rebbe concerning land for peace as a danger to life. I knew from that experience that Israelis are looking to Chabadnikim for leadership as to how to win this war of Moshiach.

I especially prepared myself for the trip to Gush Katif, as this was a different kind of mitzvaim. 15 Rebbe dollars were donated and copies of "Eyes Upon the Land" were sponsored to give to the residents of Gush Katif. In addition, I had 150 vials of kos shel bracha, 125 banner squares with pictures from B'nei Noach and Bais Yaakov students, and a boxful of toys donated by concerned individuals. I also expected to share insights of Chassidus and the Rebbe which are relevant to strengthening the emuna of settlers.

What was the reaction you got?

Upon our arrival at Ben Gurion, half of the group was detained by passport control when they discovered we were to visit Gush Katif. The authorities confiscated our passports and stated that Gush Katif was a closed military zone. We remained there without being told the reason for this detainment, for about 30 minutes, until Assemblyman Hikind rescued the group. The group consisted of NY State Supreme Court Judges, doctors, grandmothers, mothers, and businessmen. I was aware that the government of Israel has engaged in similar practices to limit lawful speech and assembly among Israelis. It was clear that the government was not pleased with our trip.

It was certainly a z'chus to get a small taste of what Israelis have endured. However, Mr. Sharon's attempt to punish American citizens for the 'misdeed' of lawfully standing

in solidarity with the Jewish communities of Gaza backfired.

The press which had gathered outside the exits of the airport to cover the mission now had a bigger story: the government's baseless detainment of US citizens who entered Israel for lawful purposes. Israeli and international television, newspaper, radio and internet media interviewed us, prominently displaying our opposition, based on pikuach nefesh, to the expulsion of Gaza's 8,500 Jewish inhabitants and the destruction of its homes, livelihood and synagogues.

The Israeli government was forced to issue a weak explanation that they wanted to make sure that we understood how dangerous Gush Katif was. This was never communicated to any of us. The settlers were encouraged from our visit and now doubly strengthened by the international story of the attempt by the government to intimidate us.

How did you spend your time in Gush Katif? How would you describe the outlook of the residents of Gush Katif?

Over 3 days and 2 nights, we were up by 7:00 am and out until 10:30-11:00 pm, during which we visited most of the settlements in Gaza, meeting with rabbinic, political and industrial leaders, as well as residents old and new, including survivors of terrorism. The message from the settlers was consistent: we are determined to overcome the threat of this evil decree with the power of Torah learning, love of the Land of Israel, a concerted public relations campaign, and building up the yishuv. Many residents invited me back next year to visit, as they understand that the miracles which have become a part of daily life undoubtedly point to a Purim'dike overturning of Sharon's evil decree.

The residents of Gush Katif reminded me of shluchim: living inspired lives, with the confidence,

certainty and joy that they are doing the shlichus of Hashem. I never heard a hateful or negative word regarding the plans of the Israeli government or their 'peaceful (Arab) neighbors' as they put it. Rather, they exuded a sense of humor and inner strength borne out of a shared communal experience of mesiras nefesh and emunas Hashem.

They are campaigning door to door to educate the Israeli public about Gush Katif and the dangers of the expulsion plan. Gush Katif is a thriving, beautiful community with thousands of families, many second

The Rebbe dollars were warmly received as a validation of their total commitment and bitachon in their ultimate victory. Each was given with a special bracha for 'ko'ach l'nitzachon,' the power of victory.

generation, as well as others from outside Gush Katif, who work in the fabulously successful vegetable and flower industry, including herbal and organics, attend the growing yeshivas and many synagogues, maintain museums about Jewish history and land-based mitzvos, and constantly building and greening their beachfront community. "Eyes Upon the Land" and the Rebbe dollars were warmly received as a validation of their total commitment and bitachon in their ultimate victory. Each was given with a special bracha for 'ko'ach l'nitzachon,' the power of victory.

This included the Chief Rabbi of Aza, Rabbi Yigal Kaminetzky, Members of Knesset and David Hatuel, who lost his pregnant wife and 4 daughters to a terrorist attack last year. Residents, soldiers and workers smiled knowingly when they received kos shel bracha. And the women were obviously touched by the care and beauty put into the handmade pictures.

How does Gush Katif relate to the Geula?

The residents of Gush Katif understand and express a connection of their struggle with Geula and the goel. Many shared stories of the Rebbe with me and drew strength from knowing that the Rebbe and his Chassidim stand at the forefront of supporting them. They all said that they know that when Chabad is with them, they will be victorious. During a dinner l'chaim, a resident said "we should have Moshiach b'm'heira b'yameinu, mamash" and explained that mamash are the letters of the Rebbe's name.

Also, the Rebbe's picture is in a main dining hall and placed high atop guard posts, and the highest flying flag in Gush Katif is a Moshiach flag! However, they also asked me to publicize the need for more Lubavitchers to get involved in overturning the evil decree, by coming to visit Gush Katif, contacting American and Israeli leaders, joining the grass roots effort to educate and sending money. Dov Hikind declared he will soon return to Gush Katif with 1,000 people in his next Solidarity Mission. Every chassid should consider visiting Gush Katif. Residents called these visits "light at the end of the tunnel" which helps maintain their faith when times feel more difficult.

A chassid can help strengthen those who are on the front lines of fulfilling Hilchos Shabbos Perek 329 Siman 6, lest the whole land become open to our enemies. Those interested can call Dov Hikind's office at 718-853-9616.

המטה העולמי להצלת העם והארץ

HAMATEH HA'OLAMI LEHATZALAT HA'AM VEHA'ARETZ

Urgent call to Anash around the world

Emergency Lifesaving Fund

We are about to launch a major campaign to rescue the Jews of Israel and the land of Israel. Great sums of money are needed for this undertaking to succeed. The protest gathering that will be held in Banyanei Ha'uma, and, even more so, the activities that will begin immediately thereafter cost thousands of dollars.

We implore all *Anash* communities around the globe: set up a special fundraising committee, and appoint an energetic *bachur* to head the fundraising efforts! We ask you to please understand the urgency of this matter — it is a life and death issue in every sense! If every single *Anash* community in the world participates in the efforts to finance the struggle to save millions of Jewish lives, we can succeed in our undertaking. We simply cannot afford to delay — Jewish lives are at stake!

Israel, Canada, and Europe: Please send collected funds to:

Reb Shabsai Bloch
P.O. Box 6130, Tzfas

Make out checks to:

Mateh Shleimus Ha'am Ha'aretz

United States:

Rabbi Y. Rapp
7 Balfour Place, Apt. E2
Brooklyn NY, 11225

Make out checks to:

Shofar Association

OPEN YOUR EYES

BY SHLOMO GROSSMAN

“Open your eyes” is not just a nice thing to do; it is a very powerful tool. And if we don’t open our eyes, then Hashem will open them for us...

The tendency of many people is to view the coming of Moshiach as only a philosophical discussion, after which one goes about one’s daily life. Although a person may come up with a compelling argument or makes a good point, life goes on.

In reality the world is quickly changing around us, moving speedily towards the fulfillment of its destiny.

The Rebbe told us to “**open our eyes.**” This means that when we look at daily events that are occurring on a personal level, or on a global level, we should realize that they are not occurring as a result of natural circumstances, but rather because of unnatural circumstances which herald the coming of Moshiach.

The Rebbe proceeded to open our eyes by telling us that it is unheard of that a nation like the Soviet Union could have naturally made the earth shattering changes it did. For decades, it spent millions of dollars on a very extensive spy network just to stop Jews from doing Torah and Mitzvos, and it kept its citizens

prisoners.

Yet seemingly overnight, the government’s policies turned completely around. Now, the government helps Jews do Mitzvos and expedites their leaving the country for Israel. On a natural level this is utterly impossible, the only explanation is that we are now in the times of Moshiach.

(We can also look at Europe, which after literally thousands of years of wars between England, France and Germany, etc., with millions of lives lost, have suddenly united in one economic bloc. And this bloc then proceeds to tell other countries that allowing a right-wing candidate to run for office is no good!)

The Rebbe also gave us another example of opening our eyes with China and India, whose political systems are changing rapidly but in an unprecedented peaceful manner. A political scientist a few years ago could never have extrapolated from previous political events and predicted the rapid, major changes that are now taking place.

The Rebbe also told us the significance of political events that,

when seen with Moshiach eyes, have vast and far-reaching consequences. The war in Iraq is one example.

In 1991, Parshas Bo, the Rebbe delivered a Sichra about the Iraqi war taking place at that time. But after the Sichra a strange thing happened in that the Rebbe told the editing committee to remove part of the Sichra before publication.

One reason for this was that the Rebbe had said in the Sichra that there were rumors to the effect that Saddam Hussein is dead. When told by the editing committee that it seems that he is still alive, the Rebbe told them to take the comment about the rumors of Saddam Hussein’s death out of the Sichra, but the Rebbe added – “*od chazon l’moed,*” the prophecy will still come about, meaning the death of Saddam Hussein. (This is contrary to popular belief that these words go on the Iraqi war.)

In the excerpt the Rebbe spoke at length about how Saddam Hussein is being forced to leave his royal palace and constantly keep on the move. The Rebbe used the expression that he has no “kvius”- no permanence. In the course of the Sichra the Rebbe mentioned that of all the nations that Sancheriv relocated, Iraq was not one of them. This means that Iraq has a kvius for over two thousands years. Then the Rebbe said how Iraq is the antithesis of Yerushalayim, and

that when Iraq falls Jerusalem rises.

It is interesting to note that Saddam had over sixty statues made of himself that he placed all around the country. After the war one statue in particular, over sixty feet high, was shown toppled over. All the statues were of Saddam with his arm outstretched. The significance of this is that all the statues had their arms stretched out towards Yerushalayim, implying that eventually Saddam wanted to rule over our holy city. Why is it important to know that Saddam was on the run? It seems that the fact that Saddam's kvius was broken, broke the long standing kvius of Iraq. This may mean as follows:

The only true kvius is Torah, since it is eternal. Klipa mimics k'dusha and this gives it energy. So it seems that the kvius of Iraq gave it a certain power over Yerushalayim. But when its leader was forced to continually move around, this kvius and its klipa were broken. The completion of this breakdown may culminate with the death of Saddam Hussein.

In other cases the Rebbe tried to prepare us for what was to come. The Rebbe quoted the Yalkut Shimoni many times. He opened our eyes and told us that the Iraqi war was the fulfillment of this very Midrash. As a result, we should realize how close we are to the Geula, and that the whole world is moving in that direction. But it is also worthy to note that in quoting this Midrash the Rebbe didn't contradict any parts of the Midrash by saying that there would not be wars, that the world wouldn't be scared, or that Jews wouldn't be scared. And even when Moshiach speaks, he doesn't stop the war. He just says "the time of your redemption has arrived." Meaning don't be scared, have Emuna,

because this is all for your own good.

In another Sicha the Rebbe said that even though the world is in a turmoil, Hashem laughs at the plans of the non-Jews to take over Yerushalayim. And the Jews should pay them no regard because their plans have no substance. What Jews should be concerned about is something that they can affect, namely, the education of their children.

The message is to ignore the turmoil of world events, have Emuna, and get excited by the realization that world events are bringing the world rapidly closer to Geula.

We should realize how close we are to the Geula, and that the whole world is moving in that direction.

At one point the Rebbe said that the reason the Gemara tells us the bad signs of the generation of Moshiach is for us not to get depressed by them, but rather to see them in their true light, being the signs of the last generation of Galus.

There is a fascinating footnote in Seifer HaSichos 1991, Pashas Bo, page 280, note 106. The Rebbe quotes a Zohar in Parsha VaEira. He quotes four different lines, in four different places, in the Zohar. The Zohar starts off by talking about how Yishmoel's Sar (angel) above went to Hashem and asked for a reward for Yishmoel's being circumcised at age thirteen.

Hashem agrees and gives him a hold in Yisroel.

Later the Zohar says that when this reward runs out... (at this point the Rebbe starts to quote the Zohar): "Arabs cause many great wars in the world..."

Second line of the footnote: "A nation comes from the farthest corners of the world and goes to war with the Arabs for three months."

The next line: "Hashem is aroused and there is a great slaughter in Basra. Then Hashem shakes the four corners of the earth and shakes the Arabs out..."

The fourth line: "This leads to the nations speaking in one language and serving Hashem with one shoulder." In other words, Moshiach.

This means to say that the reason that these events have started is because the Arabs' claim to Israel has run out.

This Zohar goes on to say that the armies of the world have a war, and at the end of the war they have destroyed one another, and there remains only one army left standing in the world, Israel's.

Along these lines there is story about Rav Yonason Eibshets. Once a non-Jew came to him and asked him: "How can it be written in your Torah that the Jews will one day rule the world? The Jews are the smallest nation in the world, and there are over seventy nations that are much greater than the Jews." He answered: "Take seventy roosters and one hen and starve them for three days. Then put them all together in a chicken coop. In the middle of the chicken coop put a tray of food, then step back and watch what happens and you will have your answer."

He followed Rav Eibshets' instructions, and when the three days passed he placed the roosters and the hen together in the coop and placed the food in the middle, and stepped out to see what would happen. Most people would predict that the roosters, upon seeing the food, would immediately rush to grab the food and the poor hen being so small and weak would be left behind to starve. But when the roosters saw each other rushing for the food they each got jealous of the other and started attacking each other. After half an hour all the roosters were either dead or wounded. The poor starving hen looked around and saw that no one was eating the food, so she sauntered over and had the entire plate for herself!

In other words, the nations of the world are too selfish to let any country but themselves rule the world. They would rather go down fighting than let someone else take over. Only the humble Jews are patiently waiting on the sidelines in order to let the dust settle. This is one of the reasons why China, Russia, the Arabs, and Europe are all anti American.

As has been publicized, the recent tsunami correlates to an article written in HaKria V'HaK'dusha written in the forties by the Rebbe and/or the Previous Rebbe. In short, it says that Hashem wants the world to realize that He runs it, yet He wants them to have free-choice, so He makes nature so unnatural that the world has to realize that G-d runs nature. He does this specifically through flooding. It is possible for an entire country to disappear under water, which can cause tremendous political change in the entire world.

This is not what happened with the recent tsunami though. If, G-d forbid, Japan or England would

The reason to open our eyes is not only to get excited about what is happening, but also by seeing spiritual events in a physical manner it helps to bring the Geula faster.

disappear then this would be what this article is talking about. In fact, scientists now predict that within twenty-five years England will be under water. And Japan is sitting on an area that is very prone to earthquakes, which cause tsunamis.

The only way to circumvent this scenario is to do what the Rebbe said to do, spread the Besuras HaGeula, and in particular the Sheva Mitzvos B'nei Noach. When the nations of the world realize that there is an all-powerful G-d in the world then they will subjugate themselves to Him having no other choice. Then they will have the

bittul that will allow them to live together in peace.

Someone suggested that since the Sheva Mitzvos B'nei Noach are already a law on the books in America, it just needs to be enforced. Does anyone have President Bush's phone number?

Another suggestion is that the UN should finally live up to its potential, and the nations of the world should peacefully discuss their ideologies, including religious tenets, and come to a consensus of which will work best for all mankind.

And of course, Chassidus would present its viewpoint, that life is greater than death or martyrdom. Because Hashem is found here in this physical world more than in the upper spiritual worlds. The message is: Live for G-d, don't die for Him. Because if you do, you may be disappointed.

The reason to open our eyes is not only to get excited about what is happening, but also by seeing spiritual events in a physical manner it helps to bring the Geula faster.

So "open your eyes" is not just a nice thing to do, rather it is a very powerful tool. And if we don't open our eyes, then Hashem will open them for us...

DR. (ZVI) HARVEY LANG

Chiropractor

783 Montgomery Street

Chiropractic Applied Kinesiology

- Nutrition -

Infants - Children - Adults

Headache, Back & Neck Pain, etc.

Learning Disability, T.M.J. (JAW), Dislexia, Chronic Ear Aches, Scoliosis, Allergy, Neural Organization

(718) 773-1121

By Appointment

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