

CONTENTS



The international weekly heralding the coming of Mashiach
BEIS MOSHIACH

4 | THE DEEPER MEANING OF CHUKIM

D'var Malchus / Sichos in English

8 | TO OPEN OUR HEARTS LIKE THE REBBE

Editor's Corner / Boruch Merkur

10 | LETTERS TO A SCIENTIST (CONT.)

The Rebbe's Letters

12 | THE VILLAGER AND THE HORSE AT MOUNT SINAI

Thought / B. Ashkenazi

16 | A REVOLUTION IN CHINUCH (CONT.)

Chassid / Avrohom Raynitz

26 | HE SEARCHED AND HE FOUND

Profile / Nosson Avrohom

34 | TO JAIL WITH JOY!

Shleimus HaAretz / Shai Gefen

37 | HOW MANY PROHIBITIONS IN EVACUATING GAZA?

Shleimus HaAretz

41 | 'IT JUST DISAPPEARED'

Miracle Story / Mendel Tzfasman

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 תב ד 72915
טלפון: (03) 9607-290
פקס: (03) 9607-289

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.

THE DEEPER MEANING OF CHUKIM

SICHOS IN ENGLISH



SHABBOS PARSHAS B'CHUKOSAI; 22ND DAY OF IYAR, 5749

1. On this Shabbos, we concluded the third[92] of the five books of the Torah, the Book of VaYikra. As is Jewish custom, after the reading was completed, the entire congregation proclaimed: “Chazak, Chazak, V'nischazeik” — “Be strong, be strong, and gather strength.”

This proclamation teaches that when a Jew completes a portion of Torah, his approach to Torah and mitzvos should be strengthened. Though only a single book of Torah is completed, this has an influence on the totality of Torah and mitzvos for the entire Torah is reflected in each individual aspect of Torah and each individual aspect contributes to the entire Torah as a whole.

This is particularly true in regard to the Book of VaYikra which is unique among all the books of the Torah. A significant portion of all the other books of the Torah is devoted to relating the various different events that transpired in the history of the Jewish people. In contrast, the

Book of VaYikra is almost entirely devoted to Torah law: the description of the sacrifices, the Temple service, and other mitzvos.

We see this idea in the concluding verse of the book itself, “These are the mitzvos which G-d commanded Moshe for the children of Israel.” This verse is much more appropriate as a summation of the mitzvos than the concluding verse of any of the other books of the Torah, even the Book of D'varim, which is the conclusion of the entire Torah.

The Book of D'varim concludes “before the eyes of all Israel,” stressing the importance of the Jewish people in accordance with the teachings of Tanna d'vei Eliyahu that the Jewish people take precedence over the Torah. Since this verse concludes the entire Torah, it emphasizes the most essential matter, the Jewish people. Nevertheless, the conclusion of the Book of VaYikra is unique for it summarizes the mitzvos of the Torah.

2. The opening verse of Parshas B'Chukosai refers to the Torah as G-d's chukim. In Likkutei Torah,

the Alter Rebbe explains that the word chok also has the meaning “engrave” or “hew.” Thus, he contrasts letters that are written with ink on parchment to letters engraved in stone. Not only are the letters which are engraved into stone totally one with the stone, they have no independent existence of their own. They are part and parcel of the stone into which they are engraved. In contrast, when one writes on parchment, even though the letters become one with the parchment, they constantly remain an entity of their own.

The classic example given of letters engraved into stone are the tablets of the Ten Commandments. They were engraved into the tablets from side to side [and thus the final Mem and the Samech remained only by virtue of a miracle].[93] Since the Ten Commandments represents Torah as it is one with G-d, its source, the form in which the Ten Commandments were given to us also expressed this oneness.

Our Sages (and Rashi in his commentary) explain that the expression “Im B'Chukosai teileichu” — literally, “If you will

walk in My statutes” — as “If you labor in Torah study.” Thus, the use of the word B’Chukosai in this context alludes to the concept of engraved letters and teaches us that we should study Torah in a manner in which we become one with the Torah, without remaining a separate, independent identity.

This idea is also reflected in the expression “If you labor in Torah study.” When will a person labor in Torah? When the Torah has become an essential part of his being to the extent that he cannot separate himself from it like a businessman who works for his own business. The effort which he invests is incomparably more than that of a hired worker.

A question can be asked about this concept: When talking about letters which are engraved into stone, how is it possible for one to “walk,” i.e., proceed further, as the Torah commands? When speaking about letters which are written on parchment, it is possible to add to them and change them. However, when letters are engraved into stone, it is not possible to add to them or change them, their existence is defined as it is. Nevertheless, the Alter Rebbe writes that the potential to proceed further in Torah study is associated with the letters engraved into stone.

This idea is also reflected in Torah study. Each Jew has an obligation to develop new Torah concepts, both in Nigleh (the revealed, legal realm of Torah study) and Nistar (the hidden, mystic teachings of Torah). This is possible in regard to the oral law in which the Sages of each generation can develop new teachings based on the principles of Torah study. In contrast, in regard to the written law, there is no possibility for addition. There are an exact

amount of letters in the Torah that was given by G-d and we cannot add or subtract from them. The potential to bring out new ideas exists only in regard to the explanation of Torah.

Within the context of the oral law itself, though there is much room for debate and discussion and thus, the development of new ideas, there are laws which are “halacha l’Moshe mi’Sinai” (“A law given to Moshe on Mount Sinai”). In regard to these laws, there is no room for discussion or debate, the law stands as it is.

Similarly, in regard to the

Since the level of the Jewish people surpasses that of the Torah, they have the potential to bring out new dimensions in Torah.

explanation for mitzvos, one can constantly develop new ideas regarding the mitzvos which are called eidus and mishpatim for they are intended to be understood intellectually. However, the mitzvos which are called chukim are above intellectual explanation as our Sages declared: “You have no permission to think about them.” Thus, it appears that regarding these mitzvos, there is no possibility for addition. Nevertheless, the Torah tells us that it is within this aspect of Torah, the chukim, that we must “walk,” i.e., proceed further.

The explanation of this concept

is related to the statement: “Every new concept developed by an experienced scholar was given to Moshe at Sinai.” On the surface, the statement contradicts itself. If the concept is new (i.e., not only a revelation of the hidden, but a genuinely new idea), how could it have been given to Moshe on Mount Sinai?[94]

However, since “the Torah and the Holy One, Blessed be He, are one,” just as G-d is infinite and boundless, so too, the Torah is infinite and there is the possibility to develop new concepts. This applies to all dimensions of Torah, including the aspect of Torah associated with chukim. On the contrary, since this aspect of Torah is above human knowledge, its connection with Torah’s infinite dimension is greater. Therefore, one must “walk,” i.e., progress forward, by developing new concepts in this realm of study more than in the other fields of Torah study.

It is the Jewish people who bring out this infinite dimension in Torah study. Our Sages state that both Torah and the Jewish people existed before the world and that the Jews existed “before” Torah. When speaking of entities whose existence preceded the creation of the world, the use of the term “before” has no chronological significance (for time did not begin until creation), but rather means “on a higher level.” Since the level of the Jewish people surpasses that of the Torah, they have the potential to bring out new dimensions in Torah.

This concept is also apparent from our Sages’ description of the relationship between Torah and the Jewish people as that between a bride (the Torah) and a groom (the Jews). As in a marriage relationship, the groom gives the

potential for new growth. Similarly, the Jews bring out the essential connection between the Torah and G-d and thus, develop new Torah concepts.

This is also related to our Sages' statement, whenever someone studies Torah, G-d studies opposite him.[95] Since G-d studies opposite him, through developing new concepts in his Torah study, each Jew can reveal an infinite dimension of Torah and show how the Torah has no bounds whatsoever. Thus, the new concept that one brings out is not an addition to the Torah, but rather, an expression of the Torah's infinite G-dly nature.

Thus, the concept that one brings out is genuinely new — brought out by the effort of the scholar — and, nevertheless, it “was given to Moshe on Sinai,” for Moshe received the essence of Torah and it is from this essence that the new concept is derived.

In practice, we see that such new concepts have been brought out in each generation and in all realms of Torah study, even in the realm of Torah that involves chukim. These new dimensions have added, not only to our understanding of Torah, but also to our Torah practice. This is true not only of the mishpatim and the eidus — mitzvos that can be comprehended intellectually, but also concerning the chukim despite the fact that, on the surface, they surpass our understanding. Though our Sages stated “You have no permission to think about them (the chukim),” the Rambam writes about them, “Whatever reasons it is possible to provide for them, one should provide.” In the light of that statement, the Sages' prohibition against thinking about them must be interpreted as forbidding only questioning whether to fulfill them

or not, and not delving into their deeper meaning. On the contrary, study of the latter nature will bring about an increase in the observance of the chukim.

The service of “Walking in My statutes,” proceeding in Torah and mitzvos, is a general directive. Every day, a Jew must continue to reach a higher level of Torah practice. Since each day, a Jew is a new creation, each day, he must reach a higher level in the service of G-d. Furthermore, this process of growth must also be in those aspects of service that reflect the concept of engraved letters.

This concept is reflected in the education of a Jewish child. In the very first stages of his education, a child is trained to perform mitzvos in a manner in which they become engraved in his character, i.e., they become his spontaneous reaction. For example, when he wakes up, it should be an immediate reflex response for him to recite Modeh Ani, when he reaches Modim in his prayers, he bows naturally, without any conscious thought.

Though this is desirable for a child, when the child grows up, he is taught how performing mitzvos out of habit is improper and that he should understand and think about his Torah practice so that he will be motivated to apply himself to it with greater intensity. Thus, we see that although a person started out with “engraved letters,” there is still room for growth. Torah and mitzvos must be part of a person's nature, his habit and natural tendency. Simultaneously, he must be constantly striving to progress and reach higher peaks.

The above is also related to the continuation of the Torah portion which mentions the blessings and the curses that come about as a result of our service. When Torah

and mitzvos are engraved in a Jew's being in a complete and total way as the letters of the Ten

Commandments were engraved from one side of the tablets until the other — his entire existence is permeated with G-dliness — then G-d will surely grant him all his material needs with the intent that through his service, the Jew will also connect these entities to G-dliness. Even when on the surface, it appears that one's portion is not good, ultimately one will realize how these are also blessings, indeed blessings so great that they must be hidden.

These concepts must be expressed in our service within the world. We must demonstrate how G-d's relationship with the world parallels that of engraved letters, i.e., the world is nothing more than a dwelling place for G-d, and not that of written letters, that the awareness of G-d is an addition to the world's essential nature.

This concept is expressed by the Rambam at the very beginning of Hilchos Yesodei HaTorah, where he writes that the entire creation came into being from “the truth of His existence,” i.e., G-d's essence. This will be “engraved from side to side,” i.e., it will be openly apparent how the world is G-d's dwelling place and His creative power will be visible within creation.[96]

3. The above can also be connected to the portion of Rambam associated with the present day which includes the fourth chapter of Hilchos Maaseh HaKorbanos (The Laws of the Sacrificial Procedures).[97] At the very beginning of this chapter, it is stated that the sacrifices must be offered during the daytime. Metaphorically, this relates to our service of G-d, for the word korban, “sacrifice,” is related to the

word karov, “close.”[98] A Jew’s drawing close to G-d must be during the day, amidst light and revelation, in both a material and spiritual sense. This applies even when a Jew is in the night of exile. The permission the Torah grants to offer certain aspects of the sacrifices at night reveals how a Jew is able to transform the night into day, “the night will shine as the day.”

This is particularly relevant at present when we are approaching the year 5750, which according to certain opinions is equivalent to midnight of the sixth day.[99] According to some authorities, this is one of the years in which it is appropriate for Moshiach to come. In the times of the Gemara, the Sages already declared, “All the appointed times for the Moshiach’s coming have passed and the matter depends only on t’shuva.” Since that time, the Jews have performed a multitude of Torah, mitzvos, and t’shuva. Hence, Moshiach’s coming must be very imminent. May it be in the present year, 5749. Indeed, the name of this year spells out the Hebrew word, tashmet. The Torah uses that word in the verse: “Release every [debt] your brother [owes] you.”

4. The Rebbe Shlita spoke again about the lesson to be learned from the counting of the Omer, the importance of “Showing respect to each other.” (See the Sichos of Emor and B’Har.) The Rebbe Shlita also stressed the importance of studying Pirkei Avos as is customary during this time period.

NOTES:

92. Note the Sichos of Parshas Emor which explain the connection of the number three to Torah based on our Sages’ statement, “A threefold light was given to a threefold people by the third [of Amram’s children].”

93. Since the forms of these letters is entirely enclosed, only a miracle would allow the portion of the stone in the center to remain standing.

94. Indeed, perhaps it is for this reason that some texts quote a different version of this text which states, “Every instruction rendered by...,” omitting the mention of new concepts.

95. This statement allows us to understand another statement of our Sages. Our Sages state that just as at the giving of the Torah, the Jews responded with “fear and awe, trembling and cold sweat,” so, too, we must study Torah with the same emotions. Since “G-d is studying opposite” the Jew who studies, he should feel the same awe which our

***The Sages’
prohibition against
thinking about them
must be interpreted
as forbidding only
questioning whether
to fulfill them or not,
and not delving into
their deeper
meaning.***

people experienced at the revelation on Mount Sinai.

96. It is told that the Maggid of Mezritch was able to recognize the identity of the craftsman who fashioned an article by looking at the article. Similarly, we should be able to recognize G-d’s existence by looking at His handiwork, the creation.

97. The name Maaseh HaKorbonos literally means, “the deeds of the sacrifices.” This implies that a Jew’s process of drawing close must also include his deeds.

98. The literal translation of VaYikra 1:2 is: “A person should he offer a sacrifice of you.” By using this phraseology

instead of stating, “Should one of you offer a sacrifice,” the Torah alludes to the fact that the sacrifice must be “of you,” that the person must see himself as a sacrifice to G-d. This does not mean that he must offer his life, but rather every aspect of his behavior must be carried out as befits a sacrifice. We see an example of this in the behavior of the Patriarch Yitzchok. At the Akeida, he was designated as “a perfect burnt-offering,” nevertheless, he was not slain and continued living in our world until he reached the age of 180, more than any of the other Patriarchs.

99. There is also a significant halachic point associated with midnight. The Rambam (Chapter 4, Halacha 2) states that the portions of the sacrifices that can be offered at night may only be offered until midnight. Even though according to the Torah itself, they may be offered until dawn, the Sages instituted this restriction lest the priests delay offering them until after that limit has passed.

Rashi (Brachos 2a) differs and explains that these portions can be offered until dawn because the priests are careful and precise and would not delay offering the sacrifices beyond the time allotted by the Torah. His opinion is supported by the fact that many other restrictions of this nature were not enforced upon the priests who were involved in the service in the Beis HaMikdash.

Notwithstanding this logic, the Rambam differs. It is possible to explain his opinion as follows: It was desirable to offer all the entire sacrifice during the day. Even though the Torah allows certain portions to be offered at night, this is clearly not preferred as obvious from the laws which allow the entire sacrifice to be offered during the day on the Sabbath. [Were there to be no preference to the offering of these sacrificial portions to be offered during the day, the Sabbath laws would not be violated in order to allow them to do so.] Thus, it is clear that the priests involved in offering these sacrifices were somewhat lax in their duties and, thus, it is clear that certain safeguards should be taken to insure that the required time limits not be overstepped.

TO OPEN OUR HEARTS LIKE THE REBBE

BY BORUCH MERKUR

A young man stands before the Rebbe. To his left is an older, well decorated man in uniform with a beard. "I'm Elimelech Saidman," says the former, introducing himself to the Rebbe. The Rebbe hands the man a dollar. "[I'm] in Frankfurt, as the Jewish chaplain, and I wanted to ask [for] the Rebbe's blessing—"

"I once received a letter from you," the Rebbe immediately interjects in Yiddish.

"No," comes the reply from the chaplain, shaking his head. "I just gave a note—"

"Not today, but a few years ago," the Rebbe clarifies, refreshing the man's memory.

"A few years ago," says the chaplain, nodding, "when I was in Arizona, I did write."

"G-d Alm-ghty should bless you," says the Rebbe, handing him a second dollar, "to be successful about all the soldiers under your guidance—"

"Thank you. And also for my family."

"—to guide them in the right direction," the Rebbe continues.

"Thank you."

"It's your responsibility," the Rebbe insists, emphasizing his words by pointing to the man.

"Yes, indeed."

"For all your family," the Rebbe says, handing him another dollar.

The Rebbe then blesses the man standing with Elimelech: "Blessings and success. A double portion of blessing."

"He received two," the Rebbe concludes, turning to the first man, "because he's your chaplain."

* * *

This exchange in "dollars," though brief, is a rich source of guidance and inspiration. In fact, this scene, captured and preserved on video, is actually the subject of a well known story in *To Know and To Care Volume 2*. A glimpse into the background of this encounter with the Rebbe, as described in the story, helps shed light on the beauty of this moment. Segments of the text follow in italics (with emendations).

Elimelech Saidman was a US army chaplain who in the fall of '91 was serving in Frankfurt, Germany. He had been visiting the States, and was due to return to Germany from New York. Before leaving, he called one of his fellow chaplains, Rabbi Yaakov Goldstein [the distinguished man in uniform described above], partly to talk army business, and partly because they were old friends.

"Now that you're in New York," Rabbi Goldstein said, "you've got to come to the Rebbe to receive a dollar." Elimelech had other plans, but it was impossible to say No to Rabbi Goldstein. And so, a few hours later, the two met in uniform outside 770.

Rabbi Goldstein instructed Elimelech to write a short note asking for a blessing, and to tell the Rebbe his name, rank, and posting. Elimelech did exactly as Rabbi Goldstein told him...

The meeting ensues, as described above, and the story continues with an illuminating epilogue.

Afterwards, Elimelech heard that Rabbi Yossi Shemtov, the shliach in Tuscon, Arizona, whom he had met while serving as a chaplain in that area, was visiting in Crown Heights that day, and stopped by to pay him a call.

He told Rabbi Shemtov about his meeting with the Rebbe, and they recounted the original circumstances of writing to the Rebbe. You see, five years before, Elimelech and his wife had been childless. They had seen many doctors, but none had been able to help. Upon bringing the matter to the attention of Rabbi Shemtov, Elimelech was advised to write to the Rebbe. "You may not receive a written answer," Rabbi Shemtov told him, "but I can assure you that the Rebbe takes note of every letter he receives, and he will surely pray for anyone who needs a blessing."

Elimelech thought to himself: "We have been seeing so many doctors, why not give this approach a chance?" He wrote the letter, but did not receive a written response. (But the Rebbe's prayers were indeed answered. In those five years, Elimelech and his wife were blessed with two children.)

Surely upon meeting with the Rebbe and witnessing the Rebbe's instant recall of his letter (written years before, one among countless thousands) the words of the shliach must have ringed true for Elimelech, especially as his request had been fulfilled – in double measure!

"As water reflects the face," can you imagine the impact that moment must have had on this man, coming face to face with a man who truly cares about every aspect of each individual, even when they are just one among countless thousands.

For a chaplain approaching the Rebbe to ask for a blessing, maybe some good advice from a wise and venerable Jewish leader, this man got much more than he could possibly have hoped for. He witnessed a living example of leadership and responsibility that far surpasses the influence imparted through good advice.

True, as Chassidim, we are perhaps quick to make light of the Rebbe's virtuosity of the soul and nobility of character. After all, is the Rebbe not a prophet, a chariot of G-d, the righteous Moshiach himself, greatest personality of all time? True, true, true. But the Rebbe is not a miracle worker out to impress. If the Rebbe does this kind of wonder in public – on video, no less, for all to observe and review forevermore – it is to teach us that it is within our power to open our hearts like the Rebbe, to care about every single Yid in a way that staggers all former preconceptions and limits.

In a sense, we are all chaplains responsible for leading and guiding others, being a living example. We are all shluchim of the Rebbe, and in recognizing that we represent the Rebbe to all those whom we are entrusted to illuminate and inspire, we must live up to what the Rebbe is demanding of us. The Rebbe surely blesses us all with a double portion to succeed in this regard.

Being in the Rebbe's army demands more than just standing at attention with polished buttons because we were told to (though that's definitely a good start). It means filling our boots with the moral fortitude and confidence to live with the reality that the Rebbe is conquering the world, leading us on the frontlines, right now *mamash!* Indeed, victory is so close and assured we already cry out in victory: *Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach l'olam va'ed!*





LETTERS TO A SCIENTIST*

PART 4

By the Grace of G-d
8th of Shevat, 5725
Brooklyn, N.Y.

Dr. Velvl Greene
1476 Independence So.
Minneapolis 26, Minn.

Greetings and Blessing:

I duly received your letter of December 30, in which I read with interest about your new position. This is undoubtedly a true promotion, both professionally as well as in the opening up of new horizons in your work for the spiritual benefit of the many, and when the two are coupled it is indeed a true and complete promotion.

May G-d grant that this be the forerunner of further advancement in the same direction which is indeed a natural aspiration, as our Sages declared, "He who possesses 100, desires to possess 200, and he who possesses 200, desires 400." This indicates that the ambition grows with success, and having advanced, one is not satisfied with the previous increment. The same, at least, should be true in the spiritual sense.

We are now in particularly auspicious days, as we are about to observe the Yahrzeit-Hilulo of my father-in-law of saintly memory, on the 10th of Shevat. Inasmuch as Tzadikim, the faithful shepherds that they are, continue to take care of those of whom they had taken care of in their lifetime on this earth, it is certain that my father-in-law of saintly memory is a faithful intercessor in behalf of the institutions which are carried on in his spirit, and those who are actively engaged in their support and expansion.

With blessing /signature

*From the book *Mind of Matter*, edited by Rabbi Joseph Ginsburg, Professor Herman Branover, and Dr. Aryeh Gotfryd, Ph.D. Published by Shamir Books. Available in Judaica stores everywhere.

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

THE VILLAGER AND THE HORSE AT MOUNT SINAI

BY REB. B. ASHKENAZI

A LIFE LIKE THIS

Someone consulted a doctor about pain he was feeling. After the doctor diagnosed the problem, the worried patient asked him, "Doctor, will I live to be 80 with this illness?"

The doctor looked at him and gravely said, "Do you have a private yacht?"

"No," answered the patient.

"Do you love sports?" asked the doctor. "Do you love to drink? Do you own pets?"

When the patient answered in the negative to all the doctor's questions, the doctor smiled and asked, "Then why do you want to live to 80?"

Contrast this with the story of R' Yekusiel Liepeler. The Alter Rebbe blessed R' Yekusiel with long life, but when R' Yekusiel heard the bracha he pleaded, "Rebbe, but not peasant years!"

We were commanded, "See, I have given before you life and good ... and you shall choose life!" What sort of life is the Torah talking about? R' Yekusiel idea of life, or the abovementioned doctor's idea of life? Which of them is "life and good?"

A SACK OF FLOUR

The key to understanding the difference between "life," and life as R' Yekusiel understood it, lies in the wording R' Yekusiel used. He said, "but not peasant years." The life of a peasant is illustrated in a folk tale about a prince who wanted to marry

When the G-dly soul holds the reins tightly, smiling at the animal soul, all the energy that had been misused is harnessed toward the choice of life.

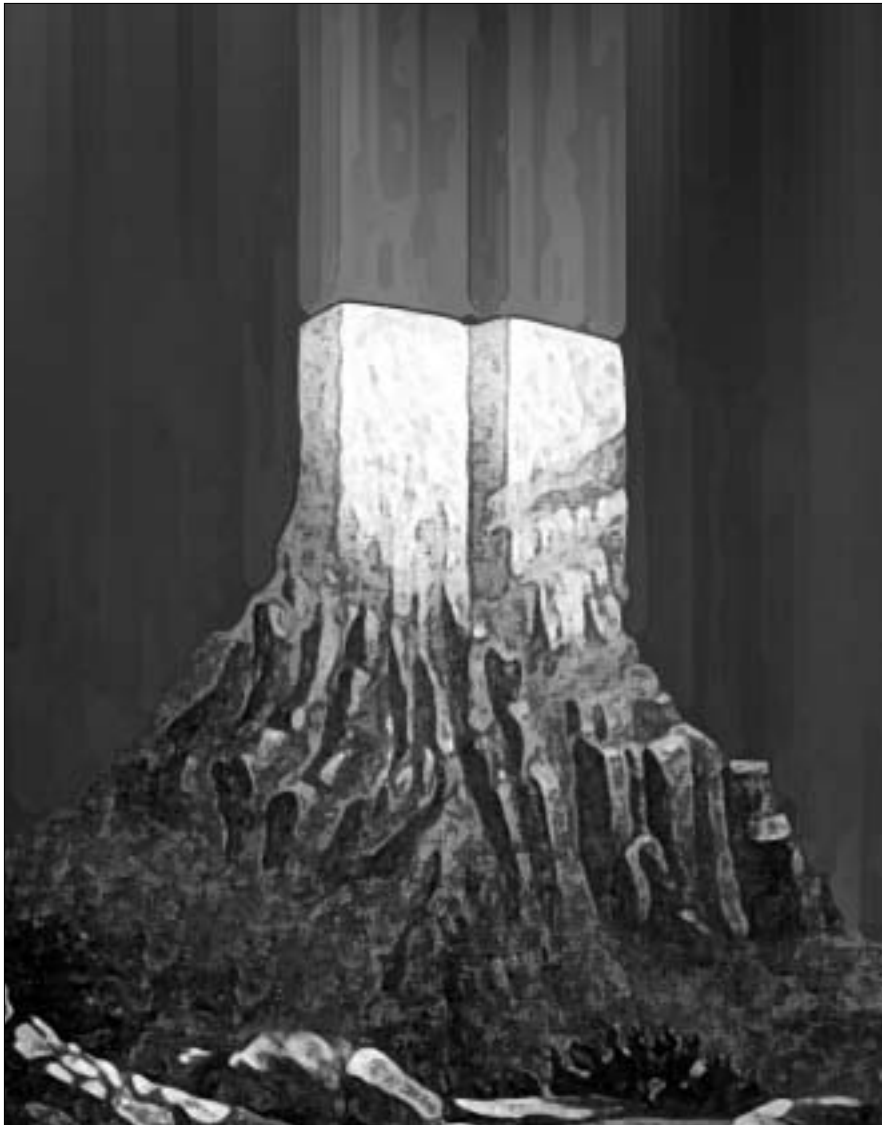
a village woman. The king called for the villager, the father of the girl, to come to his palace to discuss it. The king took the opportunity to show the villager his treasures and he described the wonderful life that awaited the villager's daughter when she would have an army of servants

to fulfill her every whim.

The villager wasn't convinced. He turned down the offer of marriage saying that the palace seemed like a jail to him, and his daughter would pine away if she didn't have to work hard in the field and in the house.

The king consulted with the village elder and asked the elder to help him convince the villager to let his daughter marry the prince. The village elder called for the girl's father and said to him, "I have a fantastic match for your daughter. The mechutan promises to give the couple living quarters, clothing, and a sack of flour." The excited villager instantly agreed to the match. That sort of dowry appealed to him.

This shidduch is not imaginari; it has taken place for nearly 6000 years within every Jew, for the neshama within us is the princess, and the physical body is like the villager who cannot relate to the palace finesse. This is what R' Yekusiel meant. Long life that is spent in a mansion with a luxury car and fine wine - cannot be called life. The neshama of such a person cries over a life like this, even if it's 80 years long. If it has to be subjected to the coarseness of physical life, it prefers to forego the



blessing!

TWO RIDERS AND ONE HORSE

If the two options were black and white, it would be very easy to choose between them, to prefer the needs of the princess – the neshama – and to ignore the coarse peasant, who seeks only material delights. However, the choice is more complicated than that because man is created in such a way that he needs to balance all his needs.

This reciprocal relationship is cleverly depicted in a parable by the Ben Ish Chai: A prosperous man was

riding his horse on his way to the big city. At a crossroads sat a poor, weak man who cried out for help. The rider helped the poor man get on to the horse and, together, they rode the horse into the city. When they got to the city square, the poor man turned to his benefactor and said, “Please get off the horse so I can ride home.”

The wealthy man, shocked by the brazenness of the poor man, told him what he thought of his ridiculous request. The poor man then cried out to the people in the marketplace who had gathered around them and asked them to

rescue him from the usurper who wasn't satisfied with his wealth but also wanted to take his horse away from him.

The wealthy man, seeing that the crowd was siding with the apparent underdog, went to court and sought justice. The judge listened to his story and said, “You seem to be telling the truth, but what can I do? You yourself made it impossible for me to rule in your favor. This is because when you took the poor man on to the horse with you, you placed him in front of you and gave him the reins. Everybody knows that the owner of a horse is the one who holds the reins...”

The parable depicts the crown of creation - man, who rides a horse – the body. There are two riders on this horse, the G-dly soul and the animal soul. Each of them tries to hold the horse's reins. The person who chooses life gives the reins to the first soul (the G-dly soul) but doesn't throw the other one off the horse.

WHERE IS MY HORSE GALLOPING TO?

The attempts by the two riders to lead the horse in opposite directions is felt in our daily struggle with life. Our G-dly soul yearns to focus on G-dly matters, while the animal soul wants to revel in earthly pleasures. In addition, just like the poor man in the mashal claims he was robbed, so does the animal soul complain incessantly that it does not receive what it deserves.

The animal soul's complaints go something like this: My entire morning was spent with the children and I didn't even have a chance to drink a cup of coffee. When was the last time I had time for myself? I spend my days playing 'beat the clock,' as I cater to the needs of my family – cooking, doing laundry, polishing, washing dishes, ironing,

giving baths, telling stories, offering comfort, helping with homework, and wiping tears and noses. When was the last time I could allow myself to relax with a book or pamper myself with a nice hot bath? Or to just stay in bed in the morning?

The G-dly soul, refined as it is, doesn't respond in kind. It doesn't ask, how much time has gone by since I was last able to daven properly? It doesn't describe how it longs to hold a volume of *Likkutei Sichos* without nodding off. Nor does it ignore the complaints of the animal soul, for both of them are riding the same horse – the body – and the body needs both of them. Therefore, the G-dly soul offers the animal soul a place on the horse's back, and is willing to invest time and effort in providing for the animal soul's needs, i.e., meals, sleep, a relaxing cup of coffee, and brisk walk, etc. This is how the G-dly soul is able, in a pleasant way, to attain the animal's soul acquiescence to gallop in the right direction, towards G-dliness.

When the G-dly soul holds the reins tightly, smiling at the animal soul, all the energy that had been misused is harnessed toward the choice of life.

THE REAL "I" AND THE FRAUDULENT "I"

In order to be successful in making the right choices, we need to be able to differentiate between the two voices within us, because both of them claim to be the owners of the horse. The louder, strident voice is that of the animal soul, who boastfully speaks as "I." G-d forbids us from following the dictates of that voice. But the real "I" is the G-dly soul, which is what makes man different than an animal. In order to confuse us and make it hard to differentiate between them, the animal soul seeks out and uses

phrases similar to those used by the G-dly soul.

For example, a bachur once said to the Rebbe, when the Rebbe tried to convince him to learn in a certain yeshiva that demanded much effort from their talmidim, "A person should always learn in a place that his heart desires." What the bachur really wanted was a yeshiva without that much pressure.

The Rebbe said, "How do you know what your heart desires?"

The most important thing, then, is to discern who is the one doing the desiring. Maybe it's the animal soul speaking on our behalf? In order to be able to distinguish between the two, we have to get to know the styles of both souls. If we look at what the animal soul says, we will see both a direct and an indirect message about feeling enslaved and wanting freedom and independence.

"I am a slave to the stove and I'm a maid of the little princes and princesses, my children. I don't manage to get to anything that *I* want to do."

The animal within us screams for freedom, for a state in which nobody will dictate to, or impose discipline on our lives. However, such a situation doesn't exist. Every person, no matter his social circle, accepts certain rules about how to behave in the street, in public places, etc. So it's not about freedom but about *hefkerus*, anarchy. It's an attempt to flee from responsibility, and do whatever I feel like doing, for the whims of the animal soul direct a person to conform with the interests of society at large, and those interests are not exactly holy.

The G-dly soul speaks about almost the same thing, but there's a small and very significant difference. The G-dly soul wants to be free of those inappropriate assumptions, the givens that we take for granted. The

Neshama also knows that it isn't easy to achieve true freedom while being confined within the "villager" body with its demands.

Therefore, says the Rebbe, at first the Mishna says, "There is no ben chorin" (free man) – for the immediate perception is that man cannot be free. But there is a way to achieve the goal because, "There is no ben chorin except he who is involved in Torah study." The Torah is united with the essence of G-d, the true infinity, and therefore, connecting to Him through the Torah enables us to rise above our limitations and connect with the infinite, thereby achieving true liberation, as it says, "Only a servant of Hashem is truly free."

A FREE MAN IN JAIL

Sometimes a prisoner released from bondage doesn't find a place for himself in the free world. He is used to a prison routine, as regimented as it is, and finds it hard to live life and support himself all on his own. Even if the walls of the prison no longer enclose him, he is not free, because a feeling of freedom comes from within, and is not dependent on external factors.

When Papas ben Yehuda saw Rabbi Akiva in jail, he understood this principle and expressed it as follows, "Fortunate are you for being caught for words of Torah." In other words, thanks to your clinging to Torah, you were free out there and you are also free in jail. As for me, "Woe is me that I was caught for worthless matters." Before I was imprisoned I was bound with thick ropes to the world; all the more so, now that I'm in jail.

Personal choices are that which give us the sense of freedom. A young woman called up her mother on Erev Shvii shel Pesach to get a recipe for Spanish omelets. She took the opportunity to unburden her

frustrations. “Ima, maybe you have an idea how I can escape the kitchen for the next two days?”

Her mother smiled into the phone and asked, “If you can’t stand to look at the kitchen any more, how do you have the patience to make this complicated recipe?”

“What’s the comparison, Ima? I WANT to make that recipe!”

Our approach and attitude are what will give us the feeling that we’re choking or relaxed. Those things we feel compelled to do, make us uncomfortable. As for those things which we choose to do, we have all the energy and time in the world for them.

This rule operates out of the kitchen too. If we think of marriage in terms of fulfilling G-d’s will, there’s a chance that when, G-d willing, we are busy with a family and running around endlessly with so much to do, that we’ll be truly fulfilled because Hashem is enabling us to do that which we undertook, with true freedom. Even if we get up at night countless times for a crying child, and on the way, we see mountains of unfolded laundry and dishes in the sink, we won’t feel like maids. We will know that we are doing the most amazing thing – connecting with infinity through raising a new generation of Jews, b’nei chorin.

RENOVATIONS FOR MATTAN TORAH

At this time of the year, we take forty-nine steps towards Kabbalas Ha’Torah. Who do we mean by “we” (take forty-nine steps)? The G-dly soul, of course! But what is new about that? It was always loyal to Hashem! The call of the hour is to bring the villager along to Sinai with us. In order to do this, we need to feed it the king’s delicacies and teach it to enjoy them. Or, according to the second parable, Hashem invites the

horse and the rider, who belongs in the back, to see G-d at Sinai.

The Rebbe Maharash said, “See how precious the Jewish body is, that Hashem ‘poured’ so much Torah and mitzvos for its sake!” What is meant “for its sake?” It means to sanctify it and elevate it, so that it does not block the G-dly soul and it enables the G-dly soul to walk upright, with the animal soul along with it, on their way to G-d.

The days of S’fira, which lead up to Mattan Torah, guide us in that direction. The avoda of refining the middos during S’fira is to renovate the middos of the animal soul so that it can refine its animal inclinations, and thus join the G-dly soul in receiving the Torah with free choice on Shavuos.

The Rebbe said, “How do you know what your heart desires?”

Pirkei Avos, which we read this time of year, guides us in the journey towards Sinai. The first chapter begins with, “Moshe *kibeil* [received] the Torah from Sinai” – **kabbalas ol** in the sense of, “Everything Hashem says, **we will do.**” The beginning of chapter two adds the “**nishma** – we will hear” – we will try to understand, to experience, to be enthusiastic, so that the “doing” won’t be forced but with our free will. As the Mishna puts it, “What is the straight path that man should **choose.**”

If we don’t suffice with the avoda of kabbalas ol, and we consciously choose, with our inner soul powers, the right path, we will be able to sensitize the animal soul to the beauty and brilliance of Torah, and

teach it to take pleasure in G-d. Then, the two riders will gallop on the horse on the road that leads to G-d’s house, “with all your hearts” – with both of your Inclinations.

Pirkei Avos is a template for proper chinuch. First, we educate a child to **kabbalas ol**, and then we allow the child the space **within the permissible** in which he can **choose**. This is how we raise children who aren’t robots but who do Hashem’s will consciously, with understanding, and with enthusiasm.

A CHASSIDIC KISS

For Chassidim who grow up with these concepts, all the above is not theoretical. They experience the tug between the riders and know how to appreciate the greatness of the challenge and the importance of holding on to the reins. For example, Rabbi Pinchas Reizes, one of the Alter Rebbe’s great talmidim, went over to Rabbi Moshe Vilenker on Simchas Torah and kissed the Torah and R’ Moshe Vilenker who was holding it.

R’ Moshe Vilenker had just arrived and wasn’t sure if he would stay with the Chassidim. R’ Pinchas saw the surprised look on his face and explained that both the Torah as well as souls of Jews are sourced in Atzmus, connected to Hashem Himself. Even when the Torah descends and becomes invested in the physical, it is still “the Torah and Hashem are one.” When Jewish souls come down here and enter a body, they have free choice. If a Jew manages to free himself from the imprisonment of his body to choose what G-d wants, doesn’t he deserve a kiss?

This is what convinced R’ Moshe to remain and become a Chassid.

As it’s said, Simchas Torah and Mattan Torah, and the Simchas ha’Geula too, are ultimately one celebration.

A REVOLUTION IN CHINUCH

BY AVROHOM RAYNITZ

*Part 3 of 3 in a series on R' Michoel Teitelbaum a"h. * His work in chinuch in the refugee camps of Europe. * Founding the first yeshiva with chinuch al taharas ha'kodesh in the United States. * A Chassid who nullified himself to the Rebbe and worked energetically to fulfill the Rebbe's wishes.*

(Continued from last week.)

A LETTER FROM THE REBBE

At the end of the summer of 5706 (1946), after a grueling three week journey, R' Michoel Teitelbaum left the Soviet Union and arrived at the Waldstatt refugee camp in Germany. The camp authorities had designated two blocks for the Chabad Chassidim, and each family received a room with beds.

On Wednesday, 15 Elul, R' Nissan Nemenov convened a meeting of all the Chabad askanim. With everybody's agreement, a committee was appointed to oversee the temporary Chabad community in the camp. R' Michoel, who had proven himself as a devoted askan, was appointed as a member of the committee. It was at this meeting

that a Chabad yeshiva in the camp was founded, with R' Michoel chosen to be a melamed in one of the highest grades.

R' Michoel's good friend, R' Yisroel Levin, relates in his memoirs that he was appointed as melamed to a lower grade than R' Michoel. R' Michoel told his students that he and R' Yisroel worked together, and that when he had to go take care of things (at that time, people had to go occasionally and arrange their papers with which they received food items and clothing, and other household necessities), R' Yisroel would supervise his (R' Michoel's) class too. And R' Michoel would take charge of R' Yisroel's class if R' Yisroel had to go take care of things.

The two friends lived in a block near the yeshiva, and they often

visited each other and farbrenghed. Their main topic of conversation centered on the need to be connected to the Rebbe. This topic was their burning issue, and since in the refugee camp they had no way of contacting the Rebbe directly, they began to feel that they must find a way of contacting the Rebbe.

One night, R' Michoel went to R'



Rabbi Michoel Teitelbaum



Pesach 5743 – R' Michoel receiving kos shel bracha from the Rebbe

Yisroel and told him that someone had gotten a letter from the Rebbe. It was a letter containing a bracha for a personal, material matter, but the very fact that a resident of the camp had received a letter from the Rebbe, lifted their spirits. They began to farbreng and say l'chaim.

R' Yisroel's room was near the yeshiva's zal and R' Nissan Nemenov could hear them through the thin walls. He knocked at R' Yisroel's door and asked what they were so excited about. When they told him about the letter that someone had received from the Rebbe, R' Nissan also grew excited and he joined their farbrengen.

WE MUST DO AS THE PARTISANS DO

At first, the Lubavitch askanim in the refugee camp concentrated on building a Chabad community. The students in the yeshiva were mainly children of Chabad families. The other 7000 Jewish refugees sent their children to schools run by other Jewish organizations.

Before Shavuos 5707 (1947), R' Michoel heard that some Chabad

The Rebbe censured them for not getting involved with the non-Lubavitch Jews and not educating their children.

community leaders in the refugee camp in Peking had received a letter from the Ramash (later to become the Rebbe MH"M, who was visiting his mother in Paris and brought her back with him to the United States). In the letter, the Rebbe censured them for not getting involved with the non-Lubavitch Jews and not educating their children.

Once again, R' Michoel went to his friend with news about a letter from the Rebbe. Together with R' Yisroel, they thought about how they could reach the entire camp. R' Yisroel describes their idea, and how they implemented it, in his memoirs:

"We realized that we had to something in the manner of partisans. Since it was after the war, the refugees of different areas held memorials. We decided on our own (because if we consulted anyone, the plan was likely to be shot down) that early Shavuos morning, we'd go to the blocks, from family to family, because each family lived in its own room within the blocks, and we'd invite them all to a memorial at Block F, at the Lubavitcher shul.

"We went from room to room in each block, and grew tired because there were 7000 refugees! We were exhausted and didn't visit too many because in Waldstatt the blocks are one-story high within a vast forest (which is the origin of the name Waldstatt, lit. forest city).

"As we walked, we met R' Avrohom Levkivker. When I was in Kutais in Georgia, I had learned with him, as per his father's request. I asked him: Will you join us? He agreed. Michoel decided to go alone, and I went with Avrohom, so we covered double the territory.

"As we walked, Avrohom said: Why should we go from room to room? Why suffice with that? He went to the block and loudly asked: Where is the blockova [block leader in Russian]? They asked him: What's that?

"He said: Everybody must show up at five o'clock at Block F of the Lubavitchers for a large memorial. And he added softly: You have to come. It can affect your ration cards.

"Avrohom was wearing a pink raincoat and looked important. They thought he was some sort of representative of the Joint or something like that. They began to chase him and ask: Where? When? We went quickly from block to block until we covered the entire camp.

“In the afternoon, before five, a large crowd began to gather at the Chabad shul. Michoel and I were afraid to say that we were the ones who told the people to come. The camp administration could ask us how we did this without getting prior permission. We hid and looked out the window, waiting to see what would happen.

“More people kept coming and people were asking: Where’s the memorial? They told us there would be a memorial here today.

“The members of the administration realized that Michoel and I did this and they asked our wives where we were. We went out and they said: What did you do?!

“Michoel said: It’s not the time for arguing now. Look how the crowd is growing. We need action.

“They asked what should be done, and Michoel said to them: Ask Rabbi Avrohom Eliyahu Plotkin and R’ Yisroel of Nevel to address them.

“They went and called them and the shul block was packed. The heads of Mizrahi came and the officer of Cherut and Etzel, Mr. Fogel. The rabbanim began their fiery speeches.

“I still remember the drasha that R’ Plotkin said. He said: Shavuot is associated with Dovid HaMelech, for it is his yahrtzait, and the Gemara tells us that Shlomo asked the wise men – ‘My father lies outside and the dogs are hungry, what should we do?’ (The question was raised since he passed away outdoors on Shabbos).

“They told him to place a loaf of bread or a child upon the corpse so it could be carried indoors on Shabbos. Then R’ Plotkin began to connect the reference to a child with the topic of chinuch of children. He spoke magnificently and the crowd was inspired and

very touched by what he said.

“The head of Mizrahi began yelling: They called us here for a memorial! Why is he talking about chinuch? At that time there was a split between Mizrahi and Cherut and the leader of Cherut (Mr. Fogel) began to yell back and he told R’ Plotkin: Don’t be disturbed, continue speaking. Tomorrow I will give you 500 children to educate.”

Thanks to that “memorial,” many children joined the Chabad chinuch system in the transit

I said to him: You don't know English, so how will you find your way? He said he would ask passersby for directions in Yiddish. When I said: But they don't know Yiddish, he said, 'That's their problem!'

camps. Even later on, when they moved to Poking, R’ Michoel continued his work and brought many young boys to the Chabad Talmud Torah there. Although most of the families stayed in the camp for only a few months, the Chabad chinuch had a great impact on them.

ASKANUS IN POKING

Most of Anash were in Poking briefly, but R’ Michoel and his dear friend, R’ Yisroel, remained there a long time. It was hard to obtain

transit visas and as luck would have it, even when they finally got their visas, they weren’t acceptable and they had to get new ones.

R’ Michoel continued to work in chinuch within the camp, while simultaneously working on other community matters. At that time, it was possible to print very cheaply in Poking. The Rebbe, who ran the Kehos publishing company, had many Chassidic s’farim published in Poking. At first, Rabbi Dovid Braverman was involved, and when he left, R’ Michoel took over. Among other things, he was responsible for sending the s’farim to the United States.

Aside from his communal work, R’ Michoel delved into Toras HaChassidus and the avoda of t’filla. He knew Tanya by heart. Rabbi Yaakov Schwei, today a member of the Crown Heights beis din, had been a child refugee in the Poking camp. He relates how R’ Michoel influenced him to learn Tanya by heart.

“R’ Michoel went with me to a field outside the camp and spoke to me. In order to arouse my *kinas sofrim* (competitive spirit), he asked me to test him on Tanya. Till this day, I remember how amazed I was when I got to the end of Tanya and R’ Michoel continued reciting it by heart as though he was saying *Ashrei*.”

R’ Shmaryahu Roitblatt relates that in 5708, R’ Yisroel (Levin) Neveller passed away in Poking. Anash buried him in the Jewish cemetery in Munich. Due to the financial straits at the time, they did not have the money for a gravestone.

Some time later, R’ Michoel received a sum of money from a Jewish organization. Although he could have used this money to support his household, R’ Michoel didn’t think twice but immediately



R' Michoel

paid the chevra kadisha to put up a gravestone on R' Yisroel Neveller's grave.

In the winter of 5708, after ten years of marriage, the Teitelbaum's only child was born to them, their son Eliezer. At that time, the Rebbe Rayatz told whoever asked him to try to emigrate to Eretz Yisroel. R' Michoel tried to obtain a visa, and at a certain point, when it looked as though he would be getting it, R' Michoel shipped some of his belongings off to Eretz Yisroel.

But the visas were delayed and in the chaos that prevailed in the early years of the State, R' Michoel's belongings disappeared.

R' Michoel was so busy with chinuch and his other communal responsibilities, that he didn't bother to take care of himself and

the matter of visas was pushed off time and again. In the meantime, they received word of the passing of the Rebbe Rayatz, and a year later, they heard that the Rebbe had accepted the Chabad leadership.

R' Michoel devoted himself to the Rebbe's activities, with the utmost bittul and obedience. R' Shmaryahu Roitblatt relates what happened when a sicha of the Rebbe from Elul 5711 reached Poking. In this sicha, the Rebbe asked that the idea of the 30 special days of Elul should be publicized everywhere. R' Michoel had the sicha copied and sent R' Shmerel and some other Lubavitcher children to distribute the sicha in all the shuls in the refugee camps.

In 5711, R' Michoel asked the Rebbe whether he should move to

Eretz Yisroel or to the U.S. and the Rebbe told him to move to the U.S.

R' Michoel received his visa for the U.S. in a relatively short time, and he and his family arrived in America at the beginning of 5712 (1952). He settled in the Bronx and immediately began working in chinuch. Since most Jewish children at that time attended public school, R' Michoel opened an afternoon Talmud Torah for them.

R' Michoel's hiskashrus to the Rebbe knew no limits, and the fact that he lived a six hour walk away from Crown Heights didn't stop R' Michoel when he wanted to be with the Rebbe on Pesach. His wife Esther relates:

"On Pesach, after davening, he decided to walk to 770. I said to him: You don't know English, so how will you find your way? He said he would ask passersby for directions in Yiddish. When I said: But they don't know Yiddish, he said, 'That's their problem!'"

R' Michoel didn't like living so far from the Rebbe and a few months later he moved to Brownsville. He worked as a shamash in one of the shuls.

On Shabbos, Parshas Shmini 5712, which was Shabbos HaGadol, there was a special farbrengen and many of Anash drank lots of l'chaims. After the farbrengen, the Rebbe went to his room, though before entering it, he asked for R' Michoel. R' Michoel was tipsy, and when he went to the Rebbe the Rebbe grasped him by the collar and for the next long while continued farbrenging.

R' MICHOEL TAKES UP THE CHALLENGE

At the Simchas Torah farbrengen 5715 (1954), the Rebbe said that Chabad schools should be *al taharas ha'kodosh*, without secular studies.

In the United States in those days, when many talmidim who attended yeshivos were typical American kids whose mothers wanted them to become doctors and lawyers, the Rebbe's request seemed unrealistic.

However, the Rebbe did reckon with reality, partially. "I request that at least children up to the age of 9 or even 12, should not study secular studies. I would say even older ages but "if you try to grasp too much, you don't grasp anything" - (from the sicha of Simchas Torah 5715).

years ago:

"The hanhala of Yeshivas Tomchei T'mimim, which was the only Chabad yeshiva at the time in New York, did not take what the Rebbe said too seriously, for some reason. It's not that they didn't relate to what the Rebbe said with the appropriate seriousness, but that in actual fact, nothing changed. Rashag a"h, the acting menahel of Tomchei T'mimim, didn't even accept my suggestion that his yeshiva have a separate track for *limud al taharas ha'kodesh*, an idea I

Nobody believed the school would succeed, but R' Michoel stuck to his goal. With the power of his devotion and his faith, he built a mighty chinuch empire where, for fifty years, there has been no secular studies program.

If you are at all familiar with the history of Jews in America in the 50's, you know that this was completely unrealistic. Only one man could have accomplished this and that was R' Michoel, a man who spent his life devoted to communal work with the utmost devotion to the Rebbe.

HE KNEW WHAT THE REBBE INTENDED

One year, on Simchas Torah, when they sold the p'sukim with the money going towards Machane Israel and Merkos L'Inyanei Chinuch, some of the wealthy men went over to the gabbaim of 770 and asked them to tell the Rebbe that they were ready to give whatever the Rebbe asked them to give.

When this was repeated to the Rebbe, the Rebbe replied: My ideas are far greater than they think, and I don't believe that they are prepared to give according to what I think they should give, so better they shouldn't ask.

However, following the massacre in Kfar Chabad in 5716 (1956), the Rebbe said at a farbrengen that the way contributions would be made would be that after each person wrote down an amount and his name, the Rebbe would read through these notes. If there were people who did not contribute enough, he would tell them how much to add.

There was only one person about whom the Rebbe said: He knew what I intended. That person was R' Michoel Teitelbaum.

Following this sicha, R' Michoel founded the first yeshiva *al taharas ha'kodesh*, i.e. with no secular studies program, called Oholei Torah. The Rebbe closely followed the development of Oholei Torah, which grew despite all the pessimism on the part of those who thought such an institution had no future. Today, Oholei Torah is the biggest Chabad school in the world.

R' Michoel spoke about the early days of this unique yeshiva in an interview with Beis Moshich some

proposed to him. That's why I decided to take action myself.

"To tell you the truth, I had no idea how I would pay even the first teacher, but Hashem helps. I got the Rebbe's approval and it was the Rebbe who constantly oversaw what was done, and guided and advised us about what to do and how to do it. On 19 Teives 5716 (December 1955), we began with two students. By Pesach we had 40 students already, and the following Tishrei we had 70 students."

LIKE A GOOD FATHER

The graduates of the early years in Oholei Torah describe those years as years "which put them on their Chassidic feet" for life. The yeshiva's fight to exist inspired the staff to be devoted to the challenge, and the teachers gave their all towards providing an uncompromising Jewish, Chassidishe chinuch.

In the early years, before R' Michoel bought a permanent place for his yeshiva, the talmidim moved from one shul to another. R' Michoel would ask the gabbai of the shul whether they could use the shul during the day, promising to clean the shul every evening. R' Michoel himself cleaned up the shul at night.

In one shul, the talmidim learned in the basement under the shul in a hall that was used for the third Shabbos meal. There weren't separate classrooms for each grade, and many grades learned in that one room. A class meant a table, with children seated the lengths of both sides, and the teacher at one end. The atmosphere was warm and special. The yard of the shul had equipment for the talmidim to enjoy during recess.

R' Michoel's wife regarded every



R' Michoel and his mechutan, R' Heschel Tzeitlin, and his son Eliezer wearing the Rebbe's shirt before his wedding

student as her own son. She cooked a hot, nourishing lunch for them every day.

In the yeshiva's hard times, when there was no money, R' Michoel did not take a salary. He made a supreme effort to put the money together to pay all the yeshiva's employees. He withheld

R' Michoel asked the Rebbe for a bracha. The Rebbe said, "Your hard work and my money."



At the bar mitzva of Eliezer, R' Michoel's son

his wife's salary too, and the Teitelbaums had no parnasa. Mrs. Teitelbaum turned to the Rebbe, who told R' Michoel not to withhold his wife's salary. The Rebbe said R' Michoel could do what he wanted with his own salary, but to leave his wife's salary alone.

When New York experiences a blizzard, the city shuts down and all schools are closed. But R' Michoel's yeshiva is not like any other school, and R' Michoel was not willing to forego even one day's learning. R' Yosef Yitzchok Brod, a graduate of Oholei Torah, relates that when it snowed, R' Michoel would travel along with the school bus. The driver stayed at the wheel while R' Michoel went up to the

houses and carried the children so they wouldn't have to wade through the snow.

Ms. Chaya Dalya Yael, who worked in the pre-school when it was in R' Michoel's shul in East Flatbush, relates that for many years, R' Michoel would wait near the building for the children. He opened the gate and didn't leave until the last children had gone to their classrooms.

In the early years, when the yeshiva's financial situation was terrible, R' Michoel asked the Rebbe for a bracha. The Rebbe said, "Your hard work and my money." The Rebbe made a shidduch between R' Michoel and the businessman, R' Dovid Deitsch. The Rebbe told them both to carry the burden of the yeshiva. Indeed, R' Dovid Deitsch was very devoted and the more money he gave to the yeshiva, the bigger his business grew. The partnership has lasted for decades and R' Dovid got his entire family involved.

OPEN MIRACLES

The name "Oholei Torah," or more specifically, "Mosad Chinuch Oholei Torah," was given with the Rebbe's approval. The Rebbe was the one who said they should call the school a "mosad chinuch" and not a yeshiva. The Rebbe also said that the mosad was under the auspices of Merkos L'Inyanei Chinuch, which was run by Rabbi Chadakov a"h, and not under the auspices of Tomchei T'mimim under Rashag a"h.

The name that was chosen ("Mosad Chinuch" or "Educational Institute") was an open miracle. When each year, government authorities went through the lists of schools and yeshivos in order to see that they were complying with regulations, Oholei Torah did not appear on any list because it wasn't called either a school or a yeshiva.



A school picture from the early years



A school picture from the early 90's.

The unusual phrase, “Educational Institute” did not occur to anyone, and thus, the only yeshiva without secular studies was left alone.

Although the yeshiva is privately funded, with no government assistance, the law in the U.S. says that certain basic subjects, such as Mathematics and English, must be taught in all schools.

In an interview with *Beis Moshiach*, R' Michoel related:

“When the yeshiva was first starting out, there was some government harassment. Whenever they came to inspect the school, I managed to deflect them with all sorts of excuses. However, one time, there was an inspection and I had nothing to say to them. All my previous excuses couldn't help at this time and I was at a loss as to what to do.

“I went to the Rebbe and the Rebbe told me that when they come I should yell at them. I left the Rebbe in a turmoil. I should yell at them?! If I yelled, they would close the yeshiva! And what was there to yell at them about?

“The inspectors came and before they began asking their usual questions, I raised my voice and said: I just don't understand you.

The children you see here, I took in off the street in order to give them an education. If not for me, I don't want to say what would become of them. Yet you have complaints about the type of education I provide and the material that is taught? Every year you come and bother me, as though this is a profit-making venture that tries to achieve its aims illegally. Don't you have any feelings? Would you rather they went back to the street and grew up to be criminals?

“Needless to say, we never saw the inspectors again. Until this day, I don't know where I got the nerve to say what I said. Apparently, the Rebbe put the right words into my mouth.”

WAR AGAINST JEWS FLEEING THE NEIGHBORHOOD

R' Michoel lived in Brownsville where most Lubavitchers lived. Later, in 1960, R' Michoel moved to East Flatbush. Since the yeshiva experienced difficult financial times, and R' Michoel refused to take a salary from the yeshiva, he worked as a shamash in a shul in East Flatbush.

When the neighborhood began to change, Jews fled East Flatbush

in droves. Large shuls remained empty and many congregations sold their shuls and other mosdos. The gabbaim of the shul R' Michoel worked in also decided to sell the shul. R' Michoel knew that the Rebbe was very strongly opposed to Jews abandoning Jewish neighborhoods, and was particularly opposed to selling shuls, and so, he vigorously fought the gabbaim's decision.

The matter ended up in court, and for a long time R' Michoel was a regular at the courthouse, until they jokingly said that R' Michoel's office had been moved to the courthouse. At the end of the legal battle, the court ruled that the gabbaim had no right to sell the shul as long as worshippers were still interested in davening there.

R' Michoel, of course, continued to live in East Flatbush even after most Jews had left the area, and he kept up the minyan so that the shul wouldn't fall into non-Jewish hands. When the last Jews were gone, R' Michoel asked Chassidim to come from Crown Heights to daven in the shul, and until this day, there is a minyan there three times a day.

In later years, R' Michoel moved Oholei Torah's pre-school to the shul in East Flatbush, which

provided a steady Jewish presence there. R' Michoel did not stand on ceremony and personally cleaned the shul. He also maintained the mikva in East Flatbush and eventually moved to live in that building.

On Shabbos, R' Michoel davened in the shul in East Flatbush, of course, and after Shacharis walked for nearly an hour to the Rebbe's farbrengen in 770. Even when he was an older man, he continued to walk each Shabbos. He would arrive after the beginning of the farbrengen, and despite the long walk, he insisted on standing crowded together with the bachurim. He said that if he sat, he was likely to nod off.

During the short winter Shabbasos, R' Michoel did not stay until the end of the farbrengen because he had to walk back to East Flatbush for the minyan for Mincha.

The Rebbe was very fond of R' Michoel and when he once saw R' Michoel run to take care of some communal matter, the Rebbe smiled and said: Leave some Gan Eden for someone else.

When Oholei Torah bought the large, Conservative Jewish Center, the administrators of that synagogue wanted it written into the contract that Oholei Torah would rent the shul in the building to the Conservative congregation as long as members of the congregation were alive.

R' Michoel asked Rabbi Chadakov about this, and Rabbi Chadakov told him (and he wasn't

Even after Gimmel Tammuz, when some Lubavitchers wanted to drop the subject of Moshiach, R' Michoel insisted that the involvement in inyanei Moshiach and Geula be greater, not less.

saying this on his own), that R' Michoel was not allowed to commit himself to enable Conservative activities to take place, since they were not in the Torah spirit.

R' Michoel reported this to R' Tzvi Hirsch Chitrik, who was acting on his behalf and dealing with the Conservative congregation. R' Hirsh didn't know how to explain R' Michoel's refusal to the lawyers, especially when the lawyers were Reform Jews who wouldn't understand, but having no choice, R' Hirsh told them what R' Michoel said.

Surprisingly, the lawyers understood the problem, and agreed to change the wording of the clause so it wouldn't contradict the demands of halacha.

The purchase cost of the building was a bargain, even by the standards of that time, but R' Michoel was prepared to forego it by refusing to include the clause in the contract.

DEVOTED TO THE REBBE'S INSTRUCTIONS

As with chinuch *al taharas ha'kodesh*, R' Michoel was devoted to the Rebbe's wishes and fought to fulfill the Rebbe's instructions. In those days, frum circles were not particular about separating men and women at family simchos. This bothered the Rebbe, and on a number of occasions the Rebbe spoke against this state of affairs.

R' Michoel, as a loyal Chassid, did a lot to instill this message among Lubavitchers. When he heard about a wedding that was going to take place without a mechitza, he mustered all his Chassidic fervor in order to convince the baalei simcha to put up a mechitza.

On certain occasions, R' Michoel used some original means to get his way, which left the baalei simcha no



R' Michoel in his room in the shul, in the final months of his life

choice but to comply. Little by little, R' Michoel raised public awareness and compliance with the Rebbe's wishes, to the point that today, it's unheard of for Lubavitchers to have a wedding without a mechitza.

In addition to his many projects, R' Michoel urged Anash to give *maamud* money to the Rebbe, and he personally collected *maamud* each month from many people.

When it came to fulfilling the Rebbe's directive, R' Michoel was single-minded and he worked tirelessly in accordance with the Rebbe's instructions. After the Rebbe's sicha against depicting the *Luchos* as rounded on top, R' Michoel climbed a ladder and removed the rounded *Luchos* as the talmidim watched.

In 5750, when there was talk about expanding Oholei Torah's building, the administration discussed which contractor they would use. Various names of top contractors, who had experience with public buildings, were suggested. The name of a Lubavitcher contractor, who was just starting out, was mentioned too. One of the people present said that there was a recent response from the Rebbe, in connection with another mosad, which said that Lubavitcher contractors should take precedence. When R' Michoel heard this, he immediately decided that the meeting had ended and the job was awarded the Lubavitcher contractor.

Until his final day, R' Michoel was devoted to whatever the Rebbe said. In later years, when the Rebbe spoke forcefully and regularly about inyanei Moshiach and Geula, R' Michoel instructed the yeshiva's staff to intensify involvement in this subject in the yeshiva. R' Michoel himself encouraged all Moshiach projects in

the yeshiva.

Even after Gimmel Tammuz, when some Lubavitchers wanted to drop the subject of Moshiach, R' Michoel insisted that the involvement in inyanei Moshiach and Geula be greater, not less. He asked all staff members to

One time, in a yechidus, R' Michoel said to the Rebbe that in accordance with what the Alter Rebbe said in the famous maamer, "V'hadarta p'nei zakein," about learning material by heart, he reviewed the Order of Kodshim by heart.

The Rebbe replied: Kodshim? Taharos! And R' Michoel began reviewing all the tractates in the Order of Taharos.

strengthen the talmidim's emuna that the Rebbe is Moshiach, and demanded that "Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed" be prominently displayed on the walls of the yeshiva, as well as on the material that was printed for the students.

R' Michoel personally farbrenged with the talmidim occasionally and strengthened them in believing everything the Rebbe said. He asked that each bachur spend time each night, before reciting the bedtime Shma, thinking, "What did I do today to bring Moshiach?"

One time, in a yechidus, R' Michoel said to the Rebbe that in accordance with what the Alter Rebbe said in the famous maamer, "V'hadarta p'nei zakein," about learning material by heart, he reviewed the Order of Kodshim by heart.

The Rebbe replied: Kodshim? Taharos!

And R' Michoel began reviewing all the tractates in the Order of Taharos.

When R' Binyamin Malachovsky arrived in the United States, he stayed with R' Michoel for half a year. He said that throughout his stay, he never saw R' Michoel lying in bed. Every night, he would sit at the table and learn until he fell asleep for a few hours.

In recent years, R' Michoel suffered from a stroke, but this didn't stop him from his holy work, and from going from house to house to fundraise to build the yeshiva's new building.

At the end of the Shiva for R' Michoel, there was a program in his memory in the yeshiva's hall, which was attended by the rabbanim, the Rebbe's secretaries, the hanhala of the yeshiva, askanim, members of the Vaad, graduates, Anash, and talmidim. During the evening, it was announced that construction on a new building, that will be built to the right of the existing building, will begin and will be dedicated to the memory of R' Michoel. It is hoped that alumnae of the yeshiva will dedicate money towards this project.



The quickest way to reveal moshiah
is by learning the torah sources about
moshiach & redemption
שי"ס תוריע ומצוירע השני"א



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

For Donation or Dedication

Make checks payable to "Radio Moshiah & Redemption"
& send to 383 Kingston Ave, Brooklyn, NY 11213 Suit 94
718 756-4530 tel/fax: 718 363-1652

e-mail: radiomoshiah@erols.com

יחי אדונינו מורנו ורבינו מלך המשיח לעולם ועד

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
0508-810-300 שרות הסעות בארץ ישראל

שדה תעופה ◊
חתונות ◊
הובלות קטנות ◊

LIVE SHIURIM ONLINE

Anywhere, Anytime !

CHITAS
INYONEI GEULA
& MOSHIACH
RAMBAM
SHIURIM IN LIKUTEI
SICHOS KODESH

חתי"ת
עיוני גאולה ומשיח
רמב"ם
שיעורים בלקוטי
שיחות קודש

WWW.770LIVE.COM



ב"ה

יחי אדונינו מורנו ורבינו מלך המשיח לעולם ועד

HE SEARCHED AND HE FOUND

BY NOSSON AVROHOM

*For many years, he wandered the world in search of the meaning of life. He studied psychology and earned degrees; he lived through the hippie era and studied yoga and meditation. He tried Lithuanian-style yeshivos and finally ended up in Ohr T'mimim in Kfar Chabad. Throughout these years, Dovid Glazer sought the Truth and didn't give up until he found it. * The fascinating story of Dovid Glazer of Nachalas Har Chabad.*

My meeting with Dovid Glazer of Nachalas Har Chabad began with a very interesting conversation about the sicha in the weekly *Yechi HaMelech* publication. Why did the talmidim of the Arizal lose out on the opportunity of bringing Moshiach in their generation? "They had to believe in the Arizal, and that is how our emuna in the Rebbe must be: simple faith with no personal agenda."

It was only after half an hour of farbrenging that we began talking about Dovid's personal life story. When Dovid tells his story, he doesn't just relate what happened but points out the Hand of Hashem throughout.

RAISED IN CROWN HEIGHTS

Dovid Glazer was born in Crown Heights in 1947, but never heard of Chabad or the Rebbe. He and his family moved to Long Island when he was 4 years old and there he went to public schools. At the age of nine, he was sent to Hebrew School in the afternoon 3-4 days a week after his regular schooling. This gave him some ethnic or social identification, but didn't teach him what it meant to be Jewish. He saw his grandfather put on t'fillin, but it never occurred to him that he was supposed to put them on too.

He had no thoughts of G-d, or

spirituality, or purpose in life other than the American dream of making money and planning for a good material life. He became bar mitzvah and finished his Jewish education, and put his t'fillin away. 13 years later, Dovid began his spiritual journey, and found his way back to his childhood rabbi and asked him to teach him how to put on the t'fillin again. But we're jumping ahead.

After graduating from high school, Dovid went to pursue his interests in psychology in Clark University in Worcester, Mass., the single university in America that Sigmund Freud himself came to deliver lectures in, many years earlier. After 2 years, Dovid transferred to S.U.N.Y. at Stony Brook and completed his B.A. in psychology, specializing in behavior modification. After working for a year as a teacher for emotionally disturbed children, he was granted a full stipend from the National Institute of Mental Health and went on to pursue his PhD in clinical psychology in the University of West Virginia.

SEARCHING

The hippie movement as well as the popularity of Eastern religions spread like wildfire throughout America. The freedom and feeling that they had tried everything

motivated many young people to try something different.

The changes in Dovid's life began when he was in his second year of studies in West Virginia. He also felt that he wanted something more real, true, and right. Whatever step he took, he searched for the truth. He began to feel that his efforts in psychology, along with its philosophy, were lacking. Whenever he sought the truth from his teachers at the university, he was shocked by their hypocrisy and lies.

"In psychology," says Dovid, "there are two central themes. One is to make you a better person, smarter and more successful. The other is to examine someone and identify his character. With the tools at my disposal, I was equipped to identify the lies presented to me. They just wanted to aggrandize their names and prestige. Day by day, the picture became clearer – I saw that the people who ostensibly sought to improve society were themselves corrupt and greedy. They were no less confused than anybody else. I began to despise my studies. I felt I was investing all my

energy in something false."

I began doing research into therapeutic techniques to make people relaxed and happy, and investigated the effects of marijuana, which was very much in vogue then. In the course of my work, I found summer placement in a V.A. hospital near Boston, which involved doing research on brain-wave feedback. It was discovered that people in a relaxed state of mind put out a certain kind of gentle electrical brain wave called an 'alpha' wave. The purpose of the investigation was to see if they could teach people to increase the amount of these waves by letting them know when they are putting them out, thereby training themselves to be relaxed and happy. This was done through the use of electrodes taped onto the skull, which were connected to a computer monitor.

"It was all very interesting but very technical. Through my research, I found that master meditators naturally put out such waves since they are so relaxed from their meditation practices. Once I discovered this, my interests quickly shifted from the

scientific aspect to the existential aspects, and I immediately began to participate in yoga classes given in Boston. After finishing the summer placement work, I returned to the university, but I was a very different person.

"I continued my own personal development in yoga, and at the same time I began giving yoga classes in the university. The results of the yoga discipline were very real and caused a very ethereal 'spiritual' feeling. On the other hand, I began to look very critically at my professors, many of whom lived with the motto, 'Do as I say and not as I do,' a hypocrisy that made their merchandise very unconvincing.

"I also took karate lessons. I chose to study karate because I lived in a house located on the banks of a river on the other side of the city, a pretty place that was green and had flowers. Whenever I left the house, I noticed local gentiles looking at me with hatred in their eyes. Although I didn't know the significance of my being Jewish, I knew that their hatred of me was connected with it.

"My study of karate didn't last long. In karate, you have to always



be ready for an unexpected attack, and this disturbed my inner calm. With yoga, on the other hand, you have to be constantly calm. So the two things, yoga and karate, didn't go well together. I got more and more involved with Eastern religions, sometimes spending all day on it.

"One day, I said to myself that if this was so great, why was I still at the university? At the end of my second year, I told my friends that I was leaving for California where there was a large ashram (yoga institute). My friends were shocked and they tried to convince me to first finish my advanced degree, and then do my exploring, but I felt just the opposite. I didn't want to have any 'vested interests' that might hamper me from a full, free pursuit of the 'Truth.'

I dropped out of the university program with intentions of making a short visit with my family in N.Y., and then flying out to California to live and study in an ashram run by the swami whose book I was studying.

"My plans were temporarily derailed when a few days later, after I arrived in N.Y., I was informed that my father, o.b.m., was shot in a hold-up attempt while locking up his glass business in Brooklyn on Bergen St., a few minutes from the Rebbe, and was in critical condition. Through a miracle, the bullet entered his chest, just missing the heart. The bullet, however, struck his spinal cord, paralyzing him for 13 years. His life was saved, but we all had to adjust to a new style of life.

"Meanwhile, I stayed close to home and started participating in yoga classes in branches this swami had in Greenwich Village and on the upper West Side of Manhattan. After several months, my father's situation settled down to a routine,

AN AMAZING ANSWER

Five years ago, Dovid considered moving from Kiryat Malachi. After a lot of searching, he found a nice apartment in Rechovot. He asked the Rebbe about it, especially in light of some hesitation on his part. In the answer he opened to in the *Igros Kodesh*, volume 26, p. 22, the Rebbe left no room for doubt as to where Dovid should live:

In response to your letter of 28 Cheshvan in which you write about a family of Chabad origins that moved to Eretz Yisroel recently from that country [i.e., Russia], and they have a problem with an apartment.

It's known that I don't approve of spending enormous sums of money on an apartment in specific areas of Eretz Yisroel, when it's easier to buy an apartment for relatively less money and easier terms in a neighborhood of G-d fearing people outside of those certain [highly desirable and expensive] areas.

We recently established a yishuv of olim from Russia called Nachalas Har Chabad, which is near Kiryat Malachi, with easy terms that are far better than in other areas in Eretz Yisroel...

P.S. Since everything is by Divine Providence, and you write at the end of your letter that you are a teacher in a high school in Yerushalayim, the Holy City, I hope you will use your influence to instill in your students fear of heaven and love of Hashem, and [teach them to] walk in His ways without compromise. If this is necessary everywhere, all the more so in a land that Hashem's eyes are upon from the beginning of the year until the end of the year.

Naturally, after this letter, we continued live in Nachala!

and I felt that I had to go on with my pursuit full-force, and flew out to California to live and learn in the central ashram there.

"Before I left, I bought a book called *The Spiritual Guide to the Enlightened Student*, which listed according to each city, health food stores, meditation and yoga centers, etc. On my flight, I started flipping through the pages and saw the picture of a happy man full of love, with long hair, a beard, all of which was okay, but also payos and a yarmulka on his head! Next to it was an article called 'On Devotion,' which told of a 'House of Love and Prayer' run by this rabbi, Shlomo Carlebach, o.b.m., in the same city I was headed for ('Frisco').

"It was a nice article, but it and anything else Jewish, didn't really interest me at all. Yet, this was the hand of G-d, hashgacha pratis, and

the information was stored away subconsciously.

"I got to my ashram and immersed myself in a new way of life, cut off from all involvement with worldly desires. Months passed and we began to feel so good, so spiritual, from all the disciplined practices that most of the students – of whom about 90% were Jewish born – wanted to take on the swami's religion, Hindu, r"l, in order to give thanks to what we thought was G-d. However, here was more hashgacha pratis: the swami said he wasn't looking for converts. He said: Jews, take the practice of yoga and 're-Jew-vinate' Judaism! This was quite an unexpected surprise.

"Time passed, and one day we were told that if we wanted to stop being merely renters in the institute

and become full-fledged family members (which meant that the swami would always take care of all our needs), we had to give him all our worldly possessions. I was saved from this drastic move by a present of \$1000 that I had gotten from my grandfather for my bar-mitzva. I felt I couldn't part with this.

"Since I wasn't a family member there, I curiously began to investigate other yoga centers that had proliferated widely in the 60's. I started getting involved with one that was literally idol worship. They told us to bow down to all sorts of images that were all over the place. I felt I just couldn't do this, even though I knew nothing about Judaism. I felt it was something terrible. I took a break and after a few days of thought, I decided that I had to look into Judaism and ask some strong questions that would negate it, enabling me to give myself over to yoga completely. But where to start?

"Suddenly, I remembered the article about Shlomo Carlebach I had read on the plane. I decided to go to him and to ask him my questions, and if I didn't receive satisfactory answers, my conscience would be quieter when I went back to the idol worship.

"It was one of the days of Chol HaMoed Pesach when I went to Shlomo's House of Love and Prayer. No one was there. I went to the yard and saw a sukka. I went in and since there was nobody around, I began doing yoga. A few hours later, I felt a kiss on my forehead. I opened my eyes and saw the man whose picture I had seen, Shlomo Carlebach.

"He glowed with love and happiness and invited me to partake of the activities in his center. It was mostly stories and

Here was more hashgacha pratis: the swami said he wasn't looking for converts. He said: Jews, take the practice of yoga and 're-Jew-vinate' Judaism!

singing and eating together. It was enjoyable, but not serious like the yoga practices. For a month or so, I would go back and forth between the ashram and the House of Love and Prayer, torn as to which way to go.

"Instead of being able to discard Judaism, Shlomo was opening it up for me. One day, I was offered the opportunity to travel with him down the coast of California. Wherever he would teach his stuff, I could teach yoga. The problem

was that if I evacuated my place in the ashram in order to travel with Shlomo, I wasn't guaranteed to have a place there when I came back. It was a very big dilemma for me, but Hashem has many shlichim.

"The house of the ashram had a very big facade – a brick wall – going up to it. One day, with all my confusion, I prayed to G-d while walking past the wall. Suddenly I had a very graphic vision of the splitting of the Sea of Reeds. I realized that the path was opening up before me and I was supposed to go with Shlomo. And so it was for another month or so, until one day, Shlomo said to me: 'Yogi Dovid, Israel needs a good yoga teacher. Go to Israel!'

"I had no idea what to expect, but shortly afterwards, I set out on my shlichus, arriving in the Holy Land in 1974.

"I stayed with one of Shlomo's followers for about two weeks. One day, we went to the Kosel and there was a group of American guys from



Dovid Glazer in the classroom

a baal t'shuva yeshiva. They were making a bar mitzva for a brother of one of the talmidim.

"I was very moved by my visit to the Kosel and when I put my forehead on the Kosel, I felt a tremendous flow of energy, as if I was connected to a magnificent waterfall.

"I spoke with the rosh yeshiva of the group of bachurim, and he suggested that I study at his yeshiva. Since I wasn't doing

"These two yeshivos were Lithuanian-style yeshivos. I felt that their approach wasn't for me and I nearly left yeshiva, but in this period of time I realized that Judaism is the source for all other religions. I didn't want to leave Torah, and this put me in a serious quandary. I inquired and discovered that there were five yeshivos in Yerushalayim for English-speaking baalei t'shuva. They were all more or less the same."

knew this was the place I was looking for. I saw in Rabbi Gafni an honest man devoid of all the trappings of honor and authority.

"After many years of searching in Eastern religions and then spending time with Carlebach and in the two Lithuanian-style yeshivos, I felt that I was finally on the right path. Rabbi Gafni told me about the Rebbe and about Chabad Chassidus. I was amazed to find out that the headquarters of Chabad was right near my first home.

"I had spent years searching in so many places, and the truth had been under my nose. Rabbi Gafni set me up with other bachurim in the yeshiva. One taught me Tanya, another Halacha, and a third Gemara. I began to get into a routine of intensive learning. I felt joy in my learning, not the difficulty or tension I had felt in the previous yeshivos. I found Chassidus very interesting and the analysis of the soul fascinated me since I had studied psychology.

"One day, Rabbi Gafni called me. He had found out that at night I was doing yoga and he asked me firmly to stop. I faced a serious dilemma because I couldn't manage without my meditation exercises. I knew I had to decide which I was going to give up.

"I had the occasion to learn a sicha on Parshas Acharei Mos in which the Rebbe asks why the children of Aharon died an untimely death. After all, they wanted to get close to Hashem! The answer was that it was because they didn't do the will of G-d, because only the High Priest, on Yom Kippur, can offer the incense.

"I was very taken by this point because yoga is based on the desire to get close, as it were, to G-d, and without this, the world is naught. I realized that there is no reason to

A PICTURE THAT WEIGHED MORE THAN FIFTY TONS!

In the course of his mitzvaim, Dovid met a man named Mr. Kuskoss a few months ago. Mr. Kuskoss is a retiree who worked for years in the sanitation department in Kiryat Malachi. He was thrilled to find someone who listened patiently to him, and he told Dovid his life story.

He told Dovid that for a number of years he had worked as the driver of a garbage truck. One day, the compressor on the truck developed a problem. He and his co-workers tried to figure out what was wrong with it. The compressor weighs fifty tons and Mr. Kuskoss took an iron bar and tried to dislodge the thing stuck in the compressor, wondering what could possibly stop something so powerful.

Suddenly, a square metal box fell out and the compressor began working again. When he examined what he had fallen out, he was amazed to see that it was nothing but a pushka with the Rebbe's picture on it. Inside was one and a half shekel.

Mr. Kuskoss asked me to go outside with him to his car, whereupon he took out the pushka, which he saved all the years, smiled, held it up to my eyes, and said, "You should know the great strength of the Rebbe and a little tz'daka! I saw with my own eyes how a metal pushka stood up against 50 tons – and the Rebbe's picture didn't even have a scratch!

anything particular in those days, I agreed, on condition that he would allow me to give a yoga class in the yeshiva every morning before davening. He agreed, and that's what I did for half a year. Then I transferred to another yeshiva in the Sanhedria HaMurchevet neighborhood of Yerushalayim, where the rosh yeshiva allowed me to do yoga on condition that I didn't have other bachurim following me.

LIGHT WITH THE T'MIMIM

"After a year of learning in those two yeshivos, a bachur said to me, 'I heard that in Kfar Chabad there is a yeshiva headed by Rabbi Gafni. Go there. I think you'll find your place there.' I didn't hesitate for a moment but got on the train to Kfar Chabad. When I got to the yeshiva, I met with Rabbi Shneur Zalman Gafni, the rosh yeshiva of Ohr T'mimim, and I immediately

ignore our being in the world; it's the will of G-d that we must carry out, and we have to deal with the world, not escape reality.

"After learning that sicha and coming to these conclusions, my attachment to Eastern religions, yoga and meditation, those things which filled my heart and soul for so many years, just disappeared. It was incredible. Nobody had succeeded in getting me to part with them before."

IN THE SHADOW OF THE GREAT LIGHT

Dovid learned in Ohr T'mimim for four years and got to know the mashpia, R' Mendel Futerfas, and R' Avrohom Hirsch Cohen who served as Rosh Kollel. In 5735 (1975), the Rebbe sent a group of shluchim from New York, including R' Leibel Groner's twin sons, Mendy and Yossi. Dovid became friendly with them.

Dovid was looking for a shidduch and when he told Yossi Groner, Yossi suggested that he write to the Rebbe. "This was the first time in my life that I was writing to the Rebbe. I asked permission to visit the Rebbe and to seek my shidduch in the United States. The Rebbe's answer was to



remain in Eretz Yisroel and to check my t'fillin.

"When I checked my t'fillin, a word was missing. I was amazed by

"One day, Rabbi Gafni called me. He had found out that at night I was doing yoga and he asked me firmly to stop. I faced a serious dilemma..."

the Rebbe's ruach ha'kodesh.

Shortly thereafter, I met a bachur by the name of Dovid Boaz, and he was the one who made my shidduch.

"On Tishrei, I went to the Rebbe for the first time and was tremendously excited. The first time I saw the Rebbe, I stood open-mouthed, in shock. I remember that it was during Shacharis, at ten in the morning. I stood with everybody else when suddenly, someone said, 'The Rebbe...the Rebbe...,' and everybody moved aside. I didn't know what was going on and I remained standing in the middle of the path. Then the Rebbe appeared. When I wanted to move, there was no longer any place to move to. There were two walls, to my right and to my left. The Rebbe was right near me and at the last second, I squeezed into one of the walls. The Rebbe kept walking, looked at me and smiled a fatherly, warm smile. This encouragement gave me tremendous strength.

"At the end of Tishrei, my wife and I and my father had a yechidus. The Rebbe blessed my father that he should have much nachas from me.

"After several years, when we had our first two children, we had a yechidus again (after Pesach). Our younger son, Eliyahu Yosef Yitzchak, who had had his bris two



Dovid Glazer blowing shofar for his students

months earlier, immediately after the Rebbe had finished the Yud Shvat farbrengen, was sleeping in my arms. Rather than give me the dollar for him, the Rebbe stuck the dollar into his folded arm.

“Another special thing that happened that year took place at one of the farbrengens. In 770, there were the old light fixtures. On the side, tables were piled on top of one another, and I stood on the tables, peeking out between the light fixtures. The Rebbe’s back was turned to me. Everybody had a cup for l’chaim and the Rebbe nodded his head at each person in acknowledgement.

“I was standing in such a way that one would think the Rebbe couldn’t see me, and I said to myself, pleading, ‘Rebbe, bless me!’ Suddenly, in that second, the Rebbe turned his head to me, smiled and nodded. If dozens of people weren’t around me, I would definitely have fallen down in a faint.”

LIKE IN A PICTURE BY R’ ZALMAN

“After I was married, I lived in Kfar Chabad for two years and learned in Kollel. It was customary in those days to learn in Kollel for two years, but Rav Gafni convinced Reb Efraim Wolf to give me another two years since I was a baal t’shuva. When the extended stipend was finished, my wife and I wanted me to keep learning, but we also needed income. I was accepted in the Kollel in Tzfas, but when I wrote to the Rebbe for a bracha, there was no answer. I wrote two more letters, but still received no response. Since we weren’t prepared for me to leave Kollel and start working, we asked my rosh kollel, R’ Hirsch, what to do. He said go to Tzfas and learn, and the Rebbe will certainly bless you. And that’s exactly how it was...



Dovid Glazer with his students

Indeed, on the day I moved, I received an answer to my three letters: **‘Change your place, change your mazal, for goodness and blessing, I will mention it at the tziyun.’** It was only a few years later that I understood why the Rebbe hadn’t answered me those three times (but this is not the place to explain).

“A few years after settling in Tzfas, I saw one of Zalman Kleinman’s paintings. His paintings moved me greatly, and I told the mashpia R’ Eli Friedman – I would like to live in the world depicted in those pictures. He said, if it exists today, it’s in Nachala – i.e., Nachalas Har Chabad. I wrote to the Rebbe and immediately got a response to move to Nachalas Har Chabad and put our children in Chabad schools there.

SPREADING THE BESURAS HA’GEULA

Dovid Glazer and his wife live in Nachala. He has recently become a grandfather, and some of their twelve children live with them,

while others are coming and going to and from shlichus all over the world. Dovid’s day is divided into two parts. During the first half of the day, he teaches young children in kindergarten to read. During the second half of the day, he is busy with the Rebbe’s mitzvaim. This includes an hour of mitvta t’fillin on one of the main streets of Kiryat Malachi.

In addition, Dovid makes house calls nearly every day, and also mans an Igros Kodesh stand in the center of Kiryat Malachi. He has published a number of brochures in Hebrew and English, which explain the topic of Geula. The most recent and most popular brochure, he published a year ago. It too is in both Hebrew and English and has been distributed by the thousands. It is beautifully designed and consists of six glossy pages. It can be obtained at the mitvzaim desk in 770 on Friday mornings.

Dovid Glazer has simple faith in what the Rebbe said, and he implements the Rebbe’s instructions as best as he can.

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



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

917-691-5212
718-473-5937



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



KINGSTON HOTEL

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



The Investment that will marry off your children

**In the heart of the high class business
district of Toronto, Canada
by the D. Trump consortium,
The tallest residential project in Canada.**

**Investment guaranteed 100%, in a
secure account on your name in the
largest law offices in Toronto.**

**Potential to double or triple your
investment within three years.**

without risk

Tel. 03-9607536 Cel. 03-9607536 Fax 03-9606278
E-mail: shm770@bezeqint.net
USA Canada 718-770-7746

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

TO JAIL WITH JOY!

BY SHAI GEFEN

MEDIA FOCUS

We've been seeing a media furor lately regarding rabbanim, and what a chilul Hashem it is! These scandals strike a critical blow at the religious sector, which follows the guidance of rabbanim and poskim. As believing Jews, we must think about why these things are happening, and the truth must be stated.

Despite all the events and upheavals of this past year, most rabbanim are sitting silently, each for his own reasons. Rabbanim who ought to speak up about the expulsion of their fellow Jews, by Jews, from northern Shomron and Gush Katif, are turning a blind eye. Even though they are fully aware of the tragedy this will bring upon us (G-d forbid), they still opt for silence and preserving their positions and personal interests over speaking out against this crime.

Furthermore, certain rabbanim go further by collaborating with the government and making announcements that go against halacha. The government loves this because it provides a seemingly halachic backing to their plan. One rav announced that halacha has no position regarding the Disengagement Plan. Another rav warned that it is prohibited to refuse to obey orders.

We all know that these interviews in the media are simply a setup. We also know who is pressuring these rabbis to speak up as they did. In addition to helping

those who transgress, and taking an active part in the expulsion plan by legitimizing it, this is an unprecedented chilul Hashem! And sadly, nobody speaks up about it, even though it hasn't stopped.

Measure for measure, and as it says, "Whoever desecrates the Name of Heaven in private, will be punished in public," certain other unpleasant stories concerning rabbis are appearing in the media.

It's painful to see how right the Rebbe MH"M was when he cried out about those who are ready to sell everything precious for a fistful of dollars.

"In a place where there is a chilul Hashem, you do not give honor to a rav." Aside from the silence on the part of the rabbanim, and the active collaboration of some of them with the government, they are responsible for the negative effect on morale. Thus, they contribute towards the furtherance of the expulsion plan.

Nobody can remain silent any longer! In the present situation, silence is synonymous with collaboration with the government. As the Rebbe put it: Rabbanim – make a commotion! A rav must make a commotion and protest. He must speak with his congregation and raise a ruckus.

If the commotion won't be about shleimus ha'Aretz and preventing danger to millions of Jews, we will read about other commotions that are quite unpleasant. We are being

watched to see whether we are loyal to Hashem and His Torah. This is the test.

ON THE SIDE OF GOOD

I'd like to mention certain rabbanim, members of the Israeli rabbinate, who are indeed speaking out and protesting loudly, and are willing to display a personal example of mesirus nefesh. Rabbi Shmuel Eliyahu of Tzfas and Rabbi Dovid Meir Drukman, rav of Kiryat Mochkin, continue to say the truth even though the government has threatened to withhold their salaries because of their open opposition to the Disengagement Plan.

Rabbi Shmuel Eliyahu called upon all those who oppose the expulsion plan to be moser nefesh and be ready to go to jail, in the fight for shleimus ha'Aretz. Rav Eliyahu said he would sit in jail in order to thwart the plan. He brought an example from his father, Rabbi Mordechai Eliyahu, who actively supported Torah after the founding of the State, and sat in jail for that.

"We don't want to go to jail, but jail doesn't frighten us," he added.

Rabbi Drukman signed a p'sak halacha in which he wrote that he would go to jail with head held high, and with simcha shel mitzva.

These are real rabbanim, who courageously say the truth and don't try to hide or to play PR games. It is reminiscent of the story the Rebbe told of his father, Rabbi Levi Yitzchok, who was the only one who



refused to sign to the kashrus of matzos that the Soviets had organized. Not only did Rabbi Levi Yitzchok not sign, although the other rabbanim did sign, but he threatened that he would proclaim that the matzos were not kosher. This led later to his arrest and exile.

A rabbi who keeps quiet in exchange for money is an inseparable part of the expulsion plan. The Rebbe said that money received in exchange for silence, drips with Jewish blood. The rabbanim who protest and set an example for others to follow, sanctify G-d's name.

Jewish history will record who was moser nefesh and who kept quiet, who yelled and who collaborated. Nobody can avoid answering: What did I do today to prevent the danger to millions of Jews? Was I moser nefesh in order to save Am Yisroel from the decree?

WHY THERE ARE TZAROS FROM THE GOYIM

Last week this column discussed the amazing phenomenon of religious Jews who see the emergence of the State of Israel as something holy and the beginning of Geula. This, at a time when this same government plans on expelling Jews from their Land.

Some people wondered why this topic was addressed, when as painful as the situation is, it doesn't seem to be directly connected to the expulsion plan. And why get certain people upset?

I think it's important to clarify here what the practical and spiritual problems are. We have seen that all those who see the State as holy and the beginning of the Geula, cannot truly fight the expulsion. We see this in rabbanim who praise Eretz Yisroel but when it comes time to tell their talmidim to refuse orders,

the *is'chalta d'Geula* of the State has too strong a hold on them and they wiggle out of their obligation. It's their loyalty to the State as some sort of holy entity, that prevents them from doing the right thing.

Furthermore, and this is the main point, in the sicha of Parshas VaYeitzei 5729, the Rebbe said that the reason for all our problems with the goyim comes from the fact that believing Jews say this is the Geula:

The reason for punishment and tzaros from the goyim (not only outside Eretz Yisroel, but especially in Eretz Yisroel) is in order to show that this is still not the Geula. It's reached the point where we never have been in such a lowly situation, as it is now with the Jews, who think so much about what the goy will say.

Although they receive punishment, it doesn't help. And afterwards, when they experience a painful blow, that doesn't help either! If they understood why the blow was delivered, they wouldn't have to experience it... If they would know that this is still not the Geula, there wouldn't be tzaros! Not only that, but they bring proofs from Torah that this is Geula!

The Rebbe connects the two things and it's important to review and emphasize this connection. Who knows how much damage could have been prevented if those religious Jews would finally liberate themselves from the final galus and realize that part of the problem is their clinging to those powers-that-be. The solution is to disengage from them and their followers, as the Rebbe said, **"To know that the darkness is darkness and the light is light, and not G-d forbid to say about the darkness of Galus that it is light!"**

I'd like to mention the primary yeshiva of Gush Katif, Toras

Rabbi Drukman signed a p'sak halacha in which he wrote that he would go to jail with head held high, and with simcha shel mitzva. These are real rabbanim, who courageously say the truth and don't try to hide or to play PR games.

HaChaim, which is run by Rabbi Shmuel Tal. Hundreds of talmidim of that yeshiva, as well as all of its graduates, under instructions of their rav, canceled all celebrations last week. Instead of celebrating the State, they studied Torah.

In the merit of this great act, in the heart of Gush Katif, may Hashem cancel the decree and may Am Yisroel dwell securely throughout Eretz Yisroel.

WE ARE READY TO JOIN THE PRISONERS

It's intolerable. Under the guise

of democracy, the Israeli government ignores the law and all moral thinking. People are arrested for no reason. Jews are taken from their homes in order to threaten them not to protest the expulsion obscenity. Rabbis are threatened and people are warned and to top it off – there are administrative arrests that began again with the arrest of Neria Offen.

To many readers, this is not surprising. We all know the Rebbe's sicha from nearly twenty years ago, that Israel is a dictatorship that is worse than Russia. At the time, it sounded surprising. Today, we all understand what the Rebbe meant.

All those spokespersons for freedom, justice and civil rights, who should be raising their voices and protesting the arrest of Neria

To many readers, this is not surprising. We all know the Rebbe's sicha from nearly twenty years ago, that Israel is a dictatorship that is worse than Russia. At the time, it sounded surprising. Today, we all understand what the Rebbe meant.

Offen, and the earlier unwarranted arrests, are quiet. The media collaborates. The committees that oversee civil rights, who scream about anything done to an Arab, have suddenly forgotten what civil rights are.

The solution to this problem is to break the roadblock of fear. If the government realizes that tens of thousands of people are waiting to joyfully enter jail, they will understand that heavy handedness is no deterrent. We have to reach the point where we believe that being sent to jail is a z'chus, and whoever won't be put in jail will feel he didn't do enough.

At this time, we must all tap into the power of mesirus nefesh that lies within us and believe that we have the ability to save our people.

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



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)



HOW MANY PROHIBITIONS IN EVACUATING GAZA?

TRANSLATED BY MICHOEL LEIB DOBRY

Rabbi Shaul Bar-Ilan, Rosh Kollel in Kfar Darom, recently published a kuntres in which he discusses the Torah prohibitions that every soldier and policeman who assists in the expulsion of the Jews of Gush Katif and the northern Shomron might violate. In an exclusive interview with Beis Moshiach, Rabbi Bar-Ilan talks with Shai Gefen about the serious prohibitions connected with the evacuation, and fervently calls upon the Chabad Rabbinical Vaad to express its opinion on this subject.

Rabbi Bar-Ilan, why did you put out this special kuntres entitled “Kaftor HaPele” (The Wonder Button), in which you discuss the Torah prohibitions that stem from the proposed Gush Katif expulsion?

The kuntres that I have produced does not deal in any way with the essential and serious problem of giving back territory, but with an issue far beyond this. It turns out that anyone who has a hand in the evacuation, directly or indirectly, violates dozens of serious Torah prohibitions. I am certain that if every soldier or policeman would understand the

grave situation to which the government is bringing them, they would not dare be partners in this matter. We have distributed this new kuntres in shuls and also among soldiers and members of the security forces, a sizable portion of whom simply do not understand that besides the ethical problem involved here, they will have a crucial role in an expulsion that carries many severe Torah prohibitions along with it.

Perhaps you can try to specify exactly which Torah prohibitions we are talking about?

Besides the endangerment to life

caused by evacuating this territory, we are talking about depriving someone of his property, something that requires a discussion before a beis din. No one on this earth has the right to simply take another person's possessions. Any soldier who takes something from another Jew without his permission violates the prohibition of robbery. According to the Torah, the government has no authority to deprive a person of his property. Furthermore, a soldier who goes in for the purpose of evacuating is in violation of the Torah prohibition of *hasagas g'vul* (trespass).

Regrettably, previous experience shows that soldiers and policeman will strike Jews during an evacuation in order to fulfill their expulsion objectives. This also constitutes a serious violation of “Forty [lashes], he shall not add.” Furthermore, things could even come to an act of manslaughter (even unintentionally or indirectly). It is known that no one will refrain from defending his property, and who would dare suggest that matters could not possibly result in bloodshed? In addition, and this is the worst of all, who knows if an elderly or sensitive Jew might die as a result of the evacuation? Despite the fact that according to the letter of the law, no one is to be held liable according to Torah because of the “indirect” cause of death, nevertheless, the soldier or

policeman who caused the person to die is held accountable by the Heavenly court. Naturally, there is also a danger in connection with pregnant women, etc.

You are certainly familiar with the old excuse, “I’m just following orders”?

According to the Torah, such a response has no value whatsoever. If there were to be a law that someone who evades paying income taxes in excess of 1,000 shekels is to be sentenced to death by firing squad, would you carry out such an order? There is no such thing as a “*shliach aveira*” (sending someone to commit a sin). The government has no authority to order the confiscation of Jewish property, and the fact is that even Israeli courts have established that no harm can be permitted against citizens, even at the cost of national security. If (*chalila*) we were talking about Arab citizens, everyone would understand that such severe actions would be forbidden, thus it is clear that such an excuse has absolutely no basis.

But you apparently know that there are rabbanim who have called for orders to be followed?

Regrettably, there are people who have applied various terms of holiness upon the state, or from a different angle, there are chareidi Jews who are prepared to be actual partners in government actions strictly forbidden by Torah law without conducting an in-depth discussion of the matter – all for the maintenance of their Torah institutions. The state has no authority to strip Jews of their property; the citizenry never granted them powers of this nature.

Sadly, even if there was an army directive to open the mouths of Gush Katif residents forcibly and

make them eat non-kosher meat, there would be some rabbanim who would say that the order must be followed out of a concern that refusal to do so would lead to the army’s destruction, bringing all sorts of explanations to prove their point. Anyone today who is prepared to be a partner in the worst possible violations of Torah laws will eventually turn every prohibition in the world into a permissible act, and it is especially important to note that transgressions committed against one’s fellow Jew have no atonement on Yom Kippur.

What does the Torah say about a soldier who *ch”v* obeys an expulsion order?

If a soldier *ch”v* would be a participant in the expulsion operation, there would be a need for a halachic determination of whether he could give testimony as a kosher witness, daven from the amud, or even be counted in a minyan. If he is a Kohen, the question would arise whether he could be allowed to say *Birkas Kohanim*. One thing is clear, the removal of Jews from Gush Katif and the northern Shomron requires special authority that can be provided only by a rabbinical court. Until a determination by such a beis din discussing the implications of this matter could be made, no one has the right to carry out such an order.

What other Torah prohibitions are listed in your book?

The obligation of “**Do not stand idly upon your brother’s blood**”: A soldier who sees his comrade carrying out this transgression is obligated by Torah law to stop him.

Similarly, there is the prohibition of “**You shall not steal**” in connection with human capture,

when a soldier forcibly takes a person from his home who is innocent of any crime. By the same token, it is forbidden to **maltreat a captive**. A soldier who approaches a Jew to request that he evacuate his home, but does not rely upon mere words to carry out his orders is in violation of the Torah prohibition “**Do not act with deceit against your friend.**”

There is also the prohibition against **deceiving a stranger**. Many residents of Gush Katif are converts from the tribe of Menasheh, and it is forbidden to deceive them. Regrettably, there are many widows and orphans who live in Gush Katif, to which we can add an even greater transgression: “**You shall not cause suffering to any widow and orphan.**” The prohibition of “**You shall not oppress him**” applies when a soldier or police officer forces a settler to do something against his will. The security forces are also planning on uprooting fruit trees, and this is another action that the Torah prohibits.

You also dealt with the subject of destroying shuls and yeshivos?

Absolutely. This represents a violation of the prohibition of “**You shall not do so to Hashem, your G-d.**” We’re talking about dozens and dozens of shuls and yeshivos. Does anyone honestly think that they will erect a new synagogue in place of each one they tear down? Every soldier who participates in such an action will be a partner in this severe transgression. Furthermore, this doesn’t apply just to those who do the actual dismantling. Anyone who evicts Jews from these territories causes the synagogues there to be abandoned and subsequently torn down, and thus, he has a part in violating the prohibition of destroying a shul.

What about the cemeteries?

I deliberately did not deal with this subject, and I do not think that it is appropriate that there are those who are turning the subject of the burial sites into a front-burner issue. Does all this mean that those who are still alive there can be maltreated and their belongings stolen? Gush Katif is the home to numerous thriving and expanding communities whose property is about to be laid to waste, their people beaten, and everything they built for decades utterly destroyed. But when the subject turns to graves, suddenly everyone takes a burning interest?

I'm not trying to say that the issue of the cemeteries is not problematic; quite to the contrary. However, it pains me deeply when G-d-fearing Jews can't seem to notice that the real problem actually deals with **living people**. The chairman of the Knesset House Committee visited Gush Katif recently, and took a serious interest in the problem with transferring these burial places. I said to myself that the problem of expelling living people doesn't seem to interest him; only when it comes to the dead.

It is a known fact that most of the evacuations that have taken place so far were done on Shabbos, resulting in much desecration of the holy day?

I took this seriously into consideration, and I emphasized that experience clearly shows that soldiers and their commanders were ordered to desecrate Shabbos in order to expel Jews, even when there was no instance of pikuach nefesh. Furthermore, any soldier who participates in expulsion activities, especially those who are observant with a yeshiva background, are creating a



It turns out that anyone who has a hand in the evacuation, directly or indirectly, violates dozens of serious Torah prohibitions. I am certain that if every soldier or policeman would understand the grave situation to which the government is bringing them, they would not dare be partners in this matter.

tremendous *chillul Hashem* – “**and you shall not desecrate My Holy Name**” – and it is a well-known fact that there is no atoning for such a sin.

Yet, you have certainly heard the answer given by many people who say: This is a Heavenly decree and there is nothing we can do about it. Today, we must preserve the unity of the people and the army so we may continue our lives after the expulsion...

It would be interesting to know exactly what type of unity comes from helping the army incite against the settlers, who have the greatest motivation in their military service. It's equally interesting that suddenly when it comes to expelling Jews and assisting their enemy, everyone acts dumb and starts preaching unity. The Torah states, “Do not go after the majority for evil.” Doesn't the Torah understand about the need to preserve unity within the army and the people? On the contrary. Anyone who refrains from following these orders is really the one who is preserving national unity, since he is not depriving his fellow Jews of their rightful possessions. Even a person with a minimal sense of responsibility understands that it is forbidden to have a part in such a thing.

We all know the famous Midrash about the three men who were involved in the same advice: Bilam, Iyov, and Yisro. Bilam, who gave the advice, was killed. Iyov, who remained silent, was judged to suffer afflictions. But Yisro, who ran away, was blessed with sons who sat in the Chamber of Hewn Stones in the Beis HaMikdash. Why was Iyov quiet? Because he said in his heart that Pharaoh has already decided to destroy the Jewish People in any event, therefore,

what's the point of quarreling with Pharaoh and needlessly endangering himself? As a result, he was judged to suffer afflictions in order that he will remember that when it hurts, you cry out, even when it seems that it will serve no purpose.

Why did you call your kuntres "The Wonder Button"?

Because, to our great regret, a concept has been developed that there's a button that enables us to make the forbidden permissible... At the moment that something like this would happen (Heaven forefend!) to some other sector, everyone would suddenly look at things in a totally different manner. However, when it happens to settlers, they're ready to sell off everything and lose their ability to think.

Eight thousand Jews are scheduled to be expelled from their homes, and all their property to be left for spoil. How can rabbanim possibly sit quietly at a time like this? Even those who support the disengagement plan – how can they ignore the serious problems of actual violations of numerous Torah prohibitions without any halachic clarification? Torah observant Jews are actively supporting the government in the execution of this plan. In the face of all this, I called the kuntres "The Wonder Button."

I heard that you recently made an impassioned call to the Chabad Rabbinical Vaad, requesting that they state their halachic position against obeying orders in opposition to the Torah.

Indeed, I sent a letter to the Chabad rabbanim on the matter. Personally, I am not a Lubavitcher Chassid, however, I see myself as connected to the Rebbeim of

Chabad, who never yielded nor were bought off, whether through "kosher" means or via threats and denunciations. It appears that this in the merit of my being a direct descendant of the Vilna Gaon, not through his son, but his daughter, the wife of R. Tzvi Hirsch Dunchin, best known as one of the most prominent Chassidim of the

Gush Katif is the home to numerous thriving and expanding communities whose property is about to be laid to waste, their people beaten, and everything they built for decades utterly destroyed. But when the subject turns to graves, suddenly everyone takes a burning interest?!

Tzemach Tzedek.

I asked why the Chabad Rabbinical Vaad has not issued a clear halachic ruling, when the Rebbe's position on this matter is well known. I asked them what exactly is the red line that the government must cross before they

will agree to state that it is forbidden to obey government orders. It is unconceivable that there are so many soldiers who are waiting to hear a p'sak din from the Chabad Rabbinical Vaad, yet the rabbanim continue to remain silent. I sent the kuntres to the Vaad members, emphasizing the argument that the proposed expulsion carries the serious prohibition of placing the lives of millions of Jews in actual danger.

The rabbanim must express their opinion in a loud and clear voice, as the Rebbe has always said they should. We have never had such a situation where whole communities, including women and children, are on the verge of total destruction. With such a heavy question facing us, the Chabad Rabbinical Vaad must declare a **clear** position on this matter. Based on my knowledge, the Rebbe himself cried out with all his strength against territorial compromise, even when this position caused serious problems for Chabad activities.

What have the reactions been to your publication?

I have received dozens of enthusiastic letters in response. I have also been privileged to receive messages of approval from HaRav Avraham Shapira, HaRav Meir Mazuz, and HaRav Eliezer Rabinovitch. Most readers were unaware that there were so many serious halachic problems involved. In fact, this kuntres has opened the eyes of many people. I tell them that if *ch"v* they participate in this expulsion, how can they expect to find afterwards any bracha in their homes? I have no doubt that anyone who assists in the execution of this plan will be severely scarred for life.

‘IT JUST DISAPPEARED’

BY MENDEL TZFASMAN

It was a wintry Friday morning and 770 was bustling with T'mimim getting ready to go on mitvtzaim. A few bachurim stood around R' Menachem Mendel Drizin and heard the following amazing story:

This took place twenty years ago. Shavuos was on Thursday and Friday that year. Shortly before Yom Tov began, the phone rang and someone we knew was on the line. He asked us, "Can you host an Israeli for Yom Tov? He was supposed to stay with another family but that didn't work out."

We said we could host him and my wife prepared a room for our guest. Shortly before candle lighting there was a knock at the door. I opened the door and saw a young man with a knitted yarmulke. He was dreadfully thin and he was wearing his army uniform. I was surprised for I had never seen anybody in uniform in New York.

I invited him in and showed him to his room. He hadn't brought a change of clothes with him and his uniform was filthy. It looked as though he had come straight from the training field.

We gave him Shabbos clothes, a little larger than his size. When he finished washing up, we walked together to 770. Later, at the meal, the guest ate nothing but a piece of challa and a slice of gefilte fish. I didn't ask question him about his situation but just made him feel comfortable and let him eat as he pleased. We spoke a little, and he said he was learning in a hesder



Rabbi M.M. Drizin in 770

*“Dear Rabbi Drizin,
I wanted to tell you
about the wonders
Hashem performs in
His world through
His emissaries, the
tzaddikim in every
generation...”*

yeshiva in Gush Katif.

In the ensuing six meals (two days of Shavuos plus Shabbos), he ate a drop more at each meal. At the

Shabbos meal, he was able to eat normally and he told us his story:

Two months earlier, he began feeling pressure in his chest whenever he ate. The doctors did tests and discovered a tumor nearly the size of an orange near the appendix. They said, "We don't know if it's a malignant tumor, but due to its size and its nearness to the heart, you have a 50% chance of living."

They set a date for an operation that would determine what sort of tumor it was and how they should treat it. The operation was scheduled for the week after Shavuos.

Naturally, the doctors' prognosis shocked the boy and his family. His family watched sadly, as he shrank before their eyes. He had never been robust and the tumor was making him thinner and weaker than ever.

One day, when he went outside to enjoy some sunshine, he noticed a Lubavitcher standing on something and yelling, "Buy the last ticket for the raffle for a trip to the Rebbe – only ten shekels!" He had exactly ten shekels in his pocket and on the spur of the moment, he bought the raffle ticket.

When he got home, he received a call from the person in charge of the raffle. "You won the trip to the Rebbe!" he was told.

He went to his rosh yeshiva to tell him about the trip. When his rosh yeshiva heard the good news, he got up and said excitedly, "You're sick and need a bracha. The timing

is perfect! Don't go shopping or make any unnecessary arrangements. Just catch the first flight you can get, and go see the Lubavitcher Rebbe."

That was exactly what he did. He arranged to receive the money for the flight at the airport, and he bought a ticket and took the first available flight to New York. Upon arriving in Crown Heights, he went to the Rebbe's secretaries and gave them his medical reports, the X-rays, and the doctors' opinion.

On Sunday, he passed by the Rebbe on the dollars line and asked for a bracha for a refua shleima. The Rebbe looked at him encouragingly, gave him two dollars and blessed him with, "good news."

His ticket was just for the weekend. My wife washed his uniform and when he put it back on, he looked completely different than when he first walked in the door. With Accompanied by our wishes for a speedy recovery, he took a taxi to the airport for his flight back home.

A few months later, I got a package from him in the mail. In the package was a book about halacha and science written by his rosh yeshiva, as well as a letter which said:

Dear Rabbi Drizin,

I wanted to tell you about the wonders Hashem performs in His world through His emissaries, the tzaddikim in every generation.

If you remember, I told you that I had stomach problems. Before I left for the US, the doctors here said I needed an operation to remove the tumor. However, I told them that I was flying to New York to see the Rebbe and I would tell them after the visit whether I agreed to have the operation.

When I was in New York, I gave a letter to the Rebbe to Binyamin Klein in which I related everything I had been through here, and asked for a bracha. Again, on the day I left the U.S., on the



dollars line, I asked the Rebbe for a bracha for a refua shleima. The Rebbe said, "besuros tovos."

When I came home, I asked the doctors to take another X-ray, and baruch Hashem, there was **no sign** of any tumor and I don't need an operation. I sent a letter to the Rebbe and told him this.

The book is a small gift for you and I thank you so much for your lovely and warm hospitality.

Shalom u'v'racha rabba from the Holy Land,

Michael Z.
Yeshivas Hesder Emunim
Neve Dekalim, Gaza

Basement Apartment for Rent
on a daily basis
in Crown Heights
2 bedrooms, Kitchen,
Dinning Room, Full Bath
(718) 778-8661



Y.S. MOVING

Yossi

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

Tel: 718-467-0171

Cellular: 917-805-7757



- Express service
- Fully Computerized

• שירות אקספרס
• המשרד 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!

Yeshiva Gedola Lubavitch

1923 Ocean Avenue Brooklyn NY 11230

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

Quality and dedicated Staff * Warm and personal relationship with every student * Fascinating lectures given by our Rosh Yeshiva, Rabbi Heschel Greenberg * Special focus on the subject of Moshiach and Geuloh * Emphasis in the study of Halocho and in the Avidas Hatfilloh * Chassidic Farbrengens with top Mashpiim * Excellent meals and great dormitory accommodations

IMPORTANT NOTICE

In light of the success throughout the current year, we hereby announce that we are presently in the midst of

REGISTRATION FOR THE UPCOMING YEAR

For Shiur Aleph and Shiur Gimel - "Zal"

* We are accepting students who are eager to learn Nigleh and Chassidus, to work on Avodas Ha'Tefilla and who yearn to be mekusharim to the Rebbe MH" M with heart and soul.

* To register, a letter of recommendation is required, submitted by the bochur's present place of study.

For more information and details, please contact the menahel of the Yeshivoh,
Rabbi **Shneur Zalman Hertzl** in the evening at (718) 756-8842