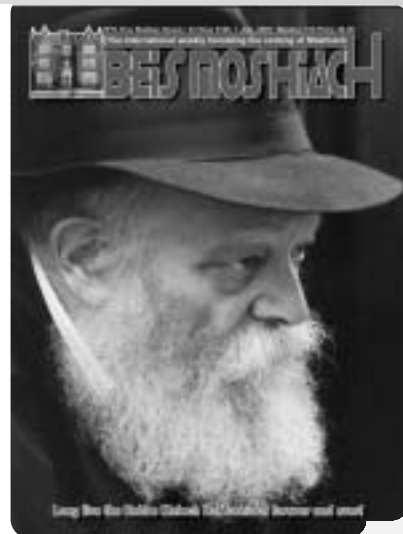


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THE LOWER HEMISPHERE BECAME THE CENTER

SICHOS IN ENGLISH



SHABBOS PARSHAS KORACH; 5TH DAY OF TAMMUZ, 5749

1. The Previous Rebbe's imprisonment in 5687 initiated a series of events which brought about his departure from Russia in 5688 and ultimately, his settling in America in 5700.[30] Since everything is controlled by Divine Providence, it is clear that the Previous Rebbe's coming to America was not merely to find refuge from the troubles which beset the Jews in Europe, but rather had a self-contained goal, that he should live and work in America.

The Baal Shem Tov, the Maggid, and the Chabad Rebbeim all lived in Russia. Thus, that country, and later, in particular, the village of Lubavitch, became a center from which the light of Chassidus was spread throughout the entire world. Nevertheless, G-d's intention was that the Previous Rebbe leave those surroundings and come to America.

Furthermore, in Chassidic thought, America is referred to with the expression, "the lower half of the earth" and it is stated that on an open, revealed level, "the Torah was not given in the lower half of the earth." Nevertheless, "Lubavitch underwent ten exiles," and the last

and most difficult of these exiles involved settling in America, "the lower half of the world."

The reason for such a process of exile and descent can be understood within the context of a different idea. The holidays of Yud-Beis and Yud-Gimmel Tammuz are connected with the month in which they are celebrated, transforming the nature of that month to the extent that there are many who refer to the month as "the month of redemption."

To elaborate: In the Bible, the month of Tammuz is referred to with the name, "the fourth month," the month which follows and continues the service of Sivan, the third month, the month associated with the giving of the Torah. The difference between them is that Sivan is associated with influence from above. In this month, G-d gave the Torah to the Jews as a guide to show them how to conduct their lives. The following month, Tammuz, centers on "receiving the Torah," how the Jews on their own initiative draw the Torah into the world through their deeds.

The difference between the two months can be understood in the context of our Sages' statement that the letters Gimmel and Daled

(numerically, equivalent to three and four) reflect the expression, *gommel dallim*, "being generous to the poor." Gimmel, three, is associated with "being generous," giving from above. Daled, "the poor," is associated with receiving those gifts. Similarly, three represents the three mediums of influence and four adds a new dimension, that of the receiver. Similarly, in the spiritual realms, three refers to the spiritual worlds, Atzilus, Bria, and Yetzira, while four adds the world of *Asiya* which receives from these higher realms.

Thus, Sivan is the month where G-d generously gives the Torah from above. Tammuz is "poor." It receives the influence of the Torah and applies it within the context of daily life. Even though entry into the context of the world as it is in its own right represents a great descent. Nevertheless, it is this service which allows us to fulfill G-d's desire in the creation of the worlds, that this lowly world – as it exists within its own context – become a dwelling place for Him. Therefore, even though this is the lowest of the four worlds and there is a great gap between it and the higher worlds, it is in this world that G-d's intention is fulfilled.

The above concept is also related to the fast of the seventeenth of Tammuz which the prophet refers to as “the fast of the fourth month.” The five negative events associated with this date – beginning with the destruction of the tablets and concluding with the destruction of Jerusalem, the event which led directly to the destruction of the Temple and the subsequent exile – all further emphasize the descent into the lower realms associated with the fourth month.

G-d’s intention, however, is that this great descent generate a response from the Jews, who are found within these lower realms and that they, by adding to their service of Torah and mitzvos, nullify the reasons which caused this descent. In particular, this is connected with an increase in ahavas Yisroel (the love for one’s fellow Jew) for the exile came because of the sin of unwonted hatred. By nullifying that sin, we can also nullify its effect, the exile.

This is also associated with the Rambam’s statement that, in the Messianic age, the fasts connected with the Temple’s destruction will be transformed into holidays and days of rejoicing. Since the ultimate intent of these fasts is to bring about a deeper experience of good, it will eventually be revealed how these days are days of celebration.

[Furthermore, even within these day’s present context, they reveal G-d’s great love for the Jews. In Tanya, the Alter Rebbe explains this using an analogy of a king who, because of his great love for his son, is willing to descend and wash away his filth and excrement.]

Thus, the element of fasting and destruction associated with Tammuz represents a further level of descent which was intended to evoke a higher level of service. Thus, this further expresses the extent to which the influence of the third month is drawn

down within the world, reaching people on the lowest possible levels. Simultaneously, the fact that ultimately, this fast will be transformed into a day of rejoicing, which surpasses the revealed happiness of the third month, reveals the unique dimension contributed by the service of the receiver on his own level.

In our time, the positive dimension of the fourth month was revealed to a greater extent by the redemption of the Previous Rebbe which transformed the entire month into “a month of redemption.” The Previous Rebbe’s arrest was an

G-d’s intention is that this great descent generate a response from the Jews, by adding in their service of Torah and mitzvos, nullify the reasons which caused this descent.

expression of the difficulties of the exile which began with the seventeenth of Tammuz. Indeed, it was one of the harshest expressions of this exile, connected with physical torture and a threat of death.

This descent, nevertheless, brought about an even greater revelation. The freedom granted to the Previous Rebbe, and the positive impetus his liberation brought to his work of spreading Torah and mitzvos, surpassed that which existed before his arrest. His liberation demonstrated how one could spread Torah and mitzvos without being hindered by any worldly

obstructions.[31]

The Previous Rebbe did not see his liberation as affecting only himself alone, but rather as relating to “all those who hold dear our holy Torah, those who observe its mitzvos, and anyone who is called by the name Israel.” Thus, his redemption makes the service of each and every Jew[32] easier and allows for Torah and mitzvos to be spread in a more complete matter to more distant and far removed places, reaching every place in the world. Also, the Previous Rebbe’s redemption can be seen as a taste of – and a preparatory step for – the Messianic redemption. Thus, it transforms the fourth month – a month generally associated with fasting and destruction – into a “month of redemption.”

Based on the above, we can understand why the Previous Rebbe’s redemption led to the movement of the center of his activities to spread Torah and Chassidus to America, the lower half of the world. In time, the transition from the third month to the fourth month, represents a shift from the emphasis on what is given from above to what man accomplishes on his own initiative. Similarly, in space, as long as the Jews were camped around Mount Sinai, they were still influenced by the atmosphere pervading their camp. Only when they journeyed from Sinai did the service on their own initiative begin.

A similar concept is associated with the Previous Rebbe’s move to America, the lower half of the world where “the Torah was not given.” He sought to spread Torah in America despite the tremendous difficulties that this task involved. He proclaimed, “America is no different” – even though the attitude of the overwhelming number of Jews of that time was that America is different – and sought to transform it into a Torah center.

Coming to “the lower half of the

earth” was one further step in a series of exiles (from Lubavitch to Rostov, from Rostov to Petersburg, from Petersburg to Latvia, from Latvia to Poland and ultimately, to America) and thus, was surely a descent that posed obstacles to the Previous Rebbe’s work. Nevertheless, this descent fulfilled the intent of the giving of the Torah, that a dwelling place for G-d be established within the lower worlds.

As we approach the Messianic redemption, the world must be made more fit to serve as a dwelling for G-d. Thus, we see that originally, the Jews lived together in Eretz Yisroel and from there, “light emanated to the entire world.” Afterwards, the center in Babylon served a similar function. However, in the present exile, the exile of Edom (Rome), the Jews have been spread throughout the entire world. With each passing year, the dispersion has become greater. Nevertheless, until the previous generation, the dispersion had only been within “the upper half of the world.” However, as Moshiach comes closer, a large amount of Jews – and the Previous Rebbe among them – came to “the lower half of the world” to refine this portion of the world as well and demonstrate the all-encompassing influence of the giving of the Torah.

The service of spreading Torah throughout the world associated the fourth month and with “the lower half of the world” brings out another quality. The receiver (mekabel) becomes a source of influence (mashpia), contributing new dimensions that did not exist previously.[33]

To make possible such a service, the Previous Rebbe’s redemption, which was a taste of the Messianic redemption, led directly to his settling in America and beginning the work which transformed America into a center of Torah for the entire world.

His settlement in this country stimulated new activities, spreading Torah, spreading Chassidus, and spreading ahavas Yisroel[34] in a manner which surpassed the activities of the previous Rebbeim in spreading these services in “the upper half of the world.” From the Previous Rebbe’s center in “the lower half of the world,” the wellsprings of Chassidus have spread out[35] “westward, eastward, northward, and southward,” encompassing the entire world.

These activities which began in 5700 and continued for the ten years in which the Previous Rebbe lived in America are being perpetuated by his students and emissaries. In particular, they reach a new peak in the present year, the fortieth year after the Previous Rebbe’s passing, when “G-d grants you a heart to know, eyes to see, and ears to hear.” It is possible to “attain the understanding of one’s teacher” and then, continue to proceed and add further light.

2. The above can be associated with the weekly Torah portion, Parshas Korach. Chassidic thought justifies Korach’s demand, “The entire nation is holy and G-d is within them. Why do you raise yourselves above G-d’s congregation?”, explaining that, in essence, his arguments have a foundation. According to the concept explained above that the recipients (mekablim) on the lowest levels possess a tremendous advantage – because the establishment of a dwelling in the lower realms, G-d’s intention in creation is carried out through them – their rung surpasses that of the mashpia (source of influence). Korach’s mistake, however, was that this quality will not be revealed until the Messianic age. Until then, the service must be carried out in a manner where the influence descends from the higher realms to the lower.[36]

In this context, we can understand

an allusion which is found in Rashi’s commentary. Rashi begins his discussion of this portion with the statement, “This parsha is expounded upon nicely in the Midrash of Rabbi Tanchuma.” As he, himself, frequently states, Rashi focuses on “the simple explanation of the verse.” Nevertheless, in this instance, he mentions a different approach to the interpretation of the Torah, the Midrash, to teach us that even though from a simple perspective, the portion of Korach is not “nice,” when one looks from the standpoint of Midrash, it is “nice.” Since in the Messianic age,[37] Korach’s approach will be acceptable, Rashi feels it necessary to allude to a “nice” interpretation of it.

At present, since we are still involved in the task of refining the world, Korach’s argument is not acceptable and the mekabel must receive influence from above. However, in the Messianic age when this task of refinement has been completed, Korach’s argument – stressing the advantage of the mekabel – can be looked upon “nicely.”

The service of the present age, which directly precedes the Messianic redemption, reflects the service of the Messianic Age. Therefore, by coming to America, the Previous Rebbe began a new path of service, different from his service and that of the Rebbeim who preceded him in “the upper half of the world.” There, the service involved “drawing down from above to below.” In contrast, through his service in America, the Previous Rebbe revealed how the mekabel, “the lower half of the world” – in which “the Torah was not given” – could become a center of Torah from which the entire world derives nurture.

In order to make this service possible, it was necessary for the Previous Rebbe to come to America. Just as, in general, the service of drawing down influence from above

to below must precede the service of the mekabel himself, similarly, within the service of the mekabel itself, the first stage must be the service of “a priest” (the Previous Rebbe), a person who gives instructions and generates power which allows other Jews to carry out the service of spreading Yiddishkait and Chassidus.

This relates to another aspect of Parshas Korach which also has a parallel in the Previous Rebbe’s service: Korach’s challenge to Aharon ultimately strengthened his position as High Priest. The miracles that were performed including the flowering of Aharon’s staff testified to the fact that G-d had designated him as the High Priest.[38] That choice was further accentuated and established as “an eternal covenant” by the 24 priestly gifts mentioned at the conclusion of the portion. Our Sages described this concept with an allegory of a king who gave a present to a friend without certifying the gift. An opponent challenged the right of the king’s friend to the property. In response, the king certified the gift through the appropriate legal channels. Similarly, Korach’s challenge strengthened Aharon’s position.

A similar concept applies to Yud-Beis Tammuz. The Previous Rebbe’s arrest can be seen as a challenge to his service of spreading Yiddishkait and Chassidus and his liberation, a sign that service should be strengthened and continued as “an eternal covenant.”[39]

The narrative of the flowering of Aharon’s staff also conveys another relevant lesson. G-d told Moshe to collect the staffs from the princes of all the tribes and put them in the Sanctuary together with Aharon’s staff. His intent in doing so was not only to negate any claim they might have to Aharon’s position, but also, to establish a connection between them and Aharon. This made it possible for them to receive influence from

Aharon.

Based on this explanation, we can understand why the Torah tells us, “Each person took their staff.” First, the Torah teaches that all the staffs[40] were gathered together with Aharon’s in order to receive influence from him. Afterwards, each staff, which represents a different path of service, was taken by the individual who was intended to lead his tribe in that service.

Similarly, though the Previous Rebbe, as the Nasi of the generation

Through his service in America, the Previous Rebbe revealed how the mekabel, “the lower half of the world” – in which “the Torah was not given” – could become a center of Torah from which the entire world derives nurture.

stands above the generation as a whole, he is found together with them and grants them powers to carry out their own individual services.

3. Always, an effort is made to connect ideas with actual deed. In particular, since this is the fortieth year since the Previous Rebbe’s passing, it is important to connect this occasion with a deed which emphasizes the uniqueness of his service in “the lower half of the world.” This is parallel to the realm of

behavior described as reshuv, i.e., activities which are neither obligatory[41] or prohibited. In this realm, it is necessary to reveal how “All your deeds should be performed for the sake of heaven,” and how one can “Know G-d in all your ways.”

The most permanent of all the matters in this realm is a person’s home. Thus, a parallel to the service mentioned above involves the transformation of each person’s individual dwelling into “a dwelling for G-d.” For this reason, this year has been set aside as “a year of construction,” in which buildings should be constructed for the purposes of Torah, prayer, and tz’daka. Similarly, private individuals should build new homes or make additions to their existing homes and set aside a portion of that dwelling as a place for Torah, prayer, and tz’daka. They should accentuate this purpose by setting aside a fixed place in the house or room for a Chumash, Siddur, and Tz’daka Pushka.

Thus, as part of the activities associated with “the month of redemption” which ultimately led to the Previous Rebbe’s coming to America, everyone – men, women, and children – should take part in “the year of construction.” To encourage these efforts, \$100 dollars[42] will be given from the Previous Rebbe’s funds as participation in these activities. This applies both to the construction of (or making additions to) communal buildings and private homes provided it is evident in actual deed that the place is intended for Torah, prayer, and tz’daka. A portion of these hundred dollars should be given to tz’daka and the rest used to help defray the construction costs.

May the above activities lead to the coming of the Messianic redemption. The prophet Hoshea proclaims, “Israel, is a youth, I love him.” Accordingly, though there are

many spiritual activities which may parallel the Messianic, the nature of a “youth” is that he will not be satisfied with promises or the spiritual counterpart of Moshiach. He wants to see Moshiach now in actuality,[43] revealed within our physical world. When Israel cries out “Ad masai,” how long will the exile continue, G-d will respond like any father and grant His son’s wish and bring about the redemption. Then, all the Jews will proceed – together with the houses of Torah, prayer, and tz’daka constructed in the exile – to Eretz Yisroel, to Jerusalem, and to the Beis HaMikdash.

NOTES:

- 30. In his sichos, Shavuot, 5700, the Previous Rebbe describes the intense personal sorrow he felt at having to make this transition.
- 31. Note the Previous Rebbe’s letter which emphasizes how his liberation was a public statement that his work of spreading Torah and mitzvos was permitted by Russian law.
- 32. The Previous Rebbe was a Nasi, a general soul. Hence, what happens to him affects his entire generation. Thus, the miracle connected with his redemption lifted up (nes, the Hebrew for miracle also means uplifted) his entire generation.
- 33. We see a parallel to this in the spiritual realms. The world of Asiya is the lowest of the four worlds and receives from them. Nevertheless, the service of transforming Asiya into a dwelling place for G-d will bring about greater revelations in the higher spiritual realms as well.
- 34. This service is particularly related to the name, “Lubavitch,” which in Russian

***When Israel cries out
“Ad masai,” how long
will the exile
continue, G-d will
respond like any
father and grant His
son’s wish and bring
about the redemption.***

means “town of love.”

35. The Chassidim have noted (and the Previous Rebbe acknowledged) that 770, the address of the Previous Rebbe’s home and house of study, is numerically equivalent to paratzta, which means “you shall spread out.”

36. The task of refining the lower realms is related to Korach’s tribe (the Levites whose service stems from the quality of G’vura, “might”). This is made possible because they receive influence from the priests (Aharon’s descendants whose service stems from the quality of chesed, “kindness”).

37. The fact that the advantage of Korach’s approach will be revealed in the Messianic age is also alluded to in the name of the Midrash, Midrash Tanchuma. The name, Tanchuma, is related to the root “nacheim” which means comfort. The Messianic revelation will be the age when we will be comforted for all the sufferings of the exile.

38. There is an advantage to the service of the mekablaim themselves – for G-d desired “a dwelling place in the lower worlds.” However, to reveal that quality, it

is necessary to have a High Priest give of his influence to the other Jews as Aharon did. Chassidus explains that Aharon’s kindling of the Menorah in the Sanctuary was a spiritual service which “kindled the fire of the soul” in every Jew.

39. There is another parallel between Aharon’s service and that of the Previous Rebbe. Aharon was distinguished as one “who loved peace and pursued peace, loved the creations and drew them close to Torah.” Similarly, the Previous Rebbe’s service of spreading Yiddishkeit was characterized by ahavas Yisroel and achdus Yisroel.

40. This concept was conveyed with the metaphor of “staves” to imply that these services must be carried out with strength, without inhibitions.

41. Obligatory activities, e.g., the study of Torah or the performance of mitzvos, are parallel to the upper half of the world where “the Torah was given.”

42. One hundred was chosen because of its unique significance as explained by the Rebbe Maharash in regard to the one hundred blessings recited every day.

43. In contrast, an adult can have his yearning satisfied through other means. The story is related about a great Jewish leader who, before he died, told his followers that upon his passing, he would raise protests until G-d actually brought about the redemption.

After a number of years passed following his death, another great Rabbi explained that the former had been given a spiritual reward great enough to forget about his promise. What should be done to prevent this from happening is to take a vow dependent on the consent of the people at large. Such a vow can never be nullified without their consent and thus, establishes a binding connection between the sage and the people in this world.



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Sivan 28 - Gimmel Tammuz Magbis

B.H. Sivan 12, 5765

To all Anash, Men and Women, G-d bless you.

We are soon approaching the very auspicious day, Gimmel Tammuz. This day comes in close proximity with Sivan 28, the auspicious day that the Rebbe MH"M and the Rebbetzin arrived in the United States.

Obviously, these are very opportune days, especially when it is connected to the number ten, when one should again evaluate his or her "Hiskashrus" (connection) with the Rebbe, and more important, to utilize these special days to 'strengthen' the Hiskashrus to the Rebbe.

"KUPAS RABBEINU," was established with the full consent and blessing of the Rebbe, with its purpose and goal to make every effort that all of the Rebbe's activities, institutions etc. continue unchanged. By supporting Kupas Rabbeinu, one is actually participating in many of the Rebbe's activities, and thus strengthening their *Hiskashrus* to the Rebbe.

With this in mind, we therefore urge each and everyone of anash, men and women to support Kupas Rabbeinu in every possible way.

In this merit may we be "zoiche" that much before Gimmel Tammuz, the Rebbe will be revealed as Melech Hamoshiach and redeem us from this deep and bitter Golus and lead us all to the true and final Geulo, NOW MAMAOSH.

VAAD KUPAS RABBEINU

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LETTERS TO A SCIENTIST

PART 9

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Prof. Zeev Greene
1601 Spring Valley Rd.
Golden Valley, Minn. 55422

Greetings and Blessing:

After not hearing from you for a long time, I was pleased to receive your letter of February 9th. Although I have in the interim inquired after you, and received reports, through our mutual friends, who wrote to me in reply to my inquiries as well as unsolicited - it is still much better to receive information firsthand.

First of all, I want to wish you Mazel Tov, as I note (for the first time) from your letter that you have been promoted to full professorship in both departments, and particularly also the latest news of your being elected to a fellowship in the American Academy of Microbiology.

As for the practical consequences of this professional distinction, there is no doubt it will come too, inasmuch as America is a practical country with pragmatic motivations. At any rate, I am sure of one practical gain, and that is your increased academic prestige will further strengthen your influence in spreading Yiddishkeit permeated with Chassidic warmth and enthusiasm. Looking back on your schedule of trips in the past, you can clearly see how Divine Providence provides you with opportunities to use your special capacities and gifts in this direction with such notable success. No doubt your appearance in Cleveland will likewise have lasting Hatzlocho.

May G-d grant that all your affairs, both personal and general, which are intimately linked, should progress with ever growing Hatzlocho, including the cherished hope to be blessed with more children, and together with your wife, to bring up all your children to a life of Torah, Chuppah and Good Deeds, in accordance with the well known Talmudic parable: "Tree, oh Tree! How shall I bless you? - May your offspring be as good as you" (Taanis, 5b).

With blessing. /signature



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AN INFINITE EXPERIENCE

BY DR. TSVI SAKS

*In previous installments, Dr. Saks discussed the concept of mathematical infinity, which is represented by the symbol \aleph_0 ; the concept of infinity in Chassidus, and the application of mathematical infinity to model Creation. * In this installment, the Rabbi Yisroel Aryeh Leib Research Institute presents Dr. Saks' personal account of the events leading up to his discovery of the applicability of mathematical infinity to Creation, and some personal issues he had as a Chassidic mathematician. * Part 3*

I would now like to talk about the ideas presented earlier (see Parts 1 and 2) on a personal level and explain how I came to all this. My Ph.D. thesis and the subsequent research I did had literally no relationship to the physical world. No one knew of anything that the mathematics I did would model, and I always wondered, like anyone who did such work would wonder, what application could there possibly be for this mathematics.

To put this in context, let me explain how I came to be observant and a Lubavitcher.

Before I became observant, I was a product of the 60's, a so-called spiritual

seeker. Several people I knew from the old days who had become observant before I did, told me that any kernel of truth that I may have thought I had found in any of the spiritual disciplines that I studied can all be found in the Torah. I heard this enough times and I believed it.

I wrote to the Rebbe Melech HaMoshiach that I was going to learn in yeshiva. I left my position as a professor in a university and went to learn for three years, in Hadar Hatorah. I would really like to express appreciation to the yeshiva because I lived there and had my three meals a day and excellent instruction from dedicated teachers – and didn't have to

pay anything.

While sitting in yeshiva, I started to learn in *Tanya* and Chassidus about the descent of the worlds from the spiritual to the physical, and I was just overcome by the realization that this was the actual application of the mathematical work that I had worked on for so many years that had no other application.

I expected to find the truth that I was seeking in the Torah, and I did. It was much, much more than I ever had before. But that was all that I expected. To find that the actual application of the mathematics I did was in Torah – that was something that I was totally unprepared for; I could never have imagined that and it was a truly awesome and inspiring experience.

So I became involved in applying mathematics to Chassidus. I spoke at some B'Or HaTorah conferences in Miami, which gave me a chance to develop these ideas that were germinating inside of me. They are not so easy. It took a long time to get to the point where I could take the ideas that I had which were very, very abstract and very difficult and bring them down to a point where I could actually talk about them more or less in English to a non-mathematical audience.

A MATHEMATICAL MAAMER

Then something happened in 5749 (1989). The Rebbe Melech

I left my position as a professor in a university and went to learn for three years, in Hadar Hatorah.

HaMoshiach published a maamer for 22 Shevat, Rebbetzin Chaya Mushka's yahrtzeit. In that maamer the Rebbe MH"M really opened my eyes in a new way to the importance of the work that

I had been doing in this area. He discusses the concept of *yisron ha'or min ha'choshech*, the superiority of light over darkness. Not just that light is better than darkness but that there is a certain quality of goodness that comes into being when the light is the result of a process of the transformation of darkness into light. The light that comes from darkness is a superior light. The Rebbe MH"M mentions this in connection with Yisro, the father-in-law of Moshe Rabbeinu, who came to the awareness that G-d is greater than all of the gods and powers, which he formerly recognized. Yisro was in fact a great scholar in "external wisdom,"

NO

philosophy and science. In declaring that G-d is greater than all the other gods, he brought about a refinement of the external wisdom that he had mastered and a transformation of darkness into light. This was the final critical thing that had to happen before G-d could give the Torah to the Jewish people.

But the Rebbe Melech HaMoshiach goes even further, referring to King Solomon's statement, "I saw that there is an advantage to wisdom over nonsense like the advantage of light over darkness." The Zohar asks why we need King Solomon, the wisest of all men, to tell us this. Doesn't everyone know that wisdom is better than nonsense. The Rebbe MH"M explains that King Solomon is referring to the superior light that is attained by transforming darkness, and saying that in the case of wisdom vs. nonsense, something even greater happens. "Nonsense" in this context refers to the sciences, which are nonsense relative to the deep wisdom of the Torah. But when this nonsense – the sciences – is transformed into light, not only does a superior light come into being but the sciences themselves can actually become part of Torah!

This can happen in two ways, on two levels. The lower level is where one uses his scientific knowledge to increase his knowledge of Torah. In this case the scientific knowledge becomes an intermediary to aid in his understanding of the Torah. This extends the influence of Torah into the



world and brings the Geula closer. Then the Rebbe MH" M says that there is an even higher level where the science actually becomes part of Torah such as when Rambam uses Greek mathematics and astronomy to explain issues in the Laws of *Kiddush HaChodesh* (declaring the new months and years). Rambam uses the actual calculations of the Greek mathematicians to decide halachos in Torah. He thereby refined these Greek sciences, elevated them and transformed them into Torah. The mathematics is no longer an intermediary through which our understanding of Torah is enhanced but actually becomes a part of Torah. They are now part of Rambam's book on Jewish Law, *Mishneh Torah*.

The possibility to transform external wisdom into Torah was the result of Yisro's own declaration, by which all of his knowledge of philosophy and science was transformed. In fact, his name, "Yisro," meaning "superior," refers to the superior revelation in Torah brought about by this transformation.

When this maamer was published I had already been thinking that doing this work of using mathematical models for Chassidus would bring about an elevation of the mathematics itself. That was clear to me. But that it would bring out a new revelation in the Torah – that was something that I could never have conceived of. But that is exactly what the Rebbe Melech HaMoshiach says in this maamer. So that had a tremendous effect on pushing me harder to work on these things and to think of it more and make time for it, and to believe also – though the Rebbe MH" M doesn't say this explicitly in the maamer – that baal t'shuva scientists have a critical role in bringing Moshiach and the Geula, which is to take the knowledge that we have from our scientific work and use it to amplify the Torah in new ways. Just like Yisro's declaration influenced G-d Alm-ghty, as it were, to

give the Torah, so too we have to accomplish this transformation of the sciences so that G-d Alm-ghty will be influenced to bring the Geula now.

This conference of the Rabbi Yisroel Aryeh Leib Research Institute on Moshiach and the Sciences and similar ones I think are really important for accomplishing this. As I said earlier, G-d willing Rabbi Yisroel Aryeh Leib will be here with us and the Geula will be here, and I really do think that when this happens – it should be now – we will be able to give mathematically precise constructions that will accurately model Creation.

The sicha, however, absolutely changed my whole attitude towards life at that time because instead of being depressed, which I know would have been the normal reaction, I was tremendously upbeat.

LESSONS IN AVODA

The spiritual implications of the mathematical infinity I have been discussing here are many. The concept expressed by the verses in T'hillim, "How numerous are your creations, O G-d" and "How great are your creations, O G-d," is a fundamental principle that we have to meditate on. It is explained in many places in Chassidus and in Rambam that contemplating the greatness of G-d leads a person to proper love of G-d. So if people will have attained a little greater appreciation of the greatness of

G-d as a result of this lecture, we will have accomplished an important goal.

I want to comment specifically on the existence of *actual* infinity that we discussed earlier (see Part 1). This fact and the fact that for any level of mathematical infinity there is always a greater one, makes more concrete the concept that however far we have progressed in our own personal service of G-d, we can always go further. We can always go infinitely further. Even in the basic sequence of infinite numbers that we presented (see Part 2) we can see that there are infinitely many different levels of how infinitely far we can go. We can always reach a new level that is incomparably higher than where we were before.

Several years ago something happened which I'd like to share with you which really doesn't have anything to do with mathematical infinity directly. Rather, it is something that I experienced from learning a sicha of the Rebbe Melech HaMoshiach that really changed my life in a critical area.

The sicha I am referring to was published by the Rebbe MH" M for Parshas Shmos, 5751, the year that he was revealed as Melech HaMoshiach (printed in *Likkutei Sichos* vol. 36). In the sicha the Rebbe MH" M talks about the concept of *bitachon*, trust in G-d. Basically the concept of trust in G-d is that if we have a problem, a threat or a critical situation, we should trust in G-d that He will help us. He will get us out of that situation in a good way. The Rebbe MH" M describes it as an *avoda* – an active dynamic service of G-d – of placing oneself in G-d's hands and truly believing and living with the positive outcome and the fact that G-d is taking care of it and He will help me. This is not necessarily easy to do. The Rebbe MH" M calls this "hard labor within one's soul."

It was right around that time that I was in danger of getting laid off of my job. I was working in a research unit in a company and we had funding that

was disappearing in the next few months. The chance of new funding was dismal. I was overspecialized and getting another job was not that easy, especially considering the terrible shape that the economy was in. So this was pretty serious. In fact, people did get laid off and some were out of work for a long time before they got another job.

The sicha, however, absolutely changed my whole attitude towards life at that time because instead of being depressed, which I know would have been the normal reaction, I was tremendously upbeat. I worked with the sicha and lived with it, and in fact I did get another job – from my old boss who I had left a few years before.

This is how it happened: I wrote to

the Rebbe Melech HaMoshiach on my birthday, 2 Teives, which is in the early winter, and I received the answer (a letter signed by the secretary) a few months later, after Pesach. I had been talking to my old boss during this period about a job. A week after receiving the answer from the Rebbe MH”M, I spoke to my old boss on the telephone. He said, “Yeah, we just go this major contract. Come right in.” So I came right in, and by that time we were just discussing the details of the offer he was making me, and he said, “Yes, it was a week ago Friday that we got the official confirmation of this contract. That was *exactly* the day that the letter from the Rebbe MH”M arrived, more than three months after I had written it.

I want to conclude with the notion

that in our current situation, bitachon, trust in G-d, is really a very important concept. The Rebbe MH”M says in the sicha that this is the response to make to a crisis which in some sense we are in. This is something that people should be encouraged to work on: to relearn the sicha and to live with it. And, as the Rebbe MH”M concludes the sicha – that in the merit of the bitachon the Geula will happen immediately. And the Rebbe Melech HaMoshiach will be completely revealed.

* * *

We wish Dr. Saks (Tsvi Yehuda ben Esther) a refua shleima and complete health, and, since he still has a lot of work to do on this topic, we give him the bracha that he should live until ∞ .

B”H

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THE DREAM PARENT

Part 2

BY ITTY CHAZAN

David galloped wildly on his horse, the wind whipping exuberantly on his ruddy cheeks. His Tzitzis “conveniently” forgotten at home, David joined his rowdy neighbors in their rebellious and unrestrained youthful activities.

Father eyed his child with tears flowing unchecked. When had his cheider boy double-crossed the path of his Chassidic lifestyle? When had his child first hinted at straying from the brotherhood union? Oh why had he permitted his beloved son to befriend the suburban Russian boys, who alleviated the loneliness of his child’s move from Liozna?

It had been hard on them. The necessary move from their Lubavitch hometown had led their beloved David to search for new friends. And how proudly their son continued to wear tzitzis, make brachos, even as he enjoyed this new company and foreign atmosphere.

True, the fervor and passion for daily Torah learning could not compare to the zeal of an entire classroom in Gemarah melody. Yes, standing Shmoneh Esrei alone in the den could not compete with the heat of a farbrengen and the fire of t’filla b’tzibbur.

But when? Why? Where had they erred? How had they failed? Did they not devote heart and soul to their child’s neshama? How had his peers coldly penetrated into their David’s k’dusha? Oh why had they permitted the free flow of friendships?

Father and Mother spent many a sleepless night in whispered consultation, grief-stricken faces, and emotional upheavals. Would all their entreaties and solid based chinuch be for naught? Never! Never would they lose the hope that one day, one day soon, their dear David would return.

With renewed vigor, Father traveled to Liozna to beg the Alter Rebbe for guidance, advice, and a blessing. The Alter Rebbe’s advice was to see David personally, in yechidus.

With a heavy heart, Father left yechidus, wondering how to convince his son to visit Liozna. How would he attempt to prevail upon his child to enter the holy of holies and be healed? As if stuck by lightening, a germ of an idea

began to dance in his mind, and with alacrity and sublime joy, Father approached his son.

“David, I have several packages to deliver to Liozna. Any chance you might be in a position to help me?”

“Oh Abba, I am so busy. Don’t you have other means of transportation?”

“David, how about if I permit you to deliver the packages by horse?”

“Oh my, by horse? Do you mean it? Since when is it Chassidish to travel by horse? Oh Abba – I’m ready!”

And before David could grasp the proceedings, he found himself encountering two of his father’s best friends at the edge of Liozna. They greeted him warmly, thanked him for the package, and escorted him towards the Alter Rebbe’s inner chamber. The door closed behind him.

The Alter Rebbe gazed kindly and respectfully at the child standing before him. The Nasi Hador, responsible for all celestial worlds and the entire Creation being dependent on his activities, took time for one individual, for one child, for one challenged boy whose direction in life was blurred and obscure. And the Alter Rebbe looked deep into his inner essence, and opened a dialogue.

“Tell me, do you enjoy horseback riding?”

“Yes, Rebbe. I love it!”

“And are there differences in the makeup of horses?”

“Oh yes! The young and strong horses gallop great distances at lightening speed. The old and frail horses travel slowly.”

“And which horse do you prefer?” continued the Rebbe.

“Why, the young and quick horse, of course!”

“However, if the speedy horse gets lost, and gallops miles and miles in the wrong direction, would not a slow horse be superior in its traveling only a short distance on the wrong route?”

David chewed this question over in his mind. It was a brilliant concept, and after a moment of reflective thought, he cried out:

“But Rebbe, It is true the young horse is deep in the forest. However, when the horse realizes he is in the wrong direction, he will turn his horse around and with tremendous speed return onto the right path.”

“Yes,” the Alter Rebbe said, “if he realizes he is going in the wrong direction.”

The power of the Rebbe’s extraordinary words illuminated David’s heart and freed him from the frivolous shackles that concealed his neshama’s inner desire.

David remained with the Alter Rebbe and would eternally thank the Rebbe for returning meaning and Yiddishkait to his life.

* * *

The Alter Rebbe’s beautiful approach to a sixteen-year-old teenager facing enormous challenges, results in extraordinary Torah success.

Respect, advances a child’s self image, and enormously assists him in managing life’s challenges. Respect, grants a child the understanding of life’s values.

It is the skill of **respect** and the wisdom to **eliminate criticism, judgmental opinions, and dehumanizing blame** that will produce the desired effects in Chassidisher Chinuch.

To respect is to politely express consideration and esteem.

To respect is to communicate the innate conscience in positive trust.

To respect is to exclude ridicule, shame, blame, and accusation.

Home Tips for Respectful Parenting:

***Respecting your Parents**

***Respecting your Children**

Our “**Master Parent**” teaches us the key to true respect.

A fruit was plucked from the Tree in Gan Eden. Despite the tragic, horrific consequences brought in its wake, the name of this tree is not publicized. Hashem did not wish to embarrass the tree, causing utter animosity and hate to the one who caused untold damage and destruction in the world.

What an unusual lesson Hashem instills within us. **It’s simple to respect outstanding intelligence, acute understanding, and perfect marks.** It’s easy to respect magnanimous generosity, compassionate kindness, and

cheerful dispositions. It’s even easier to respect one who gives you honor, love, money, and personal gain. And yet, are you feeling the personification of the true concept that defines respect?

Now, it is **not easy** to **respect** evil wrongdoings. It is nearly impossible to respect one who causes you financial damage, pain, anguish, or a cruel and cold demeanor.

Despite the serious offense, Hashem did not publicize the Tree, and this is an act of **genuine respect**. To **respect** is to gaze penetratingly into the soul of another Jew **without** consideration of how he benefits your life. Thus, the respect is eternal, unshakeable, and disconnected to your moods or needs.

When a child does not satisfy their parents’ dreams;

Does not win the major school competition,

Does not receive the highest mark in a class,

Was not the Hachi best camper of the month,

Was never chosen as a baseball captain,

And his drawers and closets cannot be modeled in a show room,

You still **respect** them. You still regard them with esteem, true worth, honor, and treat them as a priceless gem. For if your respect is contingent upon their success, then the innate conscience of your child is not trusted.

Home Tip Suggestions:

Respecting your Parents

Mimicking actions and imitating words is the pulse of human nature. A bird, raised in solitude, cannot sing. Only when she hears another bird sing, can she produce soaring and harmonic melodies.

Do you call your parents, visit them, and invite them over? Do your children see your outspoken love for your parents, hear your adulation and praises, and witness a mitzva being enacted? Do you travel distances and spend time and energy with your parents? Do you articulate the beauty and holiness of your own upbringing? **Respecting our parents is a crucial tool and pivotal conduit through which children not only learn to respect, but live with respect.**

Respecting Your Children

Respecting children is synonymous with deleting from your life’s dictionary blame, shame, ridicule and criticism, and includes hefty amounts of positive encouraging

“However, if the speedy horse gets lost, and gallops miles and miles in the wrong direction, would not a slow horse be superior in its traveling only a short distance on the wrong route?...”

vocabulary. The foundation of respect is strength in convictions. It is built on asserting rules, outlining policy plans, rewards and consequences. The root of respect is **consistency and fair play**.

Changing rules according to dispositions and daily moods does nothing to your obligations as a parent, and dramatically negates respect in all areas.

The building blocks of respect is a parent's understanding. Children behave as normal, healthy, imperfect people, and have not yet reached the level of angelic, righteous, and unrealistic Heavenly perfection.

Why parents demand absolute obedience and perfection of children, and often disregard their own mediocre performance, is still one of nature's most powerful and unusual wonders!

* * *

Flora: "Ma, tomorrow they're finally giving the long-awaited answers as to who got the coveted acceptance letters into seminary."

Mother: "Oh, it's obvious you'll be accepted."

F: "You think so?"

The anxiety-filled day has finally arrived.

F: (Throwing the door open with a bang) "Ma!" (Crying now) "I wasn't accepted!"

M: "Who were?"

F: "The big shots, that's who,"

M: "Why weren't you accepted?"

F: "Because she hates me."

M: "She doesn't even know you. How can she hate you?"

F: "So, she asked for references. My teacher spoke about me, and since my teacher hates me, now she does, too. Everyone hates me."

M: "That's not true."

F: "Yes it is."

M: "Do you think you weren't accepted because of your marks?"

F: "Why? Seminaries only flourish with marks above a 90%?"

M: "Well, they want to attract good girls, so..."

F: "You see – even you hate me. I'm not a good girl just because I'm below a 90%."

M: "No, no, that's not what I meant. But maybe your

teacher knows your potential. And if you don't try hard enough, maybe..."

F: "What do you mean I don't try hard enough?! Does my teacher have any idea how many hours I put in? How I slave away five hours every night on my homework! Never! Never will she know!"

M: "But I know the truth. Don't you waste a lot of potential?"

F: "What! That is so unfair! How can you accuse me of that?! I work so hard and you say I waste! Everyone is so disgusting! Who needs to go to Seminary anyway?"

M: "Flora – relax. There's more to life than that seminary."

F: "Don't you understand? I'm the only one of my friends that was not accepted. I'm so embarrassed!"

M: "But—"

F: "But nothing!"

M: "Flora! Watch out!"

Option two:

Flora: "Tomorrow the seminary acceptance letters are coming through."

M: "That's a big day ahead of you. Good luck."

F: "Thanks, I'll need it".

The anxiety-filled day has finally arrived.

F: (Throwing the door open with a bang) "Ma!" (Crying) "I wasn't accepted!"

M: "Ouch! That's hurts."

F: "I'm so mad! It is so unfair!"

M: "It seems you are very angry."

F: "I am! I am! I am! It's always the

same girls that get picked for everything!"

M: "Do you feel there's a lack of justice?"

F: "Exactly. Half a year we're nervous like anything, and I wish, and I wish, I dream and I dream, and then in one moment, all my dreams come crashing down. (Begins to cry)

M: (embracing her child) "Oh Flora, you must really resent the whole seminary interview scenario."

F: "I am ready to abolish seminary! Who needs it anyway?"

M: "Shall we, the two of us, start a new club for the Abolishment of Seminary off the face of the earth".

F: (smiling) "Oh, I'd love that!"

M: "What shall we call our agency?"

F: "Seriously, Ma – what should I do?"

The Rebbe asked him, "Are you too a publisher?" The man looked quite embarrassed, and softly answered, "Oh, I'm only a photographer..."

M: "What would you like to do?"

F: Uh – should I apply to the other seminary?

M: "Come, let's fill out an application now."

F: "Ma, do you think I wasn't accepted because of my marks?"

M: "You know Flora, honestly, I really don't think so. I can tell you though one thing: It's their loss, and another school's huge gain."

* * *

Never blame painful consequences at the moment of deep hurt and personal anguish. Children are **very** perceptive, and quick to grasp the underlying reasoning as to why their failure is the product of their activity. They understand the poor report card, failed essay, rejection letter, or not starting in a presentation. But if your child fails to logically connect the rejection that corresponds to her own poor performance, promote yourself to master a parents' degree and initially reach out to wipe the pained tears and shattered heart.

Important: Your child's failures – academically, socially, etc. – is your barometer, comprising your own report card, indicating where parenting needs to be strengthened.

Good News! It's never too late to strengthen those skills. That's because of the unique singular bond between parent and child.

Very Important: Training children in the action-reaction process must commence at an early age. Describing scenarios how effort leads to reward, and inactivity leads to failure, enables the parenting role to reach the apex of perfection.

Respect your child's abilities. Respecting a child's talents and capabilities is synonymous with higher expectations, higher achievements, higher yiras Shamayim, and higher acts of goodness and kindness.

Acknowledging each child's personal gift to the world is the ultimate act of respect, as illustrated in this gorgeous example by the Rebbe:

The line for dollars one Sunday morning encircled the block. From all walks of life, Yidden convened, each with a unique life story. Fusing **all** line-standers was the knowledge that each one is the recipient of the Rebbe's love and genuine honest **respect**. Amidst the participants on this Sunday morning, was an entire group of publishers. They were honorably introduced, and as each one turned to face the Rebbe, he received a bracha accompanying him on his journey in life.

A Lubavitcher followed this group, and immediately after him, came one more man. The Rebbe asked him, "Are you too a publisher?" The man looked quite embarrassed, and softly answered, "Oh, I'm only a photographer."

The Rebbe's beautiful blue eyes lit up, and gazing deeply into the photographer standing before him, the Rebbe said, "But a picture is worth more than a thousand words."

Respect means to see the best in others, and thus it will bring out the best in you.

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GRANTS AND LOANS TO SHLUCHIM

TRANSLATED BY ALEXANDER ZUSHE KOHN

At the farbrengen of Shabbos Parshas Chayei Sara, 5748, which took place at the time of the first international Kinus Hashluchim, the Rebbe announced that grants and loans would be given to shluchim to help them pay off their debts. After Shabbos, the Rebbe wrote down the following guidelines for the distribution of the grants:

My words regarding grants and loans were accompanied by an explanation – that at this moment in time it is a necessary thing, as I stated when I spoke about it at the farbrengen:

The shluchim, through [their] devoted work, have been successful. G-d willing, they will continue to be successful, and to an even far greater extent. However, the pressure of the debts is disturbing their peace of mind. Moreover, some of the [shluchim] are forced to devote some of their time and energy to paying off these debts (especially the urgent ones).

As a result, with G-d's help, they will receive this assistance, after being officially approved for this by an official accountant (since the assistance comes from the monies and funds of the community, and can only be taken in accordance with the [rulings of the] *Shulchan Aruch*).

Based on the above, it is understood that this [project] only applies to shluchim (and not to mosdos and the like), [and only] to debts and deficits that are currently distracting (as opposed to those that are a few years old, or those incurred through the purchase of a building, and debts of a similar nature).

And since they are asking for the precise parameters of this

venture, and they want only me to define them, etc.:

Let it be limited to debts of the following years: Erev Shmita, Shmita, and Hakhel¹ (until the end [of Hakhel], when the time to actually [pay] the debts arrives).

If it cannot be done through an accountant, then the [party in question] should present a letter signed by two rabbanim.

Accounts should be examined² by a CPA who knows how to keep things confidential.

Doubts as to whether or not a specific individual is a shliach should be resolved by the sender³ [of the shliach].

Other doubts [should be resolved] by the Beis Din of the sh'chuna [Crown Heights].

Urgent

All of this – return it to me after copying it.

All of this – [applies] only to the payments [i.e., debts] of the three abovementioned years.

If there's not [enough] money, they should sell certificates,⁴ or borrow in exchange for the certificates, in addition to the money of the fund.

A shliach who runs a Chabad house or yeshiva that he founded – this is included in his activities.

If a shliach and his institutions do not have a [bank] account – all of these [specifications] nevertheless apply to him (for only in such a manner will it⁵ be organized). Let him [open an account] now; it doesn't have to be in a U.S. bank. Car, apartment, and house payments are included in this.

} Not by me

NOTES:

1 I.e., the years 5746-5748. It should be noted that in 5746 the Rebbe launched the "shliach makes a shliach" initiative, whereby already existing Chabad Houses would bring shluchim to their state or city to open Chabad Houses in specific locales. This initiative brought new momentum to the shluchim enterprise.

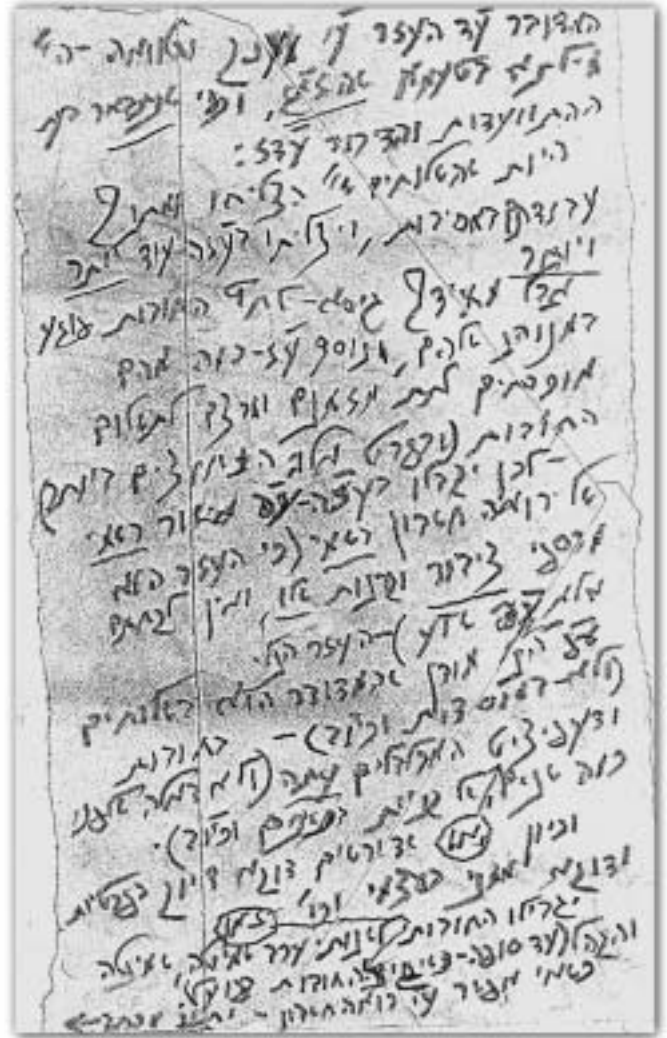
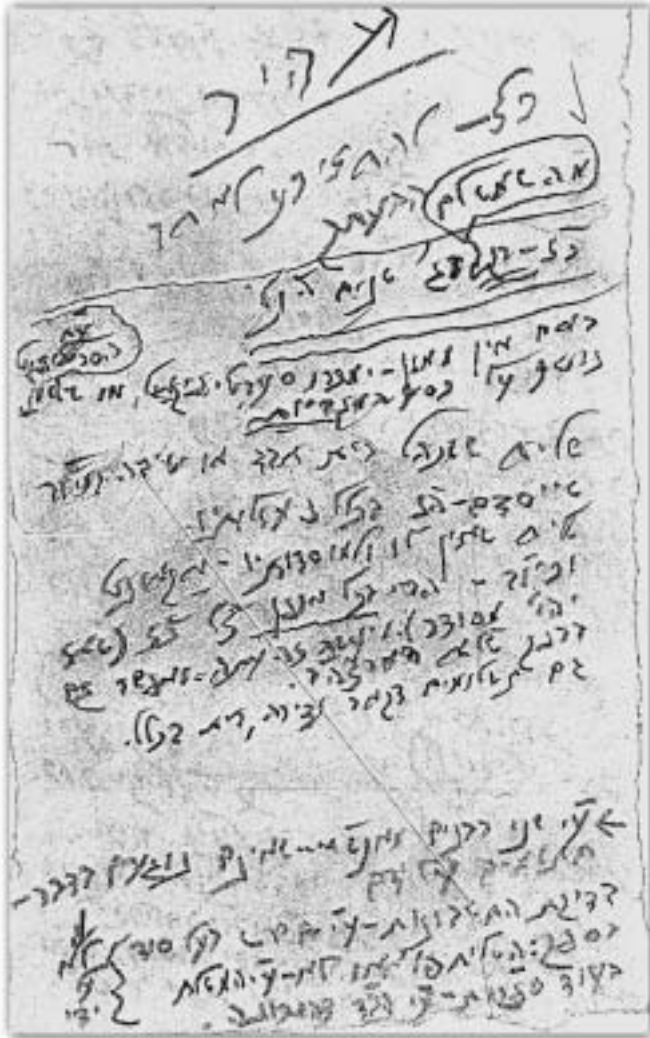
2 Apparently, the Rebbe means to say that after the shliach brings an official authorization from the accountant, the account should be reviewed again by an accountant under the auspices of the

Rebbe's secretariat.

3 In contrast with the other instructions here, where the Rebbe designated a specific authority to preside over the matter, here the Rebbe is vague about who is the authority to determine who is a shliach, saying only that it is not him, "but the sender," which is subject to various interpretations.

4 I.e., bonds. If one cashes-in bonds before they mature, it is regarded as a sale, and one makes less of a profit.

5 The project



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R' YISROEL LEVIN A"H

BY MENACHEM ZIEGELBOIM

*A Chassid from the previous generation, a generation of mesirus nefesh, was suddenly plucked from our midst with the passing of R' Yisrael Levin, resident of Kfar Chabad, on 8 Sivan, at the age of 93. * He was the good friend of R' Michoel Teitelbaum, who passed away just a few months ago.*

R' Yisroel was a Chassid who lived in Soviet Russia when Chassidim were persecuted day and night solely because they kept Torah and mitzvos and were mekusharim to "Schneersohn." In his youth, R' Yisrael went through endless suffering for his mesirus nefesh to continue studying Torah, despite threats to his very life.

R' Yisrael Levin was born on Shabbos, 7 Tammuz 5672 (1912), in Zivitov in the Ukraine. His father was Rabbi Efraim Levin. R' Yisrael wrote his autobiography over a 35 year period, in his free time. He sums up his life at the beginning of his memoirs as follows:

"My life in Russia was difficult and bitter, the tests were horrific and the mesirus nefesh required went beyond human endurance. Only one out of a thousand, or ten thousand, managed, with Hashem's help, to remain alive and strong in Yiddishkeit. Only emuna and hope that the day would come when we would be released from the Russian hell, and would merit to see the Rebbe, enabled us to withstand

that terrible time."

R' Yisroel's hard and bitter life – from a young age until he finally left Russia dozens of years later – consisted of persecution and wandering from place to place. His memoirs begin with the upheavals that occurred following WWI. Various gangs went to the cities and towns and butchered all the Jews – men and women, young and old. R' Yisrael describes nightmarish scenes that he was witness to as a child under 8.

His family had to flee Zivitov for Lipavitz, though if they thought they'd find peace there they were mistaken. The Yevsektzia reigned and they closed all religious institutions and persecuted all who remained religious. Although R' Yisrael was only eight years old, these incidents remained etched deep in his soul.

R' Yisrael always yearned to study Torah, but in his city there was no place to learn because all mosdos had been shut down. Being as young as he was, he couldn't travel to other cities. R' Yisrael describes those difficult days

when he wanted to study Torah but could not:

"In the winter of 5687, I was home alone, and this enabled me to remain a frum Jew. I often remained alone in shul because there was a hole in the door through which I was able to get in, though I was afraid to be alone in shul. I found old pages of Tehillim and recited the words, begging Hashem that I should remain a Jew."

It was only when he became 14 that R' Yisrael found out about a learning program for boys his age in Kiev. He left home and went to distant Kiev to learn in Tomchei Tmimim.

He found what he had been yearning for – a class of boys who learned Gemara and Chassidus. They learned despite the difficult physical and spiritual circumstances:

"Times changed and fear about being religious began to hover in the air, especially learning with talmidim. We began learning underground, in hiding. In our class there were only a few students. I don't know why because I wasn't yet accustomed to a class like that.

"Once, we learned in the big shul. It was in the middle of the winter. We four sat together and the teacher taught. It was dreadfully cold and my toes felt on fire. We were afraid to go anywhere else. One time we learned in the home of Zalman Levin of Kursk, in a small room. We sat on the bed and he said the shiur with great difficulty, due to the fear."

R' Yisroel's yearning to learn Torah

also stemmed from his knowledge that this was the only way he would remain a G-d-fearing, observant Jew. In the meantime, the Communist revolution felled many people, especially among the youth, most of whom left Yiddishkeit. Even R' Yisrael was shocked when he returned to his parents in Lipavitz for Pesach, "where there was literally a churban, materially and spiritually. I was the only religious boy in Lipavitz. Even the old people began to leave religious observance because the government, through the Yevsektzia, forced them to abandon religion."

Seeing this, R' Yisrael rushed to leave Lipavitz after Yom Tov, but this time he went to Vitebsk where there was a larger group of boys who wanted to learn. There, for the first time in his life, he saw many bachurim with beard and peios, which moved him tremendously.

"Many boys came, and I was moved to see so many boys with long and thick Lubavitcher peios, and tzitzis, and Nusach Ari Siddurim, when in my city there was not one religious boy or youth. I wrote home that baruch Hashem, I had merited to come to 'Eretz Yisrael.'"

"I found old pages of Tehillim and recited the words, begging Hashem that I should remain a Jew."

R' Yisroel's great joy at returning to learn Torah, overshadowed the nearly impossible living conditions.

"At night we lay on the benches in two different shuls and the Ezras Nashim. I didn't have a place and this is how I slept: My head was on the end of one bench, my legs on a second bench, and my body hung in the air. Thanks to Hashem, I managed, and I remained a Jew throughout all of it."

R' Yisrael constantly felt that he had to hang on by his fingernails in order to remain a Jew. He felt this incessantly and it gave him the strength to go on. We can see this later in his memoirs, where he relates that in the year 5688, the Chassid R' Yehuda Eber came to yeshiva in order to test the boys. Yisrael Levin got up every morning at five o'clock in order to learn with Ben-

Tzion Katzenelenbogen for the test.

R' Yisrael passed the test but it was not so simple. He explained that his fear of this test wasn't only about knowing the Gemara:

"My entire future depended on this – whether I would remain an observant Jew or the opposite, G-d forbid. Because I knew the test well, I was redeemed and saved, and I remained a kosher Jew."

From the age of 14, when he left for yeshiva, R' Yisrael wandered from one underground yeshiva to the next throughout Russia, for a period of ten years, until he married. During these ten years, the yeshivos were closed down, one by one, by the communists. Wherever he went, he stayed and learned for only a short time, until the yeshiva was exiled.

"We fled from city to city and the secret police was after us. We were caught a number of times, and when we were released, we fled to another city where yet another underground yeshiva had opened, until they were on our trail again."

The list of places R' Yisrael learned in testify to a life on the run, and non-stop fear: Vitebsk, Pereiaslov, Kiev, Baku, Kutais, Kolash, Kiev, Moscow, Kiev again, Chernigov, Malachovka, Leningrad, Moscow again, Voronizh, Krivirug, and Charkov.

It wasn't only the prohibition against learning in yeshiva and the ever-present secret police that made life difficult; there were also laws against walking in the street without an identity card listing the status of the card bearer, whether he was a student or an employee. It was forbidden to live in large towns without a special permit, and many other such laws. In order to prevail, R' Yisrael had to forge documents.

R' Yisroel's situation was worse than many of his friends who were able to hide in their relatives' homes. He was far away from his family, and he



R' Yisrael Levin receiving a dollar for tzedaka from the Rebbe, along with his son-in-law, R' Nechemia Kessler

wandered around cities where he had no relatives or acquaintances. He wandered from city to city and lived in underground yeshivos. He lived in the local shul, walked the streets (when he had to) without a dwelling permit and without papers, and in the best possible case, with forged documents. Any one of these crimes could have had him sent to exile in a hard labor camp for many years.

This is how R' Yisrael lived for ten years, all for the purpose of learning as much Torah as possible. He was imprisoned on a number of occasions for brief periods of time. When he was in Malachovka, a suburb of Moscow, with a group of Chabad Chassidim, he was caught. It was a typical evening when the police asked for his papers. When he couldn't produce them, he was arrested and brought to jail, where he was put in a cell with thieves.

After some days in jail, they released him with a warning to get out of the area, and that if he was caught again, he would be jailed for two years. He had to sign to this.

R' Yisrael, who yearned to continue learning there, remained in Malachovka and moved to the home of the Chassid, R' Zalman Lieberman. However, one night he was arrested again when he slept in one of the shuls. Once again, he had no papers and he was imprisoned. This time he knew he would be in jail for two years.

During his time in jail, he displayed great courage for mitzvos, especially for t'fillin. At the end of a night in jail, after all the police officers who had caught him had gone home, two of them remained to guard him at the local police station. The two men fell asleep and R' Yisrael quickly removed his t'fillin, put them on, and recited the Shma.

R' Yisrael was put in a cell with criminals and murderers, and was miraculously saved from harm because he somehow found favor with the chief of the prisoners who told his buddies

to leave R' Yisrael alone.

The next day, the second morning of his arrest, he was brought into the room of the precinct commander where they all began to laugh at him. The commander asked him why he was arrested and R' Yisrael said, "Because of prayer."

"What's that?" asked the commander.

"If you want, I can show you," said the boy.

They all laughed at him, but R'

R' Yisrael merited an open miracle from the Rebbe Rayatz, who told him to wear glasses, "and Hashem will help you materially and spiritually." Unbelievably, R' Yisrael was exempt from army service because of the glasses.

Yisrael knew what he was doing and quickly pointed at the place where the t'fillin were. "If you want, give me the t'fillin and I will show you how we pray with them," he repeated.

They agreed to give him the t'fillin which gave R' Yisrael the opportunity to put them on and say the Shma. He knew that his friend Shimshon Charitonov was also in jail and was in a nearby room.

"In the next room is another boy, and he can also show you how we pray," R' Yisrael said daringly.

They brought his friend into the room and R' Yisrael quickly told him, "Shimshon, take the opportunity and put on t'fillin!" Shimshon was confused and afraid and didn't understand what was happening, but Yisrael urged him to hurry up and put on the t'fillin, and Shimshon did so.

* * *

As mentioned earlier, staying in various cities was problematic because of the lack of permits and papers. Just walking in the street was dangerous because of a routine inspection by a passing policeman. The situation grew more serious when R' Yisrael became of draft age and had to present himself:

"What does a bachur from the Vinetzia district in the Ukraine, who becomes of age for the army, far from home and family, who was arrested a number of times and has no proper papers, do?" he writes in his memoirs.

"And if that wasn't enough, the date on which I had to present myself in Moscow, where just a few weeks earlier they had arrested all the leaders of Anash and sent them to Siberia, was 11 Tishrei 5696 (1936). Suddenly, my friends told me that the secret police was interested in a certain bachur, and according to the details it sounded like me..."

At this dark period of his life, R' Yisrael merited an open miracle from the Rebbe Rayatz, who told him to wear glasses, **"and Hashem will help you materially and spiritually."** Unbelievably, R' Yisrael was exempt from army service because of the glasses.

In Shevat 5698, R' Yisrael became engaged to Ita Devorah Gurkov, the daughter of the Chassid R' Meir. When he met her, he told her that he had spent years on the run and that any day he was likely to be arrested for being religious and a melamed. Still, she heroically agreed to marry him despite the hardships this entailed, saying that if it was for Yiddishkeit and Chassidus she was ready.

They married a few months later and she stood by him when it came to fleeing the persecutors, and when it came to raising a Chassidishe family, years later, when they had already left Russia.

The decree that he wander about didn't stop with his marriage. Even afterwards, during World War II, R' Yisrael was forced to run and hide without stop, because in those days, they forced any man with two hands and two feet into the army. Millions of soldiers never returned from the front.

R' Yisrael and his wife fled to Samarkand, in Middle Asiam, on a trip that took weeks by train. Due to the travails of the journey, they lost their eldest child.

While living in Samarkand during the war years and the terrible famine, R' Yisrael was busy teaching Torah. Together with his friend, R' Michoel Teitelbaum a"h, they founded a branch of yeshivas Tomchei Tmimim and revitalized Chassidic life with tremendous mesirus nefesh.

In 5703 (1943), there was an opportunity to write to the Rebbe Rayatz through Anash in Eretz Yisrael, who sent the letters to the Rebbe. That same year, R' Yisrael and R' Michoel wrote a letter to the Rebbe, asking for his bracha. They asked for a bracha for children (since R' Yisroel's oldest child had died on the trip and they had no other children).

Time went by and no answer was forthcoming. Forty years later, when R' Yisrael was already living in Eretz Yisrael, a response from the Rebbe was found in the library archives, which for some reason had not reached its destination. It said: **"In response to your letter, may Hashem make ... rejoice with children and give you a good parnasa, a generous one with peace of mind, materially and spiritually."**

R' Yisrael was tremendously moved to read the letter he had not gotten at the time it was written, and in his

memoirs he describes his feelings, which provide us with a model of emuna:

"Now, after seeing this letter, I understand how I managed to leave Russia. I did not know about this letter for 40 years. How many tears we cried etc. and didn't know that we had a letter from the Rebbe that we would have children and grandchildren etc. But everything is by Divine Providence: I had to pour out my soul with tears and a broken heart in order to merit the fulfillment of the bracha, ten handbreadths below in this physical and material world."



Traveling to the Rebbe with the Chassid, R' Berke Chein

In the summer of 5706 (1946), R' Yisrael left Russia in the famous *eshalons* and went to the refugee camp in Peking, where he and his friend, R' Michoel, established yeshivas Tomchei Tmimim. The two friends were nearly the last to leave the refugee camp since they felt the responsibility to support the yeshiva. Most of Anash had already emigrated to various countries by instruction of the Rebbe Rayatz.

R' Yisrael then went to Paris and, there too, worked with mesirus nefesh to spread Torah among Jewish

children. He wrote to the Rebbe Rayatz:

"I began to fulfill the Rebbe's advice and instruction that I go to Paris every day and learn with the children of those living in Paris even though their children speak only French and don't understand our language. I learn *kometz Alef* with them and put t'fillin on with them. Their parents also help me speak to them, and this influences the parents too, to get more involved in Yiddishkeit.

"At first, I began to learn with one student or two and now, thanks to Hashem, I have eight students; although the work is hard, because I have not been accustomed to students like these.

"I will give an example. At first, I began with a student whose mother made it conditional that I would only teach him 'what he needs to know,' like the Zionists, but not about mitzvos. He learned *kometz Alef* the first few times without a hat, and yesterday, he put on a hat and he put on t'fillin."

Three years after he left Russia, R' Yisrael and his wife arrived in Eretz Yisrael, and in the summer of 5709, they moved to Kfar Chabad, where he lived until his final week.

In Elul 5722 (1961), R' Yisrael went to the Rebbe for the first time in his life, something he had yearned for all his life.

"This was the moment I had hoped for all my life, and thanks to Hashem I merited this. I was tremendously excited and cannot describe it in writing."

Wednesday night, 6 Tishrei 5723, a little before three in the morning, R' Yisrael had his first yechidus with the Rebbe.

"I said *SheHechyanu*. This was the greatest moment of my life. All my life, I had waited, and yearned, and hoped to Hashem that I would finally merit these wondrous moments."

FINDING HIS FORTUNE

BY MENDEL TZFASMAN

David Partush decided he was going to be wealthy. Amidst gaining and losing great wealth repeatedly, serious accidents, and a few robberies, David discovered Chabad. Today, Chassidic nachas from his children and hiskashrus to the Rebbe are worth more than the millions he once had.

Throughout the interview, I was amazed by what David Partush had to say. He certainly exemplifies the aphorism, “there is nothing that stands in the way of one’s will!” Despite countless painful life experiences, he carries on. Even when he confronted the real battle, namely the war with the Evil Inclination and Galus, which was different than anything he had experienced before, he did not give up.

David Partush’s story is a fascinating and moving one:

Five years ago, after my second heart attack, I left the seafood restaurant I managed, as well as the beautiful home I lived in, in Lowell, an exclusive area of Montreal, and began working in a bar. I had the professional background because of the many years I spent in this field in Montreal, earning the highest award one can earn. However, after a while I left this work too because I had a family and the work didn’t suit me.

A friend suggested that I buy a food distribution route, in which I had to buy food products from vendors

and distribute them to the many chain stores throughout Quebec. I invested a large amount of money in this business and quickly began to earn lots of money, making \$40,000 a month. Once again, I felt that I had finally made it, but then it all fell apart. Here’s what happened:

One morning I went up in one of the trucks to take inventory and when I got to the top step, I slipped and fell. When I regained consciousness, I found myself in a hospital. The doctors told me that my kneecap had completely shattered. For five months, I was confined to bed with a plate in my knee. I lost the business and all the money I had earned.

When I transferred to another hospital that specialized in physiotherapy, I began to think about my life, my purpose here, my dreams, and of the many successes I had had out of which nothing remained. I suddenly realized that it wasn’t possible that everything I had lived through just “happened.” I began to cry like a child. I cried and cried and through my tears, I saw my entire life

passing before me like a documentary film.

* * *

David Partush was born in Eretz Yisrael fifty years ago. His parents emigrated there from Algiers where his father ran the illegal emigration to Israel. His parents lived briefly in Israel and when David was a year and a half, the family moved to Marseilles because of a business opportunity.

When they arrived in France, they looked for the person who had made the business offer, and the address and phone number they had been given, but didn’t find him (and never did). So there they were, stuck with nowhere to live and no source of income, all alone. This was their introduction to a relationship with Hashem.

David’s parents came from traditional homes and didn’t bother much to pass along their Jewish traditions. Since kosher meat was expensive compared to treif meat, they didn’t eat kosher meat year round. They bought kosher meat once a year, for Pesach.

The family’s regard for religion and G-d took a turn for the worse, when on David’s bar mitzva, which was on the second day of Rosh HaShana, the family went to shul but were told by the ushers to stand at the back since they hadn’t paid for seats. David never forgot the humiliation. In a moment of anger he said, “If I want to speak to G-d, I can do it anywhere,” and he resolved never to step foot into a synagogue again.

To express their religious feelings,



David Partush having Chassidische nachas

the family celebrated the Christian holidays. Unwittingly, their assimilation became a grim reality.

If that wasn't enough, David and his brothers had to go to work at a young age, instead of being with their

friends in school. This reinforced their feelings of anger towards G-d who had seemingly forgotten them.

This is how the Partush family, including young David, grew light years away from religious observance.

* * *

Already in his childhood, David dreamed of being wealthy. He wanted to make up for his childhood deprivation and to prevent his own children from suffering the shame that he had experienced growing up. Much time elapsed, and David experienced many adventures before he realized his dream, but fixated as he was on his goal, the years seemed like days.

At the age of 17, David entered the French army early, in order to get out a year early. At 19, he headed for Montreal, where he supported himself and sent his parents one-way tickets from Marseilles to Montreal.

It was easier to assimilate in Montreal. David's older brother Eli married a non-Jew, and David followed Eli's lead. He knew a non-Jewish woman and, at some point, they decided to marry. When David brought his fiancé to meet his parents, his mother cried and pleaded with him, "David, please! Don't do this to us! It's enough that one son married out!" However, it didn't even occur to David to listen to his mother.

They arranged a date and place for the wedding, and David's parents, having no choice, made their peace with the idea. Two weeks later, when his fiancé visited his parents, David was suddenly gripped with a strange idea. As though possessed, he chased her out of his parents' home. The woman cried and begged him to at least tell her why he was calling off the wedding, but David had no answer for her. He himself didn't know what had happened to him.

Hashem sent David a replacement in the person of Irit, his mother's step-niece. David's mother had been in Eretz Yisrael visiting the family, and she met her sister-in-law (her brother's second wife, whom he married after her sister, his first wife, passed away after a sudden illness) and her children.

David's mother, with maternal intuition, decided that Irit was perfect for David, and she invited Irit to visit her in Montreal. Irit actually took her up on the idea and stayed in her step-aunt's house.

David had figured out why his mother invited Irit and he balked at the suggestion to pick Irit up from the airport. He finally gave in though, saying, "I understand you don't have the money for a taxi for her, so I'll go get her, on condition that I don't hear a word from you about my marrying her!"

His mother agreed but within three days, the two of them decided to marry! There was no rhyme or reason



In the African jungle, 5741

to the match for they didn't even share a common language. David didn't know a word of Ivrit and Irit knew only a few words in French.

In the meantime, strings were being pulled in Heaven and Eliyahu (Alan), David's older brother who had married a non-Jew, became interested in Judaism. This was after sustaining heavy financial losses. His wife had gotten angry, and as a sign of protest that she couldn't enjoy her husband's money as in the past, she ripped the mezuzos off the doorposts and stomped on them.

This ignited the Jewish spark within Eli that lay dormant all those years, and on the spot, he decided to leave her and renew his connection with G-d. He took step after step in strengthening his observance (see box). He also made some attempts at influencing David, but David didn't want to listen. In the meantime, David and Irit had a son, their firstborn Arik.

One day, David got a phone call from an international import-export firm whose main branches were in Africa, England, and Brussels. "We heard good reports about you and we would like you to join our company." They offered him a job as a salesman in the export of cocoa and coffee around the world.

David, with his business sense, realized that this job had tremendous potential to enable him to realize his dream of becoming wealthy, and he grabbed the opportunity. During his three years with the company, David amassed a great deal of money and lived high. Then he sought new challenges and began to look for another job.

David decided to run a restaurant in Africa and in order to build up the business he sent his wife and son to France for the summer. He and his African partner worked hard to build up the business.

One Sunday, David went on a picnic in the mountains with some

friends. Sadly, the outing that began happily ended tragically when David took a misstep on the mountain and fell. That he remained alive was a gift from heaven but he severely injured his spine.

A helicopter flew him to France for emergency surgery, and his investment, the time and money he had put into the business, went down the drain along with his dream of becoming rich.

After a month in a body cast, the doctors discovered to their dismay that the cast hadn't been put on properly and the fractures had not knitted together. The Partush family went through a crisis, and at the end of the rehabilitation, which took two years, they began to plan their next steps.

Irit wanted to return to Canada, but David was embarrassed to show his face in Canada having no money. An attempt to return to Eretz Yisrael after 27 years did not work out.

One day, David got a new job offer in Africa, to manage a coffee and cocoa operation in the jungle. David agreed on one condition, that he receive in advance enough money to buy an apartment in Teveria. He figured that no matter what would happen, at least he would have a place to return to, in the future.

Irit, Arik, and Karen, who had been born in Teveria, returned to Luama in Africa where they had lived before, while David lived in the jungle, fifteen hours away from the city. He returned home once every two months for two or three weeks. On one of his trips home, he was dismayed to discover that there had been a robbery in which his wife and children had been tied up and threatened with death if they didn't reveal where the money was. Having no choice, Irit showed them her jewelry, which was nearly all they owned and was valued at \$200,000. Miraculously, they remained unhurt.

David wasn't broken and continued

working hard and amassing money as though nothing had happened. But his wife, who had seen the Angel of Death in front of her eyes, was about to have a nervous breakdown. She pleaded with David that they leave the country.

David's brother Eli offered to open a hotel with him, which seemed to promise a terrific income. It wasn't easy to convince Irit because she sought peace and quiet, but David's obsession to realize his dream finally made her agree to his returning to business in France.

They built up the hotel, and indeed, it had the potential to earn them lots of money, but inexplicably, it drew the brothers into tremendous debt to the tune of six million dollars! There was no logical reason for the failure, but customers slowly began to drift away. In order not to go bankrupt, the brothers continued to pour money into the hotel.

The hotel was foreclosed and so was the house in Teveria that David had set aside as insurance for bad times. The Meridian chain of hotels, a successful chain in France, bought the hotel, but they didn't succeed with it either and they suffered heavy losses from it.

Later on, the brothers found out that in the area where the hotel was



David and his son and son-in-law



5750 David and his children

located there was a Jewish cemetery where hundreds of Jews, who had been murdered by the Nazis after French anti-Semites had informed on them, were buried. That's when they understood why the hotel had failed.

Feeling guilty over having drawn his brother into a failing venture, Eli gave David a nice sum of money to start another business. David wasted no time and decided to open a kosher restaurant. He hoped that all the Jews in the area, a nice percentage of the city's population, would frequent his restaurant.

When the restaurant was built, David headed for the local beis din in order to get a kashrus certification. He cheerfully asked for the certificate and was surprised when he was told, "I am sorry sir, but we cannot give a certificate of kashrus to someone who is not observant and is unfamiliar with halacha."

David began to threaten the man, turning over tables and yelling, but the rabbi made it clear that threats were useless. If David wanted a kashrus certificate then he had to commit to a list of requirements.

Furious, David went to the

David never forgot the humiliation. In a moment of anger he said, "If I want to speak to G-d, I can do it anywhere," and he resolved never to step foot into a synagogue again.

municipal court to sue the beis din for discrimination and racism. In the meantime, the restaurant opened and about 700 people frequented it every day. David's daily profit at that time was about \$8000 net, and he felt that he had finally made it. Many restaurants around France contacted him, wanting to use his successful name. David's joy knew no bounds.

David will never forget the date January 1, 1993. The banks were closed due to the holiday, so he couldn't make his daily deposit. Instead, David put the money in a safe

in his office. When he arrived the next day, he discovered that there had been a robbery and \$45,000 had been stolen. Those were his earnings for the previous week.

From that day on, sales dropped off dramatically for no apparent reason. A respected businessman who was interested in buying the business, changed his mind. David was left with no recourse but to close the restaurant and declare bankruptcy.

The Partush family returned to Eretz Yisrael where their youngest daughter Adi was born. David experienced the literal fulfillment of the curse, "With the sweat of your brow you will eat bread." He worked for a cable company with a pickaxe in his hand from morning till evening and made only \$1000 a month. His fall from his previous financial standing broke his spirit and he found himself recovering in the hospital after his first heart attack.

David's family felt sorry for him. His sister living in Miami was running a successful kiosk in a thirty-story luxury condominium. She was making \$4000 net a week. She decided to give her brother the business as a gift so he could support his family honorably, without going into debt in building up a business.

She meant well, but Divine Providence had other plans. When David took over the business, it inexplicably began to go downhill. He was forced to return to Montreal where he had another tragic accident, which was described at the beginning of the article.

* * *

I had never heard so many tragedies experienced by one person in one hour. I wiped the beads of sweat from my forehead as though I had been there..

David sat there calmly, despite the upheavals he had lived through. I said, "The enormous sums of money you

lost could have made you a world-class millionaire. How do you manage to look happy as though you **won** a million dollars?"

David smiled and pointed at his son Yonatan, a Tamim, and his daughter Adi, who was wearing a Beis Rivka uniform, and the picture of his son-in-law, his daughter Karen's husband.

"You tell me," said David, looking at the Rebbe's picture hanging opposite him. "Chassidische Nachas from the children, hiskashrus to the Rebbe, the feeling that someone loves you and cares about you at every stage of your life, along with the inner joy that fills your heart, isn't it all worth more than the million dollars I could have had?"

Dovid sipped some coffee as I waited to hear about how he became frum, a Lubavitcher Chassid no less, along with his family.

* * *

It was on Yom Yerushalayim, 28 Iyar 5760. The family and I, along with thousands of Jews in Montreal, marched in an Israeli Day parade. At the parade, there was a mitzva tank of the Merkaz E'Dovrei Ivrit, and the T'mimim Yehuda Dahan and Naftali Rosen were there. When they saw my son Yonatan, they began speaking to him in Ivrit, and invited him to the Tzivos Hashem club that takes place every Sunday at the MaDA (Merkaz E'Dovrei Ivrit) Chabad house.

Yonatan asked us if he could go, and we agreed. That led Irit to attend classes given by Rabbi Chaim Shlomo Cohen. In order not to upset me, she told me that she was going to a program for women and didn't tell me what it was about.

One night, Irit returned from one of these classes and told me that she had invited a woman to visit. I asked her how she could invite anyone when our cupboards were bare and we had nothing to serve!

Irit calmed me down, saying the

woman wasn't coming to eat, but to meet me. It's funny to think about how we were living in a beautiful home with a swimming pool, yet we didn't have food to eat.

The bell rang and I moved the wheelchair I sat in since the accident, and opened the door. There were two women there, one older and one younger. I learned later that they were Tzippy Shpindler and her daughter-in-law Chanie [see Beis Moshiach issues #491 and #492 to read about the Shpindlers]. I invited them in and managed to overhear the daughter-in-law whisper, "May G-d preserve us, they don't even have a mezuzah on their

It was a fantastic Shabbos that I'll never forget. In one fell swoop, all my preconceived notions about religion and religious Jews dissipated.

door!"

At the end of the visit, we were invited for a Shabbos meal at the Shpindlers. Apparently, my protracted stay in the hospital had softened me up a bit, because despite my feelings about religious Jews I agreed to be their guest.

It was a fantastic Shabbos that I'll never forget. In one fell swoop, all my preconceived notions about religion and religious Jews dissipated. I discovered the beauty and true joy in keeping Shabbos. My wife and I decided to have our own Shabbos table with candles and kiddush.

The following Shabbos, we were invited to Rabbi Cohen. It wasn't easy to convince me to accept that invitation because I couldn't imagine us being guests of a rabbi. However, the Chabadnikim pressured me, as they know how to do, and the next Shabbos, there we were at the Cohens.

The Shabbos meal turned into a farbrengen (later on I found out that this happens regularly). I was won over with the magic of Toras Ha'Chassidus and the Chassidic way of life.

When we returned home, I suggested to Irit, "What do you think about our doing teshuva?"

"What do you mean?" she asked in return.

WHAT LIT UP ELI'S SOUL

As mentioned above, Eli, David's older brother, left his gentile wife after she stomped on their mezuzos. This kindled Eli's Jewish spark and he decided to reconnect with G-d. Today, Eliyahu is known as one of the big doers of chesed in Lyon, France, where he works as the manager of a large construction firm.

Eli has committed to building exclusively for Jews, and every building he puts up becomes a "miniature sanctuary" because he adds a balcony to every apartment for a sukka, and in the basement of every building, he builds a shul and mikva.

Eli was a great help in the acquisition of the lot for yeshivas Tomchei Tmimim in Lyon, and he built the building himself, paying attention to the smallest details.



Yeshivas Ohr Menachem

“Well, let’s start with what we can, to learn, to daven, to do whatever we can easily do.”

It was Irit who was nervous about this idea, but I calmed her down and said we weren’t going to become “dossim” (a derogatory Israeli term for religious Jews). “Who knows,” I said to her, “maybe this will finally bring something positive into our lives.” And from then on, I began putting on t’fillin and davening from a Siddur in French.

Not long afterward, Irit became sick with cancer. Our financial situation, which was bad, became ten times worse. Irit wasn’t working and I hobbled around on crutches. There was nobody working and it was the lowest point in our lives. We withstood an extremely hard test, i.e. whether to continue to believe in Hashem and fulfill mitzvos, or to drop out.

The Lubavitchers found out about

our situation and every Thursday our bell rang and somebody left a package of food items for Shabbos. We didn’t know who left it there, but it literally saved us. From the fact that the food items were kosher, I realized that Jews were behind it, and one day I managed to catch the person who left it at our door. It was one of the talmidim-shluchim who worked for MaDA.

Then I found out that Rabbi Cohen made sure that first and foremost our material needs were taken care of. I began learning with the T’mimim and the rabbi, who taught me the Alef-Beis of Torah and mitzvos.

Rabbi Cohen put a lot into me, and at farbrengens, he made sure I sat near him. I was curious and I asked many questions. Sometimes I argued with him and got upset. I didn’t accept everything I was told, but Rabbi Cohen always had an amazing answer or a great story.

* * *

David didn’t change his way of life overnight, and his family didn’t easily become frum and Chassidim overnight either, but Rabbi Cohen and the talmidim-shluchim’s work paid off. That which convinced the family to go ahead full-force, was a trip to the Rebbe. MaDA organized a bus trip to the Rebbe, and Rabbi Cohen simply informed them that the trip was taking place and they were going!

From the moment they arrived, they were deeply shaken up. Irit tells about the turning point of their visit:

“When we were in Crown Heights, we wanted to buy a Chitas but couldn’t find a single one in any of the stores. At the end of the day, we went back to the bus feeling a bit disappointed. Just then, Rabbi Cohen came over to us with a new Chitas, which he had personally dedicated, as a gift for us.

“That’s when we both resolved to go all the way in our teshuva. We still didn’t know how we would go about it, how we would run a kosher kitchen etc., but we were committed to doing whatever it took.

“Before Pesach, we went to MaDA to spend the entire Yom Tov there and we will never forget that Pesach experience.”

Today, David is the administrator of the yeshiva Ohr Menachem, and with much effort and a series of miracles, managed to help purchase a new building for the yeshiva. Indeed, a loyal Chassid who plants gashmius and harvests ruchnius.



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'EVERY CHABAD CHASSID MUST BE INVOLVED IN THE FIGHT TO STOP THE EXPULSION. IT'S A MUST!'

INTERVIEWER:

SHAI GEFEN

PARTICIPANTS:

RABBI SHALOM BER WOLPO

Rav in Kiryat Gat and one of the leaders of the Matteh L'maan Shleimus HaAretz

RABBI SHMUEL CHEFER

Assistant Chairman of Agudas Chassidei Chabad in Eretz Yisrael and director of Michlelet Beis Rivka

RABBI ZALMAN NOTIK

Mashpia in Toras Emes, Yerushalayim

It's two months before the designated expulsion date. What must we, Lubavitcher Chassidim, do?

Rabbi Shmuel Chefer: We know what the Rebbe told us throughout the years: it is forbidden to give the Arabs even one inch of Eretz Yisrael. This is because of the halacha in *Shulchan Aruch*, hilchos Shabbos, siman 329. This is one of the few halachos where the *Shulchan Aruch* actually cites the reasoning behind the law; namely, that the more you give them, the more it endangers the security of the Jewish people. The Rebbe defines this as “**endangering millions of Jews, heaven forbid.**”

I believe with perfect faith that the Disengagement Plan will not happen. It would be a tremendous chilul Hashem for Jews to expel Jews from their homes. The Jews of Gush Katif and northern Shomron are tzaddikim, who live there with

mesirus nefesh and defend all the Jewish people.

We know that whatever the Torah tells us to do, Hashem does too. Because of the prohibition of chilul Hashem, Hashem cannot allow this terrible thing to happen. How it will be prevented from happening, I do not know, but I believe that it won't happen.

Rabbi Sholom Dovber Wolpo:

One thing must be clear. Anash cannot sit by quietly while Jews are expelled from Eretz Yisrael and their homes given to terrorists. On this topic, for which the Rebbe casts aside his life, and for the inyan of the “wars of Hashem,” which is one of Moshiach's primary jobs, we must lead the people. They shouldn't have to plead with us to enter the fray.

Due to our many sins, not only is Chabad not officially leading the battle, but even when other beg us to get involved, they do not succeed

in arousing Chabad Chassidim as a whole out of their slumber.

The role of Anash is to lead the war, with **all the mosdos and organizations in Chabad uniting and coming up with a plan** on how to vanquish the enemy, which is destroying Eretz Yisrael and endangering Am Yisrael.

Rabbi Zalman Notik: We are living in a dangerous time. The most dangerous course of action ever taken in the history of the Jewish people is happening before our very eyes. It's simply a reckless abandonment of the security of millions of Jews! Those who are implementing this plan are aware of the danger no less than you and me, but because of various considerations, they are going ahead with it anyway.

It's like a top doctor who is operating not because of medical reasons but because of other, side issues. The shocking thing about this is that it is being done by Jews who used to stand for shleimus ha'Aretz and concern for the Jewish yishuv in Eretz Yisrael.

This horrible situation only highlights how we are on the eve of the Geula when “many will be clarified and whitened and refined,” as everybody vomits forth and reveals all the evil hidden within. What remains to be done is to awaken from all the political delusions we had previously.



This is a time when we need to know that the salvation will come from only one place, from the Rebbe and the Rebbe's soldiers, the "soldiers of the House of Dovid," who bravely fight against those who "mock the footsteps of Your anointed one." Everybody in Eretz Yisrael sees the mesirus nefesh of the Chabad Chassidim.

Regarding soldiers – people are speaking about the prohibition against participating in the expulsion, and about refusing orders, as the rabbanim paskened. What is your opinion about this?

Rabbi Chefer: I was a young man and a new immigrant at the time of the Altalena tragedy. I served in the Hagana. They took unit 71 of platoon 7 to participate in the operation, in which we were supposed to shoot at the ship, the Altalena. When I found out what they wanted us to do, I, and a Yemenite bachur along with me, went over to the commander and I said to him, "I will not shoot at Jews." The commander was upset and he yelled but it didn't help. We did not participate in the operation.

Every soldier must refuse to expel Jews, an act which places all of us in danger. It's a halachic imperative incumbent upon any person. The halacha does not allow a Jew to raise a hand against a Jew. Nobody can alter this fact, not a rav and not the eirev rav.

In addition, it is wrong to give a soldier an order that goes against his conscience. There are conscientious objectors, pacifists etc., which the government formally recognizes. They cannot force a Jewish soldier to collaborate in an operation in which Jews are thrown out of their homes.

Rabbi Wolpo: The main battle today is the one in the hearts of soldiers and police officers. The

army and police have courses with psychologists (actually, psychiatrists), who tell them **how to be cruel and wicked without getting emotionally involved.**

Our job is to neutralize these obscene influences and to get every soldier and officer to confront the bitter truth, that his assistance in expelling Jews is a betrayal of the Jewish people, Eretz Yisrael, and humanity.

Every police officer must know that it's impossible for him to personally bring tragedy, not only on a family, but also on the entire nation, out of fear of losing his job. Even if the expulsion day comes, heaven forbid, and they show up for work, explanatory material can still help. This is because every soldier and police officer who will read and think about what it says, even if they are unable to tell their commanding officers that they refuse to do their jobs, will still lack the inner strength to fight Jews and forcibly evict them. After a day or two, they will break, and will inform their commanding officer that they just can't do it anymore.

This is why we are giving out a letter written by children of Gush Katif, which was just reprinted with attractive graphics, not only to the police, but to everybody, so that a policeman who is thinking of taking part in the expulsion **will be ashamed to look into the faces of his neighbors, of his wife and children.**

We also have a flyer that calls upon soldiers and police employees and upon everybody, to come and bodily stop the expulsion, thus **helping the police and soldiers avoid carrying out this crime.**

Rabbi Notik: Our work is definitely to convince people and make sure that not one security person is involved in this, even if only to save them from committing

*Where does a Chassid fit in, in this battle? What is the role of the talmidim-T'mimim? Must every Lubavitcher show up in either Gush Katif or northern Shomron on expulsion day? Is Ahavas Yisrael a contradiction to protesting the expulsion? Must we be concerned about being painted as extremists as a result of Chabad's fight? How come official Chabad organizations are silent? * A discussion about the burning issues of the day.*

a grave sin. This is clearly a situation that can lead to terrible circumstances of bloodshed.

Is this all the more poignant when it seems that the entire expulsion exercise was concocted in order to cover up Sharon's corruption and to save his skin?

Rabbi Chefer: We knew this long ago. I found it shocking that the media, which rejoiced over the slightest hint of corruption, blowing every molehill into a mountain, suddenly tried to cover up this story. It should speak for itself; as one media person said, they are protecting Sharon, shielding him until he carries out the plan they've been hoping for. I'm amazed that Sharon is falling into this trap that the media is setting up for him. As long as he does what they want, they will cover for him, but as soon as it is over they will bury him.

We Chabad Chassidim have bitter experience with Sharon, from the time we did the "Bibi is good for the Jews" campaign. At that time, Sharon sat in my office a week before the elections and asked me for an urgent meeting with the rabbanei Chabad.

He sent me a fax signed by himself and Bibi, in which he promised not to return an inch of land. Neither of them is trustworthy. Whoever is disloyal to Torah, is disloyal to his country and disloyal to his people. They are miserable career people.

It was frightening to hear Sharon say, "I will carry out the evacuation at any cost," when most of the nation is opposed to it. He is ignoring the nation. In any democratic country, he would be toppled somehow or other. We saw what happened in the Ukraine, in Lebanon, and other places, when masses of people took to the streets and toppled the government.

What we need now is masses of



Rabbi Shmuel Chefer:
"What we need now is masses of people to go out on the streets and prevent the expulsion from happening. It's the most democratic thing to do."

people to go out on the streets and prevent the expulsion from happening. It's the most democratic thing to do, and if Sharon threatens to use the army against the people, he will fall like other dictators fell in recent years.

Rabbi Wolpo: We are speaking of someone who has betrayed his people and his homeland. He is someone suspected of criminal activity, and because he wants to save himself from being investigated and punished, he decided to uproot thousands of Jews from their homes, to destroy shuls and mosdos Torah, to exhume the dead from their graves, and to place millions of Jews in danger. Can there be a bigger betrayal than this?

These allegations are not some invention of someone on the Right, but have come out in a book written by people who have no connection with the war against the Disengagement, and who were interviewed on a respected television station. Whoever sees the program is astonished.

How did Sharon ignore the warnings of every one of the senior military figures and continue with this traitorous plan only in order to save his own skin from the

prosecutor and the Leftist media?

Sharon is a traitor and in any normal country he would be sitting on the defendant's bench in court – not just him but also his assistants, his ministers of Defense, the Treasury, Finances, Education etc., and all who helped him. Some of them always held this way while others capitulated and took part in this betrayal.

The fact that the media didn't propagate these findings and the topic has been dropped demonstrates a frightening conspiracy – as though they are saying to Sharon: You continue to carry out our political agenda against Jews and in favor of terrorists, and we will continue to protect you.

Rabbi Notik: There was never anything like this. In the past, people imagined that the peace accords were something the prime ministers truly believed would safeguard our security, but today, any child knows that the Disengagement Plan is part of a strategy to save the Prime Minister.

* * *

Where does Lubavitch fit into all this?

Rabbi Chefer: We all know the sichos, and we know what the Rebbe wants us to do. We are well aware of what the Rebbe said about those who keep quiet. Chabad Chassidim must give all their moral support to the settlers in Gush Katif and northern Shomron so that the expulsion plan does not happen. Chabad Chassidim must cry out and protest, as much as possible. We have a great deal of spiritual resources to bring to the battle, which others don't have. We go with the power of the Rebbe. Chabad Chassidim cannot remain silent and stand off to the side and watch!

I remember how during the Holocaust, Hungarian Jews said it wouldn't happen to them, but it did. If it doesn't happen now, it will happen later, G-d forbid. That's the story of Arafat and the P.L.O. They won't rest until they throw us into the sea. Whoever is deluding himself is blind. I think that the rabbanei Chabad must publicize the protest activities that Chabad Chassidim must do.

Rabbi Notik: Chabad Chassidim must realize that we are the Rebbe's mouthpiece and we have to handle the situation just as the Rebbe modeled for us regarding the same situation. If the withdrawal from Yamit, back then, was dangerous – as we have since seen, the Sinai has turned into a transit route for weapons and ammunition – the danger today is immediate. If back then we saw the Rebbe dedicating hours, every Shabbos, to cry out and protest, then all the more so must we protest in every way possible.

The obligation to protest is the obligation of every person and we can't let one or two people do the protesting. We have to cry out what the Rebbe wants us to cry out. The Rambam paskens that someone who sees a person chasing another person in order to kill him and

doesn't do all he can to stop the potential murderer, is transgressing the prohibition of, "Do not stand idly by your brother's blood."

Rabbi Wolpo: We have to see to it that every Jew knows that the Rebbe MH" M absolutely opposes this, and that he blesses all those who do things to stop it. This is why we produced a quarter of a million colored flyers with the Rebbe's picture, which explains this. We have also printed another thousand large fabric signs, which say: "The Disengagement is a Terrible Danger to Jews." Anash is needed to help distribute the material throughout Eretz Yisrael.

When it is clear throughout the country and the world that the Rebbe has entered the battle and that the war is not political but is endangering millions of Jews, and Melech HaMoshiach, who seeks to save the Jewish people, this will clearly have the desired spiritual effect and the decree will be annulled.

Should every Lubavitcher go to Gush Katif on expulsion day?

Rabbi Chefer: Everybody must do whatever he can do. On expulsion day, which we hope won't happen, we must go and show support, and even before that. Chabad must give tremendous support to the settlers. Chabad must be part of the protest activities as the Rebbe instructed. It's obvious. I see no point in elaborating on the obvious.

Rabbi Wolpo: Of course, every man and woman in Chabad must be there, in Gush Katif and northern Shomron, on "Judgment Day." There will be clear instructions given at local gatherings of the Matteh L'Hatzolas HaAm V'HaAretz.

First, we must support the settlers so they know they are not alone. Second, in order to have the

strength to fight, we need to know what we're fighting for. You have to see the shuls and schools, the homes and gardens, the hothouses and factories, in order to understand how low the Ministers and Knesset members have stooped in supporting this crime. Their sole dilemma is whether to destroy the yishuvim or give them over intact to terrorists.

Rabbi Notik: The Rambam in hilchos Shabbos, when bringing the halacha of siman 329, writes explicitly: **It's a mitzva on all Jews who can come, to go out and help their brothers who are besieged, and to save them from the gentiles on Shabbos; it is forbidden for them to tarry until Motzaei Shabbos.**

Whoever can travel without it weakening other areas of spiritual involvement, must go to Gush Katif. As for those who remain at home, there is plenty that they can do as well.

Whether or not to go to Gush Katif is something every person should ask his mashpia. Obviously, you should tell the mashpia your personal circumstances and what you're involved in. It's clear that you should go if it's not at the expense of other crucial things.

Some people ask whether this is Chabad's job; after all Chabad is a movement of Ahavas Yisrael and needs to be able to reach out to all constituencies?

Rabbi Chefer: The Rebbe made it clear that we need to cry out and protest and help out as much as possible. We all know how the Rebbe referred to the "rabbanim who keep quiet." Chabad has the ability and we have a clear message on a variety of issues. We have the power to be the mobilizing spirit behind the whole struggle. Every Chabad Chassid must definitely be fully involved in the fight to stop the expulsion. It's everybody's

obligation.

The uprooting of Jews by Jews is unconscionable. Our worst enemies didn't dream we would do something like this. And they call it a "political plan." Anybody with open eyes realizes that it won't end with Gush Katif. Weisglass promised Washington that we'll revert to the '67 borders, which ultimately means going back to the borders of '47. Who can remain complacent seeing what is going to happen here? How can anyone remain silent? If we don't stop it, who knows where it will end?

Rabbi Wolpo: There's no doubt about it. The answers that Tzach got in 5753 from the Rebbe have been publicized. It was because of those answers that the rabbanei Chabad in Eretz Yisrael instructed men, women, and children of Anash to join protest demonstrations.

Moreover, in the "Bibi is good for the Jews" campaign, those who ran the campaign maintained that they were doing so based on answers the Rebbe gave in 5753. As you recall, even chassanim and kallos went out to influence Israelis to vote for the man who hoodwinked the rabbanei Chabad (with the go-between being the present Prime Minister).

What changed now? How come what was obligatory and permissible *then* is forbidden *today*? Especially when now it's not about political advantages, but about a **war for our existence, for our very lives**. The opposition to the Disengagement goes beyond parties and exists even within the Prime Minister's party. We are not in favor of any party or politician.

Not taking action shows everybody that Chabad is still politically connected to Sharon and is afraid to oppose him. He himself said a number of times that only a certain sector of Chabad is opposing

him.

Rabbi Notik: At the time of the Oslo Accords, we received an explicit instruction from the Rebbe to go out and protest. As a result of that instruction, the beis din called upon us to demonstrate. With Yamit there were no demonstrations because the protests centered on ads and stickers. The Rebbe instructed that protest stickers be hung in the secretaries' office. Whoever went to Yamit to aid the settlers received great encouragement from the Rebbe.

Yet you still hear people express reservations about an extremist Chabad image.

Rabbi Chefer: I don't believe in images. The Rebbe told us what to do. In the not-too-distant past, during the Oslo Accords, Chabad Chassidim went out to demonstrate. Extremists are those who have brought us to this point. For Jews to expel Jews from their homes is the most unimaginable extremism. It's so clear, I have nothing to add.

In addition to protesting, we must pray that the decree be immediately annulled, and we merit the hisgalus of the Rebbe in his full glory.

Rabbi Notik: Since when is Chabad concerned with image? On the contrary, we have seen repeatedly that when we follow the Rebbe's instructions, not only does it do no harm but completely the opposite! It's only when we try to be clever and say, "This is nice to say, but that isn't so nice to say," that the situation deteriorates.

Our battle is out of our Ahavas Yisrael and concern for the welfare of the Jews of Eretz Yisrael, because we all know how great the danger is. It is we, Chabad Chassidim, who must fight more forcefully than ever, especially having received the Rebbe's explicit answers.

Rabbi Wolpo: Sad to say, some Lubavitchers are saying they don't want to get involved in shleimus ha'Aretz because they don't want to get involved in politics. It's the opposite! When Chabad fights for Eretz Yisrael, everyone knows that the motives are purely about trying to save Am Yisrael.

Yet you also hear the line, "It's a done deal," so how will protesting help?

Rabbi Chefer: We never saw this idea – that something is a "done deal" – with the Rebbe. Chazal say, "Even when a sharp sword lies on a person's neck, he should not despair of receiving mercy." We are obligated to protest and cry out until the last moment, and with Hashem's help, we will be victorious.

Rabbi Notik: The Rebbe personally modeled this for us. The Rebbe didn't stop crying out about Yamit until literally the last minute. The Rebbe wanted to know who went to Yamit, and he wanted constant updates as to what was happening there. Rabbi Wolpo, who was in Yamit a day before the expulsion, received explicit instructions to release statements to the media.

We see that the Rebbe didn't consider anything a "done deal," and that the Rebbe himself sent encouraging letters to the settlers in Sinai even after the decree was apparently sealed.

Whoever believes in Torah and the eternity of Am Yisrael, cannot accept the idea of a "done deal." During our history, it looked as though it was a "done deal" on more than one occasion, yet Hashem made a turnabout. Here too, we must cry out and fight until the last second, so that it doesn't happen.

Rabbi Wolpo: Throughout our history, there were heroes greater than Sharon who talked big, and



Rabbi Zalman Notik:
“We need to know that the salvation will come from only one place, from the Rebbe and the Rebbe’s soldiers, the ‘soldiers of the House of Dovid.’”

Hashem put them in their place. We have to do our part, and in the merit of doing so, there will be an arousal from Above to help us.

When Dovid fought Galyas, he didn’t have a plan based on reasonable calculations but just went to fight in the name of Hashem. He had proof that he would win because Hashem had saved him from the lion and the bear, and certainly, those miracles had not been done for him to fall into Galyas’ hands.

Now too, we saw open miracles when 6000 mortars fell on Gush Katif with nearly no injuries. Were these miracles done in order for the settlements to be given to terrorists?

Lately, we’ve been seeing a crack in the wall of Sharon’s arrogance. He recently announced that the Disengagement would take place on time **and nothing would stop it**, but lately he told the people he’s close with, that if he doesn’t succeed in carrying it out, he will resign. Sharon also realizes that he might be in for a big fall.

In a letter that Anash around the world is signing, which is addressed to “Dictator Sharon,” they tell him that he is about to be humiliated, live, in front of the world, when his

obscene initiative fails. And he will be remembered in ignominy in the history of the Jewish people.

His inexplicable successes, as he overcomes all political obstacles on the way to carrying out his plan, have one explanation: “If you soar like the eagle, and if you place your nest amongst the stars, from there I will take you down, says Hashem.” Hashem wants to show us, decisively, that the idea of uprooting Jewish settlements in Eretz Yisrael will never work.

What should be done on “Judgment Day?”

Rabbi Chefer: It should be a given to all Lubavitchers that they cannot sit off to the side. I think that the rabbanim need to get together and immediately decide on a plan of action. This is so that each member of Anash can take part in protest activities and know just what he is supposed to do. There’s a lot that can be done. Anash can and must contribute a lot towards this fight. You just cannot sit by and do nothing.

Rabbi Wolpo: First of all, the decision has to be made that nobody, neither man nor woman, stays home. Arrangements have to be made for the children with a

grandmother or babysitter etc. People at work have to know that you will be away. Arrangements have to be made with the bank so there’s no pressure from that quarter at this time.

Bags should be packed with everything you might need for at least ten days, like: matzos, sardines, cookies, lots of water, etc., and of course tallis, tefillin, Chitas, Rambam, and other s’farim. We produced two stickers that the bags should have on them: “Mesirus Nefesh” and “prison bag.” The decision has to be made to go and fight, legally, against the Disengagement, even if means sitting on the highway in the sun and sand, and even in jail.

When the day comes, everybody takes their bags and heads for Gush Katif and northern Shomron. When we encounter roadblocks, we stand there and demonstrate. **If tens of thousands of Jews are standing at every junction that leads towards these yishuvim, the army and police will not be able to do anything.**

Pretty soon, whoever did not “sit” will be embarrassed to show his face in public. What will we tell our children and grandchildren when they ask us, “What did you do when Ariel Sharon wanted to uproot Jews and give their homes to murderers?”

Rabbi Notik: It’s obvious that sitting by is not an option. Anash is required to display mesirus nefesh even if it means sitting in jail. Chabad was never scared off by the prospect of sitting in jail. The question about what will happen on Judgment Day is not relevant and it only distracts us from that which is really important.

We are soldiers on the battlefield and a soldier must do his job. As far as all questions about what to do on Judgment Day, we’ll deal with it if the time comes. Clearly, every

Chassid must go out and protest, to take a sign and get out on the road and demonstrate; to convince, to talk, not to stop but to yell and be there until the end.

The talmidei ha'T'mimim are "soldiers of the House of Dovid," who lead the battle on many fronts. What is their role in protest activities?

Rabbi Chefer: As far as the talmidim in yeshivos, it is up to their hanhalos, and obviously, the T'mimim are bound by the decisions of their hanhalos.

Rabbi Wolpo: Obviously, they shouldn't be blocking roads etc. since the bachurim are supposed to be in yeshiva learning Nigleh and Chassidus. Nevertheless, bein ha's'darim and on Friday afternoons, **with the approval of the hanhala**, they must be out there distributing material, selling letters in the Seifer Torah which is being written in the merit of the residents of Gush Katif and Shomron, and doing other similar activities.

In my humble opinion, now is not the time to block roads and it's a waste of energy. I said this at the Kinus HaT'mimim in Kfar Chabad and warned against getting involved at this point in blocking roads.

Rabbi Notik: As far as the T'mimim are concerned, each one should do **only as directed by his hanhala**. Each hanhala has its considerations and the T'mimim should do as they say. This is part of the Rebbe's clear instructions. Every Tamim who wants to give nachas to the Rebbe must take this to heart. The T'mimim must know that there is no doubt that an increase in learning and shmiras ha's'darim in order to prevent the Disengagement is extremely helpful. The Gemara says, "Rise early and stay late (referring to Torah study) and they will self destruct." In 5729, the Rebbe delivered a maamer, in which

he said that by increasing in the study of p'nimius ha'Torah, Hashem will throw all the goyim out of Eretz Yisrael.

Naturally, physical activities must also be done but only according to instructions from the hanhala. Many people ask about road blocking and it should be clear that there are many activities that are not illegal and we should start with them. Namely, hanging up signs, giving out brochures, talking with people on mitzvaim, explaining to them how much the Rebbe loves the Jewish people. Make them understand that this is why we are crying out against giving away land. House calls can be made, trips to Gush Katif can be organized, and so on. These things must be done, and if they are done properly, the hanhalos will be supportive.

In conclusion?

Rabbi Chefer: I believe that this criminal plot will be discarded unto the dung-heap of history. I just can't believe that it can happen. Am Yisrael must do all it can to prevent it from happening, and when we do what we can do, Hashem will do His part and annul the decree. Everybody must be a part of this battle and do what he can.

Rabbi Wolpo: It's very hard to be encouraging when we are faced with a terrible decree, but we have been told, "tracht gut, vet zain gut." It says, "It is a time of trouble for Yaakov," but **"he will be saved from it"** (and the words "time of trouble" are numerically equivalent to 5765).

Channel 2 television declared that the Meshichisten are a danger to democracy! That is the biggest compliment we've received to date, that we are a danger to Sharon's democratic dictatorship. However, we have news for Sharon and the media: Not only are we a danger, we will also be victorious, G-d willing. This lying, corrupt, pro-terrorist

democracy will soon be tossed into the sewer of Zionist history.

The situation today is such that the entire world, the State of Israel with America and Europe and our other enemies, stands on one side, and the Rebbe MH"M and the "soldiers of the House of Dovid" stand on the other side. The Rebbe told us that the war for shleimus ha'Aretz is Moshiach's "wars of Hashem." Just as we merited to see the Rebbe "b'chezkas Moshiach," fighting the wars of Hashem, so too will we merit to see the final victory. The entire world will see that this is "Moshiach b'vadai."

If we want to sum up what was said here: It is forbidden to sit with hands folded, and every Chassid must take action. This is an obligation to protest according to the ways of Torah, and to participate in Moshiach's war for shleimus ha'Aretz.

The obligation of every man and woman, with no exceptions, is the spiritual aspect: to increase in Torah, t'filla, and tz'daka to hasten the Geula and annul the decree.

As far as taking action, it depends on each person: members of the Knesset must work through Parliamentary means; public figures and rabbanim must instruct, explain, encourage, and protest. And on Judgment Day they must come to Gush Katif.

Someone who is not a rav or askan, must commit to participating, at least once a week, in protest activities at the highway junctions and in distributing material. You can also be a part of protest activities every day of the week by contributing money towards these activities and selling letters in the Seifer Torah. Whoever contributes large sums of money towards the Matteh for shleimus ha'Aretz, should be blessed!

When women and girls go on

mitzaim or shopping etc. they should take brochures with them and explain to as many women as possible about the danger of the Disengagement Plan. Women can urge their husbands to contribute to the Matteh for shleimus ha'Aretz.

Children should not be taken out of school and their participation in the war is by increasing in Torah, t'filla, and tzedaka.

As far as the older talmidim – their main strength is in their Torah, and they should be adding in Torah study, which causes decrees to be annulled. In addition, with the approval of their hanhala, they could distribute material on Fridays.

A general guideline: all activities, of men, women, and children, must be done in accordance with each person's mashpia.

Rabbi Notik: I have no doubt

Rabbi Shalom Ber Wolpo: "Every man and woman in Chabad must be there, in Gush Katif and northern Shomron, on Judgment Day."



that this is leading to the true and complete Geula. We are being tested – are we 100% loyal to the Rebbe's instructions? At a time when we see people floundering, at a loss as to what to do, we have an eternal

teaching, based on halacha and the Rebbe's clear directives. We are all enlisted to save Am Yisrael, and may we immediately see the hisgalus of the Rebbe MH"M.



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GRASSHOPPERS

BY CHANA KATZ

It is difficult to describe the jolting Shabbaton that took place this past parsha Shlach in the Samaria settlement Shavei Shomron. (And there are at least two more already planned!)

But the Rebbe Melech HaMoshiach charged, “B’poel Mamash.” Time is of the essence. Everyone must be involved.

We learned that Kalev went to Chevron and prostrated himself in prayer before entering the land, placing his head (seichel) at the same level of his feet (kabbalas ol). There’s no room for fears, doubts, and questions.

It’s not to say that the heart doesn’t feel a little faint while traveling these roads around here... But when the children started singing p’sukim and saying the Rebbe’s kapitel, it takes you up a few rungs of trust.

* * *

As we loaded 10 nefashos – along with strollers, suitcases, and supplies – into a 33-year-old Volvo and set out for the two-and-a-half hour drive to the Shomron, the driver started to sing “Yechi” about every five minutes. We were over the limit in passengers, and the rattling, rocking old car had yet to merit the most recent inspection sticker. (It did however have the Moshiach flag, Chitas, and sticker that said, “Mesirus Nefesh.”)

Thank G-d, we made it to Netanya and proceeded in a parade of five other cars in the direction of Shavei Shomron. This same road also led to some of the most dangerous terrorist havens in the land. Still, it didn’t matter to this group. While stopping to wait about 15 minutes for another car

to hook up with us, the enthusiastic leaders unfurled the giant Moshiach flags, smiled and took pictures, sang “Yechi,” and passed out cool drinks.

* * *

Upon entering Shavei Shomron, which is about 30 minutes from Netanya, we participated in the first of three special Shabbatons intended to strengthen us, the land, and its residents (may their numbers soon grow exponentially).

*With kabbalas ol, and
the ko’ach of the
Rebbe Melech
HaMoshiach,
everyone must do
something, must
scream, must protest,
must spur others into
action without cease.*

There was no question that this was achieved.

The dining room manager, who’s lived at Shavei Shomron the past 27 years, said that until four years ago the breathtakingly scenic settlement was filled almost every Shabbos with Bar Mitzva groups, etc. But things changed and it has been virtually empty since then...

“But now you Chabadnikim came,” he said. “You’re strong,” he added,

clenching his fist for emphasis.

He said he had no ko’ach left to battle the government and its vicious plans. Many of the residents here still wave the Israeli flag and hail the government. They’ve become increasingly frustrated and embittered that the “medina” has now turned against them. For this man and other settlers who feel like him, there is not much hope, direction and leadership...

Baruch Hashem, this Shabbaton had been completely filled up with some 70 members of Anash and T’mimim from all parts of Eretz Yisroel. It was inexplicably fulfilling to see how the residents showed their appreciation.

* * *

Everyone was assigned a simple, but very clean – and air-conditioned – room in private caravans surrounded by fragrant flowers and blossoming bushes. The next 24-hours were to be filled with divrei Torah, D’var Malchus, farbrengens, a beautiful davening, vibrant Kiddush, and chizuk.

* * *

After Kabbalas Shabbat in the settlement’s large, new shul, Rabbi Dovid Meir Druckman, addressed the residents, most of who wore knitted kippos, and stressed the importance of understanding our land as Eretz Yisroel, and not the “state” of Israel. After he spoke, the residents responded with a powerful “yasher ko’ach.”

* * *

There was no limit to the emphasis various speakers placed on the importance of every Jew – in every part of the world – taking action –

now – to thwart the government’s suicidal plan to destroy every trace of these Jewish settlements and make way for two contiguous terrorist states in our midst.

Rabbi Sholom Ber Wolpo, who came to the Shabbaton with his wife and family gave over a maamer and words of Torah from the Rebbe Melech HaMoshiach. It cannot be stressed enough how many times the Rebbe screamed and cried out about the importance of the halacha which says if another nation comes to your borders and wishes to enter even over seemingly minor issues, such as straw and hay, that we must even desecrate the Shabbos in order to take up weapons and keep them from finding the land desirable.

And here we were, looking beyond valleys and hills directly to Mt. Griesim and Mt. Eval, seeing Arab villages surrounding us in virtually every direction. If we should have fought them over matters as simple as hay in order to “keep the land from being opened before them” how much more so must we fight now that they have not only entered the land, but are coming to murder us, destroy every trace of Jewish history, desecrate our

holy sites, such as the burial place of Yosef and insult injury by convincing almost the entire world (even unfortunately many Jews) that we are the occupiers!

If this wasn’t a time for action, and action only, one could sit around and go practically nuts from trying to understand the absolute, pure evil and insanity that is enveloping us as quickly as the enemy.

By now, we in Anash have an idea of what is happening, but anyone who can visit the Shomron and other areas targeted in the government’s deadly plans, must do so. Anyone who can’t visit must get maps of this area and become familiar with it. Every Jew we meet on the street, at a gas station, anywhere where Hashgacha Pratis leads us, must be told about the massive dangers facing Eretz Yisroel and Am Yisroel all over the world – and quickly. Money is needed, supplies are needed, plans must be made. If G-d forbid the government follows through with its plan to close off the roads to the Shomron and Gush Katif – and even to forbid Jews from leaving their homes, r”l, as there is talk – then we must be prepared to do everything we can by foot and with pure mesirus

nefesh.

* * *

One participant at the Shabbaton, Rabbi Dovid Sender, was kind enough to give a shiur in English to a small group. During this shiur, Rabbi Sender called our attention to the 33rd pasuk in parsha Shlach, in which the spies reported seeing giants and claimed, “We appeared like grasshoppers (“Chagavim”) in our eyes and that’s how we were in their eyes!”

Sender said he will never forget being at a farbrengen by the Rebbe for Yud-Tes Kislev in 1980, when the government was embarking on its deadly Sinai evacuation plan. The Rebbe said the word “chagavim,” grasshoppers, so loud that you could “feel the walls of 770 shake, you could feel the entire building shake, and we all were shaken to the core as well.”

And here we are now, in a position where these settlements are being pawned off to the world as insignificant little hilltops that are not worth keeping. Anyone with eyes in their head cannot see the dangers facing us. Yet the government continues to make insane concessions called good-will gestures to our murderous enemies. Concessions such



as the one made last week of removing some road blocks in the Chevron area. The Arab response to this move by the governmental grasshoppers was to ambush four teenage boys standing by the side of the road, trying to get a hitch home for Shabbos. One was killed outright, and prayers are being said for a second, who, at this writing, remains unconscious and fighting for his life [and has since died, r"l —Ed.].

It's not even the time to sit down and plan what to do. With kabbalas ol, and the ko'ach of the Rebbe Melech HaMoshiach, everyone must do something, must scream, must protest, must spur others into action without cease. Every minute that is spent by a single Jew in ignorance or inaction, is resulting in the spilling of our brother's blood, r"l.

* * *

Every inch of Eretz Yisroel is vital and not one inch can ever be surrendered, the Rebbe cried. While Gush Katif has been getting much exposure and much deserved help, more Chayalei Dovid are needed to stand strong for the Shomron, lest it be torn from under us in a moment we are not strong.

* * *

Things are happening, and thank G-d, we are finally starting to wake up. The main thrust behind this Shabbaton and others, IM" H to come, are Shomron shliach Uriel Gorfinkle and his eishes chayil, Esther Ortel. Besides their own miracle stories, including an

ambush in which Gorfinkle's van received so many bullet holes that the police did not later believe he, the driver, had come out alive, baruch Hashem – this young couple has done incredible outreach in the Shomron. They have strengthened the residents in various settlements with a variety of Tzivos Hashem activities, and in so many ways impossible to go into now, as they are so extensive and each, a story in itself.

But since the Rebbe said b'poel



mamash, the Gorfinkles and the few souls of mesirus nefesh who help them, should be blessed to go on with even further strength. **For those able, the fund for their activities in the Shomron is called Chesed Shlomo, account number 793842, Bank Otzer HaChayl #14, branch 346.**

* * *

One settlement resident gave us a tour of the settlement. From virtually

every turn we saw a different chapter from our history. We looked out at the mountain of Shomron, where the Jewish kings from the first Temple period had their palace. It is from this mountain, which has been completely turned over to the Arabs by past governments, that the name of the entire Shomron was given. Just to the left of the Shomron mountain, called "Samaria" in English, we could look up and see the hilltop of the settlement of Chomesh, one of four settlements

where the government plans to begin its hellish plan. Our guide, carrying a Tanach, stopped at every turn in order to explain more and more history of the area. Then he pulled out a map of the area and explained the different colors: one for the areas already completely given over to our enemies, one for the areas we "share" with our enemies, and one for the areas the government intends at a later date to give away, leaving all of Eretz Yisroel vulnerable.

After hearing these talks and seeing the maps, the T'mimim led the group back through the residential area of Shavei Shomron to the shul for an afternoon prayers. They waved the Moshiach flag, greeted all the residents from the settlement – who had come out to see what was going on – with words of encouragement and sang "Utzu Eitza" – "Conceive a scheme, but it will be foiled; conspire a plot, but it will not materialize, for G-d is with us."

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