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# TO BUILD THE HOLY TEMPLE: AN ETERNAL OBLIGATION

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TRANSLATED BY BORUCH MERKUR



4. Upon examination you would conclude and say that the Rambam alludes to this prior to “Laws of the Chosen Temple,” in the introduction to “Order of [Temple] Service,” where he quotes the Scriptural verse, “They would ask of the peace of Yerushalayim; may those who love you experience tranquility”: In prefacing “Laws of the Chosen Temple” and “Order of Service” with this verse, he is suggesting and revealing that there is an obligation and commandment of “ask of the peace of Yerushalayim” (in speech and etc.), which entails learning from “Laws of the Chosen Temple” and “Order of Service.”

If the Rambam had intended to say that we must learn the laws (only) as a “**remembrance** of the Temple,” he would then have had to bring the verse from which the Gemara derives it: “From where do we learn that we make a remembrance of the Temple? As it is said, ‘...It is Tziyon; it has no one who enquires of its welfare’ – the implication being that there is a need to enquire.” By bringing specifically this verse, “**They would ask of the peace of Yerushalayim,**” the Rambam emphasizes that there is a separate obligation of learning and delving into the details and minutiae (in a manner of “**They would ask**” about “the peace”) of “Laws of the Chosen Temple” – not only as a “remembrance of the Temple” [as it existed] in the past, and not only in order to know how to build it **in the future**, but – as an obligation and a commandment regarding the construction of the Holy Temple **in the present**, in these times.

This inference, however, cannot be derived from the verse (and terminology), “It is Tziyon; it has no one who **enquires** of its welfare”; from this verse we derive

only the obligation of an enquiry, similar to a **remembrance**.

Accordingly it comes out that the fact that we learn “Laws of the Chosen Temple” is not only in order that we should know how to build it in the future; it is also relevant to the obligation of building it now, by means of delving into the laws, by means of “They would ask of the peace of Yerushalayim.”

5. In the context of practical [Torah] law, we find a kind of example of the concept mentioned above with regard to the mitzva of repentance and conversion:

Complete repentance and atonement for a(n inadvertent) sin is effected through verbal confession along with [the offering of] a sacrifice. Nevertheless we see that in the time of Exile, when it is not possible to offer a sacrifice, complete atonement is attained through repentance (and verbal confession) [alone]. We thereby fulfill the commandment of repentance in a complete way.

And as is known the practical legal significance concerning, “Do not put your hand, etc., to be a fraudulent witness.” [I.e., one is forbidden to testify along with another witness who is known by the first witness to be wicked. If, however, that person has repented, he regains his status as an acceptable witness and one may join with him in testimony. This law applies even today, when we are unable to offer sacrifices, indicating that one’s repentance is presently considered complete without the requirement of offering sacrifices in the Holy Temple.]

The concept of conversion is even more relevant to the topic at hand: Although for the sake of entering into

the covenant to become a convert “one requires circumcision, [ritual] immersion, and the acceptance of a sacrifice,” nevertheless, “In these times, when there is no sacrifice [that can be offered], one requires [only] circumcision and immersion,” and thereby the conversion is complete. Concerning the fact that “when the Holy Temple is built he shall bring a sacrifice,” this does not detract from the completion and the completeness of his conversion in these times.

6. According to that which was mentioned above (Section 3), we can explain what the Rambam says in *An Elucidation of the Mishna* in his preface concerning Meseches Middos: “It entails no matter other than a recounting which is a recollection of the measurements of the Holy Temple (the Second Temple), and its form, and its structure, and all its concept and its function that it has in this matter. For when it [i.e., the Third Temple] will be built – may it be speedily in our days – there will be [the need] to guard and to make structures as such, and the structures and the forms and the measure. Indeed, it is [specified as such] through the holy spirit, as it says, ‘All is in writing, from the hand of G-d, upon me [it was imparted in order to] comprehend.’”

The Tosafos Yom Tom points out a difficulty in the Rambam and proceeds to resolve it: Since the structure of the Holy Temple of the future is not a likeness of the structure of the Second Temple – as the Rambam himself says in “Laws of the Chosen Temple”: “Notwithstanding the fact that the structure [i.e., the Holy Temple] that will be built in the future is written about in Yechezkel, it is not explicit and elucidated, and the people of the Second Temple, when they built it in the times of Ezra, they built it [both] like the building of Shlomo and **as a resemblance** of the exoteric matters discussed in Yechezkel – what then is the benefit derived from knowing the measurements of the Second Holy Temple?

The Tosafos Yom Tom explains that in learning Meseches Middos there is, nevertheless, a benefit afforded to the building of the future. Namely, with regard to the details common to both the building of the future and the building of the Second Temple as well as

the First. Granted that there will be differences in the structure of the future with respect to the structure of the Second Temple, for “The Holy One Blessed Be He will reveal its concept...in order [for us] to understand that which is concealed in the words of Yechezkel so that we may build it [accordingly]. Nevertheless there is a need for the recounting of the second building, for indeed the majority of and the principle aspects of the building are founded on the structure which G-d caused Dovid to comprehend, and it will not be moved.” In fact, this is the intention of the Rambam in his proof from the verse (that Dovid had said to Shlomo), ‘All is in writing; from the hand of G-d, upon me [it was imparted in order to] comprehend.’”

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*The Tosafos Yom Tom points out a difficulty in the Rambam: Since the structure of the Holy Temple of the future is not a likeness of the structure of the Second Temple, what then is the benefit derived from knowing the measurements of the Second Holy Temple?*

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However, the difficulty is still not entirely resolved: Since there will be many, many changes then, and we will have to come to, “The Holy One Blessed Be He will reveal its concept, etc., in order to understand that which is concealed in the words of Yechezkel,” what is the need for “a recollection of the measurements of the Holy Temple, and its form, and its structure, and all its concept” from Meseches Middos?

From the aforementioned it is understood that since the positive commandment of “You shall make for Me a Temple” is eternal, it could be said that there is always the commandment [incumbent upon us] of being involved in **building** the Holy Temple. That is, the commandment entails not only the learning itself and attaining knowledge in the law of the Temple, but also in doing all that is dependant upon the Jewish people

so that we should be prepared and we should be able to immediately build [the Holy Temple], to the extent that the result is that “the building of the Temple is not neglected,” as mentioned above.

And the fact that in the future we will in actuality have to come to “The Holy One Blessed Be He will reveal its concept...in order to understand that which is concealed in the words of Yechezkel,” or the fact that with regard to many matters, then, “When it will be built, Moshe and Aharon will be among us,” and they will reveal how it should be – this does not detract at all from the commandment of delving into learning [about

the Holy Temple], which is considered building the Holy Temple. The former is, rather, an [additional] ascent that will come about in the Future to Come.

7. Just as this is so with regard to learning and delving into and having knowledge of the form of the Temple, etc., accordingly it could be said that this is likewise the case concerning building the Temple in the literal sense:

It is known that regarding the manner in which the Holy Temple of the future will be built, there are two opinions: a) "It will be revealed and come from heaven, as it is said, 'The L-rd's Temple, the design of Your hands'"; b) The building will be done by the hands of man; Moshiach will build the Holy Temple.

One of the possible approaches to reconciling the two opinions: The portion and type of building that is elucidated and understood from the "recounting" in Meseches Middos (and in the terminology of the Rambam, "a resemblance of the exoteric matters discussed in Yechezkel) will be built "by the hands of man," whereas the details that are of the type that "is not explicit and elucidated" will be revealed from heaven by the Holy One Blessed Be He.

(An alternative approach: The building of the Temple below will be done by the hands of man, through Moshiach (to whom will be revealed that which "is not explicit and elucidated"), and the Temple of above will be invested, as it were, within this Temple of the lower realm.

[[The latter] exemplifies and is **in accordance with** the [Heavenly] fire from above which was invested within the fire from below [used on the alter], for it is a commandment to bring [fire] from the layman.

(This [investment of the Heavenly Temple within the manmade Temple] will bring about the eternity of the Temple of the future.)

This explains the reason for the difference and the distinction between the two aforementioned opinions – the opinion of the Rambam that Moshiach will build the Temple, and that of the Zohar and Midrashim, etc., that it will be built by the hands of Heaven:

The Rambam[’s *Mishneh Torah*] is a book of **law**. According to the law, the building of the Temple is an

obligatory commandment incumbent upon the Jewish people. Thus, he emphasizes the portion of building the Temple that will be constructed by Jews (and through this they will fulfill their commandment in a complete manner).

Whereas those matters in the Temple of the future that will be revealed **by the hands of Heaven** are not considered as the obligation and commandment of building the Holy Temple that is incumbent upon the Jewish people.

However, in Midrash and Zohar (the inner dimension of the Torah) it speaks about the completeness and the ultimate intent of the Temple of the future, which will be accomplished through the **ascent** in the Holy Temple, which will be effected from above, "the building of the Holy One Blessed Be He." Thus, they emphasize the building that will be done by the hands of Heaven.

Accordingly, the matter as it will be in the Future to Come is understood. Namely, the fact that a portion of the Temple will be revealed from heaven is not on account of a lack, G-d forbid, in the building done by the hands of man, through our righteous Moshiach.

Through the act of building we are fulfilling the commandment of building the Holy Temple in a complete manner, and thereafter that which will be revealed and come from heaven is attained.

8. Accordingly, this sheds light on the fact that it is said of current delving and learning and reading

about the form of the Temple, "I consider it in their regard **as if** they are occupied in building the Temple," or like the second phrase, "Since you are involved in it, it is **as if** you are building it (and in both cases):

According to all opinions, the ultimate [intent] and completeness of the Holy Temple is achieved through the fact that "It will be revealed and come from heaven." Indeed, it is **this** portion (that will not be built in actuality by man) that causes the eternity of the Holy Temple, as the verse says, "If G-d will not build a temple, in vain did its builders toil in it." (The First and Second Temples were "buildings of man, which possess no sustenance at all," however) the Third Temple, since it is "the building of the Holy One Blessed Be He," will

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*The fulfillment of the commandment of building the Holy Temple in these times, through delving into the law and the form of the Temple, must resemble the actual building done by the Jewish people in the Future to Come.*

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exist forever.

Since this is so, it comes out that the fulfillment of the commandment of building the Holy Temple in these times, through delving into the law and the form of the Temple, must resemble and exemplify the building in actuality through the Jewish people in the Future to Come – the obligation and commandment of learning and delving into the measurements and the structures, etc., known to man in the portion of the building that is to be made by man.

On the other hand, just as the completeness of the Temple of the Future to Come will be achieved specifically through the fact that it will be revealed and come from heaven, as mentioned above, this is likewise so regarding the commandment of learning and delving into every detail and portion of the act of building. Also in this respect we must come to “I consider it in their regard.” It is specifically in this manner that the ultimate completeness (presently) in the commandment of building through delving into the law of the Temple

is attained.

9. From all the aforementioned we derive an especial instruction for every Jew: First off, to whatever extent is appropriate, and particularly in the days of Between the Straits, [we must strive in] delving into the law and form of the Temple, its exits and its entrances, etc., since we thus fulfill in the time of Exile the commandment of building the Holy Temple, and of consequence this itself weakens the concept of the destruction of the Holy Temple (and of Exile in general), and weakens the days of Between the Straits, etc.

And this itself effects that from the “as if you are building it,” there will be the building of the Holy Temple **in the literal sense**, in physicality, through our righteous Moshiach, and within it will immediately be revealed the Holy Temple of above, speedily in our days, literally.

*(From the address following the Holy Shabbos of the Torah portion Mattos-Massei 5739)*



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# NO TIME FOR BITTERNESS

BY RABBI LEVI YITZCHAK GINSBERG  
MASHPIA, YESHIVAS TOMCHEI T'MIMIM - LUBAVITCH, KPAR CHABAD

TRANSLATED BY MICHOEL LEIB DOBRY

*When we find ourselves during these completely irrational times and in this totally illogical situation, together with all our activities to increase in Torah and mitzvos on behalf of our heroic brothers and sisters, we must remember that these days have not come ch"v to instill us with sadness, depression, or despondence. On the contrary, these days have come to awaken us to cry out and scream "Ad Masai?!" giving us the push we need to take action. We must have absolute faith that "nothing bad descends from Above and everything is good, it's just that His greatness and His tremendous good is not revealed." This faith does not come to explain, interpret, or "agree" with the Galus, but to help us understand that He runs the show and controls everything.*

These days, if ch"v ch"v the Redemption should still be delayed, are days of mourning and sorrow over the destruction of the Beis HaMikdash and the Exile of the Jewish people. These are days which according to halacha are called inauspicious days, when Jews hold off doing things that require a special bracha. This is especially applicable this year, as certain people are trying to add to the overall atmosphere of pain over the Exile and destruction by threatening to make these days into a prelude to the terrible "disengagement" and the dreadful expulsion. Nevertheless, we firmly believe that G-d will surely neither forsake His people nor abandon His inheritance, and He will nullify this evil decree from the very outset in the best possible way as only He can and only He knows how, specifically in the simplest and most revealed manner before our very eyes.

In connection with these days, we will bring here several chassidic sayings and proverbs about our relation to the "approach" of sadness and bitterness, and the difference between sadness and bitterness.

The mashpia, R. Mendel Futerfas, of blessed memory, used to say: If you see a person, even if he

is “*in der tzveiter zibetzik*” (in his second seventy years, i.e., after reaching the age of seventy), crying mournfully because he didn’t properly utilize his time, and his whole life was wasted. If you think that his wailing and groaning is sincerely coming from the depths of his soul and a fervent desire to do t’shuva with all his heart – just know that he’s only trying to confuse you – because he really couldn’t care less! The fact is that if he truly cared, then why is he sitting now and sobbing, thus wasting more precious time? If you really want to repent, stop crying and bellyaching. Run right now and get to work on fulfilling your responsibilities!

There is a well-known saying from a chassid who was asked what the difference is between sadness and bitterness: After sadness, you go to sleep, but after bitterness, you get up with great excitement and enthusiasm and start taking action.

Sadness never comes from the side of holiness, and as the Alter Rebbe says in *Tanya* (Ch. 31): “Sadness is from the side of *klipas noga* and not from the side of holiness.” Thus, even if sadness sometimes brings some benefit, it is never complete and absolute good.

“For regarding the side of holiness, it is written, ‘Strength and joy *bi’m’komo*,’” i.e., **in His place**, there is joy and happiness.

Even in order to attain holiness, the indwelling of the Sh’china, our Sages say, “the Sh’china does not dwell except where there is joy.”

Similarly, there is the famous saying of the holy rav, R. Aharon Karliner: Mikveh [i.e., for men] is really not a commandment, yet there is no mitzva that uplifts a person more than immersing in a mikveh. By the same token, even while it is not a sin to be sad, there is no transgression that can bring a

person to greater decline than sadness.

The Alter Rebbe continues to write in *Tanya* that “sadness is when one’s heart is as dull as a stone and there is no vitality in his heart.” *Atzvus* (sadness) is from the same root as “*mida otzeves*,” i.e., a shrunken and contracted attribute that does not overflow. Similarly, sadness is an emotion of contraction and restriction that silences someone to the point of despair and hopelessness. A sad person feels that he has no hope and no chance, as

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categorically rejects  
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destroyer of G-d’s  
world.”***

he pitifully crawls into a corner with no desire to extricate himself from the situation.

A person whose entire being has been completely shattered no longer has a desire or longing for anything. He feels helpless and without any hope whatsoever. He is sunken in self-pity and doesn’t even try to pull himself out of the mud. There is nothing worse than that. This exactly fits the chassidic definition of “a doormat trampled underfoot by all that is evil.”

It is true that there is a certain momentary benefit derived from sadness, after contemplating his situation and drawing the conclusion that he really is in a very lowly state. As the Rebbe shlita MH”M explains in his interpretation on *Tanya*, only this can give the *klipa* a powerfully crushing blow to its entire being. As a result, all of its haughtiness and its very existence are totally shattered, with the recognition of how it is truly nothing with no apparent possibility of correction.

The Alter Rebbe continues in *Tanya* with the saying of our Sages, “the handle of the ax used to cut down the forest is taken from the forest itself.” By the same token, *klipa* can be nullified and crushed specifically through sadness, which is also a form of *klipa*.

Thus, at the initial moment when he makes a proper cheshbon nefesh and comes to the recognition of how lowly and depraved he really is, it momentarily awakens within him (but only for a moment!) a feeling of absolute helplessness and despair, shattering his “me.” He feels utterly worthless and despicable. This is a most vital and necessary step, despite the fact (and especially because) that we are talking about a feeling that stems from the *klipa*, as explained in *Tanya*, “this is the attribute for subjugating the *sitra achra* through its own kind and class.”

But if *ch”v* this feeling of despair and depression remains within the person for more than a minute, this is very dangerous and can bring him down to an even more lowly state.

However, when this contemplation and approach is done properly, as he takes the blow and his being is momentarily broken, he doesn’t go into a corner and start shedding tears of despair. Instead, he immediately reminds himself that

what is important is not “Who am I?” “What am I?” or “What do I need?” **The important thing is “Why am I needed?”** If I actually haven’t properly fulfilled my responsibilities as I should have, I must exert greater effort and utilize my strengths to correct the situation by doing what is expected of me. He becomes embittered, he cries out, and he gets angry with himself over his conduct up until now. Then, from that moment forward, he demands greater enthusiasm and energy from himself to double and redouble his efforts. This feeling is not klipa, and is not called sadness.

As the Alter Rebbe states further in *Tanya*, “But bitterness and a broken heart, on the contrary, has vitality in the heart to get excited and embittered.” This is an emotion of vitality and excitement, as a person becomes excited with anger and rage upon himself on how he fell so low. He kicks himself and is prepared to turn worlds over to change the situation. Similarly, if a band of robbers would pounce upon him and he would begin to scream, protect himself, run away, etc., this does not represent a lack of vitality. On the contrary, he is taking action and doing so with tremendous *chayus* and energy.

“It’s just that this is vitality from the aspect of the holy *g’vuros*.” This is not positive vitality from light and happiness at all, but from the spiritual severities. This represents negative vitality of anger and rage, confronting anyone or anything that brought him to this sorry state and taking vigorous action to change things for the better. Nevertheless, this is absolute vitality from the side of holiness – “the holy *g’vuros*.”

“And the joy from the aspect of kindness.” The vitality that is usually within holiness, as mentioned above, “strength and joy in His place,” is positive vitality of

light and joy. This is vitality that comes from “*chassadim*,” the kindness and light of holiness.

The heart is comprised of both these levels. The heart of a Jew becomes very excited from any matter of holiness in these two aspects. Holiness from *chesed* usually refers to learning, davening, and fulfilling mitzvos with joy, while sometimes, there is holiness from *g’vura*, e.g., fighting, subjugating, and conquering evil.

When we’re talking about holiness, it isn’t always possible to be pleasant and radiate only with light and joy. Yet, this is the usual mode of conduct and our greatest aspiration. However, when the need arises to act differently, we must do this as well.

Despite all that has been said on the virtue of bitterness, we are familiar with the words of the Rebbe MH”M shlita, particularly in the maamer of “*M’Ragla B’Fuma D’Rabba*” (17 Kislev 5746, unedited) that “we have no strength for the avoda of bitterness” and our conduct must be specifically in accordance with the teachings of the Tzemach Tzedek, “*Tracht gut, vet zain gut*” (think good, it will be good). Particularly, as we are now in the second half of the sixth millennium, which corresponds to Friday, we have passed the main time for bitterness – “Thursday night, the night before Friday.” This means that we have not only reached Friday (after Thursday night), we are also very close to Shabbos, the day that is all light and joy. Thus, the main avoda is achieved only through joy and happiness – see there at length.

The reason for the great difference between sadness and bitterness, to the point that it is comparable to the difference between holiness and klipa, stems from the fact that the essence of

sadness is merely sense of self. Even though everything might appear to be on the level of holiness, as he groans and complains over his low spiritual state, nevertheless, the truth of the matter is that this is merely feeling one’s own *metzius*. He wants to be a “*metzius*,” and since he knows the truth that only matters of holiness have real importance, when he sees his low and depraved state and how far he is from holiness, it saddens him that he is not a “*metzius*”!

If he really cared about G-dliness, why is he getting so sad? What is he complaining about? What difference does it make who you are or at what level you’re holding at? Go and run joyfully to fulfill the Divine purpose, do something additional in Torah and mitzvos and instill more G-dliness in the world! Not only do you not care about G-dliness, all you do care about is why am I not a “*metzius*,” and that’s why you’re crying and whining now!

Sadness stems from the belief that I am a “*metzius*” and I’m lacking what I need. This is particularly so if I feel that I haven’t done anything and I’m worth nothing, and thus I’m really not a “*metzius*” at all and I have nothing. Therefore, the truth is that I really don’t care about G-dliness, because I don’t feel my “*metzius*” when I approach G-dliness. *Simcha*, however, is derived from *bittul*, from the realization that my most important point is not “me,” what I want, what I need, what I think, etc., rather, what do others need from me. In such a case, there is no room for sadness.

Thus, in the place of holiness, there is only *simcha* and *bittul*. Whereas, sadness is not holiness whatsoever, since holiness is only *bittul*, while sadness comes from feeling one’s existence.

This represents the main



difference between holiness and klipa. Holiness is bittul, and therefore, we must always think to ourselves, “What do others need from me?” Klipa, on the other hand, represents “metzius” and always thinks, “What do I need?”

Therefore, chassidus categorically rejects sadness and especially despair, as the Rebbe Rayatz calls in one of his letters, “the bitter drop that hangs from the sword of the destroyer of G-d’s world.”

Chassidim say, “Despair is not from knowledge”; only someone without knowledge can allow his heart to fall into a state of despair. Anyone with even a drop of common sense knows and understands that the world is not hefker ch”v. In the final analysis, “everything is under control.” G-d is in command and He controls everything, watching over every detail with exacting Divine providence, and He will surely complete and carry out His will, for “Who will say to Him, ‘What are you doing?’” If so, what am I worrying about? If G-d created a certain situation or detail, then it clearly must serve as part of the overall picture in the Divine purpose of Creation, whether positively or negatively.

Even when we’re talking about things that happened due to man’s free will, things that are not according to G-d’s will, as in “because of our transgressions, we were exiled from our land,” nevertheless, since G-d is the only true *baal ha’bayis* over what happens and no flesh-and-blood human being can ch”v “ruin his plans,” the ultimate Divine purpose will eventually be achieved in its fullest sense, when man does t’shuva and corrects his mistakes to make him better than he was before. In any event, it is perfectly obvious that no

one can succeed in “ruining the plans” and preventing the fulfillment of the Divine purpose exactly as He wills it.

**When we find ourselves during these completely irrational times and in this totally illogical situation, together with all our activities to increase in Torah and mitzvos on behalf of our heroic brothers and sisters, we must remember that these days have not come ch”v to instill us with sadness, depression, or despondence.** We should not be

***Simcha, however, is derived from bittul, from the realization that my most important point is not “me,” what I want, what I need, what I think, etc., rather, what do others need from me. In such a case, there is no room for sadness.***

saying, “Look, we’ve already been in Galus now for thousands of years, we were certain a number of times in the past already that we’re actually coming to the Redemption. Yet, there have been more and more delays, to the point that it seems that the Exile is getting harder and harder. We simply no longer have the strength. What now?...”

**On the contrary, these days have come to awaken us to cry out and scream “Ad Masai!?”** (which includes the proclamation of “Yechi

HaMelech,” as the Rebbe says in his sicha from Beis Nissan 5748), **giving us the push we need to take action.**

**We must have absolute faith that “nothing bad descends from Above and everything is good, it’s just that His greatness and His tremendous good is not revealed.”** This faith does not come to explain, interpret, or “agree” with the Galus, rather to help us understand that He runs the show and controls everything in every detail, even when it appears the exact opposite of what it should be. Even this is a part of the Divine plan, and we will eventually see how all these details complete the overall picture. This is the true *emuna*, in the abovementioned words of the Rebbe Rayatz, “How great is the inner faith, the pure faith that comes as an inheritance to every Jew from our everlasting forefathers. How great is the strength of complete *bitachon* (trust). This is not merely the foundation of our holy religion, it is the basis of our life, our everyday life, the physical life of every Jew.”

Thus, when we remember the events of these days, when their time comes each year again and again, and we feel once more the pain of the Galus of the Jewish people and the whole world, the source of all our present-day problems, our outcry of pain from thousands of years of Exile must serve as the lever to release the powerful flow that will push us to the unceasing action that will bring the ultimate purpose of it all, the complete hisgalus of the Rebbe shlita MH”M with the true and complete Redemption, immediately, mamash, NOW!

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

(Translation dedicated to R. Daniel Avraham HaKohen Hollander, Kfar Chabad)

# THE CHASSID WHO REFUSED ORDERS

BY AVROHOM RAYNITZ

A short time ago, a Chassid who seemed to be about seventy years old walked into the *Beis Moshiach* office, but I quickly saw how much younger in spirit he is than seventy. R' Shmuel Blizinsky, who was active in Tzeirei Agudas Chabad in the 50's and on manages to keep youthful, and even at his age he can definitely be considered a member of "Tzeirei" Agudas Chabad.

"A few minutes ago, as I walked down the street near 770," R' Shmuel said, with a mischievous glint in his eyes, "I met a former resident of Kfar Chabad. He stopped me and said, 'When I see you, I am reminded of Kfar Chabad at the beginning of the 50's. You served in the army at the time and when you came to Kfar Chabad in uniform, it was a sight to behold: a young Lubavitcher in uniform.'"

The innocent comment of that Chassid reminded R' Shmuel of a fascinating thing that took place 55 years ago which is relevant to what is going on today. This is why he came into the *Beis Moshiach* office to tell me the story.

\* \* \*

"It was the summer of 5710 (1950) and I was serving in Givati at the time. Our operations took place in the area of Beit Nevala. The IDF was a new army, all of two years old, and in many ways it was chaotic. As far as religion goes, we had nothing. Literally nothing. Although an entire troop was

in the area, including an auxiliary troop of the brigade, there wasn't a single shul in the entire area.

During the week we did training exercises. On Shabbos, when nothing was planned, we usually stayed on base. I walked around the base, and after a great deal of effort, I managed to find twelve religious soldiers. We agreed that every Erev Shabbos they would come to my tent where we would daven Mincha and Maariv together and then we would eat the Shabbos meal.

And that's what we did. For a long time we gathered in my tent and after we davened we sat down to the Friday night meal and sang Shabbos songs together.

At that time, the commander of the troop, Yoske Geva, was replaced by a new commander, Avrohom (Avresha) Tamir. He was the commander at Gush Etzyon when the Gush fell into the hands of the soldiers of the Jordanian Legion and was taken prisoner. After he was freed, he returned to the army and was appointed the commander of our troop.

Like every new commander, he wanted to institute changes. One Shabbos he was walking among the tents when he suddenly heard singing from my tent. The Jewish songs drew him to the tent and he stood in the entrance and was very moved to see twelve soldiers sitting around the Shabbos table and singing z'miros, like

at home.

One of us gave him a brief explanation about the importance of the Shabbos meal and the special Shabbos z'miros. Tamir was greatly enthused and he said he wanted to instill these values within the entire troop.

He left and we continued our meal. We didn't think he was serious about making a Shabbos meal for the entire troop, with Shabbos z'miros no less!

But Tamir was serious. He convened the officers of the troop and told them about our Shabbos meal, and said that since these were basic Jewish beliefs, the entire troop needed a "mesibas oneg Shabbos" every Friday night. He told the officers that they all had to remain on base on Shabbos, in order to participate in the "mesibas oneg Shabbos." At that meeting they decided that I would recite the Kiddush and lead the meal and the z'miros.

On Friday, an officer came and told me that a "mesibas oneg Shabbos" would take place at eight that evening, and I was to recite Kiddush and lead the meal. I contacted the twelve religious soldiers, filled them in on the latest developments, and we agreed to meet to daven together. After davening, we would all go to the mess hall to have our Shabbos meal with everyone else.

After the davening we walked in the direction of the mess hall when I

suddenly froze in my place. From the direction of the mess hall I could hear raucous music. I realized what kind of oneg Shabbos awaited us. On the spur of the moment I made my decision. I quickly entered the mess hall, went over to the commander of the brigade, and firmly said that as long as the band played I would not recite Kiddush and I couldn't eat. Then I walked out.

The twelve religious soldiers and I went back to the tent. In the meantime, everybody was waiting for us at the mess hall. The commander didn't want me ruining his plan and he insisted that I make Kiddush before the food was served.

When time went by and Tamir realized that I was serious, he was furious and he sent an officer to inform me that I had to come and that if I didn't, I would be considered to be refusing orders and would be thrown into jail. I told the officer that Hashem's order was more powerful than the commander's order and that I had no problem being put in jail for this.

When the officer returned to Tamir and told him what I had said, he was in a rage and he said that four of my friends should be put in jail. He didn't

***“Now I am not talking to you as a commander but as one human being to another, I want to know, why are you humiliating me?”***

put *me* in jail because he wanted to negotiate with me. The eight religious soldiers stayed with me and we were all in agreement: we absolutely could not follow an order that went against a mitzva of the Torah.

The minutes went by and all the soldiers waited in the mess hall. The commander sent soldiers to me, who came ostensibly on their own, to try to convince me not to shame him. I said that I had no intention of insulting him, but nobody could force me to be a party to mass chilul Shabbos.

Finally, he sent the officer and called me to his office. When I arrived, he removed his jacket with the stripes and said: Now I am not talking to you

as a commander but as one human being to another, I want to know, why are you humiliating me?

I repeated that I had no intentions of embarrassing him and I reminded him that this was all his fault for I had not asked for the job of reciting Kiddush. I said that if he insisted on Kiddush, he should make it himself, and shouldn't try to force it on me.

I made it clear that I do not follow any order that goes against the Torah. I added that the Chief of Staff forbade the unnecessary desecration of Shabbos, and so, even according to military law, I was unable to carry out his order.

He finally understood that this wasn't a matter of pride but about true values. He said: Listen, I am going to the mess hall now to stop the music, and you come right away to recite the Kiddush.

I said: Fine, just release my four friends from jail first.

He had to agree, and after they were released and he stopped the band, I went to the mess hall together with my twelve friends. I recited the Kiddush and then we sat down for the Shabbos meal.

After Shabbos I pointed out other details that had to do with chilul Shabbos and he agreed to fix everything, the main thing being that the soldiers would have a proper Shabbos meal.

A few weeks later I was called to the commander of the brigade, who was a colonel. He said that he had heard from my commander about what had happened and he apologized in the name of the IDF for what happened that Friday night. He wanted to know what else I wanted, religiously speaking, and he promised to do all he could to fulfill my requests. I asked him for a shul and a Torah scroll for our unit.

Right after we met, the order was given to prepare one of the buildings for a shul, and a few days later we got



R' Shmuel Blizinsky (center) during training exercises in the army

our Torah scroll. We brought the Torah under a chuppa, with song and dance, to the new shul that had become the spiritual center of the troop.

A few weeks later I wrote the entire story to the Rebbe and received the following answer:

B"H

16 Elul 5751

Brooklyn

... Shmuel Gedalia,

Shalom U'v'racha!

I was pleased to read your letter of 5 Elul in which you describe your army service and your work there regarding strengthening Judaism and influencing your friends and environment with fear of Heaven.

I was very pleased when I read the details about this, for the greatness of this can't be described in writing. And it is an exceedingly great shlichus ... but when you consider the great value of your work, it can rightfully be said that if you did not come to the army except for this, that would have been enough. And when you fulfill your role in this, certainly you can establish times for Torah study for yourself and also with others with both peace of mind and peace of body.

*He finally understood that this wasn't a matter of pride but about true values.*



R' Shmuel Blizinsky

Enclosed is a portion of a sicha from the Shabbos Mevarchim Elul farbrengen, which should be publicized in the appropriate manner

among your friends and your unit, as well as among your friends who hold similar views that you can get in touch with in other troops. If you need further explanation, I will rely on your wisdom to find the right words to explain this and I would be interested in knowing about your good work in this.

I will conclude with a soul request to give my blessing to all your friends in the army (not as you write in your letter, "only the religious soldiers," for the Rebbe, my father-in-law, said that "a Jew neither wants nor is able to separate from G-dliness," and therefore all your friends are religious, but some of them are lacking information about this now. But in the end, nobody will be forsaken, and even they know that they are loyal to Hashem and His Torah. Therefore give all of them) the blessing of a k'siva va'chasima tova, for a good and sweet year. Especially when the upcoming year is a Shmita year, may it be fulfilled, through the efforts of all those who dwell therein, that it be a Shabbos Shabbason for the land, a Shabbos to Hashem.

With blessings for success in your influence on your friends and a k'siva va'chasima tova for a good and sweet year to you and to all around you.



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# THE DREAM PARENT

## Part 3b

BY ITTY CHAZAN

### **\*Breeding Actively**

Parenting is comprised of myriads of details and components. Daily implementation facilitates its consistency. Breeding actively entails teaching values via speech or action.

A wallet filled with coins at the side of the pushka on your breakfast table advances the value of tz'daka from thought to action. No long is speech required during the morning rush hour to explain the serious importance of this mitzva. An Asher Yatzar sign serves to remind the children to say this bracha. This is not the time to describe the problem in learning Torah because the tuma is still attached to the hands; a friendly non-judgmental reminder (say after five years of constant reminding) to bring in negel vasser, imparts the incredible value of this mitzva. Verbalizing the word "bracha" when your child raises food to his mouth is a faithful gesture with life-long impressions and values transmitted. Parents saying a bracha out loud is the most wonderful healthy reminder that encourages remembering to thank Hashem for our food.

Breeding actively connotes embracing the wonderful and detailed world of action. Does your child observe you giving tz'daka, your hesitation before opening a closed container on Shabbos, your scrupulous observance of wearing a sheitel outdoors?

As a child testified; "Dear Mommy, I love camp. Do you want to know what I love most? All mommies in camp only wear a sheitel all day. I love my counselors and bunk. But I love the sheitel best of all. Love, your eight-year-old daughter."

Breeding Actively is also entails teaching children values, logically, reasonably, consistently, and holding children responsible for misdeeds, misjudgments, and mis-actions. Above all, forgive them. The permanent value of forgiving is mirror imaged to us to bounce positively back in a favorable display of continuously striving forward.

Unfortunately, the red brick wall that blockades our success in instilling the solid value system occurs when conceit or self-centeredness is rampant, either in parents or children.

A self-centered child, with an air of superiority or conceit is almost impossible to train in learning the code of proper values. Values such as justice, love, self discipline, and caring about others.

Foremost, you must examine yourself to see if you did not help foster this particular negative midda. Add a child's immaturity, a complex personality, or undisciplined behaviors, and you feel you're crashing against the tide.

To wean this attribute, and thus reinstate the family value system, a parent must:

- \*Work exceedingly hard to actively distance themselves and/or their child from feelings of conceit and self-centeredness.

- \*Give your child tasks and responsibilities that entail sharing.

- \*Exercise tremendous caution not to magnify the problem with undue criticism. This leads to antagonism, resentment, and hatred. The balancing act between a sensible, logical thinking parent and a totalitarian authoritative figure is fine-tuned by each one of our own giving living acts of a Torah value system.

- \*Above all, the following words bear careful introspection. Parents are typically at least twenty years older than their child. That's twenty years of areas of weakness that the parents may have engaged in (definitely by mistake), possibly in their own behaviors of conceit, selfish actions, self-centeredness, and possibly not davening or learning as appropriate for a chassid of the Rebbe. Suddenly, your child is copying your actions, and one day out of the blue, you the parent, decides that this is unacceptable behavior.

In your child's youthful mind, he feels he is caught in a web. He is simply mimicking that which he has observed in his youth, while not realizing that in the interim his parents have matured, or experienced events in life that strengthened their hiddur in mitzvos. Now is a time to very carefully discuss with your spouse and child how to deal with this new reality. Each parent can on their own determine if this complex new standard has indeed taken place. Each parent knows if their own value system has taken a 360 degree sharp turn to the right. Thus, you can certainly benefit from looking deep into your own youth to observe your own reasoning that led you to slacken in any area. Then take your personal experience, your worry, your concern, and decide on a plan of action for your child who is imitating the past "you."

As a youth commented, "My mom always wore slits in her skirts and never bothered telling us how to shop or dress. I knew our standards were not up to par, but hey, who was I to comment. It was easier this way. One day, my mom ran to my closet and yanked all my slits out. She had become kosherized. She did not ask or discuss with me what had inspired her, nor did she give me room to understand. She simply forbade this type of clothing.

"Lucky for me that I really didn't care to dress better. And luckily for my mom that I had a flippant personality and could handle a snicker or two from my friends. I knew, though, that this change would mean a lot more to me than my mother. It meant a new set of friends. A different hangout in free time. A more settled camp for the summer.

"But what if I had cared? What if I had rebelled?

"Every family has to set a standard that's a Torah value system. And if the standard rises, at the very least have a family meeting to discuss the latest developments. Let the children be given the same courtesy to absorb understand, and finally, commit.

"And I mean the rising standard not only in areas of dress, but in middos and positive character traits. Please don't tell anyone, but my parents actually are getting so much nicer as the years go by. They don't yell at me to stop yelling, and are generally much calmer to me, and especially my younger siblings. Here, take a peek at a

scene in our home and how it improved":

Father: "What's the matter with you? Why are you slapping your younger brother?"

Dovid: "He deserves it! Just because he is younger, doesn't mean he can do whatever he wants!"

F: "Why are you punching him? Let go now!"

D: "NO! I'll beat him up! He didn't have to mess up my Lego game!"

F: "Are you nuts? You're beating up your brother because of a Lego game? How old are you?"

D: "I don't care if I'm eleven and he is seven! He will NOT touch my stuff."

F: "If you don't stop right NOW I will slap you!"

D: "Why do you always stick up for the younger one? Why? Tell me why?"

F: "I won't have you talking to me like that! Now you don't deserve any answer!"

Dovid stalks away and begins shredding paper across the floor.

F: "What got into you today? Why are you so nervous?"

D: "Because I am."

F: "Well – you are making the whole house a nervous wreck!"

D: "I don't care!"

F: "I'll teach you how to care you selfish kid! In one minute you make everyone so jumpy!"

Dovid continues shredding paper.

F: "Stop it right now!"

He looks at his father defiantly. Father slaps his son.

### **The Improved Option**

Father: "Hello! And how are you Dovid and Shlomo doing? I said hello!"

Dovid: "Hi!" And he continues slapping his brother.

F: "Dovid, I need to ask you a question immediately in your room."

Dovid hissing at his brother, "Don't think I'm finished with you."

Father ignores this comment.

F: "I want you to use our family gift pack."

---

***Every family has to set a standard that's a Torah value system. And if the standard rises, at the very least have a family meeting to discuss the latest developments. Let the children be given the same courtesy to absorb understand, and finally, commit.***

---

Father retrieves the punching ball from the closet.  
“Here my son, punch it up! Slap it! Beat it up!”

D: “But Father, the punching ball did not break my hard worked Lego plane! He did! Boy is he gonna get it!”

F: “First give this ball your best, angry, one-of-a-kind knock-out punches!”

Of course Dovid feels a bit foolish.

F: “Son, you’re absolutely right! Shlomo had no right to break your plane!”

D: “Exactly. That’s why I’m gonna break his... I am so mad at him! He’s forever touching my stuff! The nerve!”

F: “You are really mad at your brother and I don’t blame you.”

D: “You mean it?”

F: “Yes, I do. I know how much the Lego means to you. But son is there anything else upsetting you!”

D: “Oh, how’d you guess? My teacher phoned?”

F: “How about if you become the teacher now.”

D: “The story is like this. I was playing ball during recess, and the teacher happened to cross my ball and it was kind of powerful. It hit him square in the stomach, and he was seething.”

F: “Seething, or hurt, son?”

Silence.

F: (Softer) “Seething, or hurt, son?”

D: “I guess I didn’t think of that, didn’t think he was hurt. He sure didn’t sound lacking energy! He was yelling at me till I felt like jelled tomatoes!”

F: “Oh.”

D: “He was thundering! I bet you could’ve heard him till your office! And I’m grounded for a week from recess in the playground.”

F: “That’s tough, son.”

D: “It really was a mistake.”

F: “Did you tell that to your teacher?”

D: “Tell him? He was yelling so mad that I never even bothered.”

F: “What are you going to do about it?”

D: “I guess I’ll read during recess.”

F: “I didn’t mean that Dovid. What are you going to do about your teacher?”

D: “Nothing.”

F: “Nothing?”

D: “Yeah, nothing. He won’t change his mind anyway. Why bother?”

F: “But he was hurt. You’ve got strong muscles in your arms.”

Dovid smiles for the first time this evening.

D: “Yes, I do” (flexing his muscles). “I guess I really whacked the ball tough in his stomach.”

F: “What are you going to do, Dovid?”

D: “I know I should, according to the value system we learnt at home, apologize. I must express consideration for having hurt his feelings, but physically and more.”

F: “And?”

D: “And according to our value system, I must accept in good faith any consequence that comes my way.”

F: “Need any help?”

D: “Thanks, Abba, but I’ll go write an apology letter myself. And thanks, Father, for not taking Shlomo’s side, and thanks for not screaming at me, and thanks for reminding me about our family value system.”

As Dovid walks away he thinks to himself, “I really do throw a ball with great force, and I just didn’t realize, until my Abba pointed it out to me, how I must have hurt my teacher. I have the best Abba around. Instead of screaming and ranting, he turned the whole episode into me, making me think with my head if my behavior was according to Torah. And what’s more, teachers are really human beings with feelings. I just can’t wait to give him my apology note.”

When sibling rivalry does not reduce a parent to shredded paper, the respect, consideration, sensitivity, and fine character traits, lived and taught, are the exclusive building blocks of an exceptional and outstanding value system ingrained in the child.

\* \* \*

How eloquently the Rebbe teaches us the power of true refined character traits, and a family value system to the point of mesiras nefesh for ahavas Yisroel:

Two young bachurim were declined permission to teach a sicha of the Rebbe in a shul in New York. Their innocent request to fulfill the Rebbe’s directive of teaching Chassidus was firmly refused. Undaunted, they made their way to the rav of the shul to persuade him to permit the sicha to be transmitted. A wealthy prominent member of the shul rushed along with them, and cried out; “If the rav permits these two boys to give



over a sicha, than I will withdraw my support from the shul. In fact, I will join another shul!”

His heavy words fell thick in the air. The rav realized the predicament of losing so popular and wealthy a member of the shul. But to the shock of every Jew present, the rav waved away the tension and fears, and clearly asked the Lubavitcher boys to proceed.

When the bachurim completed their sicha, and had continued onwards home, a shul member expressed surprise that the rav had indeed given these boys permission to speak at the expense of losing a shul member. “What was so significant, and why couldn’t the Rav simply ask them to leave?” wondered the member.

The rav turned to his shul members and said:

“Many years ago, in the terrible tragic years of the war, there lived a Jew who had miraculously escaped the war. His joy was quite premature, for he was caught by the Russians and sentenced to a severe court case. Alas, this Jew, who with the Divine miracles of Hashem had escaped the Germans, was now accused of acting as a spy for the Germans. The court case was merely a formality; it was practically over even before it began. Standing in the presence of the Russian judge and twelve jurors, this Jew was sentenced with the severest penalties, as an acting spy agent for the Germans.”

The judge turned to the accused and asked, “What do you have to say in your defense?”

The trembling Jew cried out; “Your honor, the judge, will you truly listen to my voice after being subjected to twelve voices loudly proclaiming me guilty? Will you heed my defense after witnessing the statement of twelve men? What can I say that will overturn my sentence to life? There is nothing I can say, your honor.

“Let me just add one remark to all that has been discussed here today.

“Do you honestly imagine that I would act as a spying agent for a country that has massacred my brothers and sisters?”

And the Jew returned to his place.

The judge, to the wonder of all present, actually

sentenced the Jew to life and freedom! Slowly, as the court disbursed, the judge discreetly handed the Jew a tiny folded piece of paper.

In the quiet and privacy of his own apartment, the Jew unfolded the paper, finding a name, address, and phone number.

Late at night, the Jew weaved in dark alleys and crooked streets, until at last he found himself at the address indicated on the paper. The judge escorted him in, and facing the Jew squarely in the eye, asked him; “Have you any idea why I freed you today? Have you, in your heart of hearts comprehended the magnanimous miracle that occurred to you today in the court room?”

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*The judge escorted him in, and facing the Jew squarely in the eye, asked him; “Have you any idea why I freed you today? Have you, in your heart of hearts comprehended the magnanimous miracle that occurred to you today in the court room?”*

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The judge, visibly shaken, continued: “Many years ago, my father, a chassid of the Rebbe Rayatz, took me along with him for yechidus. Suddenly, the Rebbe turned to me, a child, and said, “you must always remember to have mesiras nefesh to help another Jew.

“Years passed, and I sadly left the Torah path. Long ago I totally forgot these holy words uttered to me by the Rebbe. Suddenly, you were standing before me. A heavy sentence was to be your lot.

“And then, as I stood to announce your tragic verdict, a scene of a life of so long ago flashed into my mind. A light, a vivid scintillating light, brushed right past me. There I stood, silently at my father’s side and I heard the holy voice of the Rebbe, penetrating deeply, and telling me, “You must always remember to have mesiras nefesh to help another Jew.

“Strange, how I had forgotten this yechidus all these years. And yet, when you stood before me, I remembered. It was as if the Rebbe was telling me that you are the one whom the Rebbe had in mind. It was the Rebbe’s prophetic vision and compelling love for you that caused me to proclaim you innocent.”

The rav turned to his shul members, who had not moved an inch during this hair-raising tale: “I am that Jew that was vindicated by the Rebbe himself. I owe my life, and the life of my entire family, to the Rebbe himself. Now you tell me, when the Lubavitcher Rebbe sends two bachurim to teach a sicha, I shouldn’t permit them to speak?”

# TURNING FESTIVALS FOR JEWS INTO JEWISH FESTIVALS

BY NOSSON AVROHOM

*In recent years, there is growing interest in festivals for people who are searching for spirituality and mysticism and are nostalgic for the Far East. Large numbers of cults attend these festivals in order to ensnare souls. \* Michael Caldenberg set up a Jewish tent to provide Jewish services at these festivals, as well as shiurim, minyanim, tefillin stands, and Igros Kodesh. \* Soul stories.*

The following incident took place a year ago at the Genesis Festival, which takes place every year on the banks of the Kinneret: A Lubavitcher standing at the tefillin stand invited one of the passersby to put on tefillin. It was none other than a senior journalist of Galei Tzahal [IDF Radio]. He refused the offer and told the Lubavitcher to stop bothering him with nonsense.

The bachur discerned a thin crack in the man's tone of voice, and decided to try again. "Maybe you would like to write to the Rebbe using the *Igros Kodesh*?"

This aroused the journalist's

curiosity and he agreed to try it. He sat down to write to the Rebbe and when he opened the volume, he trembled and then cried. After many minutes, he got up and asked to put on tefillin. What was written there? We don't know. A minute later the man had disappeared into the crowds.

This incident is just one of numerous miracles that occur whenever Lubavitch is present at the various festivals that take place on the beach. These festivals, which go on consecutively for a number of days, are a warm-up for Israeli kids who want to get a taste of spirituality, or for

those who return from the Far East and are looking for a reminder of their trip.

Michael Caldenberg of Arad is a young, dynamic man who took it upon himself to provide a Lubavitch presence at these festivals. As the festival phenomenon grows, the Chabad work grows along with it. At every festival, a spacious Chabad tent is erected, where shiurim in Kabbala and Chassidus are given, farbrengens are held, kosher meals are provided, and t'fillin and *Igros Kodesh* stands are available.

On festivals that take place on Yomim Tovim, there are also Yom Tov meals. Many people who come to "find themselves" get a taste of Chassidus. Many of them become acquainted with Torah and mitzvos, and some of them have even become baalei teshuva.

Our activities at the festivals began three years ago when Nir and Meital Pinto of Rehovot were looking for a place to do outreach work on Pesach. They came across flyers for the Bombomala Festival, which took place on the Nitzanim beach. They decided to make a public Seder there.

They called Michael and invited him to join them. He asked the Rebbe

and the answer in the *Igros Kodesh* was a letter that the Rebbe had written to Baba Sali *zatzal* about the young generation that needs to be connected with our Father in Heaven through the proper efforts. The answer was clear.

“We had a seder for about 500 young people, in addition to those who constantly walked in and out. It wasn’t easy,” says Michael,” but each time we wrote to the Rebbe, we were tremendously encouraged.”

Michael Caldenberg was born in Nahariya in an extremely permissive environment. When he grew up, he worked on kibbutz Ashdot Yaakov. He didn’t exactly hate Judaism, but he didn’t know what it was and how it was relevant to him. Michael thought mostly about fun and the pleasures of this world.

After his army service, he went to Thailand and India. After a year, in the course of which he saw everything there was to see, and didn’t miss a single adventure, he returned to Israel and worked at kibbutz Yiftach. Then he went to Sweden for a year.

“There was not a single Jew to be found where I lived in Sweden. That’s when I began to feel a sense of emptiness and I began to do some soul

***“Then something unusual happened. For a few nights, I dreamt of a little Tehillim that used to be in my drawer.***

searching. I felt a thirst for something unknown. This feeling is what motivated me to return to Eretz Yisrael. Back home, I began to do some reading on philosophy. The more time passed, the greater my discomfort and the lack of clarity in my life. I began to realize that I was searching for Truth.

“Then something unusual happened. For a few nights, I dreamt of a little Tehillim that used to be in my drawer. The dream recurred in various ways.

“At this time, I had begun to study environmental ecology at the Tel Chai Institute. When I went into my room there for the first time,

my roommate gave me a little Tehillim saying it had been left in the dresser that was meant for me, which he had cleaned. I was flabbergasted.

“Despite this amazing hashgacha pratis, I did not pursue Judaism. I was still in the endless corridor of my search.

“My contact with Judaism and Chabad took place about a month before the birthday of my friend, Boruch Shinhav, who is today the shliach in Manali, India. I went to Steimatzky’s bookstore and decided to buy him a gift. Since I knew he was interested in Chabad, I looked for an appropriate book. The sales girl gave me Simon Jacobson’s “Toward a Meaningful Life.” In the time until my friend’s birthday, I glanced at the book a bit and realized I had found what I was looking for.

“Right after that birthday I went to learn in yeshivas Chazon Eliyahu in Tel Aviv, while continuing my studies at Tel Chai. I was amazed by the fact that the more I was strengthened in my Judaism, the better my marks in school were, even though I was spending less time studying.

“At a certain point I wanted to stop going to Tel Chai, but when I wrote to the Rebbe, the answer in the *Igros Kodesh* was, ‘Blessings on your studies and you should continue.’

“When I finished my studies and I arrived at the beginning of the year to learn in yeshiva, I won a ticket to 770. My trip helped me get



into my study of Chassidus even more. A while later I got married.”

\* \* \*

The biggest festival in Israel is called Bombomala. It takes place on Pesach and lasts a few days. Over 50,000 young people and families go to the festival on the Nitzanim beach. It stretches out over more than two kilometers. The Lubavitchers who work there set up a huge tent with signs about Moshiach and Geula. No one can mistake what goes on in *this* tent! The “Chassidic Festival” opens Pesach night with a Seder attended by hundreds of people.

Over the following days, there are shiurim in Chassidus and inyanei Moshiach and Geula, and discussions into the night.

“It’s not hard to come up with miracle stories to tell you,” says Michael. “Here is an interesting one:

“One night two years ago, at two in the morning, I was sitting and talking with someone. Another fellow came in and listened in to our conversation. When I finished, he said he knew me from somewhere. We tried to figure it out but could not.

“We began talking about Judaism and he was interested in hearing more and more. Suddenly he yelled, ‘I remember you from the trip I made in India!’

“He had been on his way from Manali to Dramsala. It was Rosh HaShana and I blew the shofar for him and his friends.

“Our conversation became even more open and comfortable. We continued talking for a long time about Judaism and Chassidus, and he was open to what I was saying. Today, that bachur is a real baal teshuva, a Tamim who learned in Tzfas, then Ramat Aviv, and today, is learning in yeshivas Daas in Rechovot.

“There was another interesting story in which I saw how a person who “tasted from the kasha” of Tomchei Tmimim will always return to

## *A young American dressed in shmattes came into the tent. He introduced himself as Menachem Mendel and said he used to be a Lubavitcher.*

Judaism. It was at the festival that took place last year. A young American dressed in shmattes came into the tent. He introduced himself as Menachem Mendel and said he used to be a Lubavitcher.

“When he came in we were in the middle of a farbrengen. He began

telling the people there about the Rebbe, and when **he** said it, dressed as he was, it made a big impression on them. Then he sang some moving Chabad niggunim and got us all into it. At the end, he sang in Yiddish the niggun with the words: My father couldn’t save me, my mother couldn’t save me, the ship is sinking and only the Rebbe did not leave me....

“In the middle of singing the niggun he burst into tears. Many neshamos were ignited and I thought to myself that all our work was worthwhile if only for him.

“Another interesting story that took place concerns a girl named Orit Rabi, who lectures on psychology at Ben Gurion University in Beer Sheva. Her father is a respected judge, and her brother is director of the Student Union at the university. She came into the tent, joined one of the shiurim,

### WHY DID MENACHEM MENDEL GO TO THE FESTIVAL?

Michael Caldenberg relates:

At the last Bombomala festival in Nitzanim, I walked around and handed out a pamphlet called *Ohr Chozer*, produced by Ascent of Tzfas. A man about 30 years old, pierced all over his body, and with hair flowing to his shoulders, called out to me, “Tzadik, tzaddik, come here a minute!”

When I went over to him, he asked me how I could be in an impure place like this. He said he was there to take care of the sound system. I asked him his name and to my surprise, he said it was Menachem Mendel. I asked him if he knew that the Lubavitcher Rebbe has the same name.

He smiled and said, “Of course I know. I am named for him. My mother did not have children for many years. The doctors told her that due to certain complications she could not have a child. She was heartbroken and nearly despaired, but then a neighbor told her about the Rebbe. She decided to fly to New York and ask him for a bracha.

“When she arrived in Crown Heights she had a yechidus and told the Rebbe her story. The Rebbe told her that he did not understand why she had come to him since everything was fine with her. She left the room in shock and thought it was a joke. The doctors’ pronouncement was still ringing in her ears and she found it hard to accept what the Rebbe said.

“Utterly confused she decided that if she would give birth to a son, she would name him for the Rebbe. And I was born nine months later.”



**The Chabad shul at the festival**

and was really impressed. She kept in touch with us, and today, she regularly attends the Tanya class Rabbi Yair Kalev gives at the university Chabad house.

“The interesting thing is that she herself now spreads Yiddishkeit as she incorporates Chassidic concepts into her lectures. We found out about this from a young man who came to our tent last year and began talking about Chassidic ideas. When we asked him about it, he told us about her.

“At the last festival she came to help us, and she had changed her attire to a more modest one.”

Another big festival where outreach takes place is the Shantipi festival. It takes place every Shavuos on the beach near Nahariya and is noted for the huge numbers of young people who attend.

Michael the Chabadnik is there too, along with assistants who bring a number of Sifrei Torah. During Shavuos, they read from the Torah to enable as many people as possible to hear the Ten Commandments. They also provide dairy delights so that passersby can enjoy kosher dairy foods while listening to Chassidic explanations about it. Torah classes

take place around the clock and there are farbrengens. Material on Geula is handed out as well as cards with the Rebbe’s picture.

“Last year the organizers of the festival put us in a bad location,” relates Michael. “We were near the platform where the loudspeakers were set up and we could barely hear one another. Incredibly, each time we read the Ten Commandments from the Torah, the electricity suddenly stopped. It was supernatural and everybody realized this. People on the platform asked us when we were going to stop reading from the Torah already!

“This year, something interesting happened. Near us was located a group of Indians who came from South America. They held a parade with dancing that naturally arouses a lot of interest. To our amazement, the leader of their tribe spoke about the need for Israeli youth to stick to their own sources.

“On erev Shabbos we worked very hard to put up an eiruv. When we came back from immersing, shortly before Shabbos, we saw that one string had come down. Since it was minutes before Shabbos, we asked one of the Indians if he could fix it and he did

so, with great respect.

“On Motzaei Shavuos, one of our workers asked the Indians why they weren’t trying to convince people to join their group, something that many other cults do at these festivals. He said that the leader of his cult had had a dream in which an old man told him that the Geula would come from the seed of the Jews, and it is about to happen, and he should help Jews in every way he can. According to him, this was the reason why they had come to Eretz Yisrael, in order to convince Jews to return to their roots!

“Another interesting that happened was that when I went to that Indian on Motzaei Yom Tov to give him a bottle of wine for helping us with the eiruv, one of the Jewish guys there came over and hugged me and said, ‘I always thought religious Jews are racist but you have proven the opposite.’

“A special thing happened the first year we did this. A woman came to our tent who wanted a sticker of the Rebbe. She was disappointed to hear that we had given out all our stickers and she left. A half an hour later, a bachur came in and he brought us a bag with plenty of stickers as well as Moshiach flags.

“He told us that he runs a Thai restaurant at every festival. He was married to a non-Jewish woman from Thailand and has a little girl. He was very warm towards Yiddishkeit. We spoke with him for a long time about various Jewish topics, and later on, we learned that he was connected with a shliach on one of the moshavim near Chaifa.

“A year later, he left his wife and went to the yeshiva in Ramat Aviv. He’s in 770 now and about to get married. Because of his years of experience with the festivals, he helped us a lot in getting a good location for our tent and in the logistics of our work.

“Here’s an example: One year, I didn’t have the strength to arrange

everything. I was worn out and didn't have the money. I said out loud, 'Rebbe, if you want me to do it, make me a miracle.' Then this bachur called and offered his help. I just couldn't get over it! He said that in another two days, there was going to be a meeting for all the people who wanted to have booths and we should be there. We went to the meeting and thanks to his help everything was arranged in the best possible way.

"Here's another story Ayal Karutzi told me. He is my right hand who helps me tremendously. On the last day of the festival, he got into a conversation with one of the young people. They kept in touch afterwards for a while and then stopped.

"About a year later, he went through the numbers on his cell phone and noticed this guy's number. He couldn't decide whether to call him or not. In the end, he decided to make the call. Would you believe it — just then his phone rang and that man was on the line!

"Do you remember me? I am Avrohom, whom you spoke to that night. I am now learning in the Chabad yeshiva in Raanana."

\* \* \*

Interesting mitzvaim work is done at the Genesis festival, which takes place every Sukkos on the banks of the Kinneret. A huge sukka is built, and many young people come to eat and recite the bracha on the arba minim. The attraction draws many people, and they are treated to a full discussion about Judaism, and to explanations about the ushpizin.

During the course of the day, there are shiurim in Chassidus and Shulchan Aruch, and every evening there is a farbrengen, which draws a crowd.

"An interesting thing happened this year when a group of young, slovenly dressed people with long hair, passed by the tent. They were raucous and one of my helpers, who saw me

## ***An Arab writer from Tul Karem got up and began praising the work of Chabad and the Lubavitcher Rebbe for his work among all levels of society. He even invited Yeshurun to speak in Tul Karem.***

gawking, said: Don't look at them like that. These guys are the biggest believers.

"The next day, a couple from that group stopped by. We put tefillin on with the man and spoke to both of them about Judaism. He came from a chareidi home in Tzfas, while his wife was from a traditional home in Nahariya. Both spoke longingly about their desire to return to a life of Torah and mitzvos.

"At that encounter, the woman

committed to light Shabbos candles, and the man took a copy of *P'ninei HaTanya* from me and promised to learn it. We contacted them recently and learned that they are in the process of returning to their roots.

"Another interesting story took place this year. Near us was a 'Peace' tent, where Jews, Arabs, and Christians gathered. They all sat in a circle and spoke about how to live in peace. One of our people, Yeshurun Harel of Migdal HaEmek, went there too. When it was his turn to speak, he spoke strongly about shleimus ha'Aretz and quoted the Rebbe about how true peace in Eretz Yisrael will come only if Eretz Yisrael remains entirely in the hands of the Jews, and how this is good for the goyim as well.

"Despite his less than subtle remarks, his guts and clear message made a great impression on the audience. An Arab writer from Tul Karem got up and began praising the work of Chabad and the Lubavitcher Rebbe for his work among all levels of society. He even invited Yeshurun to speak in Tul Karem.

"Before the last festival, we had incredible hashgacha pratis. There were only a few days left before the festival and we didn't have the money

### **THANK YOU**

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Reading from the Torah at the festival



Mivtza Arba Minim at the festival



Signs announcing shiurim

to buy the food we needed. We were very worried, but apparently, the shepherd does not abandon his flock.

“One evening, Rabbi Yaron Bar Zohar of Chaifa called me with praise for our work, and he said that he had gotten a contribution from *Oif Anash* of one hundred chickens, which Moshe Ochayon’s catering service of Tzfas had prepared and cooked.

“On a different occasion, we had a problem with the location of our tent. We went to the initiation meeting in order to try to get a better spot. We wrote to the Rebbe and the answer in *Igros Kodesh* was to speak with Ahavas Yisrael.

“Ayal Karutzi, who came with me, spoke to the producer, but the producer complained: I have a problem with you in that you have a relatively small tent that doesn’t offer much in the way of attractions, but you manage to get so much attention!

“In the end, he acceded to our request and we got a more central location than what we had thought of to begin with.”

\* \* \*

One of the main things we promote at the festivals is writing to the Rebbe through the *Igros Kodesh*. The miracles continue to amaze even the organizers. Some of the people who wrote to the Rebbe have become baalei teshuva and have changed their lives around. At every festival, there are a number of *Igros Kodesh* booths the length of the place and there is great interest in it.

When I asked Ayal Karutzi about miracles through the *Igros Kodesh*, he thought a while and then said, “First of all, with every step we take we ask the Rebbe first and we get incredible answers. The stories are never-ending.

“For example, there is a middle-aged woman who took an interest in spirituality among the Buddhists and Christians. She came to the Chabad tent, wrote to the Rebbe, and got an amazing answer. She was on fire.

Today, she is a frequent guest for Shabbos at Lubavitcher homes in Tzfas, and is influencing her children to become more religious.

“You have to understand that whoever writes to the Rebbe sees a clear answer. You can hear people say things like: How did the Rebbe know that? Or: Amazing! Most of the time, we don’t know what happened with the answer and with the questioner, since people read the answer and leave. The same is true with those with whom we discuss Judaism. You don’t always see the fruits of your labor. We just give the push, the initial infusion.”

The thing that characterizes the work at the festivals more than anything else is a smile, the help and the politeness to every Jew. At the same time, we wage an uncompromising battle against the missionaries at the various cults present at the festivals. They have lots of money and they put up huge tents. They give out free meals and attractive booklets. The battle against them is difficult but shluchim don’t give up.

“Every neshama is a world,” says Michael. “We put our *Igros Kodesh* stand near the lecture area of the missionaries with the intention of saving people from falling into their clutches.

“We had an interesting story at the last festival at Nitzanim. There was a lot of tension between our group and the missionaries, because we had put our stand opposite them and we warned passersby from having contact with them. One evening, three missionaries came over to us and we decided to talk to them. We very quickly shut up two of them who realized that they were just parroting slogans. The third one, who we later learned was the only Jew of the three, didn’t give in and continued to argue.

“I had pity on him and spoke movingly to him asking him to return to his roots. At first he didn’t want to listen and said he had already tried that, but at the end of the conversation



Dozens attending a Chassidus shiur given by Rabbi Yosef Ginsberg

with him, when I continued to speak to his heart, I could see that he was touched and tears glinted in his eyes.

*There was a lot of tension between our group and the missionaries, because we had put our stand opposite them and we warned passersby from having contact with them.*

“Before he left, he said, ‘I love you.’ I am sure he did some soul searching

afterwards.”

\* \* \*

The work isn’t over when the festival ends. Hundreds of names are added to the lists and people are invited to Ascent in Tzfas for programs at which they can hear fascinating lectures and become acquainted with the mystical aspects of Judaism.

“The impression Ascent makes on them is indescribable,” says Michael.

A new project Michael and company launched entails sending a beautiful birthday certificate with the Rebbe’s picture on it to the people on their long list, along with the Rebbe’s instructions for birthdays.

“Our next project,” says Michael, “is to build a Chabad center in the center of the country that will be a branch of Ascent. There’s an enormous demand for something like this. This will also enable us to expand our work to many other festivals. We have gotten clear answers from the Rebbe about doing this.”

## NEVER LATE

An eighty-year-old woman came to the festival in Nahariya two years ago. She walked around the Indian tents at the festival. One of our people noticed her and invited her in to our tent. She was searching for meaning in life and a long conversation ensued in the course of which she basic concepts in Judaism were explained to her.

She became very mekurav and became a great friend. She continues to attend festivals and joins Chabad’s work by drawing young people to come and write to the Rebbe. She explains to them things that she learned from the outreach people.



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# BAR MITZVA DURING THE UPHEAVALS

BY RABBI SCHNEUR ZALMAN CHANIN

*Between World War I and the Communist Revolution, amidst the chaos in Russia, Chaikel returned to yeshiva in Vitebsk \* Even his bar mitzva was impacted by the events of those times, following which began a series of events that ended in the tragic death of his father.*

## CHAPTER 3:

### YESHIVA LIFE

Around the years 5678-9 (1918-1919) another big fire destroyed Beshenkowitz and most of the townspeople were left with nothing. The day after the fire, they had to cut down trees and begin building new homes.

My grandfather, R' Shneur Zalman Yitzchok, instead of rebuilding his home, decided to move his family to Nevel where his parents lived. His parents had a large, three-story stone house.

After the war, the yeshiva opened in Vitebsk — where my grandfather had hidden in fear of the authorities and the army as I already related — and my father traveled there to learn. My father celebrated his bar mitzva there and remained there until the passing of his father in Shevat 5681

(1921).

The rosh yeshiva of Tomchei Tmimim in Vitebsk was Rabbi Yerachmiel Binyaminson a'h. He had a special relationship with his students, to the point that my father remained close friends with him even after they left the Vale of Tears [I.e., Nazi-era Europe]. (Indeed, later, when my father was in Paris and he heard that Rabbi Binyaminson was in England, he went there to meet him as soon as he could.

Years later, when he told us of the meeting, one could see how he became emotional all over again: "It was a very moving meeting," he said. "We cried a river of tears over everything we had experienced over the years, and over who remained of all my friends and Rabbi Binyaminson's talmidim, one per city, two per family. But with all the pain, I was left with a wonderful feeling that this was a true friendship that

remained as it was, even after many years of being apart."

I remember, my father said, that once, the menahel and mashpia of Tomchei Tmimim, Rabbi Chatshe Feigin (may Hashem avenge his blood) came to test the older talmidim. Among the bachurim was one bachur who was a lamdan and a talented fellow, but he was also very arrogant. Although R' Chatshe had come to test the boys in their learning and knowledge, what he really wanted was to put the emphasis on the boys' middos and spiritual standing. As such, he regarded it his duty to bring the bachur down from his high horse. He began testing him and tiring him out with difficult questions in the Gemara. The bachur, who, as I said, had a good head, not only managed to give the correct answers, but at a certain point also realized that R' Chatshe wasn't familiar enough with the Gemara and its commentaries. He felt more proud of himself than ever. Instead of R' Chatshe asking him questions, he began testing R' Chatshe!

R' Chatshe was clever and immediately saw what the bachur was up to. He knew he had to ensure that the bachur did not feel or think that he got the better of the mashpia. He allowed the bachur to ask his questions, but answered him thus, "Hey, who do you think is testing

who – are you testing me or am I testing you?” And R’ Chatshe gave it to him good.

### THE GUEST OF HONOR THROWN INTO JAIL

My father celebrated his bar mitzva in Vitebsk with great pomp. The meal was fit for a king, and many Chassidim from Beshenkowitz and Nevel were in attendance. A special guest came — his father’s partner, Rabbi Schneur Zalman Schneersohn of Lodz. Aside from being an esteemed personage in his own right — a Chassid, an incredible genius, and a Mekubal — he also had yichus. He belonged to the Rebbe’s family and was very close with the Rebbeim.

News of his arrival spread rapidly and all the Chassidim of Vitebsk and its environs flocked to the bar mitzva in order to be present at the farbrengen where R’ Schneur Zalman Schneersohn would be the main speaker. My father said that R’ Schneur Zalman’s unusually majestic appearance was something he would never forget.

My father would emphasize that R’ Shneur Zalman’s coming to his bar mitzva displayed the degree of respect and esteem he had for my grandfather. Consider that a trip like this, in those days, was no small

*The bachur, who, as I said, had a good head, not only managed to give the correct answers, but at a certain point also realized that R’ Chatshe wasn’t familiar enough with the Gemara and its commentaries.*

thing. It was right after the war, and there was great instability in the region. Every trip was dangerous, and doubly dangerous for a Chassid who looked like a gadol. Despite all this, the gaon came from Poland to participate in the bar mitzva.

It turned out that his trip was a source of much anguish. As I understood it, someone made up a story about R’ Schneur Zalman Schneersohn and informed on him to the government. As a result, the authorities threw him in jail. My

grandfather did all he could, using his contacts among his many friends, to have the prisoner released, since the gaon suffered terribly while in jail.

My grandfather traveled to the Rebbe Rashab in Rostov numerous times to ask for his bracha and to consult with him about what to do and how to handle the complicated situation.

The year 5679 (1919) was a chaotic year with the Reds (the Bolshevik-Communist rebels led by Lenin) fighting the Whites (all those who opposed the Bolsheviks). They killed each other mercilessly. Each group took the law into their own hands and anarchy reigned. If they didn’t like someone, they would shoot a bullet into their head without compunction.

Jews were thrown from trains, especially Jews with beards and peios, who were also thrown into jail and tortured. Obviously, a trip to Rostov was dangerous, but there was no choice.

As the *HaYom Yom* says, efforts do not go unrequited, and after a year or more of tremendous effort, the R’ Schneur Zalman was released from jail and he returned to his home in Poland.

### HE SAW THE FUTURE

After this, my grandfather saw the Rebbe Rashab a few more times, and after the Rebbe’s passing on 2 Nissan, he saw the Rebbe Rayatz. In a letter of R’ Shaul Brook, we found a description of a Heavenly event that my grandfather was witness to — a visit of the Rogatchover Gaon to the Rebbe Rayatz. At this meeting, prophetic words were spoken about the nesius of the Rebbe Nasi Doreinu (this was written down in the year that the Rebbe Rayatz passed away).

“Now I will write to you what I heard from R’ Zalman Yitzchok Chanin z”l (the father of Chaikel



Chanin), who was in Leningrad at the time. The Rogatchover went to the Rebbe Rayatz. The Chassidim asked him why he came, and the Rogatchover said, 'I am about to give your Rebbe smicha.' The Rebbe Rayatz heard [the exchange] and came out to see [the gaon]. Then the two of them went into the Rebbe's room and spoke for a long time.

"When the Rogatchover came out of the Rebbe's room, Chassidim wanted him to repeat for them some of the Rebbe's words. The Rogatchover said: *Jews need a Nasi; his father was deserving of nesius. A son-in-law precedes another, a son precedes a son-in-law, especially when his son is deserving, he should certainly be Nasi.* Perhaps it's pays to remember what the gaon said at that time."

[Chassidim understood the reference to a son-in-law, even though the Rebbe Rayatz was the only child of the Rebbe Rashab, as a prophetic reference to the Rebbe MH"M.]

The imprisonment of R' Shneur Zalman Schneersohn affected my grandfather adversely. He took it very much to heart and it affected his health. On 23 Shevat 5681, when he was still a young man under the age of age 50, he passed away, leaving behind a widow and nine orphans.

With the death of my grandfather, the family's source of income disappeared. Whatever they had had until that point went up in smoke. The entire burden of parnasa fell on my father, who had to find a way of supporting the family.

### **BETWEEN MESIRUS NEFESH AND HEFKEIRUS**

My father related an interesting story in the name of my grandfather, Rabbi Shmuel Nemotin (may Hashem avenge his blood):

During the uprising and revolution in Russia, the Rebbe Rashab and his son, the Rebbe

## ***The Chassidim asked the Rogatchover why he came, and the Rogatchover said, 'I am about to give your Rebbe smicha.'***

Rayatz, were in Moscow regarding a matter that affected Am Yisrael. As is known, the Rebbe heard from a reliable source that pogroms would be conducted against the Jews with the secret consent of the government.

The Rebbe went to try to get the government to extend its protection to the Jews and save them from the hooligans, may their names be erased.

One day, the Rebbe Rashab and his son were walking past Red Square where there were battles taking place between the king's soldiers and rebelling students. The Rebbe went up to a high spot in order to be able see at a distance, and he watched, absorbed in thought, for a long time. His son stood near him but did not ask his father why he was standing in one spot so long.

After a long time, the Rebbe Rashab told his son that they should



Reb Chaikel's grandfather, R' Yeshaya Nimotin

continue walking. They returned to their hotel, and after the Rebbe rested a bit, he called his son and said:

You probably want to know why I stood there in Red Square for so long. I watched the men fighting for their ideals. Oppressed people, broken in spirit and subservient to the Czar, declared war for their liberty. They are fighting valiantly and are prepared to fight to the death for

their principles.

We are also fighting, with mesirus nefesh, for the continuance of Torah and mitzvos. With all our strength, we are fighting for the freedom of Jews and Judaism. When I stood in Red Square and observed the fighters, I understood the fine line that separates hefkerus (wild abandon) from mesirus nefesh.

The difference is that with us, the fight is a fight for the sake of Hashem. This calls out such devotion that one casts aside all concerns for one's own life even to the point of mesirus nefesh. With those freedom fighters, the war is to the point that they are willing to be killed, because they don't properly value life. This is hefkerus.

ב"ה

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# YIDDEN, GRAB MESIRUS NEFESH!

BY SHAI GEFEN

## ZERO HOUR

A year and a half has passed since the prime minister thought up his diabolical plan of removing all Jews from the Gaza Strip and northern Shomron. The decree is about to be implemented. Sharon plans on carrying out his promise that by the end of the secular year, the Gaza Strip will be Judenrein.

The town is burning. We all know the significance of the plan. The danger that faces all residents of Eretz Yisroel is indescribable. It's enough when you hear what all the security heads have been saying. The problem is that we are not absorbing the fact that this is the first time in history that Jews are expelling Jews, and for the sake of our enemies.

In a normal situation, everybody would be out in the streets, abandoning all activities and joining the Reserves, in order to save the nation.

It's not too late! Despite all we see, even in these final moments we must do all we can to stop the expulsion plan. Nobody can know what action can stop the catastrophe. One good deed can make the difference.

This is why every Lubavitcher must consider himself drafted to protest and do what he can to stop this historic crime. The day will come when those who didn't do the minimum they could have done will sit and cry and

wonder why they hadn't.

On Yud-Tes Kislev 5687 (1927), a few months before the Rebbe Rayatz's arrest, the Rebbe said at a farbrengen, "Yidden, grab mesirus nefesh! The time will come when you will want to be moser nefesh and you will not be able to!"

Many Chassidim took the opportunity and fought against the government. Those who grabbed mesirus nefesh were marked down in Jewish history in the chain of those who were moser nefesh, starting with the Asara Harugei Malchus. Those who preferred the pleasures of this world vanished with their families and assimilated.

Now is the time for mesirus nefesh. This is not only about the expulsion of Jews from Gush Katif and putting the land in danger. The fight here is about our continued existence as Jews in Eretz Yisroel.

Those who educate their children to mesirus nefesh will see the results in the future. Each person must do his part. Every soldier and security personnel must know they cannot participate in this terrible expulsion. Each of us must convince our friends, acquaintances, and relatives to take part in protesting. Now is the time.

## WHERE ARE ALL THE RABBANIM?

The government's Attorney General

Menachem Mazuz has ordered an investigation opened against outspoken anti-expulsion leader Rabbi David Drukman. Mazuz made this recommendation because of Rabbi Drukman's pronouncements against the Disengagement Plan and the one who is carrying it out, P.M. Sharon.

"I said the G-dly truth, that if, G-d forbid, the plan of Dictator Sharon should come to pass, Oslo will have been child's play compared to what will take place here," Rabbi Drukman said.

On Galei Tzahal it was reported that this was the first time serious legal action has been considered against a rav for statements like these. Mazuz's recommendation of a disciplinary hearing will now be forwarded to Justice Minister Tzipi Livni, who will make the final determination in the case.

We are talking about a cynical and corrupt government that covers over the Sharon family crimes and deals instead with a rav who states the halacha and warns of impending disaster. The State of Israel wants the kind of government rabbis that used to exist in Soviet Russia: lackeys of the government.

Our complaint is not against the government but against the rabbanim. Why is it that out of 200 rabbanim of cities, only one rav is being made to stand trial? Why aren't there hundreds



of rabbanim in the same position as Rabbi Drukman?

If hundreds more rabbanim did what Rabbi Drukman did, the Disengagement Plan would have long since been shelved. The power of the rabbanim is enormous and it's a pity that we are not hearing from them. At the very least, we would have expected the chief rabbinate to support Rabbi Drukman.

Even the Supreme Court said that a rav must state his halachic opinion, because that is why they were elected. All of them are either quiet or worse, collaborating with the government and leaving one lone rav to stand and scream.

Rashi in Mattos says, "The disgrace of the generation depends on the great ones who had the power to protest." The very silence is an anesthetic that Sharon has injected into the religious and chareidi leadership. Sharon accomplished this with both bribes and threats. It was not for naught that the Rebbe repeatedly said: Rabbanim, speak up! Protest, cry out, and turn the world over because you have the ability to do so!

The best proof that protesting annoys this corrupt administration is what Sharon himself said in his meeting with Lubavitchers a month ago. Sharon, who suddenly became a Lubavitcher, tried to explain how protesting harms Chabad and he asked the delegation to quiet the protests.

For those who are still wondering about what to do, Sharon has given us directions. We see how fearful he is of protests and how bothered he is by protest activities and the media attention given to rabbis' statements.

The rabbanim's avoidance of taking a position didn't start now. It started way back when, when Moshe Rabbeinu went to Pharaoh and the elders who had been with him absconded one by one. Moshe remained alone.

Today we can likewise see how the

"soldiers of the house of Dovid," those who cling to their belief in the Rebbe MH"M and are leading the battle, are alone. If you see the headlines and the pictures, you see what power we have.

Now is the time to arouse all Lubavitchers and the heads of mosdos to take action. Even though it's late, Chazal tell us that even if a sword lies on a person's neck he should not despair of [G-d's] compassion.

### THE INDICTMENT

The government's Attorney General Mazuz has decided to present an indictment against P.M. Sharon's son that is said to cover all crimes committed by father and son.

We have been made aware that the expulsion plan was conceived in order to avoid indictments and judicial unpleasantness for Sharon, and this has worked out quite well for Sharon until now. I don't know what the indictment against Sharon consists of but I will present the real indictment here:

\*We accuse Ariel Sharon of expelling Jews from Eretz Yisroel. He is the first Jew to say, "By the end of the year 2005 there will be no Jews in the Gaza Strip." He is the first to implement in Eretz Yisroel the anti-Semitic cleansing of areas of Jews.

\*We accuse Ariel Sharon of abandoning sections of Eretz Yisroel to a foreign government, willingly, not by coercion. By doing so, he undermines the rights of Jews to Eretz Yisroel and supports the demands of our Arab enemies to rule the entire country and annihilate the Jewish presence.

\*We accuse Ariel Sharon of destroying 25 villages in Eretz Yisroel and of uprooting its residents and expelling them for no reason and purpose. The Jewish State will prove to the world that even in Eretz Yisroel Jews live out of suitcases.

*Those who grabbed mesirus nefesh were marked down in Jewish history in the chain of those who were moser nefesh, starting with the Asara Harugei Malchus. Those who preferred the pleasures of this world vanished with their families and assimilated. Now is the time for mesirus nefesh. This is not only about the expulsion of Jews from Gush Katif and putting the land in danger. The fight here is about our continued existence as Jews in Eretz Yisroel.*

\*We accuse Ariel Sharon in implementing ethnic cleansing, i.e., expelling people solely because of their race. This is universally accepted as a crime against humanity.

\*We accuse Ariel Sharon of endangering the lives and well-being of thousands of Jews, who are liable to fall victim to terrorism that the army already managed to subdue. It was only Sharon's order to flee that gave the terrorists a "sense of legitimacy" as Chief of Staff Yaalon foresaw. Because of Sharon, they are presently armor plating the roofs of Ashkelon and all of the southwest. Sharon is guilty of placing Beit Shaan, Afula, Chadera, and Netanya within range of Kassam missiles and mortars. Because of him, an entire neighborhood in Sderot wants to leave. Because of him, half of the yishuv Netiv HaAsara already left.

\*We accuse Ariel Sharon of abandoning the lives of Jews in an unprecedented manner. Over 1000 dead and tens of thousands of maimed and wounded. Instead of defeating terrorism and waging war on murderers, the murderers won a prize.

\*We accuse Ariel Sharon of establishing a terror state, a Hamas state, a Hezbollah state, an El-Qaeda state, within our country, pointed like a threatening finger towards Ashkelon, Ashdod, and northward.

\*We accuse Ariel Sharon of bringing in the largest and most dangerous army in the region, the Egyptian army, into our land, a few kilometers away from Ashkelon, a serious threat to the survival of the State.

\*We accuse Ariel Sharon of allowing unlimited weapons to reach our enemies via the port in Gaza and the airport in Dehania, which is open to them, and via the Philadelphia Route, which is open

territory.

\*We accuse Ariel Sharon of distributing weapons in Yehuda, Shomron, and Yerushalayim via the free passage, which he plans to open to the enemy, connecting the Strip with Har Chevron.

\*We accuse Ariel Sharon of splitting the country in two via this passage, thus flooding the country with hundreds of thousands of Arab refugees who are

*We Lubavitcher  
Chassidim were  
educated to love and  
pursue peace and to  
be mekarev the  
briyos, but G-d  
forbid, that this  
should be done  
through  
compromising, as  
others try to do. It's  
those who don't  
compromise who will  
lead us to true peace.*

concentrated today in Gaza, so that people can be freely killed on this passageway.

\*We accuse Ariel Sharon of causing irreversible damage to the Israel Defense Forces that to the enemy has become a routed army and to its citizens has become an army of suppression and oppression. Sharon used the army to lay siege to a town within the Green Line, to exhibit its strength to tens of

thousands of innocent marchers and to exhibit its weakness towards our real enemies.

\*We accuse Ariel Sharon of creating a civil war that is tearing our country apart, as it happened in the worst times of our history.

### **"GAZA WILL TURN INTO LEBANON AND THE SHOMRON INTO GAZA"**

"Gaza will be Lebanon and the northern Shomron will become Gaza." This statement was made by, none other than the pushed-out Chief of Staff, Bogey Yaalon, in his painful resignation interview with *HaAretz*. Now the other side is backing up that statement. It's downright frightening to read where Sharon is leading us. Here are some excerpts from an interview with one of the chief terrorists to the website of *Yediot Acharonot*.

"The Palestinian opposition has already prepared the infrastructure necessary to transfer warfare strategy and intelligence – including that of rockets and missiles – from the Strip to the West Bank."

This is what Mohammed Ebad el Eal, known as Abu Avir, spokesman of the committees for national opposition, said. According to him, the new border of the Strip will turn into another "blue line" like the one near Lebanon.

"It will be like with the Hezbollah: any Israeli violation of this line or any approaching to it will give us the right to react against this act of aggression.

"This means that the entire area is to be considered legally conquered and we will continue to fight. This means we will not allow the IDF and the settlers who are now fleeing the Strip for the West Bank to abuse our people there. Palestinian blood is one - and therefore we are mobilizing for the continuation of the battle on the West Bank. For this reason, we have already set up the cells to transmit the necessary intelligence and strategic knowledge for sustained warfare,



especially the necessary technology for missiles from the Strip to the West Bank."

One minute. Missiles on the West Bank are extremely dangerous. Will an army raid in Kalkilia bring down missiles from the city on the Sharon or on Tel Aviv?

"In theory, yes. However, I'm not saying that we will use these missiles to the right and left. These missiles will be incorporated into our retaliatory actions against Israeli raids.

A little Israeli move here and there will not entice us to use the missiles, but a large act of destruction or a large troop invasion like in Jenin, will force us to take action. As always, we won't initiate but we will react to Israeli actions."

### "LOVING CREATURES AND DRAWING THEM CLOSE TO TORAH"

This past Shabbos marked the yahrtzait of Aharon HaKohen, the only yahrtzait date mentioned in the Torah. The Rebbe explains in a letter that Aharon was even mekarev those lowly people who are in the category of *briyos* (creatures), to Torah. Aharon was mekarev them to Torah and did not bring the Torah to them. In other

words, Aharon did not compromise or make shortcuts. On the contrary.

We Lubavitcher Chassidim were educated to love and pursue peace and to be mekarev the briyos, but G-d forbid, that this should be done through compromising, as others try to do. It's those who don't compromise who will lead us to true peace.

When the Torah says not to compromise about giving away land, and that we must fight to save our land, we cannot compromise. No rav in the world can take part in what's going on. Real ahavas Yisroel is when you follow the Torah and not when you try to abase yourself before a corrupt government.

We see this with Aharon's grandson, Pinchas, who merited a covenant of **peace** from Hashem because of his **zealotness**. It was his extreme action, which led to true peace and stopped the plague. This teaches us that the path to true peace is when you follow Aharon's approach and are mekarev people to Torah.

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# WHAT ARE WE WAITING FOR?!

BY CHANA KATZ

It's hard to fathom what a difference some 30-40 minutes makes. Back in Tzfas, our friends are calling us "pioneers" – simply because we're living inland from Netanya a mere 30 minutes or so.

It's bewildering to think that this – 30 or so minutes – is how close to the heavily populated coastal areas of Eretz Yisroel the government wishes to place a terrorist state bent on our destruction, ch"v.

About 10 minutes down the road from us, there is a large circular checkpoint, manned by Israeli army forces. Ironically, it was decided that those of us living on one side of this check post are considered "settlers," whereas those on the other side of the check post, well, they are considered living in the Greater Israel suburbs.

\* \* \*

This past Shabbos was special, as are all Shabbasos. In the parsha, Massei, we read about the courageous daughters of Tz'lafchad, who stood up for their rights to inherit the land. It was fascinating to learn that from the heights of our yishuv, one could look out and see the very mountains which these brave daughters of Israel inherited. On one of those mountains in particular, lies the settlement of Chomesh. It is this very settlement, the inheritance of the daughters of Tz'lafchad – and three others in the northern Shomron, which the government has scheduled for evacuation beginning on Rosh Chodesh Elul, ch"v.

The B'nos Tz'lafchad did not give up, they revealed the deepest point of Jewish courage. This is the reason the

Torah singles them out from all B'nei Yisroel. They did, they asked, and they received. They didn't care about the world, even the leaders. Even Moshe Rabbeinu was surprised by their mesirus nefesh. We must also do whatever we can, not only to read about what's going on, not depend on leaders, and not to wait for directions. For 2,000 years we've been praying. What does the Rebbe say: Now is the time to act. Everyone needs to go out from his or her limits. Now every Jew must act with the ko'ach of B'nos Tz'lafchad, with the ko'ach granted from Hashem.

Meanwhile, it's getting harder and harder to do things around here, which underlines the point: What are we waiting for! All the weeks to date, the roads around here have been open. Supplies and things are needed. What are we waiting for? What?

Today, it was just learned that some mattresses were almost intercepted on their way to Chomesh, where a new yeshiva is opening. Stopped at an army checkpoint, one soldier turned to another, pointed to a van of bachurim and said, "Hey, they have mattresses." The driver replied that they were going to northern Israel by way of a local junction. Fortunately, they were allowed to continue, and they didn't stop at Chomesh; they just dropped the mattresses off there!

\* \* \*

There's been a lot of interesting hikes taking place around here lately. In groups of about 10, the bachurim and others are getting to know the area. They are traveling by foot

through hills and valleys trying to find alternative routes to reach areas without the use of roads. It must be comparable to the paths the revered Arizal carved out with his close circles of disciples in the hills and valleys surrounding Tzfas, some four or five hundred years earlier.

\* \* \*

Mivtzaim is continuing at a fast pace, and those checking mezuzos one afternoon found that almost half of those checked were completely pasul! There is a very big need for anyone with a car or van from Anash to come out for a day or as long as they can to help the bachurim travel to the various yishuvim to continue this work. Anyone who can give some time for this project, please call 972-54-691-5956 or 972-54-656-0980 (in Eretz Yisroel drop the 972 and add a zero). Mezuzos and mezuza covers are also needed because just from the early stages of this mivtza there is a need for some 300 mezuzos!

The bachurim living in the tent city at Sa-nur reported that they had a very nice Shabbaton this past Shabbos attended by soldiers stationed there. They've also reported that the Chabad tent is highly active at Sa-nur and one bachur said that whenever there is a need for mashke to make a siyum, everyone knows they can depend upon the Chabad tent!

\* \* \*

The two girls from Tzfas who got our summer camp off to an impressive and beautiful start, returned home this week, and already two b'nos from Ramat Gan have

arrived to continue the wonderful work that was already started. They came with plenty of motivation and creative ideas and deserve a big yasher ko'ach for giving of themselves so generously to keep the ball rolling.

\* \* \*

There are a lot of roosters on our block, including one who apparently struts from yard to yard every morning with a personal wakeup call. When we hear them, we know it's time to thank Hashem "who gives the rooster understanding to distinguish between night and day."

Also around here several times a day, the calls from the Arab mosques sing out over loudspeakers, and the noise reverberates from one hilltop to another. But fortunately, the sounds of learning coming from Rav Pizam's summer yeshiva at our settlement are replacing the darkness with light.

One bachur celebrated his 15<sup>th</sup> birthday on the top of the mountain here last week with a lively Chassidische farbrengen. Earlier that day, the bachur had joined others on mitzvaim at the nearby settlements of Einav and Shavei Shomron. At one point, the van door opened and an *Igros Kodesh* dropped out. On the return trip home, the bachurim looked for it but could not find it. Someone driving by had found the holy seifer, identified it as belonging to Chabad, and returned it to Rav Pizam!

Meanwhile, the driver who was taking the bachurim to one settlement to check mezuzos, told the story about the Maalot massacre, in which 22 students from a Tzfas school were brutally murdered by Arab terrorists. Later, it was learned upon checking the mezuzos at that school, that exactly 22 were pasul.

In response, the organizer of the mezuzah campaign said that he had begun this critical mitvza exactly because the letter he opened to in *Igros* discussed the Maalot situation!

Mezuzah campaign organizer Yoel Krauss related the following story: "When we came to the northern Shomron we moved here fast. I got sick, my wife got sick and then our baby got sick. I asked the Rebbe in *Igros Kodesh*: what's going on?"

"The Rebbe said three times refuah shleima, and in the end of the letter the Rebbe added that all your doors should be checked for mezuzos that each door should have a mezuzah as it is protection for you, the house and the shlichus.

"I realized that in the rush (in which) we came from Ramat Gan to the Shomron we only had two

***What are we waiting for! All the weeks to date, the roads around here have been open. Supplies and things are needed. What are we waiting for? What?***

mezuzos and so we had five doors without mezuzos. I rushed back to Ramat Gan and brought the mezuzos, and even as I was putting the first one up I started to feel better right away, then my wife, and then my baby."

Later, Krauss looked at another letter on the opposite page in which the Rebbe said that a Mitvza Mezuzah should be conducted in all the yishuvim: "you should bring protection to all the yishuvim, which will bring protection to all of Eretz Yisroel."

And there was an addendum to that letter by the Rebbe's secretary saying that you should tell every

household upon which you put up a mezuzah that this is an order from the Rebbe shlita!

After this letter from the Rebbe, Krauss immediately initiated the Mitvza Mezuzah. This letter was the same letter the Rebbe sent to Maalot after the 22 Jewish students were murdered. The same Abu Mazen who led the terrorist attack in Maalot is now the same one to whom Israel wants to give back land for no reason.

Continues Krauss: "When we started Mitvza Mezuzah, Rabbi Lipsch, one of the rabbis leading the summer yeshiva at Avnei Cheifetz, suggested adding another mitvza. Rabbi Lipsch said by hashgacha pratit, he learned a sicha on shleimus ha'Aretz in which the Rebbe cried about doing a certain thing – from which, if done, we would see a lot of nissim. What is it that the Rebbe pointed out? Something from the story of B'nei Tz'lafchad.

"The B'nei Tz'lafchad came to Moshe Rabbeinu begging him to give them their land. And the same thing we need now is to beg the Moshe Rabbeinu of our generation to give us our land.

"So Rabbi Lipsch wrote a nusach stating that the women want Moshiach and the Geula shleima. During the Mitvza Mezuzah we brought this to the women and asked them to sign their names. One woman said she wasn't Chabad but she wanted to help. She told us that we are busy doing Mitvza Mezuzah and she would help us with this mitvza. She walked to all the houses in the yishuv and got signatures from the women."

\* \* \*

The Rebbe also gave us very good advice in a letter we received not too long ago. Namely, that fears and concerns were only a device of the mind. The main thing now is action, not even taking the time to think, question or ponder the what-ifs.

# 'ARIEL SHARON ONCE TOLD ME: SMALL GROUPS ALWAYS EMERGE VICTORIOUS'

INTERVIEW BY SHAI GEFEN

*R. Ami Pikovsky is currently visiting Eretz HaKodesh to demonstrate solidarity with the Jews of Gush Katif. R. Ami has organized a series of activities to strengthen the Jewish communities of Gush Katif and the northern Shomron, calling upon all members of Anash to stand up and help in the struggle for the Land of Israel.*

**Why have you come to Eretz Yisroel specifically at this time?**

We have come to Eretz Yisroel to dedicate a seifer Torah at the Shomron settlement of Itamar. There is a most unique and spiritually uplifting story behind this Torah scroll. Three and a half years ago, when I came to Eretz Yisroel as part of a special delegation to assist victims of Arab terror, I visited the home of Mrs. Rochel Tuito, whose husband, Yosef (may his blood be avenged), was murdered in a terrorist attack on the Itamar settlement. As you may recall, he was killed trying to save the Shabo family (may their blood be avenged), after an Arab terrorist set fire to their home, burning the mother and three children to death. Yosef Tuito lost

his life as he went out to protect them. During our visit, we helped her as much as we possibly could.

About a year and a half ago, we were at a farbrengen in honor of Yud Shvat, and one of the participants was the shliach from Itamar, R. Yechezkel Noama. He told us that Mrs. Tuito had said to him prior to his journey that her husband had come to her in a dream, asking that a seifer Torah be dedicated in his name. I listened to the story in utter amazement. I asked R. Yechezkel if he knew me or if he was aware of the assistance that I had been providing to Mrs. Tuito. He replied that he had neither met nor was acquainted with me. I immediately understood that this was an incredible case of Divine providence,

and I decided then to dedicate a seifer Torah in the memory of Yosef Tuito.

Therefore, with the help of my friend, R. Tzvi Dov Efraim Manalo, the seifer Torah was dedicated in a good and auspicious time. I would like to take this opportunity to wish him success in continuing his charitable work to assist the Jewish residents of Eretz Yisroel.

**Am I correct that you also visited Gush Katif?**

Naturally, a sizable portion of my visit was devoted to the issue of shleimus ha'Aretz and nullifying the evil decree. The shliach, HaRav Yigal Kirschenzaft, asked me to come to Gush Katif, and I was privileged to participate in the Yud-Beis Tammuz farbrengen. This was after the terrorist attack that wounded R. Yigal and my friend, R. Zev Noy (may G-d grant them a complete and speedy recovery). I met R. Zev on the Friday before he was wounded, and he told me that he is going to Gush Katif to strengthen the local Jewish community. When I went to visit him in the hospital the following Monday, he said that he didn't regret for one moment that he went to Gush Katif, and if he could, he would go again right now.

I was in Gush Katif the week before together with my friend, R.

Avi Piamenta, to strengthen and sing with the local residents. I will never forget the experience for the rest of my life.

**What do you have to say as a result of this visit?**

I believe that at this time, every Anash member must do all that he can for shleimus ha'Aretz. Anyone who can come to Gush Katif should get up and go. Now is the time for action. I also felt that I could no longer sit at home at this pivotal hour for the Jewish people, and so I came.

**What is the message that you gave to the Jews of Gush Katif?**

The whole world is watching. Even at this hour, when there doesn't appear to be any rational or logical solution, all of us are expecting that they will stand strong and determined in their efforts to prevent this decree. I met with many of the Jewish residents of Gush Katif, and told them that members of my family served in the Lehi underground. Even then, the few were victorious over powerful sovereign forces. Four hundred Lehi fighters succeeded in throwing the mighty British Army out of Eretz Yisroel. I quoted Ariel Sharon, who



once told me during a visit to Los Angeles, that among the Jewish people, small groups always emerge victorious. I told them that we appear small in the face of powerful leaders and their armies. However, when we stand strong – we will succeed. If ch"v Gush Katif falls, everything will collapse like a house of cards. Therefore, we must fight until the last moment – and we will win.

**I understand that you didn't just settle for a visit in Gush Katif, and took tangible actions on the ground as well?**

At my initiative, on Yud-Beis Tammuz – Chag HaGeula, I rented a truck together with R. Avi Piamenta, and traveled around the streets of Tel Aviv and Herzliya with music and singing, as we distributed literature on Eretz Yisroel. I said that it is not acceptable to be satisfied with just coming to Gush Katif, rather, we must also go to the Jews in Tel Aviv and the Sharon to help them understand the difficult situation and identify with the Jews of Gush Katif. The policemen who came to the location danced with us as the music played.

I make here a fervent call to all members of Anash: The situation in Eretz HaKodesh pertains to every single Jew. The Rebbe MH"M says that what happens in Eretz Yisroel affects all communities throughout the world, and therefore, each and every one of us must do everything in his/her ability to save Eretz Yisroel. We must come to Gush Katif in order to understand properly what the situation really is.

But most importantly, we shall all soon merit the true and complete Redemption with the hisgalus of the Rebbe MH"M, immediately mamash!

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KFAR CHABAD RESIDENT AND IDF LT. COL. (RES.) SHLOMO GRABARCHIK:

# 'SOLDIERS MUST NOT BE FORCED TO PARTICIPATE IN THE EXPULSION'

INTERVIEW BY SHAI GEFEN

While IDF Chief Rabbi Yisroel Weiss cooperates with the disengagement plan, a group of former army chaplains called a special conference expressing their deep concern over the current situation. Religious reserve officers arrived to register vehement protests on the prevailing atmosphere in the Israel Defense Forces, particularly in the face of efforts to force observant soldiers to carry out orders against their conscience and their religious convictions.

The conference opened with the reciting of T'hillim and the giving of tz'daka. HaRav Shlomo Grabarchik from Kfar Chabad, a lieutenant colonel in the IDF reserves and one of the conference organizers, gave a fiery speech that included statements from the Rebbe on shleimus ha'Aretz. He also read Sec. 329 of the Shulchan Aruch, which discusses the severe prohibition of relinquishing portions of Eretz HaKodesh to non-Jews.

Together with Rabbi Grabarchik, the conference was organized by Lt. Col. (res.) Rabbi Avshalom Katzir, Lt. Col. (res.) Rabbi Bini Izak, and Maj. (res.) Rabbi Chaniel Farber. Rabbi Grabarchik served as the conference's spokesman before the various representatives of the media.

Rabbi Grabarchik gave an exclusive interview to *Beis Moshiaich* immediately after the conference.

**Why was this conference held?**

The conference called for two very

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simple things. First, we requested greater stringency in Shabbos observance during all military operations. Second, the conference made an impassioned call to all IDF

commanders for their understanding and sensitivity towards Torah observant soldiers who cannot have anything to do with the disengagement plan for religious reasons. To put it simply, the conference declared that from a religious soldier's point of view, carrying out expulsion orders is similar to desecrating Shabbos. Just as it is impossible to force a religious soldier to violate Shabbos laws, similarly, he cannot be forced to fulfill any tasks connected with the disengagement.

**Isn't this position actually based on IDF General Staff orders?**

Former IDF Chief Rabbi and Chief Rabbi of Eretz Yisroel Rabbi Shlomo Goren, of blessed memory, established in IDF General Staff orders that when there is a case of certain Shabbos desecration where no security need exists, the halacha carries greater weight than a commander's orders to his soldiers. Those of us who have previously served in the IDF rabbinate state clearly that it is impossible to force a religious soldier to carry out any orders that contradict halacha, and therefore, military commanders must understand this in connection with the proposed disengagement plan. We're not talking here about refusing to follow orders, rather a situation where soldiers must fulfill mitzvos and the halacha.

**What do you say to the field commanders in charge of operations?**

On the one hand, anyone who wants to protect the Israel Defense Forces and its religious soldiers must carry out his orders. However, on the other hand, he has an obligation to Torah values and Jewish law. As a result, he simply cannot compel a soldier to take such a severe action.

**Does this mark the first time that army orders stand in contradiction to halacha?**

During my service as an IDF chaplain, we frequently came across such problems and dealt with them in the most firm manner possible. In this instance, however, we regrettably have the first case where there is an overall order in contradiction to halacha that pertains to all IDF soldiers. Soldiers find themselves in emotionally turmoil. Therefore, as former members of the army rabbinate, we feel a personal obligation to warn field commanders



with a fervent call to do everything possible not to place a Torah observant soldier in such a dilemma.

**Have soldiers turned to you for assistance?**

We feel the distress of those serving on the frontline, as many religious soldiers have approached us with appeals for help. This is the very reason why we saw that we had an obligation to call this conference. We

hope to issue a letter this week along these lines to all IDF commanders to help them understand that the army has a responsibility to provide its soldiers with their spiritual needs, no less than their material needs. Just as the IDF allows its men in uniform to daven, etc., it also must understand that a soldier cannot carry out orders that contradict Torah.

**Was there much feedback from the media over the conference?**

The print and electronic media in Israel covered this special conference, and we hope soon to see results on the ground. Any soldier who wants to be released from duty during disengagement operations for religious reasons must be released unconditionally.

With G-d's help, we will soon see the complete nullification of this decree, and these days will be transformed into days of happiness and joy.

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## 700 BOY SCOUTS DECLARE THEY ARE WAITING FOR 'THE MOSHIACH MAN'

Tzivos Hashem sends a Mivtzaim team to 'rock the tent' at the Boy Scout Jamboree, a gathering of Boy Scouts from around the nation, and from some foreign countries, which takes place every four years at Fort A.P. Hill, near Bowling Green, Virginia.

Friday night at the Jamboree, 700 scouts attended the 'youth friendly' services in the Shul Tent and the Shomer Shabbos contingent, a group of 100 scouts and leaders who come together experience Jamboree without compromising their observance of Yiddishkeit. The food for this contingent is the highest standard as are all the observances including Shabbos.

The Shomer Shabbos contingent is only a small fraction of the number of Jewish scouts in attendance. Other Jewish scouts may come as a group of Jews or in a mixed group. It is not rare to find one Jewish scout amongst a large number of non-Jews. Regardless of the make up of their scouting group, at some time during the week of Jamboree, the Jewish scouts do find their way to the Jewish booth inside the Religious Relationships tent.

At the booth they met with Rabbis Shmuly Gutnick and Mendy Nagar, who put T'fillin on them, had them decorate a Yarmulke and carefully lit a spark in each Jewish scout to make them feel good about being Jewish. They also invited each Jewish scout to the Shabbos services. Hence the large turnout on Friday night.

Following the services the scouts heard Kiddush and all the boys got up to wash at prepared washing stations, being careful to pour the water into buckets, and not to water the grass.

Once the boys were seated and fed, the singing started. Camp style. Rabbi Shmuly donned a colorful hat with dreadlocks attached. Accompanied by Mendy, also in dreadlocks, the two led the crowd in the well known camp song "Who have we been waiting for? The Moshiach Man!"

The scouts loved it!

By the time the singing came around to Big Gedalia Goomber the tent was booming with full spirit and joy, palpable joy. Individual scouts got up to read the verses and the entire tent load of scouts roared that they were not going to work on Saturday! Many of the standing on their benches and singing/yelling with all their might.

Rabbi Yerachmiel Benjaminson explains why he sends the Tzivos Hashem team to Boy Scout Jamboree, "At the Jamboree we bring Judaism to hundreds of fine Jewish boys who have little or no Jewish content in their lives. We are very fortunate to be able to assemble a team who are spirited and talented enough to take this small window of opportunity and make a lasting impression on so many of them. And yet, this is one of the times when Tzivos Hashem

does not only cater to the youngsters. At the Jamboree our boys put T'fillin on a marine general and on a 74 year old man who had not put on T'fillin since his Bar Mitzvah."

At Jamboree the scouts with scant knowledge of their Jewishness, put on T'fillin and went to Shul. Just as significant, the religious boys, learned to share the



Mitzvah of T'fillin.

The activities (rappelling, scuba diving, mountain boarding, rafting, etc.) at the Jamboree shut down on Sunday mornings so that the scouts can go to religious services. For many Jamborees, the Jewish scouts had no program or would simply go with their friends to church. This year's Jamboree was the fourth in a row to have a program for the Jewish boys put on by Tzivos Hashem. The program starts with a speakers, a play put on the by the Shomer Shabbos scouts, and demonstrations of the Shofar and Havdalah workshops which the boys will participate in.

Eagle Scout Michael Albuquerk of Tzivos Hashem is the key player in the coordination of bringing Tzivos Hashem to the Jamboree. "The Boy Scouts of America are very unique.



Perhaps due to the fact that this is the country where the Nasi HaDor resides. The Boy Scouts as an institution did whatever they could to be of service to the Shomer Shabbos contingent, in terms of providing a Shul tent - no other campsite has such a communal facility - putting up a Kosher Eruv for Shabbos - which entailed getting 73 separate permits to drill holes for the posts on federal land - and a variety of

other accommodations.

“As individuals the scouts themselves follow the scout philosophy of being respectful, cheerful, helpful and reverent. Many of them admired the Jewish contingent. On Shabbos, as our garbage was mounting, some scouts came with wagons and carted the garbage away. They wanted nothing in return. They were happy to

honor their commitment to their scout values.

“It was not unusual that a single Jew in a campsite was escorted to our programs by his non-Jewish camp mates. It is a sign of Messianic times that so many non-Jews, scouts and the scout masters alike, were sincerely happy to see their fellow Jewish scouts connecting to their Jewishness.”

## “MOSHIACH IS HERE” BILLBOARD SEEN BY MILLIONS

A new billboard went up on the West Side Highway and 44th Street, featuring a picture of the Rebbe and the message: “Moshiach is here. Just add in goodness and kindness,” and “Long live the Rebbe King Messiah forever.” Close to a million people a week will see the billboard. The project was sponsored by Jewish Women United for the Redemption, a division of Lubavitch Women’s Organization.

Highly visible from tourist attractions such as the Intrepid Aircraft Carrier Museum and the Circle Line, the 33 ft x 69 ft. sign

immediately captured the attention of passersby as it went up. One city worker, gazing at the billboard, said, “You can just see the love in his face. I’ve got the chills.”

With the nations of the world in turmoil, and with confusion and fighting everywhere, Jewish Women United for the Redemption are emphasizing the Rebbe’s kingship and encouraging everyone to follow his directives.

“It will be good for people individually and good for the whole world, and will bring the peace that everyone craves,” says Sarah

Kanevksy, a spokeswoman.

“Listening to the words of the Rebbe will hasten the Redemption and prevent loss of life,” says Shterna Spritzer, one of the heads of Lubavitch Women’s Organization, with over 3000 members in the greater New York area. “This is a positive message that everyone needs to hear.”

To keep the billboard up (cost \$20,000 per month), donations can be mailed to Jewish Women United for the Redemption, c/o Suite 6E, 866 Eastern Parkway, Brooklyn, NY 11213.