

# CONTENTS



## **4 | TO KNOW G-D: IT'S NOT ENOUGH TO BELIEVE (CONT.)**

D'var Malchus / Likkutei Sichos, Vol. 26, pg. 114-123

## **6 | IT'S NO JOKE, MOSHIACH IS COMING**

Moshiach / Shai Gefen

## **10 | ON THE WAY TO SIMCHA!**

Feature / Ofra Tamarkin

## **15 | I HAVE THE SAME QUESTION – IN REVERSE**

Story / P. Zarchi

## **16 | THE THORN BY THE NEW NAME 'MEDINAT YISROEL'**

Focus / Rabbi Sholom Dovber HaLevi Wolpo

## **18 | SHIDDUCHIM: ADVICE FOR PARENTS (CONT.)**

Insight / G. Shmuelevitz

## **24 | A SPECIAL BRACHA BRINGS TWINS**

Miracle Story

## **27 | THE OBLIGATION TO CELEBRATE ON PURIM (CONT.)**

Purim / Torah Or

## **32 | 'WORCESTER IS A CHASSIDISHE CITY'**

Shlichus / Chani Nussbaum

## **38 | THE ARABS WANT TO ANNIHILATE US!**

Shleimus HaAretz / Interview with Professor Dovid Bukai by Shai Gefen

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# TO KNOW G-D: IT'S NOT ENOUGH TO BELIEVE

LIKKUTEI SICHOS, VOL. 26, PG. 114-123  
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

8. Accordingly we will also understand why Rambam quotes the end of the verse, “as water covers the ocean” – with the following preface:

The difference between the Description of the Supernal Chariot and the Description of Creation is (as Rambam says [ibid 4:10]) that the matters covered in the Description of Creation do not possess the depth ascribed to those matters discussed in the Description of the Supernal Chariot (a point which is the determining factor with respect to the **law** (a significant legal distinction) regarding the proper approach to teaching about the Description of the Supernal Chariot or the Description of Creation, as explained in Rambam [ibid 4:11].)

In fact, this [difference regarding the relative depth of the subject matter] is not only a distinction with regard to the “quantity” of comprehension – that the matters discussed in the Description of the Supernal Chariot are more profound than the matters discussed in the Description of Creation – it is different in “quality” and the manner of comprehension, as follows.

The Description of Creation, since it involves matters regarding the Creation itself [i.e., something finite], can be understood in a manner of **affirmation** (“the comprehension of the affirmative”). This is not so, however, regarding the Description of the Supernal Chariot, matters which are connected with the classification of the Creator (“grasping knowledge of their Creator”) [FN 65: See Rambam’s *Elucidation of the Mishna* on Meseches Chagiga (2:1) and his Preface to *A Guide to the Perplexed*, where it describes how the Description of Creation is considered to be wisdom of nature, whereas the Description of the Supernal Chariot is considered to be

wisdom of the **Divine**. (The fact that this includes a discussion of angels is understood according to the explanation in *A Guide to the Perplexed* Vol. 3, Ch. 45.). It is not possible to comprehend the latter in a manner of affirmation, but only by way of negation (“knowledge of that which is negated”).

As the Rambam explains at length in his book *A Guide to the Perplexed* [Vol. 1, Ch. 58 ff], it is not possible to apply any affirming descriptions to G-d; only negating descriptions.

(For example, the fact that it is said that G-d is “wise” means only that we negate all that is the **opposite** of wisdom from applying to Him. Similarly with regard to other descriptions.)

Thus, we cannot understand G-d with an affirming comprehension, but only in a manner of grasping that which is negated.

Of course, knowledge of that which is negated is nonetheless **knowledge**. In fact, Rambam explains [FN 67: ibid, Ch. 59-60; quoted in *Likkutei Torah* on Parshas P’kudei 6c] that through [contemplating] numerous negations “you will approach comprehension and you will become closer to Him”; “Negating descriptions will bring you close to the knowledge and comprehension of G-d, may He be blessed.”

Nevertheless [as it is explained in *A Guide to the Perplexed*, ibid], even the highest manner of comprehension of that which is negated does not amount to grasping the **essence** of the Creator; “the truth of existence” remains beyond comprehension.

9. With this preface we will understand the difference in the terminology Rambam employs in referring to the

Description of the Supernal Chariot and the Description of Creation:

With regard to the Description of the Supernal Chariot, Rambam says: “These words that we have said regarding this matter, in these two chapters, are like a **drop from the ocean** (*tippa min ha’yam*) of that which needs to be elucidated on this topic” [Laws of the Foundations of the Torah 2:11]. Whereas, when he speaks about the Description of the Supernal Chariot, he says: “All these matters that we have spoken about regarding this topic are like a **drop from a bucket** (*k’mar mi’dli*)” [ibid 4:10].

According to the aforementioned it is understood simply: Matters concerning the Description of Creation are limited, as they are matters pertaining to Creation [something finite]. Therefore, despite the fact that Rambam only mentions principles and outlines of the various chapters in the discussion, etc., for which reason it is considered as only “a drop” (*k’mar*), it is only as the measure of a drop compared to a **bucketful**. Indeed, the quantity of water held by a bucket is [itself] greatly restricted, **extremely** limited.

Whereas, with respect to the Description of the Supernal Chariot, the Rambam says, “like a drop from the **ocean**,” for “ocean” signifies something unlimited, to the extent that in the realm of **Torah law**, an “ocean” is (called) “water that has no end.” [FN 70: This topic is elucidated in Yevamos 121a; Rambam Laws of Divorce 13:16.]

Notwithstanding the fact that the water of an ocean has limitations (as the Gemara says, “they know how to measure how many drops are in the ocean”), nevertheless, the very fact that it is called “water that has no end” is proof that the water of the ocean is such an extremely great quantity that, **according to Torah**, we can (at least figuratively) describe it as having “no end.”

10. We may further assert that Scripture explicitly supports this notion with the verse, “All rivers flow to the sea, but the sea does not fill up” [Koheles 1:7], meaning that the sea can never reach it’s capacity. Accordingly we may say regarding the water of the ocean that the reason why it is called “water that has no end” is because (since the ocean **does not reach capacity**, it can absorb and) **in potential** it can contain a limitless quantity of water. That is, the water of the ocean in actuality is limited in quantity and “they **know** how to measure how many drops are in the ocean,” however, **in potential**, the ocean is not filled [to

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*Even the highest manner of comprehension of that which is negated does not amount to grasping the essence of the Creator; “the truth of existence” remains beyond comprehension.*

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capacity] with all the drops; it is a body of water that has no end.

And since the matters discussed in the Description of the Supernal Chariot surpass the boundaries and limitations of Creation, they are considered as an “ocean,” water that has no end.

Accordingly it is also understood why the Rambam adds in the end of his work the conclusion of the verse, “as water covers the ocean.” Namely, he thereby suggests that – notwithstanding the fact that in those days there will be, “grasping knowledge of their Creator according to the capacity of man,” nevertheless – since this is “knowledge of their **Creator**,” it is always (also) **beyond** the created being, “as water **covers** the ocean” (it can be grasped only through knowledge of the negated, as mentioned above).

[To be continued be”H]

#### GREAT NEWS TO ANASH AND TEMIMIM

Just as in the previous years, there will be this year, G-d willing, a Vaad to select the Rebbe's niggun for the auspicious day  
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# IT'S NO JOKE, MOSHIACH IS COMING

COMPILED AND EDITED BY SHAI GEFEN

*Since the Rebbe's Besuras HaGeula, the sichos focused on the imminent arrival of Moshiach and the preparations for his coming. \* At the distribution of dollars, the Rebbe MH" M urged many of the passersby to prepare for the coming of Moshiach. It's amazing to see how the Rebbe made efforts to persuade others that the Geula is only moments away. \* Beis Moshiach presents quotes from the Rebbe from "dollars" that have to do with inyanei Moshiach and Geula, between the years 5750-5752. \* Part 1 of 2*

## FINALLY, ALL THE EXILES WILL BE ABSORBED

The Rebbe said to Mr. Yosef Zalman Yakir, CEO of Amcon, who said that the Israeli government was wasting a wonderful opportunity they were given to absorb aliya [referring to the situation in Russia]: ... but I hope that finally all the ingathering of the exiles will be

absorbed and Moshiach Tzidkeinu will help them.

## MOSHIACH IS ALREADY ON HIS WAY

One of the secretaries introduced a journalist who asked the Rebbe what his message is for the world. The Rebbe said: **Publicize in your newspapers that Moshiach is about**

to come. Not only that, but he is already on his way.

## IT'S NO JOKE

The Rebbe: Healthy news and go from strength to strength in all matters of Torah and mitzvos. Hurry up, Moshiach's coming soon, hurry now.

The person smiled and the Rebbe smiled: **It's no joke, Moshiach is coming in another little while.**

## WRITE ABOUT MOSHIACH

Someone told the Rebbe that he's a journalist and asked whether the Rebbe had a message for his readers. The Rebbe: **Write about the coming of Moshiach.**

The reporter: when is he coming?

The Rebbe: **Write about the preparations for his coming.**

Reporter: But when is he coming?

The Rebbe: **When will he come? This is for him to decide. But the important thing that we must do now is to increase our fulfillment of Torah and mitzvos. And this will speed his coming. Hashem should bless you.**

## DO A BIT MORE AND THEN HE'LL COME IMMEDIATELY

A reporter from CNN asked the Rebbe: Rebbe, tell us the message you have for the world about Moshiach.

The Rebbe: **It was printed in all the press in all countries. If you want to repeat to them, repeat to them: Moshiach is ready to come now. It is only from our part to do something additional in the realm of goodness and kindness.**

The reporter: People should be doing goodness and kindness for him to come?

The Rebbe: **At least a little more; then Moshiach will come**

immediately.

## TO SPEAK ABOUT MOSHIACH IN ELUL

Rabbi Yaakov Asher Kopolowitz, rav of the Neve HaShlosha neighborhood in B'nei Brak, said: I need a bracha. In my district, there are problems with misnagdim because I am a Gerrer Chassid.

The Rebbe: **May it be in an auspicious time. There is a promise from the Alter Rebbe and the Baal Shem Tov, "the hand of the Chassidim will be uppermost," and it should be, "reclining in B'nei Brak all that night" [from the Hagada] and speaking about Moshiach. There is no need to wait for Pesach for it can**

be done now already, especially since this is the month of Elul. Speak about Moshiach specifically in the month of Elul, and it should be, "I await him every day that he comes." The main thing is that you should fulfill "every day" and not push it off for tomorrow!

The rav asked for a bracha for his son who was learning in Tel Aviv and came home to sleep each night in B'nei Brak. The Rebbe said: **May Hashem help that he should be among those "who were reclining in B'nei Brak all that night," and wait there for Yemos HaMoshiach.**

## IT IS ALL DONE ALREADY

Rabbi Sholom Yuda Gross, the



Helminer Rav, quoted at length from some s'farim that said that Moshiach would be delayed because of deficiencies in sh'chita and other things.

The Rebbe responded: **Nevertheless, since the Sages declared, "all endpoints were passed," even according to those opinions that we need to completely fulfill these halachos or other halachos, it is all completed already and we must try to bring Moshiach already and not postpone it for tomorrow.**

Rabbi Gross smiled and the Rebbe said: **There's nothing to laugh about. Moshiach should indeed come as soon as possible and immediately.**

### THIS IS NOT THE WAY

Someone (not a Lubavitcher) said to the Rebbe (at "dollars" after the sicha of 28 Nissan 5751 in which the Rebbe said, "do all that you can...") that perhaps it was a good idea that the Rebbe go to Eretz Yisroel to daven together with the Jews at the Kosel.

The Rebbe (with his hand): **I have clarified the entire time that now I am giving suggestions to you, not that you need to give me suggestions about what I need to do.**

The man said: Chas v'shalom, I didn't mean to give suggestions...

The Rebbe: **I do not mind suggestions. But people have begun to use this as an excuse to avoid doing something. Hashem has given you the privilege, you can give G-d pleasure with your throat [an expression from Mishlei, this man is a singer] so why are you looking for work for me? May Hashem help you.**

The man said: I am not looking for more work [for the Rebbe].

The Rebbe: **I do not mind if you are looking for work, but people are using this to avoid their own**

**responsibility. And if so this is not the proper way! Do not worry about my anger because I am not angry.**

### WE ARE NOW STANDING L'ASID LAVO

Rabbi Sholom Dovber Wolpo's parents asked for a bracha for him. His mother said: We already had the "sowing with tears," with my son. Now we need, "harvest with joy."

The Rebbe: **We are now standing in "l'asid lavo" and [the navi Amos 9:13] says l'asid lavo, "the plowman will meet the reaper."**

The mother: But when will that be?

*I have clarified the entire time that now I am giving suggestions to you, not that you need to give me suggestions about what I need to do.*

The Rebbe: L'asid lavo. It can be in another moment.

### WHY ADD A CONDITION?

Rabbi Mordechai Cheshin of Kashoi said to the Rebbe: I have served as director of the Irgun HaSaad HaRuchni for thirty years in Eretz Yisroel. 25 years ago, the Rebbe blessed me at the Yud-Tes Kislev farbrengen that since every new thing is done with great enthusiasm and joy, Hashem should help that the inyan grow until the coming of the Righteous Redeemer. Now 25 years have passed and the work has grown constantly.

The Rebbe: **But where is the**

### Righteous Redeemer?

Rabbi Cheshin: He will certainly come.

The Rebbe: **It says already in the Siddur that he will certainly come, but I am asking when will he come?**

Rabbi Cheshin: "Today, if you heed his voice" [quoting the story in the Gemara].

The Rebbe: **May Hashem help. Why do you add a condition? When Hashem makes a condition, that's Hashem's business, but a Jew doesn't need to establish conditions. May it be literally today, b'karov.**

Rabbi Cheshin: And we will go together.

The Rebbe: **b'karov mamash.**

### AM YISROEL IS WAITING FOR THE REBBE

Mr. Gershon Salomon, director of the Temple Faithful, said to the Rebbe, "The final thing, Rebbe, all Am Yisroel is waiting for the Rebbe and all the Chassidim to come to Eretz Yisroel and then it will be the true and complete *Shnas Geula*."

The Rebbe: **Amen. My coming to Eretz Yisroel is not the final thing but the first thing that will happen when Moshiach Tzidkeinu comes, and it will also be the final day of Exile.**

### UNITE THEM TO GREET MOSHIACH

To the Likud representative in New York, Yehoram Ben Sholom, in connection with the exodus of Syrian Jews:

The Rebbe: **Among the activities – even though it is not so connected with natural means, is to unite [in Heb. *lelakeit*, a play on the name Likud] all the Jews, men, women, and children in Eretz Yisroel, around Torah study and the fulfillment of mitzvos. This *likud* (unification) itself will unite them to greet**



## ASHDOD MENTIONED IN THE PROPHECY OF GEULA

The Rebbe blessed Rabbi Shmuel Gross, rav of Gerrer Chassidim in Ashdod: **B'suros tovos. May you have length of days on your kingdom and may your rulings concur with the truth of the halachos.**

To the one who had introduced Rabbi Gross the Rebbe gave another dollar and said: **Double strength - for bringing the rav here.**

The latter asked for a bracha to be able to be mekarev our brethren who come to Ashdod and the Rebbe said:

**May there be good news. In the prophecy about Geula in Tanach it mentions Ashdod in particular. This indicates that you have a mission there to hasten the coming of Moshiach, and may it be with simcha and tuv leivav.**

## THERE'S NO TIME TO WAIT

Someone wished that the Rebbe be healthy and that we merit to greet Moshiach with the Rebbe leading the way. The Rebbe said: **But it should be very quick, there is no time to wait.**

## FINAL PREPARATIONS

One of the secretaries introduced a journalist who asked the Rebbe what message he has for the nation and the Rebbe said: **Moshiach is about to come and we must make the final preparations.**

[To be continued]

Moshiach and receive all the good news.

## LEAVE ONE HERE

Rabbi Shmuel Butman showed the Rebbe a T-shirt which said, "Moshiach is on his way" and said that 2000 of these shirts had been made. The Rebbe said: **If you give me one, you will still have 1999, so leave one here.**

## NEWS ABOUT MOSHIACH ON THE FRONT PAGE

To Mr. Tanchum Gurewitz of the newspaper *Yediot Acharonot* in the U.S. and Canada the Rebbe said: **Good news, may it soon be possible to print that Moshiach came, but it doesn't need to be the *yedia acharona* (final news) but *yedia rishona* (first news) on the front page. This – the**

newspaper – is *Yediot Acharonot* (final news) but the news about Moshiach's coming needs to be publicized on the front page.

## HURRY UP – MOSHIACH'S COMING SOON

When Brigadier General Yossi Ben Chanan, who was about to be appointed a general in the National Security College in the I.D.F, passed before the Rebbe, the Rebbe shook his hand and said:

**May Hashem grant [*yechonein*, a play on his name Ben Chanan] you with much success in your new job and may you fill it fully. B'suros tovos and hatzlacha rabba. Hurry because Moshiach is coming soon and then will be already all the t'fillos and all the inyanim.**

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# ON THE WAY TO SIMCHA!

BY OFRA TAMARKIN

*In Adar we “increase in joy,” but there are many factors that decrease our joy. How can we achieve true simcha? How do we create a happy home? \* If you know Mrs. Rus Mipai of Rechovot, you know that she is just the right person to respond to these questions, and if you don’t know her, you will get to know her by reading this interview.*

When I called Rus to speak to her about this article, I reached her between the weekly shiur she gives and preparations for her son’s wedding. When I asked her where she was, she said, “I’m on my way to happiness.” I asked her what she meant and she said, “I’m on my way home!”

I went to her house to hear how we can build a happy home, a home that we are happy to go home to.

\* \* \*

The Mipai family lives in a 140-year-old house built by Rus’ grandfather when he came from Yemen. This house has seen a lot. Her grandfather started the first Talmud Torah in the city. Rus’ parents, Rabbi Yaakov and Chaviva Mizrachi, raised 16 children in this house.

After her father passed away, Rus and Efraim Mipai moved in with her mother and since then they all live together.

I have visited Rus’ house many times and each time I’m there it’s hustling and bustling with phones ringing, relatives and friends coming and going, children walking around and helping. In short: It’s a house full of life.

The walls of the house are saturated with family ties and history. In our conversation, Rus recalled events of long ago and I tried to find out what she has taken with her from the house she grew up in. She began to tell me and the words poured forth with great love.

## SIMCHA = LOVE AND LOTS OF ATTENTION

Rus: I grew up with lots of love

and values. As children, we absorbed it as part of life. My grandmother was a woman who was full of simcha and love for Hashem. She lived above nature, despite the many hardships she endured in her life.

After losing seven children she decided to walk for two weeks to the gravesite of Rabbi Shimon bar Yochai. Upon her return, she conceived and gave birth to my father.

They lived with tremendous emuna. They sent their only son to yeshiva in Tel Aviv despite the heavy shelling during the War of Independence. My grandfather said that all was decreed from Above and you need to trust in Hashem. When they came from Yemen, they were unable to bring the many s’farim they had and this pained my grandfather greatly.

One day, my grandmother heard that in wealthy people’s homes, there were libraries of numerous s’farim and she decided that despite their financial state, which was relatively good, she would work as a laundress in these homes. Instead of being paid in cash, she asked for s’farim. Every day she came home with a barrel full of s’farim.

Until this day, those s’farim are in our library. My grandfather would sit for hours and learn from them. Once a week, a senior mekubal, Rabbi Horowitz, came from Meia Sh’arim



to learn with him b'chavrusa.

\* \* \*

Rus also told me about her parents. During their aliya from Yemen, her father fought the Jewish Agency and helped children go to Torah mosdos rather than kibbutzim. The children would visit them sometimes to sleep and her mother would put them to sleep together with her own children. In those years of hunger and want, this took real mesirus nefesh.

Stories such as these were regular fare in the Mizrachi home. Rus' father had jobs with the Rechovoth municipality and the Knesset and as he rushed to a meeting, he never

forgot to change a gas balloon for an old person or to buy him some

needed ingredients.

Rus: All these daily acts impacted on the atmosphere of the home. The house was suffused with openness and simcha. I think it came from the abundant love and attention that we had. Rochel Bracha, my youngest daughter, came to me and said that we had to move to a new home, "But Abba has to take a stone from the old house, otherwise how will we have k'dusha in our house?"

The love between my parents wasn't expressed outwardly but we felt the respect they had for one another, like a king and queen. It was expressed in the little things in life. When my father returned from work late at night, my mother was waiting for him with a meal. If he had to take long trips, she would go along with him. And

all this was out of love and wholehearted giving.

\* \* \*

This depth of feeling carried over to Rus' older brothers too. Rus learned from them as well as from life experience. Yet, after the wedding, she began learning how to build a Jewish home and until this day she is still learning.

Rus: It's something you have to study. It doesn't come naturally even for people like me who grew up in a home with excellent role models for a good relationship and a wonderful life.

**You speak a lot about the love that you experienced in your parents' home. How is it helping you build your own home?**

Rus: I think that what makes life meaningful is the little things. Even the Ten Commandments



that Moshe received on Har Sinai were expressed in only a few sentences. It is breaking them down into the details that draws down abundance and light into the world. If a person remains only in the realm of generalities, he will never have true joy and he won't absorb abundance.

We are familiar with so many falsehoods today, whether in psychology or science. They do research and want to learn more, but only up to a point. Beyond that point, they feel it's dangerous. This is because Truth is nice but it also obligates you and demands effort on your part. The same is true in nature. Diamonds and gold are found deep in the ground and pearls are deep in the sea. Effort is required to extract them. Laziness makes people stick with the superficial, with soundbites and catchphrases. If a person chooses this path he will never reach his innermost spark.

**From your experience, how do you do it?**

Rus: In order to be happy, you have to connect with something through which you can experience the light from Above. Within every one of us is a treasure chest with tools that enable us to reach this inner point. If it's difficult for you, you can speak with a rav or mashpia. Bittul to the rav or mashpia is necessary to attain the light.

The Rebbe says that these [i.e. the rav and mashpia] are our channels for bracha. This is the only way that Hashem can guide you through life. Just don't interfere! All you need is simcha that you are free and absolute bitachon, and the rest is up to Hashem.

\* \* \*

Rus takes out a sicha and we learn it together about when the neshama descends from the upper worlds to its vessel in this world a

connection is made that cannot be broken or forgotten.

Rus: Do you see how amazing this is? It is the lowest of worlds, where darkness prevails, that is the most fertile ground for G-dliness. The most authentic connection with the Divine is made through our avoda in this world, to the point that the angel Michael comes to gather the worn-out shoes of Jews who danced on Simchas Torah in order to tie them into crowns for Hashem."

***Every woman must know that her private home is the Mishkan and that her activities in that home build it up. The Kohanim in the Beis HaMikdash cleaned, salted, baked, and brought korbanos, and this is what the service in the Beis HaMikdash was all about.***

#### **THE HOUSE AS A MISHKAN**

As we spoke, workers installed a new kitchen. I remember being hosted by the Mipai's for the first time for a Shabbos meal and wondering how such a tiny kitchen produced so much amazing food. Shabbos food, ready to eat, was cooked on a paraffin stove like yesteryear. No wonder the food came out different, more tasty.

Rus: Every woman must know

that her private home is the Mishkan and that her activities in that home build it up. The Kohanim in the Beis HaMikdash cleaned, salted, baked, and brought korbanos, and this is what the service in the Beis HaMikdash was all about.

It wasn't enough that the Kohen did all these jobs externally; he had to be focused on what he did and have the intention of doing it for Hashem. They saw when Hashem was pleased with them, when the fire on the altar was in the shape of a lion. If Hashem wasn't pleased, it was in the shape of a dog.

So too in the house, what's important is whether the mother does things joyfully and willingly. If she does, then Hashem values her work. When you build a home with the tools that Hashem gave you, this is your avodas ha'kodesh.

**It sounds very nice but how do you actually do it, between the pots, the frying pans, the diapers, and supper?**

Rus: It's not something you will do all the time. Not every time that I changed a diaper did I think I was like a Kohen in the Beis HaMikdash, but if this is the way you want to build your home, it will happen.

As a girl I remember davening that I should love taking care of children and that I would enjoy cooking and cleaning. I wanted to do it with warmth and love like my mother. I realized even then that the entire house rests on this and that if Hashem answered my prayers everything would work out.

The woman is the one who creates the atmosphere in the house by being happy with all the good things that she has, by listening, by focusing deeply, and giving to the people in her home. There's a sense of openness and the children feel that they can open up and talk to their parents.

## LIVING LIFE DEEPLY

Rus: I always try to think deeply about what can be learned from every situation as far as my avodas Hashem. It's important to me not to view things superficially. We usually see only the tip of the iceberg. It's essential to look deeply into things at home because you have to relate to the soul of each child.

Sometimes, something that appears insignificant to us is very important to a child and we must be alert and pay attention to what's going on. We must use our senses, as women, in order to oversee everything taking place in our home.

In one of the sichos, the Rebbe speaks about the jewelry that the women brought for the Mishkan. Each type of jewelry represented a different facet of a woman's makeup with which she can run the house and make it pleasing to Hashem. The nose-ring represents the sense of smell, the ring indicates that she knows how to direct, the bracelet represents the hand's strength...

You, the woman, are the one responsible for running the home. The extra *bina* Hashem gave you enables you to see what's going on

below the surface. Each of your children understands things differently and it is essential to know and feel what is right for each one of them.

You are also attentive to what is going on in the home and you know how to relate to each situation. For example, one of my children found ants in the house one day. He sat and watched them and was very excited. I sat with him and through the time we spent together, he was exposed to a fascinating new world.

Your senses as a woman are essential to the home and the children. It's a real responsibility, which you must take upon yourself. This is how openness and simcha are created. You can laugh all day but that doesn't mean you are happy. Simcha comes from a deep place in the soul, not from something external.

\* \* \*

This outlook on life teaches us to discern between what is and isn't important, to identify the good and to pick it out of extraneous matter. Rus told me a story about an eggplant salad that made her truly happy.

Rus: This way of looking deeply at things sometimes finds expression in seemingly trivial things but this ability to take out the good is something that excites me every time. Just a few days ago, we got a box of eggplants that were not in great condition. I nearly threw it out but in the end managed to make a terrific salad out of it.

The simcha that I felt when I looked at this eggplant salad, that had been salvaged and was even served on our Shabbos table, was enormous. I felt that that its soul thanked me for it.

## CHILDREN AS DEPOSITS FROM HASHEM

When Rus and Efraim's ninth child, Esther Malka, was born, they were told within a few hours that she was in critical condition because of five holes in her heart. When everything in life is going smoothly, it's easy to be happy. The test of one's bitachon and emuna is with the big tests in life.

Rus: When they told me in the hospital that our daughter had a few hours left to live, I pictured my mother 31 years before, sitting in the kitchen when my father told her that my brother had been killed in the Yom Kippur War. The nobility with which she received the news is engraved in my mind.

With this terrible news, she raised her hands to Heaven and thanked Hashem that my brother had been killed as a *kadosh* and had never been tortured. This image was like a Heavenly light for me. I understood with a complete awareness that a child is only given on deposit and that Hashem makes all the decisions. This is why I cannot complain or be sad. Throughout the stay in the hospital, I didn't stop talking to people. I spoke about the Rebbe and I encouraged people to increase in



Efraim Mipai and his sons in front of 770 in Kfar Chabad

Torah and mitzvos.

Miraculously, we saw great yeshuos.

### HASHGACHA PRATIS AND MIRACLES

When I am with Rus, hashgacha pratis is apparent and my day is full of miracles. She says that through these constant miracles, she is exposed to additional dimensions of life.

Rus: The real test is how we respond to the challenges of life. Do we accept seemingly negative things with love? Within the tests, we need to see the hashgacha pratis with emuna and bitachon.

Ever since I was a young girl,

every morning I would thank Hashem for returning my neshama to me, but since our nisayon with our daughter, Esther Malka, these brachos took on a different meaning. I wake up and see that I am breathing and I really thank Hashem for this. I know that these nisyonos only strengthened the simcha in our house.

\* \* \*

When I had a Shabbos meal with Rus for the first time, I saw a sign on the wall, which said: *Ratzon, kvius b'z'man, kvius b'makom, hasmada, and kabbalas ol* (desire, consistency in time, consistency in place, diligence, and acceptance of the yoke) lead a person, with Hashem's help, to success - *ein od milvado* (there is

nothing but Him).

In my conversation with Rus, I realize that in order to carve out genuine and consistent simcha, you need to work at it. We don't always feel happy, but in order to reach this level of openness, you often have to agree to let go of the heavy weights. You must have a willingness to experience something different, to experience life as it is.

Rus: This is also the way to see Galus. It's just like in a birth where you can scream and cry with every contraction or you can view each contraction as that which moves the birth along. This is possible by living in the moment, simply experiencing life as it is.

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ב"ה

# I HAVE THE SAME QUESTION – IN REVERSE

BY P. ZARCHI

The following story was told at a farbrengen at a siyum ha'Rambam in 770. It took place many years ago when the Rebbe was still receiving people for private audiences.

A Satmar Chassid asked his rebbe for a bracha for children. His rebbe blessed him and then gave him an astonishing instruction, "Gei tzu yenem" (go to *that one*), referring to the Lubavitcher Rebbe.

When the Satmar Chassid had a yechidus with the Rebbe, he presented his pidyon nefesh with the request for a bracha for children. The Rebbe questioned him about his daily schedule and the Chassid told the Rebbe what he did, hour by hour. After listening to the Chassid, the Rebbe told him to see a doctor.

But the yechidus did not end there. Surprisingly, the Rebbe began asking the Chassid questions about what had taken place lately in Satmar. At first the Rebbe asked whether the Satmar Rebbe marked the yahrtzait of his first wife with a farbrengen, tish, or the like, and the Chassid said that he did not remember.

But then, "Ah, I remember," said the Chassid. "He held a tish for the

yahrtzait."

"What was said at the tish?" asked the Rebbe.

"I really don't know, I don't remember," said the Chassid. "Ah,

*The Satmar Rebbe asked: how is it possible that the willful sinners of Israel are full of mitzvos like a pomegranate? When the Rebbe heard this, his countenance turned grave...*

one minute. I remember. It was a siyum of a mesechta."

"Which mesechta?" asked the Rebbe.

Once again, the Satmar Chassid

said, "I don't remember," and then a minute later he said, "I remember – it was Meseches Chagiga."

"And what was said in connection with the siyum of Meseches Chagiga?" asked the Rebbe.

The Chassid wondered what the Rebbe was getting at. It seemed so strange to him when he didn't remember anything and then he suddenly had a "flash" and remembered. Something strange was going on here.

"I remember that the rebbe spoke about the Chazal, 'The willful sinners of Israel are full of mitzvos like a pomegranate,' on the pasuk in Shir HaShirim 4:3, "your cheek is like a slice of pomegranate." Chazal say don't read it 'rakoseich' (cheek) but 'reikanin' (empty ones). The Satmar Rebbe asked: how is it possible that the willful sinners of Israel are full of mitzvos like a pomegranate?"

When the Rebbe heard this, his countenance turned grave and said to the Satmar Chassid, "I also learned what Chazal say and I also have a question. My question is: **How can you call someone who is 'full of mitzvos like a pomegranate' a willful sinner?**"

# THE THORN BY THE NEW NAME 'MEDINAT YISROEL'

TRANSLATED BY MICHOEL LEIB DOBRY

*The second installment of Between Light and Darkness, Rabbi Sholom Dovber HaLevi Wolpo's provocative new guide for the perplexed regarding the establishment regime in Eretz Yisroel today and the tragic events they have brought upon the Jewish People.*

## A NEW NAME FOR ERETZ YISROEL

To show that it is a state like all the other nations, the leaders at the time of the founding of the regime changed the traditional name of "Eretz Yisroel," replacing it with "Medinat Yisrael" (the State of Israel). The name Eretz Yisroel had first been established by G-d Alm-ghty three thousand years ago, as it is written in the prophecy of Yechezkel (40:2): "In the visions of G-d, He brought me into Eretz Yisroel." Our holy Sages, of blessed memory, in the Mishna, the Gemara, and the Midrash, also called this holy land by the name Eretz Yisroel (or by the name "HaAretz" [the land] – the special land, as it is written, "When you will come to the land").

Thus, the name was already established for over thousands of years among the people, great and small. But in 5708, they altered this holy name and changed it to "Medinat Yisrael," as part of the general plan and approach of "Let us be as the nations," as the families of the countries" (ibid., 20:32, "as all the nations, the house of Yehuda" (ibid., 25:8). But it is simply understood that the Word of our G-d will stand forever, for just as with all matters established by the Creator and Master of the World, and with all matters of Torah and mitzvos, we find also that no human being can change or replace the name "Eretz Yisroel." Furthermore, this cannot be done even if it is by the will of the majority, because this is not something that is not subject to a

vote whatsoever.

## WHAT IS THE DIFFERENCE BETWEEN ERETZ YISROEL AND MEDINAT YISRAEL?

All the aforementioned is not just some scholarly debate over a word or an expression, but about a **matter of principle**. This is because the name "Eretz Yisroel" expresses the truth that this is the land that was given to our forefathers and to us **according to its borders** thousands of years ago at the Covenant of the Pieces, a special and holy land **beyond all comparison**, a land that "the eyes of G-d are always upon it, from the beginning of the year until the end of the year." It was only over a lengthy period of time that it was **conquered** by the nations of the world, and in the latter generations, beginning primarily sixty years ago, many Jews returned and due to G-d's Kindness, they **freed** a considerable portion of this land, the land of the inheritance that has **actually belonged to them** since the time of Yehoshua bin Nun. However, the name "Medinat Yisrael" expresses something else entirely, i.e., this is a new state that was only founded in 5708, located between Syria,

Lebanon, Jordan, and Egypt, in territories that the British had left and where the Haganah **had driven out the Arabs**. In addition, the whole basis and foundation for this state is the fact that it received the permission and the approval of the representatives of the nations of the world (headed by the Communists on the United Nations Security Council), who from that moment on, considered it to be a sovereign country.

### THE ACTUAL RESULTS FROM THE NAME CHANGE

This approach, which constituted the founders' overall outlook in their relations and discussions with the nations of the world, has **caused severe damage and destruction**, then and now, not just to the vital interests of the **Land** of Israel, but even to the **"State** of Israel" itself. This is because this name change naturally weakens the Jewish People's claim to ownership over their land (including even their claim to the limited territory that was freed in 5708), since the new name provides a new character to the innovations of the last generation, suggesting that the claim on and ownership of Eretz Yisroel only began at that time. This is the direct opposite of the Torah position, as stated by Rashi at the beginning of his commentary on Parshas B'Reishis, when the Jewish People responded to the claim made by the nations of the world, "You are robbers": "The whole world is G-d's;

He created it, and He gave it to whomever was befitting in His eyes. Of His own will, He gave it to them, and of His own will, He took it from them and gave it to us." Torah states that all of Eretz Yisroel according to its boundaries belongs to the Jewish People, as is written (Bamidbar 34:12), "This will be to you the land according to its surrounding boundaries," except that due to our sins, we were exiled from our land



and distanced from our soil. Nevertheless, even during the time of the Exile, it is our land and our soil. However, if this is a new country founded a few years ago with the permission of the nations of the world, after it had been "conquered" following a war with its neighbors, we must give consideration to the Arabs that had been **driven out** from there, and we must act towards them with

diplomatic courtesy by making political agreements, including concessions on parts of Eretz Yisroel r"l.

### RELATING TO ERETZ YISROEL AS "OCCUPIED TERRITORY" ENCOURAGES TERRORISM

All of the anguish that we endure today is because the Jews base all their claims on the Balfour Declaration, written by a non-Jew from London, upon whose shoulders we perceive ourselves to be the owners that decide who receives "the land that the eyes of G-d are upon it," engaging in pilpulim on the simple, the alluded, and the underlying desire and intention of the non-Jews who signed the piece of paper on this and other decisions. This kind of talk from the representatives of the "medina," who do not believe in our right to Eretz Yisroel as established in the **Torah**, relating to the land instead as "territories" in the hands of the Jewish People and "occupied" by the Israel Defense Forces in the War of Independence and the Six Day War, etc., encourages the terrorists and their attacks, resulting in the loss of innocent Jewish life r"l. This is because "occupation" means forcibly taking something from the owners through "my power and the strength of my hand," and our very admission to the idea of "occupation," is an open invitation to wars, terrorist attacks, and all their results.



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# SHIDDUCHIM: ADVICE FOR PARENTS

BY G. SHMUELEVITZ

*How many times should they meet? What if they can't decide? What should you ask about and how do you go about asking? How important is appearance? \* This and more in advice culled from letters and instructions from the Rebbe and from the author's experience and that of her colleagues. \* Part 2*

## MEETING (DATES)

So you've gotten to the point where the couple is going to meet. You've checked and seen that there is no problem with the names of the couple and the parents' names, as well as many other points. Your child is taking his or her first steps towards building his or her own Beis Chabad. Take some good advice and disconnect emotionally. This way, you'll be able to remain objective and calm. Remember, it was all decreed long ago.

The meetings have a defined goal. It's not only about seeing whether or not the couple "clicks" or there's some chemistry between them.

The boy should get things rolling. Some boys try to begin with some Torah thought, a relevant excerpt from a sicha or an *Igeres Kodesh*. (Just as the chassan has an

aliya to the Torah before he gets married in order to begin building his home with Torah, he can do likewise when he meets the girl.) No, this is not a farbrengen and he shouldn't chazer a maamer Chassidus for her. He isn't there to impress a chavrusa but to seek a partner in life!

After the first meeting, when both parties are interested in meeting again, it's time to sit and think: what are my plans for the future and does the other person meet the criteria that will help me fulfill my goals?

## CHECKING THINGS OUT

A list of questions can help you make the cheshbon ha'nefesh. Of course, you won't know all the answers after one meeting. Check off what you have already found out and put the other questions aside, in

your mind, to explore at the next meeting in a refined and Chassidish way. Select from the list those qualities that are non-negotiable for you.

You don't need to compromise but be realistic and choose those things that are truly important, not those things that are liable to change. Many problems in shalom bayis stem from these mistakes: unrealistic expectations and basic issues that didn't come up for discussion at all on the dates. With a little thought and planning ahead, you can prevent unpleasant surprises in the future.

It's important to remember that no bachur or girl is perfect and in every shidduch you get certain percentages of what you wanted and other percentages of surprises with which you will need to make your peace.

If you focus on the essentials, you will be happy with each additional positive quality and accept the other person openly and happily. The following are some examples of questions that need to be researched:

## THE LEVEL OF YIDDISHKAIT AND CHASSIDISHKAIT

[Note: this and the following sections refer to the boy but are applicable to the girl as well.]



Is he committed to Torah and mitzva observance? Is his behavior within his own “four cubits” identical to his behavior in public? Does he fulfill mitzvos b’hiddur on the level of “going beyond the letter of the law?” What role does Chassidus play in his daily life? How is his hiskashrus to the Rebbe MH”M? Is it lip service or “through and through”?

Does he live up to the standards the Rebbe has set for us? Does he seek to grow and progress spiritually and in his middos, making good hachlatos? Is he excited about Chassidus? Does he learn regularly and seriously? Does he regularly participate in farbrengens (especially for T’mimim who are no longer in a yeshiva setting)? Does he have a mashpia who he keeps in touch with and does he listen to him? Does he admire a certain Chassid as a role model? Does he “live and breathe” Rebbe?

### FAMILY BACKGROUND

Does he come from a warm and stable home? What sort of role models are the parents for their children? Does he speak of his parents with admiration? Is there shalom bayis in his home? Are family ties important to him? What are the values of the home he grew up in? Is his a closed or open sort of

family? Do they emphasize the material or the spiritual? Are they more involved with people and less with things or vice versa?

### MIDDOS

What is his outstanding midda? Chesed and giving; g’vura and severity; softness and gentleness; patience and the ability to listen? Is he sensitive to the needs of others or does he avoid getting involved? Is he egocentric? A peace-seeker or stubborn and set in his ways?

### RESPONSIBILITY

Can he be relied upon to do things and at the right time? Is he responsible when it comes to the important things in life? Is he organized? Does he take proper care of money, property, time?



### SELF-CONFIDENCE AND SELF-IMAGE

Is he self-confident in a healthy way or always knocking himself? Does he know where he’s coming from and where’s he’s heading to with goals in life? Is time precious to him or does he go with the flow of life?

### HEALTH

What is his general state of health? What about his family’s health? Is there something to check out further? Did he undergo any traumatic event (not necessarily a health issue)?

(Note: Rabbi Groner said that the Rebbe advises that people check the family history, generally meaning mental and emotional health. If you hear about some illness, whether emotional or physical, check it out with the family’s doctor. Often, when the doctor said the illness is gone, the couple married and everything worked out well.

(In the *Likut Shidduchim V’Nisuin* there are three letters in which the Rebbe refers to health. Regarding what you must reveal and what need not be told, the Rebbe advises that you ask a practicing rav in your area.

(To a girl who wrote to the Rebbe



about her health history and asked whether it would harm a shidduch, the Rebbe advised her to avoid thinking about it and to get married. He blessed her that those around her should also forget about the past and that “no impression remain at all.”)

### A SENSE OF HUMOR

Is he serious with a lot of substance or “light”? (There are some people who always seem lighthearted and happy with whatever life brings them – a Chassidishe and Geula perspective – and there are others who take everything very somberly, with *mara sh’chora*.) Does he accept the concept of “hashgacha pratis” or does he get upset when things don’t go the way he would like them to? Does he have a good sense of humor?

### SHLICHUS

Does he want to go on shlichus? Is this something he definitely wants or one of many options? How important is it to him to devote his life to the Rebbe’s inyanim? Is shlichus a goal in life for him or a career within the Chabad movement? How serious is he that his home be a true Beis Chabad? Does he want Shabbos guests, an open home?

### SOCIAL INTERACTION (AHAVAS YISROEL)

What are his relationships with others in his life? Are his relationships mature or does he use others? Does he get along with most people or does he often complain about other people bothering him? Does he reveal his lack of patience openly? How does he express negative emotions like anger, being offended, coldness, or embarrassment? Does he value other people and judge them favorably? Does he relate well to children? Is he warm or cold? Is he tactful and does he have common sense? Is he graced

with life experience?

### D’VARIM B’TEILIM

What does he do with his time outside yeshiva? Are his “d’varim b’telim” appropriate for a Tamim? How does he describe his future home? What does he consider essential and what are his limits (newspapers, radio, etc.)? Does he learn and attend a shiur outside of yeshiva? Is Chassidus something he lives or something external to him? What sort of chinuch does he want for his children?

(A story: a Chassidishe girl, not

*When it isn’t clear whether there is the proper chemistry, what should you do? The Rebbe advises taking a break, even for two weeks, to see how you feel by the end of that time.*

from a particularly Chassidishe home, almost got engaged to a Tamim from a Chassidishe home. At the last minute she decided to check how committed he was to having a pure Chassidishe home and she presented him with a question. She asked him: If you lived in a place with two schools, one not-Chabad on a high scholastic level and one a Chabad school but not as good as the other school, where would you send your children?

(The bachur didn’t hesitate to say that he would pick the non-Chabad school. She did not get engaged to

this bachur and instead married a different bachur with higher Chassidishe standards.)

Who are his friends? What are his hobbies? Does he relax and what does he think is a good vacation? What are his strong points and what are his weak points? Which ones are you excited about and which can you ignore?

(I imagine that some readers are wondering: where is the question that every shadchan asks before taking down other information? Yes, the question that shows what a Galus we are in: Is so-and-so a Meshichist?)

(I didn’t bring it up because I strongly believe that all children of the Rebbe are Meshichisten and the difference between them is in how much they want to publicize this. In any case, every suggestion should be discussed with a mashpia (the child’s or the parents’) and remember, we are all children of one father and we all yearn to see our king, Moshiach.)

### HOW MANY MEETINGS?

You checked him out and met him. Things are moving along nicely. How long should this take? Definitely not only a few days.

Rabbi Groner related two instances in which the Rebbe expressed his dissatisfaction. One time was after Rabbi Groner brought the Rebbe the names of a boy and girl for his haskama and bracha for a shidduch. The Rebbe wondered how they could make such a quick decision when only six days earlier they had asked for his haskama to meet!

The second time was the other extreme. A couple who had met more than eight times and still couldn’t decide and the Rebbe wasn’t pleased with this either.

### FEELING ATTRACTED

More dates. You see no reason to

stop but no reason to continue either. It seems to be moving along but no progress is being made. Remember that the Rebbe said there must be “*meshichas ha’lev*” (attraction, chemistry).

When it isn’t clear whether there is *meshichas ha’lev*, what should you do? The Rebbe advises taking a break, even for two weeks, to see how you feel by the end of that time. Did you feel a vacuum? An emptiness? If so, *mazal tov!* The happy conclusion is approaching. Did you feel relieved? Then she is not for you.

(For the girl): You met the boy many times. Are you still unsure? Do you need advice from someone close to you? Send your father to the yeshiva to discreetly observe the

bachur. Or else, if it’s accepted by all parties, they should have a conversation. With your father’s life experience he can point out what is or isn’t good for you. He knows what is important and what is trivial and can help you decide.

Is someone pressuring you? Is there an ultimatum to decide by a certain date? Stand strong and insist on a no-pressure decision. This decision is one which will affect your entire life. It’s not convenient for someone’s schedule? Sorry. A decision can’t be forced. This is your life.

### APPEARANCES

Did you notice that I haven’t mentioned looks yet? Looks aren’t something absolute but something that changes. Although it’s the first

thing we notice, don’t jump to conclusions. Many kids of 23 turn into distinguished looking men by 30. Thin bachurim fill out, and the other way around too. When you get to know the other person’s qualities, personality and middos, things that you thought were a “must” melt away.

Girls (boys too) who futilely try to diet, to cover up their appearance in one way or another – you’re better off worrying about appearing pleasing and respectable. Focus on personal hygiene, being well-dressed. Obviously, looks are not what are going to keep the couple together in the long run. It’s personality and middos that will achieve that. Put the emphasis on the important things.

### THE DECISION

You’ve reached the point where a decision has to be made. In the secular world there are various ways of proposing engagement, which have nothing to do with a Chassidishe couple. It’s important to clarify this with the other side (if it’s not obvious to them) and the Chassidishe way is to write to the Rebbe to ask for his advice and a bracha.

Before doing so, there must be the agreement of the parents on both sides. If one side is opposed, even a little bit, it’s very important to straighten things out **before writing**.

As in days gone by, each one writes **separately**. In the past, there were instances when the bachur (or girl) received a positive answer from the Rebbe while the other side waited even half a year.

Each should follow the guidance of their mashpia about their answer.

### THE SIMCHA

Excitement is running high. A few lines were submitted to “Chassidim Ein Mishpacha.” Now is



the time to pause and review all the minhagim and Chassidishe hanhagos. The important part is still before you. The more the period between the engagement and the wedding will be al taharas ha'Chassidus, the more the couple will be a source of Chassidishe nachas to the Rebbe afterwards. One is even *more* careful about halacha now than before.

A l'chaim or a vort? Although a l'chaim is meant to limit expenses and to celebrate with less gashmius and more ruchnius, we've heard of l'chaims that were overdone. Set limits and stick to them! It's a pity to waste money on short-lived things. Have rachmanus on Yiddishe gelt!

The Rebbe says the vort should be modest b'gashmius. You don't need to outdo the neighbor. The main thing is the Chassidishe content of the evening: the maamer Chassidus. It's a nice custom to present the chassan with a gift as soon as he finishes saying the maamer (some give a silver becher) in addition to the s'farim that he will get.

Rabbi Groner says that the Rebbe was not pleased and was even upset about couples taking pictures

***Obviously, looks are not what are going to keep the couple together in the long run. It's personality and middos that will achieve that. Put the emphasis on the important things.***

together at the vort. Many people don't know this.

### THE GIFTS

Everybody loves to get presents, especially jewelry. Please, mothers and daughters – it's somebody else's money, be considerate! It's smart to give the kalla a choice (there's no point in paying a lot of money for something the kalla doesn't like!) and it pays to budget yourself before giving gifts. Be open with the mechutanim throughout the

“negotiations.” No decent kalla will enjoy a gift that her chassan's parents are still paying off years after the wedding when the piece of jewelry went out of style long ago.

As for the s'farim that are given to the chassan, aside from a Shas, which is customary to give, you can give the chassan sets of sifrei Chassidus. Find out what he has and what he would like to have. As far as the tallis and the tallis bags, keep within your budget. Be open because this is the key to a life of simcha together. Tension concerning things that are not important is a waste of energy and even harmful.

There are obligatory gifts for the kalla: the silver candlesticks, a gold piece of jewelry (aside from the ring), and today it is customary to give a leather-bound *Chitas* and *Seifer HaMitzvos*. The chassan is given a Shas and sifrei Chassidus, a tallis and a pushka (Sicha 14 Kislev 5739).

May it be in an auspicious time, a Chassidishe home that gives nachas to the Rebbe, a home that the Rebbe would feel comfortable visiting, a real Beis Chabad to greet the Rebbe Melech HaMoshiach with simcha and tuv leivav!

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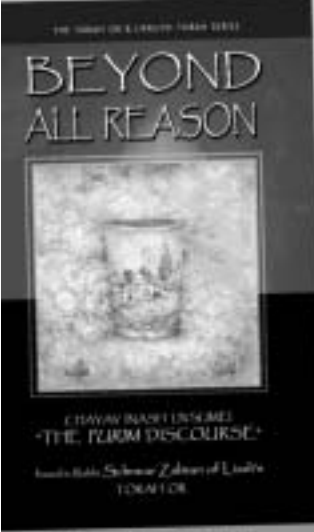
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# A SPECIAL BRACHA BRINGS TWINS

TRANSLATED BY MICHOEL LEIB DOBRY

*The Ben-Tzion family of Kiryat Malachi are commemorating the great miracle they experienced in the merit of the Rebbe MH”M’s bracha. After trying all the medical treatments without success, they turned to the Rebbe in request of a bracha for a healthy pregnancy and an easy birth. The answer was not long in coming. Exactly ten months after requesting the bracha, the couple was blessed with twins. In an interview with Shai Gefen, the Ben-Tzions tell the story of the great miracle and the recognition of the thanks they owe the Rebbe.*

R. Yehuda Ben-Tzion recently celebrated the beginning of his fiftieth year of life. A few months ago, one of his twin daughters got married. Three other children still live in their parents’ home, and R. Yehuda is soon expecting to become a grandfather. An intense longing burns within him for the Jewish People to know the great miracle that he experienced in the merit of the Rebbe.

The twins that were born to him

twenty-three years ago are due to the Rebbe’s bracha. To this day, the two letters that he received from the Rebbe hang in the children’s bedroom. In the first letter, the Rebbe acknowledges receipt of R. Yehuda’s request for a bracha, and in the second letter, sent just ten months later, the Rebbe wishes him *mazel tov* on the birth of his twin girls.

When R. Yehuda tells the story of the birth of his twins, you can still see the joy and happiness on his face.

To this day, he feels the intensity of the bracha that he was privileged to receive from the Rebbe, mercifully saving him and his wife after several nervewracking years when they had seemed to lose all hope. Even the doctors didn’t know how to solve the problem.

As we arrived at R. Yehuda Ben-Tzion’s home, we noticed a picture of the Rebbe MH”M hanging prominently in his living room. His wife, Sara, joined the conversation, listening and adding various details from her vantage point of those days when they merited to experience a tremendous miracle.

**R. Yehuda Ben-Tzion:** “My parents emigrated to Eretz Yisroel from Tehran, Iran, and I was born in Kiryat Malachi, when it was still a transit camp. I have lived here all my life. When the Lubavitcher chassidim arrived in Kiryat Malachi, we established contact with many of them, and have maintained a very warm connection to Chabad over the years.

“I met my wife, Sara, after my military service. After our wedding, we moved into our house in my hometown of Kiryat Malachi. My wife became pregnant soon afterwards, but to our great regret, the pregnancy did not last. This happened on another two occasions, including one miscarriage with twins.

“It’s hard to describe the tremendous anguish we endured. To put it simply, we found ourselves in the midst of a serious crisis, and we felt that no one could solve our problem. We went to rabbanim to receive their brachos, but nothing seemed to help.

“The big turn for the better began when a close acquaintance of mine, a Chabad chassid, R. Avraham Eli Golashvilli, traveled to the Rebbe for Tishrei 5743. During Elul, he approached me, knowing my great pain and all that we were going through. He suggested that I write a letter to the Lubavitcher Rebbe, spelling out the whole story, and ask for a bracha. He warned me in advance that there was no chance that I would receive a written response, as the Rebbe receives tens of thousands of letters during the holiday season. However, he assured me that the Rebbe will bless us and we will merit to have children.

“This was in Elul 5742. I sat down and wrote a letter to the Rebbe. With great fear and honesty, I described at length all the pain and anguish that we were enduring in connection with my wife’s unsuccessful pregnancies. I pleaded with the Rebbe that he should give us a bracha. ‘Rebbe,’ I thought to myself as I wrote the letter, ‘I can’t stand it anymore!’

“For some inexplicable reason, after I finished composing the letter, I felt absolute calm and tranquility in my heart, certain that with the Rebbe’s bracha, we would soon be privileged to have children.

“My friend, who was traveling to the Rebbe for Tishrei, took the letter with him and promised that he would personally hand our request to the Rebbe. We went through the holiday season in a feeling of ease, as we anticipated the fulfillment of the long-awaited miracle.

“One morning as I returned home from work, I discovered that a personal letter from the Rebbe had arrived in my mailbox. I froze in utter shock. Everyone had told me that the Rebbe doesn’t respond directly to correspondence these days, due to the huge number of requests.

“I opened the envelope and discovered that the Rebbe had written me a special bracha, **‘I hereby confirm receipt of his letter, *pidyon nefesh* from the 3rd of Elul, requesting a bracha.’** The Rebbe continued to bless me that at an



R. Yehuda Ben-Tzion

*I froze in utter shock. Everyone had told me that the Rebbe doesn’t respond directly to correspondence these days, due to the huge number of requests.*

auspicious hour, he will mention us at his father-in-law’s gravesite.

“I immediately called my friend who gave the letter to the Rebbe, and had just returned from his own visit there. I excitedly told him that I had received an answer from the Rebbe. He found it hard to believe, and immediately came to my house to discover that the Rebbe had indeed written me a letter. We took the letter to the *mara d’asra* of Nachlat Har Chabad, HaRav Yitzchak Yehuda Yeruslavski, who read us the Rebbe’s letter.

“Shortly afterwards, events began to move quickly – and this time, for the better. My wife became pregnant again. We somehow managed to reach a leading professor at Hadassah-Ein Kerem Hospital in Yerushalayim, who succeeded in finding the problem that had caused all our heartache. All this happened around the same time that the Rebbe had given his answer, and his letter was on its way to us.

“Now, all our worries disappeared. We were positive that everything would be successful this time. The Rebbe’s letter instilled us with tremendous encouragement. We took the Rebbe’s letter with us wherever we went for the duration of the pregnancy, and we waited for the Rebbe’s bracha to be fulfilled.

“On Rosh Chodesh Tammuz, exactly ten months after we wrote to the Rebbe requesting a bracha for a normal and healthy pregnancy, my wife gave birth to twin girls. Our joy knew no bounds. We felt that the Rebbe had ‘compensated’ us for all the terrible suffering we had endured since we got married.

“Naturally, we didn’t forget to make a big thanksgiving seuda. We called our daughters Liraz and Liat. Of course, we wrote to the Rebbe to thank him for giving us his holy blessing for children. Here too, the

Rebbe's answer was not long in coming. In a letter from the 15th of Tammuz 5743, the Rebbe wrote, 'In response to the notification that twin girls have been born to them – *mazel tov*. May it be G-d's will that you should raise them to Torah, chuppa, and good deeds in an extensive manner.'

Mrs. Sara Ben-Tzion: "The Rebbe's bracha is what gave us the strength to get through the pregnancy in peace. We truly thank the Rebbe to this very day. Six months ago, one of our twin daughters got married, and we expect to derive nachas, happiness, and G-d willing, grandchildren from her and all our other children. I would like to take this opportunity to say just one word to the Rebbe: thanks."

R. Yehuda Ben-Tzion: "I have tried over the years to fulfill the



The two letters that R. Yehuda Ben-Tzion received from the Rebbe

Rebbe's directives regarding a pushke and Chitas in the car, and regular participation in Torah classes. When people who travel in my car ask me if

I'm a Lubavitcher (when they see the Chitas), I immediately tell them the story of the miracle of the twins of the Lubavitcher Rebbe."

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# THE OBLIGATION TO CELEBRATE ON PURIM

## Part 3 of 4

AN ADAPTATION OF THE DISCOURSE FOUND IN TORAH OR  
BY YITZCHOK DOVID WAGSHUL

### CHAPTER 5

#### JEWISH BITTUL TRANSCENDS ALL REASON

Key topics to be presented in this chapter:

- A Jew cannot tolerate estrangement from G-d.
- “Sin” is only possible by rationalizing that one remains attached to G-d.
- Jewish self-sacrifice transcends reason.
- Self-sacrifice reflects a Jew’s natural attachment to G-d’s very “Self”.

#### A JEW CANNOT TOLERATE ESTRANGEMENT FROM G-D.

In fact, every Jewish person, even in today’s times, and even the most ordinary, possesses this unique capacity for true Bittul to the point of actual self-sacrifice. No Jew would separate himself or herself from G-d’s blessed unity under any circumstances whatsoever. Indeed, it has been our sorrowful experience throughout the generations that many of the Jewish people have willingly accepted martyrdom (may G-d avenge their blood) rather than do so.

#### “SIN” IS ONLY POSSIBLE BY RATIONALIZING THAT ONE REMAINS ATTACHED TO G-D.

In that case, a question naturally arises: how is it possible for any Jew to sin at all? If a Jew cannot tolerate any separation from G-d even at the pain of death (G-d forbid), surely he or she should be able to resist any temptation that may arise in the course of everyday life when threat of death is not a concern. Unfortunately, a person’s “impulse to evil” (Yetzer Harah) makes full use of our capacity for self-delusion. One can delude oneself into believing that he or she can commit some sin or other and still remain fully attached to G-d. Yet in truth, by definition, even the so-

called smallest transgression of G-d’s will separates one from Him, and if the person truly realized that, he or she would never sin, even in contexts not calling for martyrdom.

#### JEWISH SELF-SACRIFICE TRANSCENDS REASON.

Martyrdom is unique, though, in that it is virtually impossible to delude oneself into thinking that if one converts to another religion, he or she remains attached to the G-d of Israel. Therefore, if confronted with such a choice (G-d forbid), the Jews have always chosen martyrdom — even those who, one would think, are not religious and do not care about his or her connection to G-d. This is because the Jewish attachment to G-d, the capacity for self-sacrifice in the name of His unity, stems from a level that transcends reason. No matter what the person believes or what rationale they have for a less than fully committed religious life, the challenge of martyrdom sweeps past all that and touches something at the very core of the Jewish soul: the hidden love (Ahavah Mesuteres) of a Jewish soul for G-d.

That is why no reason is given by the Torah for self-sacrifice. Jews are told<sup>31</sup> “to love G-d, your L-rd...because He is [the source of] your life.” If a person understands that all one loves in life, even life itself, comes from G-d, one will naturally love G-d at least as much as one loves one’s life. This reason for loving G-d does not extend to self-sacrifice. That entails giving up one’s life, so one cannot be motivated to do it because one loves life.

#### SELF-SACRIFICE REFLECTS A JEW’S NATURAL ATTACHMENT TO G-D’S VERY “SELF.”

Considering this point in greater depth we find that to love G-d as the source of life is really to love G-d as He manifests Himself in the universe (i.e. the life one experiences within creation) —not G-d as He is in Himself (i.e. outside of a relationship to creation). As explained

earlier, G-d relates to the universe as “immanent within creation” (Memaleh Kol Almin), in which sense He invests each particular creature and entity with its individualized amount of spiritual life force, and as “transcendent over creation” (Sovev Kol Almin). Both of these concepts, however, relate G-d to creation, and any love one has for Him that stems from love of life or love of the world is really directed at these levels.

By contrast, the attachment of a Jew to G-d, the dedication that would compel self-sacrifice is an attachment to G-d as He transcends both “immanent” and “transcendent” levels. For G-d Himself is certainly not defined by the fact that the universe is His creation. Rather, the universe and all its contents are as utter nothingness before G-d, as Jews recite in the morning prayers,<sup>52</sup> “You were [the same] before the world was created; You are [the same] since the world has been created.” Creation did not cause a change in G-d’s unity, for creation is literally nonexistent from G-d’s perspective. (It is only because we limited mortals are unable to perceive that G-d is everywhere and everything that it appears otherwise to us.) Self-sacrifice stems from the refusal to cut oneself off from G-d’s very Essence and Being, for the Jewish soul itself is attached to G-d on this level, and the bond with G-d is thus a natural characteristic of the Jewish soul that transcends all reason. It is this which every Jew possesses and which accounts for the Jewish capacity for martyrdom throughout history: an unreasoning and unthinking Bittul to G-d that once accessed, supersedes any ideas the person might previously have harbored about their relationship with G-d. Likewise, it was this capacity, and this supra-rational attachment to G-d’s very Self, that led the Jews of the Purim story to spurn the idea of renouncing Judaism, even if it meant annihilation. That is why the Book of Esther refers to<sup>53</sup> “the word of Mordechai” being carried out: it was Mordechai, as discussed above, who was the source of Jewish Bittul, the channel through which this quality flowed to the Jewish souls, the Ish Yehudi.

## CHAPTER SUMMARY

Even today, every single Jew—no matter who he or she is; no matter how estranged he or she may feel from religion—possesses the unique Jewish capacity for Bittul before G-d. It is a natural feature of our souls.

By virtue of this innate and essential connection to G-d, no Jewish person would ever willingly sin, for that would separate him or her from G-d. The only reason people do sin (G-d forbid) is self-delusion: they somehow convince themselves that G-d “doesn’t mind”; that they will remain “a good Jew,” still attached to G-d, despite the sin.

Throughout history, even the most irreligious Jews have willingly sacrificed their lives rather than give up Judaism. This seems irrational, for if they are not religious, what are they sacrificing their lives for? The answer is based on what was said above: they had only sinned because they had been fooled into thinking they would remain attached to G-d.

This delusion is impossible with respect to apostasy: how can one think one is still “a good Jew” and attached to G-d if one converts to another religion (G-d forbid)?

Thus, self-sacrifice—martyrdom—is unique, in that, stripping aside all delusion, it taps the essence of the Jewish soul, where separation from G-d is intolerable under any circumstances. No rationalization can affect this, because this level of attachment to G-d is absolute and unreasoning; it transcends reason.

What is more, this natural attachment of the essence of the Jewish soul is to the “Essence,” so to speak, of G-d: not to G-d as He fills all worlds, or even to G-d as He transcends all worlds, but to G-d as He is in Himself.

NOTES:

51. Deuteronomy 30:20

52. see also Yalkut Shimoni 836, citing the Jerusalem Talmud

53. Esther 2:20

## CHAPTER 6

### SUPERIORITY OF PURIM’S REVELATIONS OVER THOSE AT MOUNT SINAI

Key topics to be presented in this chapter:

- On Purim, the Jews approached G-d on their own; at Sinai, they merely responded to G-d’s initiative.
- By approaching G-d of their own volition, the Jews elicited a response in kind.

#### ON PURIM, THE JEWS APPROACHED G-D ON THEIR OWN; AT SINAI, THEY MERELY RESPONDED TO G-D’S INITIATIVE.

We can now appreciate a nuance in the verse,<sup>54</sup> “And the Jews ‘undertook’ (kibel) to do what they had ‘begun’ (heicheilu).” As stated at the beginning of this discourse, the Jews of Purim finalized or ratified in their day what their predecessors had begun at Mount Sinai. The wording of the present verse sheds additional light on this, because the word kibel connotes “receiving” a complete thing, bestowed upon them from above. Even the awesome revelations granted the Jews at Mount Sinai at the giving of the Torah were only the “beginning” (as expressed by the word heicheilu) compared to the fuller and more complete revelation the Jews merited on Purim.

This is consistent with the spiritual principle that G-d wants Jewish people to take the initiative in their relationship with Him. Often, people try to approach G-d on their own (known in Aramaic as “arousal from below” (Isarusah Dilesatah) rather than wait to first be “inspired from above” (Isarusah Dile’eilah). When we do so, G-d responds with revelations we would not have been able to achieve otherwise. If G-d has to wake us up from a state of spiritual insensitivity by sending inspiration, the revelations are not as lofty as those drawn down through our own initiative.<sup>55</sup>

## BY APPROACHING G-D OF THEIR OWN VOLITION, THE JEWS ELICITED A RESPONSE IN KIND.

Since the Jews of Purim did take the initiative and, despite the prevailing concealment of G-dliness, returned to G-d on their own, as explained above, the holiness they received was superior even to that of Mount Sinai, which was bestowed only after G-d aroused the Jews to love Him through the mountain over their heads. Therefore, this revelation was called heicheilu, a mere “beginning,” compared to the superior revelations of Purim.

This<sup>56</sup> is hinted as well in the verse,<sup>57</sup> “and what (mah) they had seen of the matter and what (mah) had befallen them.” “Mah” alludes to that exalted spiritual level discussed earlier, the very source of the Torah, which comes from Chochmah —koach mah — the power of what. Mah may be contrasted with another spiritual level known as Ban. Ban represents G-d directing His creative spiritual energy into the world and concealing His overwhelming unity in order that a physical world, seemingly independent of Him, could be created. Mah, on the other hand, represents just the opposite: Bittul, the acknowledgment of G-d’s unity and that nothing truly exists but Him. While it is true that at Mount Sinai the Jews reached the level of Bittul that enabled them to put na’aseh, “we will do,” before nishmah, “we will understand,” this Bittul had been stimulated, aroused, by G-d first. It must therefore be associated with the spiritual level of Ban, whose function is to descend into the world.<sup>58</sup> This does not mean that the Jews did not really achieve Bittul at Mount Sinai, for Ban, too, has a quality of Bittul to it, but since G-d had to initiate the process, it was a lesser order Bittul than that associated with Mah.

(Alternatively, one can associate even the Jews’ Bittul at Sinai with Mah, but it was the Ban aspect of Mah, while the Bittul of Purim stemmed from the Mah aspect of Mah.)

At any rate, the revelation of G-dliness bestowed upon the Jews at Purim was superior even to that of Mount Sinai because on Purim the Jews initiated the process themselves. As in all such cases of “arousal from below,” however, even though the initiative came from below, nothing ever really happens — even our own initiative — without G-d so willing it. Thus, we may speak of G-d having previously laid the groundwork for the Jews’ initiative itself. We can now interpret our verse with respect to both of these concepts:

On one level, “what (mah) they had seen of the matter” hints at the sublime prior stage, the enabling Divine groundwork, as it were, to the Jews’ Bittul on Purim. Then, “what (mah) had befallen them” is a reference to the fact that the Jews’ Bittul was, as stated, of the superior order of Mah.

On the second level, we can take the first part of the verse, “what [mah] they had seen of the matter,” as itself referring to the Jews’ superior level of Bittul, achieved on their own initiative, on Purim. And it was because of this initiative, the Jewish arousal from below, that the revelation of Purim was of a superior order to that of Sinai for the G-dliness revealed on Purim stemmed from the sublime level of Mah (alluded to by “what [mah] had befallen them”) and was the final completion of the acceptance of the Torah which comes from Chochmah, koach mah, the parable to the Predecessor of the World.

### CHAPTER SUMMARY

There is a spiritual principle that G-d wants us to take the initiative in our relationship with Him. We are to try to approach G-d on our own, rather than wait to first be inspired from above. When we do so, G-d responds with revelations we would not have been able to achieve otherwise.

This is what happened on Purim. By repenting and returning to G-d of their own volition (not while compelled by G-d’s overwhelming love), the Jews merited G-dly revelations superior even to those of Mount Sinai.

NOTES:

54. Esther 9:23

55. See the adaptation of the discourse, Isha Ki Sazriah on the Torah portion Tazriah

56. Note: Material from this point until the conclusion of chapter 6 was inserted by the Tzemach Tzedek as a parenthetical gloss to our discourse in Torah Or.

57. Esther 9:26

58. although, to be sure, that descent is for the purpose of subsequent ascent

## CHAPTER 7

### AD DELO YADAH: JOY WITHOUT LIMIT

Key topics to be presented in this chapter:

- “Rejoice, O righteous ones, in G-d.”
- The heavenly revelations manifest on Shabbos and Yom Tov are expressed through Da’as.
- The heavenly revelations of Purim transcend Da’as.

Armed with the above insights, we are finally in a position to understand the questions posed at the very beginning.

It was asked, why is the joy associated with Purim greater than that of the major Yom Tov holidays? Yom Tov is a joyous occasion and Jews are commanded by the Torah to rejoice at these times. Nevertheless, Jews are expected to out-do themselves on Purim, to the point they no longer know the difference between “cursed be Haman” and “blessed be Mordechai.” Moreover, the sanctity of Yom Tov requires refraining from Melachah. If Purim is superior to Yom Tov, how is it that we are permitted to perform Melachah then?

### “REJOICE, O RIGHTEOUS ONES, IN G-D”

The Zohar states<sup>59</sup> that Jews recite the psalm<sup>60</sup> beginning “Rejoice, O righteous ones, in G-d” on Shabbos and Yom

Tov because this theme is especially appropriate then. The meaning of this lies in the fact that the word for “G-d” in this verse is the Tetragrammaton, the ineffable, four-letter Divine name. The Tetragrammaton is spelled with the four Hebrew letters yud and hey and vav and hey, and is pronounced (outside the context of prayer or communal Torah-reading) as an anagram of these letters: “Havayah.”<sup>61</sup>

The Divine name Havayah represents G-d channeling His creative energy into the universe; it signifies, not G-d as He is in Himself, but G-d as Creator. Each of the four letters of the name Havayah symbolizes one general stage in the progressive transmission of G-dly life-force into the universe.<sup>62</sup>

The verse “Rejoice, O righteous ones, in Havayah” hints that the righteous (tzaddikim) should infuse joy into “Havayah” — into the “ordered process of creation” (Seder HaHishtalshelus) — brought into being through this Divine name. That is, they should draw holiness from the lofty spiritual plane which transcends Seder HaHishtalshelus, and invest it within Seder HaHishtalshelus.\*

### THE HEAVENLY REVELATIONS MANIFEST ON SHABBOS AND YOM TOV ARE EXPRESSED THROUGH DA’AS

Now, on Shabbos and Yom Tov, this additional Divine revelation from above Seder HaHishtalshelus is limited in extent, since, although transcendent, it nevertheless has a connection with the limited and fixed order of creation. It is not at all comparable to revelation of G-d’s very Essence and Being, so to speak, utterly beyond relation to Seder HaHishtalshelus. This is expressed by the various limits and specific dimensions associated with the celebration of these occasions. For example, the Torah’s command,<sup>63</sup> “You shall rejoice in your holiday” was fulfilled, in the times of the Holy Temple, by bringing the shalmei simcha, the “joyous sacrifices” offered up on the holidays, as our sages teach,<sup>64</sup> “Joy’ [such as that required on Yom Tov] cannot be had except with meat.” Now that the Temple no longer stands (may it be rebuilt immediately), Jews express the requisite holiday joy in other ways, as the sages likewise teach,<sup>65</sup> “Joy’ cannot be had except with wine.” And the amounts are specifically prescribed. According to Jewish law, one fulfills one’s obligation of holiday joy with a revi’is (a unit of measure, 86 cc or about 3 fl. ounces<sup>66</sup>) of wine.

All this is because the heavenly excess of Divine revelation elicited into Seder HaHishtalshelus on Shabbos and Yom Tov invests itself within the highest levels of Seder HaHishtalshelus, namely the “intellectual” Sefiros of Chochmah and Binah. Correspondingly, in our physical world as well, the practical expressions of these spiritual concepts are contained within rationally comprehensible,

measurable quantities; they are guided by Da’as, “sensible” standards.

### THE HEAVENLY REVELATIONS OF PURIM TRANSCEND DA’AS

On Purim, by contrast, the spirituality elicited by the Jews was of a far superior order. It was, as explained above, merited by the Jews’ self-sacrificing commitment to G-d, a commitment that surpassed all reason. The Jews thereby brought upon themselves a corresponding revelation far beyond intellectual comprehension, far beyond expression in terms of G-d’s relation (whether “immanent” or “transcendent”) to Seder HaHishtalshelus, but of G-d’s very Essence and Being, His very “Self,” as it were — a manifestation of G-dliness that, like the Jews’ commitment, surpassed all Da’as.

That is why Jews celebrate Purim with a joy that also surpasses all reason as expressed in the requirement that Jews drink wine, but more than merely a revi’is: Jews are to drink Ad Delo Yadah, “until one does not know” (‘yada,’ a form of the word da’as) the difference between “cursed is Haman” and “blessed is Mordechai.” On the level of G-d’s very Self, there is in fact no distinction between what we experience as “bad” and “good”, or darkness and light.<sup>67</sup> This is the supremely rarified level of G-dliness we “tap into” on Purim.

### CHAPTER SUMMARY

In Chapter One, the question was asked, Why is the joy mandated on Purim greater than that of Yom Tov? In this chapter, we are given the answer.

The verse, “Rejoice, O righteous ones, in G-d,” hints that the righteous should infuse joy into Seder HaHishtalshelus (“the ordered universe”) brought into being through the Divine name Havayah. That is, they should draw holiness from the lofty spiritual plane which transcends Seder HaHishtalshelus, and invest it within Seder HaHishtalshelus.

Now, on Shabbos and Yom Tov, this additional Divine revelation from above Seder HaHishtalshelus is limited in extent, since, although transcendent, it nevertheless has a connection with the limited, fixed order of creation. It invests itself within the highest levels of Seder HaHishtalshelus, namely the “intellectual” Sefiros of Chochmah and Binah.

Correspondingly, in our physical world as well, the practical expressions of these spiritual concepts are contained within rationally comprehensible, measurable quantities; they are guided by Da’as, sensible standards.

On Purim, by contrast, the spirituality elicited by the Jews was of a far superior order. It was, as explained in Chapters 5 and 6, merited by the Jews’ self-sacrificing commitment to G-d, a commitment that surpassed all “reason,” all sense, all Da’as. That is why we celebrate Purim with a joy that also surpasses all reason, all Da’as.

NOTES:

59. Terumah, 137b

60. Psalm 33

61. When praying or reading the Torah in synagogue, it is usually, depending on the vowels, pronounced Ado-noy.

62. See, e.g., the adaptations of the discourses Leva’er Inyan HaMasa’os

Bamidbar (on the Torah portion Masei); Be'etzem Hayom Hazeh Nimol Avrohom (on the portion Lech-Lechah); and Ha'azinu (on the Torah portion of the same name).

\* A similar interpretation can be applied to the verse, "I will greatly rejoice [sos asis] in Havayah." (Isaiah 61:10)

63. Deuteronomy 16:14

64. Pesachim 109a

65. Ibid.

66. See Shiurei Torah

67. as it is written (Psalms 139:12), "Even darkness is not dark for You," and (Job 35:7), "If you are righteous, what do you [thereby] give Him." To G-d Himself, it's all the same."

## CHAPTER 8

### PERMISSIBILITY OF MELACHAH ON PURIM

Key topics to be presented in this chapter:

- Refraining from Melachah symbolizes elevation of G-d's creative force. This has no application to Purim, whose revelations are beyond characterization as "high" or "low".

#### WHEN IT IS APPROPRIATE TO REFRAIN FROM MELACHAH

This also explains why Melachah is permitted on Purim.

The true meaning of Shabbos as a day of rest from Melachah is that, just as G-d, Who ceased creating on the seventh day, thereby allowed all the spiritual energies He had poured into creation to rise up and return to their Divine source, so do Jews and the universe at large experience a spiritual elevation up to our G-dly Source on Shabbos.<sup>68</sup>

This is applicable, however, only insofar as it concerns the G-dly energies invested within creation. These energies rise up to the higher level of their Divine source when the added spirituality of Shabbos or Yom Tov is manifest in the world. But this implies that higher and lower are valid concepts. This implication is only true to a point. There is, as we have explained, a level of spirituality beyond which higher and lower (and all such distinctions) are meaningless to G-d. The spiritual ascent that takes place on Shabbos and Yom Tov is the elevation of G-dliness that had been invested within the created universe — Seder HaHishtalshelus — up to its source; Jews therefore refrain from creative activity (Melachah) because the G-dly creative forces have risen above our realm. All this does not apply, however, to G-dly revelations of the order utterly transcending Hishtalshelus, of the order of G-d's very Self — the revelations bestowed upon the Jews on Purim. At that level, there is no higher or lower to begin with. Refraining from Melachah would not symbolize anything meaningful under those circumstances and there is no spiritual benefit in doing so.

Using the<sup>69</sup> Midrash<sup>70</sup> to further illustrate this point, there is a story related therein where a certain heretic once challenged Rabbi Yehoshua<sup>71</sup>: The Torah says that G-d rested on Shabbos, yet apparently, He doesn't. Does He not send down rain on Shabbos, sprout grasses, etc.? Rabbi Yehoshua answered by comparing the entire universe to a Reshus HaYachid, a place characterized by Jewish law as a "private domain." Just as one may carry objects (an otherwise forbidden activity) within a private domain on Shabbos, so may G-d do what He does, since the entire universe is but His own "private domain." This answer appears inadequate, though: it is only the single Melachah of carrying that is permitted within a private domain; all other Malachos, including threshing, planting and the like, are forbidden even in a Reshus HaYachid. How, then, did this answer the heretic's question?

What Rabbi Yehoshua meant, however, was along the lines we have just said. Refraining from Melachah (no matter which) is only appropriate with respect to the Divine energies invested within Seder HaHishtalshelus. For G-d Himself, however, utterly beyond relation to the created universe, all is one single "domain," without distinction between higher or lower or any other category. On that level, there is no meaning to spiritual elevation or refraining from Melachah, and G-d's own activities (allegorically speaking) are no contradiction to Shabbos.

### CHAPTER SUMMARY

This chapter answers the second question of Chapter One: If Purim is holier than Yom Tov, why is Melachah permitted on Purim?

The spiritual ascent that takes place on Shabbos and Yom Tov is the elevation of G-dliness that had been invested within the created universe — Seder HaHishtalshelus — up to its source; we therefore refrain from creative activity (Melachah) because the G-dly creative forces have risen above our realm. All this does not apply, however, to G-dly revelations of the order utterly transcending Hishtalshelus, of the order of G-d's very Self — the revelations bestowed upon us on Purim. Refraining from Melachah would not symbolize anything meaningful under those circumstances, and there is no spiritual benefit in doing so.

NOTES:

68. See, e.g., the adaptation of the discourse Lehavin Inyan Lechem Mishneh on the Torah portion Beshalach.

69. Note: Material from this point until the conclusion of the entire discourse was inserted by the Tzemach Tzedek as a parenthetical gloss to our discourse in Torah Or.

70. Bereishis Rabbah, ch.11

71. according to the Midrash (quoted also in the discourse Lamnatzeach Al Hashminis found in Likkutei Torah, Tazriah 21c), it was Rabbi Akiva.

[To be continued be"H]

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# ‘WORCESTER IS A CHASSIDISHE CITY’

BY CHANI NUSSBAUM

*This time we had the privilege of speaking with one of the most senior shluchos, from the time of the Rebbe Rayatz, Mrs. Rochel Fogelman, shlucha in Worcester, Massachusetts. \* Over the years, Mrs. Fogelman merited special kiruvim from the Rebbe which she relates with great emotion, along with stories of her shlichus.*

You don't often meet a shlucha who was privileged to be a shlucha of the Rebbe Rayatz and the Rebbe MH"M, and whose place of shlichus was referred to by the Rebbe Rashab! If all that isn't enough, she had numerous yechiduyos, horaos, and miracles with the Rebbe, she translated a sicha into English that remained on the Rebbe's desk for many years, and has nachas from grandchildren serving as shluchim around the world.

Rebbetzin Fogelman is a shlucha in Worcester for 56 years.

"We were sent by the Rebbe Rayatz in 1947. As soon as we arrived we opened a yeshiva, a Talmud Torah, a school, etc. Remember that in those days the Rebbe did not send shluchim to American cities. My husband, while still a bachur, organized chadarim for

Torah learning here, and more.

"It was the beginning of the revolution of Yiddishkait in America. Assimilation had made great inroads. Jews who wanted to forget about their Judaism came to America, especially to far off cities. There were hardly any shluchim at that time except for R' Sholom Posner in Pittsburgh, and R' Moshe Hecht was here and my husband helped him.

"Then my husband went back to yeshiva and for a while he was in Buffalo, where he ran chadrei Torah from which entire families emerged religious, baruch Hashem. When we came to Worcester, it was a spiritual desert. That is why we opened the yeshiva which combined limudei kodesh and limudei chol. Most of the students came from public school and

there was a demand for secular studies to be taught on a high level.

"When we asked the Rebbe Rayatz about it, the answer was that we should spread Torah and the way to return the heart of the fathers is through the children and the heart of the children through their fathers. This was a clear horaa to us: to add more rooms to the yeshiva, in other words, a Talmud Torah and a school, and to spread Yiddishkait through the children to bring the parents back.

"Today, we have children in the school whose parents learned here. We also opened Beis Chana for girls. Our shul is packed with 200 people every Shabbos. Other places nearby call on Jews from our town to help them with their minyan."

## AND THEN THE REBBE ASKED ABOUT ME

I asked Mrs. Fogelman to tell us about herself and her background.

"I was born in America to a frum family. My mother a"n opened the first yeshiva in America: Beis Rochel for girls. My father a"n was a rav in Brighton Beach. The sound of his learning was heard in the house day and night. I'll never forget waking up, as a child, to the sound of his learning.

"Thanks to my father's efforts, Bais Yaakov seminary opened. Back then,



**Partial view of family picture**

many people didn't see the point in formal chinuch for girls, but as more people became aware of the need, Bais Yaakov grew and grew.

#### **How did you come to Lubavitch?**

"My father knew Rabbi Jacobson because he also had a connection with

Bais Rivka, and Rabbi Jacobson was mekarev him to Chabad. I was about to finish Bais Yaakov Seminary and then the Rebbe asked about me, asking whether I would be willing to learn in Bais Rivka. That's how I came to Chabad. Then I went to New Haven to teach and I met my husband, Hershel.

"After we married we went on shlichus to Worcester, which is in the center of

Massachusetts, a nice city situated a four-hour drive from New York."

I asked Mrs. Fogelman to tell us about Massachusetts and the Jews there. She said there are 120,000 Jews: "Today there are 175 families who are frum and 50 Lubavitcher families,

most of whom work in chinuch and in our yeshiva. One year, we went to Eretz Yisroel and gave the key to the city to Mr. Zalman Shazar (see picture).

"At first we had a lot of tzaros from the Misnagdim. We lived above the Beis Yehuda Shul but they tried to run us out of there as much as possible. When we fundraised for our work, they tried to take it for themselves.

"My husband was very discouraged and he called the secretariat to ask for the Rebbe's bracha. While still talking to the Rebbe's secretary, the Rebbe got on the line and spoke to him directly. In those days, my husband merited actual yechidusin via the telephone, which was highly unusual!

"In that unforgettable phone conversation, the Rebbe began to tell him the story of Rabbi Yonoson Eibschitz, who suffered greatly from anti-Semitism. One time they said to him: Let's have a contest between our fighting birds. If your bird wins, we'll



stop harassing you, but if our birds win, we will know we are on the right track.

“They took a bird and fattened it up and gave R’ Yonoson a small, pathetic bird yet while the birds fought over the food, his bird continued to fly around and he ended up winning.

“That’s how it will be with the Misnagdim who bother you, concluded the Rebbe. The Chassidim will come out on top, as promised.

“And that’s what happened. The Misnagdim in our town didn’t last and we had great success in our work. I brought a group of girls to see the Rebbe. One of the mothers – Mrs. Greenberg was her name – also joined us. The Rebbe said a sicha for us and Mrs. Greenberg wanted to take advantage of the opportunity so at the end of the sicha she asked the Rebbe for a bracha for a shidduch for her daughter. I was also looking for a shidduch for a relative who was having a hard time finding her zivug.

“At the end of the yechidus we all passed by the Rebbe one by one. When it was my turn, the Rebbe said: Mrs. Greenberg doesn’t believe me. I promised her that her daughter would find a shidduch but she wants it right now.

“Then the Rebbe smiled and added: You have to help her find a shidduch for her daughter and then your request will be answered.

“I stood there in shock. I was young myself and had no idea how to go about doing this and I remember spontaneously asking: From where?

“The Rebbe answered: Look in the towns near Worcester. Maybe her zivug is waiting for her there. I immediately answered; Okay.

“I knew that in the towns near Worcester there were hardly any Jews. All the way back from New York to Worcester I thought: What should I do? I must fulfill what the Rebbe said and immediately, but how?

“The next day, when I went to teach, I saw one of the teachers in our school and remembered that he lived nearby in Clinton, which is near Worcester, and he was single. I had a brainstorm – this must be the person the Rebbe had in mind! How come I didn’t think of him sooner? I immediately arranged for the couple to meet and they became chassan and kalla on Yud-Tes Kislev.

“Needless to say, my request for a shidduch for my relative was also fulfilled. I felt so strongly how ‘a tzaddik decrees and Hashem fulfills.’”

***“I knew that in the towns near Worcester there were hardly any Jews. All the way back from New York to Worcester I thought: What should I do? I must fulfill what the Rebbe said and immediately, but how?”***

## **THE CHASSIDIC HISTORY OF WORCESTER**

“What strengthens us in this shlichus is the z’chus to be shluchim. We have the rare z’chus of being shluchim of the Rebbe Rayatz and the Rebbe.”

### **How did this happen?**

“About 15 years after we arrived in Worcester, Rashag (R’ Shmaryahu Gurary) came to visit. He wanted my husband to teach in his yeshiva in New York. My husband asked the

Rebbe and something interesting happened. The Rebbe didn’t say yes or no. The answer that we got was that we need to remember the privilege that the Rebbe Rayatz sent us to Worcester.

“So we merited that the Rebbe gave his haskama to our shlichus here and we merit, baruch Hashem, to see a real change and an enormous spiritual revolution in Worcester.

“We and Worcester are privileged in that when the Rebbe Rayatz came to the United States for the first time over 75 years ago, the train stopped here in Worcester and the Rebbe Rayatz said a sicha to the Chassidim and the rest of the Jew who gathered in the train station to welcome him. It’s an incredible z’chus. The reason for it might be that they always davened Nusach Ari in the main shul of Worcester and the shul is called, Tiferes Yisroel B’nei Yaakov – Chabad. Today everybody calls it Yeshiva.”

Mrs. Fogelman told me that the Chassidim who fled the pogroms in Europe back in 1910, arrived in Worcester.

“R’ Alter Martin,” referring to someone who was in the time of the Rebbe Rashab, and his father, R’ Moshe Binyamin, who was the Rebbe Rashab’s secretary for a period of time, “said that when his father left for America he asked the Rebbe Rashab for a bracha.

“The Rebbe asked him: Where are you going to in America? He answered, to Worcester. The Rebbe said: You can go to Worcester. It is a Jewish and Chassidishe city. And he lived in Worcester for the rest of his life.

“I am sure that back then the fruits and brachos were planted for our great success here. Who would have believed that the students of the yeshiva-school and the children of these students would serve today as shluchim around the world?



“But you can never be satisfied with what you have but have to keep working, because this is our shlichus!”

## THE SICHA THAT I WROTE

“We have had the z’chus that the Rebbe gave Worcester special treatment. When I brought another group of young women to the Rebbe for yechidus, the trip was very difficult. We had a flat tire on the road. The car was old and we suffered for it. The Rebbe knew of our efforts and repaid us. When we arrived, Rabbi Chadakov told me that the Rebbe would say a sicha for us.

“Before the Rebbe began this unusual sicha, he looked at me and said: Write it all down in English. At first, I planned on writing down every single word but since most of the women knew Yiddish I hadn’t planned on writing it in English, but I did what the Rebbe said of course.

“The Rebbe spoke about the nature of a woman and her significance to Judaism. Since one of the women was a nurse, the Rebbe used the example of a nurse who, by speaking pleasantly, is able to get a patient to take a bitter tasting medicine when the doctor is unable to do so. So too, said the Rebbe, even when people do not understand everything about Judaism, a woman is more easily able to explain it and to illuminate her surroundings



**Giving the key to Worcester to Mr. Shazar**

with warmth.

“And then the Rebbe suddenly said, ‘Make Worcester into a Chassidische city so that people know and hear about it – even in Chicago and Philadelphia – that Worcester is a Chassidische city.’

“I stood there stunned by this unusual horaa-bracha. All the women burst into tears. One of them said, ‘Rebbe, bless us so that the way back is easy and without the hardships we experienced on the way here.’ The Rebbe blessed her and added a bracha that her husband and children should be healthy and that they should have a

healthy summer.

“And miraculously, nothing untoward happened on the way home (despite the antiquity of our vehicle). Three weeks later, I sent the Rebbe a translation of the sicha. I was very busy with my baby and so the mailing of the translated sicha was postponed. Of course, we apologized for that.

“A long time went by and I did not receive a reply from the Rebbe. I began to wonder whether I had sent the Rebbe what he wanted, but 45 years later, a few years ago, when we went to New York for a wedding, my husband met Rabbi Y. Jacobson. They spoke and mentioned Worcester. When I joined the conversation, Rabbi Jacobson told me that he found a sicha from the Rebbe in English about Worcester.

“That sicha was later added to the published sichos,” said Mrs. Fogelman emotionally. “I knew that the Rebbe wanted this translation. It was the only sicha in English and it sat on the Rebbe’s desk for many years.

“When we returned to Worcester I made a big Melaveh Malka for the women of the town. I said to the women: Your grandmothers heard this sicha and now you will hear the sicha. Excitement ran high and everyone was inspired to hear this sicha and the events surrounding the occasion when it was said.”

## MISHLOACH MANOS? WE HAVE FOOD!

Our first year in Worcester, we sent mishloach manos to mekuravim, which they thought was rather strange. They just didn’t understand what it was all about. They didn’t lack for food and so why were we giving them food packages? This was many years before the Rebbe promoted Mivtza Purim.

The second year we didn’t give up but decided to send them all mishloach manos so they would know about this mitzva. The Rebbe told us to revive customs and mitzvos that were forgotten.

Today, baruch Hashem, all the Jews in Worcester know about the mitzva of sending mishloach manos on Purim. We made public Purim seudos and when possible, we’ve organized a Purim seuda in the yeshiva for a few hundred people.

## CHASSIDISHE NACHAS

Mrs. Fogelman moves from the past to the present and back again in her fascinating story. Generations and people are mentioned in one breath. Stories about the Rebbe are mixed with stories about the previous Rebbe.

**Can you tell us about the Rebbe Rayatz?**

“A Chassid by the name of R’ Zeiler (he did not have children and may this story be a z’chus for him) came to Worcester to raise money for maamud. He arranged a yechidus for the women

to come to New York to meet the Rebbe Rayatz. This was in 1948. All the women went to New York and I saw the Rebbe Rayatz for the first time.

"I remember that a few Chassidim entered the room and the rest stood on the stairs, and we heard the Rebbe. As he spoke, there was utter silence in the room yet it was still hard to understand what he said (because of his poor health). But I remember his distinguished appearance, which inspired awe in us. I understood only a little bit of what he said but the following words are etched in my neshama:

**You can say in my name that I said (and he raised his hand and pointed at a distance) that all those who work for Tomchei T'mimim and the yeshivos will succeed and [will succeed] also in their personal lives.**

"Baruch Hashem, with the kochos of the meshaleiach we have merited bracha and hatzlacha in our work, and also have nachas."

**What did you do about chinuch for your children?**

"Today, all my children are married and are shluchim themselves. There was a preschool, public school, and a high school for girls. We sent the girls to New York for seminary. As for the boys, until the eighth grade, they learned here in yeshiva and then they went to New York, Chicago, and Brunoy in France. We also sent our students-mekuravim to New York or Eretz Yisroel to further their studies *al taharas ha'kodesh*. Chinuch here is superb. Worcester is small and it is easier to properly supervise the education.

**What about kashrus – can you obtain kosher products?**

"Yes. The supermarket carries Rubashkin's meat. We also have chalav Yisroel milk here today. When they opened the supermarket, they asked what we needed and when they met our needs, we benefited, as did the

owner and all the Jews of the city. There is also a kosher bakery under our supervision."

### FAR REACHING EFFECTS

Mrs. Fogelman has many kiruv stories to relate.

"A few years ago, we were invited to a bar mitzva of one of our mekuravim. The father is Persian/Iranian and they came to

***"We and Worcester are privileged in that when the Rebbe Rayatz came to the United States for the first time over 75 years ago, the train stopped here in Worcester and the Rebbe Rayatz said a sicha to the Chassidim and the rest of the Jew who gathered in the train station to welcome him. It's an incredible z'chus."***

daven at our yeshiva for a number of years. We were thrilled to see how in the merit of the father's davening in our yeshiva, he is seeing nachas from his children. But that wasn't the end of the story.

"At a Kiddush that we organized after the bar mitzva, a young man came over to me and said: Don't you recognize me? He seemed familiar but I did not remember him.

"He said: The first time I kept Shabbos was at your house. That experience made me resolve to have a home like that, and I do!

"Then I remembered the Rebbe Rayatz's promise. With our own eyes, we saw how people changed their lives and affected generations to come, with the power of the bracha of the meshaleiach.

"That man wasn't the only one. Over the years, I've had many people come over to me and say: I attended the university near you and I saw Shabbos for the first time in your home and decided to do it too."

### THE REBBE CHOSE THE TOPIC

Mrs. Fogelman is a popular speaker and she has also taught Family Purity in many places around the world and to all types of women. Here too, she had the direction and brachos of the Rebbe.

"I was once asked by a Reform group of women to speak about the 1967 bestseller *The Chosen* by Chaim Potok. Three days before my scheduled lecture, I was in New York and had a yechidus.

"I asked the Rebbe whether I should speak in the Reform temple (in general, I would ask for a bracha before every speech I gave). The Rebbe said: Yes, they will listen to you. Speak about Family Purity, b'hatzlacha.

"I left that yechidus wondering how I could fulfill this instruction when the book I was supposed to talk about didn't mention that subject. Then I had a brainstorm.

"I went to the temple and the place was packed with hundreds of women and I knew that the Rebbe's bracha would be fulfilled. I spontaneously began with this provocative opening line: Do you know that women aren't mentioned in this book at all? That's because the author didn't understand the Jewish laws about women!

“Then I went on to say: The Lubavitcher Rebbe explains the role of the Jewish woman, and from there I went on to talk about Family Purity and its laws.

“Incredibly, the women were very interested and they asked questions about it, completely forgetting that the reason we had gathered there that day was to talk about the book! You have to remember that in those days, just mentioning the word ‘mikva’ was enough to turn off modern American women, yet this group was very interested in the subject.

“That lecture I gave thirty years ago and the spiritual awakening it generated led to the construction of a new mikva in our town. Until then we had an old mikva in a distant part of the city. We built a mikva with the shitas Chabad, under the guidance of Rabbi Dvorkin with all the hiddurim. That’s when I understood what kind of success the Rebbe had blessed me with before the speech. Once again, I saw how ‘the tzaddik decrees and Hashem fulfills.’

“Thanks to my efforts, I was chosen as Mother of the Year in Massachusetts. When I asked the Rebbe whether I should accept this honor because until now no Jew had received it, the Rebbe said I should consult with people in Worcester. They all said I had to accept the honor. So I was invited to a ceremony and spoke on television about Family Purity of course. When I was introduced to the viewers I was called, ‘the Mother of Massachusetts.’

“As a result of that appearance, even gentiles called me to bless me and to ask me to bless them. And over the years we have developed a good relationship with gentiles too.

“I told the Rebbe about the event and the title I had been given and the Rebbe said: Has anybody else received this title? And he blessed me with outstanding success.”

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'THE MAIN PROBLEM IS THAT WE ARE NOT READY TO DEAL WITH THE TRUTH:

# THE ARABS WANT TO ANNIHILATE US!'

AN INTERVIEW WITH PROFESSOR DOVID BUKAI, A RENOWNED MIDDLE EASTERN EXPERT  
BY SHAI GEFEN

*Professor Dovid Bukai, political scientist of Chaifa University, analyzes the serious problems Israel faces, which threaten its stability and pose a real danger to the continued Jewish presence in Eretz Yisroel and in the entire Western world in light of the wave of Moslem extremism taking over the world. \* The Disengagement plan taught the Arabs that they are on the right track.*

Middle Eastern scholar Dovid Bukai is known as one of the greatest experts on Islam. He is a senior lecturer in the school of political science at the University of Chaifa. His specialty is topics related to the Islamic political culture, intra-Arab relations, Palestine, Islamic fanaticism, the foreign policy of Syria, and the Arab-Israeli conflict.

Dr. Bukai demonstrates an amazing grasp of the situation. As opposed to those who try to go with the flow, Dovid Bukai sings an altogether different tune.

I met him for the first time at the opening of the Gush Katif exhibit at the Wizo Center in Chaifa. The audience was highly impressed by his

insightful analysis of the Middle Eastern situation ever since Hamas rose to power and Al Qaeda threatens to attack Israel.

**How would you define our problem?**

One of Israel's greatest problems is that it operates solely reactively. When there is an attack, Israel reacts. When there are changes, they convene and think about how to react. They have almost never tried to do something drastic like balance the situation and change the reality. This is what leads us towards tragic results. The truth must be said aloud: The State of Israel has no policy and no world-view. There is no vision and no thinking of other options. It is stuck in antiquated ways

of thinking.

**And why doesn't Israel have a clearly defined policy?**

Palestinian nationalism is a movement that seeks to destroy the State of Israel. It makes no difference whether it is Hamas, Arafat, or Dachlan. There are only minor differences of style between them and the bottom line is that their goal is to physically annihilate the State of Israel.

We don't want to believe that. The moment you refuse to identify the problem since you are afraid to do so, the result is you have no coherent policy and you only react. This is the situation we are in now and it's only getting worse.

**Isn't giving away land part of a broader policy with a long range view?**

Are you kidding? The Disengagement plan, along with the rest of the Oslo accords, are spur-of-the-moment reactions done without real thought. Look at what happened to Hamas after the I.D.F. left the Gaza Strip. This was an utter surprise to Israel. The State never understood the Islamic phenomenon nor did it try to understand it.

At the end of the 80's and the beginning of the 90's they considered Hamas a better option than the P.L.O. They even spoke of this openly. They said that Hamas is a religious

movement and they will go to pray in mosques and won't bother with nationalism. They all said that Hamas was a better alternative.

Then Hamas began attacking and kidnapping soldiers and it all changed. That's when the government went to arch-terrorist Arafat in order to negotiate with him and they thought that would be wonderful.

Now Hamas has risen to power and they went back to Abu Mazen, who is nothing but Arafat's clerk, who knows how to get around the world like his creator Arafat. This zigzag sums up Israel's policy, for Israel never understood and apparently will never understand what is behind all the goings-on in the Arab world.

This is precisely what I said at the beginning of the interview: the problem is that we do not define our national policy and everything is a new "surprise."

**Do you have other examples of the lack of Israel's coherent policy?**

Every time, the government changes its approach based on an emotional response. They used to say that it's not good for the I.D.F. to be in Arab villages and it should only be in the big cities. Then they said that that isn't good either and the army should only be on the main highways that encircle the big cities. Then, after the phenomenon of the masked agitators, they went back to saying they should be in the big cities. Notice how it's a constant zigzag, because the government doesn't really know what it wants.

The lack of a clear-cut policy, and the refusal, at all costs, to establish a clear policy is something we pay for. One of the reasons they didn't kill Arafat is because they were waiting for a mega-attack. Look at how low the Israeli government has stooped. That's what they were waiting for? For hundreds of people to be massacred and then they would react? How does

one commit such a crime?

**As someone extremely familiar with what is going on in the Moslem world, are you afraid of all the upheavals taking place lately, like the rise of Hamas and the power grab of Iran?**

I believe in the eternal existence and redemption of Am Yisroel, the Jewish people. We are an incredible nation that has been on the frontlines in a long series of world events, yet we still don't have the backbone, the self-respect. We must fight in a way of "he did not bend nor bow."

**How did Hamas rise to power?**

The Islamic-religious movement



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will rise anywhere that Moslems are given free choice. Wherever there is no police state preventing democratic elections, the extremists will rise to power. If you peel off all the layers of a Moslem, you will be left with his religious beliefs. If you did that today in Egypt, you'd get the same results.

**That's just what Major-Generals Naveh and Kaplinsky referred to last week, when they spoke of the crumbling governments of Jordan and Egypt.**

The Palestinians in Jordan are absolutely oppressed. In Jordan there are twenty Islamic movements. I.D.F. Central District Commander Major-General Yair Naveh didn't have to say it because it's not our concern, but what he said wasn't wrong. It's more or less the reality in the Middle East.

A clear example is Iraq, which held elections under American supervision, and where radical groups rose to power. The Americans also pressured Israel to enable the P.A. elections to take place on time. They pressured Israel to allow elections in eastern Jerusalem, and they are the ones that allowed Hamas to rise to power. It was obvious to me that Hamas would win and I said so explicitly in my lectures.

**Yet everybody was surprised, including Israel's Intelligence sector...**

The newspapers don't like to print "bleak forecasts." They're all busy with creating a positive image. They look at the adversary and want to see what they want to see. They see Hamas or Fattah and they figure it's not so bad, "they don't really want to destroy the State of Israel."

Actually, there is no difference between Fattah and Hamas except that Hamas is less corrupt. The P.A. is one of the most corrupt in history. It has received billions of dollars from the entire world but not one Palestinian family has been rehabilitated.

**The United States is pursuing Al Qaeda which is considered the most**

## **extreme terror organization today. Is Al Qaeda in Gaza?**

Yes. They began in 2003 and were called graduates of Afghanistan. In 2005, they went public and called themselves Al Qaeda. They put out CDs and some brochures. Today, Hamas is falling apart as their leader, Mohammed Daf, is inclined towards Al Qaeda.

It always happens when the extremists rise to power. What happens is, even more extremists follow. Extremism is the natural process in the Moslem world. Whenever a group rose to power, a more extreme group followed.

### **What did the Disengagement achieve?**

There's no question that the Disengagement drastically precipitated the current situation. The Disengagement was the point where the Moslems realized that the Yahud had caved in and was even ready to do the work for them.

This spells trouble. The Jews are busy with slogans, "we are here and they are there," but in the meantime, the other side thinks completely differently. A situation has been created in which you are operating unilaterally and only viewing things from your perspective while they continue from the point where we stopped.

We are helping them realize their ambitions. The Kassams are already in Ashkelon and the fact that we left the Philadelphi Corridor is one of the biggest scandals. They've turned the entire Strip into a terror state.

### **Is the Disengagement considered by the Arabs as a significant event in their war?**

The reaction throughout the Moslem world, without exception, is that the Jews fled, that the Jews don't withstand pressure. Since the Disengagement there is more enthusiasm among the terrorists and they realize that they need to

strengthen the Jihad approach. There's no question that the Disengagement had a decisive influence on the rise of Hamas to power.

### **They're talking about the Ayatollahs ruling in the territories.**

Although these are Shiites and those are Sunnis, they have a common enemy: the Jews. If we allow the continuation of this connection, the consequences will be grave indeed. I don't consider it beyond the realm of the possible that in Kalkilia the Iranian Revolutionary Guard will rule if we permit an ongoing connection with Iran.

### **Some say we must give them money so Iran won't.**

That's nonsense. The question of money is another question entirely. The point is that Iran, since 2003, is responsible for 90% of Hamas' activities. Financial war must be waged against their charity funds and their bank accounts must be closed. They cannot maintain an organization without sources of funding. Hamas is operating properly because they have the infrastructure and since the State of Israel doesn't have a clearly defined policy, these are the consequences.

### **Fear of the Moslem world is spreading, even in Europe. Look at what the Moslems in Europe did over some cartoons!**

The cartoons prove that we don't know how to ask the right questions. They're burning, killing, and looting because of cartoons. You won't find anything like it among other nations. What about the anti-Semitic cartoons the Arabs produce? And throughout the Moslem world they depict America as a monster. Do the Americans burn mosques in retaliation? Do they kill Moslems in Moslem neighborhoods in America?

### **What should the West do?**

The situation is very similar to what is going on in Eretz Yisroel and they should fight for their lives, fight

for freedom. This is the only thing that can be done with people like this, just as King Hussein of Jordan did to the Palestinians in what is known in the Arab world as "Black September" of 1970, when they tried to overthrow his monarchy.

There's no question that if you look at the reactions of the Western world you see that we are on the edge of the abyss. The free world is much stronger and can handle this and it's not too late. The problem is that the Western world is not unified and doesn't understand the depth of the problem and its roots, and this is why I am very apprehensive.

Since June 1939, the world situation has not been so shaky. It looks like we are on the verge of World War III, Islam against the world. Look at the high percentage of Moslems flooding Europe. And now we have the nuclear threat from Iran. I am not an expert on nuclear issues, but I don't think it's acceptable for them to have nuclear weapons. In my humble opinion, Iran has gone beyond the point of no return.

### **Why aren't the decision makers, those who shape public opinion, and the intellectuals in the West and in Eretz Yisroel understanding the Arab-Moslem culture and their goals and the dangers?**

In short, there are four reasons:

First – They try to deal with the threatening reality of religious fanaticism by trying to find "common ground," as though we are all similar in characteristics and goals.

Second – The foolishness that comes from the Western lack of "political steadfastness," the trend towards globalization, strengthens these foolish outlooks.

Third – Human stupidity. Time and again, researchers tell us that the leadership does not learn the lessons of history and not even of its own mistakes.

Fourth – Defeatism, which undermines the national morale. History teaches us, as General Douglas MacArthur said that defeatism engenders a far worse war than that which engendered the defeatism! He said there was not a single instance in history when defeatism led to peace.

Beyond all these problems, it's the appeasement and sycophancy towards the bully to the one causing the problems. There are 57 Moslem countries and 1.4 billion Moslems spread over most countries of the world. Instead of being tough with them the approach is to appease them in the hope that the threat will be removed and the Islamic genie will go back into its bottle. The main thing, they maintain, is to buy peace at any price. But history teaches us that the price of appeasement was always tragedy and when the world sobered up the price was war.

**After the attack on the World Trade Center, America took harsh measures against the Arab world.**

America didn't do much in Afghanistan. In Iraq they have paid an intolerable price. What's going on there is altogether intolerable. It's utter anarchy! Again, this is because they don't understand the reality. They think that they will impose democracy on the Arab world, something which will only lead to greater tragedies, as we see happening in Iraq and Israel. 2500 American soldiers have been killed in Iraq to date!

**So you think America should never have entered Iraq?**

Of course they had to enter Iraq. Wherever there is an evil regime it has to be taken down. Europe also has responsibilities towards the free world. The mistake is that they expect democracy from the Moslems. They are waiting for "order," something which will never happen. The Western world needs to go in, make order, and leave.

**What can be done now?**

We must have a much tougher policy. The great tragedy began in Oslo and in order to cancel it out and start anew, we need an extremely tough international reaction. The situation now is much worse! Israel is groping around in confusion. The government is impotent and doesn't know how to react to and deal with the problems.

Yet we have the capability of rectifying matters. The question is why do we wait and fix things up after the fact?

**Don't the leaders see what you see? And the public doesn't realize this either?**

It's true but hard to accept. People

***The State of Israel has no policy and no world-view. There is no vision and no thinking of other options. It is stuck in antiquated ways of thinking.***

don't like to hear things like this. People don't like to change from the image they have made for themselves. It's a known human phenomenon and it only endangers us.

The Moslems have a stated goal which it doesn't hide while we don't even know where we're going. I'm referring to the big news that appeared in *Yediot HaAcharonot* that Al Qaeda is planning a massive attack on Israel. But we prefer hiding our heads in the sand rather than facing reality.

Do you know, for example, that the name Osama is more popular now in the Arab world than the name Mohammed? What does that tell you?

It's worth examining the strategic reality within which Israel operates today. The most widely used word is the "*matzav*" (the situation, a euphemism for the thousands of Jews who have been massacred and the concomitant woes of Arab terror). This word parallels the attitude of appeasement that was prevalent on the eve of World War II.

English Prime Minister Chamberlain didn't understand the goals of the Nazis and preferred to see Hitler as a reasonable man with whom one could negotiate and come to an agreement. In an editorial published in May 1939, the *London Times* blamed Churchill for warmongering and for dragging Britain into war, when there was an alternative in the Munich Agreement, which supposedly would bring peace to Europe.

In Churchill's famous speech in May 1940, he said, "The nation had to choose between shame and war. We have chosen shame. We shall get the war as well."

The slogans being heard today at Moslem demonstrations in Europe are: "Prepare for the Real Holocaust," "Slaughter Those Who Insult Islam," "Butcher Those Who Mock Islam."

The Oslo architects and the fanatic Left in Israel are following in Chamberlain's footsteps and fail to understand the goals of the Moslem Arabs. They still see in Arafat and his disciples people they can talk to and whoever presents the reality as it is is accused of warmongering.

This is the fate of Israel, "You have chosen shame out of fear of war. In the end you will get shame and war as well."

**What do you think of the fact that the settlers have been made pariahs?**

I am not one of them and therefore it is easier for me to say that the settlers are the cream of the crop. Their de-legitimization and even their dehumanization, which is done by a

few pathetic public relations people who work for the Prime Minister, is very painful. They sell nonsensical media “spin” to divide and set brother upon brother.

Why do I say this? Because these kippa-wearers have become, to my great distress, bizarre entities in Israel. They have values, ideology, Jewish pride, and national self-respect, and they are ready to defend the country and fight for it. So public opinion that is being driven by a one-view government predicated upon an escapist negation of values, views them suspiciously and as people who have lost their minds. They disturb the imagined peace that came along with the false messiah of the peace that is, supposedly, at our threshold.

#### **Why is this happening to us?**

The Jewish people in Israel are tired. They want quiet, at all costs. They are ready to concede their values and their national respect in exchange for illusory quiet. They grasp at every shred of hope and hope for the “messiah of peace.” The Jewish people in Israel are fulfilling what writer David Shimoni wrote about Jews of the Bolshevik revolution, “No matter, the blood of the Jews will serve to grease the wheels of the revolution.”

Our cynical leadership has perceived this attitude, and the attendant moral breakdown, but instead of galvanizing the Jewish people, it is exploiting the ugly wave of divisiveness and setting brother against brother.

**According to the polls it looks as though what you describe will continue. The same government will be re-elected.**

From the perspective of a properly functioning democratic government, the current leadership is not representative of the will of the people. This is not the normal transitional government but a government comprised of refugees from parties,

political deserters, and opportunistic hangers-on who are running to join what is perceived as the winning team. It is a government lacking sensitivity and values, led by someone who was never elected in any party capacity and who does not represent any faction of the current Knesset.

To sum up the logic of our unrepresentative government, of Olmert and Peres: If we cannot arrive at a political solution, we will implement unilateral steps of withdrawal that will have names that are euphemistically dolled up.

As Israel continues to retreat unilaterally, they are only moving the battle lines for the next conflict. Not a

*Since June 1939, the world situation has not been so shaky. It looks like we are on the verge of World War III, Islam against the world.*

compromise and not moderation, but an intensification of violence. Why? Because the Palestinian assumption is correct – that Israel is running in fear of their violence, because the Jewish people are exhausted and the primitive weapons (blowing themselves up and Kassams) of the murderers are effective.

So the Arabs conclude they ought to step up the pressure. More weapons are expected to flow in. The passageways are open and Al Qaeda and Hezbollah are already inside and Hamas is in power. All this will lead to the raising of the price Israel will have to pay, a price in tragedy and blood.

The consequence will be not only that we won't have quiet and we certainly won't have peace, but: 1) Palestinian terror will be stepped up, because it's successful and they have evidence that this is so, 2) international pressure on Israel will intensify to tone down its reactions, 3) internal pressure will grow for Israel to continue to withdraw because the irresponsible leadership promises us peace.

This means that any changes will be towards ramping up the violence, rather than toning it down. And the greater the violence, the greater the price in losses Israel will have to pay, and the more it is forced to react, the people will continue to ask: Where is peace?

Wake up! You are frozen, fearful of appearing racist. You don't understand or don't want to understand that the reverse Crusades have hit the road. Drugged by apathy and shortsightedness, you don't get it or you don't want to get that a religious war is being waged here. It's a war that has as its goal the conquering of our souls and the stealing of our freedom. It's a war whose purpose is to destroy our way of life.

Talking to them doesn't stand a chance; a dialogue is purposeless; and appearing apologetic is suicidal. How come the Left never opens its mouth against the benighted theocracies of the Moslem countries who have no democracy and freedom and individual rights? Why have we killed and died in wars declared against the enemies of freedom and civilization? Are totalitarian Arab regimes exempt from these principles?

The only thing that will bring us peace in our land and in the world at large is the proper foreign policy, strength, and no compromising! Any concession made in fear of the Moslem genie will cause us grief. It's time to fight, before it's too late.



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