

# CONTENTS



## **4 | WHY MATERIAL REWARDS MATTER**

D'var Malchus / Likkutei Sichos Vol. 37, pg. 79-84

## **6 | A LETTER TO RABBI YISROEL ARYEH LEIB**

13 Iyar / Prof. Shimon Silman

## **10 | NULLIFYING THE FALSE REDEMPTION WILL HASTEN THE TRUE REDEMPTION**

Focus / Rabbi Sholom Dovber HaLevi Wolpo

## **13 | STORIES ABOUT LAG B'OMER PARADES**

Stories / Menachem Ziegelboim

## **22 | THE BRAZILIAN REVOLUTION (CONT.)**

Shlichus / Ben-Tzion Sasson

## **31 | REB ZALMAN LEIB ESTULIN (CONT.)**

Chassid / Shalom Dovber Friedland

## **35 | 'BAR YOCHAI!'**

Story / Menachem Ziegelboim

## **38 | NO LESSONS LEARNED HERE**

Shleimus HaAretz / Shai Gefen

## **41 | 'EVERYBODY, EVERYBODY SAW HIM!'**

Lag B'Omer / Rivky Kaminker

### **U.S.A**

744 Eastern Parkway  
Brooklyn, NY 11213-3409  
Tel: (718) 778-8000  
Fax: (718) 778-0800  
admin@beismoshiach.org  
www.beismoshiach.org

### **ERETZ HA'KODESH**

ת.ד. 102 כפר חב"ד 72915  
טלפון: (03) 9607-290  
פקס: (03) 9607-289

### **EDITOR-IN-CHIEF:**

M.M. Hendel

### **ENGLISH EDITOR:**

Boruch Merkur  
editor@beismoshiach.org

Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiah, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiah 744 Eastern Parkway, Brooklyn, NY 11213-3409.

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

# WHY MATERIAL REWARDS MATTER

LIKKUTEI SICHOS VOL. 37, PG. 79-84  
TRANSLATED BY BORUCH MERKUR



On the verse, “And the land will give forth its produce” [B’Chukosai 26:4], our Sages derive in Toras Kohanim the following teaching: “Not in the manner that it presently produces, but in the manner that it would yield in the days of Adam HaRishon. From where do we learn that in the future the land will be sown and produce fruits on the same day? Scripture states, ‘a remembrance He has made for His wonders’ [T’hillim 111:4]. Likewise it says, ‘Let the land sprout forth with a vegetation of plants’ [B’Reishis 1:11], teaching that the day it was planted was the day it would produce fruits. ‘And the tree of the field will give forth its fruits’ [B’Chukosai 26:4] – not in the manner that it presently produces, but in the manner that it would yield in the days of Adam HaRishon...the day it was planted was the day it would produce fruits. From where do we know that in the future the tree [itself] will be eaten? Scripture states [B’Reishis 1:11], ‘*eitz pri*’ (a fruit-bearing tree). If this verse were intended to teach that it yields fruit, has it not been previously stated [ibid], ‘*oseh pri*’ (producing fruit)! Why then does it say ‘*eitz pri*’? Rather, [this comes to teach us that] just as the fruit is eaten, so the tree shall be eaten. From where do we know that even barren trees will in the future yield fruit? Scripture states, “the tree of the field will give forth its fruits.”

Now, in several places we find in the words of our Sages this message, recounting the wondrousness of the miracles and the virtues that in the future will be manifest in the physicality of the world [see Tractate Shabbos 30b, end]. For example, in Tractate K’subos [111b]: “In the future, Eretz Yisroel will yield fine breads and garments of wool... In the future, wheat will rise up like a palm tree, ascending on the tops of

mountains... In the future, wheat [kernels] will be like the two kidneys of the great ox,” amongst others.

It must be understood: In describing the state of the Future to Come, Rambam writes [Laws of Kings, end], “the sole occupation of the entire world will be to know G-d alone. Therefore, the Jewish people will be great sages, knowing esoteric matters and grasping knowledge of their Creator according to the capacity of man, as it is said [Yeshayahu 11:9], ‘for the earth shall be full with the knowledge of G-d as water covers the ocean.’” It is clear that when the Jewish people will be in such a[n elevated] state, there will be no significance attributed to the material miracles and wonders mentioned above pertaining to the produce of the land (as Rambam puts it, “all the delicacies will be as commonplace as dust.” [FN 9: Text of the Rambam, *ibid*. See *Likkutei Sichos* Vol. 27, pg. 237 – that the intent of Rambam in this regard is that the significance attributed to delicacies will be like dust, which has no utility.]). Although it is understood that there is a benefit derived from these things – for when “the goodness will be flowing in abundance” [Rambam, *ibid*], this serves as a means “so that they (the Jewish people) will have free time for Torah and its wisdom and they will not have an oppressor or a **ENSOR** (*m’vatel*)” [FN 11: Wording of the Rambam, *ibid*, Law 4. Similarly, in Rambam Laws of Repentance 9:2] – nevertheless, why do our Sages extol the virtue of the material delicacies that will be in the Future to Come at such length, as if it were something outstanding and tremendously lofty unto itself?

2. Now, a **semblance** of this quandary is posed by the commentators [e.g., Abarbanel] with regard to the reward for Mitzvos enumerated in our Torah portion

[i.e., B'Chukosai]: "If you shall follow My decrees and guard My Mitzvos and you shall perform them, I will give you your rains, etc.," and Scripture proceeds to expound the details regarding the reward for Mitzvos, the majority of which are material things. However, the principal, ultimate reward is spiritual benefit and goodness, the true benefit and goodness.

Commentators [see FN 13] explain according to the opinion of Rambam [Laws of Repentance 9:1; Perush HaMishnayos, Sanhedrin, Introduction to Perek Cheilek], "that all these promises (in our Torah portion) are not the principal reward and all the good things mentioned here in this Torah portion are among matters that discuss the concept of the removal of obstacles alone. Meaning to say that if you guard My Mitzvos, I will restrain from you all the obstacles – such as wars and illnesses, hunger and grief – in a manner that you shall be able to serve G-d without any impediment. However, the principal reward of the World to Come is not mentioned here. Namely, in order that one should serve his Creator for His sake, not on account of that reward or of fear of the punishment" [Kli Yakar, Parshas B'Chukosai 26:12].

According to several commentators, however, this portion is speaking about the **reward** for the fulfillment of Torah and Mitzvos.

We may understand the reason why the reward mentioned in Scripture is mainly promises of material benefit by first examining the following question: Why does Scripture describe at length the reward of Torah study and the fulfillment of Mitzvos, especially in light of the fact that the ultimate service is service for G-d's sake? [as expressed in the Mishna]: "Do not be of the servants who serve the master on condition that they receive a reward. Rather, be of the servants who serve the master not on condition to receive a reward" [Avos 1:3].

But since this service is a great service – as Rambam writes [Laws of Repentance 10:2], "This virtue is an extremely great virtue; not every Sage merits this" – whereas, the beginning of service is the service not for G-d's sake – as our Sages say [P'sachim 50b], "One should always be involved in Torah and Mitzvos even if it will not be for G-d's sake" – "Hence, when teaching children and women, as well as the general uneducated

public, they are only taught to serve out of fear and in order to receive a reward, until their minds expand, etc." [Rambam Laws of Repentance 10:5]. Since "Torah speaks to the majority" [Moreh Nevuchim Cheilek 3, Ch. 34] and the Torah study and the fulfillment of Mitzvos of the majority of the Jewish people falls short of being "not on condition to receive a reward," therefore, the Torah mentions – and at length – the reward for involvement with Torah and Mitzvos.

And just as this is so with regard to reward in general, so it is with regard to the nature of the reward. That is, since the majority of the Jewish people at this level in general do not desire spiritual promises and rewards, therefore, the Torah primarily mentions material reward and material promises, for every single person appreciates and comprehends this and this will motivate them to study Torah and fulfill Mitzvos.

In the same manner we can explain regarding the Future to Come, as our Sages recounted the wondrousness of the time of the Future to Come in terms of the material miracles and wonders that will be then [FN 23: in addition to the obvious relevance to the present time. Namely, since we are obligated to believe in the coming of Moshiach and also to **eagerly anticipate** his arrival (Rambam Laws of Kings., Ch. 11, beg.; Perush HaMishnayos, Sanhedrin ibid Principle 12, amongst others), and the majority of the Jewish people, according to their current standing and status in present times, would not be inspired to complete anticipation were they

to know solely about the spiritual reward and benefit; only if they (also) knew about the material reward and benefit.]. For even in the Future to Come, not every single person will immediately arrive at the lofty appreciation of spiritual reward, and certainly not the level of service for G-d's sake, service out of love. Rather, also then there will be an order of elevation from strength to strength; a person will not be born with the ultimate perfection of knowledge and grasp of G-d and service out of love. Thus, there is a need for material miracles and wonders, in order to introduce and inspire a person to the fulfillment of Torah and Mitzvos.

[To be continued be"H]

---

*Even in the Future to  
Come, not every single  
person will  
immediately arrive at  
the lofty appreciation  
of spiritual reward,  
and certainly not the  
level of service for  
G-d's sake, service out  
of love.*

---

# A LETTER TO RABBI YISROEL ARYEH LEIB

BY PROF. SHIMON SILMAN, RYAL INSTITUTE AND TOURO COLLEGE

*Commemorating the 54th yartzeit of Rabbi Yisroel Aryeh Leib Schneerson z"l on 13 Iyar. \* If we see something that does not appear consistent with the Geula, it's because the Geula aspect is hidden and the belief that this is also part of the Geula will certainly bring the Geula to its full revelation.*

In the *Igros Kodesh* (letters) of Likutei Levi Yitzchok, there are several letters that Rabbi Levi Yitzchok wrote to his two sons who were both living in Berlin: the Rebbe Melech HaMoshiach and Rabbi Yisroel Aryeh Leib. In one such letter, for Purim, 5692 (1932), Rabbi Levi Yitzchok says that he is writing it to both of them "equally" and continues to explain that the whole concept of Purim is to equate the *gadol* with the *katon* (the big and the small).

Earlier that year, on 24 Teves, the yartzeit of the Alter Rebbe, Rabbi Levi Yitzchok wrote a very long letter to both of them covering many topics related to the Alter Rebbe and the date of his passing. We will focus here on one quote from that letter. He writes:

*"In mathematics, as well as in every intellectual matter, there must be two things:*

*1) elementary concepts and axioms, for example, that the whole is greater than any of its parts. 2) On this [foundation] all the mathematical ideas and theories are built. These two things are chochma and bina. Chochma is the basic concepts and bina is the ideas that are built on the basic concepts..."*

(Likutei Levi Yitzchok, *Igros Kodesh*, p. 250).

The fact that in mathematics the theories are built on axioms should be familiar to any student of modern mathematics. And the concepts of *chochma* and *bina* is certainly familiar to anyone who has learned Chassidus. But the identification of axioms and the theories built on them with *chochma and bina*, I believe, gives us a new insight into the Axiomatic Method, as we will explain.

## THE AXIOMATIC METHOD

First we will discuss why the Axiomatic Method, which became of

fundamental importance in mathematics and science in the mid-1800's, is so important to understanding the relationship between science and Torah.

Modern science has come to the realization that no rational system of thought can be said to be absolute or "true." Every such system must be based on a set of axioms or assumptions which people are free to accept or reject. The most dramatic example of this concerned the very concept of space itself, or geometry. For many centuries everyone accepted the system of Euclid that was based on his axioms. But in the 19th century a few mathematicians proposed their own sets of axioms yielding different geometries and it was understood that these new non-Euclidean geometries were just as valid as Euclid's. They were later used by Einstein in his development of General Relativity.

What makes something an axiom? Can we just assume anything and call it an axiom? Ideally, an axiom should be a statement that, on the one hand, is intuitively clear – such as the example in Likutei Levi Yitzchok "the whole is greater than any of its parts" – but on the other hand, should be as elementary as possible in the sense that it cannot be proved from any other statement. Consider, for example, Euclid's fifth postulate, the so called "Parallel Postulate" or

“Parallel Axiom,” which can be expressed as follows: “Through any point there passes only one line parallel to a given straight line.” This appears to be quite intuitively obvious. However, even the earliest commentators on Euclid held that this axiom was not sufficiently evident to be accepted without proof. For over a thousand years many attempts were made to prove the Parallel Postulate from other axioms but they all failed. Some even tried to find a more elementary axiom from which the Parallel Postulate would follow but that failed too. It was finally realized that one had to just “take it or leave it.”

Now, there is a famous prediction of the Zohar regarding the flood of wisdom beginning in the year 5600 (1840 c.e.), which is a preparation for the Era of Moshiach. The Zohar speaks of wisdom coming down from above and wisdom coming up from below. The Rebbe Melech HaMoshiach explains that the wisdom from above is Chabad Chassidus, which clearly prepares the world for the Era of Moshiach since it has flooded the world with the knowledge of Hashem preparing it for the fulfillment of the Messianic prophecy that “the world will be filled with the knowledge of Hashem as the water fills the ocean bed.” The wisdom from below refers to the discoveries and innovations in the sciences – the birth of modern science – that began at that time.

So at that time, the issue of “take it or leave it” regarding Euclid’s axioms was resolved as follows:

1. Some mathematicians “took it.” They accepted the Parallel Postulate as an axiom. This was Euclidean geometry.
2. Some mathematicians, such as Lobachevski and Riemann, “left it”

and replaced it with alternative axioms, giving rise to the non-Euclidean geometries. (In Lobachevski’s geometry, two lines, parallel to a given straight line, pass through a point and in Riemann’s geometry there are no parallel lines. This gave rise to three different geometries.)

3. Most importantly – all mathematicians realized that anyone was free to accept – or reject – any or all of these geometries as he pleased since none of them was absolute. It was all a

extremely important at the beginning of the 20th century when Albert Einstein developed his own (non-intuitive) theory of space, General Relativity, for which he used Riemann’s geometry.

One scientist summarized this as follows: “Formal sciences are characterized by the fact...that their theorems are not about some phase of the existing world but are about whatever is *postulated* by thought.”

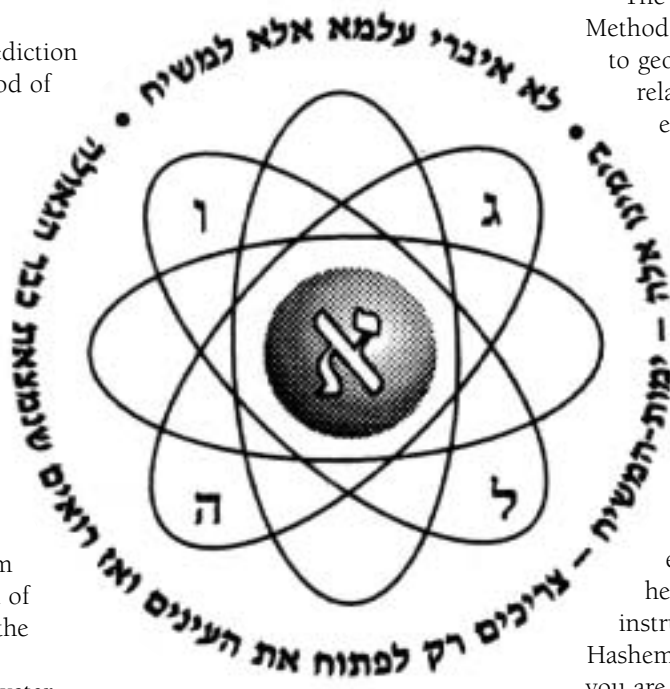
## THE LESSON FROM GEOMETRY

The significance of the Axiomatic Method in general, and its application to geometry in particular, as it relates to Torah and science is explained in a letter that the Rebbe Melech HaMoshiach once wrote to a young Jewish engineer who had written to Melech HaMoshiach about his life and background.

In response, Melech HaMoshiach wrote:

“There is a well-known saying of the Baal Shem Tov that we heard from [the Previous Rebbe] – that everything that a Jew sees or hears certainly has some instruction for him in his service of Hashem... I see from your letter that you are a *mehandes* [from the Hebrew word “*handasa*,” which was used classically to mean “geometry.” Thus a *mehandes* would be a geometer. In more modern usage, “*handasa*” is used to mean any kind of engineering, so a *mehandes* would be an engineer.] But it is not exactly clear what professional work you do. Is it building construction or various types of measurement – surveying etc.? In any case, at the foundation of all of these is the discipline of *handasa*, geometry. What lesson can be learned from this discipline?

“Geometry has characteristics of an



matter of which axioms one wanted to accept.

All this had far reaching implications. It resulted in an entirely new view of mathematics and science. No scientific theory, even something seemingly as simple as a theory of space – geometry – could be considered absolute. It all depended on what axioms you wanted to set down. Furthermore, the axioms themselves did not necessarily have to be all that intuitive, as in the case of the new geometries. This became

exact mathematical science and also of an applied science... L'havdil, on an infinitely higher level, the same thing applies to our Torah. On the one hand, it is the wisdom of Hashem and thus the ultimate of truth and precision – “no man can fathom its worth and it is hidden from the eyes of the living.” On the other hand, its ultimate purpose – as its name “*Torah* indicates” – is “*instruction*” in the daily life in this coarse material world. Therefore it is in [analyzing] the contrast between these two characteristic extremes that we can find the fundamental and infinite distinction between the Torah, which is called “our wisdom and understanding in the eyes of the nations,” and the wisdom and understanding of the nations themselves or the intellect of the ‘animal soul’ of the Jew.

“The distinction is as follows: Human intellect, even that of the sciences that are considered exact sciences, is based on foundations that science itself has nothing to say about. This is so because science, especially exact science, accepts as a conclusion only those things that have proof and the foundations of all sciences and mathematics, including geometry, have no proof. Thus a person is free to accept them or to reject them. This is especially emphasized in the case of geometry, wherein, as is well known, there are three primary theories, each based on a number of assumptions – axioms, and the axioms of each theory contradict those of the others. In other words, science does not have the ability to make an absolute statement; only conditional statements: ‘If you accept these axioms as true and you also accept the methods of reasoning and proof, then you will get the following results...’

“Two major points follow [from the above discussion]: 1) It is up to the person whether or not to accept the axioms. 2) Even if he does accept them, he cannot be *forced* to do

anything in accordance with the results that follow because the whole process merely says, ‘If you take the following course of action, the results will be as follows.’ If one does not care what harm may possibly come to him by following a certain course of action, there is nothing that compels him not to act in that manner. In other words, science does not give instruction in life but rather ‘tells a story’ or predicts the future and says, ‘Based on our experience until now and based on the axioms which we now want to accept as true, the sequence of events will be as follows...’

“In total contrast to this is our holy Torah. Being the wisdom of the True

***It is highly probable  
that the Greek  
mathematicians  
learned the axiomatic  
method from the Jews  
who were already  
using it.***

Existence – Hashem – it is necessarily absolute. It is absolute truth – both in its basic statements and in the ‘principles of the Torah’ that direct the manner in which the basic statements are discussed [the rules of reasoning]. Since this is the wisdom of the Creator of the entire universe, which includes man, it follows that all its conclusions compel man to act in accordance with those conclusions and in no other manner at all.

“This is one of the points that, as an engineer, it is appropriate that it be embedded in your mind – that it is impossible to raise any question whatever based on science against the Torah, l’havdil, since the Torah is

absolute truth and according to the way science defines itself, it is not absolute but rather dependant on the assumptions that a person wants to make. Furthermore one has the freedom to establish contradictory theories which may all be maintained in accordance with the will of various people, such as the three theories of geometry – that of Euclid, that of Lobachevski, and that of Riemann and Euler.”

*(Igros Kodesh, vol. 6, pp. 145-147)*

## THE ORIGIN OF THE AXIOMATIC METHOD

We mentioned Euclid’s use of axioms in his development of geometry. This means that the axiomatic method goes back a long way. Aristotle, who preceded Euclid, also used this method. He wrote that “every demonstrative science must start from indemonstrable principles. Otherwise, the steps of demonstration would be endless.”

However, Aristotle did not originate the method. Professor Raymond Wilder, who has researched the foundations of mathematics thoroughly, wrote that “the origin of the axiomatic method is not known” (Introduction to the Foundations of Mathematics 2nd ed., Wiley, 1965).

However, as we saw from the quote from Rabbi Levi Yitzchok earlier, axioms and the methods of reasoning applied to them are *chochma* and *bina*. This, I believe, indicates the true origin of the Axiomatic Method since *chochma* and *bina* have always been part of *Jewish* learning. For example, the Torah says that the craftsmen who worked with Betzalel on the building of the *Mishkan* had both of these qualities. In the book of *Mishlei* (Proverbs), King Solomon refers to *chochma* and *bina* repeatedly. The *shevet* of Yisachar wrote books on the mathematics of astronomy and it is known that the Greek mathematicians and astronomers learned these

disciplines from the Jewish scholars. (Likutei Sichos vol. 30, p. 195; from the *Kuzari* and the *Seider HaDoros*).

Thus it is highly probable that the Greek mathematicians learned the axiomatic method from the Jews who were already using it. The *Seider HaDoros*, a book on the chronology of the history of the world, relates that Aristotle himself came in contact with Shimon HaTzadik and was greatly influenced by him. The influence of "the Shimoni" (as Aristotle called him) on Aristotle was so great that he said he was ready to revise his entire philosophical system to be based on what he learned from Shimon HaTzadik. However, Aristotle felt that he was too old to start over.

## THE AXIOMS OF THE GEULA

The Axioms of the Geula are all the statements that the Rebbe Melech HaMoshiach made regarding "*higia z'man geulas'chem*" (the time of your redemption has arrived) – that we are in the Era of Moshiach and that he is Melech HaMoshiach. Any theory of the world that we develop – and each of us must develop our own theory of the world in order to carry out the instruction to do all that we can to bring the Geula – must be built on those axioms. But, unlike the axioms of science, these are axioms of Torah and axioms of prophecy. They are the axioms of Melech HaMoshiach, so they are absolute.

What if our theory doesn't work? It happens from time to time that we see something in the world that does not appear to be consistent with the Geula. What do we do then? The answer to this question was actually given by the Alter Rebbe in *Tanya*. He explains that nothing bad comes from Hashem. This is absolute. If something looks bad it's because the goodness is hidden. But the belief that *Gam Zu L'Tova* ("this is also for the good") causes the goodness to be revealed. (*Igeres HaKodesh*, Ch. 11). So if we see something that does not appear consistent with the Geula, it's because the Geula aspect is hidden and the belief that this is also part of the Geula – "*Gam Zu Geula*" – will certainly bring the Geula to its full revelation.

# An Exact Replica of The Rebbe's Chair

Is now available

- Handcarved • 100% wood
- Made in Italy • Limited amount made

Purchase price: \$1,000

Delivery available

For information, contact Yossi  
at: 718.644.4444

email: [therebbeschair@yahoo.com](mailto:therebbeschair@yahoo.com)



# NULLIFYING THE FALSE REDEMPTION WILL HASTEN THE TRUE REDEMPTION

TRANSLATED BY MICHOEL LEIB DOBRY

*The eighth and final 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.*

## THE WORST EXILE IS WHEN WE ARE UNDER JEWISH SUBJUGATION

There is a well-known statement from the Rebbe Rashab (see *Seifer HaSichos* 5687, p. 169) that only our bodies are subject to the exile and the subjugation of the kingdoms, while the soul **never went into exile**.

Furthermore, even with regard to the subjugation of the body, non-Jews cannot **utilize matters of holiness** for this purpose, because the non-Jew has no connection to holiness. However, when we are in exile under Jews who possess a holy soul, they have the strength to use concepts in holiness for objectives in “the opposing realm”

(*kliπα and sitra achra*), i.e., taking a matter of *kliπα* and deceitfully claiming that it's holy.

Thus, the Rebbe Rayatz said (*Seifer HaSichos* 5703, p. 70) that exile through Jews is far worse than through the nations of the world, as only a Jew can take something that represents the opposite of holiness and “clothe” it in a holy garment, thus hiding and concealing the souls of those in Exile.

This is exactly what the “Zionist” Movement does. They speak about the mitzva of “settling the land,” the great quality in walking *Daled amos* in Eretz Yisroel, the love for Eretz Yisroel among the Jewish People, and the importance in speaking *Lashon*

*HaKodesh*. [NOTE: Talmud Yerushalmi, Shabbos 1:5. In a letter from 5666, the Rebbe Rashab writes (*Igros Kodesh*, Vol. 2, p. 824): “The creators of the Zionist ideal took a totally different approach, and exchanged the entire Torah for a nationalistic concept, saying that this is ‘Your people’ Israel, nationalistic as all the nations and languages...and thus they firmly held to the taking of the Holy Land, not out of a sense of its holiness and purity, rather the holy nationalism over a plot of land, for there is no nationalism without a state... Therefore, they also firmly held to the language, as there is no respectable nation without a language, and they pay no attention to the value of its holiness... and the entire study of the language today is merely for linguistic purposes... losing all feeling of holiness in the letters, the words, and the language in general, devoid of everything, just a simple language like all others. In their learning texts, there is a ‘root sprouting poison weed and wormwood,’ poisoning the youth with natural assumptions and understandings, removing all G-dly feeling in the Creation, etc., without any holy feeling for the Torah and the interpretations of the Prophets, everything merely ‘one language in a united cause.’”



Thus, those who fear and are pious in the Word of G-d see this as a frightful desecration of what is holy...and their soul cries openly and secretly over the destruction of the souls of children from this study.” (The Rebbe Rashab’s use of the pasuk, “one language in a united cause” (B’Reishis 11:1), is an apparent reference to Rashi’s commentary: “One language – Lashon HaKodesh; one speech – let us ascend to the heavens and wage war against Him.” – Author.)

They claim that until now there has been a need to fulfill mitzvos in order that there should be something that unites all Jews, but now the unity can be achieved through the very fact they emigrate to and live in Eretz Yisroel, and there is no longer a need for Torah and mitzvos, r”l. They use “the king’s palace” (BaMidbar Rabba 19:13) in order to fight and rebel against G-d. They take the opportunity that G-d has given them to “walk *Daled amos* in Eretz Yisroel” and use it **against** G-d and **against** Torah and mitzvos, on the level of “**knowing his Master and intending to rebel against Him**” (Rashi, Parshas B’Chukosai 26:14).

Yet, despite this situation of an exile within an exile that has never been known before, the hiding and concealment is so great that this difficult exile itself is called “is’chalta d’Geula.” This state of darkness, as represented by the fact that they call this exile “Redemption,” including Torah observant Jews who have failed in this test of faith, is far greater than the essence of the darkness of exile itself.

### PREPARING THE WAY TO MELECH HA’MOSHIACH

There is only one way to “give the benefit of the doubt” to those who have mistakenly called this situation by the name “is’chalta d’Geula.” In one of the omitted portions from Mishneh Torah’s Laws of Kings, Chapter 11, the Rambam writes about the faiths of the nations of the world, stating that even though they are the total opposite of

the truth, nevertheless, “they serve only to prepare the way for Melech HaMoshiach,” etc. This is because in the meantime, as a result of their faith, non-Jews also talk about the Creator, and thus when Melech HaMoshiach comes, they will see their mistake and it will be easier “to improve the whole world to serve G-d together,” because the concept of faith will not be foreign to them. Similarly, in our discussion, through the false belief that we are standing at the “is’chalta d’Geula,” we will talk for the meantime about the Redemption, and when Melech HaMoshiach will be revealed, those with this belief will be closer to the



concept of Geula, and they will believe in him and the True and Complete Redemption.

Another point of light that can be seen from this frightful situation is that a concealment so immense is a sign that the Redemption is about to come. We see from the example of a wheel, only when it reaches **the lowest possible point** does the ascent then begin. This very point comes to explain **the lowest point of the exile**, and not the beginning of the ascent. [NOTE: As is known, just before the dawn at “the end of the entire night” (Yoma 29a), the darkness of the night is

especially intense, more than the whole night (Ohr HaTorah, BaMidbar, p. 44). Therefore, specifically at the end of the exile and “the heels of Moshiach,” when the steps of Moshiach can already be heard, the darkness is especially great, to the point that all the frightful signs explained at the end of Tractate Sota regarding this time period are happening right before our eyes.] However, after we have already reached this lowest point, the True and Complete Redemption through our Righteous Moshiach will surely begin immediately.

### WHEN WE SAY THAT THE DARKNESS IS DARKNESS, WE WILL MERIT TO SAY THAT THE LIGHT IS LIGHT

The way to **hasten** the Redemption is when “many have been purified, become white, and become refined,” for when we say that the darkness is darkness, with the realization that we are in exile even as we dwell in Eretz HaKodesh, only then will we merit to see and say that the light is light. [NOTE: The Rambam writes (Seifer HaMitzvos, Positive Commandment #153) that it is totally inconceivable that there will be a period when the Jewish People will be totally absent from Eretz Yisroel, as there must always be Jews in Eretz Yisroel, as explained in Hilchos Kiddush HaChodesh. This proves that when we say “due to our sins, we were exiled from our land,” this does not refer just to a physical exile, as it is possible to live in Eretz Yisroel and still be in exile. In addition, even when Jews seemingly rule in Eretz Yisroel, the exile remains in force until Yiddishkait rules in Eretz Yisroel, resulting in “Israel does t’shuva and is immediately redeemed.”] Furthermore, as the anticipation and faith in the coming of the True and Complete Redemption is strengthened, this brings the Redemption far more quickly. Therefore, great is the merit of the many in helping all those who protest against this grave error, even if they think that their words of protest are not accepted, for who stands in the

secret of G-d and knows the results? In any event, this does not exempt anyone from protesting again and again, as the damage caused is terrible and frightful. When a person awakens others to stop making this mistake, he will surely merit to go out himself from the darkness of exile into the light.

### THE IMMINENT INGATHERING OF THE EXILES THROUGH G-D AND MELECH HA'MOSHIACH

During these days of “the heels of Moshiach,” when the footsteps of Moshiach can already be heard behind our walls, and the Jewish People are now in the final moments of exile “whole and prepared to enter the land” (Rashi, Parshas Chukas 20:22), we will merit the fulfillment of the promise “I, Hashem, in its time – immediately,” Moshiach Tzidkeinu will reveal himself speedily in our time and complete the burning of the walls of exile that are already in flames. Then, after he brings an end to the exile, he will continue the stages of the Redemption as enumerated in Rambam, until the true “*is'chalta d'Geula*,” the Complete Redemption with the ingathering of the exiles, in a manner of “you will be gathered one by one, children of Israel” (Yeshayahu 27:12), as G-d “literally grasps each person by the hand from

*When a person awakens others to stop making this mistake, he will surely merit to go out himself from the darkness of exile into the light.*

his place” (demonstrating His Divine Providence and His great love for every Jew), through Melech HaMoshiach, and takes them out of the exile to Eretz HaKodesh, with kindness and mercy.

### HOW WILL THE START OF THE TRUE REDEMPTION APPEAR?

Thus we will soon merit the designated fulfillment of the saying of our Sages on the pasuk, “And the sun shined for him” (B'Reishis 32:31), as G-d told Yaakov that this is a sign for his children, “For behold, the day comes, etc., and a sun of righteousness healing with its wings will shine for

you who fear My Name, the day of Redemption for G-d and His children, the day of the great and awesome G-d” (Malachi 3:19-23, Eruvin 43b) – the day of our Redemption through Moshiach Tzidkeinu. We will then see Moshe and Aharon walking with all Israel to the Beis HaMikdash (far greater than its two predecessors), where they will light the menorah and learn Torah, the Torah of Moshiach. [NOTE: a) In the words of the Mishna (Avos 5:20): “that the Beis HaMikdash be rebuilt speedily in our days, and grant us our portion in Your Torah,” as the building of the Beis HaMikdash and the study of Torah are connected. For this reason, the conclusion of the days of Moshiach are represented by the final words of Mishneh Torah, Hilchos Melachim 12:5, “For the world will be filled with the knowledge of G-d as the sea fills the ocean bed” (Yeshayahu 11:9). b) “The Torah that a person learns in this world is nonsense before Torah of Moshiach” (Kohelas Rabba 11:8).] All Jews will fulfill the precept of “all your males will appear,” with the return of the Kohanim to their avoda, the Leviim to their singing, and the Great Sanhedrin to the Chamber of Hewn Stone, from where law and justice will come forth for all Israel (Rambam, Hilchos Mamrim 1:1), speedily in our times, *mamash*.

## Make a “Mivtzah Kashrus” in your own computer!

### Introducing JNET-The world wide web without the world wide worry™

While The Internet can be a helpful tool for business, education and personal use it can also be a potentially dangerous one.

#### That's why J Net was created.

Using exclusive multi-tiered intelligent filtration, the J Net portal is probably the most effective consumer resource for eliminating material not conducive to our needs.

More than virtually foolproof, J .NET is also easy - both to install and use. Plus its available in both dialup and high speed DSL and backed by highly trained customer service experts that will solve your problems fast.

Most important, you can now get the JNET Advantage for only a bit more than non-filtered on line providers.

If you're ready for the world wide web without the world wide worry, you're ready for JNet.

✓ DIAL UP ✓ DSL ✓ Unlimited Access ✓ 24 Tech Support

✓ 4 Profiles per Account ✓ Web Mail

Call us toll free at 1-866-866-JNET (5638)

(mention code “770” for special ANASH Rate)



# STORIES ABOUT LAG B'OMER PARADES

BY MENACHEM ZIEGELBOIM

*Tens of thousands of children will march in Lag B'Omer parades and Rebbi Shimon bar Yochai and the Rebbe will participate (as the Rebbe said on a number of occasions). \* In honor of Lag B'Omer, we present stories of miracles and hashgacha pratis in connection with Lag B'Omer parades. \* From the book, "Sippur Shel Chag – Lag B'Omer V'Chag HaShavuos."*

## THE SUN SHONE IN HONOR OF THE REBBE

One of the biggest parades that marched past 770 took place in 5736 (1976). Before the parade there was, as usual, a huge children's rally. It was an enormous kiddush Hashem. Even though Lag B'Omer that year did not fall out on Sunday and there was no reason to expect a parade, it was held anyway, for it was shortly after the Rebbe had announced 5736 as "Shnas HaChinuch." The Chassidim decided that the best way to kick off the Year of Jewish Education was with a rally and a parade.

The Chassidim and talmidei ha'yeshivos immediately began planning an impressive event, even though only two weeks remained until Lag B'Omer. A special committee worked on obtaining permission from the city to close off Eastern Parkway to

traffic.

But then, a few days before the big event, the meteorologists predicted rain for Sunday. Everybody knew that rain meant the children wouldn't show up and the rally and parade would be ruined.

Rabbi J.J. Hecht a"h, the organizer of the event, sent in a note to the Rebbe asking for a bracha for the success of the event and for good weather. The Rebbe responded by saying he hoped to attend the gathering. This information galvanized those working on the parade.

Preparations continued, and at zero hour, the night before the parade, the floats were built on the flatbed trucks. However, rain pelted the city in the early hours of the morning. At seven AM, the sun began to shine which put hope back in people's hearts, but it quickly disappeared behind black

clouds that blanketed the skies over New York.

At nine thirty, the Rebbe arrived at 770 and thousands of children from all over the city began to arrive via hundreds of buses. Eastern Parkway was closed off.

The crowd continued to grow and the skies were still overcast. It looked as though it would pour any second. The Chassid R' Moshe Pinchas Katz suggested that all the Kohanim recite the priestly blessing. Maybe that would help improve the weather...

At 11:30, the Rebbe came out on the dais and just then the sun began to shine, though in nearby streets and throughout the city there was rain. The policemen from Crown Heights spoke to their buddies in other parts of the city and told them that the children were marching towards the park. Their friends were incredulous.

"How are they marching in the pouring rain?"

The police in Crown Heights said, "The sun is shining here." Even the police realized that this was an open miracle of the Rebbe.

## THE REBBE POSTPONED THE RAIN

One of the T'mimim wrote in his diary on Motzaei Lag B'Omer 5730 (1970):

"Throughout the night loudspeakers were hooked up from Kingston until Brooklyn. At about 9:00

the Rebbe arrived at 770. Many people thought the Rebbe would not participate in the parade because until that point there was no indication that the Rebbe planned on doing so. It was only about 10:00 that it was announced that the Rebbe would be there.

“At 11:00 the Rebbe went out and on his way to the dais someone went over to him and asked the Rebbe why it was raining.

The Rebbe responded, “Let’s postpone the rain until tomorrow.”

And that’s what happened. The clouds parted and the rain stopped.

### THE SUN IN GIVON

In 5727 (1967), according to newspaper accounts, about 20,000 children attended the rally and parade outside 770 with the Rebbe’s participation. As the parade got underway, the Rebbe smiled at the children and those accompanying them.

Shortly before returning to his room at the end of the parade, Rabbi Hecht asked the Rebbe whether he was satisfied. The Rebbe answered, “Very!” The Rebbe added, “May it be bigger next year.”

While preparing for the parade, the organizers decided to do as they did every year, to have the parade go to Prospect Park. When they submitted the plan to the Rebbe, the Rebbe said, “If it will be hot, it will be hard to walk so far.”

The Rebbe said this even though he had previously approved this very same plan.

Apparently, the Rebbe knew, for that year there was a heat wave on that day.

### I PRAYED TO HASHEM

At the end of one of the parades that took place in Teveria, the MC pulled out the paper that told him who won the first prize in the raffle. He looked at the paper and all the



Rabbi J.J. Hecht, organizer of the parade, standing with the Rebbe

children waited in anticipation. Then he announced, “First prize – a bicycle – for...” and he announced the girl’s name.

A mother and daughter approached the dais to collect the prize and the mother was plainly in tears. The MC asked her why she was so moved. She said that she had promising her seven-year-old daughter a bike for quite some time but didn’t have the money to buy one. “I prayed that I would win and my prayer was answered,” she said emotionally.

### WHY THE POLICE PRESENCE?

Rabbi Raskin organized the main parade in Budapest the year of the following story:

That year, the organizers of the parade decided to do something special that hadn’t been done before. They organized a large rally the night of Lag B’Omer and hundreds of children were invited. They were planning on lighting a bonfire in one of the city’s big parks, where it is prohibited to light fires.

The rally was going to be held without permits from the police because getting them entailed much

effort and the organizers didn’t have the time. Not surprisingly, they were nervous that the police would come and end the rally before it started.

Rabbi Raskin relates:

We arrived at the park about half an hour before the rally was to begin and there was a police car right at the side entrance, through which we wanted to enter the park. We decided that “Rebbi Shimon was worthy of being relied upon in an emergency,” and we went in.

In the park, we saw another two police cruisers full of cops, all waiting for us. We were sure that they had come because someone had snitched on us so we would not be able to celebrate properly.

We got out of the car, walked towards the police and asked them what they were looking for. Their answer stunned us. They said, “We heard that the Jewish community was going to have a gathering and we came to provide protection so that nobody would bother you.”

### AFTER 15 YEARS THE REBBE’S DOLLAR ARRIVED

Rabbi Shmuel Gruzman, shliach in

Migdal, has an amazing story that happened one year as he prepared for the Lag B'Omer parade:

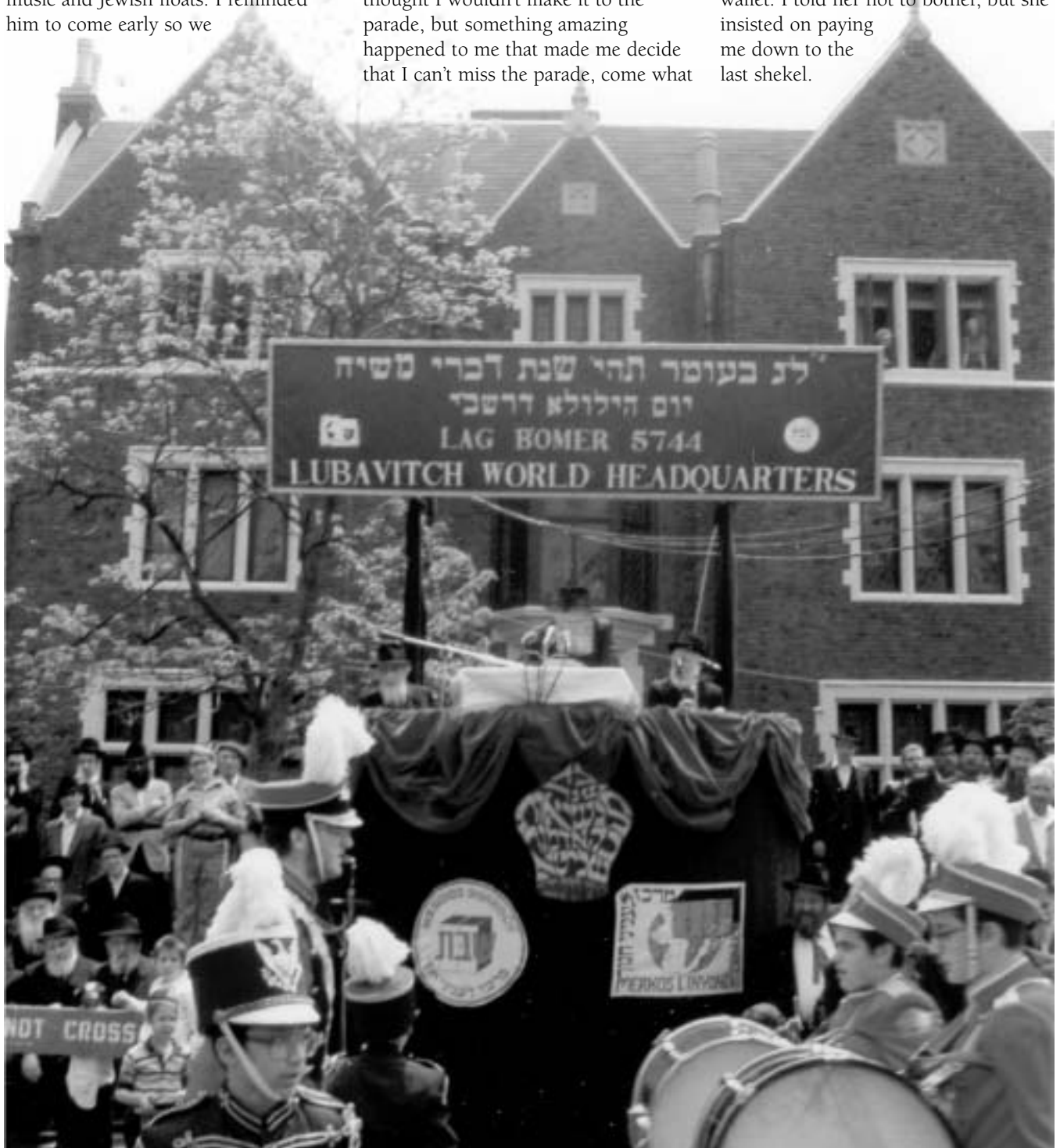
Before the parade I called Mr. Motti Karastani the driver of the tow truck who was going to lead the parade with music and Jewish floats. I reminded him to come early so we

could properly prepare.

Motti said to me, "Rabbi Gruzman, I must tell you something. Today there were a few bad accidents and I had to extricate cars that were smashed up. Because of all the work I had, I thought I wouldn't make it to the parade, but something amazing happened to me that made me decide that I can't miss the parade, come what

may.

"Yesterday, a woman asked me to take her car after she had been in an accident. She wanted to pay me for my work, however, she was short fifty shekels. She began searching her wallet. I told her not to bother, but she insisted on paying me down to the last shekel.



Drummers passing by the Rebbe at the Lag B'Omer parade of 5740

“Suddenly, she removed a dollar bill and told me that she had received it from the Lubavitcher Rebbe fifteen years earlier. ‘I had gone to ask him for a bracha for children. I had been married for seven years without children. When I passed by the Rebbe for dollars, the Rebbe gave me three dollars and said: **Give two to the two children you will give birth to and you will know what to do with the third one.**

‘Baruch Hashem, I have two children who have their dollars, and now, I feel I must give you this third dollar. I feel as though I see the Rebbe in front of me and deep in my heart I know that you are the man that the Rebbe was referring to.’

“I was so excited,” said Motti, “to get a dollar that the Rebbe had held

and I figured it would only bring me blessing. So I felt that I must go and help you with the parade, no matter what.”

So a dollar that the Rebbe gave 15 years earlier, made it to the 15th parade in Migdal.

### LAG B'OMER NEAR THE ASHRAMS

Rabbi Dror Moshe Shaul, shliach in Dramsala describes how he celebrated Lag B'Omer in that out-of-the-way place in northern India:

The Lag B'Omer bonfire lit up people's neshamos. About 300 young people joined an evening of songs and stories about the holy Tanna Rabbi Shimon Bar Yochai.

At one in the afternoon on Lag B'Omer there was an unusual and colorful parade that included drummers and guitar players, people holding placards and storytellers from the Chabad house. The parade passed all the hostels and restaurants and our people personally invited the hundreds of Jews in the area to the big bonfire.

The parade, which grew as we moved, left the village on rickshaws decorated for a tour around the big city. From time to time, we stopped to tell a Chassidic story or to recite p'sukim. On the way, we passed many ashrams and I thought how what we were doing was connected with the Midrash, “Hashem desired a dwelling place down below.”

*“I’ve seen many parades in my life, but they were of another sort entirely. There were tens of thousands of Jews, including thousands of children, walking to the extermination camps, towards their death...”*

For most of the Israelis, this was the first time they were hearing why we light a bonfire on Lag B'Omer. As kids growing up in Israel, they didn't know the meaning of it; they had never heard the story of the holy Jew who began revealing the secrets of Kabbala.

How good it was to know that 1844 years after the passing of Rabbi Shimon Bar Yochai, the heart of the Jewish people is still burning within them.

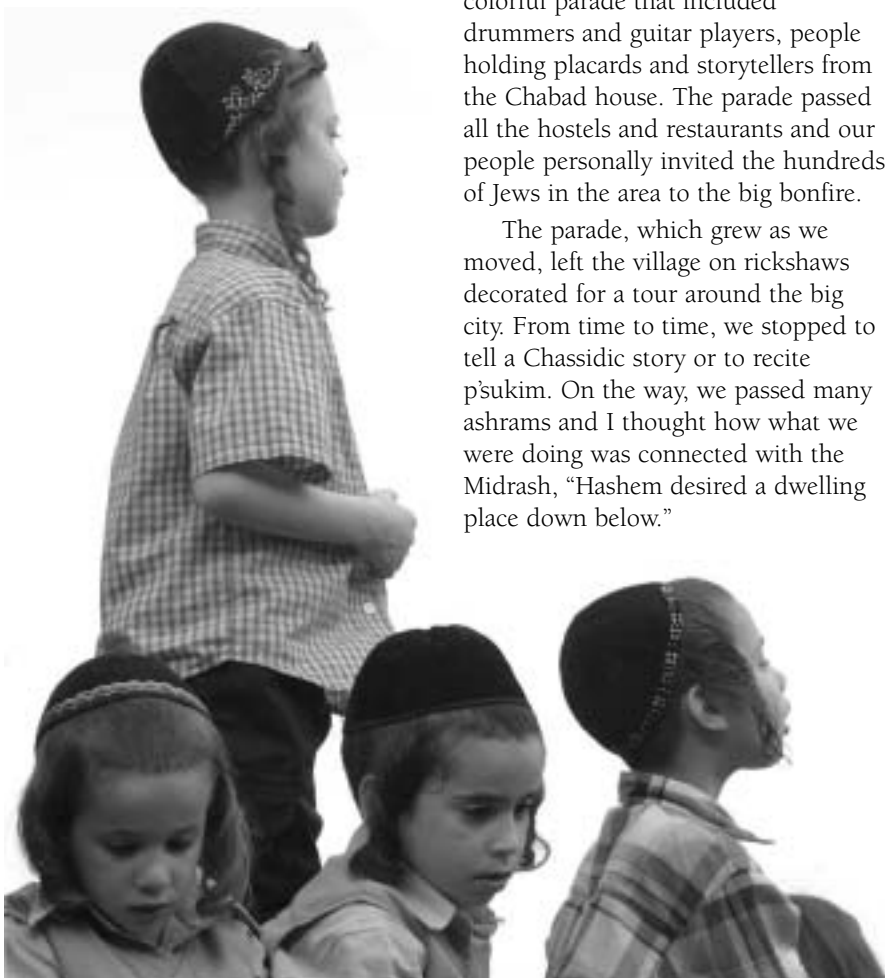
### ALL OVER THE WORLD

During the Lag B'Omer parade on a main street in Yerushalayim, one of the counselors wanted to photograph the huge event. He went off to the side of the street and began to aim his camera. Suddenly, he heard singing and clapping behind him. He looked around and saw an American couple who were singing, “We Want Moshiach Now.”

The man asked the astonished bachur, “This is Lubavitch, right?”

“Right,” said the bachur, still puzzled.

“We watch farbrengens of the Rebbe on American TV and they often sing, ‘We Want Moshiach Now.’”



Yerushalmi children watching the huge parade in Kikar Shabbos

The tourists, thrilled by the scene, said that only in Israel could children demonstrate their Jewishness with such pride.

“Where do you live in the U.S.?” asked the bachur.

“We actually live in Vancouver, Canada,” they answered.

“So you can see a parade like this in Vancouver too. I think there is a Chabad house there.”

The tourists looked skeptical. They were unaware of a Chabad presence in their city. Meanwhile, the bachur went back to the parade.

When the tourists returned home, they were so surprised when their granddaughter proudly showed them a picture of the Lag B’Omer parade that took place in Vancouver!

### A PARADE – INDIAN STYLE

Mrs. Rochel Kupchik, on shlichus in Poona, tells us of the first Lag B’Omer parade in India and the strange preparations that preceded it.

Thursday night, was Lag B’Omer. My husband and I returned from a tiring night-trip, early in the morning. We were exhausted from the trip and still had Mitzva Lag B’Omer ahead of

*“Today, fifty years later, I have the merit to stand in the center of the holy city of Yerushalayim and watch thousands of Jewish children, this time walking with Jewish pride, loudly reciting words of Torah.”*



Children holding placards, “We Want Moshiach Now,” “Give A Hand To Judaism – Put on T’fillin,” “I Love Every Jew”

us. As usual, everything was done at the last minute because the previous “minutes” were packed with other activities.

Friday, Lag B’Omer: We decide to ignore everything else for a while and concentrate on the Lag B’Omer parade. We began working but suddenly discovered that the person who was supposed to have arranged a meeting for us with a band hadn’t done so. Meanwhile we had gone away, and now it looked as though the only thing we had in honor of Lag B’Omer was the aphorism, “Rebbi Shimon can be relied upon in a time of difficulty!”

While we were gone, the children had started preparing decorations for the parade, and invited the children of the community for 1:00.

It’s worthwhile stopping here and explaining about the band. In our first weeks here in India, we witnessed the local, impressive wedding processions. Back then, we already thought of using this for k’dusha one day.

A row of musicians who play the saxophone, drums, cymbals, and

trumpets (I’m afraid their musical expertise is limited to a few songs that they keep repeating) is accompanied by a vehicle upon which sits an organ player who blares the music so loudly that you surely can hear it in Tzfas! Did I say a vehicle? I mean a vehicle made “Indian-style”: a wagon whose sides are decorated and which is pushed energetically from behind by another “orchestra.”

And I shouldn’t forget the most important thing – the costumes! Colorful uniforms, gold buttons, beautiful leggings (under which sometimes peek the shabby pants of the qualified musician who was taken from some miserable neighborhood and dressed up for the occasion), and of course impressive hats. In short, what could be better than using them for the children’s parade? However, the person we had asked to bring us their representative, didn’t do so, and thus we found ourselves an hour and a half before the event.

Suddenly we heard wedding music coming from the main street. Mendy ran to try and get them. The sounds

had already faded off into the distance, but Mendy didn't give up. He got on a rickshaw and "explained" what he wanted. In what language? Ask 12-year-old Mendy, because he never learned English or Hindi.

Anyway, the driver brought him to the "Performances Office," which is actually an exaggerated way of describing a tiny room in the Yeruda Market, but let's not get bogged down in trivialities. No one was there, said Mendy, and then, by Divine providence, the vehicle carrying the musicians showed up (i.e., an open truck that carried them and the "musical vehicle" together) for they had just finished their job.

"The driver translated for them what I said," Mendy later explained to us and five minutes later the proud rickshaw driver stopped at the Chabad house with Mendy and the leader of the band!

We held brief negotiations and concluded our business. 45 minutes later, the parade had set out. The streets of Poona, which are accustomed to wedding processions and religious parades, stopped to watch this improbable sight.

The people of the "Chabad House" (more precisely, "my children," for they were the main ones) marched along with the children of the Jewish community. Before them marched Indian musicians, and after them followed vehicles decorated with pictures of the Rebbe and signs. The vehicles were only those of the musicians, and Yigali's carriage. Every time I left him in order to straighten out the line of marching children, some Indian made sure to push the carriage, and with high regard too (here stores and "restaurants" go on wheels, but not children; it's very rare).

The music? Wow! It sounded amazingly similar to the original music in Miron, which has an Arabic sound to it. There were two short and happy parts that kept on repeating.

Opposite the German Bakery – where the Israelis congregate and the end of our route, we stood and recited the 12 P'sukim and "Yechi," then danced a Chassidic dance.

The cameras of the numerous tourists, Israelis and (l'havdil) goyim, caught this amazing sight of a parade of k'dusha on these impure streets. We were so happy, and I am sure that Rabbi Shimon rejoiced along with us.

We ended with a short kinus at the Chabad house where we told the children of the community about the significance of the day.

## PARADE UNDER ATTACK

Rabbi Yigal Kirschnzaft, former shliach of destroyed Neve Dekalim, will never forget that parade. It was the morning of Lag B'Omer 5758 and there were boxes of candies, and hundreds of mini-parachutes with "Love Your Fellow As Yourself" stickers that were going to land on the heads of the children. The sports stadium was decorated and ready for the event. Even a helicopter had been rented to delight the children.

Suddenly, a few hours before the parade was to set out, the local chief of police called and said the helicopter had no permit to land. If that wasn't enough, hundreds of Arabs who had come to the entrance of Gush Katif were going wild and threatened to break in.

A karate expert was supposed to perform for the children but because of the Arab rioting, nobody dared to bring him from his home in Yerushalayim to Gush Katif. Nobody



The children of Migdal marching in the Lag B'Omer parade



Thousands of children at the Lag B'Omer parade in Boro Park



wanted to put themselves in danger. The radio reported Molotov cocktails, shooting, and killing because of the riots. The situation was tense.

And that wasn't all! Suddenly the head of the area council called to tell Yigal that the event had to be canceled because of the tense and dangerous situation. The police chief called too in order to inform him that the parade was canceled.

"I heard what they had to say and then remembered that the Rebbe would often repeat the saying, 'Rebbi Shimon is worthy of being relied upon in a time of difficulty.' I couldn't do anything more."

In the meantime, many local people called to find out whether the parade was going to take place. Yigal, confident in Rebbi Shimon's power, told them "It will take place and with Hashem's help it will be bigger this year than last year!"

The light at the end of the tunnel came in the form of the IDF commander in Gaza who told Yigal that he allowed a helicopter to come via sea so as not to put it in danger. The military official was unaware that the police had canceled the event entirely.

Yigal innocently asked him to confirm this with the police chief, who also approved it and suddenly forgot that he had canceled the parade.

In the meantime, they heard that the settlements of Netzarim, Morag, and Kfar Darom were closed. Nobody could get in, or out. That meant that the children of those settlements could not attend the parade. And the guy in charge of the stadium where the rally was going to take place was stuck at a roadblock. The Satan was doing his best to prevent the Lag B'Omer festivities from taking place!

Mrs. Kirschnzaft wrote to the Rebbe through the *Igros Kodesh* and the answer she opened to said: **If he can't come back by plane he should come by train, the main thing being he**

**should show up ...** And that's when the miracles began.

At three in the afternoon, the roads were opened and the man in charge quickly showed up and opened the stadium. The driver who was supposed to lead the parade didn't want to wait any more and he set out.

"Whoever wants to join, should join!" he announced and the roadblock of *kitrugim* was broken, as the parade marched on.

The parade ended and the children all entered the stadium. Hundreds more children had arrived in the middle of the parade and the stadium was too small for the thousand

*The driver who was supposed to lead the parade didn't want to wait any more and he set out. "Whoever wants to join, should join!" he announced and the roadblock of kitrugim was broken.*

children and their parents. Journalists showed up and watched in amazement. Nobody could believe that on a day like that, parents would send their children and the event would take place as planned.

If that wasn't enough, the children of Kfar Darom and Morag came in the middle of the rally and joined the rest of the children of Gush Katif, even though terrorists had just been shooting at their homes and some bullets had penetrated their caravans.

"That year the helicopter did not come to the Gaza Strip, but Rebbi Shimon Bar Yochai and the Rebbe were with us every minute."

## BOOKLETS

Rabbi Yaakov Shmuelevitz, shliach in Beit Shaan, relates:

It was a few days before Lag B'Omer 5764 and one of the mekuravos called the Chabad house and poured out her heart about her daughter who had left the way of Torah and joined a cult. She asked my advice and for my help.

I suggested that she write to the Rebbe through the *Igros Kodesh* and ask for his bracha. The woman did so and the letter that she opened to was a letter the Rebbe had written to a man who asked for his bracha – for printing s'farim of the teachings of the Rebbe Rayatz.

I told the woman that we needed to buy 600 booklets for the 600 children who would come to the Lag B'Omer parade.

"Since the parade gives the Rebbe nachas, I am sure your salvation will come through this."

The woman said that it was hard for her to donate the entire amount but she agreed to pay for 300 booklets.

A few days later, they called from Tzach to say that an anonymous donor would be paying for half of the expenses, so it turned out that the woman's donation was all they needed.

A few days later, the woman said that her daughter had called and said she was leaving the cult and coming home.

## REFUA IN RASHBI'S MERIT

Rabbi Eliyahu Tamam, shliach in Yaffo, relates:

Every year before the parade, I learn one of the Rebbe's sichos about the special day of Lag B'Omer and about the power of the G-dly Tanna Rebbi Shimon Bar Yochai.

One year, I met a couple, mekuravim of ours, who sadly told me about their seven-year-old son who had muscular dystrophy, and the doctors did not offer any hopes for his recovery. They told me about how hard

it was, how he couldn't walk and had to be pushed in a baby carriage.

I told them that the night before I had learned a sicha that quoted the Chazal that says Rebbi Shimon Bar Yochai is worthy enough to rely upon in a time of difficulty. In the sicha, the Rebbe even promised yeshuos on this day.

I told them to bring their son to the parade. I suggested that with Hashem's help, in that merit, he would be helped. I added that this was the Rebbe's promise. The father hesitated because he didn't want his son to be embarrassed when all the children were marching and he sat in a stroller.

The parents were finally convinced and the boy was brought to the parade that left from the center of Yaffo. Suddenly, the boy told his mother that he wanted to walk like all the children. The mother was afraid that he would fall and hurt his head. My wife persuaded her to let the boy walk and the mother finally agreed if he held on to the carriage.

The boy got up and while holding on, began to walk. From then on, the child has been walking just fine.

And another story from Rabbi Tamam:

In Yaffo there was someone sick with leukemia. I told his family that the Rebbe often said that Rebbi Shimon Bar Yochai was worthy enough to rely upon in a time of difficulty, and so they should bring him to the parade in Rashbi's honor.

The family said he was too weak and so I suggested that they bring him



Thousands of children of all backgrounds at the huge parade in Yerushalayim

in an ambulance, even for a few minutes. The family agreed and he was brought in an ambulance and during the actual parade he was in a wheelchair.

When I saw him, I went over and suggested that he get up, and take a few steps in order to be a part of the parade. The man did so and then returned home. From that point on, he had a full recovery.

### THEN AND NOW

It was amazing to see thousands of children marching nicely, on Malchei Yisroel Street in Yerushalayim. They held placards and recited the 12 P'sukim.

On the side of the street stood an older man who watched the children in astonishment, which grew as he watched. More children and still more children passed by, then a large group, with no end in sight. At this point, the man could not restrain his tears.

One of the bachurim who saw the man went over to him and asked him if he needed any help. The man waved his hand dismissively and said, "I've seen many parades in my life, but they were of another sort entirely. There were tens of thousands of Jews, including thousands of children, walking to the extermination camps, towards their death.

"Today, fifty years later, I have the merit to stand in the center of the holy city of Yerushalayim and watch thousands of Jewish children, this time walking with Jewish pride, loudly reciting words of Torah."

The man could not contain himself and burst into tears once again. The organizer of the parade, Rabbi Naftali Roth, asked him to tell his story, and the following year he stood on the main dais and told the children about those dark days and about these days of light.

## Van Service



## שרות הסעות

15 passenger van for all your travel needs:

airports, pick ups, weddings, etc.

long distance trips, and light moving

טלפון: (718) 778-8661

פלאפון: (917) 699-3937

0508-810-300 שרות הסעות בארץ ישראל

שדה תעופה

חתונות

הובלות קטנות

**DR. (ZVI) HARVEY LANG**

**Chiropractor**

783 Montgomery Street

Chiropractic Applied Kinesiology

- Nutrition -

Infants - Children - Adults

Headache, Back & Neck Pain, etc.

Learning Disability, T.M.J. (JAW), Dislexia, Chronic

Ear Aches, Scoliosis, Allergy, Neural Organization

**(718) 773-1121**

By Appointment

**New!!**

**Bais Chana  
Euro Seminary**

We're proud to announce  
the opening of a seminary in Europe.

We're offering Chassidische girls in-depths  
learning and the chance to have a unique  
hands-on experience with Shlichus .

Subject matter and trips around Europe  
will emphasize Shlichus and Chinuch.

Lectures in English and Hebrew.-

**for more details e-mail  
chanispringer@gmail.com**

**Rebbetzin B. Garelik Milan, Italy**

LUXURIOUS EFFICIENCY ACCOMMODATIONS

**RECOMMENDED**

FOR THE UPSCALE GUEST VISITING  
CROWN HEIGHTS

WITH VERY DISCRIMINATING TASTE

FOR RESERVATIONS PLEASE CALL  
(718) 774-0088

**Yeshiva Gedola Lubavitch**

5308 Palisade Ave, West New York, NJ 07093

Tel: (718) 801-1996 \* Fax: (718) 756-2751 \* E-mail: szh@chabad.info

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

**REGISTRATION FOR THE UPCOMING YEAR**

**For Shiur Aleph, Shiur Bais and Shiur Gimel - "Zal"**

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

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

For more information and Registration, please contact the mashgiach of the Yeshivoh,  
Rabbi Nisim Lagziel in the evening at (347) 224-5255



# THE BRAZILIAN REVOLUTION

BY BEN-TZION SASSON

*A building that is a replica of 770, a Chabad village, a Chabad board of Rabbis, summer camps – it's hard to believe, but they can all be found in South America. \* Part 2 of the article about Rabbi Shabsi Alpern, Shliach of the Rebbe in S. Paulo, Brazil.*

[Continued from Issue 548, pg. 10]

## 770 IN BRAZIL

In the heart of the Jardennes-America neighborhood, one of the most affluent sections of the city, amongst the luxury buildings, there stands an unusual structure. It is the central Chabad House of S. Paulo, which was built as an exact replica of 770 Eastern Parkway, joining the others in New Jersey, California, Italy,

## THE AKERES OF THE BEIS CHABAD

Rabbi Shabsi Alpern's wife, Minna Esther, passed away on 5 Av 5762. In Brazil, she was known as Donna (Mrs.) Esther. When I asked Yossi to tell me a little bit about his mother it looked as though he would burst into tears. Then he said, "There is so much to tell but whatever I will tell you will only diminish her true stature. The only thing I can tell you is that she did it all and without her, nothing would have happened. She was my father's right hand."

For nearly 30 years in Brazil, Mrs. Alpern worked tirelessly. She is responsible for dozens of baalei t'shuva. Rabbi Sholom Ber Gurary, of the hanhala of Tomchei T'mimim and rav of the Beis Menachem shul in S. Paulo said, "It all began 20 years ago. One day, Mrs. Alpern asked me to give shiurim in Chassidus to advanced women.

Many women came to the first shiur but from shiur to shiur fewer women came because of the high level. Within a short time, only a small nucleus remained of women who were really the target audience of this shiur.

"Mrs. Alpern herself attended the shiur and she helped things along with her questions. I'm referring to questions that could give those knowledgeable in Chassidus difficulty! Her questions were always connected, somehow, to *Hemshech* 5666. She knew a tremendous amount and because of her questions, the shiurim took hours, with each answer or question broadening the shiur to include additional concepts. I have never met or heard of a woman who knew so much of Toras HaChassidus."

Sadly, Mrs. Alpern became sick with cancer. Even when she was quite ill, she hid this from those who knew her, especially her family, who did not know the severity of her condition. She underwent medical treatment in various parts of the world.

A year before she passed away, she was still giving classes in Family Purity and she kept in touch with all her mekuravos and edited *Chabad News*.

Shortly before leaving Brazil for medical treatment, she already felt her time was up and it was then that a N'shei Chabad event took place in her city. Mrs. Alpern went from table to table and said goodbye to all the women who later realized that she felt this was her final time with them.

On the second day after arriving in Germany for treatment, she asked her son Yossi to accompany her to the bank to get 5 Euro bills. Throughout the day, she gave 5 Euros to tz'daka and Yossi connects this with the time she passed away: On the fifth day of the week, the 5th of Av, the 5th month, five minutes after five. She passed away surrounded by her entire family.

When the family wanted to put up a gravestone, the Chevra Kadisha refused to allow them to use the

wording they had prepared: She disseminated the Rebbe's teachings and the Word of G-d to tens of thousands of Jews," because they wanted to verify it first.

After hearing that Mrs. Alpern had edited the *Chabad News* for 30 years, tens of thousands of copies of which

are distributed, the Chevra Kadisha agreed to use that wording.

The following story shows how special Mrs. Alpern was:

One of the rabbanim of the city dedicated a new shul in the Jenopolis neighborhood. Two years ago, when construction began, he hired a large research company in order to know what were the vital services that the Jewish community needed, so that he could incorporate them in the new building.

The company did its research by polling the local Jews and one of the questions was: Who is the rabbi that you most respect?

Donna Esther was the number one person on the list even though she had passed away some time before.



A memorial gathering for Mrs. Alpern

Chile, Australia, and Kfar Chabad.

After decades of outreach work, the old building no longer sufficed. When the decision was made to construct a new building, it was decided that it should be in the form of 770, from where light goes forth to the entire world.

The construction took six years from 1996, with periodic inaugurations of an additional floor or wing, until the 11<sup>th</sup> of Nissan, 2002. On that day, the Rebbe's one-hundredth birthday, the completion of the entire building was celebrated. The ceremony drew many of the city's Jewish population, rabbis and community leaders, along with high-ranking politicians including Brazil's Minister of Education and City Council members.

The building project experienced a string of amazing signs of Divine Providence. The building, which stood previously on the site, measured 1300 square meters. The plan was to raze the building and to build in its place one that measured 2000 square meters. However, there was a problem. The chances of receiving permits from the

city to build out were nil, since the council normally did not allow additions in the heart of the city.

As it happened, when they checked the municipal records, it turned out that despite the original building only covering 1300 square meters of land, the previous owners paid taxes on 2000 square meters for over 40 years. This was the exact area of the projected new building. When the city was presented with this documentation, they immediately issued a permit.

Another interesting fact: When the previous owner, a car dealer of Arab descent, heard the purpose for the purchase of his land and building, he lowered the price by almost fifty percent of its true worth. He even donated a few cars to raffle off to the donors for the building campaign.

The building is five stories high, with an additional two stories below ground. The bottom floor contains beautiful mikvaos. By Divine Providence, during the digging for the foundation, they uncovered 12 natural wells. This enabled the building of the mikvaos directly above live wellsprings

of water.

On the ground level is the main shul, which contains hundreds of seats. The other floors house the wide range of activities, which cover every area of Jewish life in S. Paulo and all of Brazil. These include the center for the Shluchim's activities, the Tzivos Hashem offices, the central Beis Din, a center for Kashrus and Safrus, the editorial offices of the Chabad News, as well as a library of books and tapes on Jewish subjects and a viewing area to see videos of the Rebbe. Additionally, there is a full kitchen, which provides daily meals for the needy, and more. This, basically, sums up the 770 of Brazil. It is from here that light shines forth to all of Brazil.

### **MECHITZA AND MIKVA – ONLY THE BEST**

When the plans for the Chabad House began to take form, the original plan was to build a huge shul with hundreds of seats. Due to the emphasis in the plans on making the building an all-purpose center, the original plan was scrapped, and the shul constructed to normal size.



The mikva which is connected to twelve springs



Digging the foundations

A number of years passed, and although buildings don't grow, the Chabad community in Brazil did. The "new" building was only two years old – and already in 2004, the shul underwent massive renovations, to the tune of hundreds of thousands of dollars. The shul was rebuilt by a construction company specializing in acoustics, which put in a great deal of work into the new and improved shul. Three hundred seats fill the large hall, and the towering Aron HaKodesh adds a unique dimension to the overall beauty.

When the shul neared completion, the time came to construct the mechitza. The administration of the Chabad House faced a difficult decision. Obviously, they wanted to build a proper mechitza, without any leniencies. However, how does one accomplish that without alienating many of the locals, who would be put off by a big wall over their heads. The fact that the women's section would be on the second floor, led to the consideration that perhaps a more lenient approach would be acceptable. However, in the final decision, they resolved that the Rebbe's view on the topic is eminently clear: one must build a mechitza that extends past head height, even when the women are on the second floor.

The day to begin construction on the mechitza arrived, and Rabbi Yossi Alpern together with Rabbi Danny Ashkenazi came personally to measure the proper height for the mechitza, namely, one head taller than their heads. It is worth noting that they are not short at all. Today, looking back, Rabbi Yossi Alpern tells me, "The mechitza is a source of pride for the shluchim who work in the Chabad House – that despite the fact that the mechitza may have kept away some potential congregants, we put greater importance on following the dictates of the Rebbe and building a true Chassidic community."

The beauty and luxuriousness of

the women's mikva located on the bottom floor, actually has the opposite effect. Women, who might otherwise hesitate to observe the laws of family purity, feel completely comfortable. Here is another classic example of the growth and development of the Chabad activities in Brazil.

The first mikva, built in 1977, became too small, and did not meet the standards needed to attract newcomers to observance. Finally, they decided to build a new and expanded luxury mikva. Rabbi Michael Alpern, son of Rabbi Shabsi Alpern, was elected to head the project, and the results are truly magnificent. This is one of the largest, most luxurious mikvaos in the entire world, which has led many previously non-observant women to undertake this all-important mitzva.

By the way, in another wing of the building, there is a mikva for men, which can also serve as a model for how to build a mikva with halachic meticulousness and all modern conveniences.

## PROJECT SIMCHA

On one of Rabbi Alpern's trips to Orlando, Florida, for his wife's treatments (see box), he met a Holocaust survivor who initiated a project for children with cancer. Groups of sick children would go for a week's vacation, filled with fun and lots of joy, and this experience would contribute a lot to their desire and will to live.

Rabbi Alpern explains, "This illness is so depressing that it suppresses the normal will to live. The depression and psychological hardship cause the body to give up the fight against the disease. Most people don't even die from the disease, but from the treatment, which is very taxing."

Rabbi Alpern went back for a return visit, and decided to export the idea to Brazil. The organization recently celebrated four years of work and a great deal of success. To date,

over 5000 patients have participated in the project. Most of the patients come from the poorest classes of Brazil. Immediately, when the project began, they set up a rotation between the 28 hospitals in S. Paulo and its suburbs, so that each week a different hospital sends a group of children who need a break from the treatment. At the same time, they set up a deal with some of the most exclusive hotels in S. Paulo, which donate rooms each week to house the children.

The idea is very simple. Each Monday morning, the organization's volunteers round up about 15 young cancer patients from the hospitals, and

## TYPO IN THE LETTER

One of the times that Rabbi Alpern wrote to the Rebbe, he received an answer in which the Rebbe spoke about something connected to a shiur in Gemara. For some reason, the secretariat had written the letter "Kul" instead of a "Gimmel," so that the word said Komora instead of Gemara.

At first, Rabbi Alpern didn't understand the letter but then he decided that if this was what the letter from the Rebbe said, there was something he had to learn from it.

In Portuguese, the word "Komora" means "House of Representatives," and so he concluded that the Rebbe wanted him to hold a shiur at the House of Representatives. Since then, every week, Rabbi Alpern gives a shiur there and many Jews who work in the area attend these shiurim. One of the products of these shiurim is Rabbi Shlomo Levy, shliach in Buenos Aires who works with youth in Palermo.

And all this came about from a typo!



Father and son learning in Brazil

each child is allowed to bring along one parent and one sibling so he shouldn't feel lonely. The total number of each group is close to 50 people, including the volunteers. The children are transported from the hospital directly to the hotels where they are greeted by the staff in a warm and friendly manner.

Throughout the week, until Friday

afternoon, the children are treated to a variety of trips, attractions and events tailored to their needs. They also receive many gifts crafted especially for them, and during the evenings, they get to dine out in the fanciest restaurants. After a few days of this, they acquire a whole, new perspective on life, a desire to live and a stronger will to fight the disease.

Most of the children in the program are gentiles, and Rabbi Danny Ashkenazi comes specially to teach them about the Seven Noachide Laws. Understandably, there is an entirely different program for the Jewish patients.

A brief article cannot begin to describe the results achieved or the responses to such a huge project. One example, which profoundly affected the administrators was a picture sent by one of the children with a brief note. The picture shows the patient with one of the waiters who served him in one of the restaurants he visited. In the note, he writes that this was the high point of his whole week.

The administrators couldn't help but wonder why, and so they called him on the phone. In response to their query, he said, "I never dreamed that one day somebody else would serve me, and when this waiter served me, he fulfilled my life's dream. Now, everything looks different, and my outlook on life is a lot rosier."

Each year, one of the largest amusement parks in the entire country closes its doors to the public, and is open to all of the children who participated in the program throughout the previous year. This annual event



A computer-generated image of the stunning camp



allows both the donors and the workers to see just how important and necessary is the work they do and support. Last year, close to 1500 children attended.

### A REASONABLE PRICE

Not long ago, one of the congregants of the shul in the Chabad House approached Rabbi Alpern and told him of a suburban property he owned, which measures 180,000 square meters. The property belonged to the man and three other partners, who could not agree on what to do with it. The man told Rabbi Alpern that he and one other partner did not need their share of the value, and so the rabbi could purchase the land at half price, which would come to the ridiculously low price of one rial (the Brazilian currency) per meter.

Rabbi Alpern was very excited by the idea, and earlier this past winter signed a contract to purchase the property.

The massive property includes five lakes, two gorgeous waterfalls and a spring, and is covered with dense greenery. An architect was hired to design a facility, and in the near future, construction will begin on a resort area for the patients served by the organization. The proposed complex measures 5000 square meters, will contain forty-two rooms, a huge auditorium, a beautiful dining hall and many other creature comforts.

Rabbi Alpern adds, "This complex will serve a dual purpose. From Monday through Friday it will host the young patients undergoing cancer treatments, and on the weekends will serve as a kosher resort for the members of our community."

Earlier in the year, the UN sponsored a huge medical conference in S. Paulo for the heads of medical centers throughout South America to observe up close the activities of the Chabad project. Over three whole days, dozens of doctors studied the project in detail, namely, how it works

and the extent of the impact on the children. The tremendous kiddush Hashem this event caused is immeasurable, and it was broadcast throughout the media.

The numbers speak for themselves as the young people who took part boast a 70 percent recovery rate, far beyond the norm. This only drives the organizers to work harder and to try to reach every cancer patient throughout Brazil. Additionally, there are positive side benefits in that it gives hope of recovery to others.

Brazil's most popular TV network recently did a prime-time special on the effects of joy on health, with a fifteen-minute segment devoted to the Chabad project. One of the reporters went to a hospital and set out with one of the patients on the retreat, in order to see firsthand what effect it had. The pictures of this child brought tears to the eyes of many viewers. He appeared sad and depressed, and even when he visited one of the fanciest restaurants in the city he appeared non-responsive and refused to eat.

At this point, the reporter left the scene and only returned on Friday, a few hours before the end of the program, and the footage shown was a complete shock to the viewing audience. The sad, depressed child was nowhere to be found for instead, the cameras captured a seemingly, different child. He was cheerful, happy, jumping, and dancing.

When the interviewer asked Rabbi Alpern what made him initiate such a project, especially as most of the patients are not Jewish, he responded that he felt a moral obligation to provide such an important program for the people of Brazil. This, due to the wonderful way the country treats its Jews and all immigrants in general, as it provides full religious freedom and equality. He expressed his feelings in the name of the entire Jewish community that this is their way of showing gratitude.

### HOMEGROWN SHLIACH

Rabbi Danny Ashkenazi besides for being a key activist in the Chabad House also serves as the Secretary of the Vaad Rabbanei Anash in S. Paulo and oversees kashrus supervision for the entire country. There is quite an interesting story behind the man with the glowing smile, who serves as a role model for many of the youth.

He received his early education at a Jewish school called "HaT'chiya." His parents observed Jewish traditions, but no more. His father dreamt that one of his four children would become religious – as his own father had been – however, it was only a dream. Slowly, events began to unfold which caused Danny to progress in his Jewish observance.

Once, a group of bachurim from the Lakewood Yeshiva came to the Ashkenazi home for dinner. At the end of the meal, they danced around the table and Danny was impressed. One day, he met a bachur by the name of Gavriel Abutbul, later to be the shliach of Rio De Janeiro, who told about an interesting day camp held in the Chabad yeshiva in Petropolis, and suggested he join.

For some reason, Danny agreed and so found himself in the Chabad camp run by Rabbi Binyamini. The experience, both materially and spiritually attracted him to return the following year.

After two years in camp, he decided to join the yeshiva in Petropolis. When his father found out, he did not agree due to his young age. A while later, after Danny celebrated his Bar Mitzva, his father finally agreed to let him go on the condition that his older brother go too so he should not be alone.

Danny, who came to study for a year ended up learning in yeshiva for five-and-a-half years. The group of young bachurim who went to learn in the Chabad Yeshiva in Petropolis returned to S. Paulo, and the Rabbi of



Rabbi Danny Ashkenazi working with children

the Sephardi Talmud-Torah was infuriated that the best boys were turning into Lubavitchers. He felt under intense pressure and tried to do everything in his power to send them to Yeshivat Porat Yosef in Yerushalayim.

He succeeded in convincing Danny's father to send him there, but in the first month, Danny did not like the yeshiva because every time he opened a *Tanya* the other boys would give him a hard time. One Shabbos, he went to Kfar Chabad to visit his friends, and they told him that they were traveling to the Rebbe for Tishrei. Danny, excited by the idea, decided to join them for the entire holiday season in 770.

After the holidays, he returned to the yeshiva and the administration found out where he spent the month of Tishrei. The mashgiach of the yeshiva called him in and rebuked him severely. From that moment, things went downhill, due to the treatment he received from the other students. A few months later, he left to return to Brazil by way of 770. His close friends in yeshiva found out he was going to see

the Lubavitcher Rebbe, and they gave him almost sixty letters written by the students and their family members.

### PERSONAL GUARANTEE

Danny came to New York and told his friends his problem. His father did not let him learn where he wanted to learn, and he didn't want to learn where his father wanted him to learn. His friends advised him to write to the Rebbe.

The Rebbe's answer was that he should consult with the hanhala of 770. The hanhala inquired as to who had a good relationship with Danny's father, and they called Rabbi Shabsi Alpern and asked him to speak to Danny's father. After hearing the details, Rabbi Alpern said that it be worthwhile for Danny to return to spend Pesach in Brazil with his family, and that he would try and speak with Danny's father.

Danny returned to Brazil, not dreaming of what awaited him. His father had a serious talk with him and gave him two options: either to attend university or work in the store with him. When Danny chose neither one

of the options, his father decided to put him on under "house arrest," until he came up with a proper response.

Danny was understandably very frustrated. All his attempts to leave the house failed. Rabbi Alpern finally managed to speak with Danny's father two months later and he tried to find out what the problem was with Danny learning in New York.

The father said he knew his son and he knew that if his son left he wouldn't come back. When Rabbi Alpern understood that this was the main issue, he asked him to allow Danny to study abroad for two years and he promised Danny's father that he would guarantee that Danny would return. If Danny would not return, he would personally go and bring him back.

Danny's father was convinced and Danny went off to yeshiva. After a good year of learning in 770, Danny went on shlichus to the yeshiva on Ocean Parkway with some other bachurim. Eight months later, he returned to 770.

Four years went by and the father, who derived much nachas from Danny, forgot about the two-year agreement. Danny married in New York and after learning for a year in Kollel he was offered a shlichus position by Rabbi Alpern. On Rosh Chodesh Elul 5751, Danny and his family passed by the Rebbe for dollars and from there went directly to shlichus in Brazil.

He began his work with youth and in the local Jewish schools. He devoted the evening hours to shiurim for businessmen. In between, he works as a sofer. His devotion to safrus began years before.

Rabbi Noach Gansburg who was a shliach in Puerto Allegre, once asked Danny to come to his city to do a program about Stam with the children. Danny mentioned this in his monthly report to the Rebbe. The answer he got was, **"Received, many thanks, may it be an ongoing activity, I'll mention it**

at the gravesite.” Since then, whenever he is asked to do something in connection with Stam, he tries to fulfill the Rebbe’s instruction to him.

When he came on shlichus, Rabbi Alpern asked him to join Rabbi Dovid Azulai in his work with children. They worked well together and in 5754 initiated the idea of Pegishos for youth, primarily in S. Paulo and Barrio. These are Shabbatons in which the young people are given a fantastic experience, which combines gashmius and ruchnius.

In 5758 Rabbi Danny Ashkenazi began to work as a mashgiach in

kashrus throughout Brazil and in 5762, when Rabbi Azulai left, he took over all of Rabbi Azulai’s jobs. Today he is also secretary of the Vaad Rabbanei Anash, which includes overseeing weddings, divorces, the kashrus department, and responsibility for the running of the shul.

\* \* \*

A few minutes after I finished interviewing Rabbi Yossi Alpern, I was still sitting there, mulling over the stories I had heard and feeling so impressed by the scope of the work of the central Beis Chabad.

Yossi said to me, “Bentzi, you’ve heard a lot about the Chabad house from its inception 33 years ago, and about everything that happened with my parents during their 45 years on shlichus in Brazil.

“Perhaps all the stories and projects have amazed you but believe me – that there’s a Jew waiting for me downstairs who just yesterday put on t’fillin for the first time in his life, who is now waiting for a shiur – these are the things that give me and the rest of the shluchim the energy to carry on and to bring Moshiach sooner.”

**Raskin's**  
“if it grows we have it”

**Consistently Superior**

Fruit and Produce Emporium **WHOLESALE & RETAIL**

Michal & Aaron Raskin

335 Kingston Ave. Brooklyn NY 11213 \* Tel: (718) 756-3888 756-2221 \* Fax: 756-2440



**Crown Travel International**



- Express service
- Fully Computerized

שירות אקספרס •  
המשרד ממוחשב •

331 Kingston Ave.  
(2<sup>nd</sup> Flr) Brooklyn NY 11213

**(718) 493-1111**

Fax: (718) 493-4444

Get your tickets within minutes!

קח את הכרטיס שלך בתוך מספר דקות!

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



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

**KINGSTON HOTEL**



**917-691-5212**  
**718-473-5937**

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



# REB ZALMAN LEIB ESTULIN

BY SHALOM DOVBER FRIEDLAND

*A glimpse into the life of an amazing Chassid, Reb Zalman Leib Estulin, who passed on a little over a year ago, whose life was a string of stunning miracles and episodes. \* Part 2*

## A CHASSID AND A MEKUSHAR

One of the motivations for Reb Zalman Leib and his family to leave Russia was for the chance to meet the Rebbe. Throughout the years, maintaining contact was virtually impossible. Any communication with the Rebbe was via secret code, and the sichos that made it into Russia passed through many channels shrouded in secrecy.

Naturally, after leaving the vale of tears, there was a great desire to travel to the Rebbe and meet him in person. The first opportunity for such a trip was the occasion of the wedding of his son Reb Naftoli, which took place in the U.S.

Many of the Chassidim who were present at that time in 770 testified that the moment Reb Zalman Leib entered the building he began trembling for a considerable length of time, due to his great emotional upheaval.

The Rebbe himself showed him

great personal affection. Every time the Rebbe passed by the family, he would smile at them and show encouragement through his hand motions. When they entered for yechidus the Rebbe offered him a seat, but Reb Zalman Leib, as a true Chassid, refused to sit despite his leg injury.



On Purim, wearing a Russian army hat

Their son-in-law, Reb Avrohom Mendel Friedland, recounts:

When my in-laws entered the room, my mother-in-law began listing to the Rebbe her various requests. After the Rebbe responded, it was obvious that she had more things to ask. My father-in-law, who was concerned about wasting the Rebbe's time, especially considering they had already taken up some time, whispered into her air, "Nu, let's go away."

The Rebbe overheard his suggestion, and said, "Go **away**? No. But go – go with good health."

\* \* \*

In Tishrei 5738 (1977), the Estulin family came once again to be by the Rebbe. Unfortunately, Mrs. Raizel Estulin suffered a heart attack and was rushed to intensive care.

That evening, the Rebbe left his room to daven Maariv of the second day of Rosh HaShana, and her nephew, R' Y. Y. Brod, approached the Rebbe and asked for a blessing for "Raizel bas Shleima Rivka." The Rebbe listened to the request with unusual seriousness and to everyone's surprise, turned around and went back into his room. He remained there for twenty minutes, while the entire crowd waited for the davening to begin. Her recuperation was unusually swift.

\* \* \*

The author of this article witnessed

firsthand his grandfather, Reb Zalman Leib's bittul and hiskashrus, illustrated by the following anecdotes:

Generally, when in Crown Heights, we arrived early to all the t'fillos. My grandfather would rush me to get there early in order to get a good spot. When we would arrive, there were still empty places, but he always grabbed a spot in the second row from the front. When I expressed surprise as to why he didn't take a place in the first row, where the elder Chassidim usually sit, he didn't answer me, but indicated that he had a reason.

I pressed him for a number of days, until he finally told me in his characteristically simple way, "At the end of the davening, the Rebbe turns around and looks over the crowd. If I sit in the front row, how will I be able to hide my face from him? In the second row, I try to duck my head behind the person sitting in front of me."

Each day, after we returned to our lodgings, he would say, "Today the Sh'china literally was showing on the Rebbe's face." He would turn to me excitedly, "Did you see the Sh'china?"

One day, my grandfather was sick and had to remain at home. I went to daven Mincha by myself. When I returned, I heard singing coming from my grandfather's room. Upon entering, I found my grandfather lying in bed, singing in a loud voice, "Sisu V'Simchu B'Simchas HaGeula." When he noticed me, he asked, "The davening is over? I thought it just ended now, and now the Rebbe is walking back to his room. Since I couldn't participate, I wanted to at least join in the song that the Chassidim sing as the Rebbe leaves. (This song was sung regularly at that time.)"

At Sunday dollars, he would come each week, entering through the front door without waiting on the long lines, due to his infirmities. On one occasion, I went with him as he passed by the Rebbe. When my grandfather passed, the Rebbe handed him a dollar

with the blessing of "Bracha V'hatzlacha." Afterwards, the Rebbe continued, "Arichus Yamim V'shanim Tovos (lengthy days and good years.)" My grandfather responded, "Amen, Amen."

When we left the building, my grandfather asked me what the Rebbe said, and if it was addressed to him. I told him that the Rebbe blessed him with lengthy days and good years. Once again, he responded by repeatedly saying "Amen."

I asked him, "Why did you say

Amen before if you didn't know what the Rebbe said?" He answered, "I saw that the Rebbe was saying something, but I didn't know what he was saying or to whom he was saying it. However, I know that from the Rebbe only blessings go forth, and therefore I rushed to answer Amen. What is the difference who the blessing is for, and what the blessing is about? Amen, you must answer!"

That year, 5751 (1991), the 15<sup>th</sup> of Av was on a Sunday, and my grandfather went for dollars. At the



door, I already sensed that he seemed more emotional than usual, as he was breathing heavily. I suspected that he must be planning to say something to the Rebbe, because on previous occasions he never spoke. He would simply take the dollar for a blessing and hurry off.

As I suspected, so it happened. When he received the dollar from the Rebbe, he turned to the Rebbe saying that he heard from the elder Chassidim of Berditchev that from the 15<sup>th</sup> of Av, one begins to wish others a “K’siva Va’chasima Tova.” It was clear that his intention was to offer this wish to the Rebbe.

The Rebbe listened and responded that the Munkatcher (Rebbe, author of *Minchas Elozor*) writes the same thing, and that it needs to be researched who got it from whom.

Generally, when he would mention the Rebbe to outsiders, he would add, “The Rebbe sacrificed himself for the Jewish people and for every individual Jew.” He would also add that every time he looked at the Rebbe’s face, he felt a tremendous awe and fear. To every visitor, he would extol the greatness of the Rebbe, and many times, people heard him say that the Rebbe literally had the power to resurrect the dead.

## PURIM STORIES

Since Reb Zalman Leib passed away on the 17<sup>th</sup> of Adar, in close proximity to Purim, it is appropriate to add the following Purim stories:

Reb Zalman Leib would tell:

One year, on Purim, while I was living in Moscow, I was invited to join the meal of Reb Mendel Leib Abramson. When I arrived, he said to me, “It says in *Shulchan Aruch* (O.C. ch. 695) that there is an obligation to drink. It is not written that it is necessary to do this as part of the festive meal.” He then took out a bottle of mashke, and we both drank a number of glasses.

Afterwards, he went on to say that

since the Rama writes that most of the meal should be during the day, we should hurry to wash our hands. As he was rushing to the sink, he said, “Oh, oh, the Rama writes there that it is proper to study some Torah before beginning the meal.”

As he was speaking, he took out a Gemara Bava Basra, looked into a certain sugya, and pointed out that the Rashbam in his commentary cites a source from the prophets, when there is actually a source from the Torah. He closed the Gemara and said, “Nu, we fulfilled the obligation of learning, now let’s go to the meal.” We washed our

*Each day, after we returned to our lodgings, he would say, “Today the Sh’china literally was showing on the Rebbe’s face.” He would turn to me excitedly, “Did you see the Sh’china?”*

hands and sat down to the meal in an elevated state.

During the meal, Reb Avrohom Mendel said “l’chain” many times, but remained completely alert, whereas my head began to spin and I couldn’t drink any more. Reb Avrohom Mendel was truly on the level for such behavior, and when he drank, the liquor affected him in the way of “Wine enters, secrets come out.” He would spout forth words of Torah and Chassidic stories, but he was always in complete control.

\* \* \*

Reb Binyomin Zilber recalls an interesting episode:

When I was a young boy in Tashkent, my father would send me on Purim to bring mishloach manos to Reb Zalman Leib. One time, in addition to the delivery, I wished him that next year we would merit to be in Aretz (meaning Eretz Yisroel). He gave me a look and answered, “The goyim should be in *aretz* (meaning literally “the ground”), and we should merit to be in Eretz HaKodesh (the Holy Land).

\* \* \*

In his youth, before being exposed to Chassidus, Reb Zalman Leib studied under the tutelage of a great Torah scholar who was blind, by the name of Reb Eliyahu HaKohen. Once his teacher explained to him why the enemies of the Jewish people refer to the Jews as “Zhid” (in Russian).

He explained as follows:

Even though the gentiles have evil intentions, to mock the Jews, despite this there is a positive point brought out when they use this particular mocking name, namely, because in Russian, the word has another meaning: to wait and hope (*hazhidayev*). From Heaven, they put this word into the mouths of the gentiles, to allude to the fact that Jews are always anticipating the arrival of Moshiach. In every time of suffering, the Jew bends his head like a reed, and proceeds to continue believing and awaiting Geula.

Reb Eliyahu compared his insight with the explanation given for Haman’s statement, “There is one nation, dispersed and divided amongst the nations.” He meant it as a criticism, but he didn’t realize what a positive argument in favor of the Jews it represents. Despite their dispersion and division amongst hostile and immoral nations, they continue to observe the Torah and the Mitzvos.

When he finished, he recounted how he once met a Lubavitcher Chassid and told him this interpretation. The Chassid became so

filled with joy, he began to dance excitedly.

## THE FIRE OF GEULA

When the Rebbe began the tremendous arousal about preparing for Geula, a group of Jews from B'nei Brak approached Reb Zalman Leib with a question. Why this sudden emphasis on the coming of Moshiach, something we did not see previously?

Reb Zalman Leib responded, "The explanation is simple. You are not aware of it, but the truth is that throughout the generations, the belief and hope for Moshiach was strong and palpable. Whenever the Jewish people found themselves in exile, they would remember and yearn to return to see the Beis HaMikdash, and they would pine for Geula. It is only in the last generation that the issue has become clouded. Due to the intense suffering on the one hand, and the Zionist position that we are no longer in such a deep exile – which is a terrible mistake – the Jewish people have forgotten their natural yearnings for Redemption and the excitement they once had in the anticipation of Moshiach.

That is until the Rebbe came along to correct the problem and return us to our original state. When I was a child and Jews built a home, they would skimp on expenses because they knew Moshiach would come any moment, and they would be leaving their home behind in the Diaspora. Every other word was about the coming of

*Only this generation, which has forgotten the customs of their forbearers, expresses shock over the 'koch' that the Rebbe initiated in order to reinstate the proper faith in Moshiach.*

Moshiach. Only this generation, which has forgotten the customs of their forbearers, expresses shock over the 'koch' that the Rebbe initiated in order to reinstate the proper faith.

\* \* \*

Reb Zalman Leib was born in the town of Shumyatz, populated by mostly simple Jews. To illustrate the simple faith of his fellow townspeople, he would often relate:

When the town became too small for the growing population, new construction began to go up. For this purpose, the builders shipped in wide, thick beams of wood. The locals, who had never seen such large pieces of lumber, considered this an attraction and came to see the newest developments of the modern age. Some "experts" began to offer opinions as to how long such beams would last, and how long the homes to be

constructed would be habitable.

In the heat of the debate, one of the more learned fellows silenced the crowd and proclaimed, "Why do we need such long-lasting beams, if Moshiach will be here any moment and we will go up to the Holy Land?" It was clear that his words made a tremendous impression on all the people.

\* \* \*

After the passing of the Slonimer Rebbe, Reb Sholom Noach, his son Reb Shmuel Brezovski was appointed to fill his position. Reb Zalman Leib, who maintained a connection with the Rebbes of Slonim, requested an audience with the new Admur.

During their meeting, the Admur asked Reb Zalman Leib to bless him. The blessing he gave was that the Admur should merit to lead his Chassidim to be *mekabel p'nei Moshiach Tzidkeinu*.

\* \* \*

Reb Zalman Leib always spoke about the coming of Moshiach. He would often repeat in the name of the Chafetz Chaim: "That Moshiach will come is guaranteed. However, we should also merit to be a part of it."

Also, regularly, and especially after the Rebbe announced that we are close to the full revelation of Moshiach, he would offer the blessing, "Sh'Yibaneh Beis HaMikdash – Yir'u Eineinu V'yismach Libeinu" (May the Holy Temple be rebuilt – May our eyes see and our hearts rejoice).



## KINGSTON ROYALE SUITES

### Luxury Guest Accommodation



Voted the best guest suites in Crown Heights for 2005!

If you are coming to New York for a Simcha or Yom Tov, let the friendly staff at Kingston Royale make your stay one to remember

256 Kingston Ave, Crown Heights | Tel: (1) 347 721 7636 | Web: KingstonRoyale.com

- ✓ Only 1 block from 770
- ✓ Only 1 block from Oholei Torah
- ✓ Natural light Throughout
- ✓ Fully Air-Conditioned
- ✓ FREE Internet On Demand
- ✓ Video Security
- ✓ Groups Welcomed
- ✓ Crib available

**Pesach  
Special Rates**

# ‘BAR YOCHAI!’

BY MENACHEM ZIEGELBOIM

*The story of Elizabeth-Elisheva and how the niggun “Bar Yochai” brought her back from the brink.*

## CHAPTER I

A cluster of loud girls noisily entered the main gate to the area surrounding the gravesite of the G-dly Tanna Rabbi Shimon Bar Yochai. The sound of their laughter was swallowed up amidst the babble of voices of thousands of people who came to this holy site on the Yom Hilula. They looked like a group of American girls visiting holy places in Eretz Yisroel, a typical sight, often going from one tzaddik’s grave to the next.

In the center of the large plaza stood hundreds of Chassidim, who danced with great fervor and sang, “*Bar Yochai, Bar Yochai, nimshachta ashrecha, shem-en sa-sson, mei’chaverecha!*” They leaped about, as their voices grew louder with simcha and d’veikus.

The group of girls quieted down and curiously watched the fiery dancing and listened to the niggun that rose up into the atmosphere of Miron and the Galil.

Elizabeth’s gaze was focused on the hundreds of dancers, on the young men dancing vigorously and on the old man who capered about in the center of the circle and waved a white handkerchief in his hand. Her gaze went up to the roof of the gravesite, to

the bonfires throughout the area that cast their shadows on the surrounding hills.

At a certain point, her gaze fixed on a Jew who stood in a corner and poured out his heart in prayer from a small T’hillim, a lone Jew among the thousands. She saw him standing near the wall, his eyes on the words. From time to time, he closed his eyes, sighed deeply and wiped his forehead in Chassidic fervor. One tear followed another and they fell upon the pages of small, yellowed T’hillim.



Ascending to the grave of Rabbi Shimon Bar Yochai in Miron, 100 years ago

“Perhaps I can buy this T’hillim from you?” dared Elizabeth to ask the man, as he was walking out of the plaza. She was not fluent in Ivrit but from her hand motions, the man understood what she wanted.

“Why do you want this T’hillim?” he asked, perplexed by her sudden interest.

She explained that she wanted the T’hillim as a souvenir.

She didn’t tell him that she had been impressed by the holiness of the T’hillim and the tears that had fallen upon it. His praying had captivated her.

The man thought a bit and then shrugged and gave her the T’hillim, refusing to accept any money for it. She took it happily and leafed through it with a sense of awe. She also read from it inside the tziyun, near the graves of Rabbi Shimon and his son Rabbi Elozor.

## CHAPTER II

Jeff Stein was sitting in the living room of his beautiful home in one of the expensive neighborhoods of Chicago, viewing in his mind’s eye scenes of the distant past. It was as though he removed them from an old treasure chest and was removing the dust from them, one by one.

He saw himself walking the narrow paths of Izhbitze, Yosef Samuels, a beautiful little boy, with long peios on either side of his apple-round cheeks. He went to the cheider of R’ Nosson-Dovid the melamed who loved to



pinch his cheeks.

In the afternoon, he accompanied his father to Mincha and Maariv at the local shtibel. When his father sat down to learn Ein Yaakov, he played with his friends outside. Avrohom Moshe, Yankele, Itche Meir ... where were they today?

Jeff continued to reminisce and remembered himself as a maturing youth, a talmid in yeshiva, studying Torah and Chassidus, learning how to serve Hashem. He recalled his wedding with the beautiful and modest Basya Shifra, how everybody had danced around him. And how he continued to learn in yeshiva.

But all that was gone on the wings of history and nostalgia. Everything had changed when he decided to emigrate from Europe and to try his luck in the United States to pursue the American dream. He and his wife decided to go. Their parents' importuning them not to go was to no avail, not their mothers' tears nor their little siblings cries.

One fine day they took their first steps in the new country. He and his wife, young people who had come from the Old Country, looked around them in amazement. They saw the huge houses, the long trains, the enormous streets. Everything was so different than small-town Izhbitze.

Jeff worked for years in lowly positions in various offices and factories. He did small jobs that nobody else wanted to do. He had no choice. If he wanted to earn some money, he had to do any job that came his way.

The test of Shabbos observance was the biggest test of all. At first, he was careful about not working on Shabbos, but he quickly learned that in America everybody worked on Shabbos. The boss explained it simply, "If you don't work on Saturday, you won't have work!"

Jeff didn't have much choice and

felt he had to work on Shabbos too. At first, he gritted his teeth, not believing he was actually doing this. "If my father knew..." he shuddered at the thought. But the sad and worried thoughts dissipated as time went on and he became used to his new way of life.

Jeff's confusion intensified when he heard the news from Europe, the news of the annihilation of his people, millions of Jews, apparently including his parents and siblings, his brothers-in-law and sisters-in-law. The bitterness, anger and pain filled his heart. He had been the only clever one



**Elizabeth's gaze was fixed on the old man who danced in the center of the circle**

to leave Europe before it was too late. Imagine if he had listened to them and stayed there, he thought.

As the years went by and Jeff had saved up some money, he began to try his hand at business. He opened a small textile store and was successful. With diligence and persistence, he developed his business, expanded his store, hired additional workers, opened new warehouses, and even began to import merchandise from the Far East.

He changed his name Yosef

Samuels to Jeff Stein. His wife's name was changed to an American name too: Betty.

Now he was sitting in his luxurious home and thinking. He couldn't believe it had happened to him too, to Yosef Samuels from Izhbitze.

Just that morning he had heard that his daughter Elizabeth was fraternizing with a gentile boy whom she met in the university. She had hidden the information from him for months because she knew that her father would forbid it.

When Jeff heard the news, his world came crashing down. True, he had given Elizabeth a liberal education. "She was born only yesterday... We called her Elisheva after my mother, who perished in the war. I gave her the name proudly, hoping she would go in the way of her grandmother."

At first he taught Elizabeth Torah, Musar, and proper behavior. Every evening he taught her Chumash and told her stories about the mothers of our nation from what he remembered. But as his businesses grew he didn't have time to study with his daughter. As the atmosphere of openness and freedom grew at home, Elizabeth cared less about her grandmother.

Elisheva-Elizabeth went to the local school and then continued at the university. "But for her to marry a gentile?" Jeff suddenly leaped out of his chair, furious. "Not in my lifetime! I won't allow it!"

She had hidden the information from him for months and had worked along with his wife to keep the news from him, so that he would have to face a done deal. That morning she had called him. She wanted to bring her boyfriend over to meet him.

"He's a great guy, successful, smart and talented."

Jeff asked her whether she knew his family and she stammered a reply.

And that's when a red light went off for him and he impatiently asked, "Is he a Jew or a gentile?"

Elizabeth answered, "I don't know, but he's well-mannered..."

Jeff was furious. He understood between the lines and threatened, "If you bring him home I'll throw you both out!"

Hours later, he was still sitting alone. He hadn't managed to calm down. He thought deeply about how he had reached such a state and when he reflected on his life, he understood that the beginning of his downfall had been his working on Shabbos. His emotions fluctuated between hope and despair.

In a sudden moment of inspiration, he decided that if Hashem helped him and extricated his family from this tragedy, he would close his business on Shabbos!

### PART III

The quiet streets of the exclusive neighborhood were shrouded in darkness. A moon shone up above and the stars twinkled as lights came on in the homes. A car momentarily lit up the dark street.

On a path in front of the houses walked Elizabeth, lost in thought. She was furious with her father for trying to ruin her plans. She didn't understand his reaction when her boyfriend was a wonderful person, sensitive and charming.

She knew that she would marry her beloved even if it ripped her family apart. After her father's threat, she was afraid to bring her boyfriend home. She didn't want to see whether her father would actually throw them out. She realized that there was no way that she could obtain her father's blessings and tears came to her eyes.

She absentmindedly tore some leaves off a nearby branch and continued to pace. From one of the yards she heard loud voices, which

sounded like a party was taking place. Shadows of a fire flickered on the walls of nearby houses and the happy voices of children resounded. She knew the family that lived in that house. The Friedmans were a very religious family.

She nearly continued walking when she suddenly stopped short. The song sounded familiar. It aroused a strange feeling within her but as much as she tried to understand the words, she could not. She knew she had once heard this song, but where?

*"Bar Yochai, Bar Yochai, nimshachta*



**Masses of people gathered in Miron in honor of the Yom Hilula of Rabbi Shimon Bar Yochai**

*ashrecha, she-men sa-sson meichaveirecha!"* The singing broke the silence of the neighborhood. It was a happy song and she could also hear the crackling of the wood in the fire.

Elizabeth rested on a nearby tree stump and watched the celebrants in the yard. She wracked her brains to figure out where she knew that song from and suddenly it hit her. It was her visit to Israel, at the gravesite of the tzaddik in Miron!

She remembered that visit that took place years ago, when she had been a young student at a Jewish high

school. She pictured the Galilean hills with the myriad of stars above, and the flames in Miron that danced along with the throngs of people who came to pay homage to the tzaddik.

And above all else, the song in honor of Bar Yochai, the niggun that rose up and crashed through the hills of the Galil. She could see the thousands of Chassidim dancing and singing, "Adoneinu Bar Yochai!"

In her mind's eye, she entered the hall of the gravesite packed with women pouring out their hearts in prayer. "Bar Yochai, Bar Yochai!" the mighty song rose up from outside and penetrated inside, into the Yom Kippur atmosphere of the tziyun.

Strong emotions flooded her heart and she felt overcome by a swirl of thoughts and feelings. Her thoughts went from her beloved gentile boyfriend to mystical, holy Miron.

Elizabeth stood there for a long time, her heart and mind in far-off Miron, where the k'dusha is palpable. She looked at the nearby yard and saw Mr. Friedman and some of his friends enjoying a barbeque and dancing near the bonfire.

This was a tough moment in her young life. She suddenly felt distant and turned off by her gentile boyfriend. She couldn't understand the strange change that had suddenly overcome her.

### PART IV

The Stein family will never forget that Lag B'Omer. A few days later Elizabeth broke up with her boyfriend. Her father, Yosef Samuels, kept his promise and closed his business on Shabbos. Slowly but surely, the family returned to its roots.

*"V'Amartem koi l'choi, Rabbi Shimon Bar Yochai! Toraso magen lanu, hee m'iras eineinu, hu yamlitz tov ba'adeinu, adoneinu Bar Yochai!"* (His Torah is a shield for us, he proposes good for us, our master Bar Yochai!)"

# NO LESSONS LEARNED HERE

BY SHAI GEFEN

## HITLER'S LEGACY

The Prime Minister, Ehud Olmert, in an interview last week with the media referred to the President of Iran and called him "Hitler" and a psychopath. He's right, of course, but for some reason Zionist leaders see Hitler only when he's far away. When he's under their nose they don't see him.

You don't need to look to Iran in order to find the perpetrators of Hitler's legacy. They are right here and we are even giving them a state of their own and weapons, so they can carry out their plans (Heaven forbid).

This was the Rebbe's reaction when Israel led a show attack on terrorist bases in Tunis. The Rebbe strongly denounced the attack and said that the government wasn't interested in dealing with terrorists right there in their own home. They preferred attacking Tunis, which wasn't helpful and was even harmful since they had to defend their action.

It's hard to explain to Israeli leaders that Hamas is dangerous because just a few months ago they were ready to uproot and destroy dozens of yishuvim and give them to Hamas as a gift. Since the Oslo Accords, Israel has been giving them weapons and money, and so it's very hard to tell the world that Hamas is a dangerous enemy. The one who pays the price is we the people, with ongoing attacks and murder.

The Islamic Jihad in the Tul-Karem area recently announced their ongoing commitment to Jihad in light of Israel's actions against them. The announcement said, "The enemy does not understand the language of negotiations but the language of bullets

and explosive belts, like the Islamic Jihad's suicide bombers."

Their desire to annihilate the Jewish people is no different than that of the president of Iran. The dangers posed by Hamas are no less than those of the Iranian government. On the contrary, the ones financing terror are people and organizations from Iran and Al Qaeda, who are already ruling the areas Israel gave them. You cannot expect the world to fight Iran on your behalf while you support them and their people.

We see how all the capitulations lead to tragedy after tragedy and the utter lack of faith in our leaders. As long as our leaders don't treat the enemy as an enemy and continue to concede to them, the terror will continue. The Israeli policy of concessions comes from, among other things, the feeling that "my strength and the power of my hand made me all this wealth." They think that they can make concessions and withdraw and if they don't stand up to our conditions, we will "hit them with all our might."

What we've seen though, has been only capitulation, as the Israeli government runs away with its tail between its legs. Before the Disengagement, we were promised that after the Disengagement, if they shoot mortars at us, "our forces will enter Gaza and make them pay."

Chief of Staff Dan Chalutz proudly declared, "We also have Kassams." But after Israel ran away from Gaza we've only run more because of the missiles.

The new enemy of the Zionists is the settlers, and it is against this enemy that we see Zionism's heroism and glory. With settlers there are no

concessions and no withdrawals, and no gestures either; it's strictly all-out war. Settlements are where you can uproot, destroy, expel, humiliate, beat, and this is in order to demonstrate who is boss.

Until we realize who our real enemy is, we shouldn't be surprised that right next door, there isn't just one Hitler but an entire nation of Hitlers that is suffused with hatred, who know that they can easily vanquish us. They hold to the simple fact that one who withdraws and runs away, can be expected to run away from everywhere.

## HOW LONG WILL YOU VACILLATE?

On the eve of the Zionist holiday of Yom HaAtzmaut we saw that some religious-Zionist rabbis made announcements saying we must celebrate the day this year too, and they attempted to explain that there's a difference between the Medina and the government.

The very fact that they had to say what they did proves that a large percentage of the public is perplexed and wonder whether they should be celebrating or not. The discussion about the differences between the Medina and the government doesn't have everybody convinced.

With our own eyes, we have seen how all the State's government systems starting with the courts, the Knesset, the government, the IDF, the police, the media, the chief rabbinate, the military rabbinate – all of them joined together to expel their fellow Jews and destroy Jewish settlements.

Someone who stopped celebrating this holiday called me and said sadly,



“If we lived in Eretz Yisroel under the authority of the U.S., would they dare do this to Jews? Would they allow so many Jews to be killed? Would they have destroyed yishuvim? The answer is no!”

In a sicha of Parshas VaYeitzei 5729, the Rebbe sadly said that the only reason that we have tzaros from the gentiles in Eretz Yisroel is because Jews decided that the State is the “is’chalta d’Geula.” The fact that they give land away to gentiles comes from their belief in “is’chalta d’Geula,” and this is the reason for additional korbanos.

One cannot be part of the Medina, accept its decisions and pray for its “leaders, ministers, and advisors,” and announce that they are carrying out the Geula and then fight to protect the yishuvim against the Medina’s decision. This is what is called “fence-sitting.”

As the Jewish nation is at a crossroads, we must realize that this “fence-sitting” is not only dangerous for our future, but it endangers all the settlements in Eretz Yisroel. The forces of un-holiness want religious Jews to celebrate, thus granting them power. We expected that the disengagement of the betrayers from any remnant of Judaism and Eretz Yisroel would give the religious-Zionist leaders the wisdom to understand that they must disengage from the forces of evil. They need to separate between evil and good, darkness and light, and this will bring our salvation.

We are aware of the claims that it is hard to disengage from a belief one was raised on for decades, but under the circumstances, when we see where it has led us, should we continue to take an entire generation and feed them lies? We saw how religious Jews transgressed the Torah in their belief in the Medina and expelled Jews from their homes and land.

We need to publicize the Besuras HaGeula and hasten the true Geula with Moshiach Tzidkeinu.

## WE CAN STOP THE CONVERGENCE!

Olmert’s government, comprised of the Left and Shas, plans on uprooting additional Jewish settlements and giving further victories to Hamas. This is a government, which openly declares that its goal is to reduce settlements in Yehuda-Shomron.

Many Israelis are pessimistic after what took place in Gush Katif and Amona, especially when they see how Kadima and Labor are planning additional expulsions, with the aid of the chareidi parties.

It’s when people see that salvation will not come from politicians – as was clearly seen on the eve of the Disengagement when Ichud Leumi and Mafdal brought the expulsion upon us – that we have a chance of winning. You will remember that during the fight over the Disengagement, a key issue was a referendum.

The people living in Yesha did not focus on taking the fight to the streets, but expected someone in the Knesset to wake up. It didn’t happen, and doesn’t look like it will happen. It’s when tens of thousands of people realize that the battle must be uncompromising and powerful that the government will be convinced they’re better off dealing with terrorists than its own people. But if the people kiss them again and have slogans like “Love Will Be Victorious,” not only will they not retreat but they will humiliate those who champion this approach as we saw with Gush Katif.

Another point to consider is that since Camp David there was one party that consistently went under the ideological umbrella of religion and shleimus Eretz Yisroel but time after time gave away parts of Eretz Yisroel and caused a chilul Hashem.

When Likud gave away land, there were people among us who did not agree but considered it “legitimate.” The Kadima party broke away from Likud in order to be free of rightist ideology as Meir Shitreet said. So at

*“If we lived in Eretz Yisroel under the authority of the U.S., would they dare do this to Jews? Would they allow so many Jews to be killed? Would they have destroyed yishuvim? The answer is no!”*

least we know who we are dealing with, and can prepare accordingly. We hope to succeed in repelling those who “continue Sharon’s legacy,” and with Hashem’s help the Jewish people will reside securely in their homeland, and even in the last moments we will be able to preserve the integrity of the Land.

A word to the Chareidi parties and their supporters, who once again are prepared to sell out the Jewish people for a “pot of beans:”

“Relief and salvation will arise for the Jews from another place, and you and your father’s houses will perish.”

## WE WON’T FORGET NOR FORGIVE

Until Holocaust Remembrance Day, many people wondered whether the slogan, “We won’t forget nor forgive” was a suitable response to the horrors we witnessed last summer. Then Chief of Staff Dan Chalutz said that this slogan cheapened the Holocaust.

Apparently, the remembering and not forgiving the Disengagement crime has shaken those who perpetrated it and this might be the only way of frightening them and preventing them from doing it again.

The following is what Rabbi Sholom Dovber Wolpo wrote to Dan Chalutz following his remarks:

*"I heard your objection to the promise made by thousands of Jewish sons and daughters, 'We won't forget nor forgive.' You made comments on Yom HaShoa V'HaG'yura at a time when you represent, more than anybody else, the denial of the Holocaust and one who did not learn the lessons from it.*

*"You are the one who gave an enormous strategic area to modern-day Nazis, Hamas and Al Qaeda. You enabled them to import weapons via Sinai. You are responsible for the massive missile attacks on Jewish cities, army camps and military installations, and have endangered millions of Jews.*

*"You are the one who uprooted tens of thousands of Jews from their homes, men, women, and children, children and grandchildren and great-grandchildren of those who were incinerated in the ovens and of war survivors. You threw them out into the street without a roof over their heads, without a livelihood, destroying their family lives. You are responsible for many of their children resorting in their despair to drugs and depression.*

*"The Jewish nation will not forget nor forgive, and will remember you forever. When generations to come sober up from the madness of the Disengagement, they will teach every boy and girl on "Yom HaZikaron L'Girush Katif," that there was a Prime Minister by the name of Ariel Sharon who lost his mind at the end of his days. And he had a Defense Minister by the name of Shaul Mofaz, who decided, one fine day, to represent Hamas, and he had a Chief of Staff Dan Chalutz who betrayed his nation and his homeland and he had a Police Commander Moshé Karadi who enlisted his policemen to fight their fellow Jews. And the four of them perpetrated one of the greatest crimes in*

*the history of the Jewish people.*

*"Mr. Chalutz, please note that nothing will help you: we will not forget nor will we forgive you and your friends for your cruelty and arrogance with which you carried out the ethnic cleansing of the Jews from Eretz Yisroel.*

*"We won't forget or forgive you or your buddies for the shuls that were burned, for the kindergartens, the Talmud Torahs,, the yeshivos, the schools and ulpans, the mikvaos, and chesed organizations that you destroyed. And for the training camps for our murderers that have risen on the rubble of our homes.*

*"We won't forget or forgive you and your buddies for the evil plans you are busy with now about how to proceed with more destruction and expulsions, with*

*further betrayals of the Jewish people and our land, continuing to serve the Nazis of our generation.*

*"Your speech on Yom HaShoa let us know that we haven't done enough in order to memorialize the crime you committed. We promise you we will do all in our power so that your name and the name of the rest of your cronies will be remembered in everlasting shame.*

*"Remember: **We won't forget and we won't forgive!** This is the eternal command of the victims of the Holocaust, and this is the eternal call that rises up from Auschwitz and Treblinka, 'Never again!'*

*"With blessings from the depths of my heart that you fail in your plans to continue expelling Jews from their land."*

## FINAL BORDER STATUS PART 2

And this is precisely what the Talmud states: "Our Torah should not be compared to their irrelevant words." We have an iron wall, namely, the iron words of Rashi at the very opening of his commentary on the Torah. It is with this that we begin to educate a child when he begins to learn Chumash with the commentary of Rashi at the age of five. We tell him straight away: "[G-d] told His nation of the strength of His hand when He gave to them [the Jewish People] an inheritance of nations." Rashi does not permit us to teach the child any conjectural interpretations. Rather, he states with clarity that there is a country which once belonged to seven nations [not that they had conquered it with the might of their own hands, but rather given to them by G-d], subsequently He took it from them and gave it to us."

There is absolutely no need to seek advice, come to any compromises, conspiracies, or deals as to where our borders ought to be and which territories belongs to them [the Arabs]! G-d Himself delineated and fixed the borders of the Land of Israel! "This is the Land...its borders" [Numbers 34.2].

They [the government of Israel] have tried all formulas both openly and by secret agreements. Yet, this is the only composition they have not yet attempted with which to go public. This is the only wording which gentiles understand, since they study the Tanach [which they call the Bible] with the very same verses and same interpretations!

Gentile already know the interpretation. Moreover, they know that the Jews also know this correct interpretation. And yet, the Jew chooses to cut himself off, to ignore his spiritual wealth and power and his true demand. In actual fact, this is not a demand or request, but is a natural, as the Midrash [Tanchuma] explains: When G-d chose the Nation of Israel from amidst the nations, and chose the Land of Israel from amidst all lands, it is only logical that the land which the Creator chose should be given to the people whom the Creator chose!

By the use of this simple logic there fall away all question of borders [where are the borders of Israel]. Then, not only does the issue no longer cause panic and fear, but even the gentiles will know that the Jews [by demonstrating their rightful demand] are "the most powerful amongst the nations" and that the basis upon which they [the Jewish people] take possession [of their rightful lands] is because they [the gentiles] know that "The word of G-d will stand for ever" [Isaiah 40.8].

*(From a public address 11 Nissan 1976)*

[www.savethelandofisrael.blogspot.com](http://www.savethelandofisrael.blogspot.com)

# 'EVERYBODY, EVERYBODY SAW HIM!'

BY RIVKY KAMINKER

*Tomorrow I will tell my rebbi in gan that I davened that Moshiach should come already and suddenly we saw that he had come with us to Miron. How wonderful that the tzaddik heard my prayer. Everybody saw him! \* Lag B'Omer in Miron from a child's perspective.*

Oy, he stepped on my foot! Who was that? What strange shoes. I think they were the ones that stepped on me earlier. There are so many feet here. All sorts. So many colors. There is a circle of feet. It's so nice to see the shoes moving by, like a carousel. Faster and faster.

I have to hold Abba's hand tightly and walk in the direction that his shoes walk. Abba has clean shoes. Nice ones, polished like on Pesach. I don't see anything and I pull on Abba's gartel. Holding on tight. Everybody is black and white and colors mixed in. Like the play dough of many colors that I played with yesterday with Chanie. We connected it all to a big circle, this big and messy circle.

Imma said it was nice but Abba didn't pay attention. He was so busy. Even Imma said that she didn't give us permission to do that because afterwards you can't separate the colors and it's a waste.

I nearly lost Abba. He is walking quickly and I have to hold his hand up

high. Hey, there's another boy standing near me. Why are you looking at me like that? He has tears in his eyes. He is crying. I think he is afraid. I want to tell him something but...

Whoop! Abba suddenly picked me up high, on his shoulders. It's not at all frightening because Abba has arms so strong that I always love when Abba does this. But sometimes he is tired and he says he has no more strength.

I am sitting now on his shoulders the way I love to do. He put his hat on me, the hat that he never ever lets me touch, "because it's for Shabbos."

Wow! There are so many kippot and hats here, all kinds. Now I can see everybody from up here. How funny to see them walking quickly, moving in circles so quickly, like at the carousel in gan.

I hold tightly to Abba's forehead. He's dripping with sweat. Abba pushes through the crowd; I don't have to exert any effort at all. I just have to hold on very tight to him so that I

don't fall off his shoulders.

We are walking to the tzaddik. That's what Imma told me today and yesterday and lots of times.

"Sweetie, you are going to the tzaddik, Rebbi Shimon, and you will have your hair cut there."

Abba told me about Rebbi Shimon and Imma said that when I am at the tzaddik I can ask for what I want and I will get whatever I ask for.

I asked Imma whether I can ask for a big truck. A yellow one, like Shimmi's from the second floor. Imma laughed and said that when you are at the tzaddik you only ask for good things. So I told her that I would ask for Moshiach. That is what our Rebbi in gan tells us all the time. Imma kissed me on the forehead.

Oy! Why are there so many people here?

Abba told me that we are going to the cave of the tzaddik. That's where he is. I asked him whether we will pick carobs there. Abba laughed and said that I was smart. He always says these nice things and I feel so big. But he told me that the carobs and the spring are in a different cave.

I was confused because he said that it happened to Rebbi Shimon Bar Yochai. And Rebbi Shimon had carobs and water too. And the wicked Romans wanted to kill him. Ohhh, how was he not afraid to say those things that made the Romans angry?

Dovid Natti said that they would cut my ponytail at the tzaddik. I nearly forgot about that. Where is my ponytail? Ah, it's right here. I was scared, like when Dovid runs after me in gan and wants to throw sand on me. But now I am on Abba's shoulders and Abba will protect me.

What will they do with my ponytail? Will they throw it in the garbage? I'm afraid! Imma said it wouldn't hurt at all and I'd hardly feel it, and anyway, I'm a big boy.

Maybe that is what I will ask Rebbi Shimon. Yes, yes. I will tell him to tell Abba not to cut my hair.

So where is he already? We've been walking for so long and haven't met any tzaddik. Is he still hiding in the cave? I will look for him! I will tell him that he doesn't have to be afraid because the wicked Romans died. We have new *rasha'im* but he doesn't have to be afraid of them because the Rebbe always watches over us.

Hey, there's a very big bonfire, almost to the sky! What a huge fire. I want to go over to it. I ask Abba to let me down from his shoulders but he doesn't let. He said that I could get lost but I see lots of other children walking alone. I even saw two children with a suit like mine. Grandfather Yehoshua bought it for me and I promised him I wouldn't get it dirty, that I would eat like a grownup and wouldn't play all sorts of games. Grandmother bought me a new kippa with big shining letters on it.

Enough. I'm tired already from all the commotion. When are we going home?

Suddenly, Abba takes me off his shoulders and puts me on a chair. All of a sudden, I see so many people I know, Dovid Shlomo, Zusik, Mutti and Efraim from Yerushalayim. There's Moishy, who tells me to smile and then there is a bright light.

Imma'le! Abba is bringing scissors. And I still didn't see the tzaddik who

will tell Abba not to cut my hair. I feel moisture in my eyes and I am suddenly cold. I want to cry.

Imma comes forward and hugs me. Grandmother is patting me, saying, "Don't cry, sweetie. You are three years old and will have a haircut and be a big boy!"

Really? I am suddenly big like Abba and Dovid Shlomo?

Imma spreads out my ponytail and gives me another kiss. Grandfather is the first with the scissors, such big scissors. He holds my hand and says so many things. What a noise. I look at his scissors. Grandfather laughs and his face is so nice. His face has the color like the letters on my new kippa: sparkling.

Both Abba and Imma are smiling the entire time like they have sun in

## ***Look, look I suddenly said to Abba. There's the Rebbe HaMoshiach, there!***

their eyes, but there is no sun at all. It's dark now! There are only lots of electric lights. And what are they all saying to them?

Grandfather is putting hair in a bag that Abba is holding and kisses me on the forehead. Hey, I think that's my hair! It's the same color.

They're cutting my hair? I don't want them to!

Ah, the tzaddik arrived. He's coming closer. He's such a big tzaddik with a long, long beard ... He has a white kippa like that of tzaddikim. I suddenly jump off the chair and run to him. I want to tell him to tell Abba not to do this to me and I promise to always be a good boy. But the tzaddik doesn't look at me at all. He only holds out his hand. I also want to hold out

my hand, to touch the tzaddik. I am a little afraid.

I couldn't do it. Abba gave him something in his hand. He didn't say anything to me, just closed his hand and turned around. I wonder what he wanted from Abba.

"Smile at everybody," whispered Imma in my ear, loud enough so I could hear her. "See how everybody came because of you. This is a very special chag for you, my big boy!"

Saying that again, that I'm a big boy? Maybe they think that I got big because I'm standing on a chair so I'm almost Rocheli's height and she's my big sister?

Now Chaim Menachem's Uncle Mutti is coming. He also has big scissors. Mutti gave me a bar of chocolate. Suddenly I see that his hand is also full of hair. They all put the hair in the bag Abba is holding. Abba also cut some of my hair and all my sisters clapped their hands each time more was cut.

Levi slept in the carriage. Levi is still a baby and has no hair at all. When he will be three, I will also cut some of his hair and Grandfather will give him a kiss on his forehead. How funny that he can sleep like that in the carriage.

Abba gave his hand to Zusik and Mutti, and Efraim and to Grandfather too. They dance in a small circle. Abba says it's time to go in and he takes me in his hands. Now it's even more crowded and I'm hot with this suit. This bowtie is choking me. People are pushing and singing, dancing, and running and shouting.

We entered something that looks like a very old house. Everybody is pushing, some going in and some going out. Abba tells me that now I should daven and that Hashem and the tzaddik are listening. Abba tells me to daven that I will be big tzaddik and that Moshiach should come already.

Everybody holds siddurim and



shake back and forth, as they do in shul. Abba holds me tightly so I don't fall. I want to see the tzaddik already. Where is he?

We got closer. Abba bends over, kisses something and tells me to give a kiss. That's funny. Why should I kiss this? There is no mezuzah here!

Oh, there is Imma, over there. Imma is holding a siddur and is davening. I wave at her but she doesn't look at me at all. Oy, she told me she would wave at me!

We are leaving already and once again, we meet all kinds of people singing and dancing. Imma is here too. Her eyes are red and her face is wet. Abba gives her a tissue and one to Grandmother too.

Why is Imma crying? Before, she was so happy. She always tells me that

big boys don't need to cry.

Abba puts both his hands on my head and says something. He is also crying. Why is everybody crying? Why? I didn't do anything.

I think that we are going home. Imma, Rocheli, and Malkie are holding all the bags and boxes that we brought and Grandmother is taking Mushkie, Mendy and Shneur. Aunt Chana is taking Levi's carriage.

I put my head on Abba's shoulder. I love to sleep this way. Abba tells me that even if I didn't see Rabbi Shimon the tzaddik, he heard my t'filla. He will certainly go to Hashem and ask for the Rebbe, Moshiach to come already and also for the yellow truck.

Look, look I suddenly said to Abba. There's the Rebbe HaMoshiach, there, on the big video screen. A Rebbe just

like that is in our house, who waves that way with his hand. We have this at home as well as many s'farim with stories about tzaddikim. Imma tells me stories of tzaddikim every night. She tells me that it's good to fall asleep with stories of tzaddikim.

Tomorrow I will tell my rebbi in gan that I davened that Moshiach should come and that suddenly we saw that he came to us in Miron. How wonderful that the tzaddik heard my t'filla. Even Abba and Imma, and Grandfather Yehoshua and Grandmother, and Uncle Shlomo and Zusik and Mutti and Efraim from Yerushalayim, and Chaim and Menachem's Uncle Mutti and Aunt Chana and Rocheli and Malkie, Mushkie, Mendy, and Shneur, and even little Levi in his carriage, all of them, everybody saw him...