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The international weekly facilitating the coming of Mashiach
BEIS MOSHIACH

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WHY MATERIAL REWARDS MATTER

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



[Continued from last week]

The reason for the matter is that since the vitality of the soul is the essence of the person, therefore, it is found in every single point of the body equally.

(The latter is **in accordance** with the story in the Gemara [Gittin 56b] about the pleasure of the soul, which even has an effect on – as well as in – the heel of the foot: “a good report makes the **bones** expand” [Mishlei 15:30]. Since pleasure is of the essence of the soul, therefore, it is found and takes effect throughout the entirety of the person, even his heel.)

Indeed, the proof and test whether the vital source of a certain thing is the essence of the person is from the fact that it is manifest not only in the person’s lofty faculties but also in his lower functions, reaching the heel of the foot.

To illustrate with a sort of example: A person who contemplates something that results in joy, the proof whether the joy permeates his entire being and he is truly happy is when the joy is expressed not only in his thought and his speech but also in his actions, including the dancing of the feet. Similarly with regard to other qualities, such as love and fear [of G-d], or *l’havdil*, suffering and the like.

The above sheds light also on the fact that Torah is our life. The manifestation and the expression of the fact that Torah is our life and the entire essence of the person is when the Torah affects and influences not only aspects of one’s soul, matters that are spiritual and lofty, but also bodily concerns and all material affairs relevant to him.

Were the reward for Torah study for G-d’s sake only that one merits spiritual advantages and lofty things [FN

33: enumerated in Avos Ch. 6, beg.], that would not be a full expression that the Torah is one’s entire existence, for that reward is like a natural byproduct of one’s involvement in Torah. Thus, it is a spiritual reward compensating one’s spiritual service. However, when one is bestowed with material benefits on account of his spiritual service in Torah and Mitzvos – “I will give you your rains in their time and the tree of the field will, etc.” – then it is apparent and recognizable that Torah and Mitzvos are not only study and deeds that are in addition to one’s existence, or at least just an **aspect** of his existence, but Torah is his entire being and life. Therefore, involvement in it brings goodness and benefit in **all** of one’s concerns, even in material matters of this world.

Now, the reason for the fact that Torah is the person’s life and essence is because “Torah and the Holy One Blessed Be He are entirely one” [see Zohar I 24a; Zohar II 60a, end; Tikkunei Zohar, tikkun 6 (21b), tikkun 22 (64a)]. Therefore, just as the Holy One Blessed Be He is the truth of existence – for “from the truth of existence all existents are brought into being,” for from Him, all virtues and standards of perfection in the whole entirety of Creation are derived – similarly, with regard to Torah, which brings goodness and benefit to all existents inclusively – all categories of benefit, both spiritual and material. [FN 36: See *Likkutei Sichos* Vol. 15, pg. 312; Vol. 17, pg. 330; *Kuntres Inyana Shel Torah HaChassidus* Section 3.]

Thus, the conclusion of our discussion comes out to the contrary. It is specifically the concept of material reward that underscores that Torah is in a manner of “B’Chukosai” meaning “engraved,” for the Torah is

engraved within the person, to the extent that it becomes his actual existence.

5. The above serves to clarify also the significance of the material promises mentioned in the verses of Scripture and the sayings of our Sages regarding the Future to Come, such as: “the day it was planted was the day it would produce fruits”; “In the future, Eretz Yisroel will yield fine breads and garments of wool”; and the like. For specifically this [kind of promise of material reward] indicates the perfect state of the Jewish people with regard to their Torah study and fulfillment of Mitzvos.

The fact that presently a person’s endeavors ensue in a manner of nuisance and toil – and with regard to cultivating both plants and fruits of a tree, there is a necessary germination period before they yield fruits – is not only on account of the sin of the Tree of Knowledge, which resulted in a descent in the state of the world – “Cursed is the earth because of you; with toil you will eat from it ... With the sweat of your face will you eat bread, etc.” [B’Reishis 3:17 ff.] – but because matters that exist within the physicality of the world are not proper receptacles, as it were, for the bestowal of the Holy One Blessed Be He. That is, even a person who studies Torah and fulfills Mitzvos in a proper way, and he is bestowed with all goodness, including his physical needs, does not experience these things materializing immediately, because his physical things are not unified with their spiritual source, the Divine influence.

The innovation that will be in the Future to Come, in the Days of Moshiach, is that there will be no delay between the action and the physical manifestation, because in the future the physical things will be unified with their root and source: the word of G-d.

This distinction between service in a manner of engraving and unity in the present era and the innovation that will be in the Future to Come is understood according to the analogy of the difference between engraving **upon** a stone and engraving that goes straight through. This distinction has been elucidated [FN 39: *Hemshech* 5666, pg. 483 ff; 5672 Vol. 1, pg. 500; *Seifer HaMaamarim* 5710, pg. 63; and in several

other places] as follows: Although engraved letters – for example, in a gem – are [carved out] from and [engraved] in the gem, nevertheless, since these letters appear upon the gem, they resemble and have a connection with written letters [FN 40: to the extent that they can be filled with ink, indicating that they leave room for written letters, which completely conceal (5666 and 5710 from the previous note)], for they too obscure slightly, dimming the purity of the gem. Whereas, letters that are engraved straight through (like the letters on the Tablets [FN 41: as our Sages say (Shabbos 1004a): The [inner sections of the] letters Mem and Samech in the Tablets were miraculously suspended.]) take up no space and are completely distinct from written letters.

It is specifically the concept of material reward that underscores that Torah is in a manner of “B’Chukosai” meaning “engraved,” for the Torah is engraved within the person, to the extent that it becomes his actual existence.

So too in the analogue: When something is engraved in a person, exemplifying engraved letters in a gem – that is, they are engraved and permeated **within it** (not like written letters, which are upon parchment), but do not penetrate his very essence – then, just as with regard to the person it is not his very essence, so it is with the result of this. Namely, it is not in a manner that permeates, extending to all one’s superficial matters. But when Torah and Mitzvos are engraved within a person through and through, for this is his entire essence, it permeates and takes effect through and through, throughout all one’s faculties and concerns, including **all** worldly matters. Thus, it is seen and revealed also in the physicality of the world that there is no delay between the actions of the person and the resulting fruits, for the influence of the Holy One Blessed Be He is

bestowed absolutely immediately, without any interruption.

This concept will be manifest in the Future to Come, for the engraving upon the Tablets will be revealed, as it is written, “Etched (*charus*) upon the Tablets” [Sisa 32:16], and as our Sages say [Avos 6:2], “Don’t read ‘etched’ (*charus*) but ‘free’ (*cheirus*) – free from the Angel of Death, etc.” [FN 45: see Shmos Rabba 41:7, where it is discussed]. This freedom will be in the Future to Come, in the true and complete Redemption through our righteous Moshiach, speedily in our days, literally.

(From the addresses of the month of Shvat 5739)

SHAVUOS IS ALSO THE KEITZ

BY RABBI YOSEF KARASIK, DISTRICT RAV BAT CHEFER-EMEK CHEFER

*The holiday of Shavuos in Nigleh and Chassidus. * The Rebbe's takana that everybody should hear the Ten Commandments. * Other minhagim. * Says the Rebbe: At Mattan Torah, p'nimius ha'Torah was more revealed than Nigleh of Torah. * On Shavuos we prepare for the greater revelation of the Redemption.*

There isn't much in halacha about the holiday of Shavuos in comparison to other holidays, only one siman in *Shulchan Aruch* (Orach Chaim #494). This is because Shavuos does not have any mitzvos associated with it aside from the t'fillos and Krias ha'Torah (and the mitzvos in the time of the Beis HaMikdash). However, in the world of Sod, the esoteric dimension of the Torah, Shavuos takes a central role. Many drushim and maamarim in Chassidus focus on the holiness and uniqueness of this day.

A holiday, says Chassidic teachings, is a day of G-dly revelation and the greater the revelation, the more important and elevated is its impact. The highest G-dly revelation that ever was, took place at the Giving of the Torah.

Hashem Himself was revealed to all the Jewish people, which is why Shavuos is a more elevated holiday than all the others.

The Arizal taught that every Shavuos we experience that same G-dly k'dusha that was present at the Giving of the Torah, which is why every year, Shavuos is an extraordinarily special and holy time.

The Rebbe taught us that the main revelation of Shavuos takes place at the reading of the Ten Commandments. Even though we hear them from the person who reads from the Torah, hidden within his voice lies the voice of Hashem, Who recites the Ten Commandments in every shul as He did at the Giving of the Torah!

The holy Zohar says that the Ten Commandments is the time of the chuppa, when Yisroel connect and unite with Hashem and the Torah as one, and Hashem blesses Yisroel and crowns them with the crown of the bride, "fortunate is their portion."

Therefore, says the Rebbe, "All shuls should be full with men, women, and children during the reading of the Ten Commandments. One should bring little children, 'a month and older' and those who are punctilious will bring even younger babies."

Many shuls and Chabad houses around the world give out treats ("ice cream parties") to the children so they will fulfill this instruction happily and enthusiastically.

We will enumerate the customs of Shavuos: 1) the custom of eating dairy, 2) the custom of being awake all night and reciting the Tikkun Leil Shavuos, 3) the reading of Megilas Rus (though not in Chabad), 4) the reading of Akdamus (though not in Chabad), 5) decorating shuls and homes with greenery.

SHAVUOS – AS UNDERSTOOD IN CHASSIDUS

Chassidus explains the blossoming of nature this time of year, as the holiday is also known as "Chag HaBikurim" (the ripening of

the produce) and “Chag HaKatzir” (the wheat harvest) as being connected with the essence of the holiday, “The Time of the Giving of the Torah.”

The Giving of the Torah was not meant to cut a Jew off from nature and the physicality of the world, to create a sort of “spiritual ghetto,” but to connect with the world and nature and sanctify it, to permeate the world with holiness. The G-dly energy revealed at Mattan Torah, from G-d’s Essence, burst through all boundaries and obstacles and transformed the physicality of the world into a “garden” for Hashem.

The Maggid Mezritch says that man’s avoda is to connect ten and ten, to connect the Ten Commandments of the Torah with the Ten Utterances with which the world was created.

The holy Torah was given to the Jewish people, souls in bodies, so that the physical body would also be permeated with holiness, so that not only spiritual pursuits – t’filla and mitzvos – will draw him close to Hashem, but also material pursuits, would be associated with the holiness of the Ten Commandments.

Thus, this holiday celebrating nature is also the holiday of the Giving of the Torah, because they are one and the same. The Torah was given so that a Jew will work within nature and sanctify it, not cut himself off from it.

The four names of the holiday illustrate this:

Chag HaShavuos, Atzeres – the Jew transforms the 49 days of the Omer into days of mitzva and k’dusha. He counts and looks forward to Mattan Torah and his weekdays are transformed into “Chol HaMoed.” This is why the Torah refers to the holiday as “in your weeks,” “**your** weeks” [unlike Pesach and Sukkos where it says “Pesach”

and not “your Pesachs,” “Sukkos” and not “your Sukkos”], because the G-dly sanctity permeates it and becomes ours, part of us.

Chag HaKatzir – the Jew celebrates the wheat harvest in the Beis HaMikdash, where he brings the Two Breads, and he also brings the exalted G-dly sanctity of the Mikdash to his field, where he performs mundane, physical work.

Chag HaBikurim – the Jew acknowledges the good Hashem did to him and also brings the first of his sweet fruits and produce from his field, the bikkurim, to the Beis HaMikdash. This is to remember and to instill the idea that his success in the fields is not attributable to his prowess but to Hashem’s blessing.

NO ECHO WAS HEARD * NAASEH V’NISHMA * KULO LACHEM

This is apparent in a number of things that took place at Mattan Torah:

1 - Chazal tell us that the Ten Commandments were heard in a miraculous manner in that there was no echo. An echo is heard when a sound encounters a wall or the like and is not absorbed within it but bounces back. If there is nothing impeding the sound, there is no echo. When Hashem said the Ten Commandments, they were fully absorbed within the creation.

2 - Before Mattan Torah, the Jewish people announced that they would accept the Torah with the words, “*naaseh v’nishma*.” “Naaseh” means, “we will do as we are commanded, and “nishma” means, “we will learn to understand the reason for the mitzvos.” Hashem was very pleased with this response and the Jewish people were given two crowns.

The Rebbe asks: What is special about saying “nishma” – that we will

do the mitzvos with an understanding of the reasons? Wouldn’t it be better to fulfill Hashem’s mitzvos with kabbalas ol, like a servant, rather than with human understanding to motivate us?

Proper avodas Hashem is when, in addition to kabbalas ol, we also understand and appreciate the benefit in serving Hashem, for then all parts of us, mind and emotion, are used in the service of Hashem. With the “naaseh,” we harness the neshama (kabbalas ol) and with the “nishma,” we harness the body and the animal soul.

(Hisvaaduyos 5748, 3)

3 - The Sages are divided as to whether holidays ought to be “kodesh l’Hashem” – i.e., devoted only to the spiritual, such as Torah and t’filla – or “chetzyo lachem” – i.e., partially for physical enjoyment, simcha, food and drink. When it comes to the holiday of Shavuos though, all the Sages agree that one is also obligated to celebrate with food, drink, etc.

This clearly reflects the significance of the day, which is all about bringing holiness into the physical.

SHAVUOS – A PREPARATION FOR THE GEULA

The holiday of Shavuos prepares and brings the world closer to the true and complete Redemption:

The inyan of Shavuos – the connection of the physical to holiness, G-dliness – will be fully realized with the coming of Moshiach, for Moshiach will affect the material world, not just the spiritual world of souls. In Yemos HaMoshiach, the physical world will reach the zenith of k’dusha and elevation. Hashem will reveal Himself to all, and the effect Mattan Torah had on the world – the ability to sanctify it – will achieve

perfection.

We, those who live in the final generation of Galus, must prepare the world for Geula not by removing ourselves from the world but by connecting to it; not by running away from technological advances but by harnessing them in the service of Hashem and sanctifying them.

The Rebbe is creating a revolution in the world. He is the one who set the precedence for using modernity for G-dly purposes and he taught our generation the proper way of bringing the modernity of the world into the beis midrash, to be part of Mattan Torah.

This, says the Rebbe, is how we prepare for the coming of Moshiach, and we, the ones who are preparing for Moshiach's coming, must sanctify the physicality of the world to prepare the world to greet Moshiach.

THE HOLIDAY OF P'NIMIUS HA'TORAH – THE HOLIDAY OF TORAS MOSHIACH

The mystical teachings of Torah illuminate the deeper significance of Shavuos and its names, and they certainly reveal the direct connection between p'nimius ha'Torah-Chassidus and Mattan Torah:

If you read the Ten Commandments you don't see any mystical secrets even though they

are certainly there, for the entire Torah, including all the mitzvos, halachos, minhagim, drashos, pilpulim, maamarei Chazal, etc., "everything that an experienced student [of Torah] will innovate in the future – all was given to Moshe at Sinai." Within the 620 letters in the Ten Commandments is contained all of Torah that will be said for all future generations.

With the "naaseh," we harness the neshama (kabbalas ol) and with the "nishma," we harness the body and the animal soul.

Not so, says the Rebbe (Hisvaaduyos 5747, 1, 239). For at Mattan Torah the mystical teachings of Torah were more revealed than the Nigleh of Torah! Kabbala and Chassidus were not just hidden, alluded to in the Ten Commandments, as Nigleh; they were open and revealed to all!

Furthermore, at Mt. Sinai they understood the hidden part of Torah

far more than we do now!

Nistar of Torah explains the powers of the Creator, the "supernal chariot." And at Mattan Torah all the Jewish people saw the supernal chariot. This is the highest level in the study of p'nimius ha'Torah – not just studying it but seeing it.

This is alluded to in the verse, "and the entire nation saw the sounds." "Sounds" are the hidden secrets, supernal wisdom, which they "saw" at Mattan Torah. This was not revealed to the generations that followed, until the coming of Moshiach (and we, who are preparing for Moshiach's coming, merit to taste from his teachings by learning Chassidus).

Therefore (Seifer HaSichos 5750, p. 254), by studying Chassidus we draw closer to the highest level of the Giving of the Torah and Yemos HaMoshiach, in which the supernal chariot will once again be revealed. This is merited by studying p'nimius ha'Torah as Moshiach told the Baal Shem Tov, the baal ha'hilula of Shavuos, that when your wellsprings spread outward, the long-awaited Geula will arrive.

Chazal say that Shavuos is "also for you." The Rebbe says this is numerically equivalent to "keitz," the end, the completion of the revelation of Mattan Torah with the end of Galus, may it be now!

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THE AVODA OF SHAVUOS

*A compilation of aphorisms and sayings from our Rebbeim about Mattan Torah and the avoda in preparation for this great day. * Presented for Shavuos, Z'man Mattan Toraseinu.*

MAKING "SHAVUOS" A HOLIDAY

The Rebbe Rayatz said:

One of the early aphorisms of the Alter Rebbe was: "And you shall make the holiday of Shavuos" – "Shavuos" means "weeks." "The holiday of Shavuos" means to transform the weeks into a holiday, so that the weekdays become a Yom Tov.

How do we do this? Through the "Today is the day..." [in the counting of the Omer]. That is, when the day is complete, then "and you shall make the holiday of Shavuos" – weekdays become a holiday.

(Seifer HaSichos 5707)

TO MEDITATE UPON THE WORDS OF THE RAV

The Rebbe writes:

Every single day we receive the Torah and every single day we bless the Giver of the Torah, Who gives it

to us each day. This is even more so on the holiday of Shavuos, the time of the Giving of our Torah for the entire year.

And on this holiday and in the days preceding it and following it, we must meditate especially on the words of the rav ... and it ought to be heard in our ears, our minds and our hearts the sound of the Rebbe, my father-in-law's cry from the depths of his soul: What are we waiting for? We are delaying the Geula! It is already Erev Shabbos Kodesh after midday (i.e., the Eve of Redemption).

(From a letter of 21 Iyar 5710)

KABBALAS HATORAH B'SIMCHA U'B'PNIMIUS

My father-in-law, the Rebbe, would bless people prior to the holiday of Shavuos, both verbally and in writing, with the following wording: To receive the Torah with joy and in an internal manner.

The significance of joy: The

study of Torah and the performance of Mitzvos involve tests and concealments. Therefore, the Torah must be received with joy. As the Sages say, "The Mitzvos that they accepted upon themselves with joy – they still perform them with joy." In this manner, the Mitzvos are properly preserved.

P'nimius, internalization: The fulfillment of Torah and Mitzvos needs to be with the entire inner essence of the soul. It is not sufficient to perform them with the garments of thought, speech, and action, nor with the soul powers of emotion and intellect alone. The fulfillment of Torah and Mitzvos must be with one's innermost being, with the essence of the soul.

(Likkutei Sichos vol. 4)

LIKE A CHILD ENTERING CHEIDER

The Yom Tov of Shavuos, besides being like every Yom Tov, a time for joy, has an additional cause for joy, the joy of a Mitzva, because this is when the Jews receive the Torah. Just as with a small child, when bringing him to cheider for the first time to study Torah, we make a joyous celebration, so too, on Shavuos, when the Jewish people enter "cheider" to receive the Torah, there is additional cause for joy and celebration.

(Likkutei Sichos vol. 6)

THE OATHS OF SHAVUOS

The word “Shavuos” also means “oaths,” in the plural. There are two types of oath involved in the Giving of the Torah. First, there is Hashem’s oath that he will never exchange them for a different nation. Secondly, there is the oath to be a tzaddik...so that every Jew is foresworn from Mount Sinai that he will always remain a Jew. This is something immutable, because no matter what the circumstances, “A Jew, even if he sins, he remains a Jew.”

At the Giving of the Torah, two oaths (Shavuos) were sworn, expressing the bond between Hashem and the Jewish people, and between the Jewish people and Hashem. This entails an essential bond, which does not depend on a person’s individual circumstances.

(Likkutei Sichos vol. 6)

“TAKING” ATZMUS

The Sages say regarding the Torah, “It is Me that you are taking; it is as if I sold Myself along with it [the Torah].” That is to say, Atzmus, the Divine Essence, is lofty and elevated in an essential elevation. Yet “Atzmus” says to man: “If you wish to take Me, you have My permission. It depends only on whether you have a true desire.”

Taking Atzmus, as it were, is through Torah. Torah is Hashem’s wisdom and will, and “He is wise, but not with knowable wisdom,” because He and His wisdom are one. Therefore, taking “Him – Atzmus” is through Torah.

(Sicha Simchas Torah 5697)

WHY SHAVUOS HAS NO SPECIAL MITZVA

Whereas the other holidays have their own

special Mitzva (Pesach – recounting the exodus, eating matza, etc.; Sukkos – dwelling in a sukka, taking the four species), Shavuos has no special Mitzva.

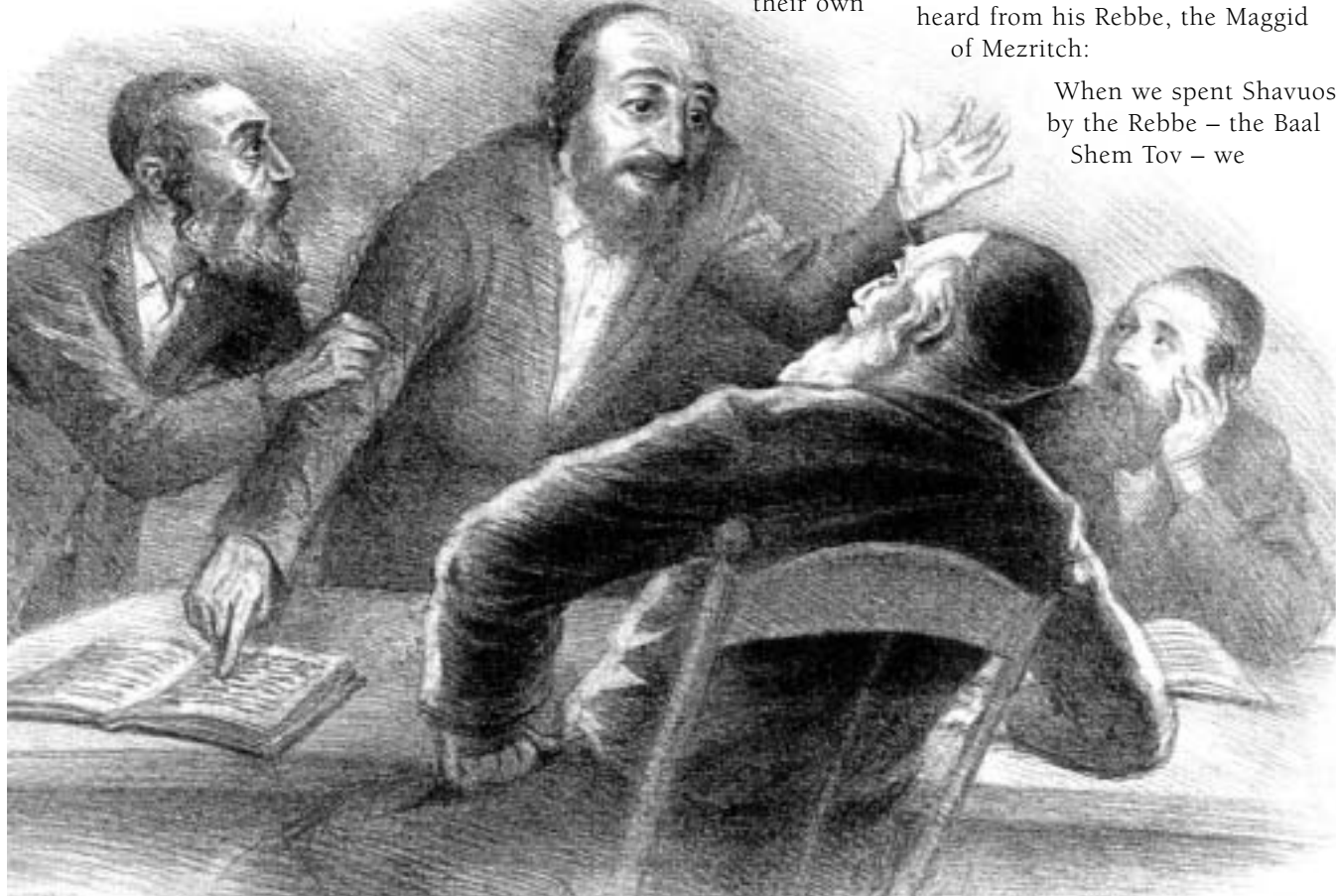
The reason for this is that each holiday expresses an individual aspect of the relationship between Hashem and the Jewish people. Therefore, the bond with Hashem is expressed in a specific manner. Shavuos, on the other hand, the time of the Giving of the Torah, expresses the essential choice of Hashem in choosing the Jewish people, and the essential choice of the Jewish people in choosing Hashem. This is a general-essential matter, and therefore, it cannot be expressed through a specific Mitzva.

(Likkutei Sichos vol. 28)

THE HEAVENS OPENED

The Tzemach Tzedek told in the name of the Alter Rebbe what he heard from his Rebbe, the Maggid of Mezritch:

When we spent Shavuos by the Rebbe – the Baal Shem Tov – we



experienced the fulfillment of the verse, "The heavens opened, and I saw visions of G-d."

The Alter Rebbe continued: When we were by the Rebbe – the Maggid of Mezritch – for the holiday of Shavuos, we saw and we felt.

(Sicha 1st night Shavuos 5703)

WHAT TO ASK FOR

Reb Aizel Homiler, the great scholar and chassid, told the following:

Once, a group of chassidim sat a few days before Shavuos, discussing amongst themselves what one should ask from Hashem on the night of Shavuos. They decided to ask the Mittlerer Rebbe, assuming that he would answer: P'nimius HaTorah (the inner dimension of Torah), with understanding and comprehension. However, he answered, "I wish I would have the flame of fire of Mattan Torah."

(Seifer HaSichos 5705)

JOY ON SHAVUOS

The joy in the Giving of the Torah is relevant to every single Jew, in every place and every time. This joy affects him that he should maintain this good practice (i.e., joyfulness) throughout the entire year, because joy bursts through boundaries, the boundaries of time and space. Thus, in every place and every time, he will be able to receive the Torah.

(Likkutei Sichos vol. 6)

A DIFFERENT APPROACH

Those who observe the daily study schedules listed in *HaYom Yom* can approach the receiving of the Torah in an entirely different manner. This is because just the day before they completed the first section of *Tanya*.

(Sicha Shavuos 5703)

ACCEPTING THE YOKE OF TORAH

On the first night of Shavuos, a person must accept upon himself the yoke of Torah. There must be an acceptance in the heart, as well as a verbal acceptance. He should say, "Master of the world, I accept upon myself the yoke of Torah."

(Sicha Shavuos 5704)

THE "AVODA" OF SHAVUOS NIGHT

At this time, on the night of Shavuos, each person must make a contemplative personal reckoning. Everyone must ask himself how he is in the present, how he needs to be and how he is capable of being. On Shavuos night, there needs to be the preparation for receiving the power to do "avoda" (the labor of

refining oneself and the physical world).

This one acquires through reciting the words and letters of the Torah, as all of the Torah is comprised of Divine Names.

(Sicha Shavuos 5705)

THE FIRST 24 HOURS

The Baal Shem Tov held the second day of Shavuos very dear.

His schedule on the second day of Shavuos was to pray with the sunrise followed by a light meal attended by a quorum of his disciples, in order to make the after-meal blessing over a cup of wine. Later, at midday, there was a large feast where the Baal Shem Tov would farbreng at length. This schedule was adhered to all the years.



The Maggid of Mezritch explained: These are the first twenty-four hours since the Jewish people received the Torah, therefore, one should hold very dear every moment of this day. Especially, according to the view of Rebbi Yosi – that the Giving of the Torah took place on the seventh day of Sivan, which adds an amazing loftiness to this day.

(Sicha Shavuos 5704)

OPPOSITE THE MOUNTAIN

On the verse, “And the Jews camped there, opposite the mountain,” the Sages say, “As one man, with one heart.”

Whoever learns Torah – whether he is a Torah scholar or a simple person – is equally unified with the Giver of the Torah. This is connected with the heart of each Jew, because in the innermost point of the heart of a Jew there shines forth the “yechida” of the soul, which is above reason, consciousness, and comprehension.

This is the deeper meaning of “as one man, with one heart.” When they stood “opposite the mountain,” the innermost point of their hearts was revealed, which exists in each Jew equally.

(Likkutei Sichos vol. 28)

“AS ONE MAN WITH ONE HEART”

The repetition in the above phrase seems incomprehensible. It should suffice to say “with one heart,” then it would be self-explanatory that they were also “as one man.”

The explanation: “As one man” shows actual unity, whereas “with one heart” indicates unity in the realm of feelings, intentions, and thoughts. It is possible for there to be unity in actual practice, without pertaining to motives of the heart.

Similarly, there can be unity of purpose and feelings of the heart, without translating into unity in actual practice.

Therefore, it is emphasized “as one man, with one heart” – unity in action and unity in the heart.

(Hisvaaduyos 5744 vol. 3)

THE REASON FOR SAYING TIKKUN

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into Torah study and not simply say words.

The reason is that the innovation of the Giving of the Torah did not pertain to the grasp and comprehension of Torah, which existed previously. What was new and unique, rather, was the revelation of the King. Therefore, the emphasis is not on the understanding and comprehension of Torah, but on reciting the holy letters of Torah.

(Sicha Shavuos 5718)

EVEN INFANTS

Many Jewish communities observe the custom of bringing little children to shul to hear the Ten Commandments, even little babies in their cribs. At first glance, this practice would seem perplexing: What benefit is there for such small children who lack any comprehension?

The explanation: The main emphasis of the event of the Giving of the Torah is the very revelation of the King. This is something that affects every single Jew, because of his inherent, essential bond with Hashem. Since this great revelation recurs each year on Shavuos, we bring even the infants to shul to hear the reading of the Aseres HaDibros. Certainly, this has a profound impact on their future involvement in all aspects of Torah and Mitzvos.

(Based on Likkutei Sichos vol. 23)

PREPARATION FOR REVELATION

Once, a group of young men sat together on Shavuos and one of them raised the following question: The Giving of the Torah is a revelation from Above, so why does one need preparation?

They asked this question to the Mitteler Rebbe, who responded: Such a question requires a farbrengen at the [Alter Rebbe's] table.

At a later opportunity, the Mitteler Rebbe asked the Alter Rebbe, who answered: They are correct. However, the preparation is to be “vessels” to receive. The preparation is to be a “vessel,” and those are the three things [alluded to in the following verse]. “They should not approach a woman” – separation from worldly matters; “And they should wash their clothes” – alluding to the garments

[of the soul, namely, thought, speech, and action]; “And set a border to the mountain and sanctify it” – meaning that even the encompassing light should be revealed not by means of a vessel.

NEW YEAR’S RESOLUTION

Just as on Rosh HaShana, each Jew ought to take upon himself an additional practice in his Divine Service, similarly, on Shavuos every Jew must take upon himself an addition in Torah study. This is because any Jew that has a modicum of intelligence has a connection to Torah.

One person may learn the weekly sidra with Rashi’s commentary or with Ohr HaChayim or a different commentary. Another might learn a page of Talmud or Mishna or *Shulchan Aruch*. Even those who are not capable of learning on their own, listen to others teach Mishna or Agada (the homiletic teachings of the Sages in the Talmud or Midrash). Generally, every Jew has a portion in the Torah, and the entire Jewish people comprise a complete, spiritual human-form structure.

(Seifer HaSichos 5702)

JOY OF MITZVOS

The farbrengen of Shavuos is a farbrengen of the joy of Mitzva performance. Not only is the Shavuos farbrengen due to the joy of the holiday, but it is also a farbrengen of joy-of-Mitzva.

Just as when a child begins to attend cheider we make a celebratory feast, so too, today, the Jewish people have begun to go to “cheider.” And so, the farbrengen is also a Simcha-shel-Mitzva.

The Rebbe Rayatz then instructed to pour wine for all of the assembled to say “l’chaim.”

(Sicha Shavuos 5705)

AN INNER AROUSAL

On Shavuos there illumines the revelation of the Divine Essence, which took place at the Giving of the Torah. When a Jew is inspired to establish set times for learning, then he is successful in his Divine Service.

(sicha leil Shavuos 5700)

NULLIFICATION OF THE DECREE

It is known that the innovation of the Giving of the Torah is the bonding between the higher realms and the lower realms. Because prior to then was the decree that “the inhabitants of Rome (related to the root word meaning “elevation,”

When a Jew is inspired to establish set times for learning, then he is successful in his Divine Service.

alluding to the higher realms) should not descend to Syria (related to the root meaning to “turn away,” alluding to the lower realms), and the inhabitants of Syria should not ascend to Rome.” Originally, the higher realms remained up above and the lower realms down below. At Mattan Torah, Hashem “nullified the original decree and said, ‘the lower realms should ascend to the higher and the higher realms should descend to the lower.’”

This is accomplished through drawing down from an exceedingly lofty level, which surpasses the very parameters of high and low. Thus, it has the power and ability to bring about the bond between

high and low.

(sicha leil beis Shavuos 5711)

SIMCHA FROM MATTAN TORAH

The word “Shavuos” is from the root that means “oath,” and in the plural, because there were two oaths at the Giving of the Torah. Firstly, Hashem’s oath that he will never exchange them for a different nation. Secondly, the oath that every Jew foreswore at Mount Sinai, to always remain a Jew. Thus, in every situation, “A Jew, even if he sins, he remains a Jew.”

These two oaths should inspire even greater joy, because the simcha of Mattan Torah pertains to every Jew, in every time and place. This joy enables a Jew to take the arousal of Shavuos and continue it throughout the entire year.

(sicha second day Shavuos 5716)

NEW TORAH CLASSES

Standing on “this day,” every Jew receives new strengths to increase, and more so, to begin a new breakthrough, so that the coming time and the entire year should be “a year of Torah,” in a higher manner than before.

Even though one already has established times for Torah study, however, since each year there comes a new “this day” of Mattan Torah (in addition to the dictate of the Sages that “each day they should be in your eyes as new”), one must measure himself anew as per the current situation. And according to his new assessment, he should increase in all his Torah lessons, beyond his previous custom. It would be even better that in every possible place there should be an increase in public Torah classes, as is known the great advantage in public Torah study.

(Shavuos 5749)

T'HILLIM: THE SONG OF THE SIMPLE PEOPLE

BY RABBI YOSEF KARASIK, DISTRICT RAV BAT CHEFER – EMEK CHEFER

*What is special about saying T'hillim on Shabbos Mevarchim after saying the daily T'hillim? Why is the T'hillim on Shabbos Mevarchim finished before the davening when every other day the T'hillim is recited after the davening? Why is Shabbos Mevarchim considered a “yom klali” more than Rosh Chodesh itself? * All this and more in this article about T'hillim, presented in honor of Shabbos Mevarchim and Shavuos, the yahrtzait of Dovid HaMelech, author of T'hillim.*

THE TAKANA

The Rebbe Rayatz established that one should say the entire T'hillim on Shabbos Mevarchim.

THE DETAILS OF THE PRACTICE

The T'hillim should be recited early in the morning, before Shacharis (and the learning of Chassidus). 2) It is preferable that it be said with a minyan and in shul. 3) Kaddish Yasom should be recited afterwards and if there is someone with a yahrtzait to mark or

mourners are present, they should say Kaddish after each book of T'hillim. 4) Prior to reciting Kaddish, the Yehi Ratzon, printed at the end of the T'hillim, is said. 5) Following the saying of the entire T'hillim the Rebbe would say the Yehi Ratzon. 6) The entire T'hillim is also said on the Shabbos before Rosh HaShana (even though the new month of Tishrei is not blessed on this Shabbos). 7) It is preferable that someone who did not recite the entire T'hillim before davening, daven with the congregation and then finish reciting T'hillim

afterwards, or he should have gotten a head start Friday night.

OTHER TIMES T'HILLIM IS SAID

The Rebbe Rayatz established that every day, after Shacharis and on Shabbos and Yom Tov after Musaf, T'hillim should be recited on a monthly cycle (i.e., completing the entire T'hillim over the course of a month) and then Kaddish Yasom is said.

The Baal Shem Tov said that one should recite, daily, the chapter of T'hillim that corresponds to one's age (for example, a 20-year-old says chapter 21). The Rebbe adds that this pertains to men and women, even young children: “it is proper to train them to say their chapter.”

It is also a Jewish custom to recite T'hillim when in a predicament.

From nightfall until midnight, one does not say T'hillim.

In *HaYom Yom*, the Rebbe writes about the importance of saying T'hillim daily and on Shabbos Mevarchim, and concludes by saying that the recitation of T'hillim positively impacts the one who says it as well as his descendents.

THE BENEFITS IN SAYING T'HILLIM

There are many advantages and

segulos in the recitation of T'hillim:

Generally, there are two types of avodas Hashem associated with speech – t'filla and Torah study – and each is extremely beneficial. With the recital of T'hillim, says the Midrash, you have both advantages together – that of t'filla and Torah study!

And not just the advantages of the t'filla and Torah study of an ordinary person but the t'filla and Torah study of Dovid Melech Yisroel, as we say in the Yehi Ratzon after the T'hillim, “May the recitation of these chapters of T'hillim be as though Dovid Melech Yisroel said them himself.”

The Baal Shem Tov related that he went up to heaven and saw a “chamber with great light,” more than in other chambers and “this was the chamber of a villager who completed the T'hillim five times daily, and the great lights were the sparkling letters of T'hillim.”

The Tzemach Tzedek said (*HaYom Yom* 24 Shvat), “If you knew the power of the verses of T'hillim and their effect up Above, you would say them constantly. You should know that the chapters of T'hillim break all barriers and rise up, elevation upon elevation, with no interference, and prostrate before the Master of the worlds, taking effect with kindness and compassion.”

The Rebbe Rashab said that each time you recite the entire T'hillim, the neshama in Gan Eden is taught a new commentary on the T'hillim. The Noam Elimelech says that reciting the entire T'hillim three times in one day is more important than an entire week of fasting.

The Rebbe Rayatz adds that in the merit of saying T'hillim Hashem “brings down much good, with visible and open goodness, etc., materially – with children, life,

livelihood, and spiritually – the dew of light and abundant blessing, success, salvation, and redemption.”

The Rebbe adds: Reciting T'hillim daily is a segula for refining the soul and enables spiritual things – Torah and mitzvos – to be absorbed and become ingrained in man's soul and intellect.

The reason why T'hillim is recited during difficult times is because, says the Rebbe, “Great is the power of T'hillim that it can nullify accusations and bad decrees even after they are sealed up Above. The Baal Shem Tov says on the verse, ‘Who can recount the mighty acts of Hashem or make to be heard

all His Praise,’ that ‘who can recount,’ is from the root ‘who can break.’ And the ‘mighty acts’ refer to strict judgment and decrees. Who can break these decrees? The answer is, ‘One who recounts His praises,’ with the recitation of all of T'hillim.”

The Tzemach Tzedek said that when the Ruzhiner Tzaddik said T'hillim, the entire world was open before him and he corrected the negativity in the world. And when he said T'hillim on Shabbos, the supernal root of the world was also open before him and he corrected and nullified decrees and negative things at their root so that they were dispelled and utterly nullified.

THE T'HILLIM OF SIMPLE PEOPLE

It's not only the recitation of T'hillim by great people like the Ruzhiner Tzaddik that accomplishes mighty things but also the T'hillim said by simple people. There is even an advantage to the latter's T'hillim:

The Baal Shem Tov related that once a decree was made in heaven that a certain Jewish settlement would be destroyed and he rose up to the supernal worlds to try to nullify this decree – to no avail. However, it was the T'hillim recited by a simple Jew (the man who said the entire T'hillim 5 times daily) that nullified the decree.

This is astonishing! The Baal Shem Tov, man of G-d, tzaddik foundation of the world, couldn't nullify the decree but the simple man reciting T'hillim could!?

The answer is that there is a special quality in the T'hillim of simple people and “Hashem, who is Utter Truth, recognizes the truth in the recitation of T'hillim by simple people. And even great men, holy and pure tzaddikim, true servants of Hashem, cannot reach the level of avodas Hashem of the simple man



“King David's Throne”

Painting by Baruch Nachshon

who recites T'hillim."

One time, the Baal Shem Tov showed his talmidim, the "holy fellowship," a wondrous sight of "sweet singing mingled with pleading that made the soul shudder." When the talmidim saw this sight, they began to cry brokenheartedly with a t'shuva from the depths of the heart and an outpouring of the soul. They prayed that they would merit to serve Hashem in this wondrous way. Even the greatest of them all, the Maggid of Mezritch, testified that he had never seen such a wondrous sight before.

The Baal Shem Tov revealed to his students that, "the song that you heard is the song of simple people who recite T'hillim wholeheartedly, from the depths of their hearts, with simple faith."

THE REASON FOR THE ENACTMENT

Even though every day is an "auspicious time" to say T'hillim, and every day one should say the T'hillim for that day, as divided over the course of a month, one time a month, on Shabbos Mevarchim, the entire T'hillim should be said.

The reason for this is:

Shabbos Mevarchim is a "yom klali" a day that provides blessing for the entire upcoming month as we say in the "Birchas HaChodesh" that is recited on Shabbos Mevarchim, "Renew for us this month for goodness and blessing, joy and happiness, salvation and consolation," and the drawing down of the blessing depends on our making a "vessel" here below.

Saying the entire T'hillim on Shabbos Mevarchim is the vessel that prepares and gives the power for the bracha to successfully impact the entire month. So on Shabbos Mevarchim, the entire

T'hillim is said before Shacharis, unlike the T'hillim recited every other day, which is done after Shacharis, because the goal is to increase the power of the Birchas HaChodesh that is said in the davening.

Why wasn't the enactment to say T'hillim on Rosh Chodesh, a "yom klali," which includes all the days of the month within it and which influences them as the head leads the entire body?

First, the T'hillim recited on Shabbos has a far greater effect, as mentioned earlier from the Tzemach Tzedek, as it says in the Zohar, "All

"The song that you heard is the song of simple people who recite T'hillim wholeheartedly, from the depths of their hearts, with simple faith."

the blessings are dependent on the seventh day," and "it is the source for all the abundance and all the good for all the days of the week."

Second, in a certain way, Shabbos Mevarchim is a "yom klali" whose impact on all the days of the month is stronger and more significant than that of Rosh Chodesh. Put in other words, "Shabbos Mevarchim is more all-inclusive than Rosh Chodesh and "all the days of the month are found within Shabbos Mevarchim in a more subtle way than they are found in Rosh Chodesh itself."

For Shabbos Mevarchim

influences all the days of the month in two ways: 1) a direct influence to all the days of the month, 2) since Rosh Chodesh is on one of the days of the week which is blessed on Shabbos, it influences, indirectly through Rosh Chodesh, all the days of the month.

This is why it is so important to recite all of T'hillim on Shabbos Mevarchim before Shacharis, for it brings tremendous blessing on all the days of the coming month.

THE CHASSIDISHE WAY

There are people who fast and say Slichos on Erev Rosh Chodesh, which is called, "Yom Kippur Katan," thus rectifying all the days of the previous month.

The Chassid and Mashpia, R' Shlomo Chaim Kesselman would say that the Chassidishe minhagim on Shabbos Mevarchim accomplish the work of Erev Rosh Chodesh in a "Chassidishe way." 1) "Saying T'hillim" happily instead of saying Slichos, 2) holding a "Chassidishe farbrengen" with brotherly love and words of encouragement and inspiration to improve one's ways and establish times for Torah study instead of fasting.

BEIS DIN'S ANNOUNCEMENT

Blessing the new month on Shabbos Mevarchim does not merely commemorate the sanctification of the new month that the beis din used to do, but is actually akin to the announcement of beis din as to when Rosh Chodesh will be. Wherever the month is blessed, they effect a bit of the holiness that the beis din used to do.

The spiritual power and the vessel for this great accomplishment is the recitation of T'hillim and a Chassidishe farbrengen on Shabbos Mevarchim.

DOESN'T THE FERTILE LAND PROVE THAT THE ACTIONS OF THE ZIONIST PIONEERS ARE ACCEPTED BY G-D?

TRANSLATED BY MICHOEL LEIB DOBRY

In response to requests by our readers, we now present the second in a series of questions and answers from the seifer 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.

How can we not interpret our present-day situation as “the revealed end,” when it's clearly proven in the aforementioned teachings from the Gemara, the Rambam, and Rabbeinu Bachai that the actions of the Zionist pioneers who built the modern State were accepted and beloved in the eyes of G-d?

If this was “an act of the Satan”

chalila or against G-d's Will, why did the land once again start giving forth its fruits? Why wasn't there a continuation of the situation during the years of exile, when no nation succeeded in settling Eretz Yisroel? Why is it that prior to the inception of Zionism, the land accepted no nation or language, but it welcomed the emigrants with love?

BETTER THAT HE SHOULD NOT LIVE IN ERETZ YISROEL

On the issue of the mitzva of settling Eretz Yisroel, the P'nei Yehoshua says (K'suvos 111b): “It appears that this refers to someone who lives there for the purpose of fulfilling the mitzva of dwelling in Eretz Yisroel, which is a place of holiness... However, someone who lives there by chance, because it is the place of his birth, due to the great quality of its fruits, etc., and especially **someone who shames and degrades the holiness of the land to go after the evil inclination...** on the contrary, regarding him it is said, ‘And you have come and defiled My land, and you have placed My inheritance for an abomination.’”

ANSWER:

1. The argument is not whether G-d desired the actions of the pioneers in their agricultural work. Why shouldn't He desire them? Everyone agrees that planting in Eretz Yisroel is a mitzva. However, this has no connection whatsoever to the suggestion that the establishment of the medina is part of the Redemption. What does the pioneers' proper action in working the land have to do with the founding of a state that transgresses and causes the many to transgress?

2. While it's true, as they claim, that the land has yet to accept the Arabs, there can be no doubt that G-d did not want the sons of Yishmoel to settle the land. For Jews, even when they sin, are still Jews, especially when they are involved in the settling of Eretz Yisroel.

3. However, the fact that the land produces fruits is no proof that the actions of these Jews are according to G-d's will.

Furthermore, in certain instances, this is not even a proof that their planting is desirous in G-d's eyes, e.g., when a Jew sows and reaps *r"l* during the sabbatical year

and the land grows its fruits. Does this mean that G-d is pleased by his actions? The Gemara states (Avoda Zara 54b): "If someone steals a *saa* of wheat and plants it in the ground, it would be just were it not to grow. However, the



world continues in its natural conduct, and the fools who acted corruptively will pay the price in the future." (See the Gemara and Rashi's commentary on how such people trouble G-d against His will, as it were, to create fruits that were

not grown according to halacha, yet He does so because it has been decreed before Him that the world will continue its natural conduct.)

4. Is the natural growth of fruits a sign that the Redemption has begun? Eretz Yisroel brought forth fruits even in the days of the Beis Yosef, over five hundred years ago – does that mean that the Redemption had already begun in the generation of the Beis Yosef?

5. On the other hand, however, the land produced fruits in those times **specifically to the non-Jews**, and therefore, this resulted in a great halachic dispute regarding whether the holiness of fruits in the seventh year applied to **non-Jews** in Eretz Yisroel. Even today, the land brings forth its fruits also to the **Arabs**, and we buy from them at full price, especially during the sabbatical year.

6. According to all the aforementioned, it is clearly impossible to "build" any theories of Redemption or the like based on the natural growth of fruits. Furthermore, we have already emphasized that this has no connection whatsoever to the establishing of the medina.

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FIRST AND FOREMOST ABOUT GEULA

BY MENACHEM ZIEGELBOIM

THE SPECIAL WITHIN THE ORDINARY

Eight years ago, I was in Crown Heights and looking for people to write about. At a certain point, after many interviews and articles, I thought I had written about everybody worth writing about. It took me time to understand that I was looking for “big” things or “special” people and my perspective ought to be simple – to look for the special within the ordinary.

The first one to catch my eye at that time was someone whom I often saw but had never paid attention to. He was a tall man with a white beard, a briefcase always in his hand as the smile was always on his face. His name was Yitzchok Nemes, not “Rabbi” nor “Rav.”

After some inquiries, I confirmed that my new approach was correct and this man was a fascinating person with amazing stories about trips abroad that combined his work and hafatza. In short, he had all the ingredients for an interesting article.

He had no idea why I approached him of all people. “I’m a simple person,” he said, and he was so convincing and genuine. However, because of his simplicity I managed to get him to agree. He was so unassuming that he didn’t decline to chat with me about his work.

So one evening I sat with him and his wife and son, Menachem Mendel, and spoke with them until the wee hours of the night. I wrote an article published at that time in Kfar Chabad, which many people enjoyed.

This unassuming man, Yitzchok Nemes passed away a short time ago, on Shabbos HaGadol. I knew this was another opportunity to publicize the article about him. Even now, years later, I still clearly remember that conversation. And I know that no matter what I wrote, I still didn’t manage to properly convey his humility.

May his wonderful deeds be a light for his wife, renowned educator Zelda Nemes and their children: Menachem Mendel Nemes of Tzivos Hashem in Crown Heights, Yosef Nemes, shliach in New Orleans, and Rische Greenwald, shlucha in California.

R’ Yitzchok was born in Frankfurt, Germany. His father was Aharon Meir Nemes, who was a communal figure. In his childhood, his family moved to Finland and his father was one of the few people who preserved Judaism in Finland in the years prior to the war. After a miraculous chain of events, the Nemes family arrived in the U.S. in the summer of 1941 and settled in Crown Heights.

(R’ Yitzchok relates: I received a phone call from the secretariat before Nissan 5731 and was told that the Rebbe said I should be interviewed by Rabbi Nissan Mindel, the editor of *Talks and Tales*. The Rebbe wanted me to tell him the miraculous story of our flight from Finland, to mark 30 years since our escape.

(I met with Rabbi Mindel that week. He told me that the Rebbe instructed him to tell the story from the perspective of a young Jewish boy so that children would relate to it. My story appeared in *Talks and Tales* in four long installments.)

This was a relatively short time after the Rebbe Rayatz arrived in Crown Heights and R’ Aharon Meir

*R' Yitzchok Nemes traveled to dozens of countries for over 40 years for his stamp business. He visited Europe, South America and Third World countries. Wherever he went, he spread Torah and mitzvos. * Profile of a Chassid who merited numerous kiruvim from the Rebbe and experienced countless miracles and open hashgacha pratis.*



R' Yitzchok Nemes a"h

Nemes began to frequent 770 and became close to Lubavitch.

“In the Crown Heights of those days there were many more

Chassidic Rebbes, but my mother had a connection with Lubavitch from before, through her family, and the Rebbe Rayatz was once hosted by her brother, R' Mordechai Cohen.”

From the very beginning, R' Yitzchok developed a connection with the Rebbe Rayatz's son-in-law, the Ramash (later to be the Rebbe MH" M). Ramash often called him over to speak to him.

“After the passing of the Rebbe Rayatz, I was one of the bachurim who had the privilege of davening every day on the second floor. Nearly every morning after davening, Ramash would call me and ask me whether I had anything to ask him. I would tell him everything that had happened on the previous day and the Rebbe would listen and give advice.

“For me, the Rebbe is not just the Rebbe, for he treated me like a son. I'll tell you the truth, once the Rebbe began to formally accept people for yechidus, it was hard for me since I was used to seeing him nearly every morning.

“I don't know— We always had a feeling of closeness to the Rebbe, even before he began his nesius.

“Yet, despite that, our relationship with the Rebbe before the nesius and after the nesius was different. Before the nesius, there was a feeling of open closeness and after he accepted the nesius it was different, more formal.”

R' Yitzchok has many stories in connection with his talks with the Rebbe. For example, he had a yechidus before his birthday and the line was long. R' Yitzchok's turn came at four in the morning.

“When I entered for the yechidus, the Rebbe asked, ‘Yitzchok, did you daven Maariv?’

“With all the tension and excitement I had thought I would

daven after the yechidus but my turn was postponed and postponed. It's interesting that the Rebbe only asked me that one night. The Rebbe added, 'Don't forget.'

"One year, after the beginning of the nesius, the Rebbe farbrenged as always on Shabbos Mevarchim. After the farbrengen the Rebbe got up and suddenly took me and Chazan Moshe Teleshevsky for a brief dance, at the end of which he wished us, 'I will come to you for simchos.'"

R' Mendel Nemes: "When I became bar mitzva, it was decided to celebrate in Eretz Yisroel. We were going to travel on Monday but suddenly my brother, today a shliach in New Orleans, got a high temperature and the doctors said he had an ear infection and could not fly.

"We had a yechidus a few days before the trip, though my brother stayed home. We were nervous because we didn't know whether we'd be traveling or not. The Rebbe asked me whether I had prepared a drasha and he also inquired about the maamer. Then my father told the Rebbe about my brother and the Rebbe said confidently, 'You'll go!'

"A miracle took place and we all traveled."

* * *

R' Yitzchok's fascinating adventures in the stamp business began 57 years ago.

"It was at the beginning of World War II when we were interred on an island near Finland. Since there was no school and I was free, I went to the local post office in order to help out a bit in stamping letters. Because of the war, the connection with Denmark was severed, so the governor of the island had produced stamps independently to meet the local demand. Only 5000 stamps were printed to suffice through the war.



R' Yitzchok Nemes at a bris

"One day, the post office official said to me, 'If you have money, it pays to buy stamps since in another little while these stamps will be worth a lot of money.'

"I told my father and he bought one hundred stamps. When we arrived in the U.S. a few months later, the worth of each stamp was \$50. Today, it's a rare stamp worth a fortune!

"When we arrived in the U.S. without money, my father had to sell the stamps. Since he wasn't a big dealer, he sold them all to a seasoned stamp collector for only \$5000. This is where I got my interest in the stamp business."

The Rebbe took an interest in this?

"Very much so. He constantly advised me. He told me to go to Paris, telling me that a certain market was good for the stamp business. The Rebbe's involvement was so special that sometimes, when

I had a problem with cash, the Rebbe would give me a check as a loan, without my asking for it of course, with no time limit as to when I needed to pay it back.

"When I began in this business, the Rebbe gave me a \$200 check from the fund of the Rebbe Rayatz. The Rebbe always took an interest in the business – what I bought and what I sold. The Rebbe constantly encouraged me to go to other countries and many times told me, 'increase in trips.'"

R' Mendel Nemes: I was once with my father in Rabbi Chadakov's office. Our family maintained close ties of friendship with him. When my father asked Rabbi Chadakov how he merited to have unlimited loans from the Rebbe, Rabbi Chadakov left his office and pointed at a door that was closed, opposite to the usual way.

He said: Do you know why the door is closed backwards? Here, it's

all above reason. And that's also the answer to your question.

Mrs. Nemes: As much as the Rebbe wanted him to travel a lot, I'll tell you something that surprises me to this day.

Many years ago, we planned on moving about a week before Pesach. On the Wednesday before, my husband came from Paris and we had a yechidus that day. As always, the Rebbe asked about the business and the Rebbe asked in surprise why he had returned and did not finish what he had to do.

My husband answered that I was about to give birth and we were moving in a few days and it was almost Pesach, and certainly these were reasons enough! However, the Rebbe told him to return to Paris.

The next day, Thursday, he returned to Paris and I gave birth to our son Friday night. I took care of the move myself.

* * *

When R' Yitzchok travels anywhere in the world, he doesn't relax in the hotel between one deal and the next, but uses his free time to spread the wellsprings. Those who know him say that he does business in between reaching out to Jews.

Mrs. Nemes: You remember, Yitzchok, that once, when you returned from a trip, you gave the Rebbe a report and he said: Yitzchok, you are a businessman. You have to remember to do business! And the Rebbe smiled as he said this.

My husband was so busy with hafatza that he could forget about business!

R' Yitzchok: The Rebbe knew that on all my trips abroad, whether to South America, where there was no Chabad in those years, or other countries, I looked for the Jews of

that place and woke up their pintele Yid.

I would generally visit countries where Yiddishkait was in a deplorable state, with no signs of Judaism, never mind a connection with Chabad. Wherever I went, I sought out Jews and when I found them, I would talk to them about Judaism, put t'fillin on with them and put up mezuzos in their homes.

I would sometimes travel

The secret to my success isn't complicated. I simply speak to all of them about the Rebbe and about Moshiach and prepare them for Geula. Somehow or other they get the message that our meeting is first and foremost about Geula and only then about business.

somewhere and dream of a Chabad house there one day. Rabbi Chadakov once told me: The verse, "and he [Yaakov] sent Yehuda ahead to Goshen," applies to you. You are preparing the way for a Chabad house.

R' Mendel Nemes: My father, on his own, did the work of plowing in places that Chabad did not dream about going to.

R' Yitzchok: I'll tell you a story:

I once traveled to Guyana, a small country between Brazil and Venezuela. In the hotel, I inquired about Jews living in the area and was told there were no Jews at all. The second time I went there, I met a Jew in the lobby of the hotel. I said hello and he told me that he lives in Brazil and works for the U.N.'s Peace mission in Guyana.

I told him that I had been looking for Jews and he told me that he had only met one Jew by the name of Solomon, who was the owner of a clothing store on one of the side streets. He had come to Guyana as a child. The man added that other than Solomon, he hadn't encountered any other Jews.

I went to Solomon's store and introduced myself. I told him, "You should know that all Jews are brothers. My business in Guyana is only so that I would come here, because Hashem wants me to visit you."

He knew nothing at all about Judaism, not even about Yom Kippur. Before his father died, his father told him that he was Jewish and he hadn't seen a single Jew in Guyana throughout the years.

I invited him to my hotel room and we sat down to a meal together. I taught him the blessings. Each day of my stay there, after he closed his store, he would come to the hotel. There we would eat together and I would teach him brachos and put t'fillin on with him. I told him Jewish history and about the Rebbe, of course.

We became close and each time I went to Guyana, I contacted him. One time he told me emotionally, "You are my brother."

I always spoke to him about Moshiach, who would soon come and then all the Jewish people would go to Eretz Yisroel, and he

accepted this with Jewish t'mimus.

I once went to the store and because there were many customers, we went off to the side to put on t'fillin. Suddenly, I noticed a picture of Yoshke that his Catholic wife had

hung up. I told him to take the picture down immediately since he was forbidden to have it.

When I returned to the U.S., I sent him a large picture of the Rebbe in tallis and t'fillin. The next

time I went to Guyana I wanted to see if he had taken down the other picture. I saw that he had hung up the picture of the Rebbe in its place. From then on, he began putting t'fillin on every day and on Shabbos, he closed his store. Each year,

REVEALING SECURITY SECRETS

R' Yitzchok Nemes relates:

I'll tell you an amazing story of hashgacha pratis. It was back in the 70's when one day, I had an urgent need to travel to Chile, but the airline that I was supposed to fly with was not reliable. One of the travel agents advised me to change planes and to travel via Lufthansa, which is fast and reliable. I refused because I didn't want to use a German airline. However, he urged me to use them and said, "If you want to get there on time, just use them!"

Since it was an urgent matter, I listened to him and went to the Lufthansa office to buy a ticket, but I was told that no seats remained. I nearly walked away when one of the clerks called me and quietly said, "I will give you a ticket in first class for no extra charge." It was only at the end of the story that I understood how great a hashgacha pratis this was.

I was sitting in first class next to an American guy who was intoxicated and who smoked expensive Cuban cigars the entire time and drank champagne. He seemed well to do, and for some reason he took a liking to me and gave me a cigar. We spoke about this and that and after some more drinking he said, "Isaac, I like you because you are a character and I'm going to tell you a secret."

At that time, Israel had sold Kfir planes to the air force of Ecuador in exchange for 100 million dollars. The U.S. opposed this deal, claiming it was because these planes had American made systems inside, but the real reason was they wanted the Ecuadorians to buy from an American company.

The man sitting there in first class gave me his business card – he was the sales manager of that American company and he was going to Ecuador in order to convince them to drop the deal with Israel.

I heard this and realized that it wasn't for naught that I was given a seat in first class on this German airline. I innocently asked him which hotel he was staying in and he told me. He told me that he was first going to Chile and from there he was going to Ecuador.

"I want to meet you there. Which day are you

arriving?" I asked him, and he told me he would be there on Sunday.

As soon as I arrived in Chile, I went to the Israeli embassy. I knew this would be a tremendous help to them and would make a big kiddush Hashem. When I called the embassy, the guards told me that on Sunday the embassy would be closed but I insisted and said that I had important information for Israel.

So they agreed to see me. I entered a small room and for half an hour, I was interrogated. First, they checked my passport and asked me where I came from, and who knew me. I said that for years, every Sunday I went to the El Al office at Kennedy airport and put t'fillin on with the employees and they knew me. They called and verified this information.

Thanks to me, they learned that the opposition wasn't because of security concerns, but because of money. "You should know that this information is very important to Israel."

I was taken to another room and they asked me to repeat the story. Sitting there was a senior official from the Security Department in Tel Aviv.

I said, "I am a Lubavitcher Chassid and the Rebbe trained us in Ahavas Yisroel and love for the land," and I went on to tell them what happened. I was highly praised and they thanked me as well as Chabad.

After I was done, one of the embassy officials asked me what I wanted in exchange for the information. I told them that I wanted to put on t'fillin with all the employees and I went from one to the next and put t'fillin on with them.

Then one of them told me that they needed new mezuzos for the embassy building. When I returned to the U.S., I sent them kosher mezuzos via the shliach in Buenos Aires, Rabbi Berel Baumgarten a"h, along with some pairs of t'fillin, Chumashim, and Siddurim.

It was only after all this, that I began my business meetings in Chile. Naturally, when I returned to N.Y., I reported to the Rebbe in detail.

before Pesach, I sent him kosher food for Pesach, matzos and wine.

R' Mendel Nemes: I would like to finish the story of this Jew. We once hosted a Jew from Belgium in our home who knew Solomon. He said that one time his wife noticed a suitcase full of clothing as well as money and a passport under his bed. She didn't like this and asked this Belgian fellow to find out from her husband why he had that suitcase.

Solomon simply said, "Mr. Nemes told me that soon Moshiach will come and all Jews will go to Israel. So, I have a suitcase packed with clothing, money and my passport all ready."

R' Yitzchok: He was a special person. After he passed away, I made great efforts to bring him to Jewish burial. There is no Jewish cemetery in Guyana and he had to be taken to Venezuela, which cost thousands of dollars. The chevra kadisha made a special trip to Guyana and made great efforts to bring him to Jewish burial.

R' Mendel Nemes: My father won't tell you but if you want to know what people think of my father, I'll tell you that Moshe Kotlarsky once went to Colombia, and when he went to shul on Shabbos they showed him an empty seat and said that it was Rabbi Yitzchok Nemes' seat. Nobody sits in it but him.

Zalman Karp, who was on Merkos Shlichus in South America, said that local Jews would call my father, "the Baal Shem Tov of South America." When he wrote that to the Rebbe, the Rebbe underlined it with three lines to show that it's true!

* * *

For decades, R' Yitzchok Nemes traveled the world. He said he did business everywhere except for

Germany, the Arab countries and the Vatican. As for the latter, "I don't do business with them on principle."

He was also in Third World countries and Banana Republics in South America, that were considered dangerous for white people. Wherever he goes, he heads for the Israeli embassy, if there is one, and brings mezuzos and puts t'fillin on with the employees there.

At every meeting with the heads of the postal system in each country, he would begin with something

Unimpressed by their shouting, he asked them for the affidavit about my arrest. When they showed him the paper, he glanced at it and then tore it up. The two of them looked at him in a fury as though they wanted to kill him.

about the Rebbe and Lubavitch.

"Since the Rebbe said to prepare the world for Geula, I would tell them that there is a Rebbe in the world and we believe that he will bring redemption to the world and that he protects the world. I give out a picture of the Rebbe to whoever wants one. I can tell you that because of these pictures many Jews became baalei t'shuva!

"One time, I went to a Moslem country in Africa with a very poor economy. The head of the postal

system and the head of the national stamp agency were there at the airport waiting for me. They were all black. We sat down to business, wanting to conclude by three o'clock.

"First, I spoke about the Rebbe and I gave out a picture of the Rebbe to all present. After tiring negotiations that took three hours, we closed the deal. We parted in a friendly way and everybody left.

"Then I noticed that someone had forgotten to take the Rebbe's picture. Since I didn't know what would happen to it if it was left there, I put it in my briefcase. As I was about to leave the room, one of the men came back looking concerned. He asked me whether I had found a picture of the Rabbi. He was thrilled when I gave him back the picture."

Mrs. Nemes: When he travels to these countries, I am not relaxed, even though I know that the Rebbe looks out for him. A few years ago, he went to the Congo. This is a dangerous country with many terrorists. Each time he lands, the first thing he does is call home to let me know that everything is okay, and only then does he go to work.

However, this time, I didn't hear from him when he went to the Congo. I knew it was a dangerous place and that he had been told not to leave the airport at night because he could be killed. Bandits had dressed up as police officers, robbed tourists, and then murdered them. You can just imagine how worried I was when he didn't call.

For two days, I didn't hear from him. I called the shliach in Zaire, who had no information. I gave him the details about the hotel and the address where he would be staying. On Wednesday, I went to teach at Bais Rivka, extremely worried.

When I got back home after

work, I sat down to write to the Rebbe and I poured out my heart. I put the letter into a volume of *Igras Kodesh* with trembling hands. I opened to one of the pages and read a letter in which the Rebbe was writing: Surely, his mood improved even before he received this letter. The second point in the letter was the world is not *hefker*. There is Someone in charge and if there is a decree about how every leaf moves, certainly everything that happens to man is with Divine providence.

Shortly afterwards, Shlomo Litzman called me. He's on shlichus in the area and he told me that Yitzchok was in the home of the shliach in Zaire. The lines all over the country had gone down and there was no working telephone from which to call. So the shliach somehow called Litzman, who had a satellite phone and he called to tell me the news. I was relieved!

R' Yitzchok: I experienced many miracles in the course of my work. [See *Wonders and Miracles* p. 22 for the story of his most profitable trip made after the Rebbe told him to postpone his trip to Nicaragua thus ensuring that he avoided the earthquake that devastated Managua. This story was also printed in *To Know and To Care*.] It wasn't only in distant countries but also right here in New York. A few months ago, I returned from Manhattan to Crown Heights and was mugged by five goyim, one of them armed with a gun.

I had been holding my briefcase in one hand and in my other hand held a dollar and pictures of the Rebbe. One grabbed my briefcase, the other took the dollars and the pictures and they all began to run. Then I heard a scream as though someone was stabbed with a knife. The thief dropped the briefcase and ran. The other one threw the other things and fled.

I went over, picked up the briefcase and went on my way. I saw that as soon as he had taken the Rebbe's picture, it was like fire.

* * *

Apparently, when you travel so much you have many adventures and miracles.

R' Mendel Nemes: On one of his trips, my father had to change planes in Puerto Rico. It was tourist season and it was hard to get a seat

When he finished davening, he didn't see anybody around and he immediately realized what had happened. He began to run towards the right gate, but when he got there, they told him that the plane was already at the end of the runway...

on the flight. Since the flight left early in the morning, he arrived at the airport while it was still night and he davened Shacharis when he was allowed to do so.

My father is a Chassidische Yid and his Shacharis can take two hours, as though he is oblivious to the fact that he is in a bustling airport. He began to daven, slowly, and did not hear the announcement that his flight was leaving from another gate on the other side of the

terminal.

When he finished davening, he didn't see anybody around and he immediately realized what had happened. He began to run towards the right gate, but when he got there, they told him that the plane was already at the end of the runway.

It was Thursday and he said he had to get home for Shabbos, in addition to which he had a meeting on Sunday in New York, but they couldn't help him.

"We can't bring the plane back. Stay here through Saturday," they said.

My father didn't give up but sat down and began to think about what he could do. Suddenly, one of the airline employees ran over to him and said that there was a problem with one of the doors on the plane and the plane was returning to the gate for additional inspections.

R' Yitzchok: Ah, it wasn't me, it was the Rebbe who did that.

I had another story that until today I find incredible, as though Eliyahu HaNavi was sent to me. The law in the U.S. is that you cannot bring in more than \$10,000 without declaring it. If you violate the law, the money is confiscated and you stand trial. This can cause serious problems for future business dealings.

I once arrived on a flight from Luxemburg to the U.S. and at Customs, I was told to follow the officials to a side room. Two female officers began to interrogate me and then they carefully went through my briefcase. I did not have \$10,000, which is why I did not declare anything, but it turned out that bank checks I had added up to \$10,000 and I hadn't known that.

I told them that I had no idea that they count checks and that I

was known for my integrity. Both of them started berating and insulting me, and one of them screamed, "You wanted to smuggle! We knew there was an amount like this!"

I responded calmly, "You can check to see whether I have ever violated a law, even a minor one."

They began writing out an affidavit and I was taken for a quick trial to a customs judge. The entire situation seemed quite bizarre to me. The whole thing was very unpleasant. First, I might lose all the money. Secondly, I had to stand before a judge and even years later I wouldn't be able to get this off my record.

I asked for permission to go out and call my wife who was waiting for me outside for hours. After pleading with them they agreed, and I went outside, accompanied by two armed escorts, as though I was a dangerous criminal.

I told my wife to call the secretariat immediately and tell them what was going on and to ask the Rebbe to daven for me. A half an hour later, a senior official suddenly entered the detention room. He looked at me and asked my name.

Then he inquired as to what was going on and I told him the whole story. I added that I had never broken the law and this was a

mistake.

"Don't worry," he said and he immediately called the customs people and firmly told them, "I am sure there was a mistake here."

The two women didn't give up and screamed, "No! He knew all about it – let's take him to the judge!"

Unimpressed by their shouting, he asked them for the affidavit about my arrest. When they showed him the paper, he glanced at it and then tore it up. The two of them looked at him in a fury as though they wanted to kill him. Then he asked them where my confiscated money was and when they brought it, he gave it back to me and told me I was free to go.

He also left the room and disappeared. I have no doubt that the Rebbe sent me Eliyahu HaNavi.

* * *

When I asked R' Yitzchok, out of curiosity, how much was the most valuable stamp he ever had worth, he neatly dodged the question, saying, "It's been many years that I don't buy stamps. My main work is in minting stamps. I convince the departments in small countries around the world to mint stamps. After I print the stamps and leave them as many as they need, I sell the rest to collectors in other countries.

"Lately I've been working with a Lubavitcher who has the commission for over sixty countries' stamp agencies. When the postal minister in the Congo or Ethiopia comes to the U.S. he goes to the airport to meet them."

Did the Rebbe advise you in the area of minting stamps too?

The first time I had stamps minted myself was in Paraguay. First, I sent a sample of the stamps to the Rebbe and asked for a bracha. The Rebbe said that the pictures on the stamps ought to be positive in order to make a positive impression on people.

Mrs. Nemes: He never signed a contract without first sending it to the Rebbe and getting the Rebbe's approval. In general, the whole business is done only with a supernatural power, the power of the Rebbe who works on our behalf. Otherwise, how can you explain the amazing connections that he has made with postal authorities in countries where a word is not a word and a law is not a law?

R' Yitzchok: I think the secret to my success isn't complicated. I simply speak to all of them about the Rebbe and about Moshiach and prepare them for Geula. Somehow or other they get the message that our meeting is first and foremost about Geula and only then about business.



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IT'S HAPPENING NOW!

SHAI GEFEN

THE CONVERGENCE PLAN IS UNDERWAY!

Those of you still waiting for an official announcement about the Convergence Plan, when the Knesset will vote on it, are mistaken. The Convergence Plan, those two chilling words that spell the destruction of Eretz Yisroel, is already underway.

Some people are waiting for big newspaper headlines to announce it, when everybody will wake up, demonstrate, and proclaim angrily that this must not be permitted to take place. However, this is precisely the tragedy that we are all stricken with: the Olmert, Kadima, Labor, Shas and Yahadus HaTorah Convergence Plan is underway!

The expulsion of Jews and the destruction of yishuvim began as soon as the government was sworn in. Dovi Weisglass went to the U.S. to sell Eretz Yisroel for a pot of lentils. The Americans are not interested in the plan but Olmert's government wants to continue selling a delusion and to turn us into guinea pigs, the main thing being to remain in power another few months.

Those who plan on fighting in another two years, moments before the bulldozers come and destroy the yishuvim, are mistaken! It is clear that at the critical moment, Yahadus HaTorah and Shas will act as though they are leaving the government and

then they will tell us that there would have been a churban without them anyway.

However, right now, they are deciding the most crucial issues. Right now people are sitting over maps and discussing where to cut. The bribes Olmert gives the religious and chareidi parties are in order for him to be able to plan devastation without any interference.

Even Olmert knows that those parties will leave at the last minute but then he won't need them. He needs them now in order to build a bridge that he can walk on to destroy the yishuvim. Later on he will already have the Arab and Meretz parties and won't need the chareidim.

"And Mordechai knew all that was taking place in the king's gate and he cried a loud and bitter cry." We must know what's going on ahead of time and start working *now* to avert this tragedy.

At the ceremony of the changing of the ministers, Olmert said, "Israel is entering a difficult era when it will take substantive steps to establish a way of life and its fate as a democratic nation that is separate from its enemies and establishes its borders."

Indeed, a very difficult era, but not because of the reasons Olmert outlined but because of what he plans on doing.

WHERE ARE THE RABBANIM AND PUBLIC FIGURES?

Everybody sees what's going on and knows the consequences of the government plan ahead of time. Everybody knows that the train to Auschwitz (Abba Eban called the borders of the Green Line, "Auschwitz borders") has gotten underway, but once again everyone is hiding their heads in the sand and preferring not to see or to hear.

Before the expulsion from Gush Katif and northern Shomron, some people deluded themselves into thinking it won't happen, but those who saw the runaway train knew that it would happen. If everybody, led by the rabbanim and public figures, leaders of the religious and chareidi parties, refused to cooperate with Sharon, it would not have happened.

Rabbanim and askanim were quiet, enabling Sharon to do as he pleased. There were Lubavitcher askanim who met with Sharon and explained to him that "you are our brother" and "we oppose all protests." Sharon was given free rein.

In a sicha of Motzaei Lag B'Omer 5740, the Rebbe warned that whoever helps give away land is also paskening about land in B'nei Brak, Yerushalayim, and Kfar Chabad! He who still deludes himself into thinking that the problem is not his, doesn't know what he's talking



about. Those askanim who, with their silence, allow the destruction of yishuvim to take place, need to know that they are paskening the din regarding the Schneller Compound (opposite the main Gerer Beis Midrash) in Yerushalayim and Shikun Vizhnitz in B'nei Brak.

This is not about the holiness of Yerushalayim but “the land will be easy for them to conquer.” Those who say it is permissible to give an inch of the Golan, Yehuda, and Shomron, etc. – they are thus paskening the same din regarding the Har HaBayis, the Old City of Yerushalayim, the new Yerushalayim, B'nei Brak, Kfar Chabad, Kiryat Tzanz, and all of Eretz Yisroel. The din applies to all these areas in the sense that if you want to give it away, even an inch, then this causes that “the land is easy for them to conquer.”

However, they come and convince them that they will publicize that this din is only about Yehuda and Shomron and it has nothing to do with Hilchos Shabbos.

But this is the opposite of what it says in *Shulchan Aruch*. For all these reasons apply to B'nei Brak, Kfar Chabad, Tel Aviv, Chadera, Natzeret, the Old City of Yerushalayim, and the new Yerushalayim, and the entire Eretz Yisroel, may it not happen!

They want to concede it all, not as those who are mistaken think that it will stop with Yerushalayim the Holy City, but they already decided to return Yerushalayim! They are merely waiting for the right time when the winds die down and then they will prepare the wording - with the help of some diplomats and politicians – about certain things and will present it on a platter. They will speak about side issues without emphasizing the main point – that they are giving away Yerushalayim

the Holy City. Nobody will realize it, and therefore, no one will complain.

Further in the same sicha, which sounds like it was said this past week, the Rebbe goes on to rail against those who accept bribes and remove the security experts who dare to say the truth about the danger:

This halacha is a clear p'sak din of the King of all kings, Hashem, in His Torah – “this Torah will not be exchanged.” No bribe, no money, no seat, and no group can change one dot of Hashem's Torah – not the Written nor Oral Torah. The Rambam paskened in his *Yad HaChazaka* that one who says that the Oral Torah is not from Heaven is a total heretic!

The din is clear: When there is a possibility that “the land will be easily conquered,” you must bear arms! But the darkness is so doubled and redoubled that even in such a situation they did not follow the *Shulchan Aruch* but seek diplomatic approaches, making committees and organizing meetings, negotiating and fighting over seats. But nothing comes out of all the talk and the land is still easy for them to conquer.

They saw immediately that the Arabs are not asking merely for “hay and straw” but for land, in perpetuity. At first, they demanded a certain area, and soon after they demanded more land, until they demanded Yerushalayim. Yet they still did not have the strength to say that this is completely out of the question since Hashem wrote in His Torah – “this Torah will not be exchanged”; it is eternal everywhere and under all circumstances including this din – that it is prohibited to give them anything that will cause “the land to be easily conquered.”

Instead, they gave them oil and

Even Olmert knows that those parties will leave at the last minute but then he won't need them. He needs them now in order to build a bridge that he can walk on to destroy the yishuvim. Later on he will already have the Arab and Meretz parties and won't need the chareidim.

they give them land, mountains and hills! This endangers all who are in Eretz Yisroel. All the gentile experts in military matters abroad say this and this was publicized in their name in newspapers both abroad and in Eretz Yisroel (including Jewish experts from Eretz Yisroel who said this), but some were removed from their positions. Some had to recant and explain that this is not what they meant, and some were threatened so that they kept quiet to begin with!

OLMERT'S DELUSION PLAN

The Rebbe mentions the “Jewish experts from Eretz Yisroel who said

this...some were removed from their positions.” One of them was the former Chief of Staff Yaalon, whose tenure was not renewed after he opposed the Disengagement. He is one of the few who did not enter politics after his army service.

Yaalon courageously continues to speak negatively about the government’s plans. What he says ought to serve as a warning to those who have still retained their sanity. This is some of what he said to the Zionist Organization of America in New York:

“The establishment of a Palestinian state will lead, at a certain point, to war which will endanger the existence of the state of Israel,” he warned. “The idea that a Palestinian state will lead to stability in the region is not connected to reality and is extremely dangerous ... We need moral clarity and a clear strategy, otherwise there is no chance that we will succeed in dealing with the problem and finding a solution.”

He also said that the Disengagement Plan from the Gush Katif and northern Shomron was a major factor in the rise of Hamas to power in the P.A. since it was presented as Israel’s capitulation to Islamic terror.

“What we did by disengaging was to leave the generation that follows, a legacy of dealing with Palestinians who believe that terror pays off, and

“What we did by disengaging was to leave the generation that follows, a legacy of dealing with Palestinians who believe that terror pays off, and that Israelis run and break under pressure.”

that Israelis run and break under pressure.”

“The best defense is offense, not a *fence*. The best way of dealing with terrorists is to kill them in their beds. The IDF has the intelligence capability to intercept terrorists. They use their civilians as human shields, knowing our sensitivities to killing civilians, but we do have the capability to intercept them in real time. We must step up military actions in Gaza despite the problems of not being able to have laser-like accuracy against the terrorists there.

“I do not see any prospect for peace and reconciliation on the Palestinian side,” he said. “I needed

no sophisticated intelligence to reach this conclusion; I only had to look at their textbooks, posters, and so on. We should not be surprised, but we ignored it. Without this kind of change – not just in Israel but the West – all Western powers will have to fight them. They believe they can defeat the West and Israel first. We need a wake-up call here and across the West.”

He added that just as Israel was unsuccessful in changing Arafat, so too it will be unsuccessful in changing Hamas.

As in the previous battle, we see once again how the entire establishment is mobilizing in support of Olmert and Convergence. Each one is thinking of what’s in it for them and keeping quiet about a plan that will bring tragedy on us all. They are making sure to not even register a word in protest.

All those who support Eretz Yisroel and are G-d-fearing need to know that if we want to win this battle – and it’s definitely possible to win – we must wake up now! We’ve got to upset the normal everyday life in this country, so that every Israeli citizen understands that Convergence will not take place, come what may! The explanations and protests must take place now, not after the agreements are signed. We must take the offense, not the defense, and the sooner the better.



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THE ADMUR OF KRETCHNIF-SIGET: 'I AM A SECRET CHABADNIK'

BY SHNEUR ZALMAN BERGER

*On Motzaei Shabbos Parshas Emor, Rabbi Tzvi Rosenbaum, the Admur of Kretchnif-Siget passed away. He was one of eldest and most revered Admurim in Eretz Yisroel. * The Admur maintained a unique connection with the Rebbe and Chabad Chassidus. Over many decades, he delivered a class in Tanya to his students. He regularly quoted the Rebbe to his Chassidim and even merited special assistance from the Rebbe Rayatz and the Rebbe MH"M.*

STRONG IN HIS VIEWS

On the previous Motzaei Shabbos, Rabbi Tzvi Rosenbaum of Kretchnif-Siget, one of the oldest Admurim passed on. Standing at his bedside in Tel HaShomer hospital, were his sons, his son-in-law, the Admur of Biala, his nephews the Kretchnif Rebbes and Rabbi Dovid Drukman, the Rabbi of Kiryat Motchkin and a friend of the

Kretchnif dynasty for many years.

The funeral took place on Sunday, in Yerushalayim, with the participation of Admurim, Rabbanim, Roshei Yeshivos, and tens of thousands of mourners, who came to pay their last respects to the Admur, who stood uncompromisingly in defense of Jewish values. At the same time, he was a paragon of Ahavas Yisroel

and drawing close the hearts of Jews to their Father in Heaven.

* * *

The Admur was born in Romania to his father, Reb Nisan Chaim Rosenbaum, may Hashem avenge his blood, who served as a community Rabbi.

During the war years, he suffered a great deal at the hands of the conquering forces and the local Romanian forces, who served their Nazi masters. The Admur, who was already a full-grown bachur, went through the seven levels of hell in the camps of Auschwitz and Buchenwald.

Before the war, he was engaged to marry the daughter of the Admur, Reb Mordechai of Nadvorna, but due to the events of the war, he lost track of the kalla and her family.

After the war, he went to Eretz Yisroel. He traveled by ship, and together with him were a number of well-known individuals, including the Tamim Simcha Zilbershtrom, later killed in Kfar

Chabad by terrorists, may Hashem avenge his blood. Also present, were Rabbi Yisroel Meir Lau, who became Chief Rabbi of Tel Aviv and later, Chief Rabbi of Israel, and Reb Chanina Shiff, the shamash of the Gerrer Rebbes. The Admur, who held extreme anti-Zionist views, could not tolerate the activities of the Zionist groups, who handed out material about Zionism, and he went through the ship gathering many pamphlets and tearing them

up.

When he arrived in the Holy Land, he settled in Yerushalayim, and being a man of great stature, he developed contacts amongst the various groups and communities in Yerushalayim, including Chabad Chassidim. At the same time, he served the then Av Beis Din of Yerushalayim, HaRav Yosef Tzvi Dushinski, and the Satmar Rebbe, who held the position of Rav of the

Eida HaChareidis.

Eventually, his kalla and her father arrived in Eretz Yisroel, and their joy was immense. Shortly after, they set a date for the wedding, which was delayed throughout the war years. The problem was that at that time, he was penniless, and had no money to pay for the wedding expenses. For quite a while, before the wedding, he worried and prayed as to where he would find help and even a small sum to pay for the wedding and provide for a family.

Shortly before the wedding, he was walking on one of the streets of Yerushalayim and ran into Reb Efraim Wolf, then a young man. Rabbi Wolf's eyes lit up, and he ran over to give him an envelope containing a significant sum of money. Rabbi Wolf told him, "The Rebbe (Rayatz) asked me to give this to you." Nobody knows how the Rebbe Rayatz knew about his predicament, but apparently, the Rebbe, in his concern for every Jew, sent him money so that he could set up his home in a respectable manner.

At the wedding celebration, many of the leading scholars and notables of Yerushalayim sat together with his newfound friends, the Chabad Chassidim, as well as many Jews from various groups.

Rabbi Pinchos Leibush Hertzfel recounts, "I remember the Admur from when I was a bachur. He would drop into the Yeshiva Toras Emes to learn *Tanya* and talk to the bachurim. A few years ago, I met him again at a family event, and he told me that he had maintained a correspondence with the Rebbe."

After the devastation of the Holocaust, the Kretchnif following found itself bereft as both the old Admur and his son were killed. Only a few years after the war's end, two nephews were crowned as



The Admur in his Shabbos clothes
(photo by Shuki Lerer)

Admurim. One established his court in Rechovot, and the second, Rabbi Tzvi Rosenbaum served as Admur in Kfar Etta (now Kiryat Atta), where many families of Kretchnif Chassidim settled to be close to their new Admur.

In his teachings – some of which have been published – he demanded pure unadulterated service of Hashem. He was also a staunch opponent of Zionist ideology, to the point that on Israel Independence Day, he put on sackcloth. However, this extremism did not diminish or undermine his great love for each and every Jew.

Rabbi Dovid Drukman, the Rabbi of Kiryat Motchkin and a Chabad Chassid, remembers in his childhood years, how the Admur would go from shul to shul in the area to encourage the war survivors to be strong in Torah and Mitzvos:

“From then until today, I maintained a close connection to the house of Kretchnif-Siget. I would like to tell an interesting detail. On the wall of the Kretchnif yeshiva in Kiryat Atta, there is a sign listing the founders of the yeshiva. The Rebbe’s name appears on the list right alongside the Satmar Rebbe.

“In the early years of his leadership, he would travel to Europe. On a few occasions, he visited the town of Brunoy, France and got to know the Chassid Reb Nisan Nemenov. With his keen eye, he appreciated the unique avodas Hashem of Reb Nisan, who was considered a great oved.

“After the Rebbe MH”M accepted the Nesius, the Admur asked Reb Nisan for his opinion on the new Rebbe. Reb Nisan answered, unhesitatingly, ‘If I could, I would go to the Rebbe by foot.’ From then on, The Admur began to esteem the Rebbe, and over the years came to know and

admire the Rebbe through personal encounters. On a number of occasions, he even merited to have yechidus with the Rebbe, and they had an ongoing correspondence.”

After his passing, many people recalled his daily shiur in *Tanya*. The full story about the shiur appeared a while back in *Beis Moshiach* in connection with a letter that the Rebbe wrote to the Chassid, Reb Shlomo Kupchik.

This took place a short while after Reb Shlomo Kupchik, a long time resident of Kiryat Atta, arranged a farbrengen in honor of Yud-Tes Kislev. Among the participants were Rabbis and honored residents, and at their head was the Admur of Kretchnif in Kirat Atta.

Following the farbrengen, Reb Shlomo felt that despite the apparent success of the event, there were no tangible results. There were no new classes in Chassidus, and he did not see an increase in attendance at the existing shiurim. Feeling troubled, he wrote to the Rebbe to express his pain. It was not long before he received an amazing response:

What you write – that the farbrengen was not all that successful, etc. – differed from the accounts that reached me from the side. On the contrary, there was success, inspiration, and elevation of spirit. What you write – that the farbrengen did not bring about an increase in public classes in Chassidus – it is possible for a farbrengen to accomplish in other ways.

(Igras Kodesh vol. 15, p. 72)

Reb Shlomo did not understand the Rebbe’s reference to “accounts...from the side.” Where did the Rebbe hear about the farbrengen? Despite that, Reb Shlomo as a loyal Chassid accepted

the Rebbe’s response.

Not long after, the Admur of Kretchnif returned from a visit to New York. When he met Reb Shlomo, he told him that during his visit, he merited to have yechidus with the Rebbe. During the yechidus, he told the Rebbe about the Yud-Tes Kislev farbrengen, which he attended. He added that because of the farbrengen, he felt a huge desire to learn Chassidus, and he began giving a *Tanya* shiur every morning!

Now Reb Shlomo understood what the Rebbe was referring to in his letter about success and inspiration.

The story didn’t end there. Around thirty years later, early one morning, the phone rang in the home of the shliach in Kiryat Atta, Reb Chaim Shlomo Diskin, son-in-law of Rabbi Kupchik. Rabbi Diskin answered the phone. The caller introduced himself, “Tzvi Rosenbaum speaking.”

The shliach was stunned into silence; the Admur of Kretchnif was on the phone.

“Since I started giving a shiur in *Tanya*,” the Admur continued, “I always taught the first section, *Likkutei Amarim*. Today, I am beginning for the first time *Shaar HaYichud V’HaEmuna*. Before I teach each chapter, I study it in depth. I just learned the first chapter, which mentions the concept of ‘exchange of letters, which are transposed in 231 gates.’ Where can I find explanations for this concept?”

Shortly after, Rabbi Diskin visited the house of the Admur. He brought with him the seifer *Burim LaSeifer HaTanya* by Rabbi Yehoshua Korf. The Admur leafed through the pages and requested that he leave it so that he could study it in depth.

A few months later, he met the

Admur, who told him that since he brought the seifer, all his classes are according to the explanations brought there.

Apparently, the Rebbe had all this in mind when he wrote about, “success, inspiration and elevation of spirit.”

This is the story as it appeared then in *Beis Moshiach*. However, after the passing of the Admur, Rabbi Diskin added that the shiur

still in his grandfather’s house in Siget, he would give a shiur in this holy seifer. He never let a day go by without teaching the shiur in *Tanya*. He would explain the words of the Alter Rebbe in a uniquely clear fashion.”

The Admur of Kretchnif merited to have a number of yechidusin with the Rebbe. He once told Rabbi Drukman that in one yechidus, the Rebbe instructed him to teach *Tanya* to the students in his

Reb Klonymus Kupchik (son of Reb Shlomo), a shliach in Chadera, recalls an interesting episode:

I think it was in 1966, when I came home from yeshiva for the Nisan break. I brought home with me a large, heavy tape recorder, as they were in those days, which contained a recording of the Rebbe’s farbrengen the previous Purim.

I don’t know how it happened, but the Admur found out about it, and he sent someone to ask me to visit him with the machine and the recording, as most homes did not have these machines in those days. When I arrived, he asked me to play the tape so he could hear the Rebbe. I told him that the farbrengen was a few hours long, but he still wanted to listen.

The Admur listened attentively from the beginning to the end. When the audio was unclear, he would ask me to stop and rewind, in order to try make out the Rebbe’s words.

Reb Dovid Liran, one of Anash of Kiryat Shmuel tells: I once transported the Admur in my car, and during the trip, I turned on a tape of the Rebbe. The Admur became very excited and told me, “I am a secret Chabadnik.”

In his final months, the Admur went through a number of difficult surgeries. Before one of the surgeries, they played him a sicha of the Rebbe where the Rebbe explains at length why a person who grows old needs encouragement. Rabbi Drukman says, “The Rebbe’s words had a profound impact on the Admur.”

As mentioned, tens of thousands accompanied his funeral on Sunday, the 16th of Iyar, and he is buried near the top of the Mount of Olives.



Rabbi Drukman with the Admur

went on for decades until very recently. “Thirty years ago, the Admur left Kiryat Atta and moved to Yerushalayim. Occasionally, he would visit here for a Shabbos. Sometimes, during his ‘tish,’ when he would notice some Lubavitchers present, he would ask them to sing Chabad niggunim.”

One of his Chassidim adds, “Our Rebbe became attached to the *Tanya* since he was a bachur. While

yeshiva, and he did so.

In general, the Rebbe showed great affection for the Admur. An example of this can be seen from the response of the Rebbe to a religious farmer, who lived in Kfar Bialik and consulted the Rebbe about moving to B’nei Brak. The Rebbe answered him with a question, “From where will the Admur of Kretchnif get his milk?”



HOW DO YOU START A SHIUR?

BY NOSSON AVROHOM

*A discussion about Mivtza Torah, presented in honor of Shavuos, the Time of the Giving of Our Torah. * Part 1*

Rabbi Mordechai Garelik: You will be surprised to hear that mostly they are initiated by people who decided they want a shiur, or sometimes it's because something happened to them and they decided to start a shiur. Recently, Rabbi Asher Deitsch, director of the Chabad house, started a center for shiurim called Neshama, which is in a building near the Chabad house designated for shiurim-only.

At the center, shiurim are given for men and women on various topics from Halacha to Kabbala, with more planned.

Rabbi Yosef Karasik (who writes for *Beis Moshiach*) gave a wonderful series on "Relationships in Kabbala" based on his book, *HaBayis HaYehudi*. We advertised the class in

the local papers and to our surprise, over 100 people came!

Rabbi Chaim Elroi: It's not easy, because people here are highly educated businessmen and professionals who live in an atmosphere that disdains Jewish topics.

I want to tell you about one of the most successful and most talked about shiurim in the neighborhood. It is a shiur for businessmen which takes place on Fridays, from 9 o'clock to 11. This is their day off. The shiur is divided into two parts with the first part given by Rabbi Efraim Marzel on the weekly sidra and the second part given by the rosh yeshiva, Rabbi Yossi Ginsberg. The shiur is given on a high level while still being light, with the draw

being a great breakfast. About 40-50 people attend the shiur and the number continues to grow. The man behind the shiur is a businessman by the name of Michoel Mittelman.

Aside from this shiur, there is a lot of work done in the shiurim department as there are other shiurim that take place in the homes of supporters.

Rabbi Menachem Segal: In Ofakim there are some shiurim that take place at the shul between Mincha and Maariv. The topics are the weekly sidra, etc. There is also a shiur at the shul located in the offices of a big high-tech company located in the industrial area of the city. 400 employees work there and many of them attend the shiur.

In the past two weeks, we started a daily shiur at the Chabad house that takes an entire hour. People of all backgrounds attend this shiur, religious and traditional. It starts with Halacha, continues with Gemara, and ends with *Tanya*. The final part of the shiur is *inyanei*



Rabbi Yechiel Kotzer



Rabbi Menachem Segal



Rabbi Chaim Elroi



Rabbi Mordechai Garelik

Moshiach and Geula. The new shliach here, Achikam Freilich, gives the shiur.

Rabbi Hershkowitz comes every Thursday and gives a special

PANELISTS:

Rabbi Mordechai Garelik is in charge of programming at the Chabad house in Petach Tikva along with shliach, Rabbi Asher Deitsch. He devotes a lot of time to organizing shiurim in his city, some of which he gives himself.

Rabbi Chaim Elroi is director of general programming in Ramat Aviv. He organizes shiurim and develops personal ties with the residents of the community. He works within the Chabad community, headed by shliach of Ramat Aviv and rosh yeshiva Rabbi Yosef Ginsberg.

Rabbi Menachem Segal is director of programming at the Chabad house in Ofakim under the leadership of the rav of the k'hilla and shliach of the city, Rabbi Yisroel Hershkowitz. Rabbi Segal gives many shiurim in the industrial area of the city.

Rabbi Yechiel Kotzer works for the Chabad house in Eilat and gives shiurim in Eilat, including one-on-one classes with various mekuravim of the Chabad house.

Halacha shiur on topical issues such as Hilchos Pesach before Pesach, and the rest of the year it's Hilchos Shabbos.

Another shiur is on the D'var Malchus, which takes place Thursday nights. In order to include everybody, we have people taking turns reading an os of the sicha.

There is a *Tanya* shiur for the chareidi community in Ofakim, which is held in their beis midrash, by Rabbi Y.Y. Jacobowitz and they recently finished the first part, *Likkutei Amarim*.

Rabbi Yechiel Kotzer: I have an ongoing class at the Chabad house in Eilat and another shiur at the Club Hotel for tourists and employees. I also have some shiurim with chavrusos with mekuravim of the Chabad house in *Tanya* and Chassidus. We have a big Melaveh Malka every Motzaei Shabbos too.

In general, shiurim are growing. There are some shiurim for Russian immigrants, there's a yeshiva for baalei t'shuvah and the work just keeps on growing.

How do you get people to join a shiur?

R' Elroi: In a neighborhood like Ramat Aviv, it entails a lot of hard work! It can start with a meeting with a potential candidate. You talk and you see that he's somewhat interested and so you take his email

address and his phone number and contact him once in a while.

Things move along and then you suggest that he host a shiur in his house. We ask him to invite his friends and acquaintances. At one of the last shiurim that was very successful, I called ten people whom I know and we decided that each of us will bring at least five people.

There was another mekurav who had a big shiur at his house. He was thrilled by how successful it was, so he brought another 30-40 guys. Rabbi Ginsberg teaches this shiur and the people love it.

Our shiurim are also located in unusual venues, like an upscale restaurant on the beach of Tel Aviv. People are interested and they discover a new world through these shiurim.

R' Segal: You asked how to approach people and convince them to join a shiur. It's easier than you think. I'll tell you a story about just one shiur out of many.

As I said earlier, there's a high-tech company with 400 employees where we hold the shiur. Among the many people who attend the shiur is the Chairman of the company, a Jew who used to be very far from things Jewish.

The story behind this shiur is interesting. The Chairman needed a bracha for some personal issues and

he came to write to the Rebbe. He committed to starting a shiur at the company and this merit brought him success in his private matters.

R' Kotzer: When you want to start a shiur, you find someone serious who really wants to learn and you learn one-on-one with him. If the one giving the shiur is interested and serious, then other people join because the person he is learning with recommends it to them.

You have to understand that people – and it makes no difference what level of society they're in and what knowledge of Judaism they have – have a developed sense of smell. If people are willing to forego family time and agree to leave the house after a day's work and come to a shiur, it's because the shiur interests them!

Another factor that contributes towards establishing a shiur is consistency. When people see that the lecturer or the one giving the shiur is serious about it, and that he shows up no matter what his day was like, they will respond accordingly.

How do you pick a topic for a shiur?

R' Garelik: It depends on many things. We have 30 shiurim going on, on various topics. Each shiur is different. It depends on the people who attend and the time allotted for it. For example, if it's a shiur between Mincha and Maariv, then it's on something light in Ein Yaakov, Gemara, the sidra, or a sicha.

If they are shiurim that last an hour, that means people are forgoing their free time to come and hear a serious shiur and that's another story. Then we give a shiur in *Tanya*, or a more complicated topic in Gemara or in a sicha.

In general, *Tanya* and parshas ha'shavua based on the Rebbe's

sichos are the most popular shiurim. It doesn't matter who your audience is, Sephardim or Ashkenazim, the concepts being taught in *Tanya* and Chassidus fascinate them. These are new ideas for them – animal soul, mochin, middos, s'firos – and they're interesting because the audience never heard about them before.

R' Elroi: Often the shiurim here take place in the homes of private people and we ask the host to pick the topic. This makes the shiur more exciting. When it comes to general shiurim, we the organizers discuss what we think will attract the most people. Usually, the popular topics here in northern Tel Aviv are topical

You have to...not just give over the sicha or maamer, but add analogies and stories to spice things up, and then you see how people love it.

subjects, relationships, chinuch, and business.

The topics are not easily chosen. The most interesting ones are on relationships, which are given by Rabbi Yossi Ginsberg. There is an interesting shiur on "The G-dly Existence" and "Relationships in the Era of Kabbala," which is given by Rabbi Amram Muell. This shiur takes place at the exclusive "House of Chess" building located near the yeshiva.

There was also a series of shiurim called "Money" that drew a lot of people. Rabbi Ginsberg taught the class and explained the idea behind

the current pursuit of money and its origins, from the perspective of Judaism, Chassidus, and the Rebbe's sichos.

R' Segal: The choice of a topic depends on the crowd. Nevertheless, every sicha, maamer or even letter and horaa of the Rebbe, was said to every Jew and therefore, it requires that the one giving the shiur attune himself and adjust the shiur to the understanding and personalities of his audience.

That's the main point that we, the ones giving the shiurim, have to think about: how do we learn and understand the inyan and how are we going to give it over to others? You can read the sicha, understand it as is and then give it over, and you can also delve into it and give it over on a much higher level and in a more interesting way.

R' Kotzer: As others said, the topic depends on who is attending the shiur. After you give a shiur for a while to the same crowd, it's easy to see who is more involved and who is less so, and based on this you can adjust the level.

You can't talk on a level that people won't understand. It's nice if you give a shiur on the s'firos and were really excited about it, but if people don't understand you they'll vote with their feet.

How do you bring down lofty Chassidic concepts so that ordinary people understand them?

R' Segal: The answer is that first and foremost, the topic has to be clear to the one giving the shiur! Then he has to look for the right words with which to teach it to others. Baruch Hashem, we have been blessed with analogies, examples, and ideas from daily life, and we can easily give examples for lofty Chassidic concepts from daily events. Additionally, in Chassidus and the Rebbe's sichos there are

many useful analogies.

R' Kotzer: Chassidus is something that speaks to everyone. If you are giving a shiur to beginners then you don't have to find a *haskala'dike maamer*. There are enough easy *maamarim* and *sichos* that beginners to Judaism can understand.

The important thing is not to "hit them over the head." You have to prepare the shiur on a reasonable level and not just give over the *sicha* or *maamer*, but add analogies and stories to spice things up, and then you see how people love it. This can be done only if you live what you teach and really understand it clearly.

R' Elroi: We have the organization *HaNefesh HaShana*, which is more for young people who don't like attending *yeshiva* or getting into anything complicated. They are provided with seminars, outings, and workshops, along with classes in *Tanya* and Chassidus that are light and easy listening.

Thanks to this program, many people have changed their lives around when the boys started learning seriously in *yeshiva* and the girls in their program. Tal Ziv and Yuval Barnes are in charge of this program.

Nowadays, when young people have many ways of spending their time, how can you attract them to a shiur?

R' Garelik: It's easier to reach religious kids within their *yeshiva*

framework. The big problem is with those who are not religious. It's much more complicated then because they aren't used to opening a Torah book and studying it. It's foreign to them.

R' Elroi: *Tanya* is the study of the soul. When we teach *Tanya*, even a young person who had no connection with Judaism is interested, because it speaks to him. Concepts like the "animal and G-dly souls" are easily explained and the *pintele Yid* that awakens within all of us inspires the person to learn more, especially when he identifies with the material. Then his interest is really piqued.

Who are these young people?

Many of them are "searching," looking for something spiritual to fill the vacuum, but they don't know what. They've traveled East where they began to recognize their Creator. We also have students from nearby Tel Aviv University who somehow got roped in. Although they study academics on a high level, their *pintele Yid* is very strong and they even bring their friends from university.

Most of the shiurim take place at night, when people are tired from a day's work. How do you keep them awake and interested?

R' Garelik: We have no magic tricks. If you prepare well and interest them, then they don't fall asleep. The secret is to prepare well and give it over well. If you don't interest them they won't just fall

asleep but they won't come back. People are willing to forego an hour of their time for something that really interests them.

I'll say this. Whoever gives a shiur must prepare for it. There are two types of preparation. One is superficial preparation when you know the material and you have a superficial grasp of the material and give it over, as you understand it. Another way of preparing is to delve into the topic and dress it up with other topics, whether with stories or with proofs from other *s'farim* and current events.

It's the second way of preparing that can better succeed in holding an audience's interest.

R' Elroi: We have an ironclad rule: a shiur may take no longer than one hour. Questions and discussion follow. When people know there is a set time, they listen because they know what to expect.

R' Segal: It's a good question because many people come straight from work and are very tired (if Rabbi Levi Yitzchok of Berditchev would see them...). In order to keep them awake you really have to work at holding their interest.

I get the people involved in the shiur. When a question arises, I get them to think about an answer. I constantly look around and gauge reactions. I keep them on track and conduct the shiur as a discussion. I think this is the most effective approach.

(To be continued iy"H)

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CONVERGENCE PLAN = GHETTO MENTALITY

BY ALIZA KARP

One could argue that hiding behind the security wall is different. Now we have an army! But Hamas also has an army. The main difference between our army and that of Hamas is not the technology, it is the difference in the willingness to pull or not to pull the trigger.

Government public relations departments come up with some pretty good ways of making the most foul of things smell sweet. The Disengagement Plan sounded so much more innocent than Deportation and Destruction Plan. The phrase “painful concessions” sounds so righteous and goodhearted when the pain would truthfully be called “abuse of settlers” and the concessions called “the reward for terror.”

The latest buzz word is Convergence. How practical and efficient! The Convergence Plan... or should it really be called the Ghetto Mentality Plan?

The Jewish authorities have not known what to do about the Arab population since the territories were first liberated in 1967. At that time we could have given the Arabs a dollar each and sent them to one of their own countries. The Arabs would have been thrilled to get away with their lives. But the open minded, good-will-towards-all-men, government insisted the Arabs stay and pull nice.

The problem arose, if we are so open-minded, how are we going to keep all these people in our borders without making them full citizens? The notion of the Jews being the landlords and the Arabs being the serfs does not sit well with liberal

Jews.

The fact that the Arabs would still be treated better in the Jewish country than in any Arab country was not enough justification to quell the anxiety associated with being a ruling class.

So here we are, barely 60 years from the ghettos of Europe and we are building a fence and moving into our self-imposed ghetto.

Prior to the Holocaust, the Jews endured such harassment that when they were told to move to the ghetto they did so willingly. They knew it would be crowded and unsanitary, but at least they would be safe. The rest is history. The ghetto was a major facilitator for the extermination.

One could argue that hiding behind the security wall is different. Now we have an army! But Hamas also has an army. The main difference between our army and that of Hamas is not the technology, it is the difference in the willingness to pull or not to pull the trigger.

The illusion that when we



The Convergence plan wants this view of a Jewish home in Gush Katif to be repeated in settlements of Yehuda and Shomron

The alternate plan would be to stay in the areas where the Jews are the minority. Give the Arabs the message that this is our land and we intend to live on it, show zero tolerance for Arab violence and treat the non-terrorist Arabs fairly without making them citizens.

The struggle would continue – terror will not just disappear – it is something that is perpetual. The quiet would have to be maintained just

retreat the Arabs will calm down can no longer be comforting. The facts show that the Arabs who previously targeted the Gush Katif communities are now attacking cities inside the Green Line. The same can be expected following each retreat. The theory that the army was in Aza to protect the settlers, has also been proven false by the fact that the army has had to return and operate inside Aza and there are no settlers left to be

defending.

So we can be pretty sure that when we are snuggled behind the security fence we will still have deadly fireworks vaulting the wall. And if Hamasland becomes a legitimate state, they will be shooting more than Kassam rockets.

Behind the fence, the Jews will be the majority but will the majority of Jews be alive?

as most things in this world need maintenance. But our chances for survival would be better than if we are cornered targets of Hamas. The Convergence Ghetto Mentality Plan seems like a quick fix to an era of peace and quiet, but it may very well lead to a similar peace and quiet that now reigns in the ghettos of Europe.

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