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THE MISHKAN, MIKDASH, AND THE FUTURE TEMPLE

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TRANSLATED BY BORUCH MERKUR



[Continued from last week]

2. The explanation: The difference between the three opinions is a function of what is to be considered the principal aspect of the Tabernacle and the Temple, as follows:

According to the first opinion (in the wording of Ramban [Parshas Truma, beg.]), “the principal concern in the Tabernacle is the place of the **resting** of the Divine Presence, which is the **Ark**.” Thus, this opinion maintains that, “the **Ark** broke forth, saying, ‘This is my resting place forever,’” when it arrived at its place in the Holy Temple.

According to the opinion of Rebbi Yisa, the principal aspect of the Tabernacle and the Temple is that the Jewish people should have a permanent place to serve G-d, as Rambam puts it: “A Temple prepared for the offering of sacrifices and for celebrating thrice annually” [Laws of the Chosen Temple, beg.]. The latter aspect became manifest (primarily) “when the Holy Temple was built and the Ark entered into its place” and the Jewish people had the Holy Temple for the sake of service, etc. [wording of the Rambam in *Seifer HaMitzvos*, Commandment 20 – see FN 9]. Thus, it was the **Congregation of Israel** who said it [i.e., the verse, “This is my resting place forever”].

The opinion of Rebbi Chizkiya is that the principal aspect of the Tabernacle and the Temple is: “I will dwell **within them**” [Shmos 25:8]. That is, the resting of G-d is connected with the fact that He dwells among (within) Jews [see FN 10]. Thus, Rebbi Chizkiya derives that “It is the Holy One Blessed Be He Who utters this verse, referring to the Community of Israel.”

But since “both these and these are words of the Living G-d” [Eruvin 13b], and furthermore—

In the case at hand – in discussing the opinions brought in the **Zohar**, regarding which [it is said that] “there is no quandary, etc., and no dispute” [Zohar III (Raaya Mehemna) 124b; *Igeres HaKodesh* Ch. 26] – we may assert that “one master said one thing, another master said another thing, but they do not argue.” Not only are all three opinions (true, as they are all) present in the Temple, but they are all present in an **essential** and actual manner. It is just that they speak about three different eras, as will be explained.

3. In discussing the concept of the Temple, there are, in general, three eras (and aspects): The Mishkan (Tabernacle/Sanctuary) [which obviously includes the Mishkan of Shilo – see FN 14], the (First and Second) Holy Temple in Yerushalayim, and the Holy Temple of the Future, the Third Temple.

Indeed, the latter point is also elucidated and alluded to in the sayings of our Sages [the commentary of Rashi, beg. of Parshas P’kudei; Tanchuma, Parshas P’kudei, 2; Shmos Rabba, Ch. 51:3] on the beginning of our Torah Portion, “These are the accountings of the Mishkan (Tabernacle), the Mishkan of Testimony”: “It says, ‘the Mishkan, the Mishkan,’ repeating the word, alluding to the Temple, which resided (*nismashkan*) throughout two destructions.” [FN 17: See at length *Likkutei Sichos* Vol. 11, pg. 175 ff.; Vol. 16, pg. 465 ff., where the topic is elaborated.] It comes out that here the verse speaks about a) the Mishkan, for “Scripture does not depart from its **literal** meaning”; b) **alludes** to “the Temple, which resided (*sh’nismashkan*)”; and of consequence, also to c) the Holy Temple of the Future.

Since the verse alludes to the destruction of the Temple with the phrase, “the Temple, which resided (*sh’nismashkan*),” it is understood that the term “destructions” does not mean that it (the First and Second Holy Temples, which the verse includes and alludes to as one: “an allusion to the **Temple**, which resided (*nismashkan*) throughout **two** destructions) will be **nullified**, G-d forbid, but that it should be in a manner of a **deposit** (*mishkon*). A deposit goes out of the possession of the lender to be temporarily in the possession of the borrower, but to ultimately be returned to the lender. Likewise in our case, the (First and Second) Temple was only “**deposited** (with the two destructions),” but afterwards it will be returned to the Jewish people – [in the form of] the Third Holy Temple of the Future.

4. The difference between the three aspects – Mishkan, Temple, and Temple of the Future – is expressed as follows:

The accomplishment of the Mishkan was principally and primarily the resting of the Divine Presence (Sh’china), which is [the function of] the **Ark**, something that never occurred prior [to its construction]. Moreover, the concept of the **Ark** resting (“my resting place”) in a permanent manner occurred **primarily** with the Mishkan, for the Ark rested in its place within the

Mishkan throughout its entire duration [FN 19: for when the Tabernacle was transported, the entire structure was dissembled]. Whereas with regard to the Holy Temples, the Second Temple did not have the Ark from the onset [Yuma 21b] and in the First Temple the Ark was not present in it throughout its entire duration, because (towards the end of its period), “Yeshayahu concealed it” [Divrei HaYamim 35:3 – see FN 21].

“One master said one thing, another master said another thing, but they do not argue.” All three opinions are present in the Holy Temple in an essential and actual manner.

This is with regard to the **Ark**. But the concept of resting as it applies to the general concept of Mishkan and Temple is to the contrary. The Tabernacle was transported from place to place, to the extent that it was called a tent (*ohel*). It did not assume the concept of permanence and rest, whereas the structures of the Holy **Temples** were established in a single place permanently [see FN 23].

The structures of the two Holy Temples themselves, however, were not permanent; they were taken away from the Jews (although the place remains in its sanctity: “The

Divine Presence is not nullified.” [FN 24: See Rambam’s Laws of the Chosen Temple, Ch. 6, end]).

The Third Temple, however, will be a **permanent** structure.

[To be continued be”H]

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WHAT HAVE I DONE TO SPEED UP THE REVELATION OF MOSHIACH?

INTERVIEW BY AVROHOM REINITZ

*A thought-provoking discussion with Rabbi Sholom Jacobson, member of the Vaad L'Hafotzas Sichos and popular lecturer, about the importance of shiurim in Inyanei Moshiach and Geula, both for Anash and for mekuravim. * Part 1*

We are in the nine days and approaching Tisha B'Av, which is the time of the birth of Moshiach. As we know the Rebbe instructed us in the *HaYom Yom* of Yud-Alef Nissan about the customs pertaining to birthdays, "On his birthday, one should spend time in seclusion. He should recall his experiences and think deeply into them. He should then repent and correct those (past deeds) that need correction and repentance." Surely, this is an appropriate time to reflect upon our deeds, particularly as they relate to Inyanei Moshiach and Geula.

What should we contemplate?
What should we focus on?

Since the Rebbe gave us countless horaos, obviously each of us can concentrate on any point in the Rebbe's sichos, but after we heard that the avoda of shlichus today is kabbalas p'nei Moshiach, and all inyanei avoda have to be permeated with this point, our main focus ought to be on Moshiach.

Since "a person should say things as his teacher did," I will quote the Rebbe from the sicha on Shabbos Parshas Mishpatim 5746, "each person should make a spiritual accounting – when was the last time he thought about Moshiach Tzidkeinu as it relates to himself? ... He should go into a private room, where nobody sees him,

and make a spiritual accounting there."

At another farbrengen (Shabbos Parshas VaEschanan 5748) the Rebbe said, "each person should make a spiritual accounting, what did he do until now to hasten the Geula?"

This is a question that everybody can and ought to ask himself. Even someone who spends all year on inyanei Moshiach cannot think he did enough. As long as the Geula did not come, we did not do enough and so we must think: what have we done lately to be mekabel Moshiach?

The emphasis is not on solitude but on contemplation. It can be done during a farbrengen too. It's simple to bring up the topic and to think: what have we done lately in inyanei Moshiach?

From experience I can say it has a tremendous effect. I was recently invited to lecture to a mixed audience. They were not all Lubavitchers and not all were active in inyanei Moshiach. If I would have talked about the need to be involved in inyanei Moshiach and Geula, it's possible that some of them would have opposed that message.

When I quoted the Rebbe's sicha though, and they realized that the Rebbe is actually asking them to think about what they did to prepare to greet Moshiach, this really got to them in a p'nimius'dike (internalized) way.

Inspiration like this, that isn't imposed externally, but comes from deep within, is a p'nimius'dike hisorerus (inner spiritual arousal) that impacts on a person powerfully and is more enduring.

What should a Chassid do when after thinking it over he comes to the painful conclusion that he can't point at a single serious activity that he did lately to hasten the Rebbe's hisgalus? He wants to start now but not being able to do everything in a day, where should he begin?

The basis for all the inyanei Moshiach and Geula activities are the Rebbe's sichos on the subject, whether

When I quoted the Rebbe's sicha though, and they realized that the Rebbe is actually asking them to think about what they did to prepare to greet Moshiach, this really got to them in a p'nimius'dike way.

the sichos that address learning inyanei Geula like the ones that came out at that time as the "D'var Malchus-Inyanei Geula U'Moshiach" that the Rebbe distributed on 15 Iyar 5751, or

the sichos from the later years that deal with the hisorerus required for inyanei Moshiach and Geula that point to our era as the era of Geula.

The Rebbe himself said on Parshas Balak 5751 that after he saw that it is difficult to get the Chassidim to live with inyanei Geula and Moshiach, he came to the conclusion that the approach has to be through learning inyanei Geula and Moshiach. This is because Torah has the power to change a person's nature, so that even if he is far from the inyan of Geula, through learning about it he rises up to a position of Geula and begins to live inyanei Geula.

The Rebbe also explained that when the mind is full of understanding of inyanei Geula in Torah, from the mind it descends to the emotions and from there to a person's thought, speech, and action.

That means that when you start learning Torah, this inevitably leads to action. So someone who comes to the painful conclusion that he hasn't done anything lately to hasten the Geula would be best off having a regular shiur in inyanei Geula and Moshiach. Within a short time he will also get involved in inyanei Geula and Moshiach and will do so with a chayus.

Learning has another advantage. The average Lubavitcher knows in a general way that you have to demand the coming of Moshiach and do things to hasten his coming, but when you start asking him questions, getting into the nitty-gritty, he gets confused. All it takes is for someone to ask him why for generations they did not demand Moshiach and why we are promoting this now for him to be at a loss for words.

If he learns the Rebbe's sichos he will know how to respond and will say that the Rebbe's approach is based on the Nusach HaT'filla in which we ask three times a day, "es Tzemach Dovid avdecha meheira satzmi'ach," and the



Rabbi Sholom Jacobson

conduct of g'dolei Yisroel throughout the generations. Some of them (such as the Chafetz Chaim) wrote very strongly about the obligation to demand the Geula. Learning this will strengthen him and will also enable him to respond to detractors.

You give several shiurim every week in addition to occasional lectures. Do you see the shiurim having an effect on people?

The ongoing shiurim are effective in two ways. First, as I quoted earlier from the Rebbe, the learning elevates them to a higher spiritual plane of chayus in inyanei Moshiach and Geula, and this inevitably affects their actions, some more and some less.

Second, consistent study of the Rebbe's sichos accustoms a person to think and speak in the Rebbe's language and this enables him to fulfill the dictum, "a person is obligated to say something as his teacher did." This is helpful for everyone in their own avoda and in working with others, whether in inyanei Moshiach or other things important to the Rebbe.

We see that the Rebbe was particular to quote his father-in-law, the Rebbe Rayatz. For example, after Didan Natzach in 5747, when the Rebbe announced that a new era had begun towards Geula, he referred to the new era as the Rebbe Rayatz did, "Imdu hachen kulchem" (stand all of you at the ready).

Sometimes there are various ways to explain something but the way Rebbe puts it is far more effective than all the rational explanations. So if you ask me a question in the middle of a shiur, I answer briefly but I try to find a sicha from the Rebbe in which the Rebbe addresses that question so I can quote it at the next shiur. There is hardly any important topic that the Rebbe did not address and when I quote the Rebbe, it makes an incomparably greater impact.

I'll give you an example. Last

summer, because of the threat of Disengagement, we decided to learn the Rebbe's sichos on shleimus ha'Aretz. One week someone new joined the shiur. After the shiur he came over to me and asked me why we needed to learn these sichos when everybody knows the Rebbe's position on the subject. He thought that it was more worthwhile to learn a sicha on the weekly sidra.

I told him that since this topic was in the news and people ask about the

We always need to preempt the forces of impurity in the same area that they focus on. Since in our times there is the inyan of "the nations make a commotion" regarding Eretz Yisroel, we need to make a holy commotion and spiritual arousal regarding Eretz Yisroel.

Rebbe's view, it's important that we know precisely what the Rebbe said, in detail. After talking to him I made a mental note to look up a sicha on this subject.

The next week I brought a sicha from Yud Shevat 5736. In that sicha, the Rebbe asks the same question the man asked me: Many people are sitting here at the farbrengen and are anticipating hearing divrei Torah and hisorerus. Why is so much time being

devoted to the topic of shleimus ha'Aretz?

By way of response, the Rebbe quotes the Midrash that when Haman offered Achashverosh 10,000 shekel, Hashem said to him: Wicked one, their [the Jewish people's] sh'kalim preceded your sh'kalim. That means that we always need to preempt the forces of impurity in the same area that they focus on. Since in our times there is the inyan of "the nations make a commotion" regarding Eretz Yisroel, we need to make a holy commotion and spiritual arousal regarding Eretz Yisroel.

The Rebbe went on to say that since there are seventy nations that try to rid Eretz Yisroel of Jews, we must have rabbanim pasken that Eretz Yisroel belongs to the Jewish people, thus canceling out the "commotion of the nations."

After the shiur the fellow come over to me again and said that now he understands why we are learning. Rather than talk about the news, how terrible it is that they expel Jews, we can learn the sicha and affect the world. When you learn the Rebbe's sichos you become *balabatim* (masters) over the world and you change the world.

When you give a shiur or lecture, you can assess the level of prior knowledge of the audience by their feedback. How knowledgeable are Anash in inyanei Geula and Moshiach?

I'll tell you a story that took place last summer. In recent years, because of the Chabad Center to Greet Moshiach, there have been round-the-clock shiurim in inyanei Moshiach and Geula on 3 Tamuz. Last year they asked me to give a shiur between Mincha and Maariv.

After starting the shiur, one of the organizers came over with a microphone that made me audible over 770's sound system, so that anybody in 770 could hear the shiur.

The next day I went to Eretz Yisroel for a family simcha and I davened in Beis Menachem in Kfar Chabad. After the davening a local person came over to me, an askan who unfortunately is not yet active in inyanei Moshiach and he said that he was very impressed with my shiur.

It turned out that he was also in 770 at the time and when I gave the shiur he was sitting and talking to a friend. When I could be heard over the sound system he had no choice but to stop talking and to listen to me.

I was happy to hear that he had participated in the shiur and I asked him what impressed him. He said, I'll tell you the truth. Over the years I've had a question about a certain detail in inyanei Geula and I never heard an answer to it. Yesterday at the shiur I saw how the Rebbe addresses this question and gives an amazing answer to it. If we knew the Rebbe's sichos on the subject, I am sure we'd know just

The klipa called the River Kvar cools you off by saying, "You know that already," "You heard that already." This "already" is a very difficult klipa because if you don't keep reviewing you become weak.

what to do in inyanei Geula and Moshiach.

He didn't know and sad to say, he's

not the only one. If you don't learn, you don't know. There's no magic here.

Even someone who once learned the sichos about Geula has to review them. The Rebbe often quoted the Rambam in connection with Ahavas Hashem that it has to be something you are involved in constantly. You cannot rely on having once learned the sichos.

The Rebbe once spoke about the klipa called the River Kvar [the prophet Yechezkel prophesied at the River Kvar in Bavel; the word "kvar" also means "already"] that when you want to arouse interest in a certain thing, it cools you off by saying, "You know that already," "You heard that already." This "already" is a very difficult klipa because if you don't keep reviewing you become weak.

I see that when you review a sicha you learned already, you always find new points that you did not emphasize the previous time. You suddenly discover another idea, another amazing expression. Each such discovery renews your hisorerus. Therefore, the study of inyanei Geula has to be in a way of "each day it should be like new in your eyes."

When you decide to start learning inyanei Geula and Moshiach, it's important to organize a shiur and learn in a group. The Rebbe explained that when you learn with others, aside from the advantage of "ten who sit and study Torah, the Sh'china rests among them," there is a special advantage to learning inyanei Geula in a group. Learning it in a group, with the give-and-take of the participants, intensifies the anticipation of the coming of Moshiach.

This is why, says the Rebbe, even those who want to learn in depth on their own or with a chavrusa, should try to occasionally join a shiur of ten people so they have the additional advantage of learning with ten.

[To be continued be"H]



DYNAMIC SHLICHUS AT INDIANA UNIVERSITY OF BLOOMINGTON

BY MOLLY KUPCHIK

*Zlata and Yehoshua Chincholker are on shlichus in the mid-western US. They target the estimated 3000 Jewish students out of a population of 30,000 students, reaching out and introducing Judaism and Chassidus and especially Moshiach to them. * Zlata tells us of her shlichus, the challenges and the joys.*

It's the 15th year since Yehoshua and Zlata Baila Chincholker began their shlichus in Bloomington, Indiana. Bloomington is a small and picturesque town with a small Jewish community of 150-200 families. The shlichim have a connection with them too but their main focus is the students who comprise the Chincholker's "community."

Yehoshua is an Israeli from Chadera and Zlata is from Brazil. Both studied in Crown Heights, where they met and married and lived for a year. They checked out

various shlichus opportunities and then picked Indiana. Accompanied with the bracha of the Rebbe, they set out and began their work.

How many Jewish students are there at the university?

I don't know the exact number, but they are estimated as being 10% of the student body. There are 30,000 students, so about 3000 of them are Jewish.

How do you connect with the Jewish students?

It's really not easy. We try to do what we can and at a certain point

we say to the Rebbe, "Now, it's your turn." We see miracles time and again. Our success, both in quantity and quality goes far beyond the efforts we make.

What sort of efforts do you make?

We go to them, to their dormitories, during meals. We put up a stand with signs and give out brochures. We try to create an attractive stand to attract as many students as possible. We talk with the passersby and ask for their phone numbers or their e-mail addresses. We try and keep in touch with them all.

Every day my husband goes to the dorms and to various sections of the university in the attempt to be visible. We also publicize in the university's official newspaper. During the week we give classes and bring guest lecturers.

Sometimes they agree to a Torah class and if they are interested, my husband teaches them at the Chabad house or the dorm, whatever is more convenient for

them. Most of this work does not bring immediate results since there can be a long break between when we meet them at the stand until they visit the Chabad house. It could be the following Shabbos or the following year when they get up the courage to come to us.

The main work is hosting them in our house. They come to us, enjoy it, and bring their friends. Every Shabbos we have many guests. And of course we have holiday programs.

Every year we prepare a different program. Sometimes we have special Shabbos programs when instead of them coming to us, we go to them. We bring all the food and have the Shabbos meals together in a big, beautiful hall. These Shabbosos accomplish a lot but they entail a lot of logistical work of getting the food there and preparing the place.

How many people show up for a Shabbos like that?

I never know ahead of time how many people to expect. We could have 150 people. Despite the difficulty I really love doing it, especially when we get so much encouragement from the participants, like one girl who said to me, "I just love this!"

Aside from that, we have Shabbos meals every week at the Chabad house. Again, I have no idea who or how many will show up. I cook a lot and the more the merrier. There's always some nervousness over not knowing how many people will come but we have to prepare the "vessels" and Hashem brings us the "lights."

Tell us about holidays.

We had 80 people for the seider, most of whom contacted us a few hours before Pesach to tell us they're coming. I was busy in the kitchen and while cooking heard the phone ring. I stopped, set the chicken aside, washed my hands and picked up the phone. Yes, yes,

you can come and bring your friends. I rewash my hands and go back to the chicken and the phone rings again. This happens over and over again.

Simchas Torah is our holiday. All the Jewish guys from the Uni-House come and dance with my husband, who is actually the only religious and Chassidic man around and they enjoy it so much. There are some people whom we only see once a year, on Simchas Torah!

Hordes of people come Simchas Torah night and this is really our peak event of the year. My husband begs them to come because without them he won't have a Simchas Torah either, and they come. They barely understand the significance of the holiday but they enjoy it so much because my husband gives them everything he's got and also what he doesn't have!

It's not easy to dance and sing alone and so my husband sings songs that they know too like



“Happy Birthday to the Torah,” in English, Hinei Ma Tov, Dovid Melech Yisroel, and some children’s song about the dreidel that they all know. They just love it and come back again the following year.

Each night of Chanuka we have a party that targets a different audience. One night it’s for the Israelis from whom I learned how to make Israeli doughnuts, another night it’s the students, the older members of the community, etc.

Our way of guaranteeing that people will show up is by giving the responsibility to several students to bring their friends. It also enables us to meet people we would not otherwise meet. We also made a Chanuka party at home and we all built menoros. It’s kiddie arts-n-crafts, but they really enjoyed it and they said they would light them.

We have great Purim parties. One year we put a big box at the entrance that was filled with hats and all sorts of costumes and this gave us a Purim’dike spirit and enabled us to go ahead with our program along with reading the Megilla.

Working with young people has advantages and unique disadvantages.

“It’s fun working with young people,” says Zlata, “because it’s always lively. The downside is that they don’t like being pinned down. You invite them for Shabbos or Yom Tov and they will never tell you for sure that they are coming, even if they know that they will come. They just don’t want to commit to anything until the last minute.”

How do you divide the work with your husband?

In the past, we had a seminary graduate who helped me teach my children so that I could go out with

my husband on mitvzaim at the university. When I don’t have a girl to help me, I am not as involved in mitvzaim as I would like to be because my shlichus centers on my home and my children. There is nobody there for them, aside from me. But when I’m home I come up with new ideas and afterwards, my husband and I work on them.

How do you handle tznius with people who are not used to halachic restrictions?

At the davening and classes boys and girls are separated and at

I see the Rebbe in every detail of our personal lives too. The interesting thing is that here on shlichus I feel the Rebbe strongly as I do in Crown Heights. I hope it will always be this way.

the meals we try as much as possible. Generally the students themselves are sensitive to this and greatly respect the Chabad house as a holy place. They conduct themselves properly.

Do goyim ever come to your events?

Sometimes gentile students who think they are Jewish come because their father is Jewish or their mother “converted” with Reform. It’s a big problem and when we hear about it we have to find a way to inform them of the truth despite

the discomfort involved.

Someone once came here who knew he wasn’t Jewish and thought of converting. We thought he was Jewish and treated him accordingly. One day he told my husband, “I must tell you that I am not Jewish.” My husband told him that was fine and that he had his own mitzvos to do. They both began learning a book about the Seven Noachide Laws.

Even when he went to run a summer camp, the guy took the book with him. He once told my husband that he was very happy to learn that Judaism, unlike every other religion that he knew of, did not seek to convert people to Judaism but accepts people as they are and even has what to give to someone like him.

There are other goyim who come one time, enjoy themselves, and ask whether they can come again. Under those circumstances we make sure they clearly know their identity. This can be very hard on my children when they discover that someone they know is not Jewish.

Do you work along with the university administration?

We have no connection with the administration. They have never told us anything directly. The university has a large department for the study of Jewish history and the department head comes to us on Sukkos and for family simchos. My husband learns with Jewish professors.

What is your greatest difficulty on shlichus?

Chinuch of our children. I must teach them everything. The truth is that when I studied they didn’t prepare me for this. As a baalas t’shuva I did not attend Bais Rivka or Beis Chana and it’s very hard for me. My husband knows much more



Purim in Chabad of Bloomington, Indiana

than I do and helps me out.

Are you nervous about a negative influence on your children?

No. We have the Rebbe's bracha and I have nothing to worry about. If a situation arises which they don't understand, I explain it to them since I don't want them to have doubts or things that are unclear in their minds. Whatever I can explain on their level, I explain. They are used to our chinuch and with the Rebbe's brachos, baruch Hashem, we have much nachas.

Do the children suffer from a lack of friends?

They don't complain because they don't know any differently. In the summer we take them to Crown Heights for day camp for a month. It's good for them and it's their only



opportunity to be with children in general and with Lubavitcher kids in particular. In general they don't complain. They are born on shlichus and are happy and they love the students.

Do they take part in your work?

Yes, they help out with everything. They live with it and really love it when lots of people come. When we go to Crown Heights, after a while they start

asking me when we're going back home.

How do you handle the loneliness?

It's really hard but since the children are still young, I am busy most of the time and don't have time to think about loneliness. Our family is really far away. My parents are in Brazil. My father-in-law, who supports us from a distance, is in Eretz Yisroel. It's really lonely and as someone who enjoys the company of other women, it's difficult, but baruch Hashem I am not alone because I have my family: a husband and children. When I feel the need to speak with someone my age, I call my sister in New York.

It can't be easy to live a frum life in a place like this.

There are some things we have and some things we don't have and when we go to New York we try to fill in. If we don't have something we don't view it as a problem because we've gotten used to it.

We have priorities in life and what's important is chinuch for a Jewish life and values and if material things are lacking we don't make a big deal about it. We do the best we can and I hope the Rebbe has nachas.

Do you see results from the work that you do?

Of course. I'll give you some examples. An Israeli boy came here to study the clarinet with a famous Israeli professor who teaches at IU. After being here for three years, he became a full-fledged Lubavitcher. At that point his professor said to him, "Pick, either Lubavitch or the clarinet," and he chose a Chassidishe life. He has since married and established a Chassidishe home.

We went to a wedding of a couple that met here at the Chabad

house who both became baalei t'shuva because of their learning here. That was one of the most moving weddings I ever attended.

A few years ago, my husband went to New York to attend the wedding of one of our mekuravos. Her story began with my children. They once went on mitvzaim with a Lubavitcher girl we had here with us and in the course of their work they met a student.

For an entire year we sent her e-mails and called her every week. A year later, thanks to our persistence, she decided to come and visit us. So much time had passed that we didn't recognize her but when she introduced herself we realized who she was. She spent one month with us and then went to Machon Chana. Today she is a Chassidishe woman and it's thanks to the children and their mitvzaim.

There are also many who did not become religious but I am sure they absorbed a lot here and they became connected to us and we did with them. I hope that in the future they will visit another Chabad house and maybe there the seeds will grow into fruit.

Where do you see the Rebbe in your shlichus?

In every student who comes to our Chabad house. When I see a student coming here, I am sure that the Rebbe picked this neshama. My husband says that they are like live fish that got caught in the net and they have special mazal because they could easily go elsewhere, especially today when the students are seeking less spirituality and more gashmius.

Each student that comes to the Chabad house is a miracle that left life at the university among non-Jews and was drawn to the light within Torah.

I see the Rebbe in every detail

of our personal lives too. The interesting thing is that here on shlichus I feel the Rebbe strongly as I do in Crown Heights. I hope it will always be this way. Obviously we wouldn't be here and doing what we do if not for the Rebbe.

How do you live with Moshiach in Indiana?

Moshiach is in everything we do. We give out "Moshiach cards," and brochures. Every d'var Torah refers to Moshiach and even the license plates on our car proclaims Moshiach.

We have a special Seudas Moshiach at the end of Pesach and

Nobody here has a problem with Moshiach. We are very strong about it for this is, after all, the main shlichus and the students accept it readily.

many people from the community and students attend it.

I've done tambourine workshops with the students and women in the community. We spoke about Miriam and the women's tambourines and about Moshiach and Geula and then we decorated the tambourines and sang Moshiach songs. This emuna was accepted matter-of-factly and everybody enjoys it. I invite those who are into art and music and they also enjoy it very much because they express their talents with the tambourines. Baruch Hashem, nobody here has a problem with

Moshiach.

We are very strong about it for this is, after all, the main shlichus and the students accept it readily. Everybody in town knows that our message is Moshiach and anybody who comes in contact with us soon finds out about Moshiach.

One Purim at the seuda I gave out hamantashen/Moshiach fortunes that were meant to be like Chinese fortune cookies, each of which had a note enclosed. The notes contained personal messages, some of which were humorous, about the Geula along with sources: sichos and the Rambam. Each student was supposed to break the hamantash and read the message.

One year we had a guy here who just loved the Moshiach concept. It took him time to digest other mitzvos but Moshiach was a hit with him to the point that my husband would say to him, "Today you can give the d'var Torah."

Since we're speaking about Moshiach I will take this opportunity to mention how much we love *Beis Moshiach Magazine*. When it arrives we fight over who gets to read it first. I get a lot of chizuk and chayus from the article by Rabbi Levi Yitzchok Ginsberg.

Who would you like to thank?

The Rebbe, my husband, and the children who are full partners in everything we do and who give a chayus to our work. I thank Hashem that I have them and I thank them and hope they will see the fruits of their labor and appreciate the z'chus they have to be chosen for shlichus.

I also want to thank Rabbi Avrohom Grossbaum, the first shliach here in Indiana, who is such a wonderful person and Chassid, for giving us the privilege of being here.

AN ELIYAHU HA'NAVI IN OUR MIDST

RABBI YOSEF YITZCHOK JACOBSON

Part 1 of a speech in honor of the 1st yahrzeit of the young shliach and melamed, Rabbi Levi Bialo a"h, on 7 Iyar of this year, who was taken before his time in a tragic accident. Presented in consolation of all mourners of Tziyon and Yerushalayim during the Three Weeks and Tisha B'Av.

Thank you very much Rabbi Plotkin. Family, friends of Levi, brothers, sisters...

It's quite evident from the presentations that Levi's family extended far beyond his immediate family. I had the privilege of meeting Levi Yitzchok Bialo only once in my life. And actually, when Rabbi Plotkin asked me to address this evening quite a number of months ago, I felt hesitation, thinking at the time that I never met him. I had heard about him, but I never met him. And I thought: is it really suitable that somebody who never even saw a person who passed away should speak at his memorial?

I decided for various reasons to accept the invitation.

But last night, I called Rabbi Plotkin to ask him about some of

the components of this evening and I said, 'tell me, when did you hire Levi?' And he told me when he hired him. As it turns out, I did meet him and I had had an interesting schmooze with him.

When I was here for a Shabbaton, I told Rabbi Plotkin that I met a young man and I asked him what he was doing in the shul and he said he was just hired by the shul. Then I put two and two together and I realized that it was Shabbos a number of years ago and I was invited to be the scholar-in-residence at the Shabbaton, and I came here to daven. I was sitting here or there, I can't remember now.

I have a hard time sitting in one place, so I travel around the world.

So I walk out of shul and I see this young man standing outside,

right outside the door. That was at the beginning of the prayers. I go outside again about fifteen minutes later and he's still standing there, and then a third time, he's still standing there!

So I wondered, does he have issues with the Rabbi? I never heard of anyone who has issues with Rabbi Plotkin. Maybe there's a competitive rabbi here? I travel around the world and I know that politics in synagogues is not a supernatural phenomena – let's put it that way. I thought maybe he's making his own shul. I wanted to tell him, come to New York, there's plenty of competition here. In New



Rabbi Levi Bialo a"h

York, every block has a dozen shuls.

So finally I asked him, “Do you have issues with Orthodox Judaism or with institutional religion? Why don’t you come in and join us? It’s a very nice service and I might even be giving a sermon soon, if the Rabbi lets me, and you may enjoy it.

He started to laugh and said, “Rabbi Jacobson, my job is to stand outside here for those who are not enthusiastic or excited to enter into the sanctuary and create a relationship between G-d and them, even if it doesn’t take place in the midst of the institutionalized center of religion.”

Walking home, I told Rabbi Plotkin, “I don’t know who that guy is, but he’s one heck of a guy and you’ve got a good catch.”

* * *

I had a chance a while ago to have a long ride and schmooze with Levi’s brother. Hearing the speeches tonight, reading about him, hearing from the Rabbi and Rebbetzin about him— How does one sum up such a life? It’s difficult. But one story comes to mind that in my imagination immediately connects to the personality, extraordinary soul that he was.

The Baal Shem Tov, founder of the Chassidic movement, had a student, and the student approached him and said, Rebbe, I want to see Elijah the Prophet. I want to see Eliyahu HaNavi!”

The Baal Shem Tov said, “It’s not for you. Only great sages and giants of spirit see Elijah the Prophet.”

He said, “Rebbe, please!”

After two years of nudging, the Baal Shem Tov finally asked the Talmid: “Do you really want to see Eliyahu HaNavi?”

He said, “Rebbe, I’ll do



Rabbi Yosef Yitzchok Jacobson

***You want to see
Eliyahu HaNavi?
Take a good look in
the mirror. And then
take a wagon and
load it up with food
and deliver it to nine
hungry children and
you will encounter
Elijah the prophet
within yourself!***

anything, please!”

The Baal Shem Tov said, “It’s before Passover. Load up your wagon with food – matza, wine, and all Kosher for Passover delicacies.”

In Mezibuz, in the Ukraine, then, they didn’t have Kosher for Pesach pizza, bagels, “but whatever is kosher for Passover, put on the wagon.”

“And at the end of the forest, there’s a caved-in home. Spend Passover with the family there and there you will encounter Elijah the prophet.”

Gevald! He filled the wagon with foods, an enormous amount of wines, matza and fish, meats, chicken, Kosher for Pesach kugels and right at the end of the forest before Passover he sees a caved-in, broken home and knocks on the door. A woman comes out and says, “Yes, how can I help you?”

He says, “May I stay here for Passover and have the seider with you?”

She says, “You may, but I don’t think you’d want to. We are a very poor family, we have no food, we have no beds— You’ll have a very disturbing holiday.”

He said, “This is the place I want.”

She says, “We really don’t have food.”

He says, “No problem, I have brought the food. Look at the wagon.”

She called out her nine children, *kein ayin ha’ra*. The children were so excited. They never saw so much food. They unloaded the wagon with enthusiasm and passion and joy.

They had the greatest seider they ever had. No shortage of food or drinks. He slept on the floor, on straw, for two days.

This was a very simple, sincere, poverty-stricken but G-d-fearing people and he enjoyed spending the holiday with them. Nice people, but Elijah the Prophet he did not see.

After the holiday he comes back to the Baal Shem Tov and asks, “Why would you do this to me? Take me away from my family, spend Pesach in some foreign home? Nice people, but I wanted to

see Eliyahu!"

So the Baal Shem Tov said, "Go back to the home."

And he said, "Oh no, again?"

"This time, don't go in. This time I want you to stay outside and eavesdrop through the window."

So he travels to the home and he's standing outside in the forest by the window like a golem. Five minutes, ten minutes, twenty minutes... And they're talking about everything, but he doesn't see any relevance to him.

At some point, however, his ears perk up. He hears a conversation. The husband turns to the wife and says: "Hinda, what a coincidence!

You give me the statistics, Hinda, that a rich man happened to get stuck right in front of our home, right before Passover, happened to be traveling with a wagon loaded with food. What a crazy coincidence. This is what we call *mazal!*"

His wife looks to him and says, "*Yankel, Vos chaks du a chaineck?* Yankel, you don't know what you're saying. A coincidence? *Mazal?* Ehhhhh. G-d sent us Eliyahu HaNavi. This was Elijah the Prophet!"

And he stood there and he understood what the Baal Shem Tov was telling him. You want to see Eliyahu HaNavi? Take a good look

in the mirror. And then take a wagon and load it up with food and deliver it to nine hungry children and you will encounter Elijah the prophet within yourself! You decide who you are. You choose which qualities of your personality will emerge. If you're looking for Eliyahu, look deeper into yourself.

And Levi Yitzchok Bialo, *zichrono li'vracha*, chose to become an Eliyahu HaNavi, the one that will herald the coming of the Redemption, a person to dedicate nights and days to help people redeem themselves, to spread love and light. This was an Eliyahu HaNavi in our midst.

[To be continued be"H]

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בי"ה

THE CAMPAIGN IN LEBANON – IN LIGHT OF THE REBBE'S HORAOS

*“Why did I come and no man is here, I called out and nobody answered?” * The prophet and leader of our generation cried out for years about the weak Israeli politicians and the suffering they cause. During the war in Lebanon in 1982 and for many years afterward, the Rebbe cried out about the situation and demanded that they finish what they set out to do in order to save the Jewish nation. * In light of the situation in Lebanon we bring you excerpts from sichos about Lebanon in which we see over and over again how the Rebbe’s words are true and eternal.*

FINISH THE CAMPAIGN!

From the very beginning we are hearing from those who protest the IDF’s campaign and want them to stop their incursion and make a cease fire.

According to military experts, in order to guarantee (by natural means)

the security of Eretz Yisroel and the security of the Jews who live there, they must completely finish the Peace in Galilee campaign and not leave the work in the middle. By not completing the work, “those whom you leave over from them will be thorns in your eyes and barbs in your

sides.”

As they actually saw on previous occasions, when they did not completely finish the work, not only did this not lead to peace but to the contrary, not finishing the work led to another war after several years, and even in the meantime there wasn’t peace but terrorist activities. In other words, not finishing the work (on previous occasions) led to the loss of additional lives, each of which is a “complete world.”

(Sicha 3 Tamuz 5742)

IN LEBANON THEY OPTED FOR VACILLATION

It is known to all that political considerations are merely because they fear the nations. Thus, they were afraid to take action [before the Yom Kippur War] in a way that could be interpreted as an attack. This led – in addition to the wounded – to hundreds of dead. The widows and orphans of these dead are still walking around the holy land, and these fainthearted people who prevented the advance mobilization meet these widows and orphans!

Nevertheless, when a similar

situation occurred in the war in Lebanon, they repeated the same error. There was a special session that discussed the question about how to act in this war and they said there are two approaches: the approach of the military, who say the campaign must be completed with maximum speed and the sooner they end it the fewer dead they will sustain (both Jews and non-Jews), and the approach of the politicians, one of vacillation. Those who made the fateful error in the Yom Kippur War repeated the same mistake and decided to follow the advice of the politicians, leading to many deaths each day for several months!

(19 Kislev 5743)

ONLY THE MILITARY SHOULD MAKE SECURITY DECISIONS!

In order to increase the ability to withstand this test – to finish the campaign completely without being fazed by the scaremongers, especially

when they see the results of that approach – they must listen to the military, the sole experts when it comes to security (without mixing in political considerations). All of them [security experts], clearly state that they must fully end the campaign, because this is the only way (by natural means) of ensuring the security and peace of the Jews living in Eretz Yisroel.

Since this is the view of all of the military, for purely security reasons, this view becomes Hashem's directive in His Torah (*Shulchan Aruch*), which was given anew on Shavuot.

This is the only way to ensure true security and peace. In other words, even before we merit the ultimate perfection of peace (with the future Redemption), the Jewish people will be in a position of “and you will lie down and not be afraid.” Furthermore, only fully completing the campaign in a way that ensures the security and peace of all the Jews in Eretz Yisroel can justify the dead

who fell in this campaign, may Hashem avenge their blood. Each of them is an “entire world,” and the endangerment of each one of them sets aside the entire Torah.

Therefore, since it was necessary to wage this campaign in order to ensure the security and peace of the Jews in Eretz Yisroel, they must fully complete it in order to justify – as much as possible – those who were killed. Especially when this will prevent additional deaths. For not even a single additional Jew, “an entire world,” should be lost.

May it be that this time they don't make the same mistake made on earlier occasions; they should, rather, fully complete this campaign (as long as the scaremongers still haven't sent emissaries to beg them to take back land as occurred on previous occasions).

And not to be frightened by the scaremongers who try to prevent this. It's obvious that there is nothing to be



concerned about, because when you ask them, 'How can it be that you are demanding that the same error be made that was made on previous occasions when you saw the consequences of that mistake?' they have nothing to say. This is the clearest answer of all.

May they change their views and all together stand "as one man with one heart," in order to resolve to act according to Hashem's instructions in His Torah, the Torah of Truth and the Torah of Life, a teaching of truth.

WHY DID THE PRESIDENT LEAVE THE CAPITOL?

During the first days of the current war, the president of the U.S., George Bush, was in Germany and then attended a conference of the G-8 that took place in Russia. When he was asked about the events in the Middle East, he expressed support for Israel. At a press conference before dinner in Germany, the president seemed more preoccupied with the meal in front of him than the events on Israel's border:

The president of the U.S. [then President Ronald Reagan] left the capitol for ten days, providing an excellent opportunity for them to finish Peace in Galilee without pressure from the U.S. Although everybody knows that even when you are somewhere else you can talk and exert pressure via telephone (and not only can they speak but they actually do speak and they know what's going on), nevertheless, in the "world of falsehood" one can make use of the excuse that since he wasn't in the capitol he does not know precisely what is going on and when he returns home (after ten days) he will surely put an end to it.

Therefore, during these ten days they can finish the campaign and completely remove the danger (in a natural manner) that threatens the security of the Jews of Eretz Yisroel. Indeed, all this is without even

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reckoning with the open miracles that the military saw. That is, even through natural means they can finish it off in ten days, especially when they saw – from the very first day – that this victory is completely miraculous (as the military said). Certainly they can finish this in less than ten days. Yet they still haven't

completely finished it because of those politicians who oppose it. As a result, there are additional difficulties and additional korbanos, may Hashem have mercy.

(3 Tamuz 5742)

MIVTZA T'FILLIN AND LETTER IN A TORAH

We Chabad Chassidim must increase the security of the residents of Eretz Yisroel for during wartime we need double the blessings:

There is something that can certainly help. Namely, when the Jewish people increase in all areas of Judaism – especially in Mivtza T'fillin, regarding which it says, "and all the nations of the land will see that the name of Hashem is called upon you and will fear you"; and the campaign of registering people in a Seifer Torah, so that each Jew buys a letter; and Mivtza Tz'daka, which is comparable to all the mitzvos, and the main thing (which pertains to these days), its segula to bring the Geula.

(3 Tamuz 5742)



Hizballah headquarters after an attack on southern Beirut

LONELY AT THE TOP IN KIRYAT CHABAD

BY MICHOEL LEIB DOBRY, TZFAS

A brief eyewitness account from the past week's events in connection with the Katyusha attacks on the Holy City of Tzfas.

Shabbos Kodesh Parshas Pinchas.

Shortly after candle lighting, I went down with my son to shul for Friday night davening, with the booming of the IDF's artillery fire into southern Lebanon reverberating in our ears.

The Heichal Levi Yitzchak Synagogue was half full at best. A lot of people simply responded to the fervent appeals of family and friends and left Tzfas for reasons of safety. In spite of the low turnout, emotion and excitement ran high with the rapid pace of developments on the war front. While many stayed simply because they felt they had nowhere else in particular to go in the country, others expressed a steadfast determination not to be intimidated by the atmosphere that appeared to grip a large cross-section of Tzfas citizens, especially after the direct hit a few hours earlier by a Katyusha rocket upon a residential building in the Canaan neighborhood, located only a few hundred yards from Kiryat Chabad.

I chose this Friday night, as I do periodically, to daven in the children's minyan, held regularly in a room adjacent to the shul's main sanctuary. On this particular Shabbos, the minyan was moved to the opposite

side into a room designed with safer and more secure features, i.e., an outer wall built to withstand an explosion. Another sign of the times.

During the livelier-than-usual davening, the booming sounds seemed to intensify again, and I took a peek outside to see what was happening. Suddenly, there was the now familiar whooshing sound and an explosion. A

Katyusha had apparently struck behind the Ramat Razim neighborhood, visible on the other side of the highway leading from Rosh Pina to Tzfas, knocking out its electricity and plunging the entire view into pitch black. While electric power was soon promptly restored, it was all too clear that this would be far from a normal and peaceful Shabbos.

In our home, the Shabbos meal was conducted calmly and pleasantly, yet tinged by an aura of concern over the noise outside. Some of the children wanted to go down and sleep in the shelter, but I refused categorically. Besides the fact that the



A direct hit from a Katyusha

shelter was thirteen flights down, with no elevator usage allowed on Shabbos, there was Shabbos itself. I emphasized my firm belief that on Shabbos, we would all be fine if we stayed at home together, reminding the children of the answer I had received from the Rebbe MH" M shortly before candle lighting: "Our children will be our guarantors." Everyone slept at home.

The following morning, I woke up and began my normal Shabbos morning ritual. At around half past nine, not long after I returned from the mikveh, I heard a loud boom. Looking out in the direction of Mt. Canaan, I saw a large pillar of smoke rising from the hilltop, not far from the IDF Northern Command base. Clearly, the Hezbollah terrorists were firing their Katyushas and continuing their steady aim towards their military target, determined to show their ability to reach farther south than ever before. In fact, this would be the first of three Katyusha hits in the same approximate area that Shabbos, as two further attacks would strike there in the early afternoon. Undeterred but cautious, I went to shul shortly thereafter with my two oldest sons, warning them not to go outside unattended. The situation was indeed dangerous and volatile, and no unnecessary risks should be taken.

The Shabbos afternoon farbrengen in shul was highlighted by the bris mila of the son of Rabbi **Eliyahu HaLevi Segal**, shliach of the Rebbe MH" M in Rishon L'Zion, whose wife had come to give birth in Tzfas to be near her parents, Rabbi and Mrs. **Shneur Zalman Eliyahu HaKohen Hendel**. The Rebbe MH" M's shliach in Pardes Chana, Rabbi **Yosef Kurant**, made the trip up to serve as mohel, in accordance with a clear answer on the matter from the Rebbe in *Igros Kodesh*. Speakers such as HaRav **Yosef Yitzchak Wilschanski** and Rabbi **Shabtai Bloch** emphasized the great importance of being strong-willed and dedicated to the Rebbe's directives,

particularly on the safety and security of Eretz Yisroel.

Later that afternoon, shortly after returning from the bris, we heard and witnessed the closest rocket attack to the main Kiryat Chabad apartment complex to date. A Katyusha landed in an open area behind a residential building just three structures away from the Kirya, missing it by no more than fifty meters. Baruch Hashem, neither injuries nor damage caused. But the big and by far the greatest miracle happened around that same

Besides the fact that the shelter was thirteen flights down, with no elevator usage allowed on Shabbos, there was Shabbos itself. I emphasized my firm belief that on Shabbos, we would all be fine if we stayed at home together...

time when the Givat Shoshana neighborhood, still reeling by the miraculous close calls on Thursday, experienced a hit under, yes under, the home of R. **Erez HaLevi Hurwitz**. According to eyewitness and press reports, a Katyusha was directly heading toward his home when at the last possible moment, it changed course and exploded outside a new addition that R. Erez had built under his house. Furthermore, one of his sons was supposed to have been sleeping there, but was not home at

the time of the explosion. Eretz Yisroel is indeed a land that "forever are the eyes of Hashem your G-d upon it, from the beginning of the year to the end of the year."

Sunday, the 20th of Tammuz.

While this particular day passed relatively quietly in Tzfas, regrettably, the same could not be said for Haifa, which endured the single most deadly rocket attack to date, as eight people were killed when a Katyusha landed at a train depot.

Tzfas residents who have important business and financial matters to arrange find themselves in a bit of a predicament. Banks and municipal offices are closed for the week, and there is no postal delivery. Well, at least it keeps creditors off our backs for a while...

Faced with the need to pick something up urgently in town, I leave my neighborhood and head towards the city for the first time since the Katyushas started falling here three days ago. After completing my errand (which took a bit too long for me), I carefully sauntered over to HaAliya Street, where the main center-of-town rocket hit on Thursday, killing one. While the streets have been cleaned, the structural damage to one of the shops is still quite visible. A clear reminder of the new reality.

Efforts have begun today, spearheaded by Rabbi **Yoram Mauda** of Collel Chabad, to arrange hospitality in Kfar Chabad and Yerushalayim for Tzfas families who have no relatives in the country where they can stay. In principle, it's an excellent idea, but I still haven't come to the conclusion that it would be right or appropriate to leave Tzfas in this time of crisis. Who says we'll be any safer further south? Missiles have hit Haifa, and reports are that the IDF suggests that the Hezbollah possesses weapons that can possibly hit Tel Aviv, warning people living in that area to be on their guard. So who am I

kidding? Close friends of ours in Kfar Chabad have extended an open invitation. Let's wait and see...

Monday, the 21st of Tammuz. My three middle daughters, whose respective camps have been interrupted by the scourge of war, are packing. They are scheduled to travel to Kfar Chabad in the afternoon, where they will be joining the camp there. Excellent. What's most important at this point is that the children's summer routine remains as happy and uninterrupted as possible.

Shortly before one-thirty, I go to shul to daven Mincha. While in the middle of Shmoneh Esrei, I hear that whooshing sound that I haven't heard for nearly forty-eight hours, followed by a thud. (A classic example of a reminder of the need to concentrate more in my davening...) As I finish Mincha, reports start filtering in to shul that another residential building in the neighborhood has been hit, one occupied by several Anash members.

As I quickly get home to find out more details, one of my neighbors asks for the key to the rooftop (I live in the top-floor apartment), so he can get a better look and see exactly what happened. The fire department and paramedics are already on the scene, which looks rather horrific from our vantage point. A Katyusha apparently penetrated a top-floor apartment several hundred yards from us – not a very pleasant occurrence to consider when you also live on the top floor.

In any event, as details become available, it becomes clear that there was yet another miracle. While the apartment suffered serious structural damage, its residents were on its opposite side, far enough away from the impact, and escaped unscathed. As I go downstairs to see my three daughters off, I am grateful that at least my children don't have to lose out on their summer fun or feel unsafe.

As I work on my computer at around ten o'clock that evening, the sound of landing Katyushas and warning sirens gets louder and more intense – a bit too intense. I suggest to my fourteen-year old son that he take the two younger boys down to the shelter to play it safe. The sounds start to get even louder, so I gently ask my wife, who had just started to fall asleep, if she wanted to take the baby and join the boys downstairs. She declined.

In any event, as details become available, it becomes clear that there was yet another miracle. While the apartment suffered serious structural damage, its residents were on its opposite side, far enough away from the impact, and escaped unscathed.

Eventually, quiet was restored, and I got back to work. The news reported that Katyushas had landed near the city hospital, and several people had been wounded, though thank G-d – none seriously.

Tuesday, the 22nd of Tammuz. My eldest son is also leaving this morning for Kfar Chabad for a week of camp. With five of our eight children now out of the house, we have to make a decision whether to stay in Tzfas, a virtual ghost town, or to join the

children in the Kfar for a while.

The day passes with relative quiet in Tzfas. Neither I nor my wife want to leave. My mashpia, who lives in Kfar Chabad, does not feel that he can advise me on this one. Only one person can. I'll make the necessary preparations, and write to the Rebbe tomorrow...

Wednesday, the 23rd of Tammuz. Another relatively quiet day, save for the incessant artillery fire. Thanks to the great generosity of Eshel Binyomin, headed by Rabbi **Zeev Yisroel Crombie**, many families who have remained in Tzfas are provided with hot meals, fruits and vegetables, and diapers to help sustain them during this period of national crisis. We express our gratitude no less.

In the days before Gimmel Tammuz, when I wrote to the Rebbe and did not receive a direct reply, I was told that meant, "Stay on course, and don't change your plans." In the Rebbe's answer to my question regarding whether to stay or to leave, he suggested that I check my t'fillin. In addition, the Rebbe asked, "Are you also holding by the three well-known shiurim of Chumash, T'hillim, and Tanya?" and said, "surely he will arouse those around him" – a possible indication that I should "stick around." In any event, my wife and I took this as a welcome sign that we should stay put, and we told our children so. While some were disappointed that they wouldn't see us in the Kfar, they fully understood that we were simply following orders from "*Haramat kol HaGadol M'Kulam*"...

As I walk home after Maariv, it seems as if all the lights in Kiryat Chabad are extinguished – except for those in my "penthouse" apartment. Now, I know that there are still plenty of Anash here, but sometimes it indeed does feel "lonely at the top."

[To be continued IY"H]

COURT CASE AND MOSHIACH'S BIRTH

BY L. MAGEN

*The rosh yeshiva explained to him that it was easier to make the effort to put on t'fillin every day than to lose that amount of money. It was an easy investment with a great return. * "The Rebbe writes, the hand of Chassidim comes out on top, so you need to be a Chassid!"*

It was late evening and 770 was still humming. People were walking around, learning and davening, and in the center of the shul sat a group of Anash and bachurim who were celebrating a siyum of a section of Rambam, organized by the gabbai, R' Menachem Gerlitzky.

Along with the Siyum they told Chassidishe stories and spoke about inyanei Chassidus. The bachurim, who had been busy davening when supper was served in yeshiva, took this opportunity to eat something.

Among the people sitting there was Rabbi Tuvia Zilbershtrom, who related personal stories from the time he was a Tamim in 770. I'd like to relate one of the stories that he told.

* * *

Two and a half years ago, I visited the yeshiva in Brunoy, France for personal reasons. At that time, one of the wealthy people who was close with the hanhala of the yeshiva got entangled with a money problem and he decided to sue the banks that he did

business with for a few millions Euro.

His lawyers were not confident about the possible outcome of the court case and he himself was very fearful of losing. The lawyers advised him to agree to a settlement with the banks. At least this way he would save half the money, as opposed to possibly losing the case and losing it all.

The wealthy man knew that he had to turn to the Rebbe so he went to the office of the hanhala of the yeshiva in order to consult with the roshei yeshiva and rabbanim. He tried to explain all angles of the case but the rosh yeshiva said he knew nothing about business, only Nigleh and Chassidus. Not only that, but the rosh yeshiva had never seen such large sums of money and had no idea how to read the numbers!

The wealthy man insisted. He had come to get the rabbis' advice and he didn't care if they knew nothing about business. He relied on them because he considered whatever they said to be the final word on the subject.

The rabbanim told him to write to

the Rebbe, explaining that you can still write to the Rebbe today and get answers. The man was willing to try. They told him how to go about it and he asked the rosh yeshiva to write the letter for him.

The letter was written in his presence and was placed in a volume of *Igros Kodesh*. When they opened it, the top line said, "The hand of the Chassidim comes out on top."

Apparently, the Rebbe was in favor of the court case. He was saying that Chassidim are ultimately victorious, but the rosh yeshiva was afraid to promise him this. It wasn't a clear answer about a court case and this case entailed huge sums of money. If the man won, that would be wonderful but if not, well, the rosh yeshiva wasn't prepared to take the responsibility to guarantee him anything.

"You can go to court but that's your decision to make."

"What should I do?" asked the wealthy man.

"The Rebbe writes, the hand of **Chassidim** comes out on top, so you need to be a Chassid!"

"What does that mean? What do I have to do?"

"Put on t'fillin, learn Torah, Chassidus—"

"I'm not ready to put on t'fillin."

The rosh yeshiva explained to him that it was easier to make the effort to put on t'fillin every day than to lose that amount of money. It was an easy investment with a great return.

After discussing it, the man agreed to put on t'fillin every day. So he had advice and a bracha and it was time to speak to his lawyers.

The lawyers were sure that he would agree to a compromise, half for him and half for the banks, but no. He didn't want a compromise. The lawyers nearly fell off their chairs when they heard his decision and their reaction was quite sharp. They couldn't understand how this big businessman was ready to make the most foolish move of his life. It was suicidal!

The wealthy man explained why he chose to go to court, and what gave him the confidence that he would win. He told them about the Rebbe and the *Igros Kodesh*, and the answer he opened to.

One of the lawyers jumped up and said, "If you win the case, I'll convert!"

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the suit and the legal process crept along until finally a date was set in court. The wealthy man reported to the rosh yeshiva and uh oh, the case was scheduled for Tisha B'Av! There's a halacha that says not to go to court with gentiles during this time of year, all the more so on Tisha B'Av! This day is known for its bad luck.

The wealthy man spoke to the lawyer and asked for a postponement because the date wasn't good for him. Once again, the lawyer was perturbed by strange requests made by his client. They discussed it and the lawyers refused, saying that if the other side got the request for a postponement, they would assume the wealthy man was unsure of himself and they would try even harder and would eventually win. They thought it would be disastrous to change the date.

The rosh yeshiva said that on that

day his davening was more serious than usual. If only his davening on Yom Kippur were as inspired, as it was the day of the court case! The Chassidim did not accompany the wealthy man to court but asked him to keep them posted.

There was enormous tension for they felt a tremendous weight on their shoulders. At two in the afternoon, at the time when the neshama of Moshiach is born, when Sephardim have the custom to clean up the house in preparation to welcome Moshiach, they heard the news. He had won! The hand of the Chassidim came out on top!

The rosh yeshiva, after sighing in relief, explained what had happened, attempting to interpret the miracle of that day which was the complete opposite of what one would have expected.

The Rebbe with businessmen
(for illustration purposes)



'WE MUST FINISH THE JOB'

INTERVIEW BY SHAI GEFEN

*Col. Gideon Altshuler, Sharon's Chief of Staff when Sharon was a general in the Yom Kippur War, sees a strong connection between the war on two fronts, in the south and the north. He warns of dire things to come if they don't finish the job in Lebanon, once and for all. * Altshuler is also the man who warned that the Disengagement would enable the terrorists to attack Israeli targets with greater ease.*

How do you, as an experienced military man, see the war in the north?

It was no surprise to me, and truth be told, this was anticipated. It began with our ignominious flight from Lebanon six years ago. This spurred the Hezbollah on to amass long-range missiles. It is reminiscent of the ceasefire that Israel signed with Egypt in the War of Attrition when that very same night the Egyptians advanced their naval forces into the Canal, undermining the use of our air force capability in time of war. This agreement caused serious losses to the IDF in the Yom Kippur War.

This is what is happening now too. As soon as we fled Lebanon, the

terrorists took advantage of the quiet and moved up all their missiles and weapons to just ten meters from the border.

As a military person who does not take political considerations into account, what do you think should be done?

If you have eyes in your head and are not afraid to say the truth, you know that the Hezbollah must be eliminated and removed from Lebanon irrespective of how many losses we will sustain. Just as with Arafat, when he turned Lebanon into "Palestine-land" and Israel fought him and expelled him to Tunis.

What is happening now is too little, too late, but the task remains – to annihilate Hezbollah. Even if the

fighting near Israeli cities continues, they must finish the job. If we don't finish the job now, the problem will return sooner or later, more virulently than before. We have an opportunity to correct past mistakes and who knows if this opportunity will arise again.

Why was Israel quiet until now even though we knew that the terrorists are sitting on the fence and are armed with short- and long-range missiles?

As I said earlier, this was plainly anticipated. Unfortunately, Jews want peace right now and they don't plan for the future. We have the absurd situation in which terrorists have arrived at the border and have set up armed bases. Our army knows all about them but preferred to look away in order to get some momentary illusory quiet. We see the consequences of this approach.

You have warned that far harsher situations will arise, what are you referring to?

It's hard to say this but the day is not far off when long range missiles will fall on Tel Aviv and beyond. Not everything can be said but the public is unaware of the enormity of the danger that lies in wait. As I said, although we waited too long, the only solution is to finish the job completely even if we sustain many losses, because this is the only solution. There is only one way, to



finish the job.

Was our Intelligence lacking?

The fact that we were silent doesn't mean that we lacked Intelligence. There was simply laziness. People rejoiced over the momentary good life. Nobody wanted to hear the warnings and nobody wanted to know what the reality really was. They forgot the rule, "if someone comes to kill you, arise and kill him." We foolishly allowed them to establish themselves and to arm themselves.

But because we left Lebanon nobody was killed there in the past six years?

What happened six years ago was terrible. Since the IDF left, tremendous numbers of arms were brought in for the terrorist organizations, including long-range missiles. About 10,000 barrels are directed at Israel. How could this be allowed to happen?

It's possible that after making an agreement with the Syrians or with

the sovereign government in Lebanon that we could have left with the clear understanding that they take responsibility for the border. But what actually happened was something else entirely. We ran away in shame.

During the Yom Kippur War you were Sharon's Chief of Staff. What are the lessons for us now?

The lessons are that we must completely annihilate the enemy. If we don't get to the bunker of the head man and finish, the job the battle isn't worth anything. Victory is when we reach the point when we are sure that the enemy won't pick up its head again.

We spoke about the northern front, but let us not forget that there is a southern front too.

That's everyone's mistake. It's the same front that's keeping us all busy, which is Iran. One nation is behind all the fronts. They smuggled weapons and Al Qaeda operatives into the Gaza Strip. The Syrians are

The lessons are that we must completely annihilate the enemy. If we don't get to the bunker of the head man and finish, the job the battle isn't worth anything. Victory is when we reach the point when we are sure that the enemy won't pick up its head again.

also harboring Hamas and Hezbollah command staff. They brought in tons of weapons to the terrorists in Lebanon via their airport in Damascus.

How will this end?

How will it end? I don't know, but I want it to end as Olmert announced at the beginning of the war: to annihilate them and finish them off. Not to leave any weapons or territory for them. Hezbollah needs to be wiped out and removed



Gideon Altschuler



from the stage of history. We are involved with Moslem religious fanatics and lost our power of deterrence long ago. Only if we hit them hard will the lesson be learned.

When did Israel lose its power of deterrence so that the terrorists were motivated to raise their heads?

We lost our power of deterrence after we fled from Lebanon and even more after we fled from Gaza in the criminal Disengagement. We said that if they shoot at us from Gaza we'll respond immediately and severely. We tolerated another Kassam and another thousand. If they hadn't kidnapped a soldier in Kerem Shalom we still would not be reacting to the nonstop shelling.

Until they hit us we don't react?

It's always like that. Don't ask me why Jews do things this way but this is the harsh reality and what has led to all the tragedies.

We had a prime minister who maintained that restraint is strength.

Restraint is weakness.

What can people do so that this time the job will be finished?

People can support the army, write letters to the government and to those who make decisions and demand that they continue until the end despite the losses we sustain. This time I hope that they will do what they have to do because it's impossible otherwise.

It is one year since the expulsion of Jews from Gush Katif and



Map of the threat of Hezbollah

northern Shomron. You were one of those who publicly warned against Disengagement and predicted precisely what would happen if they went through with it.

Indeed, I warned about it and about the ramifications of expulsion and fleeing the Gaza Strip. There's no question that running away from there gave our enemies a big appetite for more. As soon as we left and gave it to them, they built hothouses of terror and Kassams. It shortened the distance for them to Ashkelon and further north. They

can sit in Eli Sinai and shoot at us.

Just as I said about Hezbollah, the same is true for Hamas. We need to go in there and destroy every last one of them, mercilessly. It's hard work and there are likely to be casualties, but we have no choice. The work must be done, the sooner the better.

What about the Jewish communities that used to be there?

I think it's just a matter of time before we have no choice but to put it all back.



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THE REBBE PARTICIPATES

BY NOSSON AVRAHAM

The following story happened to someone in Kfar Chabad on Yud-Alef Nissan this year. Despite my efforts, I was unable to convince him to let me use his name. Here is the story in his own words:

In recent years, I have read many incredible miracle stories that show that the Rebbe is still leading his Chassidim. On Yud-Alef Nissan, the Rebbe's birthday, I had an open miracle. When it happens to others, I'm moved, but when it happened to me, I had to pinch myself to make sure I wasn't dreaming.

At the end of Adar, my wife and I decided to expand our house and add a room for the comfort of our family members who come and visit us. We called a contractor, wrote up a plan, signed to an agreement and gave him the full amount.

The contractor began the job. We had agreed that it would take two to three weeks, a month maximum. A few days passed and hardly anything had been done. The work was crawling along while we waited impatiently and prayed for the job to be completed. And it wasn't only the speed that bothered us.

One day, the man who did the construction for the contractor suddenly left. Afterwards we discovered numerous problems in the work already done. Every day we found more and more problems. We saw that one of the walls was tilting at a frightening angle. The

next day I discovered that a number of the beams were not there as planned. These problems were shocking and beyond our ability to deal with them. I'm no expert in renovations and construction but the quality of the construction and the timetable were alarming me.

I consulted with some other contractors who were old-timers and they said that based on what I

My wife and I read the letter with great excitement, over, and over again. What an answer! What brachos! We understood the line about the Rebbe's participation as spiritual participation.

told them I had to destroy what had been done and rebuild it. One of them said that the skeleton could be saved but lots of expensive work would be necessary which would cost four times the original estimate.

In light of all this trouble, we called it quits with our contractor. It wasn't hard since he was new to all this and realized he had done an

awful job. A few days later, he took all the equipment and left.

We looked for another contractor who would agree to destroy what had been done and redo the work. Friends whom we consulted, advised us to sue the previous contractor and not only get the back the money we had given him but compensation as well. We didn't rush to do this since he was a Lubavitcher and we felt sorry for him.

We finally found another contractor who agreed to do the work. At this point, we decided to write to the Rebbe and get a bracha through the Igros Kodesh that everything go smoothly. We were sorry not to see any relevant answer when we opened it.

My wife said that one of the things the Rebbe eschewed was machlokes. "It seems we didn't part with the first contractor on good terms and he was hurt," she said. He had tried to do the job but apparently, he didn't have what it takes and overestimated his abilities. We hadn't asked him to compensate us, just what was coming to us, yet there were upset feelings.

That day I called him to our house for a conciliatory talk. We brought up the topic, clarified matters and we parted as friends. Then we wrote to the Rebbe once again. We felt terrific, "cleaner," and told the Rebbe how we had

[Continued on page 43]

DOESN'T THE RAMBAM ESTABLISH THAT WHAT HE SAYS REGARDING THE ORDER OF THE REDEMPTION IS NOT OBLIGATORY?

TRANSLATED BY MICHOEL LEIB DOBRY

In response to requests by our readers, we now present the tenth 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.

QUESTION:

Everything we have said so far applies only if we assume that the Rebbe's understanding must be according to the Rambam, i.e., only if we rule clearly that the order of the Redemption absolutely must be as

written in Hilchos Melachim (11:4). However, even this raises some serious doubts, since in the very next chapter (12:2), the Rambam alters the order of the Redemption that he had just stated:

“The Sages say: There will be no

difference between this world and the days of Moshiach except for the subjugation of the [gentile] kingdoms. According to the simple interpretation of the words of the Prophets, it appears that the war of Gog and Magog will take place at the beginning of the days of Moshiach. Before the war of Gog and Magog, a prophet will arise to make Israel upright and prepare their hearts, as is said, ‘Behold, I am sending you Eliyahu HaNavi, etc.’ He will not come to declare the pure as impure nor the impure as pure; he will not disqualify those deemed fit, nor will he declare fit those deemed unfit. Rather, he will make peace in the world, as is said, ‘And he will turn back the hearts of the fathers to the sons.’ There are some Sages who say that Eliyahu will come before the coming of Moshiach. No one will

know how all these and similar matters will be until they happen, for the matters are hidden from the prophets, even the wise have no established tradition in these matters, rather they are according to the interpretation of the p'sukim, and therefore, there is a dispute on these matters. In any event, neither the order of these events nor their details constitute a fundamental principle of faith. A person should never involve himself in the words of the Agados, delve into the Midrashim that speak of these and other such matters, nor make them to be the main thing, for they lead neither to fear nor love [of G-d]. Similarly, one should not try to determine the appointed time [of Moshiach's coming]. Our Sages say, 'May the spirits of those who determine the appointed time [of Moshiach's coming] expire.' Instead, one should await and believe in the matter in general, as we have explained."

We thus have the explicit words of the Rambam that there can be another order to the events of the Redemption, and he writes clearly that the order he presents is not a fundamental principle of faith. Since the Midrashim disagree with one another, we cannot clearly establish at this time how the order of the Redemption will be when it arrives. Therefore, there is no contradiction from the Rambam to saying that this is now the *is'chalta d'Geula*.

ANSWER:

1. In everything that you brought from Hilchos Melachim, Chapter 12,

there is nothing that changes anything from what the Rambam brings in Chapter 11. Chapter 12 speaks about the war of Gog and Magog, the coming of Eliyahu, establishing the validity of Jews, and the situation in **the world** at the time of Moshiach. None of this whatsoever is mentioned in Chapter 11, because it only speaks there about the halachic definition of Moshiach and his main activities according to the established order.



2. When the Rambam writes in Chapter 12 that "the order of these events...does not constitute a fundamental principle of faith, and a person should never involve himself in the words of the Agados...and not make them to be the main thing," he obviously meant only those things that he mentioned in Chapter 12, where he gave two possibilities – if Eliyahu comes before Moshiach or before Gog and Magog – and

regarding these and similar matters, the Rambam writes that there is no clear conclusion and they are not the main thing. However, regarding those **clear** matters in Chapter 11, he does not give two possibilities, rather he writes the fundamental principle of faith in the coming of Moshiach in the clearest manner possible, i.e., how Moshiach will compel all Israel etc., to be victorious in fighting G-d's wars, build the Beis HaMikdash, and gather the exiles of Israel – specifically in this order. The Rambam himself placed **primary** emphasis upon the matter of Moshiach's coming, when he established this faith among his thirteen **fundamental principles**. Thus, we must learn and be involved in this subject in order to know what we believe in.

3. If it would enter our minds that when the Rambam writes in Chapter 12 regarding these matters that "no one will know how [they] will be until they happen" he is also referring to what he wrote in Chapter 11, then why did he bring the definitions of "**presumed to be** Moshiach" and "**definitely** Moshiach" in Chapter 11, if we have to wait and see "until they happen" regardless? On what basis can we determine that someone is "**presumed to be** Moshiach" and how do we establish that a certain stage he becomes "**definitely** Moshiach" if "no one will know how [they] will be until they happen"? As a result, you must say that in connection with Chapter 11, no such doubts exist.

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THE STRAIGHTEST, EASIEST, AND QUICKEST PATH (THE CHASSIDIC TWILIGHT ZONE)

BY ROCHEL SHAAVI

TRANSLATED BY MICHOEL LEIB DOBRY

Theoretical science is the involvement in a concept based upon accepted scientific models, except that it is not exactly clear how we **implement** them.

In chassidic terminology, we would say that we're discussing a pure spiritual matter, something presumably from the seventh heaven, a pleasure to think about, but how do we bring it down from there?

Whether due to the dizzying rise in the cost of gasoline, the frightening cuts in the NASA budget, or simply because there are people flying out there – several world famous physicists, theorists, and mathematicians are involved in a theoretical experiment to find a way to travel in space in an unconventional fashion. Instead of traveling through and in space, they are planning to find a way to move space itself around them.

Why? Because all of today's accepted approaches on the matter (including the most advanced ones) move too slowly to reach even the closest space systems **during the course of a person's lifetime**.

How do they propose to do this?

It begins with transforming matter into anti-matter, into particles that repel matter. The result is that time and space twists around it, as it were, drastically contorting itself until a time-space continuum forms around it that practically slips outside the manifest universe. Merely a thin thread of negative energy maintains its connection to the universe.

As mentioned above, all this applies from a theoretical standpoint. So what is the practical relevance?

There are numerous physical phenomena, even chemical reaction, that were revealed only long after someone understood (and publicized) that they simply must exist, and who knows what "prophetic" scientific influence there was upon the laboratory results?

In any event, assuming that this anti-matter phenomenon is accessible, its power to repel can widen the expanse of time and space in its wake, thereby minimizing the expanse before it, i.e., shortening or wiping out the expanse (distance) between you and your objective.

Anything traveling through this field would not perceive accelerated

motion. Practically speaking, their ship will be totally immobile in its own space, similar to someone walking on its deck.

The main (theoretical) difficulty is preserving the connection between these two universes, which as we mentioned earlier, are not two different places located within a single expanse, rather they cannot exist whatsoever alongside each other. According to the laws of nature, the repelling and disconnection is absolute. Thus, even if there could be some real possibility of creating such a phenomenon and transporting something beyond space and time, it would remain unclear how we could bring it back. In other words, what **relevance** could the phenomena of a totally different dimension have to us in our universe?

According to physicists – even the theoretical ones – there is no answer, not even a theoretical one, to this connection of two opposites. However, when the Rebbe Rayatz said to that Bolshevik brute that he, the Rebbe, has **two worlds**, he essentially provided an instruction on a totally non-theoretical solution to this matter.

Chassidim are his connection to the

Nothing amazes them. It appears as if they are living in a world cut-off from reality. However, if we take a lesson in history, we find that such people not only cannot be influenced, they essentially are the ones who influence matters and design the course of history, as they please. There are not many such people, however, with an objective look back in the dimensions of time, it becomes immediately clear who those people are who come before their time and erased the difference between themselves and their desired goal.

time-space continuum of the world, and the point of connection between the world and the Rebbe, who is totally above and beyond all measure of time and space.

It is quite clear that this has a connection to the phenomenon called “*k’fitzas ha’derech*” (shortening the journey). This does not refer to a shortcut within a certain area, but the path itself shortens. See for example, Eliezer’s camel, the wheels of the Baal Shem Tov’s wagon, or the engines of the future spaceship. The miracle is merely the sudden revelation of a new state of nature. (Apparently, even the Clouds of Glory repelled the “matter” that Amalek threw in their direction.) But what is really interesting is the person who sat on the camel or in the wagon and our connection to them.

Of course, the spiritual parallel to this scientific utopia relates to those people who appear to live within a bubble, cut off from modern-day time and place, yet with unswerving faith that does not change in relation to their environment. The human and geopolitical space and the continual alterations (in time) neither “help” nor even “budge” these eternal and unchanging positions, despite the fact that they really do respond.

Nothing amazes them. It appears as if they are living in a world cut-off from reality. However, if we take a lesson in history, we find that such people not only can’t be influenced, they essentially are the ones who influence matters and design the course of history, as they wish. Even physicists say that when the anti-matter phenomenon makes contact with the opposing universe, it stands to reason that this will create a repelling wall of infinite energy, and yes, this will not be pleasant for the known universe, if it is determined to remain as it was before this meeting. The precedents set at Ur Kasdim and during the days of the Communist regimes serve as examples.

There are not many such people, however, with an objective look back in the dimensions of time, it becomes immediately clear who those people are who come before their time and erased the difference between themselves and their desired goal.

The innovation of the Rebbe MHTM is his stubborn determination to invite the whole world (!) – into his continuum, and to shorten for everyone the infinite path between the Exile and the Redemption, between the finite and the infinite.

So our Rebbeim have taught us: Living properly for its own sake means not to be concerned about what everyone says (the gentiles about Eretz Yisroel, the sane about the not-so-sane, the world about Moshiach.), not to be affected by the world, rather to have an effect upon it, to live according to your conditions in the dimension where other laws prevail, and to be in the world only in the time and place that befits **your** objective.

The vast majority of us don’t feel this. At the present time, everything seems terrifyingly static, stuck in a bubble somewhere. However, the truth is that in these times, we are literally at the height of the leap forward. The supreme personage of the Rebbe has had an effect upon the realm of time through the lofty manner of his achievements.

The pipeline of personal faith connects us with him, and him with us, in order that in the coming time, all of us will connect to new heavens and earth, a new time and place, which is literally here and now.

Olam HaBa, the World to Come is not the world that will come, but the one materializing now. For it is coming to us all the time, approaching the place where we are faster than light in order to reach during a person’s lifetime: “in your lifetime and in your days and in the lifetime of the entire House of Israel.”

ASHREINU A THOUSAND TIMES OVER

BY CHANA KATZ

KFAR CHABAD – We arrived last Erev Shabbat in Kfar Chabad and found many familiar faces. Some 170 members of Anash from Tzfas and northern communities have completely filled two buildings in the Bucharim Yeshiva dormitories that were made available for the “bomb-shelter” refugees.

Hundreds of other families are staying with family who live in central and southern Israel.

One mother carried a week-old baby in her arms. She also arrived here a few days ago with her husband, mother, and their other young children. Another mother who arrived today was just two weeks after birth. All in all, the yeshiva dormitories have become a refuge, a home-away-from-home for the time being – no one knows exactly how long that will be. But everyone is in the same boat.

While living in a dormitory – with shared public bathrooms and un-curtained shower stalls – has been a little startling for some, the general feeling of those fortunate to be here (away from the booms and the bomb shelters) is “Ashreinu.”

Ashreinu that we have a place to sleep and that Kollel Chabad of Tzfas is working tirelessly to take care of

the entire project as well as individual families’ needs.

Schneur Schiff is basically running the show single-handedly here, with the help of a few bachurim. He is working around the clock to supply arriving families with rooms, sheets, blankets, pillows... Three times a day he is in the cafeteria, helping set up the tables and serving food. It’s a lot of work in a heavy heat with a strong heat wave headed this way, but Schiff is doing it with diligence, devotion, ahavas Yisroel and a smile. We weren’t able to catch up with Kollel Chabad Tzfas director Yoram Mehuder, but he is working so very hard in many ways.

One mother came here with many children while her husband remained near Tzfas in the mostly-Russian community of Ibicorp, about five minutes north of Tzfas. There are many elderly Jews there who have no one to take care of them and her husband has been taking care of their needs and distributing hot meals that are being made at the Beit HaTavshil in Tzfas.

It’s a bewildering situation to be uprooted from one’s home and comforts and spread up to five members of a family in a small dormitory room with no one

knowing what the next day will bring. “I feel like I said goodbye to my house until Moshiach comes,” said one mother, who tried to make her nine-month-old comfortable as she tended to her twin two-year-olds and four-year-old, while her husband helped out with the older children.

Ashreinu, said one mother, noting that there still were homes to return to. There are several dozen young boys who don’t have families or homes that they can live in, who stay in a dormitory here in Bucharim all year round, she said. The families who were uprooted from Gush Katif and northern Shomron saw each one of their homes destroyed by powerful army bulldozers less than a year ago. They lived in dormitories and makeshift settings and even tents with families for many months and still many are not settled, with no homes at all to return to.

Yes, we’re all in the same boat and we said it last year when we were fighting against the disengagement – we weren’t just fighting for someone else’s homes, we were fighting for all of our homes. How true those words became.

* * *

Kfar Chabad resident Malka

Cohen came over to the dining hall this past Shabbos to see how the families were adjusting and to ask, in the name of N'shei Chabad, if there was anything that was needed. Some of the mothers answered that it was difficult for the mothers to entertain all their young children in this unfamiliar setting and under the stressful circumstances that brought everyone here. That afternoon, Malka sent two of her daughters to the dormitories, where they announced a Shabbos gathering and did such a beautiful job performing a skit about Bar Kamtza and the destruction of the Beit HaMikdash, captivating the children. After the skit, they asked the young children what they had

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done today in order to have baseless love for a sibling or a friend that would help the Beis HaMikdash be rebuilt.

Donya Dahan of Tzfas, was running the Gan Yisroel camp there and relocated the camp and her entire family to Kfar Chabad, where Kollel Chabad and the Kfar Vaad are doing everything possible to continue the summer program here at the Kfar. In addition to joining the regular morning day camp program, Mrs. Dahan has worked tirelessly to arrange special afternoon outings to local attractions.

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Many families report that they are dispersed throughout the country. In some cases, the parents have remained in Tzfas and sent the children to the camp program here. In other cases, some members of a family are at one location with other members of the family scattered. It is a very confusing time and the parents are just busy trying to make the best out of the situation and their surroundings. Because most of the group from Tzfas knows each other, it makes things as comfortable as possible. Today, for example, my nine-year-old daughter had the biggest smile when she learned that her good friend from Or Menachem Beit Sefer in Tzfas arrived this morning.

Meanwhile, things are confusing and the women are busy trying to figure out how to do laundry and give their babies baths when there is cold water all day until the solar heating takes effect by evening. Still, it is Ashreinu a thousand times over. We just need and want and anticipate the immediate and complete revelation of Moshiach NOW.

UPDATE

Just since this morning (Sunday) the dormitory where we are staying has completely filled up and Kollel Chabad is looking to open yet another facility when the summer camp there ends in a few days. More and more families are arriving by the hour. One woman told me she had spent the past 11 days running in and out of the bomb shelter and one missile landed so close that it burst the solar heater on top of her home, but caused no further damage, thank G-d.

*Kollel Chabad sent a van load of toys back to Tzfas today with Rav. Chitrick to be distributed to the various bomb shelters. Also, the organization is aiming to equip some 250 bomb shelters in the north with s'farim, Chitas, T'hillim, etc. Nechama Navon, principal of the Or Menachem girl's beit seifer, is among those who remained in Tzfas and are taking charge of aspects of these distributions. Today some 150 of the shelters received the s'farim.

One woman said: "A lot of us have the feeling that we will not go back to our homes again – that this is the transition and we're going to Yerushalayim from here. We could be wrong, but I don't want to be wrong. I don't want to go backwards!"

*Every time a new family arrived in the Kfar, there was new information to be gleaned about the locations of members of Anash who scattered in various directions over the past week. Many members of Anash went to stay with not-yet-frum families and expressed deep gratitude for the arrangements that were made in Kfar Chabad and other places, because staying in homes that had televisions going all day and not koshered kitchens was very difficult for many.

*One of the children's doctors from Tzfas' health clinic also arrived at the Bucharim dormitory with his family and others reported that a mohel was also here. "We can even make a bris right here," someone said.

BRINGING JOY AND DELIGHT TO THE SOLDIERS

*The Chabad Mitzva Tank Organization in Eretz Yisroel, directed by Rabbi Dovid Nachshon, continues its around-the-clock activities with soldiers on both Gaza and Lebanon fronts. The following is a selection of pictures from a gallery of striking photos of the Mitzvah Tanks on duty. * From the website Chabad.info*

The “Tankistim crew” serve thousands of soldiers at the Lebanon border, operating under

the command of Rabbi Shmarya Harel, bringing joy and delight to the soldiers who await deployment.

The “Tankistim” relate that the sight of the Mitzvah Tanks, its lively music, and the Chabadnik’s joy arouses great excitement among the soldiers.

The media too, which is in the area in numbers, films and photographs them at almost every step.

The Mitzvah Tanks travels around helps soldiers with tefillin, registers soldiers in the “soldier’s” Sefer Torah and hands out “Moshiach” cards with the picture of the Rebbe MH”M shlita.







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30 YEARS SINCE THE MIRACLE IN ENTEBBE

Yoram Ben Itach described his feelings as a hostage when the terrorists took over the plane and grabbed him and put a revolver to his head and warned all the hostages that they'd better not try anything because if they did, they would shoot him.

People from all ends walks of life gathered at Heichal Avner Chai Shaki in Yeshivas Chabad in Ramat Aviv to mark 30 years since the incredible Entebbe rescue. Present at this special and moving event were those who were part of the rescue team, those who were rescued and their families, including: former Prime Minister, Knesset member Binyamin Netanyahu – brother of slain Yoni Netanyahu, commander of the rescue mission; Knesset member Mattan Vilnai, who participated in the rescue mission as platoon leader of the paratroopers and Knesset member Effie Eitam, commander of the Golani recon team in the mission.

The theme of all the speeches was the awesome miracle that they experienced in this dangerous rescue mission and the enormous success thanks to Jewish faith.

The successful event was organized by Dovid Zoldan, one of the talmidim of the yeshiva in Ramat Aviv who enjoyed terrific feedback from the participants.

Newspaper journalist and television anchorman Ronen Bergman called

upon Binyamin Netanyahu to speak. Netanyahu told about his feelings when he heard of the results of the rescue mission and the death of his brother (the event was dedicated in his memory).

Former Deputy Chief of Staff and current Knesset member Mattan Vilnai told about what happened behind the scenes. He described preparations for the mission, the dilemmas faced by the upper echelons and the training that preceded the mission.

Natan Dvir, pilot of the first Hercules plane described the many

difficulties they had to contend with starting with landing at a foreign airport in the heart of the jungle in the middle of the night, in the dark, with no moon. Then the difficulties with refueling and the problems with lifting off after the Ugandans put out the runway lights.

Effie Eitam described his meeting with the hostages. He said that although he was not yet familiar at the time with the concept of “Elokim,” he still prayed for the success of the mission. “There is no doubt that G-d worked overtime that night,” he concluded.

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The Chabad connection was addressed by Shmarya Harel a graduate of the vaunted Sayeret Matkal and a



close friend of the Netanyahus.

Shmarya described the close spiritual support with which the Rebbe provided the campaign and about the farbrengen that took place that Shabbos in the course of which the Rebbe uncharacteristically began to say T'hillim just at the time (unbeknownst to the farbrengen participants) that the rescue mission was taking place.

It was also noted that on the Shabbos following the rescue mission the Rebbe spoke about the mesirus nefesh of the soldiers who endangered themselves for the sake of other Jews whom they didn't know and were so far away.

Amir Ofer was the first soldier to break into the terminal and he killed the terrorists. He told of the series of miracles that took place one after the other. The bullets were whizzing in all directions and only one hostage was shot out of a hundred. The second miracle was when one terrorist aimed his weapon at the soldier who burst into the room but the soldier managed



to shoot a split second earlier.

After the terrorist fell dead they found that the trigger of his Kalashnikov rifle had been pulled but the bullet that the Israeli soldier shot hit precisely in front of the hammer thus preventing the rifle from shooting!

Former hostage Nachum Dahan told about his cruel treatment by the hijackers because he didn't have a

passport and he had military pictures in his possession. He ended his story by saying that his chazara b'tshuva began in that terminal in Entebbe.

In conclusion, Ronen Bergman asked everyone to sum up the mission in two sentences. Dahan said this event was his opportunity to thank Hashem for the great miracle and to ask for Geula now!

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spoken to the former contractor. We asked for a bracha for the construction.

The letter I opened to was in volume 17, p. 95 where the Rebbe writes a long letter to the Vaad Rabbanim in East Flatbush about their building a mikva and blesses them with an abundance of brachos for the construction. At the end of the letter the Rebbe writes: **I enclose my check – my participation in the fund for the building renovation.**

My wife and I read the letter with great excitement, over, and over again. What an answer! What brachos! We understood the line about the Rebbe's participation as spiritual participation.

After such a clear answer, we signed a contract that day with the contractor. He was a professional

and quickly did the work and did a good job too.

According to the contract, we had agreed to pay the balance on Yud-beis Nissan 5766. Although he had finished the work a few days earlier, he didn't pressure us for the money. I was feeling pressured though because after paying significant money to the first contractor with loans that still hadn't been recovered, I didn't know what to do. I hoped to obtain other loans and pay up.

On the morning of Yud-Alef Nissan, a Sunday, I checked my lottery number. When I was in B'nei Brak, I went to the Lotto kiosk where I fill out a form every week and asked for the results. The woman behind the counter told me that I had won 13,826 shekels. I didn't get excited because I didn't think she meant me.

When she told me once again that I had won I didn't believe her. "I've never won, it just can't be."

She had me come inside and look at the computer screen.

The next morning I had the entire sum, most of which I gave to the contractor.

I am still excited by the bracha and the fulfillment of the Rebbe's promise that he will participate in the construction. For someone with little belief like myself, I was sure this meant spiritual participation. The Rebbe showed me that when he writes "participation with a check" that he means it!

Even today, when darkness covers the earth, the Rebbe MH"M leads us and finds ways to help each one of us.

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