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**BEIS MOSHIACH**

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### U.S.A

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

### ERETZ HA'KODESH

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

### EDITOR-IN-CHIEF:

M.M. Hendel

### ENGLISH EDITOR:

Boruch Merkur  
editor@beismoshiach.org

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# THE MISHKAN, MIKDASH, AND THE FUTURE TEMPLE

LIKKUTEI SICHOS VOL. 21, PG. 260-267  
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

5. Accordingly we can explain the three opinions in Zohar: The first opinion – “the **Ark** broke forth, saying, ‘This is my resting place forever’” – comes in continuation to the fact that, “the **Tabernacle** was built and erected and the Ark was brought into the Holy of Holies,” because the origin and the principal expression of **this** concept of rest that is associated (primarily) with the **Ark** was accomplished in the Tabernacle [Ramban; see FN 25]. However, this is not a **rest** that is connected with the structure (of the Tabernacle) itself. Therefore, it is said [R’ei 12:9] in reference to the Jewish people (describing the place and structure they had arrived at [when the Tabernacle was completed]), “for you have not **come**, etc., to the **rest** and to the **inheritance**” [i.e., they had yet to merit the Holy Temple proper].

The second opinion in Zohar speaks about the time period of the Temple: “when the **Holy Temple** was built and the Ark entered into its place.” At that moment a permanent location and structure was established for the manifestation of the Divine Presence, and of consequence, the Jewish people had arrived at “the rest and...the inheritance,” a permanent location prepared for Divine service. As the Ramban puts it: “Once the Temple was built in Yerushalayim, all places became forbidden for building upon them a **temple** to G-d, etc. There is no **temple** for generations to come except in Yerushalayim alone. Indeed, regarding [Yerushalayim’s] Har HaMoria it is said, ‘Dovid said, etc., this is the alter of

Yisroel for the sacrifice,’ and he says, ‘This is my resting place forever.’”

The third opinion speaks about – or at least alludes to – the Third Holy Temple of the Future (and the ultimate perfection of the Holy Temple). In the time when the Jewish people wholly fulfill the will and intent of G-d – “when

Yisroel performs My will” completely – the Temple will be an eternal Temple; it will never be taken away from the Jewish people. That is when “the Holy One Blessed Be He utters this verse, referring to the Community of Israel” – “This is My resting place **forever**” – for the manifestation of G-d among the Jewish people is in a manner of “My resting place forever,” an eternal rest and inheritance **revealed openly**.

6. The fact is, though, that the Tabernacle, the (First and Second) Holy Temple, and the Third Temple are not separate matters but a single concept and continuum, namely, the Mitzva (in the **singular**) of “Make for Me a Temple.” Its origin and our [initial] fulfillment of it occurred with the construction of the Tabernacle, continued with the First

and Second Holy Temples, and with the construction of the Third Temple – may it be speedily in our days, amen – it is perfected “as the Mitzvos of Your will.” [FN 34: For the perfection of the material from which the Holy Temple is constructed as well as the perfection of the builders will be specifically in the Future to Come. (*Toras Chaim*, VaYechi beg.; Hemshech “V’Kacha,” Ch. 17 ff.)]

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*The Tabernacle, the Holy Temples, and the Third Temple are not separate matters but a single concept and continuum, namely, the Mitzva (in the singular) of “Make for Me a Temple.”*

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Just as this is so [with regard to the development of this single concept of "Make for Me a Temple"], so it is also with regard to the details emphasized in Zohar. That is, the rest associated with the **Ark, the Holy Temple, the Congregation of Israel, and the Holy One Blessed Be He** is not distinct to each of the latter respectively but a single continuum.

This will be understood in light of an analysis of the wording of the third opinion. Specifically: a) What is the significance of mentioning, "For at such a time, the Holy One Blessed Be He sits upon His Throne of Glory and has compassion on the **world** and blessings and peace and love of **all** are present"? b) At first glance, how is this relevant here? The passage speaks about how the Holy One Blessed Be He says, "This is my resting place forever," (only) "referring to the **Community of Israel**" – not to the world at large!

7. The explanation: The phrase, "The **Ark** broke forth, saying, 'This is my resting place forever, etc.,'" refers to the Divine service of Torah [study] [*Ohr HaTorah* 186a], as it is understood that this is the entire concept of the Ark: "There is nothing in the Ark save the two stone tablets" [Melachim I 8:9; see Divrei HaYamim II 5:10]. The Torah is complete when it is studied in a manner of rest and there are no disturbances, as our Sages say, "The Torah was only given to [be expounded by] those who eat *mahn*." The meaning of the latter saying has been mentioned many times – that in order to understand and grasp Torah properly, we must be free from all bothersome distractions, exemplified by [the lifestyle of] those who ate *mahn* [who lived under miraculous conditions in the desert, all their needs being provided for them from On High].

[To be continued be"H]



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ב"ה

# 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 2 of 2*

**When you lecture to an audience that is not necessarily Lubavitch, do you base your entire talk on the Rebbe's sichos or use additional sources?**

The emphasis, of course, is on the Rebbe's sichos, and as much as possible on the Rebbe's words. This approach has the most powerful effect. The Rebbe's words are so powerful that they succeed in bringing about a significant change in those who hear them.

In addition, there are sometimes people whose faith will be strengthened if they hear about the Geula from other sources too.

Therefore, when addressing a broader audience, you need a wide-ranging knowledge of the subject, including non-Chabad sources. Most of them are quoted by the Rebbe anyway.

Not only Torah sources help in a lecture, but stories from other groups are also good in conveying your message. About a year ago I sat Shiva for my brother Gershon Ber a"h. Many distinguished people came to see me including an important modern Orthodox rabbi from Queens who has a connection with Ger.

When we began talking about

the Rebbe being Moshiach, he said that after 3 Tammuz he had gone to his Rebbe, Pinchas Menachem Alter of Ger, and asked him what he thought about Chabad Chassidim believing that the Rebbe is Moshiach even after 3 Tamuz. The Gerrer Rebbe said: It's not normal, but you cannot attack the emuna of Chassidim.

And the rabbi concluded: So I don't have a problem with it.

At the same time there was another rabbi who said to me: Did you like that story? Ha!

I said: Why, you don't?

He said: Don't ignore the first words he said: "It's not normal."

I said: Right, I don't ignore it since the Rebbe used the same words on Shabbos Parshas Haazinu 5746 (and in other sichos). The Rebbe said that all the talk about Moshiach is "wild talk," but since we are in "wild times" we must speak this way.

This story, with the Gerrer Rebbe,

can be a good response when you speak with people who aren't Lubavitch. Unfortunately there are a few Lubavitchers who need chizuk beyond the sichos and a story like this can serve that purpose.

The Rebbe taught us that even when we know something as it appears in Torah, we should show how it appears in the world too. When the Rebbe said that the promises of the times of Geula are starting to materialize, he devoted a large part of the sicha of Parshas Mishpatim to show how Geula has penetrated the world.

One might think that since we know this to be true according to Torah – that Moshiach began doing what he does – why do we need examples from the world? But the Rebbe taught us that when we see things not only in the world of

***The Rebbe said that all the talk about Moshiach is “wild talk,” but since we are in “wild times” we must speak this way.***

Torah but in the world we live in, it's a chizuk for us.

So too, there are things that are taken for granted in the world of Chabad but when you hear that outside the world of Chabad they also think that way, it fortifies you.

There are people for whom even a quote from the Gemara won't convince them as much as a story

about a great rav of their group. Once, someone asked me at a lecture how we could say that the Rebbe is Moshiach. He said it bordered on heresy.

When I quoted the Gemara in Sanhedrin that the talmidim would refer to their teacher as Moshiach, he refused to accept that and disparagingly said that not everything brought in Gemara is accepted as halacha.

I asked him: If you think it borders on heresy, how do you explain the fact that the Chazon Ish said about Rabbi Isser Zalman Meltzer that he is worthy of being Moshiach?

He didn't believe that the Chazon Ish said that but when I showed him the story in a book that was published by a Litvishe publisher, he gave up his argument.

On another occasion, when the subject of getting answers from the Rebbe through the *Igros Kodesh* came up, I quoted dozens of sources in Chazal, Rishonim, and Acharonim to show that this approach was always accepted in Judaism. I even quoted from a book published by Litvishe people where there is an entire chapter on this and it explains how it's all kosher and fine.

Yet some people, even after all the sources quoted, said it wasn't the Jewish way. To one person like this I showed the Artscroll biography on Rabbi Moshe Feinstein, where it has the story about a gadol in the Litvishe world who was in Shanghai and uncertain whether he should travel to Eretz Yisroel or to the United States.

He made a Goral HaGra and opened a Chumash and the verse said, “And Aharon came to Moshe,” and since his name was Aharon, he took it to mean that he should go to



Rabbi Sholom Jacobson

the US, where R' Moshe Feinstein lived. Because of that trip, the largest Litvishe yeshiva in the world was founded in Lakewood, New Jersey.

When he heard this story he kept quiet.

**Why is it important to publicize and talk about the Rebbe being Moshiach? Isn't it enough to speak about the Geula in general?**

It's important to publicize it because that is what we learned from the Rebbe. If you heard the Rebbe at farbrengens saying "Nasi Doreinu, Moshiach sh'b'doreinu" repeatedly, then you understand that if you want to fulfill the edict, "a person ought to say things as his teacher did," you have to emphasize that the Rebbe, who is the leader of the generation, is Moshiach.

In the sicha of Parshas Naso 5720, the Rebbe said that when the Rebbe Rayatz proclaimed, "L'Alter l'Geula," Chassidim publicized this and added that he is the one, he is Moshiach. The Rebbe said that there was a Poilische Chassid who was bothered by this addition and he complained to his Rebbe about it. The Rebbe told him (people say it was the Kapishnitzer Rebbe): We believe that Moshiach can come any day and therefore, there must be someone who is worthy of being Moshiach. You and I know that it's neither you nor me, so what do you care if it's him?

Why did the Rebbe tell us this story? So that we would know that when the Rebbe tells us to publicize the Besuras HaGeula, we have to add that he is Moshiach!

There are dozens of other sichos in which the Rebbe says explicitly that the Rebbe Rayatz is the Moshiach of the generation, in no uncertain terms. We see the same thing in the sicha of Chol HaMoed

Sukkos 5747, Simchas Torah 5748, Shoftim 5751, and at length in the kuntres Beis Rabbeinu Sh'B'Bavel.

As for those who quote the sicha of Simchas Torah 5745 – that talk like this is liable to distance Jews from the study of Chassidus – one year later, on Simchas Torah 5746, the Rebbe said that the Rebbe Rayatz is the Moshiach of the generation and he doesn't care if this is interpreted as the actual Moshiach.

When they prepared this sicha for publication, they were afraid to include this last line since they remembered how sharply the Rebbe had spoken the year before. They asked Rabbi Chadakov to ask the

***When I showed him the story in a book that was published by a Litvishe publisher, he gave up his argument.***

Rebbe whether they should publicize this paragraph since it sounds as though the Rebbe is saying that he is Moshiach.

The Rebbe's answer was: I said that I don't mind if they interpret it as the actual Moshiach.

**Isn't it more important to spend the time explaining about the Besuras HaGeula in general or about the importance of mitzvos to prepare for Geula?**

First of all, from what the Rebbe said we see it's important to publicize it, so this is certainly time well spent. Second of all, when you approach a lecture in the right way you can convey this message as part

of the lecture without devoting special time to it. You construct the talk from different angles and when you get to this point, it is self-understood.

In 5751-2 I had a *Tanya* shiur at the end of which I would review the Moshiach-related points that the Rebbe made at that time. I never devoted special time to the fact that the Rebbe is Moshiach but on 3 Tamuz some participants of the shiur called me to ask whether the Rebbe could still be Moshiach. I had never spoken about this directly but it was obvious to them anyway.

This is not avoiding the topic but is the general Chabad approach to emuna. If you've attended Arachim's seminars you know that most of their lectures are devoted to proofs about the truth of Torah and the existence of G-d. It's like emuna is a science. They look for scientific proof for everything.

In Chabad you don't find questions posed this way. In the Rebbe's letters on this subject, you find answers to people who raised the questions directly, but in the Rebbe's sichos and maamarim, as well as in the other writings of the Rebbeim, we don't find these questions and answers.

When you learn Chassidus, the question is, "how can it be that the world exists and is not nullified?" When you look at things from this angle, Hashem's existence is not a topic of discussion at all; it's a given.

The Rebbe once referred to this and said that this approach of questions and answers was appropriate in earlier generations when the youth had strong questions about faith. Today's youth are so shallow that it doesn't have genuine questions. Therefore, there is no need to bring them up.

Rather, you speak in a way that the questions naturally fall away.

The same is true for inyanei Geula and Moshiach. Generally speaking, people don't have specific questions. They just don't believe the whole thing. Therefore, when you explain to them about inyanei Geula and Moshiach in a general way, they naturally accept the fact that the Rebbe is Moshiach. It becomes obvious.

**In the event that people do ask, and there's a need to have a separate talk about it, are people convinced?**

Usually, yes. If you learn the subject thoroughly and present the audience with the relevant quotes from the Gemara, Rishonim, and Acharonim, they understand that this belief is well-anchored in the principles of Judaism and they accept this. There are always exceptions, of course. Sometimes people are stubborn and come to argue and then you need to find a way to explain it to them too.

At one lecture there was a man whose rav is a big misnaged, who

***“We believe that Moshiach can come any day and therefore, there must be someone who is worthy of being Moshiach. You and I know that it's neither you nor me, so what do you care if it's him?”***

sent him with a question: Since the Rambam writes that Moshiach's son will rule after him, how can you say that the Rebbe is Moshiach when he has no children?

I said: I'm sorry, but there is no such Rambam. When he insisted that there was, I gave him a set of Rambam and asked him to take a look and see that the Rambam says

not one word about Moshiach's children.

Some of the people at the shiur, who knew the man as a simple person incapable of looking up the Rambam, asked him where he knew this Rambam from and he had no choice but to say that he had never seen it himself. His Litvishe rabbi had asked him to raise the question at the shiur.

I said to him: Now I will explain to you what you did not understand. It says this in the Gemara and the Rambam quotes it in his commentary on Mishnayos, but in his Yad HaChazaka, where he formulated all the halachos, he doesn't mention it. From this you see that the Rambam held that this was not a criterion that was necessary for Moshiach. If the Rambam thought that Moshiach had to have children, he would have written it, just as he wrote that the members of the Sanhedrin must have children.

All the people at the shiur accepted this. They were happy to see that we don't ignore any issue and that there is an explanation for everything. (On Shavuos 5745 the Rebbe addressed this and explained that it means levels that Moshiach attains after his revelation.)

**Let's go back to the beginning. A Lubavitcher who learns the Rebbe's sichos and is even active in inyanei Moshiach, but doesn't know how to bring Geula into his daily life – what can he do?**

The same question can be asked about someone who learns Chassidus and acts as Chassidim act but it doesn't affect his daily life sufficiently. It's much easier to work on external things than on inward things and in order for it to have expression in daily life, you need to live with them in a p'nimius'dike way.



R' Mendel Futerfas once asked about the phrase in the Gemara that says you need to be "*tocho k'varo*," meaning your inside has to match your outside. Why doesn't it say the reverse that your outside has to match your inside?

He explained that human nature is such that we behave better outwardly and this is why we need to work and hope that our inside will match our outside, that even b'p'nimius we will act just as Chassidish as we do outwardly.

When we talk about "living with Moshiach" in daily life, there are various levels. We must strive to live and act precisely as we will in Yemos HaMoshiach, which is like the life of the Beinoni as described in *Tanya*. On the personal level it refers to a life which is completely about Torah and mitzvos and on the social plane it means a life without jealousy, hatred, and competition.

Obviously, it is very hard to live like that while the world around you is still in Galus-mode. It's like the joke of the fox who saw a bird at the top of a tree and who tried to persuade her to come down from the tree. The bird refused and said that if she came down, the fox would eat her.

The fox said: What?! Moshiach has already come and there is no jealousy or war!

Suddenly they could hear the yelping of hunting dogs and the fox began to run away. The bird flew after the fox and asked him: Why are you running? Just a minute ago you told me that Moshiach had come!

Said the fox: Moshiach came, but what can I do when the dogs don't believe it!

Despite the difficulty, we must try, taking step after step in this

*Today's youth are so shallow that it doesn't have genuine questions. Therefore, there is no need to bring them up. Rather, you speak in a way that the questions naturally fall away.*

direction. When you take this path you can reach a point where large aspects of your daily life are affected by your chayus in inyanei Geula and Moshiach. It starts with foundational things, like refraining from doing that which is unseemly since you remember that *ut ut kumt Moshiach* and what if Moshiach shows up right now? (The Rebbe said this on Shabbos Parshas VaEschanan 5751 – that thinking about inyanei Geula affects a person

in avoiding evil. I can say from my experience as mashpia in yeshiva that it affects all levels). And it continues with positive activities in order to be ready for Moshiach. Then there is hiddur and hiddur sh'b'hiddur in matters between man and G-d and between man and his fellow.

The main thing is to be heading in the right direction. As soon as you are heading in the right direction, even if you are far from the goal, you continuously progress towards the goal, knowing that you are doing the Rebbe's ratzon. As it says, open for Me the eye of a needle and Hashem opens it up wide like a hall.

Surely the Rebbe will not wait until we reach the goal but we will immediately merit the full hisgalus and the Rebbe will lead us towards the goal. Then we will delve into Torah day and night and there will be no jealousy and no hatred, no war and no competition, and the world will be full of knowledge of Hashem like the waters cover the seabed. May it be now!





# ‘HIS WORK IS THE WORK OF HEAVEN’

BY NOSSON AVROHOM

*He grew up as a religious youth in Netanya. However, after serving in an elite unit in the IDF, he threw off the yoke of Torah and mitzvos, until one night in a school in Netanya – then his life changed. \* The story of Reb Chaim Dayan of Kfar Chabad, who tells of the events of his life, starting in an IDF intelligence recon unit, onto the war in Lebanon, and ending in the office of Rabbi Chadakov, who gave him much advice in the field of chinuch.*

Once, R' Chaim, Dayan of Kfar Chabad, wrote to the Rebbe MH"M, asking to learn another holy craft, in addition to his work in chinuch. In the letter, he listed three options, mila, sh'chita, or safrus. In the responding letter, the Rebbe negated all of them and wrote the following, "**Melachto Melechtes Shamayim**" (his work is the work of Heaven).

In consultation with the rav of Kfar Chabad, Rabbi Ashkenazi, the two concluded that the Rebbe designated for him the field of chinuch, to the exclusion of all else. From then on, for over two decades, R' Chaim invested the majority of his energy into the

realm of chinuch. In the seifer *HaChinuch V'HaMechanech*, there appear many conversations between him and Rabbi C. M. A. Chadakov.

Many in Kfar Chabad are familiar with the smiling countenance of R' Chaim Dayan, a Chassid, quiet, modest, and well liked. He is a true Chassid, who is mekushar heart and soul, and puts many hours a day into mitvtzaim, with his major focus, as mentioned, invested into chinuch. However, very few know his amazing story of return.

\* \* \*

Chaim was born and raised in Kiryat Nordau, in Netanya. His father

is a respected member of the local Moroccan community. He also served as a neighborhood rabbi, in addition to his varied roles as shochet and bodeik, mohel, and more.

His elementary school years, he spent in the Rashi government-religious school, and later transferred to the Tichon Shapira public high school. He showed a special talent as an educator, which his teachers noted as early as the ninth grade. They sent him to take a course in youth leadership in the "Youth Brigade," and when he returned, he served as a youth counselor in the school. He completed his studies successfully, earning a commendation in his chosen field: automotive electrical systems.

When he reached draft age, he was assigned to the communication corps. His mission was to provide secret means of communications for elite recon units in the IDF. One of the primary assignments of his unit was to build and develop electronic weaponry. Towards the end of his service, he transferred to the navy, where he served until his discharge. For his army reserve duty, his commanders, who appreciated his varied talents, assigned him to a backup unit to the Sayeret 300 recon group. His unit was composed of graduates of the most elite forward recon units, and they worked from a base camp parachuted behind enemy lines.

On these topics, R' Chaim, understandably, refuses to go into detail, despite the passage of time.

After his discharge from regular army service, he gave up observance of Torah and mitzvos. His high school and army experiences pushed aside his Jewish commitment, despite his religious upbringing. This was during the late 70's, and Chaim, like most of his friends, went looking for work to occupy his time and pay the bills.

During a tour of reserve duty, he met another fellow named Yoram Tayar, who was an immensely talented electrician. This common denominator led to a close friendship. Both men were out of work, and together, they developed a unique "integrated bell-ringing system" for school buildings, which allowed individual settings for different bell-ringing times in each classroom. Many schools jumped at the new idea, and hired the two of them to install their system.

R' Chaim recounts:

One day, we arrived at the public school on Slomianski Street in Kiryat

*The Rebbe's face looked to me like a flaming torch, which burned with wisdom. I was transfixed and frozen in place. His appearance and behavior endowed him with the countenance of an angel of G-d.*

Nordau, Netanya. Following our practiced ritual, we began installing the system. We generally worked at night, so as not to disturb the children's studies. Suddenly, we heard the voice of someone learning, coming from the building across the street. Later, we found out that it was Rabbi Menachem

Volpe, the shliach in Netanya, who was giving a shiur in *Tanya* at the Chabad House. The tone and content drew our attention, and we listened in until the end of the shiur.

The next day, I listened in again to the shiur, and I reminded myself of the story of Hillel the Elder, hiding on the roof to listen in to words of Torah.

On the third day, we completed the job and decided to join the shiur. Rabbi Volpe noticed the new faces and invited us to sit up front. The words of the *Tanya*, as well as the flowing and clear explanations, pierced my heart, and I started to think about my spiritual condition.

From that day, I connected with Rabbi Volpe with "thick ropes of love," and he became my spiritual guide in all matters. I progressed to the next stage after participating in a number of farbrengens organized by the Chabad House, where the core concepts of Chassidus slowly seeped into my heart. Learning about Chassidic customs and the Chassidic way of life pushed me to deepen my knowledge of Chassidus. Over time, I had many long, heart-to-



R' Chaim with his students receiving kos shel bracha from the Rebbe

heart conversations with Rabbi Volpe, which went late into the night and dealt with matters of faith and outlook. He would answer all my questions and explain every difficulty that I brought up, with such patience, as if I were an only child. I felt that finally, I found what my soul yearned for.

One day, when I was already deeply involved, Rabbi Volpe suggested that I learn in a yeshiva, and I began to study in the yeshiva in Tzfas, under the leadership of Rabbi Y. Y. Wilschanski. I quickly adjusted to yeshiva life. The fact that there were other young men learning there, who went through similar circumstances, made it easier, and I found myself going with the flow.

After learning in the yeshiva for a while, the Tishrei holiday season was approaching, and the feeling in the air was of traveling to the Rebbe. Although I was a fledgling Baal T'shuva, the idea of traveling to the Rebbe was something I appreciated, so after quite a few difficulties, I found myself on a plane to 770.

I will never forget that Tishrei of the year 5741. My first encounter with the Rebbe was on Erev Shabbos. The entire shul was extremely packed, when suddenly, the Rebbe entered with quick but measured steps, and the huge crowd split open to make a human path. The Rebbe's face looked to me like a flaming torch, which burned with wisdom. I was transfixed and frozen in place. His appearance and behavior endowed him with the countenance of an angel of G-d. The one who interrupted these thoughts of mine, was the Rebbe himself, who turned suddenly in my direction and nodded his head strongly, with a big smile on his face. All eyes turned to me and I was lost; I felt that the Rebbe simply read all my thoughts.

That entire month, I felt like I was not in this world. I underwent an elevated spiritual experience, which has not left me until today. The thing that shocked me the most took place

at the farbrengen on Shabbos afternoon. At the end of the farbrengen, I looked at the clock on the wall and saw that I had stood over six hours straight without budging, despite the fact that the Rebbe spoke in Yiddish and I didn't understand one word. I thought to myself how in the army everyone knew I couldn't stand in formation for even five minutes. The most I ever stood was during a visit from the Chief of Staff, when I stood at attention for twenty minutes, after my commanding officer gave me various exercises and tricks to last that long. And here I stood, unmoving, close to seven hours.

I returned to Eretz Yisroel on an emotional high from my visit, which made such a powerful impression on me.

After a year and a half of intensive study in the yeshiva, I was forced to leave full-time learning. It was during a

Shabbos I spent in Kfar Chabad, when suddenly a number of uniformed soldiers came in and told me they were searching for me for a few hours. It turned out that the Lebanon war had just broken out, and I was being called up for duty. I refused to travel on Shabbos. However on Motzaei Shabbos, I rushed to present myself to the Northern Command. They informed me that the wife of the rabbi of the unit just had twins, and since I became religious, they asked me to fill in for him. I agreed to the suggestion, and within hours found myself in a makeshift IDF base in the "Rashid" refugee camp in Lebanon. This camp was crawling with terrorists, big and small. Many times, "teenagers" would shoot missiles and other ordnance at us. The challenges were difficult, and some of the best warriors fell in those battles.

My job as rabbi of the unit,



A letter from the Rebbe to R' Chaim



With his fellow soldiers of the IDF



Mivtzaim

although it took me quite some time to adjust to the role, was to encourage the soldiers not to become disheartened and to identify the bodies of the fallen. These jobs were in addition to participating in bloody house-to-house battles. The platoon leader, who came to greet me upon my arrival, informed me that he was waiting for me for two days, because his two buddies were killed and it was my job to identify them. This pained me very much, because the atmosphere in unit was very intimate. We were a small number of specialists, and every casualty was a

huge loss and felt in an intense way.

The only ray of light that shone for me in the great darkness of the terror of war was the fact that the Rebbe provided clear directives regarding the war. At that time, the Rebbe spoke about writing a Seifer Torah for the protection of the IDF soldiers, and that each soldier should have a share by buying a letter, in addition to the mitzva of t'fillin. I didn't waste any precious time, and already in the early days, I made up with the commander that each morning before the soldiers go out, they should all put on t'fillin.

Of course, I registered all of the soldiers for a letter in the Seifer Torah.

In truth, it can be said that we saw wonders and miracles. From when we adopted the resolution, no soldier from our unit was hit, despite non-stop attempts. Only one time, the commander of the unit received a stomach injury. This was when I went on a two-day leave, and the soldiers did not put on t'fillin those days. When I came to visit him in the hospital, he grew upset with me, because due to my absence, he wasn't able to put on t'fillin and he sustained an injury. Clearly, he connected his wound with not putting on t'fillin. This commander, by the way, lived in a kibbutz near Netanya, which is not, to put it mildly, sympathetic towards the Torah and those that observe its laws.

Two months later, the unit transferred to the city of Tzur. There, a new commander took over, due to the injury of the former. I asked the new commander to allow me to immerse in the sea each morning, but he refused. He said that the terrorists, before leaving the city, planted underwater mines. I don't know how I worked up the courage, but each morning, I woke up before dawn to dip in the seawater, while being careful not to step on the seabed.

At the end of my tour of duty, I told the commander what I had done. He shrugged his shoulders and said, "There is no one like a Chabad Chassid. Chabadniks are the only ones who concern themselves, with literal mesirus nefesh, for every soldier. Each Chabad soldier is a flowing river of shlichus in and of himself. I find it difficult to imagine how we would cope without that fiery faith of yours."

I also experienced a personal miracle during a stay in one of the refugee camps. In this camp, there was a water-well pretty much next to every home. During the war, these wells became bunkers for the terrorists, and it became dangerous to walk through the camp, because you never knew

where an attack could come from. Many soldiers, including the overall commander, were killed after the soldiers thought they had cleared the area. Suddenly, terrorists popped up from the various holes and ditches, which made walking exposed between the houses very dangerous.

One time, I identified the corpse of a soldier hit in one of the battles. Afterwards, I wanted to wash my hands, and I approached one of the wells. In order to be careful, I first threw a smoke grenade down the well and then waited. Suddenly, I saw a head pop up from the well, dressed in a kaffiyeh. My heart just about stopped, I aimed my weapon, remembering what they taught us in training: when it comes to one-on-one combat, the fastest one wins. I screamed at him in Arabic, “*Rafidik!*” (hands-up). Happily, I discovered it was an old man who hadn’t left the camp yet and decided to hide in a pit.

During the three months of battle, we saw open miracles. Many times, bullets flew over our heads and shrapnel that exploded nearby, missed their mark.

I will never forget the end of the war, when we held a ceremony for those of our unit who fell in battle, the commander praised the work of Chabad and the Rebbe, who did everything to raise the spirits of the soldiers and brought hope in the face of despair. The Rebbe’s name came up repeatedly throughout the event. A casual observer would have thought that the Rebbe was some top officer being recognized for his valor.

After the war ended, I found myself torn as to where to turn, whether to continue my studies in yeshiva or to start building my life. At that time, I got to know Rabbi Chaviv Biton, who worked as a counselor in the Trade School in Kfar Chabad. He told me that the school needed a teacher for the electronics program. Concurrently, I became aware of an opening for a Madrich (guidance counselor) in

Yeshivas HaBucharim. I sent a letter to the Rebbe detailing my dilemma regarding my future. In his answer, the Rebbe indicated that I should take the job in the Yeshivas HaBucharim.

I did so, and a short while later, I met and married my wife.

Over the many years that I have been involved in chinuch, I received many instructions from the Rebbe.

Every holiday that I spent with the Rebbe, I would receive a bottle of mashke for the yeshiva, without my asking for it at all. I saw clearly how much importance the Rebbe accorded to the students of the yeshiva. Every time there was a Bar Mitzva or any other joyous occasion for the students, the Rebbe sent a detailed letter. The relationship with those students was

## WINNING THE RAFFLE

R’ Chaim Dayan relates: One year, before traveling to the Rebbe, the talmidim asked me to bring them something from the Rebbe aside from the bottle of mashke that I would always bring them. I gave a lot of thought as to what to bring them until I decided to bring dollars for each of them, all seventeen of them.

I asked one of the secretaries to give in to the Rebbe an envelope with seventeen dollars so that the Rebbe could bless them, and I would bring them to the talmidim. The secretary refused even after I pleaded with him, saying that this was not done in Lubavitch. He offered to bring me a bottle of mashke, but I said that the talmidim wanted something else.

In the meantime, it was Shabbos. It was 15 Shevat. Sunday evening I joined the chazara that took place in the small room and I wrote down notes from the farbrengen so I could read them to the talmidim. I kept thinking how to satisfy my talmidim and not disappoint them.

At three in the morning, I went to the place where I was staying but could not fall asleep. I was surprised at my insomnia because I hadn’t slept much the previous three days. At five in the morning, I went to 770. After immersing in the mikva, I sat down to learn while 770 was still empty.

A little before seven o’clock a friend said I should join a raffle for a T’hillim for the Rebbe. [Every Monday and Thursday they would put a volume of T’hillim on the Rebbe’s shtender in which the Rebbe would read the daily portion after the Torah reading. The one who won the raffle would put the T’hillim there and afterwards, would take it.] At first, I declined but after he pushed me, I agreed to join the raffle. To my surprise, I won!

Now I didn’t know what to do since I did not have a T’hillim and the stores opened at ten when the Rebbe was already in 770. I didn’t even have any money on me. I had to fend off chassanim and other people who wanted to buy the privilege from me. Then I began to see further Hashgacha Pratis. A person to whom I had loaned money on Erev Shabbos returned the money to me. At a quarter to ten a friend came over to me and when he heard of my plight he spoke to his friend who opened his store early and sold me a T’hillim.

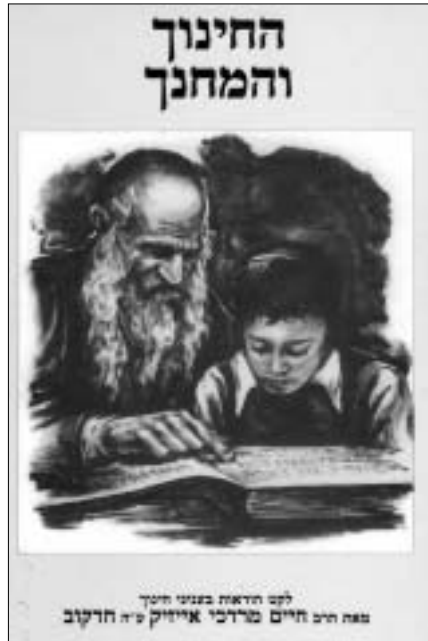
I quickly put my name in the T’hillim and put it on the shtender. The Rebbe opened it, turned around and smiled at me while nodding his head. Suddenly, in those moments, I realized what had happened. I wanted to bring back something special to the seventeen children. That day was the 17th of the month and I could bring them a volume from which the Rebbe had said the T’hillim for the 17th. I felt that this was a gift from heaven.



R' Chaim (top right) with his talmidim



R' Chaim with Rav Menachem Volpe



The book *HaChinuch V'HaMechanech*

definitely unique.

I witnessed an example of this in the year 5750/1990, when we established the elementary division of the school. I flew to the Rebbe with the first group of students. These children, who did not come from Chabad homes, and were unfamiliar with the local customs, all sat down on the steps leading to the mikva while the Rebbe was inside. When the Rebbe came out, he walked down and

handed each child a coin for tz'daka.

I merited to be the conduit through whom the Rebbe communicated his concern for those students. I remember on one occasion, Motzaei one of the holidays, I walked passed the Rebbe for kos shel bracha. After the Rebbe poured for me, I continued on, and suddenly, I was called back to the Rebbe. In a surprised and agitated state, I found myself, once again, standing across from the Rebbe. He

handed me a bottle of mashke and said, "This is for the yeshiva," and he beamed a huge smile. Later, I found out that two other staff members of the school passed by before me and asked for bottles of mashke for the yeshiva. However, when I passed by, without saying a thing, the Rebbe called me and specified that the bottle was for the yeshiva.

**You had an extensive connection with Rabbi Chadakov, on chinuch related matters. Could you tell us something about that?**

My connection with Rabbi Chadakov was unique. At that time, dealing with students from difficult homes, I had many questions regarding education. I knew that Rabbi Chadakov had great expertise in chinuch. When I visited the Rebbe, I went in to see Rabbi Chadakov and discussed many of the problems I faced. After our encounter, I wrote down our whole conversation and was amazed by his vast knowledge and talent in chinuch.

The next time I visited, he asked me to come see him, and so over time, we developed a written correspondence. I collated all those talks and letters, together with his talks with other educators, and they were published in the famous volume *HaChinuch V'HaMechanech*.

\* \* \*

After over two decades of working each day with the students of Yeshivas HaBucharim, R' Chaim can allow himself a strong sense of satisfaction. Due to his efforts, many students set up Chabad homes, and live full Chassidic lives. A number of them even serve as shlichim or work in other holy endeavors.

He retired from his position this past year, but did not give up his work in the field of chinuch. His educational experience and vast knowledge that he acquired over many years are the basis for his work as a consultant. Not surprisingly, he is considered an expert in his field.

# AN ELIYAHU HA'NAVI IN OUR MIDST

RABBI YOSEF YITZCHOK JACOBSON

*Part 2 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.*

And reflecting on his name, a great Chassidic insight comes to mind. Which tribe was designated to be the guardians of holiness? Levi. Why Levi? What made Levi special to earn an emblem, an eternal legacy of holiness?

In the synagogue, who gets the first aliya? Kohen, from the tribe of Levi. Who gets the second aliya? Levi! The priests were from the tribe of Levi and the great musicians from the Temple were from the tribe of Levi.

Why? We look in the Bible and we try to search what was it about Levi that made his genes, his chromosomes, his legacy, so special? And we find no unique story about Levi besides he and his brother destroying a city.

But there is one moment, one special moment about Levi – the moment he was born.

As the Torah tells us in Genesis and VaYeitzei: Jacob loved his wife Leah, but he loved Rachel more. And when Leah gave birth to her first son, she named him Reuven. Why? Because “G-d has seen my pain.” And when she gave birth to her second son, she named him Shimon, “because G-d has heard my pain.” And the Bible says, “G-d saw that Leah was disliked.” What?! Jacob disliked his wife?

Says the Ohr HaChayim, one of the great biblical commentators, it was G-d Who saw that Leah was disliked. Which means— This was 150 years before Freud. Only G-d knew that Leah was disliked. Jacob didn't know; it was in his subconscious. In his conscious soul he loved Leah; in his subconscious soul he had issues with Leah. In his subconscious soul he disliked Leah. G-d was the only one who

knew that he disliked Leah. But Leah felt something.

(Women often know the subconscious of their husbands. Sorry men.)

So she named her first two children Reuven and Shimon. And then she had a third son, Levi. Levi means “link,” “connection.” “Now my husband will finally become one with me.”

So who was the person in the Bible who brought a husband and a wife together? It was Levi. And because of that, Levi became the guardian of holiness 3600 years later, because in Judaism, holiness



Rabbi Levi Bialo a" style="display: block; margin: 0 auto;"/>

is that person who brings souls together, who unites wives and husbands, brothers and sisters, Jews with each other – humanity. That is holiness.

And Levi Bialo lived that holiness. With his smile and with his gesture, he brought people together. Such profound ways.

\* \* \*

I remember once I was at a lecture in Jerusalem and a professor with two PhD's was lecturing on theodicy. (Theodicy is, of course, the issue of why bad things happen to good people.) And for ninety minutes, he was giving reasons. He knew. He had all these theories.

I remember it like today. A 19-year-old girl stood up and said, "Professor, have you ever visited a cancer ward for children?"

He said, "no."

She said, "I've spent two months there now with my first cousin, a nine-year-old boy, who died. Why don't you go to the cancer ward for children and give the children this lecture? Tell them and their mothers why they are suffering?"

Now if he would have had a little *seichel*, he would have apologized and remained silent. But sometimes you can have a few PhD's but no *seichel* – sorry to say. He was an expert on elephants in Kenya and sociology in Afghanistan, but a *bissel seichel* and sensitivity – *gornisht*, with all due respect to him. So he goes on justifying his position.

But the crowd couldn't listen anymore, because pain is not a subject; pain is real. Pain is raw. You can't philosophize about pain.

\* \* \*

There was a great Rabbi in Russia— This is a true story. His name was Rabbi Berry Meizlish. He



Rabbi Yosef Yitzchok Jacobson

*The crowd couldn't  
listen anymore,  
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about pain.*

had a big yeshiva – and he was a very wealthy man too – one of the few yeshivos in the world that didn't need a fundraiser. And how did he support his yeshiva and his family? He had a lumber business. He would export lumber each year through the Black Sea to France and Germany. He generated a major income and the supply was always smaller than the demand. So one year he decided: let me supply them with more lumber and I'm sure I'll sell it and make much more.

And he leased a few forests in Russia. Russia had an endless supply of lumber. So he needed to borrow millions of rubles and he purchased enormous quantities of

lumber, leased three ships, and sent them all through the Black Sea to Central Europe and Western Europe, and he was sure this would generate an income that would satisfy him, his children, and his grandchildren. Unfortunately, the waves were tumultuous, the ships were wrecked, the boats went down, and he lost all of his lumber.

The news came back to town, that in a moment, Rabbi Meizlish, a wealthy philanthropist, a great Torah scholar, turned into a impoverished person who was in debt millions of rubles.

How do you share the news with the Rabbi? How do you tell the news of that nature to somebody? So they chose the best student at the yeshiva and said go to the Rabbi and tell him what happened – but do it with *seichel*.

He comes to the Rabbi, knocks on the door: "My dear son, how can I help you?"

He says, "Rebbe, I have a question in Talmud."

The Rebbe says, "sure."

He says, "Rebbe, the Mishna says in Tractate Brachos that you have to thank G-d for bad fortune just like you thank Him for good fortune. Rebbe! How can Judaism ask such a thing? How can one be as grateful for misery, for negative events, as they are for positive events?"

Without skipping a heartbeat, the Rabbi says, "Oh, it's simple. I'll explain it to you. You see, we believe that G-d is the author of every event that occurs in every individual's life. We also believe that G-d is good. One plus one equals two. If G-d is the author of every single occurrence in your life and G-d is good, it means that whatever happens to you is good."

He says, "Rebbe, come on. Get real! You really believe that – that



everything that happens to you is good? There are great moments and there are horrible moments!"

He says, "My son, emotionally it may be difficult to comprehend, but intellectually, philosophically, it's clear like the sun. Everything that happens to you is by Divine Providence. Everything is orchestrated by Hashem's will. G-d is good. You may not see it, you may not perceive it, you may not experience it that way, it may be revealed later, it may never be revealed – but it is good."

He says, "Rebbe, it's hard for me to understand. Let me give an abstract hypothesis. Say the news comes to you right now that all your ships went down and you lost everything, and you now have to start collecting pennies, rubles, to pay back millions of rubles. Your whole life will be transformed, right until the end of your life. How would you have to respond to this news?"

He says, "Oh, according to this Mishna, I would have to say: 'Thank G-d! It's wonderful.'"

***He says, "Rebbe, say the news comes to you right now that all your ships went down and you lost everything, and you now have to start collecting pennies, rubles, to pay back millions of rubles. How would you have to respond to this news?"***

He says, "Rebbe, really? Is that what you would do?"

He says, "Yes, that is what I should be doing."

He says, "Really? You really

think so?"

He says, "Yeah. It comes from G-d. G-d wanted me to become poor. G-d is good. That means this is good. So I would have to say, 'Thank G-d for the good news.'"

He says, "Rebbe, would you be as happy say as when you marry off your daughter?"

He says, "Come to think about it, yes. It's coming from G-d. G-d is good. It's good, it's great!"

He says, "Rebbe, really? So would you dance as you would dance at your daughter's wedding?"

He says, "Yes, I should dance! It's coming from G-d and G-d runs everything and G-d is good..." – he goes through the sermon again.

He says, "Rebbe, start dancing."

You know what happened, dear friends, he fainted. The student revived him and the first words the Rabbi said when he was revived were, "You know, now I also don't understand that Mishna!"

[To be continued be"H]

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# RABBI ZALMAN YUDA DEITSCH A”H

Crown Heights – and the Chabad world at large – reeled in shock at the news of the premature passing of Rabbi Zalman Yuda Deitsch a”h, Monday 28 Tamuz, at the young age of 59.

Rabbi Deitsch was well-known among the residents of Crown Heights and among the shluchim as an outstanding ish chesed who was utterly devoted to the Rebbe’s inyanim. Hundreds of shluchim, mosdos chinuch, and mosdos chesed benefited both from his wise counsel as well as his financial support, and they join in the pain of his extended family over this great loss.

\* \* \*

R’ Zalman was born on 11 Cheshvan 1947 to his parents, R’ Sholom Yeshaya and Mirel a”h, as they waited in the border town of Lemberg to leave Soviet Russia. This was when numerous Anash families left Russia via Poland. He was only a few weeks old when his parents crossed the border and until the age of five he wandered with his parents among refugee camps in Germany until they settled temporarily in France.

In 1952 he emigrated with his parents to the United States, where they settled in Norwalk, Connecticut. Since this was not a location where they could provide him with a proper chinuch, the Rebbe told his parents to send the seven-year-old child to Yeshivas Tomchei T’minim, which was on Bedford Avenue at the time. Zalman learned there, far from his

parents, living in Crown Heights with a family friend, R’ Yisroel Minkowitz a”h.

At that time, the Rebbe spoke about the need to learn *al taharas ha’kodesh*, with no secular studies. As a result, Oholei Torah was founded, which has only Jewish studies. Young



Zalman, who heard of the Rebbe’s sicha, wanted to join this yeshiva. When he discussed it with his father, his father said: If you want to switch because of peer pressure and you want to follow your friends, I prefer you stay where you are. But if your request comes from an understanding of the

importance of the matter and out of a real desire to fulfill the Rebbe’s horaa, then switch to the new yeshiva.

After finishing yeshiva on Bedford, R’ Zalman went to learn in Tomchei T’minim in Montreal for two years. There he became acquainted with the g’dolei ha’Chassidim who lived in Montreal and he absorbed their special Chassidic warmth that remained with him for his entire life. At the many farbrengens he attended he learned many little known Chabad niggunim from the ziknei ha’Chassidim.

When R’ Zalman returned to New York to learn in 770, he was one of the outstanding bachurim in the study of Chassidus and was chosen to be one of the “seven branches of the menorah” (the name given to seven chosen bachurim who said deep pilpulim for the talmidim of the yeshiva on Friday night) in Chassidus.

At one of the private audiences that R’ Zalman had with the Rebbe at this time, the Rebbe told him to focus on avodas ha’t’filla. He was diligent about fulfilling this horaa and even after he married and became a businessman, he davened slowly and with great kavana and on Shabbos he was utterly devoted to avodas ha’t’filla.

R’ Zalman married Cyrel Eidelman, daughter of R’ Dovid Eidelman from Springfield, MA (menahel of Yeshivas Achei T’minim and shliach of the Rebbe Rayatz) in Adar of 1969. After they got engaged, his father went over to the Rebbe at a farbrengen and gave the Rebbe a bottle of mashke while

announcing the shidduch, saying, "It's all the Rebbe's z'chus!"

The Rebbe replied: For a shidduch you need to pay.

Two months later, before the wedding, R' Zalman's father passed away. Many years later, when his mother had a yechidus, she mentioned what the Rebbe said to her husband and asked what the Rebbe meant by it and what he wanted of her husband before he passed away.

The Rebbe said: I wanted him to strengthen his emuna and bitachon.

These words, emuna and bitachon, became R' Zalman's motto in everything in life. He tried as much as he could to strengthen emuna and bitachon, whether among his own family or with whomever he came in contact. After 3 Tamuz, when it became necessary to bolster emuna and bitachon in the fulfillment of the Rebbe's prophecies despite what we saw, R' Zalman encouraged whoever worked to strengthen emuna and bitachon whether with counsel and direction, encouraging stories, and even financial support for these endeavors.

Being the oldest child, he entered his father's business after he married, though not before receiving the Rebbe's bracha.

Many Jews are successful in business and contribute tz'daka, but for R' Zalman business and tz'daka were not two separate things. Rather, his business was a means for him to fulfill the Rebbe's ratzon. He considered each dollar in profit to be another dollar to benefit the Rebbe's mosdos and to support the Rebbe's takanos.

The business was such a side thing for R' Zalman that one of his children said this week that until he was 18 he didn't know what his father worked in since he never spoke about business matters at home. When he came home he immediately sat down with his children to review what they learned in yeshiva. Then he learned sichos and

maamarim of the Rebbe in depth (he had a schedule in which he learned all of the Rebbe's sichos and maamarim and even when he traveled he would listen to tapes of the Rebbe's farbrengens), or would attend meetings for mosdos of the Rebbe or various committees that were formed to support the Rebbe's takanos.

Another point that shows R' Zalman's order of priorities is the fact that despite his business dealings he did not take any of his capable sons into the business but made sure they all went on shlichus. All his married sons are on shlichus.

In 1972, the Rebbe's 70<sup>th</sup> birthday, when the Rebbe asked for 71 new mosdos, R' Zalman started a Chabad house in Amherst, MA. He bought a building and for many years he paid the salary of the shliach so the shliach could devote all his time to outreach activities. When there was a need for a new mikva, R' Zalman built one at his own expense.

At that time, when the Rebbe said to buy buildings in Crown Heights to strengthen the Jewish hold in the community, R' Zalman invested a lot of money in purchasing buildings. He saw it as the Rebbe's work and therefore he went beyond his financial means to do so. In later years, when the buildings he bought became embroiled in legal entanglements and some people wanted to proffer compromises, R' Zalman insisted that he would not sign a compromise until the other side signed a document stating that the Rebbe is the true owner of the community and its development had to be done in accordance with the Rebbe's wishes. He was ready to absorb financial losses as long as it was clear that the community belonged to the Rebbe.

R' Zalman viewed his home as a place that was meant to give the Rebbe nachas. His home was open to guests and his wife Cyrel greeted them all graciously. People knew that you could show up day or night. There were

guests who stayed for weeks and they always felt comfortable coming back again.

R' Zalman and his wife ran their home as the Rebbe said – as a Beis Chabad. This was the feeling their guests had. His home was the scene for farbrengens on many occasions and on Sukkos everybody knew that you could show up any time to his sukka and you'd find a Chassidische farbrengen, with mashpiim and all sorts of material and spiritual delights.

Askanim gathered in R' Zalman's home. Whenever the Rebbe announced a new takana, R' Zalman would invite askanim to his home and together they would figure out how to carry out the Rebbe's wishes. In one of the Rebbe's letters to R' Zalman, the Rebbe added in his own handwriting, "osek b'tzarchei tzibbur, etc." When a Melaveh Malka was held in his home for mosdos Chadrei Torah Ohr in Eretz Yisroel, and the organizer of the Melaveh Malka announced this to the Rebbe and gave a bottle of mashke, as was customary, the Rebbe called for R' Zalman and poured him a l'chaim. Then the Rebbe gave the bottle back to the organizer. This was unusual and testified to the Rebbe's fondness for R' Zalman, who devoted his home to the Rebbe's inyanim.

Similarly, with the takana to learn Rambam, R' Zalman and his siblings continue to support activities promoting the campaign to learn Rambam. So too, when the Rebbe called for the establishment of kollelim Tiferes Zekeinim, he threw himself energetically into establishing and even giving shiurim in the kollelim. When the Rebbe asked that *Tanyas* be printed in every location, R' Zalman saw to the printing of a *Tanya* in Algeria while there on business and also hired a young man and a car to travel around the US, printing hundreds of editions.

As a member of the Crown Heights community, R' Zalman was known as a person of charity and kindness who helped many families in need. Besides

the generous amounts of tz'daka he disbursed, he often signed as a guarantor for loans for people who needed a financial boost to provide for themselves. Even when he knew that the person had almost no chance of ever repaying, he would sign, and there were times that he ended up paying off the loan, but he never tried to collect from the needy borrower. That is the type of person he was, and he simply saw this as another form of tz'daka. He never spoke to others about his charitable deeds, even his closest family. Only during the Shiva did they manage to discover a small amount of his private generosity, through hearing from some of the recipients.

Due to his great *hiskashrus* to the Rebbe, he set aside each month a significant sum of money for "maamud." Additionally, those who helped out in the Rebbe's home, knew that if any repairs needed to be done or any appliance or furnishing needed buying, they could turn to R' Zalman, and immediately receive the entire sum.

When *Beis Moshiach Magazine* was established, R' Zalman joined as a member of the board. His sage advice helped the magazine move forward, and his handsome contributions helped support the magazine through the years. Over the years, he participated in many activities of the Merkaz HaOlami L'Kabbalas P'nei Moshiach, and always expressed amazement at the display of *emuna* and *bitachon* of the thousands of Chassidim who drew encouragement from *Beis Moshiach*. In recent years, he experienced much pleasure from the thousands of guests that came to 770 for Tishrei, who could be seen sitting and learning the teachings of the Rebbe assiduously.

Even in recent times, when his business encountered financial difficulties, he refused to downsize his contributions to the Rebbe's mosdos, and at one point took a large bank loan offering some of his business assets as collateral, in order to make sizable contributions of hundreds of thousands of dollars to various mosdos of the Rebbe, including the Tzivov

Hashem Museum and Eishel Hachnasas Orchim.

In recent years, he supported and encouraged all Moshiach related matters. He was a man of peace, beloved by all despite whatever views they held, but he didn't shy away from expressing his disappointment over the fact that they weren't doing enough in *inyanei Moshiach* and *Geula* as per the wishes of the Rebbe. One year, before the Kinus HaShluchim, he wrote an article expressing this concern, and many shluchim were inspired to increase their Moshiach activities.

In his final days, he continued his communal work, and on the Thursday before he passed away, he attended the board meeting of *Oholei Torah*.

On Shabbos Mattos-Massei, he was taken to the hospital, and he passed away on Monday. Thousands of friends, acquaintances, Anash and shluchim, joined the funeral procession on Tuesday, as it passed 770.

R' Zalman is survived by his wife, who stood at his side in all his endeavors, Mrs. Cyrel, may she live and be well; his sons the shluchim, R' Sholom Yeshaya – Montgomery, PA; R' Menachem Mendel – East Valley, AZ; R' Nechemia – Midtown Toronto; R' Levi Yitzchok – Tyson's Corner, VA; as well as his sons the T'mimim, Yechezkel, Yisroel and Nosson. His daughters are Mrs. Tova Bernstein and her husband, Menachem Mendel – Richmond Hill, Toronto; Mrs. Alte Volvovsky and her husband, Menachem Mendel – S. Rosa, CA; Mrs. Rivka Schechter and her husband, Avrohom – Crown Heights; Mrs. Hinda Mintz and her husband, Avrohom – South Denver, CO, as well as his daughter Rachel.

His surviving siblings include, R' Yosef Yitzchok (may Hashem send him a speedy and complete recovery), R' Avrohom Moshe, and his sister Mrs. Tzivia Gopin and her husband R' Gavriel, sh'yichyu.



# MUST THE PROOFS THE RAMBAM BRINGS IN CHAPTER 11 TAKE PLACE?

TRANSLATED BY MICHOEL LEIB DOBRY

*In response to requests by our readers, we now present the eleventh 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:

In the responsa of the Ralbach (Sec. 147), it has been determined that what the Rambam writes in Hilchos Melachim, Chapter 12, also has relevance to everything that he writes in Chapter 11. In the words of the Ralbach: "The reason that the [Rambam] in his later years went back on what he wrote in his youth in the commentary on the Mishna – (that the Sanhedrin will be established before the coming of Moshiach) even though we admit that it appears so from the words of

our Sages, of blessed memory, and the simple interpretation of the p'sukim – is that in his opinion, the order of the majority of the future events are hidden from everyone, even from them [i.e., the Sages], as he writes in Hilchos Melachim, Chapter 12, and therefore, he writes that the matter requires interpretation. Moreover, it is apparent from the words of the Rav in those halachos from Chapter 11 that his opinion on the order of these events is not as they appear from the words of our Rabbis, of

blessed memory, in those instances that I enumerated above. There is a different order, whose logic appears to be more well founded. This is especially so with regard to the compelling fact that Rabbi Akiva thought that ben Koziba was Moshiach, as he explains there. He writes clearly, several times, that Melech HaMoshiach will build the Beis HaMikdash and gather in the exiles of Israel. If, in his opinion, the coming of Moshiach will precede the building of the Beis HaMikdash, then it will surely precede the establishment of the judges, since there can be no judges without the Beis HaMikdash."

Thus, we see that the Ralbach understood that the words of the Rambam in Chapter 12 also referred to what he said in Chapter 11 regarding the order of events – whether Moshiach will come first or the appointment of the Sanhedrin. For the concept of "all the statutes will return to their previous state in his days [i.e., the Days of Moshiach]" is mentioned in Chapter 11, and the Ralbach understands that what the Rambam

says in Chapter 12 is relevant here as well.

The truth is that this can be proven from the words of the Rambam himself, for even what he says in Chapter 11 is not absolute. In the chapter's fourth halacha, he begins, "And **if** a king will arise from the House of Dovid." If the prior appointment of a king was a prerequisite, he should have written the above in a clearer and more absolute manner – "And **when** a king will arise from the House of Dovid." Yet, he writes only "if," i.e., if things turn out this way, this is one of the possible ways for the Redemption to come. However, it is conceivable that there will be other ways, as he writes in Chapter 12. Today, we have actually been privileged to see how things have been fulfilled not according to what the Rambam writes in Chapter 11, but according to the Midrashim stating that *is'chalta d'Geula* and the ingathering of the exiles will take place before the coming of Moshiach.

According to this interpretation, there is no contradiction between the words of the Rambam and the fact that today we are in the era of *is'chalta d'Geula* – and not according to the interpretation of the Lubavitcher Rebbe. Our version is far superior to the Rebbe's, as it interprets according to the Rambam's exact words, "And **if** a king will arise," and best of all, it shows no contradiction or dispute between the Rambam and the other Sages.

### ANSWER:

1. If a person looks clearly into the aforementioned Ralbach, he will find that he in fact upholds the Rambam's halachic ruling in Hilchos Melachim, Chapter 11 that the Sanhedrin (the Beis Din HaGadol in Yerushalayim) returns after the coming of Moshiach. He

further emphasizes that these things were clearly written by the Rambam in Chapter 11, because even though it apparently goes against several Midrashim, nevertheless, he learns this halacha from the case of Rabbi Akiva and ben Koziba.

2. When the Ralbach brings the Rambam's statement in Chapter 12 that "even the Sages have no established tradition in these matters," this is in order to explain the idea of "the matter requires interpretation," and not to say that what the Rambam writes in Chapter 11 is not absolute.

3. In connection with our



discussion, the Rambam not only explains according to the order of events brought in Hilchos Melachim (11:4), this is also written explicitly at the beginning of the chapter: "Melech HaMoshiach will arise in the future to restore the kingdom of Dovid to its former glory...and build the Beis HaMikdash and gather in the exiles of Israel." In other words, prior to the coming of Melech HaMoshiach, there is no concept of Redemption, and the ingathering of the exiles occurs after the building of the Beis HaMikdash.

Thus, according to your

argument, why does the Rambam begin Chapter 11 with the words "Melech HaMoshiach will arise in the future to restore the kingdom of Dovid to its previous glory...and build the Beis HaMikdash"? Since he uses the word "if" in Halacha 4, then the chapter should have begun: "**If** a king will arise... and **if** he will restore the kingdom of Dovid... and **if** he will build the Beis HaMikdash." This would be in order that his words would not seem to be a contradiction to the sayings of our Sages that you previously noted (and we have already written that they serve as no proof against the Rambam).

4. In Hilchos Melachim (1:2), the Rambam also writes: "The appointment of a king precedes the war against Amalek...and the annihilation of the seed of Amalek precedes the building of the Beis HaMikdash" (and so it was when they first entered Eretz Yisroel). We thus learn from the Rambam that this order applies throughout the generations. Note that we quoted above what the Maharsha wrote in the Gemara (Megilla 18a) – that this will be the actual order of events in the Future to Come.

5. Even in Hilchos Maaseh HaKorbanos (2:14), the Rambam writes: "The Prophet commanded and explained how sacrifices will be offered with the dedication of the altar **in the days of Melech HaMoshiach, when he builds the Third Beis HaMikdash.**" In your opinion, when the Rambam wrote in Hilchos Melachim, Chapter 12, "No one will know how all these and similar matters will be until they happen," was he referring to the laws of sacrifices as well?

6. When the Rambam wrote "And if a king will arise," his intention was clear and beyond the slightest doubt. He deals with the signs of Moshiach, and tells us that the halacha is that **if** a king will

arise and does these things, we should know that he is presumed to be Moshiach.

7. The seifer *Kovetz on Rambam* explains another point. The Rambam establishes in Hilchos Melachim (11:1) that Melech HaMoshiach is the one who restores the kingdom of Dovid, builds the Beis HaMikdash, and gather in the exiles of Israel. During his days, all of the laws of Torah will be restored, sacrifices will be offered, etc., as the main aspect of Moshiach is the wholeness of Torah.

Afterwards, he writes that Moshiach is as Dovid his father, who brought salvation to Israel from the hands of their enemies – all in order that the Jewish People may fulfill Torah and mitzvos in tranquility. Later in the chapter (11:3), the Rambam rejects the idea that Melech HaMoshiach has to do miracles and wonders or create new things in the world, for his entire purpose is the wholeness of Torah, not the performing of miracles.

Therefore, the Rambam continues to say (11:4) that we should not look to Moshiach for miracles and wonders, rather if a king arises from the House of Dovid (thus resulting in the restoration of the kingdom of Dovid), expert in Torah, etc., and he will compel all Israel to walk in its path (the concept of the wholeness of Torah), and he will fight the wars of G-d (as Dovid his father), then you will know that he is presumed to be Moshiach, even without his performing miracles.

8. All this is besides Rashi's explicit commentary in Parshas Haazinu (32:41), known even to a child of five: "There are many instances where **if is not conditional.**"

9. Your interpretation of "And if a king arise" as meaning that the matter is seemingly unclear, and

therefore, this is no contradiction to the *is'chalta d'Geula* of the "medina," besides the fact that this is not the correct interpretation of the aforementioned Rambam, it is simply laughable.

Based on your version, the Rambam says: **It's possible** that the Redemption will be in such a way that a king will arise from the House of Dovid, expert in Torah and fulfilling mitzvos as Dovid his father, as in the Written and the Oral Torah, and he will compel all Israel to walk in its path and strengthen it, etc. **However, this is**

*Based on your version, the Rambam says: It's possible that the Redemption will be in such a way that a king will arise from the House of Dovid, expert in Torah and fulfilling mitzvos as Dovid his father...*

**not clear, and therefore, he writes "if,"** because the truth is that "no one will know how all these and similar matters will be until they happen," and it is quite possible that there will be another method of Redemption:

"And if a king will arise from the House of Yeraboam ben Navat with the permission of the nations, a Hebrew-speaking National Zionist, who will succeed in growing fruits and vegetables in Eretz Yisroel, one who denies the Torah, has contempt for the

mitzvos, and causes the many to sin, as Yeraboam his father, opposing the Written and Oral Torah, and he will compel many Jews, primarily children and immigrants, to cut themselves off from the traditions of their forefathers, desecrate Shabbos publicly, conduct themselves with immoral behavior, remove all distinctions between Jews and the nations of the world through the wretched 'Who is a Jew' Law, bring Holocaust orphans to the HaShomer HaTza'ir kibbutzim, forcibly feeding them unkosher food, spread the avoda zara of sport and abomination throughout the Holy Land, fill the prisons with murderers, thieves, and drug dealers, bring hundreds of thousands of Jews to the desertion of their religion, **he is presumed to be Moshiach and this marks the is'chalta d'Geula.** If he does and succeeds little by little as the very first rays of the morning sun, builds the 'Knesset of heretics' in its place, uproots Jews from their inheritance and livelihood, destroys shuls, yeshivos, and Talmud Torahs, pulls the honored dead from their graves, abandons the security of millions of Jews through the establishment of a terrorist state on the soil of the Holy Land, he is certainly the Moshiach."

10. Furthermore, as mentioned earlier, it must be emphasized that even if all the members of the Knesset were complete tzaddikim, and the "medina" was run according to halacha, this is still not "*is'chalta d'Geula*," because as stated before, the Redemption and its beginning can only come through Moshiach. The example in Sec. 9 was brought in order to clarify this grievous error. For when we actually see how terribly dark and bitter this exile really is, it will be **understood even more** how groundless such a statement can be.

# THE ISRAELI GOVERNMENT IS TO BLAME

BY SHAI GEFEN

## THEY ARE AFRAID

Sometimes I ask myself, what's the point in all these articles about shleimus ha'Aretz? What I write is true and I explain current events in light of the Rebbe's sichos, but what impact do they have?

Last week I got two phone calls that reminded me that every printed word is for generations to come, as the Tzemach Tzedek says, and in the end it does make a difference. The two calls were from frum people. One was from a Litvishe fellow, a teacher in a well-known Talmud Torah in B'nei Brak, who was calling me for a second time about these shleimus ha'Aretz articles.

Last week he called about what I had quoted from the Rebbe. He told me how he tells his friends, "You have to admit the truth that all these years we lived a mistake and they lied to us." His friends, he said, nodded their agreement.

In contrast to that call, I received an irate call from someone who attacked me for writing "hateful articles against chareidim." When I questioned him about what he was referring to he said, "How dare you write against Yahadus HaTorah being a part of the Sharon government?"

I won't bore you with the details of my discussion with him, but I proved to him that after everybody saw how much blood the Disengagement cost us, he was still finding the time to complain about my criticism against a party that chose money for yeshivos over Jewish blood. The Rebbe himself

said (D'varim 5739, 27 years ago) "You cannot build chinuch for Torah and fear of Heaven with money stained with Jewish blood!"

Sometimes it's not pleasant to hear the unvarnished truth. The Rebbe said that when it comes to pikuach nefesh he was educated not to be quiet, even if he was being attacked personally and was being called derogatory names and salaries were withheld from Lubavitcher teachers. The fact that there are complaints from certain public figures who try to mitigate the criticism against them shows how important criticism is and how vital it is to cry out the truth even if it sometimes seems as though you're talking to yourself.

## THE ENTIRE COUNTRY IS THE FRONT

"The land will be easy for them to conquer." This is how the *Shulchan Aruch*, siman 329 explains why it is forbidden to give any Jewish land to gentiles. If they come even for "hay and straw," you must go out against them with weapons even on Shabbos, so that the land won't be open before them.

What the politicians have failed to grasp for decades, the *Shulchan Aruch* sums up in a few words.

The entire country has become the front, and that isn't meant allegorically. Eretz Yisroel is burning from every side. Just a one-hour drive northward from Tel Aviv and katyushas and missiles are falling on Israeli cities. A



IDF forces at work in the Gaza Strip





one-hour drive southward and mortars are landing on Jewish homes. In Yerushalayim, with Hashem's mercy, at the last minute, a terrorist was caught with explosives, and ditto for Tel Aviv and Ramat HaSharon, after Israeli police stopped traffic throughout Gush Dan for hours.

Political wantonness, going against Hashem's will and His Torah, managed within a few years to bring chaos to our land. The Sinai is open to terrorists from where they transfer weapons materiel to the Gaza Strip. From Gaza they shoot Kassam missiles towards Israeli cities. Terrorists from the Shomron head for the cities of the Sharon and have already attempted to send missiles. The north is being bombarded "just" from Kiryot in the west to Teveria in the east. The entire country is the front.

The ones who brought this upon us are not exhibiting any signs of remorse. They are still confident that the nation is foolish enough to accept their version of what is happening. Who knows where they are still planning on leading us in the near and distant future. It's close to certainty that it is the same path they have led us on for decades. Now we are in a position to see the results.

The war on the northern and southern fronts reveals only a little bit of what our leaders are about. These are the leaders who signed the agreements and the unilateral decisions and brought tragedy after tragedy upon us, withdrawal after withdrawal, the breaching of our borders in the most shocking way and the transformation of the entire country into the frontlines.

In this war there is one guilty party and that is the Israeli government. Not Hezbollah, not Syria, and not Lebanon. The Israeli government is the entity that enabled them to easily arm themselves and to build bunkers that they are now bombing. Those who fled from Lebanon and gave Hezbollah a

terrific victory went on to flee from Gaza and destroy Jewish communities. The Israeli government is the guilty party.

The only solution to the situation in Lebanon and the other sectors is so obvious, but sadly our leaders haven't yet gotten it. The solution is to announce that no more concessions will be made, not in agreements and not unilaterally. All the territory that we abandoned must be re-conquered and the terrorist nests annihilated. No political solutions should be entertained and only military experts' advice should be taken regarding our security.

We already hear voices saying the war in Lebanon should be wrapped up. They're waiting for the day after, waiting for someone to insist on a ceasefire. They err time and again without grasping that this approach has no chance of working. We must attack the head of the snake in all those countries that export terror towards Israeli cities, including Damascus. (The Rebbe in a sicha of 5734, during the Yom Kippur War, said they should go as far as Damascus, even if only for a few hours.)

Whoever imagines we will be able to quiet Hezbollah through political means without attacking the countries that allow Hezbollah to operate is gravely mistaken. The same scenario will repeat itself in the near future under much more difficult conditions including, Heaven forbid, missiles with unconventional warheads. We cannot allow this opportunity to go to waste. In order to succeed we must change our way of thinking.

### SILENCE AND LOOKING THE OTHER WAY

There is still no name for the war in the north but it is already quite clear that someone ought to pay the price for it. Sharon, who up until eight months ago was considered a legend in his time, is responsible, to a great extent,

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for the war taking place on our northern border (not to mention what's going on in Gaza).

In the media they quote senior ministers and politicians who point the finger of blame at Sharon, who agreed to maintain a calm atmosphere in the

north so he could carry out his Disengagement. He deliberately chose to ignore the Hezbollah and what was going on in the north for the past five years.

The politicians wonder: How can it be that Sharon was prime minister for five years and Hezbollah managed to amass so much strength? Where was he all that time? Why didn't Israel do anything? What were we waiting for?

They tried to hide the truth about the northern front from the Israeli people so as not to adversely affect the Disengagement and now see where that led us.

Just seven months ago it was reported in the news that there is "a lack of accord between IDF reports and Hezbollah photographs on the subject of how much damage the Israeli army sustained in its attack on the northern border." From the photos shown on the Hezbollah television station, it turns out that Hezbollah managed to directly attack posts, tanks and other military vehicles.

Despite this, in the briefing given by the commander of the Galil region, these damages were not mentioned. Likewise, the number of rockets and mortars that landed in Israeli territory during the attack were not publicized.

After the briefing, the commander even said that during the operation, serious damage was sustained by equipment at the military posts. In his words, "Aside from vehicles and armored equipment, water and electrical infrastructures were also attacked."

Chairman of the Foreign and Security Committees of the Knesset, Knesset member Yuval Steinitz said that the army withheld information about the enormity of the attack in order to cover for its restrained response. "It is not clear to me why there were no reports in the media about the numbers and force of the shelling on Israeli territory. It is definitely surprising and the reasons for this must be investigated. In my

opinion, in any case, a different reaction was required."

Event follows event and the public remains unaware of the brainwashing and misinformation they are subject to and to what extent information is withheld from them so as not to disturb the peace they desire. And then one day, it all falls apart.

The Rebbe spoke 23 years ago about the policy of silence and the attempt to ignore events, in a sicha of 19 Kislev 5743, regarding what took place after the withdrawal from Sinai and what was happening in Lebanon:

Since Hashem knows that we are in a doubled and redoubled darkness, therefore He does things so that no one can deny them. This is the case with the so-called peace with Egypt. They prided themselves that by giving away land to Egypt they brought peace, and they even brought proofs, and this was despite the fact (that they knew) that as soon as the Camp David Accords were signed, the Egyptians broke the agreement. And it wasn't just any breach, the breaking of a specific promise, but a breach in security that entails literal danger to life!

Giving away land that is between Israel and Egypt (even though this land is not part of Eretz Yisroel proper), which has brought Egypt closer to Israel, brought the infiltration of terrorists with bombs to the Holy Land from Egypt.

The "solution" for this was to tell the newspapers not to print this story, but this did not help since a certain paper outside of Israel wasn't ashamed to print it, and since he saw how far things went, he printed the story in his paper saying that two months earlier they found a car bomb in Beer Sheva and it was miraculous that nobody was hurt!

I don't know whether they were really completely saved or whether the number of those injured was smaller than it could have been. Even one Jewish soul is an entire world! For six weeks they did not allow the story to

*The only solution to the situation in Lebanon and the other sectors is so obvious, but sadly our leaders haven't yet gotten it. The solution is to announce that no more concessions will be made, not in agreements and not unilaterally...*

be published. Why? The reason is because this story would show what they "achieved" with the Camp David agreement.

With this terrifying incident we see how Israeli leadership continues to deteriorate. First, they give away land that they need for their own defense and security. When they have meetings with the experts the voices of the cowards were stronger and they did not allow the experts' view to be considered and so the politicians' view was accepted.

Then, when terrorists came from Egypt to Eretz Yisroel, terrorists who would not have been able to come to Eretz Yisroel if half the Sinai peninsula separated between Egypt and Israel, and they put a car bomb in a city in Israel and they were miraculously saved from it – they decided to shush up the story. It was only when a newspaper abroad publicized the news that they had no choice but to publicize it in Israel too, but even then, they did not tell the whole story.

The situation is even more frightening because people of influence

*...All the territory that we abandoned must be re-conquered and the terrorist nests annihilated. No political solutions should be entertained and only military experts' advice should be taken regarding our security.*

in Eretz Yisroel – whether religious or not religious, the leaders and those who are not leaders – keep quiet!

It's not worth it, even on a practical level, because "truth sprouts from the

earth" and it's impossible to fool more than some of the people for a limited time, but in the end the truth comes out, just as they discovered the breaches the Egyptians made in the Camp David Accords and discovered the tzaros that resulted from keeping the soldiers on the Lebanese front for months.

**THERE IS A NAVI IN ISRAEL!**

Many people watched the video clips on *Livot es Malkeinu* this past Motzaei Shabbos with the chilling sicha of 19 Kislev 5743 about the war in Lebanon. If you watch this video you will hear the Rebbe crying out about the situation and see the Rebbe's prophecies and his pleading that they finish the work so they don't have to fight there again.

You watch this sicha and realize how deeply these things affected the Rebbe; how much our Rebbe works so that not a single Yid should be harmed; how every word the Rebbe said about the situation has been proven right.

We are living in a time when

matters are being clarified. We cannot forget the main thing that all this is leading to the inyan of Moshiach, "to publicize to all members of the generation that Hashem chose a person with free will who is the advisor and the prophet of the generation and it is obligatory to listen to all his directives and guidance," as the Rebbe told us 15 years ago on pashas Shoftim.

Just as all the other prophecies came true, we have no doubt at all that this main prophecy which the Rebbe specifically asked that we publicize to the world, "hinei zeh Moshiach ba," will come true. Whoever ignores the prophecy of the Besuras HaGeula should not come with complaints to others who did not listen to the Rebbe's prophecies. Why should we complain about others when we ourselves don't internalize the horaos we are supposed to do? On the contrary, we who see the results, which are now apparent to all, must be even stronger in the only work that remains to be done: kabbalas p'nei Moshiach Tzidkeinu.

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# HISKASHRUS TO MOSHE

FROM A CHASSIDISHE FARBRENGEN WITH RABBI CHAIM ASHKENAZI

*If Hashem's plan wasn't ruined and it was all done with forethought, what is the difference between the first two of the Aseres HaDibros and the rest of the commandments? How did we benefit by hearing the first two Dibros from Hashem? What is the significance of the transmission of the remainder of the Ten Commandments specifically through Moshe Rabbeinu? \* For Parshas VaEschanan, where the Ten Commandments are repeated.*

## AND THEY WILL BELIEVE IN YOU TOO, FOREVER

When a teacher tells his students the Midrash about how at Mattan Torah the Jewish people heard the first two Dibros, “Anochi” and “Lo Yihyeh Lecha” from Hashem and then their souls flew out, and how they heard the rest of the Dibros from Moshe, it seems as though a mistake occurred. It's as though Hashem wanted to say all Ten Commandments and it was only because the Jewish people couldn't handle it that there was no alternative but for Moshe to say the rest.

When you learn the Alter Rebbe's *Tanya*, chapters 20 and 21, you see it otherwise. The truth is that we heard all Ten Commandments from Hashem and all 613 mitzvos too, just not in detail. We heard the general principles, because “Anochi” includes

all the positive mitzvos and “Lo Yihyeh Lecha” includes all the prohibitions.

How is that? Because when you understand that “there is nothing but Him” is what “Anochi” and “Lo Yihyeh” are about, then with all positive mitzvos we are strengthening “Anochi” and in our care not to transgress a prohibition we are strengthening “Lo Yihyeh.” By fulfilling all the mitzvos we are expressing the “ein od milvado” and if we transgress one of the mitzvos, this is *avoda zara*, Heaven forbid.

If so, and Hashem's plan wasn't ruined and this was the plan to begin with, what difference is there between the first two Dibros and the rest? How did we benefit by hearing the first two Dibros from Hashem? And what is the significance of hearing the remaining commandments specifically through

Moshe Rabbeinu?

## THEIR SOULS FLEW OUT

Hearing “Anochi” and “Lo Yihyeh Lecha” from Hashem solidified the feeling within every Jew that connecting to Hashem is our source of life and no spirit of folly can convince us that it's not so bad if we transgress. The result is that even the most light-minded person is ready to be *moser nefesh al kiddush Hashem*.

Although in his daily life he is not willing to forego the pleasures of this world, even if this would entail just a measure of restraint, when it comes to the test about his essential belief in G-d, he is ready to give up his life. This ability comes from having heard “Anochi” and “Lo Yihyeh Lecha” directly from Hashem. With the other mitzvos, since we heard them from Moshe Rabbeinu, a person can err and say: It's not so bad. I can transgress them and not separate myself from Hashem.

Based on this explanation, we can understand what Chazal mean when they say that after hearing the first two commandments from Hashem, their souls flew out. Souls flying out signifies *bittul ha'metzius*, the nullification of one's being. This *bittul* makes it impossible for us to deny that G-d is one. As the Alter Rebbe puts it, “A Jew neither wants nor is able to deny G-d.”

If Hashem would have continued saying the rest of the Dibros, this certainty would have been instilled within every Jew for all the mitzvos. In such a case we would have been so strongly connected to all the mitzvos, as we are to the first two Dibros, that

we would be unable to sin, and the idea of avoda, confronting opposing desires, would not exist.

So the other Dibros were transmitted by Moshe, as it says, “Moshe will speak and Hashem will respond,” and this gave us the ability, as it were, to claim: That’s what Moshe said and he is a human being like us. True, he is greater than us, but after all is said and done, it was Moshe who said them.

### TO BE MOSER NEFESH FOR EVERY MITZVA

Although Moshe’s saying the rest of the Dibros created a situation in which they are not engraved in the heart of a Jew like the first two Dibros, it is possible for each of us to reach a state in which the latter Dibros also become so much a part of us to the point that we would be ready to moser nefesh for them like for the first two Dibros.

How do we achieve this state? This is done through hiskashrus to Moshe and the belief that the Sh’china speaks from his throat. “*Torah tziva lanu Moshe*” – “Torah” is numerically

equivalent to 611. In other words, the 611 mitzvos that we were commanded through Moshe are also commanded by Hashem, but these mitzvos were given through Moshe.

If so, strong belief in Moshe Rabbeinu gives a Jew the strength to be moser nefesh for all mitzvos and not just for something connected with avoda zara. The belief in Moshe is so important that the entire life of a Chassid revolves around it. True belief in Moshe – that he is the funnel through whom Hashem gives us His commandments, and that he is not a metzius onto himself – gives a Chassid the strength to stand up against anything that interferes with his avodas Hashem, and not just in avoda zara.

The result of relating to every mitzva with such holy awe brings a person to realize that the entire Torah is “Anochi” and “Lo Yihyeh Lecha.”

This Chassidische approach is probably the reason why Rabbi Eliyahu Yosef Rivlin wrote a book that discusses the obligation to be moser nefesh for the entire Torah and not just for the three cardinal sins about which it says,

“be killed but do not transgress.” He brought his work to the Tzemach Tzedek to gain his approbation.

At the same time, a book written by one of the g’dolim of the era was also brought to the Tzemach Tzedek, which discussed whether one has fulfilled his obligation of “be fruitful and multiply” by fathering a mamzer (G-d forbid). Said the Tzemach Tzedek: See the difference between these two... In other words, between one who learns Chassidus and one who does not. What bothers one of them, and what is on the other one’s mind.

### THE FIRST THING A BABY OUGHT TO KNOW

An understanding of this principle explains what Chazal say about the first thing you must teach a child to say when he begins to talk. We might have thought it would be something that expresses the unity of G-d, like the Shma or Anochi. Chazal say otherwise. Chazal say a father must teach his child, “Torah tziva lanu Moshe.”

What’s so important about this pasuk? What difference does it make who commanded it and what was commanded, and if it’s so important, shouldn’t we be teaching the baby that Hashem commanded it?!

The answer is that this pasuk contains the foundation for the fulfillment of all of Torah and mitzvos: only through Moshe can we know what Hashem wants. If we don’t have it engraved in our minds from the moment we begin to talk that this **Torah** is what **Moshe says**, there is no chance that we will look at Torah and mitzvos as part of ourselves, and be able to withstand obstacles in our avodas Hashem.

Just as we need to go with mesirus nefesh for a D’var Hashem, so too we need to go with mesirus nefesh for a D’var Moshe. It says, “And also in you (Moshe) they will believe forever.” Whatever Moshe says exists forever because it is the word of Hashem that is given over through Moshe.



What gives us the ability to rise above the interference of the “world” and be moser nefesh for every single mitzva? The knowledge that just as it says about Hashem, “I am Hashem, I have not changed,” which according to Chassidus means that there is no reality to anything aside from Hashem, so too with the Rebbe, Moshe Rabbeinu of our generation, there is no significance to creation and the world, because they do not exist at all on the level of the Rebbe and Moshe.

## HOW DO WE OVERCOME THE WORLD?

All this fits with the Rebbe’s explanation of the Mishna in Avos (2:1), “Rebbi says,” which is the wording that is used when one Tanna disagrees with another Tanna. The Rebbe asks, what is Rebbi disagreeing with? There is nobody who says anything before Rebbi for him to disagree with!

The Rebbe answers that with the words, “Rebbi says,” the Tanna is telling us that he refers not only to Rabbi Yehuda HaNasi (who is known as “Rebbi”) but to the Rebbe, the Rosh B’nei Yisroel, and what he’s saying is that a Rebbe is he who disputes the world.

A Rebbe is someone to whom the world and what it represents, like nature and essential needs, do not exist. Therefore, only through *hiskashrus* to him and through him can we reach a level in which we fulfill all of Torah and mitzvos in a way of *mesirus nefesh*, without taking the world into account.

This idea can be seen in the mitzva that follows the giving of the Torah (with the first Dibros, Parshas Mishpatim that follows Parshas Yisro), “If you purchase a Hebrew slave.” The question is, why does it say a “Hebrew slave” in the singular? And why is this the first mitzva that the Jewish people learn in detail after hearing the Ten Commandments? The question is even stronger in light of the fact that this

mitzva is not that common, because not often does it happen that a Jew steals and cannot repay it and needs to be sold as a slave.

The answer according to *p’nimius ha’Torah* is that with the words, “If you purchase a Hebrew slave,” Hashem tells Moshe to buy a Hebrew slave, i.e., the Jewish people of his generation, who are called Hebrew slaves. Moshe must purchase them, take them into his possession, which is the world of Atzilus, which is called “*kinyan*” (acquisition), and this is why it says, “*ki sikneh*” (“if,” or in this case, “when you buy,” the word “*sikneh*” being related to “*kinyan*”).

It is only when the Jewish people are acquired by Moshe and are with him in the world of Atzilus, which is incomparably higher than the physical world of *Asiya*, can there be an *avoda* of “six years” (the Hebrew slave worked for six years) – *avodas Hashem* in the 6000 years of the world’s existence.

(“In the seventh year he goes free” – this alludes to the era when mitzvos are nullified *l’Asid Lavo*. The Rebbe explains that this doesn’t mean we won’t have mitzvos; it means we won’t need to be “commanded to do them per se, just as we don’t need to be commanded to breathe, and therefore, this is an era of freedom, without *avoda*, as is known.)

## MOSHE CONSTANTLY SEES ELOKUS

Why is it that only through a connection with Moshe are we able to fulfill all of Torah and mitzvos and not sink into the morass of this physical world? Because Moshe is constantly on the level of Mattan Torah, in which “they saw that which is heard and heard that which is seen.”

The Rebbe asks why this miracle was necessary when Hashem does not do miracles for nothing. Furthermore, seeing is more elevated than hearing, so after seeing that which is heard, why did Hashem have to lower the level so that they could hear that which is seen?

The Rebbe explains that in order to understand the inner significance of this miracle we have to take note of the fact that in this world, G-dly truth is only “heard.” Rav Levi Yitzchok of Berditchev would say: Master of the universe! If you put Gan Eden and Gehinom in front of our eyes and this world within the pages of a book, we wouldn’t sin. What should we do when this world is in front of our eyes and Gan Eden and Gehinom are hidden within the pages of the *Reishis Chochma*!

If Gan Eden and Gehinom are only in a book, that means that we **hear** and read about them, while **we see** the reality of the world as it lies and cries out, “I exist.”

At Mattan Torah our senses were reversed and we experienced the truth: we **saw** G-dly reality, while the world that screams out that we ought to consider the limitations of nature, was only **heard**. For all the Jewish people this was a one-time experience at Mattan Torah, but for Moshe it is how he constantly experiences all events. This is why it is only through him that we can sense the truth of Mattan Torah.

Mattan Torah took place in the upper hemisphere and not in the lower hemisphere, as the Alter Rebbe tells us. This means that the lower hemisphere did not experience the spiritual effects of Mattan Torah. Yet, according to the Rebbe’s explanation, Mattan Torah reached the lower hemisphere even though it did not actually take place there.

Today, the lower hemisphere runs the world, unlike in previous years when the world was divided into two types of civilizations: west and east. Today, all the politics and reactions to whatever takes place in the world is established in the lower hemisphere, where Mattan Torah did not take place. We are in a place and time when “hearing that which is seen” and “seeing that which is heard” never took place.

The lower hemisphere was not

given the ability to overcome the pull of the world and to see that the world isn't an existence unto itself. In order to see G-dliness within the materiality and limitations of the world, there is only one way: to have it engraved within us that "Torah tziva lanu Moshe"!

No wonder that this is the first of the 12 P'sukim that the Rebbe said that children should know, because it is only through hiskashrus to Moshe, who sees G-dliness even within the physical world, that we can fulfill the Torah and mitzvos even in the lower hemisphere.

### WHAT MOSHE SAYS IS THE SHULCHAN ARUCH

Absolute belief in Moshe is what enables us to remain observant of Torah and mitzvos in our generation. The Rebbe stresses in many places in his sichos that Moshe and Torah are one thing. For example, there is the story of the Arizal, who told his students on Erev Shabbos to come with him to Yerushalayim, and they said that they had to consult with their wives (as Chazal say to do). The Arizal was not pleased with this and he told them that this had been an auspicious time to bring the Geula and they had lost the opportunity.

What was wrong with what they did? They wanted to do as it says in the Torah, to consult with their wives! But after hearing that their Rebbe said something, it wasn't proper for them to do that. This is not the way to bring Moshiach! We need to know that if the Rebbe says to do something, he is the Moshe about whom it says "Torah tziva lanu Moshe"! So why are you looking into *Shulchan Aruch* to see what it says? Moshe himself said the Torah!

There are those who say that since the Rebbe said that he does not do anything against *Shulchan Aruch*, when we hear something from him that doesn't fit with the *Shulchan Aruch*, we probably did not understand him. So what was wrong with what the students of the Arizal did? They assumed he would not tell them to do something against *Shulchan Aruch* and according to

*Shulchan Aruch* you are supposed to consult with your wife!

In the instance where what the Rebbe says doesn't seem to fit with *Shulchan Aruch*, our conclusion ought to be just the opposite of the thinking in the previous paragraph! Since the Rebbe doesn't say anything against *Shulchan Aruch*, then we certainly **did not understand the *Shulchan Aruch***, because the Rebbe is the final word.

R' Isaac of Homil was a talmid chacham and famous Chassid of the Alter Rebbe, who covered his sukka with a lot of s'chach. R' Mordechai Yoel Duchman, who was his talmid, questioned him since this doesn't fit with what it says in *Shulchan Aruch*.

R' Isaac said that he was present when the Alter Rebbe covered his sukka and the Alter Rebbe said,

*How do we achieve this level of mesirus nefesh? Through hiskashrus to Moshe.*

"thicker, thicker." So if Moshe Rabbeinu comes along and says that it isn't good, I will tell him: I'm sorry, I cannot oppose my Rebbe.

### THE FINAL WORD

Proof to the fact that what the Rebbe says is Torah is brought in a story about the Baal Shem Tov. One time, while explaining the significance of mikva at a meal with his talmidim, one of the talmidim asked: but the Arizal says differently!

The Baal Shem Tov's face changed, looking as it does when he has an aliyas neshama, and his head fell back. At the same time, one of the talmidim felt extremely tired and although he tried not to fall asleep in his Rebbe's presence, especially at that moment, he succumbed.

The talmid slept and in his dream

he saw distinguished people running. He asked them where they were running to and they said the Rebbe is going to say Torah, but they didn't say who the Rebbe was since they were in a rush. He began to run after them until they reached a beautiful building the likes of which he had never seen before in his life.

He entered and saw a large crowd of distinguished people, all waiting for the Rebbe to say Torah. Suddenly, he saw the Baal Shem Tov sitting at the head of the table and saying Torah and explaining the significance of mikva. One of the young men present argued with him. A debate ensued and the young man finally conceded that the Baal Shem Tov was right.

When he inquired as to the identity of the young man who dared to disagree with the Baal Shem Tov, they told him it was the Arizal (who died as a young man in his thirties). Then he woke up and he saw that the holy face of the Baal Shem Tov had returned to normal and the Baal Shem Tov asked him: Tell everyone what you saw. I took you as a witness.

The talmid said that the Arizal had conceded that the Baal Shem Tov was right.

In every generation there is a Moshe who says Torah and if it doesn't fit with what was said in earlier generations, we have to find an explanation for it. We might discover the reason or we might not, but even when we don't know the reason, we must know that we have to obey Ben Amram, the Rebbe MH"M, who is the Moshe of the generation.

If we fulfill the Rebbe's horaos, horaos that cover all aspects of our daily lives, including the final horaos, to study inyanei Moshiach and Geula and spread the belief in the coming of Moshiach now, through the Rebbe MH"M, and don't consult with "people of the world," and public relations agencies, we will merit to soon see the fulfillment of what Moshe of our generation said: hinei, hinei Moshiach ba!

# 'ONLY A DECISIVE GROUND EFFORT WILL GIVE US A VICTORY OVER HEZBOLLAH'

*Yoram Ettinger, international expert on US-Israel relations, in an interview with Beis Moshiach, criticizes how the war is being waged and maintains that in order to win we need a speedy and decisive offensive against Damascus and Hezbollah. He connects the withdrawals and concessions to the war and explains why the US is supporting Israel in this war.*

## **How does the US view the war?**

The US is not monolithic. You need to differentiate between the President, the State Department, Congress, the Vice President, and the Secretary of Defense. When it comes to Palestinian and Lebanese terror, the president, his vice president, the Defense Secretary, Congress, as well as the American people, are definitely behind Israel. Yet, the State Department keeps talking about negotiations between Israel and terrorists. They make public announcements about Israel refraining from attacking civilians and constantly make comments that compare Israel to Arabs.

**Why indeed is the US, especially the president, so strongly in support of Israel?**

Both the President and Congress along with the American people support Israel and are interested in

strongly attacking Hezbollah. They see Hezbollah – justifiably so – as a common enemy. Before the attack on the Twin Towers and before the wars in Iraq and Afghanistan, the support was much less. They see Hezbollah and Arab terror as a common enemy, because these two entities lend legitimacy to anti-American terror in Iraq and Afghanistan.

Hezbollah and Palestinian terror serve as the prototypical inspiration for the roadside bombs against American forces as well as car bombs.

Remember that Hezbollah is also a common enemy for both our countries because in 1983 Hezbollah worked along with the PLO in the bombing of the American embassy in Beirut which led to the deaths of over 200 American soldiers.

**But the US urged Israel to withdraw from Lebanon in 2000!**

Indeed, this is another reason why the present Bush government and Congress are supporting Israel now. The Israeli withdrawal from Lebanon was the result of pressure from President Clinton. This withdrawal is greatly responsible for the buildup of Hezbollah from a small terror organization to a major anti-American terror organization in the Middle East. This has adversely impacted the Americans, to a great extent, and led to the glorification of Hezbollah. The Americans suffered greatly from this, with bombings of American sites around the world in recent years. Hezbollah took part in all these attacks.

**Do Americans make a connection between Palestinian terror and Hezbollah?**

Palestinian terrorists were the pioneers, but Hezbollah raised terrorism to an unprecedented level. Today they understand this well. What was merely theory in the past has become far more practical.

**Did we bring this war upon ourselves?**

Since the Oslo Accords we have learned that every withdrawal leads to an escalation in terrorism. In 1994 Israel left 85% of Gaza.

In 1995 with the Wye Agreement, Israel withdrew from 45% of Yehuda and Shomron and since then there has been a dramatic increase in terrorism. When Israel withdrew again with the Disengagement from Gaza last year, it



increased terrorism with Kassams shot at Israeli cities. When Israel withdrew from Lebanon in the summer of 2000, it increased terrorism. The Disengagement from Gaza also spurred

on terror in Lebanon.

Unfortunately, the involvement of the American State Department led to the withdrawal from Lebanon, just as their interference and support led to

other withdrawals, which ultimately hurt America's own interests.

### **Didn't Israel initiate the Disengagement?**

Yes, but it was done with America's support. In addition to the tragic errors we made, there was active involvement on the part of the State Department with the illusion that the withdrawal would lead to a moderation of terrorism. Just as throwing a piece of meat to a shark that is swimming towards you doesn't transform it into a vegetarian, so too, the fleeing of a democratic nation from a terror group not only does not contribute towards it becoming more moderate; it leads to more extremism.

### **The media recently said that Sharon ignored the Hezbollah.**

The mistake of Foreign Minister Sharon in 1998 was that he supported the withdrawals of the Wye Accords and then he went on to the next fatal mistake: the uprooting of the communities in Gaza and the expulsion of the Jews from there. We all remember his immoral act when he agreed to free hundreds of terrorists in exchange for Tannenbaum and three bodies, which led to Hezbollah's glorification in the Arab world, transforming it into a serious organization.

Sharon, Defense Minister Mofaz, and the army command structure's lack of responsibility was that they knew about Hezbollah's arming itself and knew of the clear and immediate dangers to Israel's security and the security of the Israeli population until Gush Dan, but they knowingly allowed the situation to go on.

### **Where did that come from?**

Lack of backbone. Weak-mindedness. They claim they didn't want to "awaken" the north.

### **Does this situation need the appointment of an investigative committee?**

If they don't investigate how we got into such a mess, it will be criminal. Neglecting to deal with Hezbollah in



Weapons discovered in the ground war in Lebanon



Yoram Ettinger

the past six years is the Sign of Cain on Israeli society and the leadership here. It's hard to understand how they allowed this to happen when everybody saw the writing on the wall.

**The US wants Syria to be attacked, what does that mean?**

The purpose of the war today is to destroy the entire infrastructure and to erase the ability of this organization to engage in warfare against Israel. This has serious ramifications for Damascus, which not only supports Hezbollah but also enables it to receive regular supplies from Iran in addition to other means that Syria supplies them with.

Throughout these years Israel made and continues to make a serious mistake when it punishes the government in Lebanon, which is a puppet government and powerless to handle the problems within Lebanon, certainly not the Hezbollah problem. Instead of punishing the Lebanese government, Damascus should be punished. Instead of destroying the electrical and communications infrastructure and command posts in Lebanon, they should be attacking Damascus and the symbols of Bashar Assad's power.

**What if Israel doesn't manage to accomplish its goals, what immediate and long-range impact will that have?**

The way Israel fights Hezbollah and Syria, by destroying Hezbollah's capability and the infrastructure in Syria, will have far-reaching consequences in the coming years. If we don't succeed in dealing a decisive blow in this war, and it ends prematurely, this will create the impression within the Palestinian terror groups that we are a paper tiger and this will have an immediate effect on the Iranians and Egyptians.

Furthermore, and this is the most frightening thing, this war will lead to further fanaticism amongst the Israeli Arabs, which will reach intolerable levels. In this war there are strategic ramifications for all of Israel's security and how we will look in the next few

years. Our Sages say that whoever has mercy on the cruel, will be cruel to the merciful, which applies to our situation. Whoever has mercy on Hezbollah in the vain hope that it is possible to make agreements with them, will ultimately be cruel to Israeli citizens. We saw this under the Sharon government and under the present Olmert government, which met with Arab terrorists and tried to appease them. It has been under their governments that Palestinian and Lebanese terror has reached unprecedented levels.

**Olmert refused to negotiate over the kidnapped soldiers and went to war. That shows how serious he is.**

***Instead of destroying the electrical and communications infrastructure and command posts in Lebanon, they should be attacking Damascus and the symbols of Bashar Assad's power.***

In this, the prime minister is deserving of praise. Since PM Golda Meir – who absolutely refused to negotiate with terrorists – we have not had a prime minister who took such a firm stand against Arab terror. I hope this has happened because Olmert realizes that Golda was right and those who followed her, who negotiated with terrorists, made a serious mistake. Right now, Olmert get a 10 for his leadership regarding terror.

**What do you think about Olmert's Convergence Plan in light of what is going on now?**

If he thinks straight he will realize that any withdrawal leads to an intensification of terror. Every square

millimeter we withdraw from brings a platform of education to hatred in its wake. This is the only way he will learn to give up on further withdrawals.

**Do you think the US will pressure Israel into further withdrawals after the war?**

The US did not pressure for the withdrawal from Gaza! It was Israel's idea and now too, the US will not pressure them. The US gave its reluctant support to the Disengagement, after the fact and after Sharon insisted on it, but it definitely did not push for it.

**What lesson needs to be learned from the Peace in Galilee War for our times?**

We may not learn the negative lesson from Peace in Galilee. Some maintained that we cannot get into the quagmire of Lebanon. It's tragic to think that way. We need to learn the lesson that says that we need to establish clear and realistic goals and not to be diverted. So I maintain that the fact that in 1982 they reached Beirut and they didn't take swift action to get the soldiers out and finish the job as quickly as possible, doesn't mean we shouldn't have another ground war in Lebanon.

We need to have defined goals and quickly achieve them. One of the most serious mistakes of the Peace in Galilee war was that Israel tried to change the regime there, which was not our job. The goal should have been preventing the PLO from attacking our civilian areas in the north, turning it into hell. Peace in Galilee was a just war and its purpose was to prevent the PLO from doing to us what Hezbollah is doing now. It was a war we had no choice but to fight. The problem was that they didn't handle it properly.

**In conclusion?**

We need to act with the knowledge that there are no wars in which there are no or even few casualties. War means loss of life. The army's job, first and foremost, is to protect the civilian rearguard.

# RABBI SHNEUR ZALMAN SHAGALOV A”H

With great sorrow we received the news of the passing of the Chassid, R' Shneur Zalman Shagalov, on 21 Tamuz.

R' Shneur Zalman was born in the year 5692 (1932) in Homil to R' Elchonon and Mariasha Shagalov. In 5697, after the communists arrested his father and killed him, r”l, his mother was moser nefesh to raise her children with a proper chinuch on her own. R' Zalman received an early childhood lesson in mesirus nefesh for chinuch.

During the war, R' Zalman attended Yeshivas Tomchei T'mimim in Samarkand and Paris. When it became possible to leave Russia 1947, R' Zalman's family left. He later served as a shochet in London and Paris. In 1959, R' Zalman and his wife Esther moved to Crown Heights.

R' Zalman supported himself while simultaneously being fully devoted to all the Rebbe's inyanim and mitzvaim. His home was open to guests throughout the year, especially on Yomim Tovim.

When Jews began leaving Russia, R' Zalman was one of the founders of the organization FREE for Russian Jewry. Throughout the year, he was devoted to being mekarev our Russian brethren and was responsible for thousands of children and adults undergoing bris mila and for hundreds of children registering in Jewish schools.

R' Zalman was a model of a Lubavitcher askan to

whom the honor of the Rebbe and Lubavitch was all important. For decades he was in touch with dozens of rabbanim throughout the US and thanks to him they were drawn close to the great light of the Rebbe.

R' Zalman was known as a man of action and one of the first to a d'var mitzva. Whether it had to do with a communal need or aid to individuals, R' Zalman got involved and involved others too.

Even in recent years, when he wasn't well and the doctors told him to reduce activity, R' Zalman could not stand aloof and continued to work on behalf of the klal. In addition to his communal involvement, he also gave shiurim daily in FREE and in 770.

R' Zalman was a member of the Vaad Siyum HaRambam HaOlami and the Vaad HaNetzigim of Crown Heights.

In recent years R' Zalman learned in Kollel Tiferes Zekeinim near 770, where he devoted himself to the mosad and made changes for the benefits of the attendees.

R' Zalman had a heart attack on Sunday and passed away the next day. He is survived by his mother, his wife and his children: Yosef Yitzchok, Menachem Mendel, Elchonon, Chana Chaimson, Miriam Toiba Ben-Shoshan; his brother Ben-Tzion and his sisters: Shula Katznellenbogen, Roza Morosov, and Rochel Liberov.



# CHASSIDIM ARE ONE FAMILY

BY CHANA KATZ

BUCHARIM YESHIVA, Kfar Chabad— A sense of order is breaking through the swirl of confusion as ever-swelling numbers of families from the north adjust to their temporary

“homes.” (The public shower stalls now have curtains (!), and even some mirrors have appeared in the formerly bachur-only dormitory so the mothers can see how they are putting on their

sheitels. Cleaning supplies have been purchased and the dusty dorm has taken on the fresh smell of bleach.)

Some 200 “refugees” from the north have completely filled every

*The Rebbe always asks to hear good news also. The following letter was written to the Rebbe by Mrs. Hila Ne’eman of Givat Shoshana, Tzfat, to share her gratitude for the great miracles that she and her husband, Rav Yaron Ne’eman, mashpia at the Tzfat Yeshiva Gedolah, experienced.*

Dear Rebbe,

Today we had a revealed miracle. Yud-Zayin-Tammuz started out a normal day: fasting, the kids playing outside and me, finding myself standing in front of the fridge looking for something cold and sweet - and then remembering, “OOPS, a fast day!” The war in Lebanon was all around us, but for 30 years a bomb had never fallen in Tzfat!

My neighbor came down to fix a sheitel and I left the kitchen (this was the first of several miracles, Boruch Hashem). We were in the studio when suddenly we heard them ... the bombs!

ONE...TWO...THREE! The booms were one right after the other with maybe two, three minutes between each one.

With the first boom, our eyes met in the mirror - disbelief - and then very quick recognition! “Rachel...RUN!” I screamed.

As I ran towards the kid’s room, which was next to the “safe room”, I passed the front door of our house which was open.

(An hour before I had found, amongst the music discs, Mendy’s favorite computer game. At about 2 p.m., I called him to show him my find. (We had thought the game had been left behind in South Africa and we hadn’t found it since then, Pesach).

Yesh! Mendy excitedly called his friends inside and Boruch Hashem it saved their lives by being on the computer instead of playing exactly where the rocket fell one-half - three-quarters of an hour later).

As I ran hysterically past the open front door, I saw (the fourth) bomb explode about five meters from the front door. It felt as if someone had picked up our house and dropped it from the tenth floor!

Everything shook under a

thunderous bang. Clunk ... it was such a vicious, ferocious invasion of our lives. I screamed as I was thrown forward toward the kids bedroom by the impact of the bomb - but because I had to reach the kids, I refused to hit the ground - and continued running, knees totally bent and buckled under me with half of



**Kitchen window where hila Ne’eman would be standing making a meal**

available dorm room and many more are coming for a day or two just to get away from the sirens and blasts rocking the land. One woman from Tzfas said most of her apartment was destroyed by a direct missile hit. Thank G-d, she and her children were in the kitchen preparing for Shabbat – away from the shrapnel and fire – at the time.

The warmth and giving of the Kfar Chabad community has been inexplicably moving. Of the many cakes that were sent here this past Shabbos, one came with a note that said, “All Chassidim are one family!” Toys for the children, clothes and sheets and shoes were brought for the families, many who left their homes not expecting to be away for what has

***Those who stayed here (feel strongly) that this is our land and we're not going to run away from it.”***

already entered the third week.

Shabbos afternoon (Parshas D'varim) Rochel Hendel arrived at the Bucharim for a Seudas Shlishis farbrengen. She gave each one of her many Tzfas friends a warm hug and kiss as well as fiery inspiration.

“The men in reserves have all received their Tzav 8 call-up

command, and the women now are being given the command too – with no exemptions!” she said. “Everyone must give at least one hour a day for mitzvaim. The time is ripe now. I went on a bus today with a pushka and everyone asked what it was for and wanted to give.” Rebbetzin Hendel showed the women a powerful letter from the Rebbe from Volume Yud of *Igros Kodesh* which underscored that very point.

“No one is exempt from the command to spread Yiddishkai!” she said.

\* \* \*

It's Erev Shabbos, and Batya K. arrives with a smile and grocery wagon, which she fills with bags of

my body leaning forward. The boys came running in terror from the room. I grabbed them and pushed them into the “safe room” - (Ma'amad), running inside to close the metal door of the window.

Silence...

One or two minutes later my husband appeared, his dusty hat turned from back to front - he had been on his way down the steps! Boruch Hashem, when he heard the whistling over his head, groceries in hand, he lay flat on the steps, waiting for the boom. If he had been five meters further ... he would have been in front of the house and the bomb - and judging by the state of the trees in front of my house ... big 10-inch branches scorched and smashed on the ground ...

\* \* \*

Only later did I realize the other part of the miracle:

Mendy and his friends, the Friedman brothers and Yisrolik Benisti) had gone to the window to see what the noise was about. The double glass windows were open and the outside glass smashed completely. The side of the netting was open completely (but) the boys had been standing behind the closed side - and because the window was open they were protected by the “quadruple” window. My son later told me that they too had been thrown back by the impact of the bombs.

I was shocked to see the state of the kitchen. If Rochel had not come to fix her sheitl, I would have been standing in front of my bomb-blown window making food to break the fast ... Thank you Rochel, thank you disc, thank you Hashem - for the mercies and the miracles!

*As told to Chana Katz by Hila Ne'eman  
All pictures credit to Hila Ne'eman*



**The window where the kids were standing when the bomb struck**



**Seven-year-old Mendy looking at his favorite playing spot after the fourth bomb hit it**

laundry. Her face red from the hot summer sun, she loads the bags of laundry into her car and brings them to families throughout Kfar Chabad who have volunteered to help the families get clean clothes for the Shabbos. (There is one commercial washing machine here but it wasn't working for the first two weeks and many women were doing their laundry by hand in the bathroom sinks, draping it against window grates and overturned dorm beds to dry.)

Although Shabbos is quickly approaching and everyone has their own home to take care of, the women of the Kfar open their doors to receive the laundry bags and even ask if they could do more the following week. A few hours later, Batya again went home to retrieve the now-clean and neatly-folded laundry. One woman wrote "Good Shabbos" on the bag, and another sent back two bags of puzzles and children's toys while yet others sent cakes! With everything going on, it was this that brought tears of joy and gratitude.

As we accompanied Batya to some of the houses, she explained the circumstances under which she got the car which was assisting us in this special mitzva. Neither she nor her husband owned a car but over a three-year period she turned to *Igros* three times and got the same letter all three times with the message: Buy a car.

"At first, I didn't show my husband the letter because I knew he'd tell me to immediately get a car and we needed to buy bread," she said. "But a year later, her husband got the same letter, and this time Batya started to take driving lessons, an expensive and tedious process. When she wrote the Rebbe again asking if it was all worth it, Batya got the same exact letter again: Go buy a car!" And with this car, she was driving all around the Kfar (and again this week) helping to distribute laundry!

\* \* \*

My husband is among those who

chose to remain in Tzfat and it seems that every time he called me a new siren was going off. "Can you hear the artillery (being fired into Lebanon) in the background?" he asked. He's gone to Ibcorp, the mostly Russian community about 10 minutes from Tzfat to help make the minyan there. Ibcorp, practically bordering the northern Israeli military command post, has seen a large number of missiles fly overhead, but fortunately not making a direct land. He helped deliver food to the families who remained and has made phone calls to America on behalf of Friends of Tzfat. "I see the smoke and smell from the

***Neither she nor her husband owned a car but over a three-year period she turned to Igros three times and got the same letter all three times with the message: Buy a car...***

Katyusha rockets and I see the planes overhead and practically everyone I'm calling (in America) is on summer vacation," he said.

Much of the city has emptied of families, he told me, adding, "Those who stayed here (feel strongly) that this is our land and we're not going to run away from it."

Several women (and even several complete families) did stay in Tzfat, however, and helped organize various projects. Rochel Hendel said the "bomb shelter summer camp" – yes, it's actually held in a bomb shelter – began with 12 children and now have 40.

She and Or Menachem Beit Seifer principal Nechama Navon, also arranged for distributions of toys and sifrei kodesh. And I'm certain there are many more families in Tzfat who have organized everything else from A to Z as well as gone on mitzvaim on the Lebanese border.

\* \* \*

Somehow it seems as though Hashgacha Pratis has brought much of the best of Tzfas here. Although Bruria Y's husband stayed in Ibcorp to help the many elderly there, she has brought her own large family, bli ayin ha'ra, from babies in diapers on up, and has basically taken it upon herself to take care of anything that needs to be taken care of.

"Team captains" have been set up. One mother is in charge of issuing and keeping track of the cleaning supplies. Another is in charge of the meals and yet another in charge of the laundry. It's almost as if all the mosdos in Tzfas have been recreated in smaller measures here!

Rafi S., the professional storyteller from Tzfas, is here with his family and has delighted the children on several occasions with stories. When Yakira Yitzchak closed up her boy's gan in the Canaan neighborhood of Tzfat just a few weeks ago, she didn't expect her summer break to be cut so short. But with simcha, she and two other Tzfat kindergarten teachers from Anash, Oshrat Abadi and Shoshi Verchoff, have opened up kindergartens for young boys and girls right here at the yeshiva complex. The young children were so happy to see their favorite teachers once again. There already are some 40 boys and 20 girls aged two-and-a-half to eight- years-old enrolled.

\* \* \*

Meanwhile, the second day our northern k'vutza moved in, almost all of the kitchen staff walked off the job. It didn't have anything to do with the new arrivals, but rather shortage of funds here. As I was in the kitchen one morning helping wrap 300 pareve hot

dogs into pieces of dough (they call them Moshe b'Teva here in EY), the woman in the white apron standing next to me, who came to Eretz Yisroel several years ago from Uzbekistan, said she was staying on the job even though she hadn't been paid for two months.

Uri, the main chef, has also stayed. Once, a woman asked me to go into the kitchen and ask for a bag of milk. Uri is the kind of person who said, "Here, take two (bags of milk) and if you need more let me know."

Some of Tzfat's professional cooks have also come here with their families and have gladly joined kitchen duty and one woman from Nahariyya who seemed to manage to cook 200 schnitzels at one time with ease said she worked for 30 years in a kibbutz kitchen.

\* \* \*

A few nights ago, I returned from a walk with my children and saw Yehudis Lando, a school counselor, farbrenging with the women on the lawn in front of the dormitory in the pleasant evening air. "It's very important that, even though you're in a strange setting with a lot of families, you maintain routine amongst your family," she told the women. "And remember to tell your children that just because they see family y doing so and so that family z doesn't have to do it also."

Nechama Navon, who, as we mentioned earlier, was in Tzfat helping many families from the general

community who remained in shelters, also arrived at the Kfar just the other day. As the principal of the girl's elementary school in Tzfas, Mrs. Navon said she is working with psychologists to learn how to deal with any signs of trauma the children may have suffered from the experience.

Several families from the north who have remained in their homes, have sent their children away since the war began to live with families in the Kfar and participate in the special programs arranged here for "children of the north." Immediately upon her arrival here, Mrs. Navon asked many of the teachers she knew to each take upon herself the responsibility to monitor, daily, five children who are here in the Kfar away from their parents – to check with the children, their camp counselors and the families back in Tzfat, to make sure that each child is coping with the new and sudden situation.

The caring and participation of so many is moving.

And that brings us last, but not least, to someone who became very familiar to Beis Moshich readers last summer during the bitter disengagement struggle, Chana Devorah Schwartz of Jerusalem. Again she called to give everyone powerful encouragement.

"What is this battle really about? Not just unfinished business (in Lebanon). "We have to appoint a King (accept Hashem's malchus through

Torah and mitzvos and the Rebbe's malchus); destroy Amalek (with avodas Hashem and simcha) and build the Beit HaMikdash (study the laws of its rebuilding).

"The doubt aspect of people being frightened now is Amalek wrapping us around his finger. To win this battle we need to be b'simcha and to see all the miracles Hashem is doing for us now, how He turned the government from destroying Eretz Yisroel to fighting against our enemies.

"The Shlah HaKodesh in Parshas B'Shalach, talking about the Yam Suf, commented that Chizkiya could have been revealed as King Moshich except that he made a mistake; he praised Hashem for the miracles after they occurred. But the Shlah says in the time of the Geula the women and girls are going to have this higher level – of praising Hashem before the miracles!

"Gratitude can bring the Geula," said Mrs. Schwartz. It should be mentioned here that two years ago Mrs. Schwartz and her husband produced a demo tape of songs called Kabbalas P'nei Moshich. One of those songs, Shir Chadash, sings praises to Hashem in advance of the Geula. May we greet the Rebbe Melech HaMoshich with the complete Redemption through chesed and rachamim NOW!

*(With special gratitude to the Bolton and Lorver families of Kfar Chabad for generously helping us with the use of their computers and hospitality).*

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