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*WISHING ALL OUR READERS A K'SIVA
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THE NEXT ISSUE WILL BE PRINTED IY"H FOR SUKKOS.

LIGHT FROM DOUBLE DARKNESS

LIKKUTEI SICHOS VOL. 9, PG. 193-195
TRANSLATED BY BORUCH MERKUR



[Continued from last week]

3. The explanation is as follows:

The level of Memalei Kol Almin, since it “fills and enlivens all the worlds, etc.,” is characterized by its influence being grasped by [the inhabitants of] the worlds [FN 11: see *Tanya* Ch. 48 (pg. 67b, end): “the influence which is at the level of revelation, etc.”]. Thus, when one **does not** grasp that his vitality is from G-dliness (“he forgoes”), the **G-dly light** is manifest in him in a manner of concealment and transcendence (*sovev*). Of consequence, one who forgoes the G-dly vitality is, therefore, **separated** from Memalei Kol Almin. [FN 12: However, with regard to Jews, since their vitality (and likewise with regard to the provision of their livelihood and etc.) is revealed G-dliness (see *Kuntres U'Maayin*, beginning from Maamer 6, end), therefore, it is not possible for them to be completely separated. Thus, also with regard to the level of Memalei, the level of “I,” it is said “I am **asleep**” (only the aspect of sleeping, not departure, G-d forbid).]

This is not so, however, with regard to Sovev Kol Almin, “which **transcends** all the worlds.” The fact that it is present in the worlds is (**not** because **they** have a connection to it, but) of **its own** account (i.e., being that it is boundless, it is omnipresent). Similarly with regard to the Will of the Heart, which is derived from the aspect of Sovev of the soul—

—it is not possible that the lack of its being **grasped** should effect a change in the aspect of Sovev or in the Will of the Heart; they are present – in **their** revealed state – even where they are not perceived. [FN 13: See a similar discussion in the maamer “Hikabtzu” (in *Hemshech* 5666) and in several other places.]

When one does not grasp that his vitality is from G-dliness, the G-dly light is manifest in him in a manner of concealment and transcendence. Thus, he is separated from Memalei Kol Almin.

Thus, it states in the maamer, “even though it appears to him that he does not possess it, and he does not perceive it, **this** is certainly false” (i.e., the notion that “it appears to him that he does not possess it, and he does not perceive it” is certainly false), for the Will of the Heart of every Jew – being that it is said of every Jew, “his mazal sees” – is found even in his revealed faculties, in the place where “it appears to him that...he does not perceive it.”

4. This, however, requires further analysis:

The fact that the Will of the Heart is present even in one of whom it is said, “it appears to him that he does not possess it, and he does not perceive it” – this is with respect to the level of “his mazal” and Sovev, for at that level, it is inconsequential that

it appears to the person that he does not possess the Will of the Heart, and he does not perceive it. But with respect to “it appears to him” – that which he **sees** and that which he **perceives** – at that level “it appears to him that he **does not** possess it, and he **does not** perceive it.” Why then do we say that **this** notion that “it appears to him that he does

not possess it, and he does not perceive it – **this** is certainly false”?

The answer to this question follows the reasoning of the explanation that the contraction [of G-dly light or revelation] has an advantage over light [itself], enabling it to contract the light: **The very notion** that “it appears to him that he does not possess it, etc.” derives from a level that is even higher than the level of “present in every person” [illustrated by the fact that it empowers him to deny that level, the reality of the omnipresence of Sovev, just as the power to diminish light illustrates supremacy over the light itself]. It comes out that at the level of “it appears to him that he does not possess it, etc.” we see the **revelation** of a level that is even higher than Sovev – not one instance of concealment and hiding but two.

Therefore, at the same time as this “it appears to him, etc.” causes the person to be an agent of concealment, he thereby denies also the cause and the strength of the “it appears to him, etc.” itself; he perceives the **opposite** of how it is unto itself [i.e., a sublime height]. Therefore, the Alter Rebbe says that the notion that “it appears to him that he does not possess it, etc.” – **this** is certainly false.

5. And this is also the explanation of the greatness of the blessing of “I will surely have concealed (V’Anochi *hasteir astir*) My face on that day”: Even the “concealment” (*hasteir astir*) comes from “I” (*Anochi*). Since this is so, not only does it not conceal G-dliness – on the contrary – at the moment that one contemplates the concept as it truly is, he thereby fully reveals a much higher concept than through the path of revelation.

6. This is also the connection of the verse (and concept), “I will surely have concealed My face, etc.” (of the Torah portion VaYeilech) to the Ten Days of Repentance, as VaYeilech is always read close to Rosh HaShana, (which is also) the first day of the Ten Days of Repentance:

This very concept – that “I will surely have concealed” does not oppose holiness, but on the contrary, specifically in it we see, through it we connect with “I” (*Anochi*) – is revealed specifically through the service of **repentance**, for repentance causes intentional sins to be transformed into acts of merit [Yuma 86b].

(From the address of Shabbos Parshas VaYeilech (Shabbos Tshuva), 6 Tishrei 5725, the day of the passing of the Rebbe's mother, Rebbetzin Chana of blessed memory)

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Boruch Hashem, Elul 5766

Mivtza: HELPING THE NEEDY

To every member of the Lubavitcher community:

During this month of preparation for Rosh Hashonoh, the "head" of the New Year, we fondly recall our Rebbe's words that this is an especially auspicious time for strengthening our deep bond of Hiskashrus with the "Rosh Bnei Yisroel," the "head" of the Jewish people and leader of the generation.

Our Rebbeim explain that **an important way to strengthen Hiskashrus is by participating in the Rebbe's activities and concerns, consequently, by supporting an organization that brings together a number of these activities, the Hiskashrus is greater and stronger.** Such an organization is Kupas Rabbeinu, which seeks to continue many of the Rebbe's activities and concerns without change from the way he would conduct them himself.

Every year at this time, the Rebbe would call upon us to contribute generously to help needy families with their extra expenses for the coming month's many Yomim Tovim. This also coincides with the special emphasis during this month of giving extra Tzedokah, (indicated in the Hebrew letters of the word "Elul," as explained in many Sichos etc.), as a vital way of preparing ourselves for the new year and arousing Divine mercy upon us.

We therefore appeal to every individual man and woman to contribute generously to Kupas Rabbeinu, enabling us to fulfill the Rebbe's desire to help all those who anxiously await our help. The greater your contribution, the more we can accomplish.

Your generous contribution to Kupas Rabbeinu will be the appropriate vessel for receiving the abundant blessings of the Rebbe, who is its Nasi, that you may be blessed with a Ksiva Vachasima Tova for a good and sweet year, materially and spiritually. May it help to bring the full revelation of Moshiach - our Rebbe - immediately now!

Wishing a Ksiva Vachasima Tova for a good and sweet year,

In the name of Vaad Kupas Rabbeinu

Rabbi Sholom Mendel Simpson

Rabbi Yehuda Leib Groner

P.S. Of course, you may send to Kupas Rabbeinu all contributions that you would send to the Rebbe; all will be devoted to the activities to which the Rebbe would devote them.

You may also send Maimad, **Keren-Hashono** (this coming year 5767 - 355 days), Vov Tishrei, Yud Gimmel Tishrei Magbis etc. to Kupas Rabbeinu.

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THE “POINT” OF LUBAVITCH

BY RABBI CHAIM ASHKENAZI
TRANSLATED BY MICHOEL LEIB DOBRY

*We must guard ourselves with extra protection against the arguments and disputes that can cause us to ch”v turn off the path of the king. We must seek the Lubavitcher point (not merely the Chabad one), written black on white in the words of the well known sicha “Beis Rabbeinu Sheb’Bavel” and to divert from it neither right nor left. * Excerpts from a chassidic farbrengen.*

WHERE DID THE TZEMACH TZEDEK’S CHASSIDIM DISAPPEAR TO?

There’s a widespread rumor among chassidim about the early days of the Rebbe Maharash’s leadership, stating that while his father, the Tzemach Tzedek, had more than half a million chassidim, the Rebbe Maharash didn’t have a minyan in Lubavitch in the first years after he accepted the nesius. After the passing of the Tzemach Tzedek, virtually all the chassidim streamed to his holy sons, almost all of whom assumed the role of rebbe – in Kapost, Niezhin, Liadi, Retzitze, and Babroisk. Only the

Rebbe Maharash, the youngest son, remained in Lubavitch, together with just a few of the chassidim.

The brothers, each one in his own place, continued the **Chabad** chain, as expressed in studying chassidus, etc., for a generation of two, but no longer than that. The only ones who remained to continue the dynasty were the members of the fringe minority that stayed with the Rebbe Maharash. They were called **Lubavitcher** chassidim for the simple reason that they remained in Lubavitch. From all of the sane “intellectuals” who went to learn the deep teachings of chassidus at the Chabad branches of the Tzemach Tzedek’s sons, none of

them remained to continue in the Chabad path.

The rest of the story is well known. The Rebbe MH”M describes the ten exiles of Lubavitch: from Lubavitch to Rostov, etc., until it came to 770, the numerical value of “u’faratzta” (and you shall spread forth) and “Beis Moshiach” (in the words of the Rebbe MH”M), the **established** place in the final exile. From here, the Rebbe MH”M says, it will immediately be attached to the Third Beis HaMikdash, mamash. All this is according to what is written in the famous sicha, “Beis Rabbeinu Sh’B’Bavel.”

The Rebbe MH”M stated this with the utmost clarity to a certain wealthy individual who expressed his desire to give money towards the rebuilding of all the structures in Lubavitch, in order to restore its previous glory. The Rebbe said to him: **Lubavitch is here!**

Even when one of the Chabad askanim suggested to the Rebbe that a mikveh be built in Lubavitch, the Rebbe rejected this proposal categorically. In another example, the shliach in Buffalo, New York, Rabbi Nosson Gurary, proposed several different plans to the Rebbe for the building of institutions in Lubavitch, the Rebbe rejected all the plans and only gave instructions

for the construction of a **museum** there – and so it was.

TEARING – AND NOT JUST A HANDKERCHIEF

In essence, there was also a similar case after the histalkus of the Alter Rebbe. Some of the greatest and most prominent of the Alter Rebbe's chassidim went out in search of the "Chabad" *nekuda*, and found it with R. Aharon Strasheler and R. Shlomo Fraids. Only a portion of the Alter Rebbe's chassidim kept a connection with his son, the Mitteler Rebbe, who represented "the Borochovitcher *nekuda*" (the Alter Rebbe was called Borochovitch after his father, Rabbi Boruch), and this was revealed in all its glory during the days of the Mitteler Rebbe's leadership (as brought in his memoirs).

It is told that in those days, there were great chassidim – such as R. Moshe Vilenker, R. Zalman Zezmer, and many others – who had serious doubts about what to do and where to go, since the chassidus of R. Aharon Strasheler was said in such a marvelous and magnetic fashion. After they went to R. Aharon, some of them wanted to return and reestablish their connection to the Mitteler Rebbe, but he did not accept them.

Two of them who had already resolved to remain with the Mitteler Rebbe decided once to go and hear a chassidic maamer from R. Aharon. However, when they felt that they might be drawn after him, they came up with an idea: They would stand close to one another, each holding the side of a handkerchief. If one of them saw that he was getting overexcited, he would pull on the handkerchief, signaling to his friend that they should get out of there. Thus, when R. Aharon was saying chassidus, the two of them were filled with great excitement

and they began to pull on the handkerchief, each one in his own direction, until it tore. They stayed in Strashele and never returned.

DON'T MISS THE "POINT"

How is there an expression of the "Lubavitcher" conduct that is demanded from our generation? When the Rebbe MH"M says, prints, and publicizes that the **final** exile of Lubavitch is 770, it is then impossible to be clever and pick some other place. (Of course, this is not meant *ch"v* to detract from the unique quality of any other holy sites, e.g., the Western Wall, the



tomb of Rabbi Shimon bar Yochai, the gravesites of the Rebbe'im, the home of the Rebbe Rashab in Rostov.)

Today, after Gimmel Tammuz, we must guard ourselves with extra protection against the arguments and disputes that can cause us to turn off the path of the king *ch"v*. We must seek the **Lubavitcher *nekuda*** (not merely the Chabad one), written black on white in the words of that well known sicha "*Beis Rabbeinu Sh'B'Bavel*," and to divert from it neither right nor left. For in light of previous experience,

it is irrational for us to make the same mistake made by great and prominent Chabad chassidim of the Alter Rebbe and the Tzemach Tzedek, who thought that the main point is Chabad (wisdom, understanding, and knowledge), thus resulting in their complete disappearance from the map, including Chabad's. There is no need to argue once again over this *nekuda*, because the test results have proven what the true path is.

By the way, we saw for ourselves the strength of the "point" we're talking about when we were bachurim studying in Yeshivas Toras Emes in Yerushalayim. When R. Eliezer Nanes, of blessed memory, emigrated to Eretz Yisroel after sitting for twenty years in Soviet prisons, we went in to see him in order to hear about his self-sacrifice. However, he also wanted – most importantly – to hear from us what happened with the Rebbe MH"M in the years that he – R. Eliezer – was behind the Iron Curtain.

When they told him that after the Rebbe Rayatz's histalkus, there were certain chassidim who reasoned that they should establish their connection to his eldest son-in-law, R. Shmaryahu Gurary, of blessed memory (the Rashag), R. Leizer's wife immediately replied: How can anyone even consider something so irrational? His name's not Schneersohn! But the Rebbe is a Schneerson! We then realized how the *nekuda* of Lubavitch shines within a woman, saturated with complete faith in the words of the Moshe Rabbeinu of the generation, hundreds of miles from any foolish intellectual considerations.

This matter takes practical expression, for example, in the learning institutions where chassidic children are educated. Decades ago, there were many

Anash members, particularly in Eretz HaKodesh, who sent their children to learn in a variety of Lithuanian yeshivos and Talmud Torahs. They reasoned that for chassidic education, it's enough for the child to have a regular class in chassidus. A sizable portion of these children did not continue along the Chabad-Lubavitch path, despite "the Chabad *nekuda*" that they possessed, they were not connected to Lubavitch. This custom continued until the Rebbe MH"M made known his opinion on numerous occasions in letters and at farbrengens that anyone who wants to be connected to him will do so through studying in Chabad institutions. Thus, Anash members have strictly done so to this day, even if it comes with much difficulty.

"THE POINT" – ONLY IN 770

"Chabad *nekudos*" can be found in a variety of places throughout the world. The Rebbe once said at a farbrengen that there are gravesites of the Rebbeim in a number of countries (Russia, the Ukraine, the United States), in order that even the Jews found there can connect with G-d, however, despite this, together with this, and specifically due to this, the Rebbe shlita explicitly emphasizes that "Lubavitch" is 770.

It is impossible to determine by a majority vote or opinion that 770 should be somewhere else; only the Rebbe himself can make such a determination. Furthermore, he actually established in an edited sicha that clearly spells out, in a manner that leaves no room for misinterpretation, that the "*nekuda*" exists in 770 – "*Beis Rabbeinu Sh'B'Bavel.*"

Indeed, throughout all these years, we never heard the Rebbe instruct or propose the founding of

a shul or Torah institution near the Ohel of the Rebbe Rayatz, *nishmaso Eden*.

However, anyone who thinks he understands – reasoning that **he's** Chabad – and believes that he was given intellect to establish and decide on his own that what the Rebbe said is *ch"v* not the final word, and it's possible to look for other points of light, is comparable to someone who brings Torah closer to the people, not the people closer to the Torah. Such a person allows himself *ch"v* to make halachic demands more flexible, and maybe even skip a clause or two here and there to be lenient with those coming closer to Torah. He thinks that he represents the enlightened side, the shining part of Torah. However, in truth, it's all doubled and redoubled darkness with no need to elaborate. We have only to listen to the words of the son of Amram, and the Torah and its instructions are not given over for our consideration.

Therefore, it should made quite clear that anyone who is looking for "the *nekuda* of Chabad" can travel to Haditch, Niezhin, Lubavitch, Rostov, Montefiore, even to the Rashbi in Meron, the Patriarchs in Chevron, and other such locations. It stands to reason that in all these places, he will daven at length, learn chassidus, say l'chaim, read the nighttime Krias Shma as is proper, etc., however, "the *nekuda* of Lubavitch" still remains firm and upright in the place that the Rebbe established, and he even invites this person to come there.

THIS IS NO FANTASY

Even the laughter and ridicule of the mockers of this generation who scoff at all that is holy to Jews will not change the hard reality that 770 is Lubavitch.

Along these lines, there is a

story about Professor Fishel Schneersohn, a person of great ability and intelligence, albeit not very Torah observant. (He was a close friend of the chassidic elders from the previous generation.) Once, one of the chassidic elders was sitting with him and learning *Shaar HaYichud V'HaEmuna* with him. Due to his intellectual aptitude, he understood the material rather well, and could even offer a proper explanation of what he had learned. Nevertheless, when this chassid asked him at the conclusion of the learning session what he had to say on the *nekuda* explained in *Shaar HaYichud V'HaEmuna* that "there is nothing else, etc.," he replied that this is a nice fantasy. The chassid, who made a considerable effort to explain to him what true faith is, didn't bother responding to such foolishness. He simply got up from his place and slapped him...

There have always been fools in every generation who are prepared to drink spring water and then say *ch"v* that it's a mirage. Therefore, we should not be affected or get emotional over these buffoons – on the contrary. When we see who's standing behind all this talk demonstrating a weakness in faith – it should strengthen us more and more.

Praise and thanks to G-d Almighty that we merited to hear from the Rebbe MH"M the sicha of "*Beis Rabbeinu Sh'B'Bavel,*" a sicha towards which the Rebbe himself showed such special affection by the very fact that after its distribution, he placed it between the pages of his siddur, and has not removed it from there since! For had the Rebbe not deemed it appropriate to reveal this sicha to us, there really would have been room for each person to go to the place where he personally draws chassidic intellect. This is because

according to the opinion based on the “*nekuda* of Chabad,” everyone draws from the same source, so why is there a need to establish a unique place after Gimmel Tammuz? The main thing is spreading the wellsprings outward and studying the chassidus that has been revealed by each of the Rebbeim, each one is his own way.

Similarly, if we didn't know that the Sh'china dwells in *Beis Rabbeinu Sh'B'Bavel*, 770, we would constantly travel to all the holy gravesites, since they're all tzaddikim and they're all holy, each one with the strength to affect great things in matters of Avodas Hashem and do miracles for those in need of children, health, sustenance, etc. This is particularly applicable today when it is far easier to travel “frequent-flyer style” to all these holy places in the cradle of Chassidism, spread throughout the world.

THOUSANDS OF LIVING PROOFS

The Rebbe MH”M, however, wants us to remain connected to “the *nekuda* of Lubavitch,” and this is possible in only one place – and that's 770. All this was quite clear and understood before Gimmel Tammuz, **and it should be emphasized that this applied to everyone without exception**, even those who traveled to the gravesites of all the previous Rebbeim, each for his own personal reasons. However, everyone knew that Lubavitch, **the Rebbe**, the place of the **Mikdash** from where the whole world is based, was and is 770. No Chabad chassid in the world ever had the slightest doubt about this, particularly after hearing the sicha about *Beis Rabbeinu Sh'B'Bavel*, so how could anyone possibly think otherwise? (Again, this is not an attempt to insult the importance of any other holy site, just as we never

thought of doing so before Gimmel Tammuz.)

Furthermore, anyone who needs more tangible proofs than this sicha can find a very clear one (actually more than one) specifically during this time. From year to year, the number of people flocking to 770 increases substantially, reaching many thousands. People of all ages – men, women, boys, girls, even little children. They come from all

The Rebbe MH”M stated this with the utmost clarity to a certain wealthy individual who expressed his desire to give money towards the rebuilding of all the structures in Lubavitch, in order to restore its previous glory. The Rebbe said to him: Lubavitch is here!

sectors – chassidim, laymen, friends and supporters from the farthest corners of the earth, people who never saw the Rebbe MH”M, even those who had never heard of him until now. There are those in search of material pleasures, others looking for the Rebbe in every moment of their lives – all come to 770.

They don't just come for a day or two, but for the whole Tishrei – five weeks with all its beautiful and

sublime holidays. These are days when it is accepted and customary in the Jewish world that everyone wants to spend some good and pleasant time with their family, stretch out on the couch, luxuriate in bed, and eat “meat, fish, and all types of delicacies.” This is a time when every Jew customarily davens in his regular place in shul with the members of his household from a large and attractive siddur, using a wide variety of comfortable accessories.

In 770, we pass up on all this. In most cases, for the entire Tishrei, others for a least a week, they have virtually nothing resembling any of these luxuries. On the contrary, their portion includes moving from place to place, pushing and shoving, the opposite of rest, and settling for grabbing a bite somewhere in order to revive the spirit.

THERE'S NO DIFFERENCE BETWEEN THEN AND NOW

There are those who try to say that in the years when things were as they should be, all this was fitting and proper in order to get at least a smile from the Rebbe shlita, a l'chaim, lekach, a dollar, etc. It was worth bearing all the hardships because they came back happy and glad hearted, filled with hope that the Rebbe shlita's fatherly smile or the coin from the Rebbe shlita's hand would bestow great spiritual and material effects. This applied with even greater force for anyone privileged enough to hear and understand a maamer or a sicha – no one could be more fortunate than that.

Today, some clearly try to distinguish between the situation then and what we experience now, saying: When there's no smile, no dollar, no lekach, no kos shel bracha, not even a maamer or a new sicha (for the time being), then

what's the point of making such a journey under such conditions today and to be happy about squandering so much money? For what?

Such people remind us of the community of R. Leib Sheinin, a chassid of the Rebbe Rashab, who served as the rav of a poor congregation that lived under heavy economic duress. Once, the local townspeople collected among themselves a sum of money and brought it to the rav for the needs of his household. R. Leib took the money and used it to travel to the Rebbe. When he returned, the townspeople asked him what he did with the money, and he replied: You can't understand what a trip to the Rebbe is, so I have nothing to tell you.

Similarly, we have the example of a misnaged who can't and has never been able to grasp the concept of traveling to the Rebbe. He didn't understand even before Gimmel Tammuz why we go to 770, mocking and ridiculing the ritual – but who ever paid attention to it?

There's a well known parable comparing the thinking of the misnaged to a cow who would get an extra special treat every Motzaei Shabbos: the water used to wash out the pots in which the Shabbos food was cooked, filled with fat and a terrible pity to throw out. Once the woman of the house forgot and poured the water out, and the cow, deprived of his expected royal delicacy, thought that the woman was apparently jealous of this water that the cow was privileged to receive every week, and therefore, she decided to drink it herself.

The lesson is clear: It is impossible to explain to this cow that what she considers to be a delicacy, human beings think is disgusting. A misnaged, who thinks that his delicacy (a holiday of

“consuming good food and sweet drinks”) is so lofty, can neither fathom nor comprehend the sublime pleasure of staying in the Rebbe's court, passing up all the joyous and pleasurable bodily comforts. Thus, R. Leib thought that there was no point in arguing and explaining to his community that could not grasp the concept.

YESHIVA BACHURIM OR PROFESSORS

Today, however, such misnagdishe thoughts are heard not just from those who never merited to taste from the Tree of Life. I once heard that the head of one of our yeshivos in the United States prided himself before one of the elder chassidim that he continues the seider in his yeshiva on Rosh HaShana in order that the bachurim won't have to travel to 770. The elder chassid replied: Look, a thousand bachurim come here (to 770), each one paying a thousand dollars to come for Rosh HaShana. So I'll let you decide who exactly are the normal ones – these one thousand or your few dozen?

The words of this rosh yeshiva indicate that even today there are professors out there, similar to Professor Fishel Schneersohn, who say that “*Beis Rabbeinu Sh'B'Bavel*” is *ch*”v an interesting fantasy to be considered in order to find the appropriate psychiatrists who can investigate this phenomenon in depth. Then they can check to see what mental complex causes these thousands from all over the globe to come and get pushed near the Rebbe shlita's bima, his farbrengen table, his shtender, standing on the pyramids, one on top of the other for four hours straight at the Simchas Torah farbrengen, all without the most minimal comfort, as anyone who has been there has seen for himself.

It seems that the fundamental

nature of the pushing and the lack of basic conditions is due to the same reason explained in Gemara why the hot springs of Teveria, its dates, and the like, are not a source of enjoyment in Yerushalayim, the capital city that should have all that is good, as is befitting the capital city of a king, especially G-d Almighty, the King of all kings! The Gemara explains that this is so they shouldn't say that people come to Yerushalayim for the material good but because it is the place of the Sh'china.

ECCENTRICITY OR SELF-SACRIFICE?

This happens in 770 with the utmost strictness – no fancy hotels, and no need to elaborate on what everyone already knows. This phenomenon is even more amazing if we take into consideration that those who come are not homeless uncultured people from rundown neighborhoods. Most of the visitors leave their well kept homes and sumptuous holiday meals, yet they come to a place where it's impossible to enjoy much rest, not even for someone standing on one foot – because even he has little room in this holy convocation.

It can almost be said that Tishrei is for the eccentric. Lubavitcher chassidim are a fringe minority that takes the Rebbe's words about *Beis Rabbeinu Sh'B'Bavel* most earnestly, as he Mesmerizes thousands of people from all walks of life to stand with great awe during the *t'kios*, soar in spirit during Napoleon's March, dance for hours on Simchas Torah, daven in the Rebbe MH”M's regular longstanding minyanim, and sit for hours at all types of farbrengens to hear more and more of these fantasies from this tiny crazy minority.

The “eccentricity” has even reached the point that young people fight over who will have the

privilege of walking the farthest distance for *tahalucha* on Simchas Torah, i.e., three to four hours each way. Thus, on the day of Simchas Torah, you can meet hundreds of young people, limping from the corns and blisters they developed on their long journey, and none of them complaining a bit. On the contrary, they return with pride to 770 in order that the Rebbe shlita can see: We did as you asked, all for your sake, so we will see you now immediately. Then, all of us will surely be privileged next year to be together!

**HE WILL BUILD THE
MIKDASH IN HIS PLACE –
AT BEIS RABBEINU
SH'B'BAVEL**

Anyone who has learned the sicha about *Beis Rabbeinu Sh'B'Bavel* is not puzzled by this unique occurrence. Together with this, he continues to be amazed and excited how this printed sicha produces open miracles, providing everyone with a sense of longing and attraction for Beis Rabbeinu exactly as it was before Gimmel Tammuz.

No one uses fantasies in order to convince people, but only *mashiim*, *shluchim*, and others connected to the Rebbe shlita are not embarrassed to explain, both verbally and in writing to anyone who wants to listen, that this is the place that the Rebbe shlita desired to be his dwelling. Furthermore, it

When R. Aharon was saying chassidus, the two of them were filled with great excitement and they began to pull on the handkerchief, each one in his own direction, until it tore. They stayed in Strashele and never returned.

is the last place where the Sh'china has been exiled and at any moment, it will be the first place to connect itself to the Beis HaMikdash, as explained in the sicha.

The fact is that many of our close brethren try in a variety of ways to claim that there is nothing to do there, and while they say this was once a very holy place – the holiest place, now it has turned, whether temporarily or permanently, into a museum as a reminder of what once was, but is no longer *ch*"v. Yet, despite all such

misinformation, the complete faith remains unshaken. On the contrary, "*kaasher y'anu*" (as they afflicted them) – from the root "*inui*" (suffering) and "*ani b'daas*" (weak-minded) – "so they multiplied and spread forth" – so the streaming of people to 770 grows. For just as the candle draws towards its source, as explained in *Tanya*, similarly, "the candle of G-d is the soul of man," drawing towards the Rebbe MH"M, who connects him to his source. The Alter Rebbe explains that the candle on its own does not want to draw towards its source. On the contrary, this is the opposite of its *metzius*, since within its source, it becomes nullified. But what can one do with a source so bright and shining that attracts like a magnet?

This serves as an explanation of the wondrous phenomenon of Tishrei with the Rebbe MH"M, where the light of the source shines, drawing us with its beams as the thick ropes of love for him.

We must only have mercy upon our brothers, our bones and our flesh, who still consider anything that doesn't sit well with their Chabad point as some fantasy. May it be G-d's Will that all chassidim and all Jews will soon see the point of Lubavitch at the hisgalus of our king and Moshiach, where he promised to reveal himself, in the language of the Rambam – "build the Mikdash in *his* place," immediately, *mamash*, now!

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A RAZOR/FEAR SHALL NOT BE RAISED UPON HIS HEAD

BY MENACHEM ZIEGELBOIM

When he came to the words “and a mora (literally, “a razor,” but when spelled with an Alef it means “fear”) shall not be raised upon his [Shmuel’s] head,” he paused...

PART I

Every year when the Rebbe Rashab went up for Maftir on Rosh HaShana, he would burst into tears. One could see that already with the recitation of the Haftora, the tumultuous avoda for the shofar blowing had begun.

It was Rosh HaShana 5766 (1905) and, as always, the Rebbe Rashab went up for Maftir. Immediately thereafter he began reading the Haftora, but unlike all previous years, this time one could discern powerful emotional upheaval on his pure face. He stood there leaning on the bima, covered with his tallis. One could easily see the tears dripping on the bima.

When he came to the words “and a mora (literally, “a razor,” but

when spelled with an Alef it means “fear”) shall not be raised upon his [Shmuel’s] head,” he paused. His lips moved silently for a few seconds and then he immediately continued reading the Haftora. Not too many people noticed this.

One person who did notice was his only son, Rabbi Yosef Yitzchok, who carefully followed his father’s every move. He realized that the new year would be a difficult one.

He realized that this emotional moment was connected with an incident that took place Erev Rosh HaShana. It was when he went to his father to bless him with a good and sweet year. R’ Yosef Yitzchok bent over and kissed his father’s hand. His father put his two hands on his son’s head and blessed him. His eyes were closed in d’veikus

and in a quiet voice he recited the traditional bracha. Then he grasped his son’s beard and kissed him on the forehead.

When the Rebbe opened his eyes he looked at his son with a despairing look and said, “Even though it’s a regular year and not a leap year, it’s an exceedingly difficult year.”

The Rebbe sighed deeply and cried. His face was pale and a shiver of fear went through his son. The Rebbe sighed again and asked his son to gather all the telegrams with good wishes that had come before Rosh HaShana and to arrange them.

After a few moments the Rebbe added, “This year we need a special bracha, so I will ask you that each night, including Shabbos T’shuva, three minyanim of talmidim in three places should say the entire book of T’hillim. I urge you with a serious warning not to tell people about this.”

“I am very sad about the news

that I heard from my revered holy master and father, the Rebbe, about this year that it will be a very difficult one,” wrote the Rebbe Rayatz in his diary shortly thereafter.

“How it will be difficult he didn’t say, but from his brief introduction ‘and not a leap year’ one can understand that its difficulty will be in regards to communal matters and not, Heaven forbid, regarding lives.”

PART II

At the end of the Haftora, the Rebbe Rashab began preparing for the shofar blowing. He covered his face with the tallis and leaned on the table. He remained like this for a while until they heard him say the word “LaM’natzeiach” in a roar like a lion, coming from the depths of his heart.

The Rebbe spent a long time on the chapter of T’hillim that is recited before the t’kios, finishing long after the congregation. Then he began reciting the verses, also with a frightening roar, “Min ha’metzar...”

The large congregation that filled the zal from one end to the other responded in the same manner. When the Rebbe reached the verse, “Arov avdecha l’tov,” he stopped in the middle, sighed deeply, and in a frightening voice he cried out, “Oy gevald!” Only then did he finish the verse.

“The cry of ‘oy gevald’ and the heartfelt reading, frightened the entire congregation,” wrote the Rebbe Rayatz in his diary. “As I found out after the davening, those standing outside in the yard near the southern wall and in Shileve Street near the northern wall, also heard the mighty voice of the Rebbe when he said the verses preceding

the t’kios. There too they heard the heartfelt ‘oy gevald’ and it was an alarming topic of conversation among the Chassidim.

“And now ... I think I understand the meaning of the heartfelt ‘oy gevald’ – that it would also be difficult regarding the yeshiva and Heaven forbid, also regarding people’s lives, may Hashem have mercy.”

The Rebbe Rayatz understood that there was a decree on the lives of those who were closest, even on talmidim of the yeshiva.

Rabbi Shmuel Gurary also entered the Rebbe’s room for a

“The cry of ‘oy gevald’ and the heartfelt reading, frightened the entire congregation,” wrote the Rebbe Rayatz in his diary.

blessing. He tarried for a few minutes in the “upper Gan Eden” and when he left there, he was shaken up. For a moment he was silent and then he immediately burst into bitter tears. It was with difficulty that he managed to recount that when he was in the Rebbe’s holy chamber the Rebbe had said, “...a sharp year. We need great mercy, much pleading, copious tears, at least to dull the sharpness.”

The news spread rapidly and the Chassidim connected the dots. They realized that something was going on. When the Rebbe’s son, R’ Yosef

Yitzchok entered the shul, “terror took hold of me from the terrible fright,” he wrote in his diary.

The shul was full. Near the reading table stood the old Chassid R’ Leib of Smilyan, who read T’hillim while the congregation answered after him. One beat his breast as though saying, “Al cheit” while another leaned on his arm like during *Tachnun*. A third struck his head while a fourth sat with eyes closed in d’veikus, his face creased, one hand grasping a T’hillim while his other hand was stretched out to Heaven. He cried out the verses of T’hillim with tears running down his cheeks.

On the eastern wall on the north side sat Rabbi Shmuel Gurary, hunched over with a small T’hillim in his hand, his whole body shaking in tears. Seeing this, the Rayatz realized that R’ Gurary had surely told the congregation what the Rebbe had said, which is why the entire congregation was shaken up.

Some time later the door opened and the royal countenance of the Rebbe Rashab appeared, and his face seemed clouded over. The congregation was suddenly quiet and they rose in his honor. The Rebbe sat down facing the aron kodesh. He also took a T’hillim and joined the rest in the recitation of T’hillim with a broken heart and tears. The Rebbe’s tears frightened the congregation and one could hear the cries of all the Chassidim and T’mimim as they recited T’hillim.

PART III

That year 5666 was a difficult year for Yeshivas Tomchei T’mimim in Lubavitch in general and for the Rebbe and his household in particular.

It all began with the story of a



boy named Berel, who came to learn in the yeshiva. He was a spoiled only child who was sent there by his parents. From the very start the hanhala could see that Berel was not as G-d-fearing as they demanded, but after a protracted consultation they decided to accept him as a talmid and determined to invest efforts into him so that he would grow to be a Chassid, yerei Shamayim, and a lamdan.

Berel had his spiritual ups and downs and then he was caught by the Poalei Tziyon group. These were young Jews who had a Zionist organization and were far from a life of Torah and mitzvos. This group had many branches throughout Russia and attracted tens of thousands of young Jews.

Berel was incited against Yeshivas Tomchei T'mimim, those who ran it and its students. From then, matters came to a head, until the hanhala of the yeshiva had to expel him. Berel's friends, the heads of Poalei Tziyon, decided to take revenge. They informed the roshei yeshiva that they had to accept Berel back, standing up for a member of their group.

The hanhala, led by the head menahel the Rayatz, informed them that the hanhala and only the hanhala would be the ones to decide the fate of talmidim of the yeshiva.

The leaders of Poalei Tziyon were furious. Hundreds of members went to the yeshiva to take revenge and enact a pogrom against the talmidim and the hanhala. Facing them were talmidim of the yeshiva armed with iron sticks and stones in the attempt to defend the yeshiva. They were weak and pale compared to the well-built ruffians. There was tremendous tension between the two camps and then a tiny spark ignited the fire and a



For illustration purposes, taken from *Eim B'Yisroel*

fight was waged for hours.

The police came at the last moment and this ended the battle without loss of life, but the heads of Poalei Tziyon did not give up. They threatened to return with greater force and to take revenge on the talmidim and the hanhala.

Secret negotiations were conducted between R' Zalman Aharon (Raza), the Rebbe Rashab's brother and the heads of Poalei Tziyon for the purpose of concluding the chapter without bloodshed. Raza was known as a fearless personality and he ran the talks firmly based on direct instructions he received from the Rebbe Rashab. The talks were conducted over a period of months and had ups and downs.

At a certain point, someone ambushed the Rayatz and nearly choked him to death. He managed to summon the strength to

overpower his attacker, but afterwards he had to flee with his family abroad, where he lived for months until the crisis passed.

At a critical point in the talks, when the opposing side threatened a severe pogrom, Raza went to his brother and told him this: "You must reckon with them. They are big *shkatzim* and they can sting."

The Rebbe Rashab wasn't moved by their threats and he answered calmly, "Being scared of them is out of the question. I said explicitly on Rosh HaShana, 'and a *mora* (i.e., fear) shall not be raised upon his head.' Money? Nu, it says, 'he did not bark,' but if he does bark then you throw him a coin..."

Raza was amazed by the simplicity of the Rebbe's words. It made a big impression on him and gave him the strength to continue talking with them with incredible impassivity.

The Rayatz was also present at that meeting and he took the opportunity to ask his father to explain what he had murmured during the Haftora on Rosh HaShana. His father answered, "The simple meaning of the verse is that '*mora*' is a razor, but I said '*mora*' from the root meaning 'fear,' and so I repeated the verse silently."

Rayatz understood that back on Rosh HaShana his father had foreseen the tzaros that were to come. With this verse he preempted them. This was also the reason for the stormy emotions he felt in the days preceding and following Rosh HaShana, for up Above there were heavy clouds of accusation.

As the Rebbe Rashab said, so it was. The battle ended with minor appeasement of the members of Poalei Tziyon while the rest of their demands remained unfulfilled.

HOW CAN WE DISAGREE WITH HA'RAV KOOK ZT" L?

TRANSLATED BY MICHOEL LEIB DOBRY

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

After everything we have discussed previously, even if we were to be convinced that the “medina” is not *is'chalta d'Geula* but an increase in the darkness of the Exile, can anyone expect that we would consider ourselves to be greater chachamim than the true Torah giants, primarily HaRav Avraham Yitzchok HaKohen Kook, of blessed memory, by whose teachings we have been educated from our youth?

ANSWER:

1. It's true that the **foundations** of the line of thinking that the

redemption of the land and the beginning of the ingathering of the exiles must come naturally, leading up to the Complete Redemption, began in the previous generations and through well-known Torah scholars, among them not only HaRav Kook, of blessed memory, but also the students of the Vilna Gaon, who preceded him by several generations. Furthermore, the reasoning that the building of the land and the giving forth of its fruits is an integral part of the process of beginning “the natural redemption” finds its source in the writings of HaRav Kook. Yet, despite all this, the innovation that when there seems to be a form of

Jewish rule, a “medina” in Eretz Yisroel, this constitutes the actual *is'chalta d'Geula* – **without any connection to the type of regime, its activities, and its objectives** – was conceived and born only among certain rabbis since the year 5708, and not from the battei midrash of the aforementioned scholars.

2. HaRav Kook himself wrote his words out of holy enthusiasm over his love of his fellow Jews and Eretz Yisroel, and his anticipation for the Complete Redemption. Therefore, as long as his words could help in giving energy to Torah observant Jews that they should come and be partners in building the land, he allowed himself to rely upon the Midrashim, etc. He did all this out of a sense of aspiration and faith that working and building the land will actually be interwoven with a spiritual building of the foundation of Torah and mitzvos, and he saw this purpose as the beginning of the natural redemption, which was supposed to be, as he had hoped, the start of the True Redemption. (Yet, even on this point, many leading Torah authorities disagreed with him, among them the Rebbeim of Chabad.) However, even he was not referring whatsoever to a

“medina” of the type that we have today.

3. There is no question that had HaRav Kook imagined that this would be the nature of the “medina,” he would have rejected it categorically. So he wrote in *Oros Yisroel* (6:7): “The State of Israel is the foundation of the Throne of G-d in the world, and **its whole desire is that there will be ‘G-d is One and His Name is One.’**” Thus, even according to his approach, a medina that wages war against the Unity of G-d and against His Torah, His People, and His Land, is surely not the Throne of G-d in the world, and thus, it has no connection with the Redemption.

4. One of those rabbis who stubbornly defines the medina as “the Throne of G-d in the world” despite its material and spiritual corruption writes in the pamphlet “*Tzohar*” (Issue #23): “Anyone who contemplates upon what is being done in the State of Israel and sees its ruling institutions – the government, the Knesset, and the High Court of Justice – and how far reality is from this ideal situation (“G-d is One and His Name is One”), will see that they are **totally contradicted and detached from reality.**” However, in his opinion, the answer is not that HaRav Kook meant for this to be the **actual** substance of the medina, rather that HaRav Kook “spoke about the ideal substance, as explained in the abstract sense, i.e., the **deep-rooted ideal** that stands as the basis of this institution called a ‘medina’ ... We can’t ask where the place of the ideal substance is, just as we can’t ask about the place of the soul.” This rabbi’s observation reveals scorn and ridicule for the teachings of HaRav Kook.

5. What will young people say when they read this drivel? Does this rabbi really want to convince

them that HaRav Kook meant that a criminal medina of material and spiritual destruction represents “**the Throne of G-d in the world**” due to the “soul” that it possesses? **And who instilled it with this soul?** Theodor Herzl – whose first idea to save the Jewish People was to bring all Jews to convert, something that he actually did with his own family? Ben Gurion – who entangled himself in the three transgressions of “Be killed and don’t sin”: 1) idol worship, when he visited the Buddhist statue and led the state to support houses of idolatry in Nazareth and other places; 2) illicit

Even the physical and material side of the Redemption (victory in war, delicacies as plentiful as dust, etc.) must stem from and be connected with the great soul of Melech HaMoshiach.

relationships, when he stubbornly enforced the induction of young women into the army; 3) murder, at the sinking of the Altalena? Yitzchak Rabin and Shimon Peres – who bear personal responsibility for the thousands of casualties since the Oslo Accords? Maybe Tommy Lapid, Daroushe and his friends, etc.?

6. In his seifer *Nechamas Yisroel* (p. 284), HaRav Kook writes: “If the Israeli nation would rise with courageous genius...its composition would be the ultimate in ethics and improvement, its ministers **would**

not be rebellious, companions to thieves, lovers of bribery, and pursuers of corruption.” In practice, however, it has even been recently established by the World Bank that the State of Israel is one of the two most **corrupt** countries in the democratic world. A sitting prime minister and his sons were accused of corruption offenses, and in order to avoid trial, they initiated their destruction of twenty-five settlements. Another of the leaders in the expulsion plan was in charge of the investment petition fund of the Palestinian Authority, and had a personal connection to the disengagement. The IDF chief of staff and government ministers who opposed the expulsion were dismissed from their positions. Knesset members who turned their backs and supported the destruction were rewarded with deputy ministerial appointments. Is this corrupt medina what HaRav Kook had in mind?

7. In the “*Tzohar*” booklet mentioned above, one of the rabbis raises this question, and after a lengthy discussion of the medina’s corruption phenomena, he concludes: “As opposed to the forecasts of HaRav Kook, have we returned to the corruption that preceded our exile... are we still infected by the afflictions of the past that brought us to national catastrophe? The idol worship of Achab and Menasheh and the altars that Yeraboam erected characterized the ‘Israeli’ nationalism in those days. This can be compared to the corruption that was revealed in its most repulsive form at the destruction of Gush Katif. It is not Zionist corruption – **it is non-Zionist corruption.**” Therefore, the medina is still *is’chalta d’Geula*, because the medina itself is pure and clean, and all its bad elements are “anti-Zionist.” Literally “a sphere and a flower,” “an elephant

passing through the eye of a needle.” They want to educate our dear self-sacrificing young people, thirsting for the word of truth after the spiritual devastation that they endured, according to these fantasies.

8. In summation, the entire theory of HaRav Kook is based upon a medina of Torah, the whole purpose of which is to spread the unity of G-d in the world, headed by just and upright people as its leaders. Practically speaking, however, we have received a different medina entirely, the type that HaRav Kook was not referring to whatsoever. As he wrote further in his own letters: “The pictures of Drs. Herzl and Nordau are an abomination to the soul of anyone with a spark of Yiddishkait, and it is inappropriate to take pride and be blessed from the idol of that evil person.” (Vol. 1, #13) In 5768, he was already warning against secular rule in Eretz Yisroel: “The high hand, ready for abandonment and the ways of the Gentiles with no true remembrance of the holiness of Israel, covering its sharp edges with the barriers of false nationalism, granules of history and love of the language, clothing the Israeli way of life from the outside while the inside is totally not Jewish, **is about to turn into a destructive monster**

that will eventually have hatred also for the People and the Land of Israel, as already proven through experience – if this impure hand becomes stronger, **there won't be enough to say in explaining the extent of the tragedy.**” (ibid., #144) He writes further: “The garbage from the side of the *eirev rav*... the worst of which cannot possibly



have any hold upon Eretz Yisroel, to grasp the wings of the land and shake the evil from upon it” (Vol. 1, p. 264).

9. All this is besides the main point – that the Rebbe expressed opposition to HaRav Kook's basic concept of a seemingly “natural

redemption” that precedes the Redemption of Moshiach. This is because according to chassidus, there cannot be “two *dinim*” with regard to the Redemption – a “natural” and material side (“Moshiach ben Yosef”), and the “spiritual side” (“Moshiach ben Dovid”). Rather, as the Rambam has declared, the two aspects of the Redemption are through **the same person**. In other words, even the physical and material side of the Redemption (victory in war, delicacies as plentiful as dust, etc.) must stem from and be connected with the great soul of Melech HaMoshiach, who reveals the wonders of the inner teachings of Torah and brings the whole world to the revealed level of “a dwelling place for Him in the lower worlds.” There can be absolutely no situation where there is an aspect of Redemption that does not come from this soul. (We can possibly say that this is also the meaning of “True and **Complete** Redemption” – that it is impossible to divide it into parts; it comes as one whole entity, the ultimate spiritual and material perfection of the world and the revelation of G-dliness within it.)

10. See last week's insert regarding what HaRav Kook thought about the Medinat Yisroel of today.

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SLAUGHTERING THE SACRED COW

BY SHAI GEFEN

THEY GOT IT

At the demonstration attended by tens of thousands in Tel Aviv something happened that we haven't seen until now. The tens of thousands, from the Right and the Left, who were demanding a **"State Commission of Inquiry Now,"** spoke painfully and almost with a feeling of despair about the failures and the need to clean the stables. Many of the people present were those who regard the army, the defense, and the political sectors as absolute authorities.

Now, after the miserable failure in the recent war, they realize that not everything is holy and that some serious housecleaning needs to be done; something is rotten here and it's coming from the top.

We heard from the pilots, citizens, and both aspiring and sitting politicians, and saw how to a large extent the barriers between Right and Left have come down. People have finally gotten it.

Even if things weren't said explicitly, the important thing about this demonstration is the element of "turn away from evil" – stop believing that everything the politicians do and decide is holy! The painful questions raised that evening made people think things over anew and aroused a lack of trust in the powers-that-be.

One of the challenges critics of the

withdrawal face is, "Don't you think the prime minister knows that? After all, he was a general (or he has top security men advising him)!"

This was a recurring question and it was hard to shatter the myth and say that people in the army and the prime ministers have their multiple personal and party-driven agendas, and they can definitely make serious mistakes.

This recent war in Lebanon was the first time the myth was shattered. This war slaughtered the final sacred cow. From now on it will be harder to sell us withdrawals with the expertise of people in the military and defense. People won't accept it just like that. Everybody saw what kind of judgment the Chief of Staff had and how useful the other ones were.

People always relied on the unlimited power of the army, which allowed itself to perpetrate every crime and foolishness with arrogance, for who is like Tzahal that can vanquish anything that moves even from miles away?

Now that people witnessed the army's degradation, the likes of which hasn't been seen in years, when the Israeli rearguard was under attack in a manner unheard of since the War of Independence, everybody understands that agreements are worthless and we can't believe any promises that things will be all right. All the promises of

military prowess, the superiority of Tzahal, political savvy and calculated risks fell through.

Many people are worried by this breakdown of values, but it seems that this could lead to a better era if we only know how to channel it in a positive direction. The crisis that followed the Yom Kippur War led Israelis to think the time had come to sign a peace treaty with the Arabs. Indeed, since the Yom Kippur War, which caused the wanton loss of many soldiers, Israel began signing agreements and made withdrawals that led to the situation we are now in.

The present crisis is a result of the collapse of the delusion of so-called peace and concessions which followed the popularization of the clichés of a "new Middle East" and "we cannot wage war forever." Perhaps this situation will finally get people to drop the old approach which hasn't been working or to put it more precisely: an approach which has been clearly proven to be a failure that has been the reason why thousands have been killed on the streets of our cities, why our power of deterrence has been destroyed, and why we are fighting unnecessary wars.

The Rebbe often said that peace, security, and peace of mind will come only when we stand strong. Those who want fewer days in the Reserves



and fewer wars have to fight so that once and for all our leaders stop playing Russian Roulette with people's lives.

LIKE A DOG WHO GOES BACK TO HIS OWN FILTH

Ehud Olmert barely dropped his Convergence plan (though it's not clear whether it has died or has only been put in the freezer) after he announced that victory in the war would push forward the Convergence plan – and he has already come up with a new-old Road Map plan. These announcements are meant to impress the world with the idea that Olmert also has a political agenda.

It's hard to know whether to laugh or to cry, but what's clear is that whoever expected this war to bring about any sort of change in our politicians was mistaken, big time. Just one week after the war and only a day after the president of Syria spoke about war against Israel, Amir Peretz spoke about possible peace with Syria. Minister Avi Dichter supported him in this.

Anyone, who wondered about what these two “security experts” understand about Israel's politics and defense got the answer during this recent war. The problem is that behind Olmert stand evil forces who will do anything so that we continue self-destructing and withdraw from Yehuda-Shomron.

We just saw how Yossi Beilin, the collaborator of the European Union, once again began selling the civilian drawn Geneva agreement from a few years back as part of a public relations campaign.

We can't rest for a moment. True, we don't have the money and resources that the evil ones have, but we have the Truth, and words of truth are recognized as such. We cannot allow the vacuum that has been created to be used by a new leader who will pull some magical solution out of his hat and have the nation blindly follow him.

Those who cling to the Torah, and are loyal to Eretz Yisroel and to the Rebbe, cannot stand aloof! We must set up a public relations campaign

Now that people witnessed the army's degradation, the likes of which hasn't been seen in years, when the Israeli rearguard was under attack in a manner unheard of since the War of Independence, everybody understands that agreements are worthless and we can't believe any promises that things will be all right. All the promises of military prowess, the superiority of Tzahal, political savvy and calculated risks fell through.



IDF in southern Lebanon uncover a Hezbollah bunker full of hidden weapons and rocket launchers last week. In the picture is the entrance to the underground bunker

because now people are receptive. There's a huge crisis on the other side of the political spectrum, due to the thunderous shattering of the dream of peace. All the ideology they sold us over the past many decades was demolished in a month.

We have what to sell and we have a clear and genuine alternative. We have to say it and not be embarrassed to do so. Even though it's an old solution, it is also the best one until the coming of Moshiach.

THE MONTH OF ELUL AND GETTING BACK OUR LAND

The month of Elul is the month of personal and public accounting. There is a nonstop accounting going on in public in light of the situation, but sadly, many don't know how to define the problem and therefore, they don't have a solution.

We have to speak up and say that the only solution that will lead to peace and security, to success and victory over our enemy, is to go back to all the places we withdrew from, and loudly proclaim that what we did until now was a terrible mistake, one we will never repeat.

During the recent war we were given an overt hint from Heaven, being forced to go back to those places we withdrew from: Lebanon and Gaza. The hint was obvious, but our leaders didn't get it. They thought that war is just a political spin game for election purposes and that's how they acted throughout the war as they fled responsibility and abandoned the Reservists and the home-guard to the mercies of Nasrallah.

In a sicha of Chai Ell 5741, 25 years ago, during the Camp David Accords and the withdrawals, the Rebbe said explicitly that now is the time to return everything to Jewish hands, including the land that was already given away:

Since we are now in the month of



A large weapons cache discovered by the IDF includes hundreds of bombs, an Israeli NT anti-tank missile launcher, a number of NT missiles and light arms

Elul, the month of mercy, when Hashem is in the field with each and every Jew and all the more so when we speak of one who can rectify the things of the past by making a good resolution for the future – they should certainly utilize the power of the month of Elul and decide from here-on-in to act in accordance with the instructions of the Torah. They don't need to wait until Rosh HaShana; they can begin immediately from Chai Elul.

First and foremost, they should say: enough, no more! We are not in charge of Hashem's possessions and since "with His desire He took it from them and gave it to us" we can't return it to non-Jews!

And you cannot maintain that "there is no crying over what was," for this is something that affects the present and the future too.

First, not returning additional land to non-Jews and furthermore, to try and retrieve the land that was given away until now, i.e., since we see that the situation now is unstable – we need to make certain that if the agreement is broken then all agree

that things revert back to the way they were, since to begin with, it was a "sale made under false pretenses." Therefore, all the territory should go back into Jewish hands, as they were before.

This should be done immediately, the sooner the better, and by doing so they will save themselves from headaches and unnecessary problems.

As was said several times, standing strong is the only way to achieve genuine peace, and not a peace that is used for things that are the opposite of peace, as we see in southern Lebanon and Syria – that to begin with they made a "big deal" that we ought to rejoice and make big parties since we managed to instate peace in the area for generations to come and now we see that they are using the temporary peace in order to strengthen their positions and now they decided they have no choice but they must publicize this!

There were never as many terrorists as there have been lately. "Luckily" they catch some of them, which is why they can avoid saying how many terrorists they caught!

The only way to achieve genuine peace is by following the Torah's instructions.

WE CANNOT FORGET THE EXPELLEES AND THE EXPPELLERS

In much of the media they will sum up the year. There are two topics that ought to head their lists:

We cannot forget those who were expelled from Gush Katif and northern Shomron. Many people think that everything is fine and that the expellees managed to settle down elsewhere. The reality is far from fine. Every single family, without exception, is still devastated. The problems that are the consequences of the expulsion have also affected families close to the expellees.

Recently, a distinguished woman who used to support the residents of Gush Katif and her daughter, who was also one of the expellees and whose family is tottering as a result, asked the Matteh HaOlami to Save the Nation and the Land for help. Now she needs to knock on doors for aid.

The painful question that needs to be asked as part of the cheshbon ha'nefesh is: How did the Jewish people allow this to happen? How can we ask Hashem on Rosh HaShana to increase our merits when thousands of Jewish lives were destroyed after they were expelled from their homes given the silence on the part of large segments of our people?

We must do something to get rid of this serious *kitrug* (heavenly accusation) and there are many ways

to help. Everybody can take part and help these Jews.

No less important, we must remember those who did the expelling, those who brought tragedy upon our people for no good reason. We need to brand them as expellers of Jews, without a conscience, who wrought a churban like our enemies of old who expelled Jews from their land. Maybe if the public is disgusted with them, they won't repeat what they did.

May the coming year be a year of chesed and rachamim, a year that Moshiach is revealed, a year in which we see the Gaza Strip and the Shomron settled with Jews with the building of the Beis HaMikdash and the ingathering of all the exiles through the Rebbe MH" M, in joy!

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ניתן להשיג מחזורים בעברית-אנגלית

THE CHABAD HILLTOP: MITZPEH YITZHAR

BY ALIZA KARP

“This place is very strategic,” says Itzik. “You can see everything from here. I once saw Arabs making a car bomb and the army was able to take care of it. This is a perfect place to supervise the Arabs. All the lower level officers in the army agree that we need this hilltop, but the political people in the army don’t want us here.”

In answer to a question the Sandroi family put to the Rebbe in the early 1990’s, they were told to move from Kiryat Malachi to Yitzhar. “When we first got the fax, my wife didn’t believe it,” recalls Doron Sandroi, “But then Rabbi Groner left a message on our answering machine to confirm it.”

The Sandroi’s moved immediately. At about the same time, the Rebbe also gave Brachos to other Chabad families to move to Yitzhar.

The Bukchin family had a Bracha from the Rebbe and were about to purchase their home in Yitzhar just as Yitzchok Rabin was elected Prime Minister. They wondered if it was worthwhile moving at such a time. They consulted the Rebbe who told them “LHamshich Baknia - continue with the purchase.”

Until their home was ready they lived in Yitzhar in a caravan. Shortly before their home was ready Michael Bukchin wrote to the Rebbe about

business matters. The Rebbe answered Michael’s question and added, “Move into your house as soon as possible.”

Shortly thereafter their house was completed and they went immediately to pick up the key from the builders. At this time, after paying their home, they were informed that the politicians had decided no one in the Shomron was to move into a new home. Now they understood what the Rebbe meant. Without a key, they moved into their new home with a pair of pliers.

Yitzhar is a settlement in the Shomron, just south of Sh’chem, currently home to almost 125 families. Yitzhar was founded in 1984. When the Sandroi’s arrived, the population was 30 families. There was no market place or store close by. Trucks with a limited selection of grocery goods would come once a week. The nearest stores and medical offices were in Ariel, 22 kilometers away, and even those facilities were of small town

proportions.

Located at the top of a hill, Yitzhar has a single, narrow access road that clings to the natural slope of the steep hillside. Most of the residents of Yitzhar studied at the Yeshiva Od Yosef Chai at Kever Yosef with Rav Yitzhack Ginsburg.

Life in Yitzhar was not easy for the Sandroi’s but the Rebbe was very encouraging. With hindsight Doron says with a smile, “The Rebbe kept telling us that everything would be OK.”

Four years ago, Doron’s eldest son Itzik undertook to establish an outpost southeast of Yitzhar. It is known as Mitzpeh Yitzhar. There are a number of outposts surrounding Yitzhar. Mitzpeh Yitzhar is the only one that flies the Moshiach flag. It may well be the only outpost in Yehuda and Shomron that flies the Moshiach flag.

In the first year, housing at Mitzpeh Yitzhar consisted of a large tent and a bunk house. The residents were all Bachurim. That winter was the coldest, wettest winter the area had known for a long time. But the boys never considered abandoning their post. With the winter behind them, they then had to face the heat of the summer. But it was not the summer sun that concerned them most. It was the heating up of the government to show the world that they could evict Jews from the Jewish homeland.

On June 19, 2003, a thousand soldiers came to dismantle Mitzpeh Yitzhar. Hundreds of supporters came to defend the outpost, many of them having to hike up the hills to the site because the army had blocked the roads. It took the army more than twelve hours to complete their wicked task. It was reported that soldiers were brutal. Ten people were hospitalized, with an additional twenty-five injured.

After the destruction of the tent and the bunk house, the Bachurim of Mitzpeh Yitzhar began to build again. This time Itzik began building a small wooden house. As tiny as it was, he designed it with architectural features to adapt it to the landscape.

In December of 2003, Itzik's work was interrupted for a week because he was taken to jail, together with a friend, on charges of cutting down Arab owned olive trees. At the time *Arutz Sheva* interviewed Itzik's mother, Ariella, "Mrs. Sandroi said that the cutting-down of the olive trees was 'totally a staged affair. After all, two men could not cut down 600 trees by themselves in such a short time, and without anyone hearing anything. It's simply impossible. It would take days of work! In addition, the trees were cut

down in a professional manner, to enable them to grow back quickly; this was simply a frame-up..."

After being held for a week, Itzik and his friend were released. His mother was right.

The procedure to make Mitzpeh Yitzhar a legal outpost has met without the desired results. For three years Itzik has been trying to get the needed permits. "Arabs can buy land, but Jews cannot," says Itzik. "Everyone knows that the Arabs build thousands of structures without permits, without paying taxes, without paying for water, and when we try to buy land and get a permit they will not give us the signatures we need.

"We provided all the maps and documents needed for the title search. We have proven beyond a doubt that the land of Mitzpeh Yitzhar does not belong to anyone. But it is not enough that we have all the proof, the court has to certify that the land belongs to no one, and they won't!

"They make rules and then they break their own rules. They don't follow the law."

With the assistance of Aviad Visuly and the Haifa-based Land of Israel

Task Force, Itzik submitted a court petition on the grounds that Mitzpeh Yitzhar is an important location for the army and therefore it is beneficial for security to have settlers holding the land. Itzik and Aviad made temporary headway with this reasoning but were eventually stopped.

"This place is very strategic," says Itzik. "You can see everything from here. I once saw Arabs making a car bomb and the army was able to take care of it. This is a perfect place to supervise the Arabs. All the lower level officers in the army agree that we need this hilltop, but the political people in the army don't want us here.

"In the past, the army didn't come here, but now that we are here, they see it is safe to come. They are able to get here with the road we made. They bring Jeeps with cameras. They can gather intelligence from every street in the town of Hawara below."

In May 2004, Itzik's new house was completed. He was planning to move in with his new bride, Rivka, after their wedding.

Two weeks before the wedding, again a thousand soldiers came to Mitzpeh Yitzhar. Again hundreds of



Army Jeep and first response vehicle at the tip of the hilltop at Mitzpeh Yitzhar

protestors came to defend the site. Again there was violence and injuries, and again Mitzpeh Yitzhar was destroyed.

Whereas a number of public figures came to Mitzpeh Yitzhar to show support, Itzik noted that Rav Shlomo Aviner was on hand to tell the hilltop youth not to get in the way of the army. "Many of them listened to him," reported Itzik, "It weakened our defense."

During the Disengagement process of 2005, Rav Aviner was a crucial personality. Supposedly representing a Torah viewpoint, he was successful in getting soldiers not to refuse orders and youth not to impede the army. Mitzpeh Yitzhar may have been his first trial at seeing if his presence could really influence the youth. Although his success was limited, Aviner did manage to sway some of the idealistic youth and made them think that the law of the state took precedence over the law of the Torah. He convinced them it was sinful to oppose the army.

This twisted philosophy had an effect on many unfortunate souls of the Religious Zionist youth... but to a Lubavitcher, there was nothing to discuss. The Torah is the law. The army has a say as long as it is within halacha.

Months later the first soldier to sit in jail for calling fellow soldiers to refuse orders was arrested. It was January, 2005. The young soldier was a Lubavitcher boy from Yitzhar – a good friend of Itzik who had participated in the building of Mitzpeh Yitzhar – Yossi Pilant.

At the time of the arrest Yossi was near the end of his army service. During the years he served, when he would have a few days off to go home, he would go to Mitzpeh Yitzhar.

In Elul 2005, Yossi married Rochie and joined Itzik and his wife in Mitzpeh Yitzhar. The two young couples live side by side in long metal shipping containers with wooden

extensions. The two wives are good friends and they both teach at the Chabad Cheder in Yitzhar. They have both been trained to use fire arms.

About a hundred yards away is a caravan for Bachurim. The Bachurim assist in building and maintaining the grounds and help with security. For them it is a healthy way to get away from the establishment for awhile and use their youthful energy in a productive way.

* * *

I first met Yossi Pilant on Friday morning, Erev Shabbos Parshas Shoftim. I spoke to him briefly and asked if it was OK for me to come visit Mitzpeh Yitzhar later in the day. It would be just a few hours before

*To a Lubavitcher,
there was nothing to
discuss. The Torah is
the law. The army
has a say as long as it
is within halacha.*

Shabbos. He assured me it would be fine.

Before I could make that visit I had to keep an appointment in nearby Kedumim. As I drove down the Yitzhar entrance road, before reaching Highway 60, I picked up a young man who indicated he wanted a ride. A hitchhiker. We spoke for a moment and then I asked him if he was a Pilant. He was surprised that I asked. But it was so obvious. How many families could there be in Yitzhar with the same red hair and blue eyes? He introduced himself as Dovid. He is Yossi's younger brother and lives in the caravan of Bachurim at Mitzpeh Yitzhar.

He was going to Emanuel which is

a bit beyond Kedumim. I regretted I could not take him to his destination. But he was OK with it. I turned off the main road at the Kedumim junction and dropped him off. Before I could pull away a car exiting Kedumim waved for him to get in. Amazing system. When I met Dovid again on Motzaei Shabbos, he told me that the second ride was not going to Emanuel but they had gone out of their way to take him to his destination.

When I arrived at Mitzpeh Yitzhar later in the day I was taken by the beauty of its panoramic view of the Shomron. I have visited Mitzpeh Yitzhar at different times of the year and each time it is magnificent.

And each time the housing is arranged differently thanks to the army's 'city planners.'

I was invited in to the Sandroi shipping container and we sat together, the two couples and Itzik and Rivka's daughter, who must be a year and a half already. Both Rivka and Rochie told me they had completed their Shabbos preparations. I could see that everything was in order and the table was set.

In a mixture of Hebrew and English, we spoke about life in Mitzpeh Yitzhar. My Hebrew is not so good, so the young people had to overcome their shyness and try out their English.

Itzik and Yossi are very organized. They showed me scrapbooks and record books that documented the history of Mitzpeh Yitzhar. They explained that they both worked to support their families, but they were short of funds for their communal expenses, like paving the road that, left as is, becomes impassable in the winter rains. Their electricity is not powerful enough to run heat or air conditioning and then use any other appliance. Their living quarters are not sufficiently insulated. And we spoke about the need for guard dogs.

When I asked Itzik what he



Shipping containers and Moshiach Flag at Mitzpeh Yitzhar



Kitchen in the original tent of Mitzpeh Yitzhar before the destruction

envisioned for Mitzpeh Yitzhar in a few years from now, he did not hesitate. He has a vision of a community with a dozen families and accommodations for additional Bachurim. The Bachurim will learn half a day and build half a day. Itzik himself has become an experienced architect and builder. And

Bachurim feel comfortable around him. It definitely could work.

Itzik also told me about an answer he got from the Rebbe when he was first establishing Mitzpeh Yitzhar. It was a letter which spoke about the permanency of the third Beis HaMikdash. The first was destroyed,

and so was the second, but the third will not be destroyed. I share Itzik's understanding that the Rebbe was telling him of the first and second destructions of his settlement, and how the third will endure.

As I got up to leave the young couples accompanied me and I took some pictures. Our time together had been relaxed and pleasant... then all of sudden things started happening.

One of the Bachurim had gone around the area to inspect the Shabbos Eiruv and spotted two Arabs coming up the hill. The Arabs come to make trouble, or they gather information, so they can make more trouble.

I turned to see Yossi hand Rochie a hefty pistol that he must have been wearing under his clothing. Then, he darted into his container. It might have looked strange that he left his armed wife outside while he ran for shelter – especially on Erev Shabbos Shoftim when we read in the Chumash for that day “Who is the man who is fearful and fainthearted? Let him go and return to his house...” – but he didn't run for shelter. He ran to get his rifle and seconds later he was sprinting down the hill, rifle in hand, while Itzik ran into the valley from a different angle. The wives assured me that their husbands knew the rough terrain of the valley well enough to race down and not lose their footing. I didn't ask about the other serious dangers involved.

Someone called the army. It happened to fast for me to see. A jeep drove up followed by the car of the first response team from Yitzhar. Three soldiers and one of the first response team followed Itzik and Yossi into the valley.

I didn't hear the shots, but they told us later that they found the Arabs and shot over their heads. The Arabs fled back into Hawara.

They told me that one time an Arab actually came into a caravan and so the man living there shot the Arab in the



Left to right: Itzik Sandroi, Yossi Pilant, Doron Sandroi.

head. What else should he do? Make a peace treaty? Offer him land for peace? When the authorities found out about it, they took the Jewish man's gun away. That's why Itzik and Yossi had to satisfy themselves with shooting above the heads of the perpetrators.

I had always known that outposts were important for the security of the main settlement, but here I saw it first hand. By being on the spot, guarding the border of Yitzhar, the trouble was averted. The Arabs did not make it even close to the actual settlement with 125 families and their hundreds of precious children... all because of the young couples living on the edge in Mitzpeh Yitzhar.

But something bothered me. What if the Bachur had not been out checking the Shabbos Eirev? I think the next best thing is a guard dog. Maybe even two guard dogs. I was wondering. If I had the money to help Mitzpeh Yitzhar, what I would fund first? The guard dogs are essential. But then I thought about the insulation

for the homes. I have been at Mitzpeh Yitzhar on a windy, rainy day. The wind is very strong there. Wind and rain at Mitzpeh Yitzhar is glorious if you are passing through and like the thrill of powerful weather, but if you are inside with a baby... so maybe insulation and roof repair should come first... but then the electricity is needed. It's easy to understand why Yossi and Rochie are coming to New York for Tishrei to find supporters for Mitzpeh Yitzhar.

"The only way is to act – and to settle all territories immediately. Not only are we talking about settlements and centers but also regarding Nikudot [outposts] which serve to protect..."

(Sicha Purim 1980)

Especially in Eretz Yisroel it is important to perceive politicians by their actions, not their words. Although it was reported that Prime Minister Olmert is no longer promoting his plan to make the Shomron Judenrein, his actions speak

his real intentions. The harassment of settlers and right wing leaders indicate what is in store, more than words.

The government consistently makes life difficult for the residents of the Shomron in hopes that they will move out of the area.

Approximately ten residents of Yitzhar are currently forbidden to be in their homes. This causes the victims to lose their jobs and leave wives and children alone, often on deserted hilltops.

Examples of harassment are: Ariel Groner, Leibel Groner's nephew, is under house arrest following incarceration without charges. Rav Yossi Pelai was arrested recently for an article he wrote five years ago. Ten police vans came to arrest him. He has since been released. Boaz Albert has five small children. He is forbidden to be at his home for a year. Efraim Ben Shochat and Akiva HaKohen are also banished from their homes.

A HOME OF SHLICHUS

*When I went to be menachem avel at the home of R' Zalman Deitsch a"h, I heard about R' Zalman's special middos, about his devotion to the Rebbe's inyanim, and his concern for families in need. However, more than anything else I was impressed by the chinuch for shlichus that he instilled in each of his children. His four married sons as well as his two sons-in-law are on shlichus in the US and Canada. * I sat with the four married sons and they told me about growing up with a father who was a businessman in the flesh but a shliach at heart ("my role is to support the Rebbe's mosdos through the business"), about the chinuch he implanted for shlichus ("because this is what the Rebbe wants"), about his advice from the business world that applies to shlichus ("let the secretary do that; use your talents to give a shiur"), and about scenes from Lubavitch that were transplanted to cities in the US (R' Zalman and his son's mekuravim sing, "Oy Rebbe, if I had wheels of gold I would roll to you; if I had wings of gold I would fly to you, oy Rebbe").*



I DIDN'T RELINQUISH HIS SPIRITUAL SUPPORT

R' YESHAYA DEITSCH, SHLIACH IN MONTGOMERY COUNTY, PA SINCE 5756

My father's involvement in my shlichus began when I was still a little boy. I knew that when I grew up I would go on shlichus. My father instilled this ideal in all of us: to be a soldier in the Rebbe's army of shluchim. He himself very much wanted to go on shlichus and it was only because his father passed away when he was a chassan and the burden of supporting his family fell upon him that he took over his father's business, as per the Rebbe's guidance.

Even years later, his yearning for shlichus burned in his bones and it was in this spirit that he raised us, to love the Rebbe and to know that the only goal in life was to be the Rebbe's shliach.

Since he himself was a businessman and he was afraid that one of his children would show an interest in the world of business, he



Deitsch family picture

never spoke about his work and didn't take us to visit the plant that he ran. Until I got married I didn't visit his plant except for one trip for b'dikas chametz Erev Pesach, when it wasn't operating anyway. It was only after I married and had already gone on shlichus that he agreed to let me visit the business. He knew that it was already too late for me to change direction.

My father was a p'nimi and when he spoke to me about shlichus he emphasized that you don't need to take material considerations into account or any other external things, like whether to be an independent shliach or to work for another shliach. The main thing is to be the Rebbe's shliach.

Shortly after I married I went with my wife on shlichus to Montgomery County, Philadelphia. My father helped me financially but made sure that I wouldn't be dependent on him. If you want to grow, he maintained, you can't be dependent on me.

His experience in the business world was used to give us good advice about running our shlichus. He would say that shlichus, like a business, has

easy jobs and difficult jobs. One's natural tendency is to focus on the easy jobs and to push off the hard jobs with the excuse that we are busy with

Even years later, his yearning for shlichus burned in his bones and it was in this spirit that he raised us, to love the Rebbe and to know that the only goal in life was to be the Rebbe's shliach.

other things.

If you want to succeed in shlichus, he told me, you have to use your

talents for the most challenging jobs. The easy jobs can be given to your staff. Even if it costs you money it's always worth it, since in the time you free up you can deal with the really hard stuff and expand the Chabad house both spiritually and materially.

Baruch Hashem, I made connections with local balabatim, and therefore, I required less financial help from my father. But I didn't concede on the spiritual support he provided.

Neither did my mekuravim; they loved to talk with my father when he visited. My father was a warm conversationalist and when he came to visit he talked a lot with the mekuravim. These conversations made a great impact on the spiritual life of the mekuravim. Most of my k'hilla are businessmen and the combination of a Chassidishe Yid and businessman was something they couldn't imagine. They were sure that if you were religious that meant you were a rabbi.

When they saw my father, who combined Torah and business, it made a tremendous impression on them. They were especially amazed when they saw him daven. On Shabbos my

father would daven with avoda and people were moved when they saw a Jew davening for hours and hours in wondrous d'veikus.

In addition to his visits here, my mekuravim would be hosted by him in Crown Heights. Since 22 Shvat 5748 my father had a special program of study at the Shabbos table Friday night. Each member of the family reviewed by heart one section of a maamer that the Rebbe had recently edited.

During the meal we sang the niggun that is sung before the maamer is said and after each child reviewed his part of the maamer my father also reviewed one section. We concluded the learning by singing the niggun that is sung after a maamer is said and then my father would translate the maamer into English for the benefit of guests who didn't understand.

My mekuravim who went to my parents' home were very impressed and the impression of that Shabbos remained with them. During the Shiva many of them called me here and spoke about the Shabbos they had spent with my father.



**TRAVELING TO THE REBBE
IN A GOLDEN CHARIOT –
FROM DISTANT ARIZONA
RABBI MENDY DEITSCH, SHLIACH
IN EAST VALLEY, ARIZONA
SINCE 5758**

Like all my brothers, I was raised from childhood with the idea that the goal in life is to carry out the Rebbe's ratzon and to go on

shlichus. My father's influence could be seen in all aspects of shlichus, such as Chassidische warmth.

In a typical American Chabad house the emphasis is placed on the davening, shiurim, and programming and less on a real Chassidische farbrengen with authentic Chabad niggunim that arouse the emotions and the neshama. On his visits to our Chabad house, my father brought the warmth and chayus of Chassidus, just like in Crown Heights, as though we weren't hundreds of miles away from any Chassidic center. My father would farbreng with the mekuravim, tell captivating Chassidische stories, and sing Chassidische niggunim.

My father especially loved the song associated with the Alter Rebbe when he yearned to see his teacher and colleague, R' Mendel Vitebsker, and with a tone of yearning he would sing to the tune of the niggun "Kol dodi dofek" the following words: If I had golden wheels I would roll to you; if I had golden wings I would fly to you; oy Rebbe! Kol dodi dofek, dodi dofek, pischi li... My father would sing this song with tremendous d'veikus and then he would translate it into English as the people joined in singing. Of course he explained the idea behind the song to them, the yearning to see the Rebbe once again.

Although these are mekuravim who were not yet ready to undertake the most basic minhagim of Chabad Chassidim, my father succeeded in implanting in them this special feeling and because of it, some of them came to 770 for Tishrei or on some other Shabbos during the year. They were my father's guests in Crown Heights and they enjoyed a Shabbos full of Chassidische experiences.

I try to bring this Chassidische warmth into my shlichus. For example, every Friday, instead of the usual weekly drasha on the parsha, I take the opportunity to tell a gripping Chassidische story with a nice lesson. When we learn the Rebbe's sichos we learn them in such a way that it arouses a love for the Rebbe and the yearning to be closer to the Rebbe. I see how this arouses in them a love and longing for Yiddishkait.

When we talk about the Rebbe, we talk about the Rebbe being alive among us and giving us the kochos today. When a shliach lives with this, the mekuravim feel it. Although none of them saw the Rebbe, they live with the Rebbe in their daily lives and feel a close connection with the Rebbe. You see this even in small things, like before going on a business trip they find out the address of the Chabad house in the country they are going to. They want to be connected with the Rebbe wherever they go.

I came to my place of shlichus one month before Tishrei 5758 and from the very first moment I saw how the Rebbe looks out for his shluchim. Despite the short amount of time I had to work with, fifty people came to daven at the minyanim I organized for Rosh HaShana and Yom Kippur in a room I rented at a hotel.

On the second day of Rosh HaShana one of the people came over to me and asked me about my plans. I answered him in general terms and he said that he has a good friend who is very wealthy and it was worthwhile contacting him. The day after Rosh HaShana I called the man and after hearing my request he responded with typical American courtesy that I should send my request in writing and he would respond.

I wrote him a letter and after a



Computer image of the shul that will be built be”H in East Valley, Arizona

few months I received a check from him for several thousand dollars. At a later point I met the man and deepened the connection with him. After some years he remembered that he had never asked me where I knew him from. When he asked me about it, I told him about the man who had recommended that I contact him. To my surprise, he said that he didn't know anybody by that name and had never met him!

For a long time minyanim on Shabbos took place at the hotel that is six kilometers away from my home. Walking that distance in 104 degree heat in the summer is awful, but it's part of the shlichus. When I bought a house I moved the minyan to my house and baruch Hashem the minyan has grown.

One of our first projects was opening a school. The Jewish children in the area go to public school and didn't know anything about Judaism. We started with three classes with two children in a class. A year later we had 15 children in a class and today there are 70 children in the school.

Every Sunday they come to the Chabad house and learn Jewish

Most of my k'hilla are businessmen and the combination of a Chassidishe Yid and businessman was something they couldn't imagine. They were sure that if you were religious that meant you were a rabbi.

concepts. In addition to that, everything they learn is connected with inyanei Moshiach and Geula. Every year the children have a special program about Moshiach and Geula.

We also have a Bar Mitzva Club for bar and bas mitzva children. They learn the Thirteen Principles of Faith and about t'fillin for the boys and Shabbos candles for the girls. Here is where they learn the real meaning of becoming bar

mitzva.

The work with the children has an effect on their parents, of course. Children who learn about kashrus go back home and innocently ask their parents to start keeping kosher. When they go shopping with their parents they start checking to see which products are kosher and ask their parents to buy the kosher products.

Later on the parents start separating milk and meat and over the years we have kashered kitchens for many families. This is the way it goes with the rest of the mitzvos. When it's Sukkos-time I remember my first Sukkos on shlichus. My sukka was the only one in the area and today many families build a sukka.

The grandfather of one of the children in our school is 75 and he would come occasionally to pick up his grandson. I once asked him to put on t'fillin and discovered that he had never put on t'fillin! After I explained the importance to him, he put on t'fillin for the first time in his life, with great excitement.

Then I made sure he had an aliya to the Torah and we had a bar mitzva celebration. Everybody got caught up in this man's tremendous excitement. The local paper even had an article about him.

Shlichus is an incredible combination of obstacles and miracles. You always have to remember that the reason for success is one thing and one thing only: We are shluchim of the Rebbe and "a person's emissary is like himself." Older people come and consult with me even though I am so young, not because of life experience but because I represent someone, I represent the Rebbe. This z'chus – we need to remember – is a great obligation!

[To be continued be”H]

A MODEL OF DEEP FAITH

BY RABBI YOSEF YITZCHOK KELLER

*Shortly after the passing of the Rebbe Rayatz, the eminent mashpia, Rabbi Peretz Motchkin encouraged his fellow Chassidim to connect to the Ramash. On Sukkos 5711, he farbrenged for many hours, focusing on the need to be mekushar to the new Rebbe. After the lengthy farbrengen, he went home for a brief rest and when he awakened he was very excited. He told his family that he saw the Rebbe Rashab, the Rebbe Rayatz, and the Rebbe shlita in his dream, and the Rebbe Rashab said to him, “Peretz, a yasher ko’ach for your words...” * Profile of a Chassid – R’ Peretz Motchkin a”h. * Part 3 of 4*

“PERETZ, A YASHER KO’ACH FOR YOUR WORDS”

Earlier, we recounted how during his years in Simferopol, the capital of the Crimea, R’ Peretz would travel all week to the outlying farming communities and villages, and on Shabbos he would learn and farbreng with the local Jews of the city.

In addition to his work of teaching and inspiring the Jews spread out across the countryside, R’

Peretz utilized these trips to gather s’farim for the library of the Rebbe Rayatz.

It is known that the Rebbe Rayatz worked hard to expand his library. Chassidim who traveled on various missions to different cities knew that they needed to use their trip to round up unwanted and discarded s’farim, and of these there were many. R’ Peretz actually received explicit instructions from the Rebbe regarding

this.

In the Crimea, in the city of Krasnobazar, there used to live the Gaon Rabbi Chaim Chizkiyahu Medini, the author of the *S’dei Chemed*. Many of his s’farim remained behind when he left Russia for Eretz Yisroel. These s’farim were likely to be lost, and the Rebbe asked him to try to save them.

R’ Peretz followed the Rebbe’s instructions, and on one of his trips he went into the government library in the city of Krasnobazar, where the s’farim had already been transferred and stamped with the library’s seal. He walked around as if he were looking for a certain book to read. After a few minutes, he realized that he was under surveillance and he hurried out the door. Before he made it out, the officials approached him and asked him what he was looking for. He answered simply that he was looking for interesting books. Apparently, they had advance information, because they said forcefully, “We know that you are an emissary of Schneerson.”

Although they allowed him to leave, it was clear that not all was forgiven. When he arrived home his wife hurried to prepare bottles of medicine at his bedside and she covered him with blankets. When they came the next day to interrogate him and apparently to arrest him as well, she described in dramatic terms

his “terrible illness” and how he was burning up with temperature. She managed to keep driving them crazy until they left. When they returned the following day, R’ Peretz had already left town until things quieted down.

As a postscript to the story it is worth noting that the Rebbe succeeded in redeeming those s’farim through the efforts of R’ Aharon Moshe Freidin, a good friend of R’ Peretz, who, after he managed to smuggle out the s’farim, was caught and sentenced to ten years in prison.

* * *

Towards the end of the 1920’s the communists began to crack down heavily on religion and the clergy throughout Russia. Unsurprisingly, the work of R’ Peretz of spreading Judaism in and around Simferopol came to their attention, and they decided to deal with him harshly.

Their first line of attack was to besmirch him in the media. The local papers ran scathing editorials describing R’ Peretz as a disciple of Rabbi Schneerson of Lubavitch, who was run out of Russia due to his anti-Soviet activities. “And here, Motchkin is continuing these counterrevolutionary works,” the papers trumpeted. At the beginning, R’ Peretz ignored these poisonous articles, but when they began to appear more regularly with ever increasing venom, he realized that he had to move elsewhere.

In early 5691, the winter of 1930, R’ Peretz closed the “slaughterhouse” where he shechted, and he moved to Pavlovsk, a suburb of Leningrad.

After he settled in, he sent for his wife and children. Here, R’ Peretz worked together with a group of Chassidim who organized a small cooperative administered by R’ Shmuel Betzalel Altheus.

Amongst the Chassidim who worked there and were able to avoid desecrating the Shabbos were R’ Peretz, R’ Avrohom Elya Plotkin and R’ Mordechai Sladovnikov. His son, R’



Reb Peretz Motchkin

Yosef, would set up and prepare the machinery at home, and after they had produced enough, R’ Peretz would travel to Leningrad to sell the finished goods and more importantly, to meet with Anash who lived in the city.

On Shabbos, R’ Peretz would daven in the town of Dzetsky Svirlo, a distance of six kilometers from

Pavlovsk. This was a secret minyan which took place in the home of R’ Yisroel Shimon Kalmanson. R’ Peretz and his sons walked the long distance each Shabbos, even in snow and frost. Often there would be a farbrengen after the davening and the main speaker would be R’ Avrohom Elya Plotkin, one of the outstanding Chassidim in the area.

R’ Peretz lived in Pavlovsk for two years, and in 1933 he moved with his family to Leningrad proper. There he davened in the Kupetzishker Shul, a Chabad minyan behind the Great Synagogue. In Leningrad, there were many Chassidim, so naturally there were minyanim and farbrengens as well as all the activities of a vibrant community. All of this took place in secret, underground, under the noses of the communists.

These were the most difficult years. The communists waged war against Chabad Chassidim, but they continued to lead Jewish and Chassidic lives with tremendous mesiras nefesh. In those years, many Chassidim were imprisoned and exiled. Many were interrogated and tortured, and many others were sent to Siberia. No information exists as to their whereabouts till this very day. Despite all this, the Chassidic underground did not stop operating for even a single day.

One of these great warriors was R’ Peretz. His home in Leningrad became a center for Chassidic activity. His house was a vibrant hub of Chassidic life. This is where they learned Chassidus and where they held farbrengens, despite the

tremendous danger.

Although in the early years of his residence in Leningrad there were other great Chassidim in the city, R' Peretz took a leadership role as a spokesman and leader of farbrengens. Since he was not known as a rabbi or mashpia – rather, he had a mundane job working in manufacturing – he allowed himself to be more active than others, feeling that he was not under suspicion.

R' Peretz was also one of the driving forces in the underground yeshiva movement throughout the country. With tremendous mesiras nefesh he worked assiduously to raise the large sums needed to maintain the branches of Tomchei T'mimim operating in secret. He personally was one of the leading donors, at the expense of his family's and his own basic needs.

He also taught his fellow Chassidim to donate large sums to assist others, and helping those in need took up a significant portion of his activities. In Leningrad there was a Jew named Avrohom Arkin, who had no means of earning a livelihood. When R' Peretz heard about it, he went to the Chassidim and raised the money to buy him a cow which could provide for his family.

When he spoke at farbrengens, helping others was one of his main topics. He spoke a great deal about how a Chassid has to forgo his own needs, to ration even his bread and that of his family, in order to help a fellow Chassid in dire straits. This, to him, was normal and self-understood. This was how he conducted himself and he influenced others to follow in this direction.

In those terrible years, arrests of Chassidim were commonplace. Many served long sentences, and many others never returned home. R' Peretz was particular to visit the homes where an interned Chassid

left behind a wife with little children. He would come in and say hello, sometimes he would simply make a quick visit without saying anything, to show the brokenhearted mother and children that people are thinking of them and that they are not alone.

Additionally, he also taught his fellow Chassidim to give large sums for *maamud*, funds for the Rebbe and his family. The following story is a

The local papers ran scathing editorials describing R' Peretz as a disciple of Rabbi Schneerson of Lubavitch, who was run out of Russia due to his anti-Soviet activities. "And here, Motchkin is continuing these counterrevolutionary works," the papers trumpeted.

perfect illustration of this:

When the Rebbe Rayatz lived in Riga, word reached the Chassidim in Russia that there were difficulties in raising *maamud* monies, to the point that it was necessary to turn for help to the Chassidim in Russia. This was despite the fact that the Rebbe was struggling to develop the resources to help the Chassidim in Russia. To this end, the eminent Chassidim, R' Nissan Nemenov and R' Elchonon (Chonye) Morosov, came to the home

of R' Peretz and together they assessed each Chassid in Leningrad as to how much he was required to give. Since R' Peretz was by nature a generous person and could not tolerate cheapness, he spoke in terms of serious sums.

Indeed, young men like R' Chaim Minkowitz a"h and R' Shmuel Prus gave large and generous amounts, as did many others. Chassidim of that era knew that Leningrad was outstanding when it came to *maamud*, aside from the regular support of all the underground activities which all fell under the general heading of Tomchei T'mimim. All of this was thanks to the influence of R' Peretz.

His influence on the younger men was so profound that during the World War when his son Leibel approached R' Chaim Minkowitz for a donation for Tomchei T'mimim and R' Chaim had nothing to give, he told Leibel that he had few "golden tens," gold coins worth ten rubles, which he had given to the dentist to make teeth for his wife. He told him that if the dentist did it already, the money was lost, but if he had not yet melted them down, he should take them from the dentist and give the money to Tomchei T'mimim.

It was no surprise then, in 1938, when tens of Chassidim were arrested in Leningrad, many of whom were shot to death, that R' Peretz was given the heavy responsibility of running the countrywide network of Tomchei T'mimim and undertaking the burden of all communal activities. The Gaon and Chassid, R' Avrohom Elya Plotkin, who was one of the leaders, turned to R' Peretz and told him, "Peretz, take over!"

* * *

In the year 1937, his son Sholom Dovber was born. The day of his bris fell on the same day as the bar mitzva of his son Yehuda Leib. Three

years later, in 1940, he merited to marry off his daughter Guta to R' Levi Yitzchok Schapiro. The wedding took place in the yard of the home of the Chassid, R' Sender Friedman, which was at the far end of the city, away from prying eyes.

In 1941, Germany attacked Russia. The Germans were rapidly approaching Leningrad and R' Peretz ran in fear of the Nazi beast towards the eastern part of the country. His two older sons, Shmuel and Yosef, remained behind in Leningrad.

A few weeks later, his son Yosef paid a visit to city hall. He spoke with one of the gentile bureaucrats, and for a hefty bribe received a number of tickets proclaiming that the bearer needs to leave the city of Leningrad as part of the war effort. With these tickets in hand, he went to the shul and gave them to R' Shmuel (Mulle) Prus, R' Yisroel Meir Munitz and R' Isser Klugvant. That is how they managed to escape Leningrad during the heaviest bombardment.

After a long and difficult trip, R' Peretz reached the city of Tashkent in Middle Asia, where he spent the war years. Here too, in Tashkent, he was revealed in all of his powerful faith, broadmindedness, and Chassidic energy, which was ingrained and absorbed in his soul.

Even in those desperate times of upheaval, when there was no bread in his house, his calm certitude did not budge and he was filled with hope and faith. He managed to be a source of encouragement for many Jewish refugees, including those who were not Chabad Chassidim, who ended up in Tashkent during the war.

Despite the suffering and hardships, R' Peretz continued to provide assistance to any Jew in need to his utmost ability. He would send his son Leibel to the train station of Tashkent to see if other Chassidim



Farbrengen with R' Peretz

had arrived, and if they did he would invite them to his home until they could find their own lodging.

One day, Leibel met a group of bachurim and young married men who arrived from Riga, including R' Nota Berkahn (later the Rabbi of Riga), and he hosted them in his parents' home. Under the influence of R' Peretz, all the members of this group were transformed into real Chassidim.

On a different occasion, a young teen who studied in a government communist school arrived with a group being sent to Siberia to escape the Nazi threat, and they made a stop in Tashkent. As he was walking around the station, he saw Leibel Motchkin looking for Chassidim. The boy had a brother who was a Chassid, so he approached R' Leibel and asked him to pass along regards to his brother.

When he heard this strange request and started talking to the boy, he realized that this was a lost Jewish soul. He started to try to convince the young man to stay in Tashkent, but he refused. R' Leibel cleverly distracted him and drew him into conversation until the train

pulled out of the station, and then he told him, "Now, you have no place to eat and sleep, so come to our house." Having no choice, he came to the Motchkin home, and after some time returned to a life of Torah and Mitzvos.

This is how the children of R' Peretz grew up, and they independently did a great deal to assist others. They oversaw a wide-ranging communal effort to acquire food coupons and supply the needs of their fellow Jews and Chassidim. Thanks to their efforts, many Jewish families were saved from certain death.

At the end of the war it was thanks to his son Leibel's intensive efforts that many families of Anash were able to leave Russia by way of Lvov/Lemberg. His two other sons, Yosef and Shmuel, worked energetically in the Chassidic underground and were both sentenced to long prison terms. It was only years later that they both managed to leave and rejoin their family, and set up families of their own.

[To be continued be"H]

BANK TOMCHEI T'MIMIM

BY RABBI SHNEUR ZALMAN CHANIN

Containers of milk weren't lacking in Yeshivas Tomchei T'mimim in Samarkand. In nine different places we hid the yeshiva's containers of milk in the same way it was done in the times of the Gemara, except that they weren't meant to store milk. The containers served, as customary in Soviet Russia, a clandestine purpose.

When my father told about his part in supporting the underground yeshiva in Samarkand, he didn't tell all. However, the Chassid, R' Shlomo Matusof, the secretary of the Yeshivas Tomchei T'mimim in Samarkand, filled in details that I didn't know about my father, his trips to Samarkand and his support of the yeshiva.

R' Shlomo was arrested and exiled to Siberia because of his work in strengthening Torah and Judaism and because of his connection with the Rebbe Rayatz. With Hashem's kindness, during the war, which sowed confusion and chaos in Russia, he was able to flee his place of exile. After adventures and dangerous escapades he managed to acquire forged documents of some Polish refugee and he arrived in

Samarkand. He settled there and took on the responsible position of secretary of the yeshiva.

In those days, in the chaotic period after the second world war, when people had no money and savings plans were unrealistic, there were hardly any banks in Russia. If a bank did operate and someone miraculously had some money, he didn't dare deposit it in the bank. The bank was government run and it watched all the customers and their sources of money.

So what did they do with the yeshiva's money? The menahel of the yeshiva, the famous Chassid R' Nissan Nemenov, would collect cash from Anash for the yeshiva's expenses and give the money to R' Shlomo, and he, as secretary, kept an

accounting of the yeshiva's expenditures and income.

However, in light of the situation, he not only had to keep a balance but he also had to be responsible for the entire "treasure." He put the coins and cash into empty milk containers that were made of aluminum and he distributed them among nine trustworthy people.

None of them knew of the other Chassidim who also had money hidden with them. The reason for this was in case, G-d forbid, one of them would be caught, he wouldn't be put to the test to inform on the others since he didn't know about them.

Rabbi Matusof investigated and did thorough background checks to find reliable people. In those terrible times the police enlisted good men who were forced to inform on their friends, relatives, and even their own brothers, their own flesh and blood. After finding a Chassid whom he felt was trustworthy, and after R' Nissan also inquired about him and approved the choice, R' Shlomo would arrange to go to him in the middle of the night with money. The Chassid would be asked to prepare a hiding place, what we would call a safe.

In the middle of the night, under

cover of darkness, R' Nissan would go out to the street and check to see whether there was anything that aroused suspicion. R' Shlomo would follow him at a great distance with a "milk" container. If R' Nissan signaled that the coast was clear, R' Shlomo would keep going. If he didn't signal, he would retrace his steps.

What did the people do with these "treasures"? It says in the Gemara (Bava Metzia 42a), "Money and coins are kept only in the ground and a hands-breadth of dirt is placed over them or they are hidden in a wall in the hands-breadth closest to the ceiling." Since the houses in Samarkand were built out of clay and the floors were earthen, they did precisely as they did in days of old, in the times of the Tanaim and Amoraim.

They dug a hole under one of the beds and hid the containers. When they needed money for expenses for the yeshiva they would arrange with the person and take the money or part of it, out of the hiding place.

This is how the Tomchei T'mimim "bank" operated throughout the time that Anash lived in Samarkand.



Mashpia R' Nissan Nemenov

Since the houses in Samarkand were built out of clay and the floors were earthen, they did precisely as they did in days of old, in the times of the Tanaim and Amoraim...

R' Shlomo was certain that other than him and R' Nissan, nobody knew where the containers were hidden. However, one day R' Nissan told him that there was one other Chassid by the name of Chaikel Chanin, who was in on the secret. R' Shlomo was taken aback. He did not know my father personally, but he knew that he lived in Tashkent and he didn't understand what connection there was between him and the money of the yeshiva in Samarkand. Although he was mystified, he conducted himself as they did in Tomchei T'mimim and



Chaikel Chanin a" and R' Shlomo Matusof

did not ask questions. He knew that the less he knew, the better.

This system that we described was used for a long time and the yeshiva "treasury" amassed a lot of money. Shortly before the great flight from Russia especially large sums began to appear and R' Shlomo couldn't understand why they were hiding such large sums of money. He continued to keep quiet though, and didn't ask any questions.

Over the years R' Shlomo participated in the secret meetings about the yeshiva's money. Because of the burdensome situation and the constant fear, even at these meetings they only spoke about what was necessary and nothing more.

One time there was a secret meeting in Samarkand which was attended by all the Anash askanim and R' Shlomo was there to take notes, as secretary. He met my father there for the first time. R' Nissan introduced R' Shlomo to my father. R' Shlomo told me that even then he didn't know just what my father's connection was with Tomchei T'mimim and he only knew that he was one of the askanim in Tashkent.

When R' Shlomo heard the new law that Polish citizens were allowed to return to their homeland, he decided to take the opportunity and use the fictitious papers that he had and leave cursed Russia. R' Shlomo was still not married and he wasn't afraid of taking the chance. When he made the decision to leave he told R' Nissan his secret.

When R' Nissan saw that R' Shlomo was serious, he asked him to collect all the containers and to give them to R' Yisroel Noach Blinitzky a" who was the yeshiva's accountant and a reliable person. That's when he told him that most of the money that was given to support the yeshiva in Samarkand was given by my father.

READERS *writing*

THE REBBE SAVED MY DAUGHTER

Some time ago I was walking down the street in Ramat Gan and I saw Jewish people around me looking downcast. There was a war in Lebanon here, Kassams in Sderot and Ashkelon there, the worrisome overdraft at the bank, tzaros inside and outside, and no end to worries.

I thought to myself, how can I talk to them about the Rebbe shlita Melech HaMoshiach? Is there anyone I can even talk to?

Then as I stood there, about to forget my shlichus, a motorized wheelchair drove past with a Moshiach flag proudly waving from it. It's a bit hard to describe my feeling but it was something like great relief. Ah, there is a Rebbe!

I got up my courage and went over to the man and asked him about his Moshiach flag. He turned to me and said, "Ah, don't ask... I'm a Chassid of the Rebbe. The Rebbe saved my daughter's life!"

This is the story he told me:

"I was born in Poland and I went to Canada after the war. In 1983, Keren my daughter was born and the doctors told me she had a problem

with her heart. When she was three and a half they told me she had to have an operation.

"I had a friend by the name of Yechiel Halbfinger, who gave a lot to the Rebbe's mosdos and he suggested that I go to the Rebbe. At the end of



A Moshiach flag on the wheelchair of the man whose daughter was saved by the Rebbe

Adar 5746, around the time when they wanted to operate on Keren, I went to the Rebbe. When my turn came and I saw the Rebbe's holy gaze and penetrating eyes, I was frightened. I had never seen the Rebbe nor spoken to him before

that.

"After telling the Rebbe the story, he blessed me with refua shleima and added that I should take her out of the hospital since there was nothing wrong with her. I was in shock and I cried nonstop.

"On Monday, I returned to Canada. The operation was supposed to take place in downtown Toronto. Before the operation the doctors checked my daughter and the head surgeon came out and told me that in the final examination they didn't find anything wrong with her. The very words the Rebbe had said.

"Today Keren is fine, is 23 years old and is about to get married. Later on I was connected with Beis Moshiach in Ft. Lauderdale, Florida and was close with Rabbi Motti Anati. A few years ago I moved to Eretz Yisroel and I tell everyone about the Rebbe's miracle. I believe that the Rebbe will come soon and will redeem us as Moshiach."

So sometimes we think we are going to influence someone and we discover that the Rebbe has done the work. I tell myself that next time I go out that I can't look pessimistically at people. I have to remember that the world is ready for

Geula and that it's possible that the other person believes more than you do!

Tzvi Ventura, Ramat Gan

THE REAL BALABUS

Often, at Sunday dollars, you would see various public figures coming to ask the Rebbe for a bracha. Sometimes a mayor would give the Rebbe the key to his city as the shliach of the city introduced him to the Rebbe. The Rebbe would give a bracha and sometimes would say something connected with the name of the city or town. He would nearly always say with a smile, "now I am balabus of the city and he (pointing to the shliach) is my representative there."

The mayor would melt from nachas and nod his head in agreement. He didn't understand or dream that the Rebbe meant every word he said.

This scene repeated itself dozens of times and the onlookers didn't imagine that the day would come when we would see the truth of what the Rebbe said.

Today, especially during the

Rabbosai, please open your eyes! We are witness to the fulfillment of the Rebbe's brachos and this is only the beginning.

recent war in Lebanon, we were witness to the realization of the Rebbe's authority, through the shluchim, in cities throughout Eretz Yisroel. The shliach and the Chabad house (especially in affected cities) became the most sought-after men in the city.

Without suitable communication between municipal departments and between them and the government ministries and the army, they all turned to Chabad for help. We saw many mayors of cities and towns calling the shliach (the real mayor) for help.

The mayor of Maalot, for

example, ordered first aid equipment, food, etc., in dire straits, and was responded to immediately. The simple facts are that the Chabad shliach is known by all as a straight man, apolitical, whose only goal is to transform people's lives for the better materially and spiritually. In order to achieve this goal they know that he won't sleep and they know that he is someone they can count on. This includes the mayor who crumbles in a crisis. This repeated itself in other yishuvim.

Rabbosai, please open your eyes! We are witness to the fulfillment of the Rebbe's brachos and this is only the beginning. The moment is nigh when everybody will plead with the Rebbe (through his devoted shluchim) to take the keys and to use them. In a small way we can say that the Rebbe, knowing the future, left all the professionals among his Chassidim in their professions and they were told not to change but to instill k'dusha and use the knowledge they acquired for the holy work the Rebbe gave us – all your days to bring to Yemos HaMoshiach.

Remi Doueck, Los Angeles

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יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

TEACH THEM THE SEVEN MITZVOS OF B'NEI NOACH

BY SHLOMO GROSSMAN

For those that are skeptical about teaching Chassidus to Arabs, if we look around at the world at large, we see that tens of thousands of Arabs and other nationalities, have changed their lives so drastically, from being totally secular, to being ultra-religious, that they are willing to give up their lives for their religion.

If we look at the seemingly inexplicable actions of the Israeli government over the years, we come to one conclusion – that it doesn't matter who is Prime Minister, because they all do the same thing, they weaken the defense of the country, hurt the Jewish people, and encourage the Arabs to keep trying to destroy Israel. There is a saying in Israel, whoever becomes Prime Minister eventually becomes a leftist.

We need to differentiate "Israel the holy land," from the Israeli government. People have a natural love for the land, but the government of Israel is not holy. The Israeli government tries to look like it is holy and Jewish, for example a Menorah represents Israel, but this

only a cruel charade.

In order to help Israel out of this vicious cycle, we need to follow an approach that we would utilize to find a solution to any problem. Being: to follow the problem back to its root cause.

This approach is similar to someone who goes to a doctor with a bad headache. After examining the patient the doctor tells the patient to take an aspirin. The next day the patient dies of bleeding in the brain. The doctor did not follow the problem back to its root cause, and wrongly assumed that it was just a simple headache. So we see, that the diagnosis is 90 % of the cure. So too regarding Israel.

So what is the root of the

problem? The answer is: the system of government, being the Knesset. The Prime Minister, by having to form a government made up of many parties, and having Arabs allowed to vote on the security of Israel, has to be a leftist in order to lead.

Any Prime Minister who tries to go right is hounded, mocked and undermined. When he tries to pass anything that will strengthen the country, he is fought tooth and nail. And the people are manipulated into thinking that he is actually hurting chances for peace. Tremendous pressure is put on him, until he finally capitulates.

On the left there was Rabin. Everyone was shocked when he shook hands with Arafat. Yet Rabin kept moving forward with his self-destructive plan. Everyone prayed that he leave office, but the next Prime Minister was no better.

Barak said just before he was elected Prime Minister: "If I was an Arab, I also would be a freedom fighter." Note that he didn't say terrorist. Yet he was elected. Now you would think that if someone would say such a thing, that implies that he is more sympathetic to the

enemy than to the country that he is suppose to defend, he would be immediately thrown out. But just the opposite happened, he was elected. Because, unfortunately, many Israelis also felt this way.

On the right there was Menachem Begin. He was a true patriot of Israel. After fighting for Israel his whole life, and reaching his peak by becoming Prime Minister, he made one of the greatest blunders in history, by agreeing to the Camp David agreement. Which Israel still suffers from to this day.

There was also Shamir, who seemed very strong in his right-wing views of Israel. But the Rebbe himself launched a campaign to have him removed from power.

So too Sharon, who created the right-wing Likud party, in the end he did the worse thing imaginable: the Disengagement from Gush Katif. People spent a lot of time, money, and effort to get rid of Sharon. But what do we have now? Worse: Olmert.

And Olmert recently said that, the idealism of Israel is over. You would think that with Israel having so many enemies on all sides he would try to encourage the people instead of breaking their will, but that is just what he wanted to do, break their will to have a Jewish country.

Even if a Lubavitcher was Prime Minister he also wouldn't be able to change anything. In order to form a government, he would have to please all the small splinter parties. Therefore, he would have to make numerous compromises. He would be forced to leave his principals, or not be able to form a government; in other words, no longer be Prime Minister.

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Another major problem is that the left, in the beginning of the

foundation of the country, grabbed control of the foundations of power. Being, the control of the money, and who would be hired to work in the Government. In a similar manner, in Russia the Communists made it a prerequisite to receiving government benefits, that one had to be a member of the Communist party. So too the left made it prerequisite that one hold their views in order to get a job.

Just as the Communists took control of the educational system of the country, so too the left grabbed this, and spewed out endless propaganda of hatred of Judaism and religious Jews. It goes so far that Israelis are taught, that they are Israelis, not Jews.

Now that we have found the source of the problem, how do we solve it?

This also included hatred of Sephardic Jews, since Sephardic Jews would also undermine their hold on power. Sephardic Jews are naturally more traditional, and hold views much different than the left. Amongst them being, that Israel is a holy land.

Actually it goes deeper than that. The real leftists also are against a Jewish state. They believe that Israel should be a multinational country like America. And that Jews should just be a social, cultural group.

They are also masters of hiding their true motives. They hide behind seemingly sympathetic motives, like helping the poor Arabs, or that we need to do anything for peace, including giving away land for

peace. The only problem is, that the Arabs never agreed to accept land for peace.

If Israel was really serious about wanting land for peace, then they simply would of told the Arabs: that if we give you this specific piece of land, will you make peace. If they say no, then it is over. If they take the land and still go to war, then we forget about land for peace, and instead we demand peace for peace, with no compromises. Instead, the government continually gives away land, with no end in sight.

We need to realize, that Arabs hate Jews not because we seemingly took their land. This is not true, since there never was a Palestinian people in Israel, and they had no land. They were just a group of nomads, who did nothing to build a country. There was swamps and malaria, not a people.

These nomads were used as a cruel ploy by the leftists and the Arabs, as an excuse to destroy Israel.

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So what is the true motivation of the left? The left wants to weaken Israel so that it will cease to be a Jewish state.

Most people can't believe this, since it seems suicidal, but this explains why they give away land that is essential for the defense of the country. The left has one of the greatest propaganda machines in the world, and the people are no match for it.

This explains why they brought Arafat back from exile to "protect" the Jews, knowing full well that he would do just opposite, be partner not for peace, but for the destruction of Israel.

Why they uprooted Jews from their homes; because the settlers were strengthening Israel and protecting it, which is a major roadblock to the destruction of

Israel.

In 1981 when Sharon went into Lebanon, this was suppose to be a quick, in and out, operation. Wipe out the terrorists and come back to Israel. And it was going great until the leftists realized that it was going too good, and intervened to stop the army. This lead to the soldiers becoming sitting ducks in a long drawn out occupation. But who got the blame, Sharon!

After ever war the left ran to give away land. Even the Americans were shocked by this attitude. The government after winning miraculous victories ran after the Arabs and begged them to come back and take land from them. This itself led to more wars.

If you are trying to protect your country, and you just won a war, why do you now give away what you just died for? But winning the war only set back the plans of the government to transform Israel into a non-Jewish state.

The government gave away the Sinai. The Sinai has oil fields that Israel desperately needs for its security, yet they were given away. The people were told that this would lead to peace with Egypt, but immediately after it was given to the Egyptians they broke the agreement, and started building up their military there. Israel in the meantime lost billions of dollars of essential oil. But of course, this is exactly what the left wanted- to weaken Israel. But all this was hidden from the people.

In the Six Day War Jerusalem was not suppose to be captured. They didn't want another place where the religious Jews would come from all over the world to pray. This would be a major setback to their goals. Only because of a general who on his own took Jerusalem, were they forced to take it. But later they would try to give it away as soon as

possible.

In 1973 Sharon was ordered not to cross the Suez Canal by the head of the armed forces. They were all set to lose the war, except the brazen Sharon turned of his radio and crossed the canal, and saved the country. He would of been court-marshaled, but since he had become a national hero, the left in their own best interests, wisely decided not to.

The only reason they won every war, was because the Rebbe intervened and brought about miracles, despite the failure the government. These miracles have saved the Israelis from themselves.

Even now, they let many non-Jewish Russians into Israel, because this then dilutes the Jewishness of the country.

Also they changed the law of Ger K'halacha (conversion according to Jewish law), which also dilutes the country.

This is why continually trying to convince the government that their actions are wrong and dangerous, is a waste of time, because they are trying to do just that.

On another plane, Israel is the holiest land in the world, so the klipa opposing it are some of the strongest in the world.

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The leftist propaganda says that Israelis live amongst so many Arabs that they have to make concessions in order to have peace. To show the Arabs, that Jews are good to them, so that they won't hate Jews.

But the real reason why the world hates Jews, is not because they have a state, or are not nice people, but rather, because a non-Jew feels insignificant compared to a Jew. The G-dly soul of a Jew gives a Jew a certain refinement. It is this holiness that intimidates the non-Jew.

Also Jews are naturally kind,

whereas non-Jews throughout history have been shown to be cruel. The goal of each country was to rule the world. Where Jews were concerned with helping mankind, non-Jews were concerned with ruling mankind.

This is why non-Jews were always looking to show that Jews were also cruel, even if they had to make it up. As we saw with Jenin in Israel, the blood libels in Europe, and the endless propaganda spread out over the centuries. All geared to one goal, make the Jews look like everyone else. Because if they can show that we are cruel like them, then in comparison they wouldn't feel inferior or jealous.

This is why non-Jews wretch in disgust when Israel offers them to help when they have had an earthquake, or other disaster. They feel inept, that they can't take care of their own people, and the Jews have to come bail them out. They lose face, and would rather their people die than suffer such a blow to their egos.

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Now that we have found the source of the problem, how do we solve it?

The first thing is to educate the Israelis to have pride in being Jewish. The Israelis need to realize, that Israel is not just another country like America, but it is the holy land. And despite all the best efforts of the Israeli government to lose wars, and weaken security, open miracles have saved the country time and time again. This is done through learning Torah and Chassidus. A government that is shallow, will not fight for a victory, that requires the depth of commitment.

In addition to this, there is another option. The Arabs have an extreme inferiority complex, Jews exasperate it. They feel insignificant

compared to Jews. Jews have been successful in building a modern country, while Arabs lived amongst swamps and malaria for centuries. Jews have been successful in business, while the average Arab lives below the poverty line.

How do we stop the anti-Semitism of the Arabs?

Being that Arabs have an inferiority complex, the way to stop them from hating Jews, and constantly going to war, is to explain to them that Jews need their help!

The left in Israel is very concerned with the Arabs welfare, so too the Torah, being the "Seven Mitzvos of B'nei Noach." In the *Mishneh Torah*, the laws of "Seven Mitzvos of B'nei Noach" are just before the laws of Moshiach. This shows, that this is one of the last things needed to be done in order to bring Moshiach. We need their help to bring Moshiach!

By the Arabs following the "Seven Mitzvos of B'nei Noach" they also can help to bring Moshiach! Arabs will be flattered, that instead of talking down to them and trying to kill them, we instead want to share our wisdom, part of our holy Torah, with them!

We also are willing to share our G-d with them. After all Hashem created the world, He also wants the non-Jews to be a part of the Geula. He wants them to become elevated. This is why Hashem gave the non-Jews seven Mitzvos, because they also have a means through which they can elevate the world, and have a place in the world to come.

We saw this in Mitzraim. Hashem made ten plagues to take the Jews out of Egypt. But after Pharaoh's heart softened, so that he might have willingly let the Jews go out, instead Hashem hardened his heart. Why, because Hashem wanted to do more miracles, so that the whole world,

and the Jews, should know that He is the King over all parts of the creation.

In addition to this: The Rambam states that in the time of Moshiach (our generation) the Yoskas and the Muslims will realize that they were lied to, and that Judaism is the true religion. Also the Rebbe writes, that Arabs will willing give back land to the Jews. So if this is suppose to happen, why wait, lets do the steps now that will accelerate this process. How? By teaching the parts of Chassidus that are appropriate to be

They then will realize, that it is higher to live for G-d in this world, than to die for G-d to reach the next world. Especially, since the only way that they can reach the next world, is through helping Jews.

taught to non-Jews.

In this way they will learn about a truly infinite G-d Who is able to be more here in this limited physical world than in the high spiritual worlds. They then will realize, that it is higher to live for G-d in this world, than to die for G-d to reach the next world. Especially, since the only way that they can reach the next world, is through helping Jews.

They will learn about a G-d who has no beginning, can combine physical and spiritual, creates the

world from nothing every second, and that everything and every person in the world has a purpose. And the most important thing, that the world has now reached its ultimate goal for being created: Moshiach!

When the Alter Rebbe was arrested and released on Yud-Tes Kislev, he said that the hardest part of his ordeal was not being abused in jail, but rather having to explain the highest concepts in Chassidus to coarse Russian barbarians. He writes (in short), that what was really important about Yud Tes Kislev, was that even non-Jews should understand the Jewish G-d through Chassidus.

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For those that are skeptical about teaching Chassidus to Arabs, if we look around at the world at large, we see that tens of thousands of Arabs and other nationalities, have changed their lives so drastically, from being totally secular, to being ultra-religious, that they are willing to give up their lives for their religion.

We see Akeida has done just that. They have attracted thousands by taking concepts that come from Torah; the next world, the soul, etc.; but then they say, that you must kill people. We must counteract this with the much more powerful concepts that are in Chassidus. We see the power of Chassidus, as Yale grads, doctors, lawyers, famous people, etc, have changed their lives 360 degrees, and become Lubavitchers. It is now time to share this hidden secret with the world.

Instead of the secular Jews approach, of giving away land to Arabs, who never said they want land for peace, we instead exchange Torah for peace. This then will finally bring a true and lasting peace!