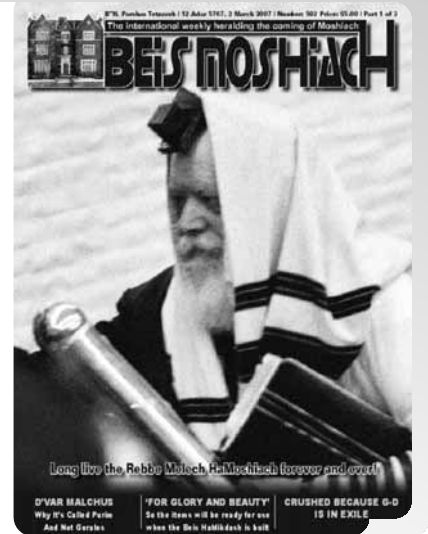


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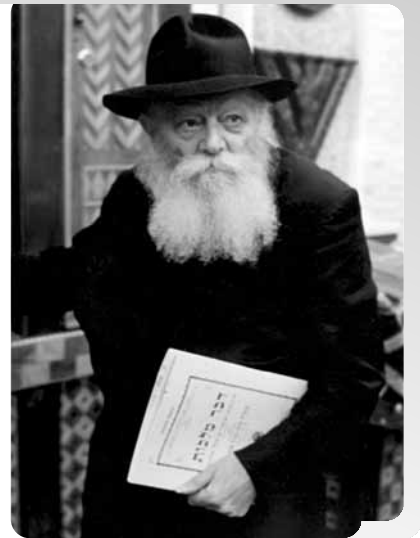
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WHY IT'S CALLED 'PURIM' AND NOT 'GORALOS'

LIKKUTEI SICHOS VOL 6., PG. 376
TRANSLATED BY BORUCH MERKUR



Baruch Hashem,
11 Adar II 5725

...presently it is just a few days before the auspicious Days of Purim. [The days leading up to Purim are considered to be auspicious] especially in light of the words of the Sages in the Mishna, "The Megilla is read (also in the present tense) on the 11th [of Adar], etc., on the 15th."

May it be G-d's will that every single person – male and female alike – among all the Jewish people, read and draw down the Megilla and all related concepts, all matters pertaining to Purim. The notion [of drawing down all matters pertaining to Purim] is expressed in an analysis of the name "Purim," in the plural form, although it is called "Purim on account of the *pur* (lottery)" [i.e., in the singular form]. The honorable Rebbe, the Tzemach Tzedek, explains that [the plural form of the name "Purim"] indicates two aspects of lottery. Namely, the lottery of Haman (of evil) and "the *pur* is the *goral* (lottery)" of holiness. Indeed, "splendid is our lot," which is beyond reason and intellect [as a lottery is a means of selecting that is beyond logic and reason], along the lines of, "Very good" – that is the Evil Inclination" when it is transformed to good.

Perhaps there is grounds for further analysis as to why the name is specifically in the language of Haman: "Purim" and not "Goralos" [in the Holy Tongue].

The basis for attributing significance to this name is the Chassidic explanation, which appears in many places, that the work of the G-dly Soul upon the Animal Soul and the body effects an increase of strength also in the service of the G-dly Soul, in accordance with the advantage [that Moshiach will innovate] of "bringing the righteous to repent/return."

That is, the principle elevation of the Future to Come is that the righteous will be at the height of a penitent (not that the penitent will be at the height of the righteous).

The latter is necessarily the case according to the well known concept that the soul, prior to its descent, was at the level of righteousness, "those who are with the king (*melech*) in his work will reside there," and as our Sages say

on the passage – that "He conferred (*nimlach*) with the souls of the righteous." The descent, of course, is for the sake of a subsequent ascent (even while still in this world, invested within a physical body). Namely, in order to transform darkness to light, the advantage of repentance/return (*t'shuva*).

The principle elevation of the Future to Come is that the righteous will be at the height of a penitent (not that the penitent will be at the height of the righteous).

A DAILY DOSE OF MOSHIACH & GEULA: 12 ADAR – 18 ADAR

*Selected daily pearls of wisdom from the Rebbe MH”M
on Moshiach and the Redemption.*

COLLECTED AND ARRANGED BY RABBI PINCHAS MAMAN, SHLIACH, RISHON L'TZION, ERETZ YISROEL
TRANSLATED BY MICHOEL LEIB DOBRY

12 ADAR I: SIGNS OF THE FOOTSTEPS OF MOSHIACH AS AN ENCOURAGEMENT TO THE JEWISH PEOPLE

The Gemara states regarding the period of “the footsteps of Moshiach” (Sota 49a): “Every passing day is more cursed.”

Why does the Torah inform us in advance about the undesirable situation that will be at “the footsteps of Moshiach”? There’s enough anguish from the undesirable matters that already exist, so why add to a Jew’s sorrow the fact that the situation will be worse?

The answer is that the Torah’s intention is an instruction and command that every Jew should prepare himself and nullify this undesirable element by adding in matters of holiness. As a result, this will not only avert a descent *ch”v*, but it will bring about an even greater ascent.

(Seifer Hisvaaduyos 5746, p. 621)

12 ADAR II: THE TIME AND SIGNS OF THE REDEMPTION – THE CONCEPTS OF THE REDEMPTION ARE ACCEPTED IN THIS WORLD

There are those who ask about the fact that people recently are speaking about the Redemption literally coming now: How should the family react to this and what will the world say about it?

If the subject of the Redemption represented some innovation, there might be room for such a question. However, since the Redemption is not a new concept – rather, all matters on the Redemption have already begun (“as in former times”), and they have been drawn down and

accepted in this physical and lowest of all worlds (on the level of “and your advisors as in former times”) – it will be no wonder when the Redemption comes immediately, mamash!

(Shabbos Parshas Shoftim 5751)

13 ADAR I: WE MUST UTILIZE EVERY MOMENT IN THE TIME OF THE EXILE

Even though it says regarding the generation of the footsteps of Moshiach, “for they will not go out in haste” (Yeshayahu 52:12), this refers to when the Redemption and the departure from the Exile will actually begin, as opposed to the final moments of the days of the Exile.

On the contrary, during the time of the Exile, its value grows more and more at every moment, so that “a little more, and the times will come when you will say, ‘I have no desire for these’” (Shabbos 151b). Therefore, we must utilize every moment in the most beneficial manner.

(Igros Kodesh, Vol. 13, p. 444)

13 ADAR II: THE SUPERNAL WILL ON THE LEVELS OF REDEMPTION ARE REVEALED ON TAAANIS ESTER

Taanis Ester is different from the other fast days, as it is a special day unto itself. The four fast days of the Tenth of Teives, the Seventeenth of Tammuz, Tisha B’Av, and Tzom Gedalia were established with the chain of events that occurred one after another in connection and in relevance to the Beis HaMikdash (the Destruction and the general concept of the Exile). Thus the meaning behind

transforming the fast day into a “desirous day” is the building of the Beis HaMikdash in the Future Redemption. Taanis Ester, however, was established regarding a separate event that has no connection or relevance to the Beis HaMikdash.

However, as we stand on a day when the concept of Taanis Ester shines in a revealed sense, it can be said – to the contrary – that it has an even higher level in relation to the other fast days: “The revelation of His Blessed Supernal Will” (“a desirous day for G-d”) on Taanis Ester is in such a lofty manner that in relation to this uplifted state, there is no distinction between a state of Exile and a state of Redemption!

(Seifer Hisvaaduyos 5746, p. 697)

14 ADAR I: THE SPECIAL STRENGTHS OF PURIM KATAN

Purim Katan relates to Purim Gadol, as is stated in Mishneh (Megilla 6:2): “There is nothing to distinguish between Adar Rishon and Adar Sheni except the reading of the Megilla and gifts to the poor.” We understand from this that they are equal in all other matters, and on the contrary, there is an additional quality in Adar Rishon – on the level of being “first.”

The general concept of the days of Purim (including Purim Katan) is the victory of the Jews and Yiddishkait, and in the words of the Megilla: “it was reversed, the Jews should rule over their enemies.”

May it be G-d’s will that everyone should utilize the special quality and special strengths that Purim Katan gives to increase in matters of Torah and Yiddishkait with greater vigor and greater fortitude in a manner of “*ad d’lo yada*” (until one cannot distinguish) as the instruction from the days of Purim, until we reach “the closeness of redemption to redemption” speedily in our days, mamash.

(Seifer Hisvaaduyos 5746, p. 608)

14 ADAR II: PURIM IN THE FUTURE TO COME

“And these days of Purim shall not be revoked from among the Jews and their memory shall not cease from their seed” (Ester 9:28).

The innovation here is that the days of Purim will not be nullified, whereas the [other] holidays will be nullified in the Future to Come (Midrash Mishlei 9:12), as a “*shruga b’tihara*” (like a candle is overpowered by the sun), regarding the level of revelations in the days of Moshiach.

In other words, even with respect to the level of revelations that will exist then in the Messianic Era – even then, we will be able to recognize the especial quality of the days of Purim.

(Shabbos Parshas Balak 5751)

15 ADAR I – SHUSHAN PURIM KATAN: AVODAS HASHEM IN THE FUTURE TO COME – BODY AND SOUL TOGETHER

“He will revive us from the two days, on the third day He will set us up, and we will live before Him” (Hoshea 6:2).

The world of this physical world pertains to businessmen, as most of their occupation is in matters of this world, however, their conduct is according to Torah, and it is the avoda of the tribe of Z’vulun.

The World to Come pertains to Torah scholars and dwellers of tents, as most of their occupation is in the study of Torah, and this is the concept of the avoda of the tribe of Yisachar.

And on the third day, the avoda of both of them are together – i.e., the soul and the body participate with equal enthusiasm in Avodas Hashem, as in the way of Adam HaRishon before the sin, when there was no distinction between the body and the soul, as is written, “And they were not ashamed” (B’Reishis 2:25).

(Igros Kodesh, Vol. 4, p. 452)

15 ADAR II – SHUSHAN PURIM: TWO PERIODS OF MAKING THE EVIL PASS AWAY DURING THE FUTURE TO COME

It is known that even in the days of Moshiach, when the avoda of the Jewish People in taking the good out from the bad will be completed, and they will attain the state of perfection that existed prior to the sin of the Tree

of Knowledge, evil will still exist in the world. However, it will be in such a way that the evil will be separate from the good.

Furthermore, in the world of the T’chiya that will come after the days of Moshiach, G-d will then nullify the existence of evil in the world, as is written, “and I will remove the spirit of impurity from the earth.”

(Shavuos 5751)

16 ADAR I: IT WILL BE INCONCEIVABLE TO SIN UNINTENTIONALLY IN THE FUTURE TO COME

The evil inclination will be nullified in the Future to Come, “and I will remove the spirit of impurity from the earth” (Zecharia 13:2), and similarly, the glory of G-d will be revealed in the entire world, to the point that the fig tree will cry out not to pick off it on Shabbos (Midrash T’hillim, end

*Even with respect to
the level of
revelations that will
exist then in the
Messianic Era – even
then, we will be able
to recognize the
especial quality of the
days of Purim.*

of Chapter 73).

It is thereby understood that in this situation, there will be no possibility of sin, even unintentionally, just as a child does not reach out his hand into fire, and an animal doesn't jump into fire.

(Likutei Sichos, Vol. 25, p. 263)

16 ADAR II: MAKING THE RED HEIFER IN THE FUTURE TO COME THROUGH AHARON HA'KOHEN

When Moshiach Tzidkeinu will come, he will prepare the *Para Aduma* (red heifer), the tenth since the one prepared by Moshe (Rambam, Hilchos Para Aduma, end of Chapter 3).

It can be said that since "Moshe and Aharon are with them," all details in the avoda of the red heifer will be through Aharon.

Thus, even though the preparing of the first red heifer was through Elazar, son of Aharon, "the commandment [is performed] by the deputy [to the Kohen Gadol]" (Rashi, BaMidbar 19:4), this was because the red heifer was made in order to atone for the sin of the Golden Calf, which was made through Aharon, and the prosecutor is not made into a defender.

However, in the Future to Come, when the repair for the sin of the Golden Calf will then be totally completed, this reason will no longer apply and thus, Aharon will surely prepare the heifer and will not pass up on making it.

(Shabbos Parshas Ki Seitzei 5747 – unedited)

17 ADAR I: T'CHIYAS HA'MEISIM – THEY WILL RISE IN THE SAME FORM AND APPEARANCE AS DURING THEIR LIFETIMES

"T'chiyas HaMeisim" (Resurrection of the Dead) means souls within bodies, and the words do not depart from their simple meaning – the bodies will rise and they will be exactly as they were during their lives, in the same appearance, in the same form! What's so difficult here? Why do these things arouse questions and difficulty in understanding? We're talking about the Creator of the World!

Just as it's not difficult for Him to create the human body with all the complexities in the matter (to us), "dust from the earth," by the same token, it is absolutely no wonder that he can raise a body in the same form that it existed previously in this world. After all, is anything beyond Him?

A person who knows the meaning of "*Kudsha Brich Hu*" (the Holy One, Blessed Be He) should have no such question!

(yechidus with the Rebbe and Prof. Yirmiyahu Branover)

17 ADAR II: DRAWING THE SH'CHINA DOWN TO EARTH

"The pegs of the Sanctuary and the pegs of the courtyard, and their ropes" [*the pegs*: to drive (them) and to tie the ends of the curtains with them into the ground, so that (the curtains) would not move with the wind] (Shmos 35:18 with Rashi's commentary).

This alludes to the fact that only when a certain thing is completed down to the last external detail, we can be absolutely sure that it exists, and "not move with the wind."

This provides great encouragement for our generation, the generation of the heels of Moshiach: We are truly on the level of "heels" in relation to the previous generations – "Is the generation fit?" In any event, it is specifically our avoda at the conclusion of the purification process (as the pegs at the ends of the curtains) that finishes and completes the required avoda to bring the Redemption.

(Likutei Sichos, Parshas VaYakhel 5749)

It is absolutely no wonder that he can raise a body in the same form that it existed previously in this world. After all, is anything beyond Him?

18 ADAR I: T'CHIYAS HA'MEISIM – IT WILL BE EASIER FOR THOSE WHO HAVE NOW BECOME "THOSE WHO DWELL IN THE DUST"

The concept of "Arise and sing, those who dwell in the dust" will be much easier for those who have recently become "those who dwell in the dust," as the spirit of their soul still rests upon the body, as is known (regarding mourning) on the particular distinctions between the [first] three days, the Shiva, and the Shloshim, etc.

(Shabbos Parshas Mishpatim 5752)

18 ADAR II: THE JEWISH PEOPLE WILL BE GREAT SAGES IN ALL FORMS OF WISDOM IN THE FUTURE TO COME

"All Jews will be great sages in the Future to Come" (Rambam, Hilchos Melachim, Chapter 12).

It can be said that this also includes the fact that all forms of wisdom shall return to the sages of Israel, and there will be no need for the wise among the [Gentile] nations [see Rambam, Hilchos Kiddush HaChodesh, end of Chapter 17, that in the days of Prophets, the sages of Israel wrote s'farim on the wisdom of the signs and seasons (except that they did not reach our hands)].

Furthermore, the knowledge of this wisdom will be according to Torah, as [for example] the knowledge of the gestation period of a snake is learned from a verse in Torah (B'choros 8a).

(Likutei Sichos, Parshas Mikeitz 5747)

‘AND YOU SHALL MAKE HOLY GARMENTS FOR GLORY AND BEAUTY’

BY SHAI GEFEN

*On the eve of Geula we must “live with Moshiach” and prepare for the building of the third Beis HaMikdash. Machon HaMikdash has prepared the priestly garments so that when the Mikdash is rebuilt, the priests can immediately begin their holy service. * Rabbi Yisrael Ariel, director of Machon HaMikdash, and the one who has raised public awareness about the Mikdash and its vessels, speaks with Beis Moshiach about the garments of the High Priest and the regular priests.*

For the first time since the destruction of the second Beis HaMikdash, all the priestly garments have been made, concluding with the weaving of the blue Me'il with golden bells and pomegranates of colored wool. It took years for the garments of the High Priest to be made. The entire project took close to ten years to execute.

Machon HaMikdash which, in recent years, has brought awareness of the Mikdash to millions of people, surprised many with their priestly garments. They have made the topic of Geula and the Mikdash something tangible and closer than ever.

Tell us about the garments that were made.

The garments of the High Priest include four items that contain gold (known as the “golden garments”): the Choshen (breastplate), the Eifod (apron), the Tzitz (band on the forehead), and the Me'il (tunic). Our sources were the Torah and Midrash, Mishna, Talmud, and Poskim as well as historical sources. Rabbanim, researchers, craftsmen, gemologists and other experts were involved in the reconstruction of the garments.

What are the garments made of?

The garments are made of precious stones in the Choshen, blue, purple, and red wool, with each item requiring extensive research. Our goal in preparing the vessels and garments is not only to teach the public. We're not just interested in putting on displays. The purpose of our exhibitions is that when the Beis HaMikdash is built, the items will be ready for use.

We already have the Table, the Menora, and the Incense Altar, and we've prepared the garments. This will enable us to begin the service in the Mikdash as soon as possible when the Mikdash is built. We won't need to wait until everything is ready.



Model of the High Priest wearing his eight garments

Whose idea was it to prepare the priestly garments?

The one whose idea it was is Rabbi Elbaum of Yerushalayim, a man in his nineties today. He is a Holocaust survivor and a Belzer Chassid, and he felt strongly about the priestly garments being made. For this purpose, he studied weaving and bought a machine and made the first garments.

In his house he has a collection of garments for the regular priest (as opposed to the High Priest). They aren't the most professionally made

garments, but he blazed the trail and we got involved. Our connection with him led to furthering his plan and we bought a more advanced machine.

We don't know of anybody in our history, since the Beis HaMikdash was destroyed, that did something like this. The actual making of the priestly garments is a mitzva just as with a sukka, making it is a mitzva, as it says, "And you shall make the holy garments for Aharon your brother for honor and beauty."

When did you decide to prepare the priestly garments?

About ten years ago, as we were working on the vessels of the Mikdash. Of all the things we made for the Mikdash, the priestly garments were the most complicated and problematic. In making them you have to take many views and commentaries into consideration.

How did you begin with the clothing for the regular priest?

The garments for the regular priest consist of four items made of linen, all white: the Ketones (tunic), Michnosayim (pants), Mitzneset (turban), Avnet (belt). The length of the Avnet is 32 cubits, about 48 feet, and it's different than the other three garments in that it has blue, purple, and red embroidery. The threads are of wool, which are embroidered on linen so the Avnet is *shatnez*. The priests in the Mikdash wore *shatnez*.

What difficulties did you experience in making the priestly garments?

First of all, it all has to be done for the sake of the mitzva and by hand. The threads need to be spun by hand and then intertwined. Each thin thread can tear so you take several threads together and twist them into one strong thread. Each thread consists of six ("sheish" in Hebrew) thin threads, which is why they are called *bigdei sheish*.

The Torah says that the priestly garments need to be "for honor and beauty" and this includes making them without stitches, which complicates the work. There were three stages in making the garments: spinning, twisting, and weaving, these being done by a hand operated machine. Then we had the problem of how to create a tunic without stitches, something which makes them very costly.

How much does it cost to make a set of garments like these?

The set we made cost 70,000 shekels!

There will be many priests. Can you bring down the cost?

We'd like every priest to have a set of priestly garments in his size at home in preparation for the service in the Mikdash, but as I said, it costs 70,000 shekels to make.

All the garments and vessels we made required a great deal of research and weren't made casually. We found a few possible solutions that will enable the making of the garments in a wholesale fashion so that a set of garments would cost around 1000 shekels. We hope this works out so that every Kohen who wants to be ready to do the avoda as soon as the Beis HaMikdash is built can buy a set of clothing. Remember, the Chafetz Chaim had a special kollel in which the laws of the Mikdash were studied in order to be ready for Moshiach's coming.

Are the garments sanctified?

No, and this is to prevent halachic problems, but the garments are definitely made for the sake of the mitzva.

Are garments for the ordinary priest ready?

We finished those a few years ago, nearly at the beginning of the founding of the Machon. It's all on exhibit at the Machon HaMikdash and many people come and view them.

The biggest problems arose in preparing the garments of the High Priest, which is complicated and required much more effort. We finished the blue Me'il, including the

bells and pomegranates, in Chanuka of 5766, and with that we finished all eight garments of the High Priest.

I imagine the most difficult item was the Choshen ...

The Choshen is an embroidered garment and is made of blue, purple, and red wool and linen. It has four rows with three gems in each row, a



The blue Me'il of the High Priest

Our goal in preparing the vessels and garments is not only to teach the public. We're not just interested in putting on displays. The purpose of our exhibitions is that when the Beis HaMikdash is built, the items will be ready for use.

total of twelve stones in gold settings. The names of the twelve tribes are inscribed on the stones.

How did you know which stone belonged to each tribe?

It was a problem and lots of research went into it. It wasn't easy identifying the stones.

What did you do?

There are thirty interpretations of how to identify the stones. For example, the ruby is said to belong to the tribe of Reuven. We went according to the Midrash that says that the stones were like the color of the flags that each tribe had. Reuven's flag was red and their stone was red. We found all the stones based on the colors of the flags. Did we get it 100% right? We can't say we did.

Then we had the question of how to set the stones and what to engrave on each stone. When we looked for suitable stones we met an expert who knows the Sinai Desert and he told us he could bring us precious stones from the desert. Remember, the Sages say they found the stones for the Choshen in the desert (one says they fell together with the manna). He found precious stones in many different wadis and we used some of them.

There is a woman by the name of Yehudis Abrams of Yerushalayim (see issue #563) who wove the garments. She is American and studied weaving with American Indians.

What about the Avnet?

The High Priest's belt is like the regular priest's belt except that on Yom Kippur the High Priest's garments were all white, including the Avnet. On Yom Kippur there were some other differences in the High Priest's clothing. Yom Kippur morning he would enter the Holy of Holies with "Pelosin garments" named for an Egyptian city on the border of Eretz Yisrael. This garment was made of linen and was woven in an unusual way.

CRUSHED BECAUSE G-D IS IN EXILE

BY RABBI CHAIM ASHKENAZI

What makes our faith deep and strong? How do we tap into our innermost essence alluded to by the crushing of olives to extract olive oil discussed in the beginning of this week's parsha? Today, we are no longer being "crushed" by the terrible decrees of the nations, so we must experience the "crushing" described by the Rebbe as being due to the very fact that we are in exile. A fascinating farbrengen about the key point of the last maamer we received from the Rebbe: "V'Ata Tetzaveh"

The world thinks that a Jew's genuine connection to Hashem is through the intellect. As a certain Litvishe Rosh Kollel once said, the mind's certainty is 100%, while faith is at most 90% certain, since maybe we are mistaken (Heaven forbid)...because we have no proof. Faith is something we have from our fathers.

When Chassidim wanted to illustrate how lacking the faith of non-Chassidim is, they would tell the story of a woman who was considered pious all her life. Before she died she asked for a cross. To the shock of the people around here she said, "Maybe this is also true..." She was hedging her bets.

That is what a connection to Hashem based on the intellect looks like.

When someone grasps Hashem through reason and the pull of his heart, his G-d, as it were, is as big as his mind and heart. As one of the mashpiim who originally studied in misnagdic yeshivas put it, when describing non-Chabad belief, "Their G-d is miniscule."

Their error is that they think that belief in a Creator is like believing in things that take place far away from us which we know about by **hearsay**. How can we believe it 100%? It's only if we **see** something or we have intellectual proofs that we can fully

accept something, they say.

The truth is though, that belief in Hashem is a belief that exists within our neshama, and from the perspective of the neshama belief in Hashem is absolutely certain. Rational assumptions are actually the opposite of truth – the stories about another reality are a wonder. At most, this is a belief of something outside the neshama and therefore, it can't be certain.

FAITH NEEDS FOOD

There's the question – why do we need to "shepherd faith," i.e., to nourish faith, when faith is hereditary, as it says, "Jews are believers the children of believers?" This is explained in the maamer that the Rebbe personally distributed to all over the course of many hours, "V'Ata Tetzaveh." In it, the Rebbe explains three levels of a Jew's faith in G-d's existence.

The Rebbe explains that there is the aspect of faith about which the Sages say, "The thief at the mouth of the tunnel calls out to G-d." This is the faith of a thief who is digging his way into a building and is prepared to kill for money. He is obviously a very low individual, yet the Sages say that he calls out to Hashem, Whom the thief identifies as a merciful Father. He relies on his prayer being accepted, that he will be successful in his robbery, and even if he will have to murder in the

course of his work, that he will be successful in that too.

Put in our terms, a believing thief like that once “paid an unexpected visit” to someone who called the police to complain about the theft. The police searched for fingerprints and didn’t find any because the thief used gloves. When they were about to give up they discovered fingerprints on the mezuzah for the thief had apparently removed his glove in order to kiss the mezuzah!

In our days we see people who look for a Chabadnik to put on t’fillin on with them so they will be successful afterwards when they go gambling at the casino!

What’s the point of faith like that which does not dictate to or guide a person but is a tool to achieve undesirable objectives? In order for us not to be on this level of faith we need to nourish faith so that we have it p’nimius, in a deep, internalized manner. Just as a shepherd’s job is to bring the sheep to pasture so they can graze and be strong, so too our faith must be nourished so that it penetrates deeply, like food that nourishes the body by entering and uniting with our limbs and organs.

THE SHEPHERD WHO SEES

Who is the shepherd? The first shepherd was Moshe Rabbeinu, who is called in the Zohar, “the faithful shepherd” or “the shepherd of faith.” Then, in succeeding generations, there is and must be a “Moshe” whose role it is to nourish the faith (in the maamer “V’Ata Tetzaveh,” as it was said and publicized in its unedited version in 5741, the Rebbe says that in order to have the faith enter deeply into the aspect of the soul that is invested in the body, we need Moshe as he is in a **body**, which is why in the verse Hashem says to Moshe, “and you command”).

How does Moshe do this? In order to understand this we need to start with what the Rebbe explains that

there is a Jew’s natural faith, which stems from the mazal of his neshama, a lofty part of the soul. This aspect is so elevated that the body cannot contain it and therefore it transcends the body. Since it is not confined by the usual limitations of the body, it perceives the true reality of the Creator.

Since mazal is connected like a rope to the part of the neshama within the body, it enables the neshama within the body to get a bit of what it perceives. However, since they are two different levels – one being a lower part of the neshama which is within the body and the other far loftier which is not within the body – the more elevated part is the *mashpia* (the



giver) and the lower part is the *mekabel* (the recipient).

The *mekabel* hears what the *mashpia* tells it of what it saw. The vision remains with the *mashpia* and the *mekabel* only hears about it, and this is why this faith always remains superficial for the *mekabel*, the part of the neshama within the body. It doesn’t penetrate deeper; it is like a story that it heard from someone else.

An example of this would be what the Tzemach Tzedek said to someone who summoned the nerve to ask: Who says there is a G-d? The Tzemach Tzedek answered him with a question: Is there is a czar in Russia?

The man said Yes and the Tzemach Tzedek asked: Says who? Did you ever see him? The man answered: Although I didn’t see him, my brother was in the capitol city and he saw the czar and told me about it. The Tzemach Tzedek said: If so, I saw G-d and I’m telling you about it!

Faith like this, which is given over as a story, cannot possibly be internalized. The deficiency here is not merely that it cannot be internalized within the body. The mazal itself, which is on a higher level, is only itself an “illumination” from the essence. Therefore, the perception of the mazal is something additional and extraneous to the soul, i.e., the mazal.

It’s just like a person can see something that is outside himself and by seeing it he can connect to that thing. This is why, in a subtle way, with this kind of seeing, there is another entity identified. Thus, to a person with this kind of faith, Hashem still remains miniscule, to some degree.

CRUSHED FOR THE LIGHT OF FAITH

Until now I’ve discussed the first level of faith. A Jew can even sacrifice his life because of faith like this, but it’s not a given that he will do so. Regarding the next level of faith, Chapter 18 of *Tanya* says that self-sacrifice is unquestioning; it is something that is a given and cannot be otherwise. This is expressed in the famous line of the Alter Rebbe – that “a Jew neither wants nor is able to disconnect himself from G-dliness” (*HaYom Yom* Tamuz 25).

This comes from a higher level of faith, from the essence of the soul, which is connected to Hashem. This faith is not a result of the fact that the neshama sees something outside of it and connects to it; rather, G-d’s existence is the soul’s very essence.

Since this essential connection between a Jew and Hashem is the essence of all the soul-faculties

invested into the body, when it is revealed it penetrates deeply. This is unlike the influence of the mashpia on the mekabel, where the mashpia is a foreign entity who conveys something, as in the first level. This is the revelation of their essence, their actual p'nimius, and when it is revealed by Moshe Rabbeinu, it penetrates deeply, even within that part of the neshama within the body.

A G-d like this is no longer “miniscule,” because there is no existence aside from Him, not even the existence of the neshama which sees G-dliness! This is why Moshe is called the “shepherd of faith” because he instills this faith deeply.

Actually, this expression “shepherd of faith” is strange. It should say, “shepherd of Israel with faith” like we say, “a shepherd of sheep.” How does a shepherd go about providing nourishment for the sheep? He provides them with grass, etc. We don't say a shepherd of grass!

Since Moshe nourishes the faith that a Jew has in a superficial way and he adds to this faith, he is leading the faith itself to another sort of pasture of faith, which is connected with the neshama's intrinsic essential bond with Hashem. This is the second level of faith, faith that penetrates deeply.

When does Moshe accomplish bringing down this lofty faith? Generally, this faith is brought about when we undergo “crushing,” during times of decrees against Torah and mitzvos. Then, as a result of the crushing which our enemies employ against us, the Jew is aroused with the power of Moshe to self-sacrifice, in a way that is otherwise impossible.

However, this self-sacrifice still does not change the character that inhabits the body, and this person can remain a low person who nevertheless sacrifices his life unquestioningly. If a person like this, on his way to be killed by fire, was given a food he likes (and if we can imagine that he would

be in the frame of mind to do so), he would eat it. This is because the revelation of the essence did not change his inner faculties. What transpired is that the essence of his neshama, as it is above any form, was revealed, and this impacted his conscious faculties by overriding them and negating their form, but they did not change. This is why the person remains a lowlife despite his self-sacrifice for Hashem.

The Rebbe Rayatz accomplished this in 1927, when many people did things that entailed self-sacrifice but afterwards, when these same people left the oppression of Russia, they did not always live with that same self-

How does a person reach this level? This is accomplished by a different type of crushing. He is crushed by the simple fact that G-d is not revealed in His full glory.

sacrifice in their daily lives.

I once heard a story about the Rebbe Rayatz that illustrates this. There was a fire in Lubavitch and the Rebbe Rayatz ran to save the manuscripts that were in metal boxes and were very heavy. As he dragged a box he was informed that the fire had been put out and the box dropped from his hand and caused him a fracture.

When he had been told of the fire, since the manuscripts were so precious to him he tapped into such “essential” powers that he overrode his normal powers so that he was able to lift something that was beyond his ability to carry. Yet his ability to carry

remained limited, so when the danger passed, his special powers disappeared and the box fell from his hands.

Similarly, the story is told of a certain person in danger who was able to escape through a small hole. Afterwards, when the danger had passed, he tried to go back through the hole and was unable to do so. When he was in danger the preciousness of life which is implanted in the essence of one's soul was revealed and this affected his physical body so he was able to make himself more compact and squeeze through. But this wasn't permanent weight loss! So much for level two.

“AND THEY SHALL TAKE FOR YOU” – OUR ADDITION

There is another level, a third level which is the revelation of the essence of the soul as it is not limited by anything at all, not even that of being unlimited and formless, and therefore, it changes the very character and form of the conscious faculties and they become one with the essence. This must be done by the Jewish people, although it also happens through Moshe. It's an action done by the people which actually causes an increase and addition in Moshe.

(I once heard that President Shazar answered the question “what is a Rebbe?” by saying that a Rebbe is #1 and each Chassid is a zero. The more Chassidim, the more zeroes and then the number one takes on greater significance.)

That means that on this level the person is no longer a lowlife. How does a person reach this level? This is accomplished by a different type of crushing. It's not by being persecuted and fulfilling mitzvos anyway. On the contrary, he does mitzvos under wonderful conditions, materially and spiritually. He is crushed by the simple fact that Hashem is not revealed in His full glory.

The desire that Hashem be revealed

as He ought to be is something that affects every Jew on his deepest level, to the point that he is **crushed**, and therefore this reveals the loftiest connection that the neshama has with Hashem – and this is true faith.

A G-d like this is (not only) not small, but even the adjective “great” is too small for Him.

This is the power given to us in the generation of the Rebbe. We are not in a situation in which decrees are being made against us and nevertheless we need to attain this level of being “crushed.” As the Rebbe says in the maamer: being that this (“I want nothing but You alone” —*HaYom Yom*

Kislev 18) was heard from the Alter Rebbe and was publicized by the Tzemach Tzedek, each of us has the ability to want nothing else but Hashem Himself. In our generation, after having heard the Rebbe telling us so many times how “crushed” he is by every additional moment in exile, this is what is demanded of us!

Maybe this is the meaning of what it says in the famous sicha of Chaf-Ches Nissan 5751, “do all that is within your power.” Namely, that this is referring to being “crushed” about that which it says, “**and they shall take to you,**” that is “**which is in your power.**”

Now we can understand why, thanks to the Rebbe, we have Hashem as it were, because without this “we and our children and our children’s children would be enslaved to Pharaoh,” i.e., the forces which claim that faith in Hashem is not certain. Even if we reached the level where our mazal saw, we could still, Heaven forbid, be like a thief in the tunnel. It’s only through the Rebbe that we are connected via the essence of the neshama to the essence of the Creator, and there is no greater certainty than that.

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PURIM IN A BRAZILIAN JAIL

BY BEN-TZION SASSON AND MENACHEM ZIEGELBOIM

Not a way most of us would want to spend Purim, the most joyous of holidays. Two bachurim visit Brazilian jails to bring an unforgettable Purim experience to Israelis incarcerated there.

There was a sharp, long beeping sound from the fax machine at the offices of the chesed organization Ten Yad in the Beit Chabad Morumbi in S. Paolo, Brazil. A moment later, the machine spewed forth a white paper with a long list of dozens of names of Jewish men and women being held in jails throughout Brazil.

It was weeks before Purim when the directors of Ten Yad were already getting ready for Mivtza Purim. They were well aware that visiting these jails required

preparations well in advance.

Ten Yad, which is run by the Morumbi Chabad House, operates year-round, providing kosher food for the old and needy and for Jews incarcerated in jail. The shliach in charge is Rabbi Shlomo Sobel. He knows the penal system protocol and obtains prior approval so that on Purim his staff can visit the jails and read the Megilla and cheer up the inmates. The people in these notorious jails have an especial appreciation for the joy that comes to them from the outside world.

Purim day: That morning, people assembled at the Chabad house. After davening and doing the mitzvos of the day, they load up with megillos, mishloach manos, and Purim brochures. These are all prepared according to the prison system's specific and tough criteria.

Ben-Tzion Sasson and Mendy Koncepolski, a pair of T'mimim who learn at the yeshiva there, took the paperwork they needed and went to one of the jails to visit two Israeli women. The trip took a long time and then, when they arrived, they were told that there were no visitors allowed that day. The T'mimim tried explaining to the guards that they were not merely visitors; they were participating in religious outreach and their visit had been approved in advance with the jail administration.

The guards were convinced and began to examine their list for the

names of the two women. When they didn't find the names, the guards concluded that the women weren't at that jail.

The bachurim were suspicious and concerned as well. After half an hour of inquiries they found out that the two Israelis had been transferred a few months earlier to another jail. Despite the late hour and not being sure they would be allowed to enter the other jail, they decided to try their luck.

After another long trip they arrived at the second jail, which is located on the other side of the city. They were told that although there had been visiting hours that day, it was too late for more visits and they didn't have the papers that approved their visit to this particular jail.

On the verge of despair, Mendy made some phone calls until he reached the right person in the jail administration. The bachurim's determination along with the power of the one who sent them, the Rebbe, did the trick and after much pleading and explanation about the

significance of the holiday, they were allowed to enter – for ten minutes only.

The first and outer gate was opened and the bachurim had to undergo various security checks. They had a problem with the very first check when Ben-Tzion realized he had forgotten to bring his passport along. They knew that the obstacles served to emphasize the importance of their mission. They hoped for a miracle. They had seen Divine Providence until that point and they knew they had to carry out their mission, no matter what, to bring joy to the prisoners on Purim.

The miracle occurred. The T'mimim apologized about the passport and they were accepted without it. They went through further security checks. Each mishloach manos package was inspected and the Megilla was fully unraveled and examined. When the guards were finally done, the bachurim were taken to the official visitor's room.

They waited for the two female

prisoners. The heavy iron door swung open and the two women were brought in by rough female guards. The women were stunned to see religious bachurim waiting for them. They had wondered who on earth would be visiting them in jail, for who knew where they were? They were extremely pleased by the surprise.

The minutes allocated for the visit were over quickly. The women asked the T'mimim to read "at least the happy part at the end of the story, with the Sephardic tune..." And that's how the walls of the prison heard, for the first time, the words of Megillas Esther.

At the end of the short, symbolic reading, the T'mimim spoke about the meaning of the holiday and the miracle which took place on Purim, how Hashem arranged events so that it all worked out favorably in the end. These were encouraging words in light of the prisoners' difficult situation.

They had been incarcerated for a year and had still not been permitted to make contact with the outside world. "Please give our regards to our families in Israel," they pleaded, "and please stay in touch with us."

The emotional meeting ended after a little more than ten minutes had elapsed and the four parted with words of encouragement and the commitment to good resolutions on the part of the women. They promised to do a mitzva to merit their own redemption and the redemption of all the Jewish people.

* * *

Two days passed. The tremendous obstacles the bachurim had experienced and the joy they had brought to the women spurred them on to visit other prisoners they had planned on visiting whom they couldn't get to on Purim.



This time, the situation was completely different since the jail they went to was considered the most secure and heavily guarded jail in Brazil. Dangerous criminals sentenced to many years in jail were incarcerated there. The Israelis hadn't been sentenced yet. They had been caught with over 90,000 tablets of restricted substances.

While the bachurim were still a few kilometers away they could see the high walls of the jail. As they approached, they saw armed guards and snipers patrolling the length of the walls.

It was only after the first security check at the entrance to the jail courtyard that they began to feel and understand what "jail" is really all about. "The previous time they treated us nicely because we were rabbis but this time they didn't extend any courtesies to us. After standing in line for a few minutes, we were asked to take out all our belongings and we underwent a throughout body check in a side room.

"Our watches and even our belts were taken from us. Only afterwards were we allowed to enter, accompanied by many wardens. Even the bit of food we had brought with us remained at the entrance because they feared trouble from prisoners who were not offered any treats."

After passing through the first two gates, the jailors suddenly stopped. A discussion ensued between them and the administrator of the jail via a walkie-talkie. They were told they could not go inside because the Jewish prisoners had started a small "rebellion" within the jail as they were told they must shave.

The two bachurim knew they wouldn't have another opportunity to get in and they resolved to do all they could to get in this time. They

told the prison administrators about the importance of the visit and about the Jewish holiday and that there was a chance that this visit would change the prisoners' behavior. After lengthy negotiations it was decided that they could enter. However, the location for their meeting was changed to a closed area to prevent any disturbances.

As they left for the next gate, the bachurim realized that one of the Jewish prisoners who had caused the problems was not permitted to attend the meeting and had been thrown into solitary confinement. They felt terrible.

*I had difficulty saying
the words I had
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Brazil.*

"With every step we took, my friend and I felt more terrified," says Ben-Tzion. "The oppressive atmosphere and the heavy security, some of which was highly unusual, slowed down our pace. Fortunately, we were able to converse in Ivrit, which relieved our fear somewhat.

"If what we went through thus far wasn't enough, after the third gate, we were charged by many vicious dogs that were ready to rip us to pieces. The jailors calmed the dogs and the dogs slunk back into their kennels. The jailors told us that if anyone managed to pass the first three gates, when he got to the yard he would have to contained

with the fearsome dogs."

One gate and another gate, and hundreds of prisoners watched the young rabbis through the windows. They yelled at the shluchim, scaring them. It was only when they listened more closely that they understood what the prisoners were shouting:

"Rabbino, pray for us!"

"Rabbino, tell G-d it's hard for us," and other cries followed them until they reached the end of the long hall. Once again there was the jangling of keys and chains and the sixth gate was unlocked, whereupon the bachurim found themselves in a dark, cold room.

The guards quickly posted themselves around the little room where the meeting took place.

"Entering the room simply threw me," says Ben-Tzion. "For a moment I completely forgot why I was there. The terror had gotten to me. You couldn't help but be shaken by the dread of the place.

"Before I had recovered I noticed six young Israelis who had been brought to the meeting. They had been brought without their knowing ahead of time what it was all about. When they saw us, two bearded Chabadnikim, they nearly began to cry. The toughest one among them melted in a second.

"I was shocked that they all wore kippot. The events and surprises had me completely befuddled. I had difficulty saying the words I had prepared, standing before a group of Israelis who were sentenced to spend serious time in jail in Brazil."

Hashem helped, and after getting over the initial shock, they felt renewed strength. They began with an idea about Purim from the Rebbe's teachings, and it quickly turned into a lively conversation. The prisoners began telling the

T'mimim everything that bothered them, with tears in their eyes.

As expected, the prisoners claimed innocence. One of them began to cry, saying that his wife had given birth to a son the week before and the bris would be taking place the next day.

On the side of the room sat a young guy with a black kippa with little peios behind his ears. He was the son of a distinguished rav in B'nei Brak and he preferred to remain silent. The embarrassed look on his face said it all. After a while though, he joined the conversation.

"After we introduced ourselves, we told them about the reason for our delay and how we had intended to visit them on Purim. We said that although Purim had passed and they couldn't do the mitzvos of the day, you can always correct things.

"They asked us to read a portion of the Megilla and to tell them some explanations about the Megilla. It turned out that some of them had learned in yeshivos and they quickly joined the atmosphere of learning and for a while there, there was a yeshiva atmosphere.

"Then we learned a sicha of the Rebbe with them about Purim and told them an interesting story from the Rebbe about the importance of joy and about thinking about a positive future."

If not for the jailor who suddenly entered the room and informed them that their time was up, the shluchim and prisoners

would have kept schmoozing. The bachurim prepared to leave, promising to bring the prisoners t'fillin. The prisoners admitted that after spending months in jail this was the first time that they felt they were returning to their roots.

"We tried to cut our goodbyes short since it was so enormously difficult. The prisoners also found it hard to part and this was apparent in their eyes. After a few embraces we left as one of them hummed a Chabad tune that he had learned as a child."

* * *

A week later the bachurim received a phone call from the prisoner whose wife had given birth to a boy. He asked them to find out how his son was doing. After a few minutes of conversation in which he heard a short teaching from the Rebbe and about the idea, "think good and it will be good," the conversation was over. The bachurim's promise to send a pair of t'fillin was kept.

Days went by and the prisoners' sentence was declared. The entire group was sentenced to 18 years in jail. The news made its way around Brazil and the entire world because many claimed that this was anti-Semitism. Other people had been arrested for the identical crime with larger quantities and had received lighter sentences.

The judge, Dr. Manuel Maximo Juncaria, did indeed emphasize the fact of their Jewish backgrounds in

his sentence. "According to the Jewish religion they are forbidden to use substances which cloud the mind, to engage in illegal commerce, and to spread this among people. In Psalms it says, 'Lead me in the path of Your commandments for this is what I desire.'"

Rabbi Berel Wein, a well-known rabbi who lectures on Jewish history, said it smelled faintly of anti-Semitism, but in his opinion it sounded more like disappointment than anti-Semitism. "It seems that the judge considers the Jewish people the Chosen Nation that must fulfill the commandments of the Torah and serve as an example to other nations. When they fall from the level they are supposed to be on, there is deep disappointment," Rabbi Wein explained.

The Israeli prisoners were separated and sent to various prisons throughout Brazil. As for the two women, one of them was released due to lack of evidence, and the other one, who sat in jail for nearly three years is supposed to be released shortly.

"My friend and I will never forget this Purim," concludes Ben-Tzion Sasson. "All the difficulties we experienced until we got to that jail, made that Purim the most unusual and the happiest Purim we ever had. This is despite our nonstop tears from the moment we got into the car to return to our base, at the Chabad house."

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THE WORK OF MOSHIACH AND THE NORTH KOREAN NUCLEAR PROGRAM

BY RABBI NAFTALI ESTULIN, SHLIACH, LOS ANGELES, CALIFORNIA

TRANSLATED BY MICHOEL LEIB DOBRY

An exciting current events article on the connection between North Korea and Melech HaMoshiach, and the great innovation in the sicha of Shabbos Parshas Mishpatim 5752.

SEEING THE REDEMPTION IN WORLD DEVELOPMENTS

Thirteen years ago, towards the end of Shvat 5752, the world newspapers reported at great length about the summit conference that took place at the United Nations Headquarters in New York with an absolute step towards a truly new world order: The nullification of the state of war among nations of the world, also as expressed by the reduction and abolishment of weapons, and the advancement of peace, cooperation, and mutual assistance among nations for the betterment of all mankind.

Even in his speech before the American people, the President of the United States announced that he was ordering a substantial reduction in the

financing of weapons manufacturing, turning instead to agricultural development.

This decision came after years of an arms race between the two major superpowers, dragging all the nations of the world after them towards a terrible balance of fear. Billions of dollars were invested over decades to stockpile arms of all types, from conventional weapons to nuclear warheads. This announcement thus signified a sharp change towards a new era of peace.

Political commentators saw this decision as a result of the diplomatic efforts designed to bridge the gaps between the Eastern and Western bloc nations. However, the Rebbe MH"M has opened and focused our eyes to see within this process the appointed

destinies of the Redemption.

In a sicha from Shabbos Parshas Mishpatim 5752, the Rebbe said that this decision is part of the signs of the Redemption. As we get closer to the Future Redemption, the appointed destinies of the Redemption are beginning to be fulfilled, and one of them is the destiny of "And they shall beat their swords into plowshares." In more modern terms, this means the turning of resources allotted for the acquisition of weaponry to the purchase of tractors and combines...

In addition, the Rebbe said: This decision is from the actions of Melech HaMoshiach upon the nations – no more and no less. Not the policymakers, not the diplomats, and not even the leaders of the world's major superpowers succeeded in creating this revolutionary thinking. Who achieved this historic revolution that would change the future map of our world? None other than the Lubavitcher Rebbe, Melech HaMoshiach.

The Rebbe continues by making a connection between the time and the

location of this decision and the True and Complete Redemption.

We learned a major principle on that Shabbos: The Rebbe expects us to perceive any occurrence that has even the slightest connection to what is foretold for the days of Moshiach as part of the overall plan for the start of the appointed destinies of the Redemption. In addition, we must know and make known that these activities are part of the activities of the Rebbe, Melech HaMoshiach.

PARSHAS MISHPATIM – THIRTEEN YEARS LATER

Thirteen years have passed, and with an amazing sense of timing, precisely during the week of Parshas Mishpatim, North Korea signed an agreement with the United States, committing itself to dismantling its nuclear program in exchange for economic assistance.

According to the agreement, North Korea is obligated to close and seal its main nuclear reactor in Yongbyon within sixty days, allow international inspectors to verify its closure, and

will receive in exchange fifty thousand tons of unrefined petroleum for usage in power plants and ship fuel or the equivalent in economic aid.

As stipulated in agreements achieved through talks held in Beijing, North Korea will destroy the reactor at a later stage in a way that will not enable its re-operation, and all other nuclear installations throughout the country will be closed down in exchange for 950 additional tons of petroleum. The overall value of the assistance North Korea will receive is estimated at \$330,000,000.

These understandings were reached at the conclusion of three years of six-sided talks between the United States, North Korea, China, Japan, South Korea, and Russia. If North Korea fulfills its obligations, it will mark the first withdrawal by a country of its nuclear program, which has aroused much concern in the world. Last summer, North Korea even carried out its first nuclear weapons test.

In accordance with what the Rebbe has taught us about observing each process with the eyes of Redemption,

it is absolutely clear that this agreement is also a direct result of Melech HaMoshiach's activities upon the nations.

THE REBBE'S INNOVATION

One of the great innovations in the sicha of Shabbos Parshas Mishpatim 5752 is the fact that the activities to bring peace among the nations of the world are being carried out by Melech HaMoshiach in all his glory.

The Rebbe explains at length in the sicha that the world peace that will prevail after Moshiach's coming depends upon Melech HaMoshiach himself, quoting the Radak: "And for this reason, there will be no war between nations, because **he** will make peace among them, and they will have no need for weapons of war."

THE RAMBAM'S INNOVATION

In practice, this approach of attributing the activities that lay the groundwork for the Messianic Era to Melech HaMoshiach himself is the approach and innovation of the Rambam.

Jews have believed in the coming of Moshiach throughout the generations. It is one of the main principles of our faith. However, until the Rambam wrote the Laws of Kings and Melech HaMoshiach, the faith was that everything will suddenly change one day. Melech HaMoshiach will come out of nowhere, and the whole world will turn into an unearthly paradise.

Along this background, the Rambam came along with his innovation that the process of the Redemption is complex, and he starts with Melech HaMoshiach's activities prior to his hisgalus. "A king will arise" – even before his revelation, even before he is proclaimed to be "the presumed Moshiach," Melech HaMoshiach will arise and compel all Israel to walk in the path of Torah, etc. To put it simply, Melech HaMoshiach will not come suddenly, rather, he will



This decision is from the actions of Melech HaMoshiach upon the nations – no more and no less. Not the policymakers, not the diplomats, and not even the leaders of the world’s major superpowers succeeded in creating this revolutionary thinking. Who achieved this historic revolution that would change the future map of our world? None other than the Lubavitcher Rebbe, Melech HaMoshiach.

be in the world long before he is revealed, and he will work hard to prepare the world to greet him.

This very concept is concealed in what the Alter Rebbe writes in *Tanya* about how the days of Moshiach depend upon our constant avoda and actions during the exile. The Redemption doesn’t come just like that, without any connection to our previous service. The Redemption is the direct result of our avoda, and by the same token, we find that the hisgalus of Moshiach comes specifically through avoda, the avoda of Melech HaMoshiach in getting the

world ready.

The Rebbe has emphasized many times that since the Rambam’s *Mishneh Torah* is a seifer of halacha. We must, therefore, be able to find a halachic teaching in every passage contained therein. Furthermore, since the Laws of Melech HaMoshiach contain a complete code of law describing the activities of Melech HaMoshiach prior to his revelation, we can safely say that the Rambam is trying to teach us that we must be aware of the activities of Melech HaMoshiach in order to recognize him and his activities as those of Melech HaMoshiach, meant to prepare the world for his hisgalus.

In other words, when we know that involvement in the Rebbe’s teachings is part of the process to prepare the world for the Redemption, we become involved in the Rebbe’s teachings with far greater enthusiasm of holiness, out of the knowledge that this hastens the Redemption.

Furthermore, when we know that the Mitzvah Campaigns are part of “he will compel all Israel” in a manner of revelation, our involvement in the Rebbe’s holy mitzvaim take on a totally different vitality. With every person who puts on t’fillin, every mezuza we affix, etc., the aspect of “he will compel all Israel” is intensified and brings the hisgalus even closer.

Regarding the activities of Melech HaMoshiach in “they shall beat their swords into plowshares,” since it has been said that this is the task of Melech HaMoshiach himself, it is thus our job to publicize everywhere about the activities of Melech HaMoshiach in order that as many people as possible will recognize and know that these world changes are the direct result of the activities of Melech HaMoshiach.

AMAZING EXPRESSIONS

Since we’re talking about the activities of Melech HaMoshiach himself, this is probably the reason why we find that specifically this sicha

contains a flood of marvelous expressions from the Rebbe relating to the fact that Melech HaMoshiach is carrying out his activities among the nations, and connecting this to the city where he lives and the years when he began his leadership.

The Rebbe explained that the reason this summit conference took place specifically in New York is because it is the “capital city” of the leader of our generation, the Moshiach of the generation (“that the leader of the generation is the Moshiach of the generation” – footnote), and this fact also indicates that the decision of the world leaders came as a result of the work of the leader of the generation in spreading Torah and Yiddishkeit, justice and integrity throughout the world.

The Rebbe writes in one of the footnotes that even the establishment and building of the United Nations Headquarters is connected with the coming of the leader of our generation to the United States: The organization was founded around the time of his arrival in America, approximately 5702, establishing its seat in the city of the leader of the generation, and in 5711 [the year the Rebbe MH”M accepted the leadership], the building of the United Nations Headquarters was built.

At the conclusion of the sicha, the Rebbe writes that the word “MiYaD” (immediately) alludes to the three time periods connected with the Rebbe Rayatz, **and the order of their proximity to us:** Moshiach (his name is Menachem), Yosef Yitzchak, Dovber (the second name of the Rebbe [Rashab], *nishmaso Eden*).

You don’t need a particularly high IQ in order to grasp the meaning of these marvelous expressions. All that is left for us to do is to publicize the Rebbe’s sichos just as they are, including the footnotes. But we also must not forget to internalize the deep message that these expressions carry,

and try to bring to realization what is expected of us.

WHEN ALL IS SAID AND DONE – AD MASAI?

Anyone who learns this sicha is bound to be carried away with euphoria, particularly if we're talking about a chassid who is smart enough to observe these world events and connect them – successfully – to the appointed destinies of the Redemption. Looking at the world this way, seeing the whole world march towards the Redemption, may result in causing us to forget the truth that all this is merely one small element that resembles the Redemption; the complete Redemption, of course, will far surpass this.

A chassid can find himself making an even greater mistake if he's not interested in seeing that these various events mark the beginning of the

destinies of the Redemption, coming with the "chassidishe" claim that he comforts himself with the belief that the Redemption is here, and all this simply detracts from his feelings of longing for the hisgalus of the Rebbe MH"M.

These two errors are in contradiction to what the Rebbe says towards the end of the sicha: What's the sum total on this Redemption-filled sicha? What's the conclusion that we must reach after searching for and finding the signs of the Redemption in the world? The Rebbe tells us:

According to all the aforementioned, the amazement and wonderment intensifies even more, together with great pain and bewilderment: How can it be that the Jewish People are still in exile?!...Ad Masai?!...

How can it be that after all the signs on the coming of the True and

Complete Redemption, immediately mamash – including the events of this Erev Shabbos, that even the nations of the world are proclaiming that the time has come, for "And they shall beat their swords into plowshares" – we are spending this Shabbos in the Diaspora, instead of being together with all the Jewish People from all corners of the earth, in our Holy Land, in Yerushalayim the Holy City and in the Beis HaMikdash, reclining at "the set table prepared for the meal before the people," upon which is placed the Leviasan, the Shor HaBar, and the Yayin Meshumar!

Furthermore, and this is the main thing, there has not yet come the announcement and the commandment and bestowing of strength of "And they will make Me a Sanctuary and I will dwell within them" (as we read in the Torah at Mincha) regarding the building of the Third Beis HaMikdash!

Dear ANASH & Temimim

This year, in honor of Yud Alef Nissan the 105th birthday of the Rebbe MH"M Shlit"a – a Lubavitch committee will be formed to choose the new niggun which will assigned as the "Rebbe's Niggun" for His 105th year.

The board will consist of experienced Baalei tefillah and Baalei menagnim who have previously participated in the "Lubavitch niggunim committee"

They are: R' Shneur Zalmen Baumgarten, R' Eli Lipsker, R' Mendel Schneersohn, R' Moshe Teleshevsky and R' Eliezer Zalmanov.

Niggunim can be sent to:

E-mail: VaadLubavitch@Gmail.com

ISRAEL: ועדת הניגונים - ליובאוויטש" ת.ד. 7270 נתניה.

USA: "Vaad Niggunim - Lubavitch" 770 Lefferts Ave. #C3R Brooklyn, NY, 11203

The Rebbe's letter that was received last year in connection to the establishment of the committee:

אקוה אשר לא יהיו קשויים שיסכימו על נוסח הנ"ל, ובכל אופן צריך להיות נזכר בנוסח הגליונות השם" ליובאוויטש" . . מה שכותב שעשו ועד של חמשה אנשים ומכאן ולהבא יפנו בבקשותיהם על ידי קומיטי זו, הנה כמובן" (Vol. 4 Page 68) "מעצמו שיהי' באופן כזה שישמר רוח המוסדות על טהרתן ולא יתערב רוח זר בתוכם

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

THE REBBE HELD UP THE PURIM FARBRENGEN FOR THEM

BY SHNEUR ZALMAN BERGER

PHOTOGRAPHS BY MICHOEL FREIDIN, FROM THE ARCHIVES OF R' LIPA KURTZWEIL

*Over the years, the Rebbe showed a special fondness for Purim outreach. * The Rebbe said that the shluchim who go out on Mivtza Mishloach Manos are his shluchim. * The Rebbe did not start his farbrengen until the activists were able to make a connection to the broadcast. * Instructions, stories, and diaries about Mivtza Purim in Eretz Yisroel.*

A BROADCAST DEEP IN THE SINAI

Sitting with Rabbi Lipa Kurtzweil is like sitting with a living history book. He remembers, knows, saw, and heard a lot. When it comes to outreach in the south of the country, he is #1. His role as director of the Chabad house in Kiryat Malachi has been a broad one. He has been responsible for outreach to thousands of IDF soldiers in the southern region, from Kiryat Malachi in the northern part of the south and reaching down to the Suez and Sharm-el-Sheikh.

R' Kurtzweil wanted this article to be published:

“Today, many young people go out for a few hours on mivtzaim and they return satisfied with the work they’ve done. Those somewhat older stay home on Purim and Chanuka. Back then, it didn’t work that way. Anash left their homes on Taanis Esther and returned on Shushan Purim. These weren’t young people at all but they all knew that we are soldiers and soldiers must be out there, no matter what!”

R' Kurtzweil said that as a result of an article being printed in *Beis Moshiach* about Mivtza Chanuka in the Sinai, he saw that many people were inspired to get involved.

“Thanks to the article about Mivtza Chanuka, the perspective of many of Anash and the T’mimim changed. People read how the Rebbe paid for the campaign and took a personal interest in the details, and this motivated them to get to work. That’s why I think it’s important to publicize these pictures from Mivtza Purim.”

THE REBBE WAITED FOR THEM

The outreach work in those days began a little before Purim and ended a little bit afterwards. Hundreds of Anash and T’mimim did not spend Purim at home. They went on the Rebbe’s shlichus to the Sinai Peninsula, the Golan Heights, and the Jordan Valley.

“The Rebbe’s attention to those who went out on mivtzaim was remarkable,” says R' Kurtzweil.

One of the most unusual



Rabbi Boruch Leshem addressing the soldiers

situations took place on Purim 5731/1971 when the Rebbe entered late for the farbrengen after waiting until a small group of Chassidim in the Sinai were able to connect to the broadcast in Kfar Chabad and hear the farbrengen.

The Rebbe began the farbrengen of Purim 5731 by referring to the farbrengen starting late (free translation from Sichos Kodesh 5731, vol. 1, p. 509):

Everything is by Divine Providence. In the meantime, word got back to the one who is speaking from Eretz Yisroel that those who traveled to give mishloach manos to Jews there, who are defending the holy nation in Eretz Yisroel and with whom they put on t'fillin, returned.

What is meant by "the one who is speaking," R' Kurtzweil explains:

"5731 was the first year that

Anash went out on Mivtza Purim with the soldiers. I was in that group. On the morning of Purim we flew from the airport in Lud to Refidim in Sinai where we split up into several groups that spread out over dozens of bases and outposts scattered over great distances. We energetically went from place to place and at each base and outpost we gave out mishloach manos, put on t'fillin with the soldiers, and danced.

"The goal was to enable the soldiers to do the mitzvos of the day, and to bring them simcha. According to our schedule, all the groups were supposed to convene in Refidim in the evening and fly from there back to the center of the country. One of the groups arrived late and the flight had already left. Since my group was considered the group responsible for the campaign, we remained there and waited for them.

"We immediately realized that we would not make it back in time to Kfar Chabad for the beginning of the Rebbe's Purim farbrengen. Chabad Chassidim don't give up on something like that very readily and I asked for permission from officers in the area to connect us with Kfar Chabad.

"Senior communications officers got involved, and immediately decided to approve this request. We called the broadcasting center in Kfar Chabad and through them were able to hear the Rebbe's farbrengen. It was an unusual sight to see a group of bearded Chassidim standing there in the desert, listening via telephone to a broadcast from New York, for hours. It was an unforgettable sight.

"The Rebbe apparently knew of our attempts to get a line in the Sinai, and the Rebbe waited in his room until he was told that we had a

connection. Only then, did the Rebbe come down and start the farbrengen!”

THIS IS HOW MIVTZA PURIM BEGAN

Mivtza Purim began in 1960 when the Rebbe began sending personal letters to communal figures and people involved in chinuch in Eretz Yisroel, urging them to see to it that the students in schools fulfill the mitzvos of Purim. The Rebbe sent a telegram to Rabbi Dovid Chanzin a”h, director of the Reshet at the time:

Please try [to see to it] that in the schools, all the boys and girls who are obligated in mitzvos fulfill mishloach manos and gifts to the poor... I am requesting that this be suggested to the Education Ministry and if it requires a budget for those students who lack the means, I will participate with 1000 liros.

As a result, Chabad activists contacted the director of the Education Ministry, Dr. C. Rinot, who brought the suggestion to the attention of the Education Minister, Mr. Abba Eban.

Mr. Rinot told the Chabad Chassidim that the ministry approved the Rebbe’s initiative and noted that mishloach manos is something that many schools in the country do and it would be proper for teachers to encourage the children to do so. Mr. Eban said that his ministry would consider ways of (in his words): “Encouraging the fulfillment of the mitzva of mishloach manos in all schools in the country,” for the following year.

The Mivtza got off the ground Purim 1961. Tzach prepared for the campaign and the Rebbe sent a telegram to this effect to R’ Yitzchok Meir Levin, chairman of the Agudas Israel party in the Knesset in which he wrote about the campaign. The Rebbe’s secretaries also sent a letter on this subject addressed to “rabbanim, roshei yeshivos, educators, teachers,

and parents.”

R’ Itzke Gansburg a”h, director of the mivtza at that time for Tzach, describes the beginnings of the campaign:

“Tzach’s idea was to produce a nice brochure that explained how the mitzva of mishloach manos is done, with a form attached for the students which the parents were to sign if their children fulfilled the mitzva of mishloach manos. A raffle was held for those who brought back signed forms.

***“The Rebbe
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“We spoke with those in charge at the Education Ministry and got their approval to distribute the brochure we produced in all the schools. The schools liked the idea especially when we said we would supply the prizes. All they were asked to do was distribute the brochures to the teachers so they could read it and explain it to the children. After Purim a raffle would be held and we would send the prizes.

“The campaign was very successful and we held a raffle and students won

big prizes. The raffle was overseen by the supervisor of the Education Ministry and the supervisor of the Reshet. Aside from the big prizes, we decided to give out thousands of smaller prizes with some educational value. At that time, children collected all sorts of key chains and so we decided to produce key chains with the picture of g’dolim, including the Rebbeim of course. We were able to get cheap key chains and printing the pictures was inexpensive too, and we were able to distribute tens of thousands of key chains as educational prizes for the children.”

The following year, before Purim 5722/1962, the Rebbe spoke at length about the campaign:

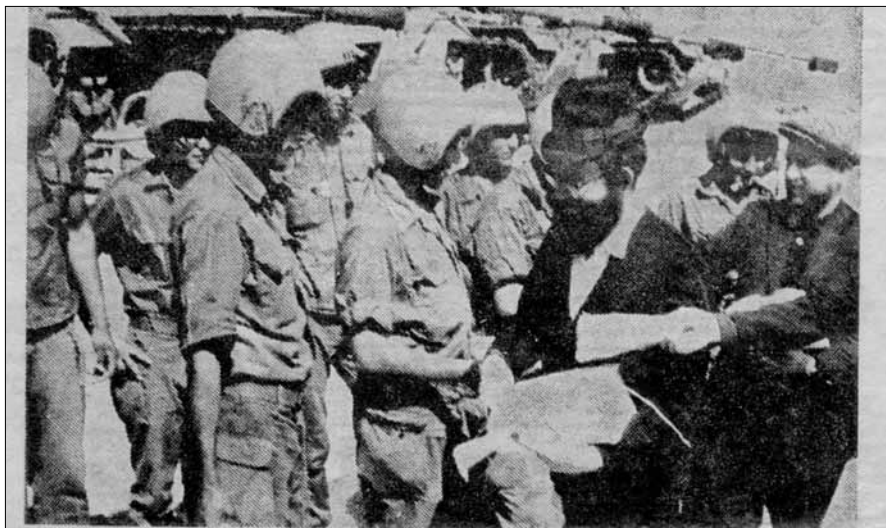
Hashem implanted in creation (which is entirely for the sake of man) that those things which are most needed by man, are easier to obtain ... just as it is with one’s bodily needs, so too with one’s spiritual needs. The mitzvos that the soul needs and must have the most, are easiest to do. In our case, the two mitzvos of mishloach manos and giving gifts to the poor (since they are essential on Purim) are easier to perform than the other mitzvos of Purim ...

In any case, for this very reason, the Evil Inclination tries in various tricky ways to see to it that we don’t fulfill these mitzvos and therefore, even those who are punctilious regarding the other mitzvos of Purim, neglect these mitzvos. When it comes to youth, boy or girls – it is greatly neglected.

Therefore it is obligatory (and a privilege) to make great efforts, especially those who have influence in their environment, and to publicize in every possible place the great importance of these mitzvos, and how it is very easy to fulfill them, and how each boy and girl who reach the age when they are obligated in mitzvos, and also younger children who have



The T'mimim at work



● אנשי תכ"ד חלקו בסורים „משלוח מנות“ ליהדות צה"ל, מרמת הגולן בצמחון ועד התפוצה בדרום (ראה תצלום). חליות חסידים הגיעו בשי סות. בכלי שיט של חיל תים ובקרב קמנע למקו מוח שבהם חונות יהדות צה"ל, כדי להביא להם שמחת החג. לחלים חלקו שקיות מטעמים

A newspaper report about Mivtza Purim

reached the age of chinuch, should fulfill these mitzvos themselves. Certainly the efforts will be successful and many, many additional people will fulfill the mitzva.

This message from the Rebbe was immediately publicized afterwards in a special brochure produced by Tzach in Eretz Yisroel.

On a number of occasions, the

Rebbe sent instructions to Rav Chanzin about working among the students of the Reshet regarding mishloach manos and gifts to the poor.

From 1964-1968, R' Itzke Gansburg would drop announcements about Purim from small planes before Purim, with the Rebbe's consent. He was told to stop before Purim 1969.

“REPORT IN DETAIL”

As mentioned, outreach to the soldiers on Purim began in 1971. This was the result of a special instruction from the Rebbe. In the diary of Rabbi Efraim Wolf a”h, director of Tomchei T'mimim in Eretz Yisroel, there are notes of phone conversations that he had with the Rebbe's secretaries as well as reports he sent to the Rebbe. From these notes the Rebbe's great interest in the campaign and all the details is apparent, as is the general mobilization of Chabad activists in Eretz Yisroel for the success of the campaign.

Apparently at first R' Efraim tried submitting a general report, noting that “we assume that each place sent a report to the Rebbe shlita since we don't have the reports with which to send specifics.” The Rebbe wasn't satisfied with this and Rabbi Chadakov told him, “report in detail regarding the mishloach manos campaign, including a report about the preparations for the campaign, as many details as possible and be precise.”

Over the course of three days R' Wolf collected all the details of the mitvza and on 20 Adar he sent a detailed report about the campaign and the preparations:

“When Tzach received instructions from the Rebbe, they didn't think big but only about bases in the center of the country. After discussing it amongst ourselves with the participation of R' Yisroel Leibov (director of Tzach), R' Shlomo Maidanchik (director of the Vaad Kfar Chabad), R' Shmuel Chefer (director of Beis Rivka), we agreed that the campaign had to be as all-encompassing as possible, particularly in the border areas so we'd make a positive and strong impression.

“R' Shlomo Maidanchik got in touch with the air force who promised a plane for this purpose. They thought the campaign was only for

those in the air force and that they would make the mishloach manos, and so they suggested that the manos be bigger.

“They were told that the manos would be sent by Tzach and they agreed to provide us with a plane for this purpose. R’ Shlomo then contacted the other branches of the military, i.e. the commands in the south, north, center, armored division etc. and arranged with them that their

the Sinai and not in the Canal region.”

Here are some other excerpts from the report:

1) 21 people flew back and forth with 2500 manos. A Dakota plane was provided by the air force for the passengers to the Sinai. This was a special flight, there and back, for those participating in the campaign.

2) In addition to the plane, another ten people also went there in rented vehicles and they took 1000

aircraft battery. In these locations the mishloach manos were given to the soldiers in the name of the Rebbe shlita and they put t’fillin on with the soldiers.

R’ Itzke Gansburg spoke about Purim. In another place they sang and danced. Wherever they went they traveled in a military vehicle, accompanied by a lieutenant.

At the Ofir airport our people saw the day’s orders which included an announcement that at X o’clock Tzach would be visiting and bringing mishloach manos and the soldiers should convene in X and participation was mandatory. They gave out about 450 manos and about 200 at the regional command post.

2) Ras Sudar – those who traveled to Sinai by car and those who flew, met in Refidim (where an officer of the rank of major waited for them as well as the division Rabbi, Rabbi Halperin) where they divided into teams ... at one of the missile bases one of the soldiers didn’t know why they had come and what holiday it was!

3) The Jidi camp – air force – R’ Zushe Wilemovsky explained that the Rebbe shlita sent them mishloach manos and he spoke about the importance of putting on t’fillin. R’ Elimelech Kubalkin explained about Purim, they gave out mishloach manos and they left mishloach manos for the soldiers who were unable to be present. They gave out mashke. The soldiers sent regards to the Rebbe and thanks for the mishloach manos.

4) Bir Gafgafa and the surrounding areas – first they all went accompanied by an officer of the adjutant staff of the brigade (who accompanied them throughout) to the commander of the brigade, Colonel Yaakov Even (Epstein) to get acquainted. Other senior officers joined them. They were told the purpose of the visit – mishloach manos on behalf of the Rebbe.

SPECIAL ATTENTION FROM THE REBBE

The Rebbe showed a special fondness for Mivtza Purim. Well in advance of Purim he urged that the mivtza be organized. Over the years, the Rebbe even covered some of the expenses of the mivtza.

On 26 Shevat 5728, R’ Chadakov, the Rebbe’s secretary, wrote Rav Yisroel Leibov, the director of Tzach:

“In response to your announcing, in your letter of 13 Shevat that with Hashem’s help you have begun preparing for Mivtza Mishloach Manos, and your question whether this year you can also receive support like last year, the same allotment and conditions are designated as last year.”

The secretary sent the following for Mivtza Purim 5732:

“The mishloach manos for the soldiers should be in the name of the Rebbe and those who give the mishloach manos are the Rebbe’s emissaries.”

One year there was an instruction that each of the people involved in the Mivtza would receive mishloach manos on behalf of the Rebbe:

“Since the shluchim are the Rebbe’s shluchim, mishloach manos will be given on the Rebbe’s behalf to the shluchim, along with a letter of blessing.”

Rav Kurtzweil said this instruction is carried out and every Chassid who participates in Mivtza Purim should take one package.

bases would be visited. Then the air force canceled.”

That’s what it says in this report, but in another letter R’ Wolf writes:

“R’ Shlomo visited the air force and once again got them to agree to provide us with a plane for Purim. The southern command said that because of a state of readiness, strongholds at the Suez Canal could not be visited, so we think that in the southern area we will visit camps in

manos with them.

Special events and the order of activities:

1) Sharm-el-Sheikh – after the plane landed in Refidim – Bir Gafgafa, where 17 people got out and unloaded packages of mishloach manos, it continued to Sharm-el-Sheikh. They visited the command post Merchav Shlomo, the airport in Sharm Ofir, a missile unit and an anti-



Mivtza Purim in underground bunkers – R' Lipa Kurtzweil addressing the soldiers as R' Zev Sirota puts t'fillin on with the soldiers

He did not want to put on t'fillin but he was happy that people left their homes and were ready, on orders from the Rebbe, to travel to do work

of this kind. He said that since we were closer to Hashem than he was, we should ask that He put into the hearts of the politicians the idea of

giving the right orders and the men of his brigade would then do the best possible job.

As per an order from the brigade commander, all the unit commanders had to receive us. Units and brigades were visited, 600 manos were distributed, l'chaims given out, and t'fillin were put on. Some people returned by plane, others by car.

THE GOLAN HEIGHTS – FIVE-MINUTE JOY

A group of people left Kfar Chabad in a vehicle belonging to yeshivas Tomchei T'mimim to command headquarters in the north, in Natzeret, and from there, accompanied by Lieutenant Dani to headquarters in the Golan Heights. From there they divided into groups (they took 1000 packages of mishloach manos with them).

Our people went to outposts accompanied by another military vehicle. At the outposts they

**The Chassidim from right to left are:
R' Eliyahu Volovik, R' Boruch Leshem, R' Lipa Kurtzweil**



distributed mishloach manos on behalf of the Rebbe and put on t'fillin and gave out mashke. At one outpost one of the officers said: the joy you managed to arouse in us within five minutes, others can't do in hours.

The same was done in the armored divisions near the outposts. At command headquarters in the Golan Heights, in the mess hall, the soldiers gathered and they danced with them and gave out mishloach manos (about 300 soldiers participated).

In general, the soldiers were satisfied with the visit and were very

thankful to the Lubavitchers and especially to the Rebbe, for this campaign.

THE NAVY – ASHDOD – SPEAKING TO THE SOLDIERS AT SEA

At the entry to the port a chaplain with the rank of Sergeant was waiting and he took the visitors to the base. Anash were warmly received by the officers. They distributed mishloach manos to the soldiers there and got permission to call the soldiers who were out at sea. Everybody was told about this special mission from the Rebbe.

They put t'fillin on with the officers there and with the soldiers who were at the port at the time. Yaakov Barber addressed the soldiers in the mess hall and spoke about Purim and the Rebbe's mission. They distributed about 200 manos.

THE AIR FORCE – TEL NOF – FROM REFIDIM UNTIL TEL NOF

At the Tel Nof air force base they were welcomed by the commander of the base and officers. Tzvi Greenwald spoke about Purim and they said l'chaim.

The visitors visited the various units on the base and gave out mishloach manos and put on t'fillin. At one of the hangars they danced together and the sight was a wonderful one to behold. As they gave out the manos, Lieutenant Colonel Y., Commander of the local supply unit, came and he enjoyed it very much. Likewise, one of the officers expressed his joy and by way of appreciation he gave a picture with a dedication, "to Tzeirei Chabad with great appreciation from the air force supply unit." They were escorted throughout by a security officer by the name of Yitzchok Efrati who helped them.

At a visit after Purim positive feedback was given about the visit on Purim by the families of the soldiers and officers who live there.

A soldier showed up at Tel Nof in the afternoon and was astonished to see the Chabadnikim he had seen in the morning in Refidim where they had wanted him to put on t'fillin and to give him mishloach manos. He had refused and here they were again, pursuing him wherever he went!

He agreed to put on t'fillin and accepted mishloach manos (by the way, no matter where they went, they did not make receiving mishloach manos conditional upon putting on t'fillin).

THE PURIM MEAL ON THE SIDE OF THE ROAD

Rabbi Yaakov Shmueli, who served as military chaplain in the Golan Heights, tells of Mivtza Purim that took place in the north of the country:

The weather was stormy in the north but we forged ahead with Mivtza Purim. I left my home in Rechovot on Taanis Esther and slept in Tzfat on Purim night. The next day I woke up early and together with some men from Kiryat Chabad in Tzfat we took dozens of boxes of mishloach manos from Rabbi Yitzchok Lifsh, director of Tzach in Tzfat.

We boarded a large commercial van and went on a long trip throughout the Golan Heights. Wherever we went we were received with great respect; after all, a military chaplain had come to rejoice with the soldiers on Purim. In some places we organized a minyan for a Torah reading and a Megilla reading. We distributed mishloach manos at all the outposts and bases, telling the soldiers that we came on the Rebbe's shlichus.

The weather was terrible, visibility was poor, and the roads were slick and so we had to drive slowly but nobody considered leaving out a single soldier in order to finish earlier. Snow began to fall in the afternoon which quickly accumulated on the roads. We were a bit worried about whether we would be able to reach all the soldiers that year. Boruch Hashem we were successful.

It was almost sunset when we finished the work and we headed for Tzfat so we would have time to begin the Purim meal before sunset. However we got stuck in the snow and after much effort from all of us the vehicle still did not move. We called for help which was delayed. The sun was setting and one of the men said he had a loaf of bread. We washed our hands in melted snow and began our Purim meal there on the road in the Golan Heights.

More hours went by until a military armored half-track came and extricated us. We arrived back in Tzfat late at night and continued the Purim meal.



R' Zev Sirota putting t'fillin on with a soldier near the tanks



Rabbi Boruch Leshem distributing mishloach manos in an anti-aircraft position

PLUGOT CAMP – TEARS BECAUSE OF THE REBBE'S PICTURE

R' Yosef Eisenbach spoke about Purim. He also spoke about the importance of putting on t'fillin. Mishloach manos were given out. Most of the soldiers put on t'fillin. One soldier burst into tears when he received the bag with the Rebbe's picture. All in all, the soldiers were happy and enthusiastic about the mivtza.

JORDAN VALLEY – “KOL HA'KAVOD TO CHASSIDEI CHABAD”

Anash of Yerushalayim visited. Because of a mishap (it turned out later it was due to a state of alertness), the military vehicles did not arrive on time, and therefore the numbers were relatively small.

They visited the Kalia Camp. The soldiers weren't there and so they left the manos with the guards to be distributed when the soldiers

returned. At NaChal outpost, they gave out mishloach manos.

From there they went to the Gadi Camp and the Aryeh Camp. They put t'fillin on with the soldiers and gave mishloach manos. Two pilots who were there put on t'fillin and they were given mishloach manos. They also gave manos to the people in the vehicle about to leave for one of the fortified outposts.

The soldiers were thrilled. Some said, “Kol ha'kavod to Chassidei Chabad for leaving their homes and going out to celebrate Purim with us.”

Many took the Rebbe's picture and hung it near their beds. A reservist said that he had only sons and he wanted a daughter. His friend advised him to ask the Rebbe and the Rebbe said he should check his t'fillin and mezuzos which turned out to be pasul. He bought kosher t'fillin and mezuzos and he had a daughter. Many soldiers wanted the Rebbe's address after hearing this story.

A Lieutenant Colonel, who had come to visit with his family, arrived on the scene. Seeing the Lubavitchers he expressed his warm appreciation for their work.

MILITARY CAMP TZRIFIN

They gave out several hundred mishloach manos to soldiers. They put on t'fillin. The assistant commander of the base (artillery) with the rank of Lieutenant Colonel encouraged Anash in mivtza t'fillin and said we should try to do more of this mivtza. He told us an incident in which he saw the Finger of G-d:

He was near the front and one of the soldiers set up a table and put t'fillin on with his friends. There was a member of a kibbutz who did not want to put on t'fillin and he even incited his friends not to put on t'fillin and they stayed in their room. While they were in the room,

something exploded and some of them were wounded. They ran out to the table where the soldier was and put on t'fillin.

That is what the Lieutenant Colonel (whose name was Rubin) told us and this is why he asked us to do lots of mitvza t'fillin.

After finishing at the base we went to give mishloach manos to soldiers hospitalized in Tzrifin in various departments. The nurse at the hospital only wanted the Rebbe's picture and was ready to forego the food in the bag.

"LIKE LAST YEAR!"

Once the organizers saw how fond the Rebbe was of this work with the IDF soldiers, large groups of Anash and T'mimim went each year to the Sinai and all the army camps throughout the country. Most of them were not at home for Purim. They flew to Sinai in the morning and dispersed in groups to the bases and outposts throughout the Sinai Peninsula. They returned home in the evening.

After a few years, the flights

While they were in the room, something exploded and some of them were wounded. They ran out to the table where the soldier was and put on t'fillin...

stopped and the activists traveled the long way, by bus. They left on Taanis Esther in order to have enough time, starting first thing the following morning, to reach everyone. They worked till sunset and returned home on Shushan Purim.

An important group involved in this work consisted of the T'mimim from yeshivas Tomchei T'mimim in Kfar Chabad. The year the flights were stopped, the yeshiva said the talmidim could not participate since

such a long trip over the course of three days, interfered with the yeshiva schedule.

R' Kurtzweil, as one of the people responsible for Mitvza Purim in Sinai, was afraid that without the bachurim, the mitvza would fail. He spoke to R' Yisroel Leibov about this and asked him to inform the Rebbe. R' Leibov said that if the yeshiva administration made that decision, he would not mix in.

Having no choice, R' Kurtzweil called the secretaries himself and said that without the bachurim the campaign would be unsuccessful. "I was asked to wait on the line and a minute later I got the Rebbe's brief response: 'Like last year!'"

"That year the buses that left Kfar Chabad were packed. Every talmid went, in order to fulfill the Rebbe's request."

This article was prepared with the aid of the following books: Sichos Kodesh, Igros Kodesh, Dovid Avdi, Chayal B'Sherus HaRebbe, Tzeirei Agudas Chabad, and Beis Moshiaich, Gilyonot, Hiskashrus, and personal interviews

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A BITTER END? IT WON'T HAPPEN TO ME

BY SHAI GEFEN

ONE CAN SQUANDER HIS WORLD IN ONE MOMENT

We are in the month of Adar, when the mazal of the Jewish people is healthy and overpowering in the face of the nations of the world and those who would rise up against us from within and without.

The first event on the first day of Adar, on the eve of the summit meeting between PM Olmert and Abu Mazen with Secretary of State Condoleezza Rice, was the release of the Zeiler report. The report concluded that the Israeli National Police has been infiltrated by organized crime, and laid harsh and severe accusations at the feet of the Chief of Police and other high-ranking police officials. The charges include connections with organized crime networks, cover-ups, falsification of reports and favoritism. A few hours later, Chief of Police Karadi resigned from his post.

The Jewish nation still has a reckoning to make with those who stood at the head of the criminal Disengagement process, which operated like a well-oiled machine, as all of them banded together as one to implement one of the greatest crimes in history. They did their work without the slightest tug

of conscience, with the certainty that they would never be held to account and that behind the Sharon bulldozer they could do anything. In recent months we have seen in the most shocking way how not one of them has gone unscathed. Every person who played a role in the Disengagement is paying a steep price.

We are not talking about revenge or rejoicing over the downfall of others. This is not our way. However, those of us who are loyal to the words of the Rebbe know that this is part of the wars of Melech HaMoshiach, who warned on Yud Shvat 5752 that he would

personally do battle with the then Prime Minister to disband his administration.

The lesson to be learned from recent events for those who dreamed up and carried out the Disengagement is simple. There is a law and there is a judge. Nobody can dodge the personal responsibility for his actions. It should also serve as a warning to those who set policy: whoever does commerce with portions of the Holy Land and hands them over to bloodthirsty terrorists, will pay the full price.

It is difficult to remain indifferent in the face of the events





unfolding before our very eyes. In the past, many thought that no one can oppose those powerful men who radiated power and arrogance, and yet today, after the fact, we see that the hand of G-d has fallen upon them, and not one of them is able to dodge the consequences.

On the day of the Disengagement, Chief of Police Moshe Karadi, arrived at the home of the friend of his youth the shliach Yigal Kirschenzaft in Neve Dekalim. At that time, a number of Chassidim were present who had come to lend support to Rabbi Kirschenzaft in the face of the terrible decree. Rabbi Dovid Nachshon spoke harshly to Chief Karadi, and told him pointblank, "You are a partner to a crime." He pleaded with Karadi to refuse to carry out the expulsion, citing the Talmudic adage, "One can acquire his world in one moment."

Sadly, Karadi preferred to carry out the terrible process, and instead it was fulfilled, "One can squander his world in one moment." I am reminded of how internationally known journalist Uri Dan a"h once wrote that he told Sharon that according to every precedent, any PM who gave away parts of Eretz Yisroel had a bitter end. Sharon, in his characteristic hubris, responded, "It won't happen to me."

During these times, we are experiencing a series of amazing and divinely orchestrated events, as the heroes of the Disengagement fall one after the other. And we have not yet heard the final word on the subject. It is hard to grasp rationally how despite the recent chain of events when everyone can plainly see the results of withdrawals, the political machine still has the nerve to talk about evacuating settlements, giving away territory and establishing a Palestinian state,

Heaven forbid.

Perhaps, when they finally realize that their seats are shaky, this will lead to their finally getting the message. As the Rebbe said many times, the only thing that will make the politicians care is when they realize that they won't be able to keep their seats.

TRUE LEADERSHIP

There is much talk about the severe breakdown in leadership which has beset the secular institutions of the state on all levels and throughout every infrastructure. It begins with the courts and continues on to the police, military, presidency, and the executive and legislative branches of government. The feeling on the street is one of collapse and utter chaos. The coalition chairman, whose job is to represent the executive branch in the Knesset, has already said publicly that the leadership is in a state of crisis when each Prime Minister needs to be under investigation.

This is definitely prime time to offer the public an alternative to the failing leadership, which has worked against Hashem and against His anointed one, namely the true leadership of the king from the House of Dovid. If in the past, some may have thought that there is another alternative besides Moshiach and the true and complete Redemption, it is becoming increasingly clear that all attempts at constructing any new substitute (even if at first it seems like a sure thing) do not last very long. Any leadership that does not follow "the path of Hashem" will ultimately disintegrate and disappear.

Therefore, it is incumbent upon us to bring the Rebbe's message and the message about the Rebbe to the

Journalist Uri Dan a"h once wrote that he told Sharon that according to every precedent, any PM who gave away parts of Eretz Yisroel had a bitter end. Sharon, in his characteristic hubris, responded, "It won't happen to me."

wider public, and to promote the awareness that true leadership is the leadership of Moshiach. This is the one and only message that we need to convey to a public that is confronting a severe crisis in leadership. It is our duty to channel the crisis into something positive and to teach the public at large the true meaning of, "And my servant, Dovid, will be Nasi over them forever." Considering the current situation, there can be no greater "ofen ha'miskabel."

THE CORRUPTION AND POLITICIZATION OF THE MILITARY

Due to the speed of events, many have forgotten that only recently there was an expulsion Chief of Staff, who arrogantly

proclaimed that he is an atheist and now he is cloistered in his home wondering what went wrong.

The argument which we brought up repeatedly – that his was nothing more than a politically motivated appointment orchestrated by the Sharon Gang – was ignored. People claimed that those on the right are hallucinating and that Sharon is a true Warrior of Israel, whose every action is done solely for the purpose of strengthening the security of Israel.

Does anybody remember those days? Well, now they have all woken up. Now it is already permissible to speak out openly and clearly. Moshe Katzav carries on in public, railing against the corruption of the Prosecutor's Office, the Police and the media. Senior columnist Ron Ben-Yishai, wrote a column following the appointment of the new Chief of Staff, Gabi Ashkenazi, "In order to improve the quality of the command staff of the IDF, ministers and Knesset members must cease and desist from mixing in political considerations to the appointments of senior officers. What Sharon did prior to the Disengagement and what is going on now between Olmert and Peretz is a sure recipe for the politicization and destruction of the military."

Finally, someone is talking about the destruction of the army even if it means slaughtering that sacred cow. Tragically, those same columnists and commentators rejoiced during the heady days (for them) of Disengagement, and they concealed information about the bitter truth of unilateral withdrawals from the public, as well as the involvement of the Sharon family in pushing political appointees to serve their personal ends.

The point of contention here

goes beyond issues of Right or Left, and this must be understood by everyone in the higher ranks of the military. The debate is now about the very existence of the Jewish people in the Holy Land and the obligation to provide security for the Jewish residents of this land.

It should be clear to all, by now, that the approaches of both the political Left and the political Right have failed. Concessions bring on terror and murder, the weakening of the Jewish nation and the strengthening of the enemy. It makes no difference whether the concessions are made unilaterally or as part of a multilateral agreement. There is only one way, to the exclusion of all others – uncompromising resoluteness, which will lead to "and you will dwell securely in your land." When we will follow the directives of the Torah and its guidance, both in our personal lives and regarding public policy, we will merit the revelation of the Rebbe along with security and peace.

THEY SUDDENLY REMEMBERED

A week ago, some of the leading writers of the Left came out with a call to the government to stop the neglect of the expellees from Gush Katif, and to provide for them properly. To prove the justice of their concern, they explained that if they are not properly cared for, it would undermine the legitimacy of future expulsions. Those selfsame writers rubbed their hands with glee, when their archenemy Sharon did the heartless dirty work for them and expelled Jews from their homes with great cruelty. Now, a year and a half later, they come with righteous indignation and roll their eyes.

When the idea of transferring Arabs to other Arab countries came up, they threatened that they would

blow up bridges to prevent such an outrage. However, when it comes to their fellow Jews, they suddenly remember their pitiful plight a year and a half later, and even then, their argument is that rehabilitating them will pave the way for additional expulsions from Yehuda and the Shomron. With friends like that, who needs enemies?

LESSONS FROM THE MEGILLA

There are many lessons to be learned from Megillas Esther, and on Purim 5740/1980, the Rebbe discussed the importance of the Jewish people conducting themselves in the way of Mordechai the Yehudi, who "did not kneel and did not bow," and how this preserved them throughout the years of exile. It would seem that the Rebbe's words have never been more relevant than for today:

One of the lessons to be learned from the story of the Megilla is that every Jew has a special power so that "in one moment and one instant" – he can exchange not only his behavior for another manner of behavior, he can transform his behavior entirely, as it is brought in Megillas Esther, "and it was turned over."

On our topic: During the Six-Day War "all ends of the earth saw" the revealed miracles that were not garbed in nature at all, which Hashem performed for the Jewish people. This miracle (*neis*) should have led to "I will raise my banner (my *neis*) upon the mountains – "*neis*" meaning to elevate, i.e., to elevate the Jews through their Jewishness and to acknowledge thereby that this was a miracle and a gift from Heaven. And therefore, they should have immediately added in Jewish practice by building houses of worship and houses of study, mikvaos, and even more so to settle the land of Eretz

Yisroel.

Instead, as the miracle was ongoing, they already sent emissaries, behaving like “Canaanite servants,” and they hurried to Washington to beseech that they take back the territories, which Hashem gave with open miracles. However, that gentile, because “the heart of kings and ministers is in the hand of Hashem” – who was one of “the righteous of the nations” – refused to take it back!

It doesn't matter what was the reason for his refusal – the result, “the action is the main thing,” was that there was a miracle within a miracle, namely that those gentiles refused to take back the territories that the Jews received from Heaven, and which they, Heaven protect us, agreed to forego! And they continued to go from blunder to blunder: Since they did not succeed in influencing the gentiles to take everything, they undertook the approach of “step-by-step,” to give them a little at a time, so first and foremost, they offered to give them the old-city of Yerushalayim!

(Similarly, now) in order to

speed up the signing of the Egyptians on the accords, therefore even before the signing, the Jews already offered that on the West Bank – Yehuda and Shomron – there should be autonomy! The meaning of autonomy is that the Jewish presence there would be – not as the sovereigns, but – as representatives of the nations to protect the area until a final agreement is reached.

Despite the offer, they saw to it that it not be published in the newspapers! Why did you recant, you (Begin and his cadre) were the ones who fought against autonomy?!

If the Jews had not messed things up by sending emissaries to the king or minister, who want the best for the Jews (the reason being that “the heart of kings and ministers is in the hand of Hashem”), we would not be in such a terrible state in matters of security – as we are now!

They say explicitly: We want the entire land, all of Yehuda and Shomron, and the old-city of Yerushalayim!

Especially, as in our situation

there is no need to deduce their intentions (that from their desire for “straw and hay” – the land will be opened before them), but they say it clearly. Those people who are referred to by Jews as “brothers” and “good friends,” state explicitly that they are not satisfied with “the land being opened before them,” but that they want the entire land!

Even the “moderates” amongst them say that they want the entire Yehuda, Shomron, Gaza, and the old-city of Yerushalayim!!!

We learn from the Megilla that despite the fact that the Jews “took pleasure from his feast” – and especially in our case that this is not the feast of “that wicked one,” but of an emissary to bestow favors upon the Jews – despite this, the Megilla teaches us that when afterwards they were in a condition of “the nation of Mordechai,” the main point being that “he would not kneel and he would not bow” – this is what preserved the Jewish people throughout two thousand years of exile. And through this, they preserved “their laws are different from any other nation.”



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PURIM: THE BUSIEST DAY OF THE YEAR

Part 5 in the series “Stories from the Chabad House”

BY RABBI YAAKOV SHMUELEVITZ, MENAHEL OF THE CHABAD HOUSE IN BEIT SHAAN

All shluchim know that the busiest day of the year is Purim. In that one day you have to bring the joy and mitzvos of the day to all your mekuravim and mushpaim, to the IDF soldiers and prisoners, to those who are hospitalized and the aged. You have to organize a Purim party for children, Megilla readings at various locations, and a grand Purim meal.

On Chanuka, by contrast, the work is spread out over eight days (on Sukkos, over six), while on Purim it's just one day. It's fair to say that a month of preparations goes into this one day. Not for naught did the Rebbe repeatedly mention “thirty days before the holiday you inquire and study the laws of the holiday,” because if you want Mivtza Purim to be successful, in addition to *siyata d'Shmaya* and the Rebbe's brachos, you need to be well prepared, at least a month in advance.

I will give you some examples that will give you an idea of what goes on at this time of the year at Chabad houses around the world.

UNBELIEVABLE SCOPE OF ACTIVITIES

Before writing this chapter I spoke to one of the bachurim who helped out with the work at Beit Shaan in previous years and I asked him what he thought was unique about Mivtza Purim. As expected, he said that each time he was amazed once again at the

enormous amount of work that is done in one day.

He remembers dividing the work among teams of bachurim so that it would be possible to distribute mishloach manos to thousands of soldiers, read the Megilla in about twenty places (in the army, jail, shuls, senior homes, etc.) and to distribute mishloach manos to hundreds of friends and mekuravim of the Chabad



house, widows, and to terror victims throughout the city, moshavim and nearby kibbutzim.

I purposely mention dividing the work among teams because sometimes bachurim or men come to help out and afterwards they feel hurt that they weren't sent to the army or jails but “only” to around the city. The truth is that only thanks to dividing the work among teams can a shliach reach all

the people he wants to reach. It's thanks to everybody's help that this is accomplished.

The (former) bachur went on to say:

In my opinion the high point of the day is the Purim feast. There's a special power at that meal that takes place at every Chabad house at the end of Purim. After everybody returned from wherever they were sent, they all gathered at the Chabad house, tired but pleased, together with friends and mekuravim. We washed minutes before sunset and began the meal which lasted into the night. It was a terrific meal with plenty of mashke. Hearts opened up and the shliach-mashpia was able to take the liberty to say what was on his mind and to suggest to each person how he could change and grow.

In that elevated atmosphere, which only someone who had been there can understand, what the shliach said was accepted lovingly and joyously.

PURIM BETWEEN THE WALLS

An inseparable part of the work at Beit Shaan is visiting the Shata jail, one of the toughest prisons there in the valley of Beit Shaan. Any bachur who goes on mivtzaim there is shocked for a couple of hours by the conditions of the prisoners.

It begins with the isolation ward (known as the X ward) where the prisoners are not permitted to leave their cells. All you can do is read the Megilla in the corridor and see how the prisoners put their faces up to the bars in order to hear (and see a little) the reading of the Megilla.

The inmates love banging at the mention of Haman. For some reason, their hatred of Haman is louder than any other place in the world and it looks like a competition between the various sections as to who makes the loudest noise. It takes a long time to quiet them down so the reading can go on.

After the daytime reading, each prisoner receives a bag of mishloach manos, through the bars, and they're thrilled about it. Throughout the year they don't enjoy a varied menu and so a bag of treats is greatly appreciated. I once saw an inmate (on Chanuka) who got a doughnut, pick it up high with his right hand and loudly proclaim the SheHechyanu blessing!

PURIM IN THE ARMY

I must take this opportunity to praise Merkaz Tzeirei Chabad and R' Aharonchik Pruss who organizes mivtzaim in the army, generously providing all the mishloach manos for every single soldier. Likewise, I must mention the bachurim-T'mimim who are determined to reach every soldier.

Sometimes they go to an army base and find out there are another 15-20 soldiers training out somewhere on one of the hilltops. The T'mimim insist on personally reaching every one of them. The commander orders a jeep that takes them on hidden roads to where the training exercise is taking place.

It's always a fantastic sight to behold these few soldiers who suddenly begin to jump and dance saying, "There is nobody like Chabad! You came all the way here!?" And we say, "There is nobody like the

Lubavitcher Rebbe, who is concerned that every Jew should feel the joy of Purim."

THE ENORMOUS SPIRITUAL POWER OF MIVTZAIM ON PURIM

One of the things that greatly influenced me to go on shlichus was Mivtza Purim. In the three years that I learned in yeshiva in Kfar Chabad, I took part in Mivtza Purim in Beer Sheva. That's where I saw how every shliach of the Rebbe reaches every corner of the city starting with the

בס"ד דף הנחיות ולוח זמנים בית הכביד בית שאן, פורים ה'תשנ"ח	
בחור, תמים יקר, ברוך בואר לבית הכביד! אנא קרא דף זה בעיון, ובעיקר, השתדל לעמוד בזמנים הנקובים ובהנחיות המעטות או מחזוריות המציאות.	
יום רביעי, תשנ"ח אסתר	
17:00 יציאה לבית הכנסת, למנוחה, ערבית וקריאת המגילה.	
18:15 ארוחה - סיום הצום.	
19:00 יציאה לכלא ששם - קריאת המגילה.	
22:00 כיבוד קל ושמוחה בבית הכביד	
23:00 יציאה לשמחה צבאי בפור רופין למסיבת ליל פורים.	
00:30 מנוחת לילה. (כולל חתית רמב"ם וקשעוה"ם)	
יום חמישי, חג פורים	
06:15 השכמה.	
06:30 מוקה.	
07:00 תפילה חגיגית	
08:15 "כיבוש" בריקוד חסידי בכיכר בנק הפועלים.	
08:30 ארוחה בוקר.	
צוות א'	צוות ב'
09:15 יציאה לכלא ששם (מגילה ו) משלוחי מנות	יציאה לצבא, גבול ירדן (ירדופ"ר והמוצבים - משלוחי מנות)
11:30 עדיין בכלא	יציאה לצבא, נח"ל ופולס גולני
14:00 יציאה לצבא, מחנה גדעון	עדיין בצבא
15:00 משטרה, כיבוי ומדי"א (אם הגיעו) פרסום המסיבה בעיר	
16:00 חלוקת משלוחי מנות בעיר	הכנת בית הכנסת לשעודת פורים
17:00 שעודת פורים לכל הצוותים ולכל היחידים ולכל החסידים הטובים. יח"י אדונונו מורנו ורבנו מלך המשיח לעולם ועד	

A packed Purim schedule

mayor's office and the party halls to the poor neighborhoods and the passersby in the market or the Purim carnival in the street.

In those days, 1981-1983, the Chabad community in Beer Sheva was not as big as it is today. There were six or seven shluchim and Anash altogether. Rabbi Avrohom Cohen is the one who organized the work. He also hosted the three bachurim in his home, who came to help out. While staying with him we saw and learned how to make the most of every hour of Purim to bring the joy and mitzvos

of the day to every Jew and every corner of the city.

I remember one year that the Beer Sheva municipality organized a carnival in the center of the city. Dozens of stalls with games and food were set up and there was all kinds of music. Everybody in the city and the area streamed en masse to that street throughout the day.

Rabbi Avrohom Cohen told us that although the word "carnival," in Hebrew is comprised of the word *kar* (cold) and *naval* (degenerate), we had to do our shlichus there. He showed us how by taking a box of hamantashen a bottle of mashke and a pair of t'fillin and going to the carnival with song and dance at the head of a procession. He offered food and/or t'fillin to every passerby.

I remember that people got caught up in the Chassidishe simcha and for hours we couldn't rest for a minute because there was a line of people waiting to put on t'fillin, to taste something, take a drink, and sing and dance.

Close to sunset we had a hard time extricating ourselves from the crowds. We ran to Mincha and then to the Purim feast at the Chabad house, something we will never forget. We saw happy Chassidim who had had a busy day working hard for the Rebbe. They all said l'chaim plenty of times and once the wine entered, the secrets of Torah and Chassidus emerged at a meal that lasted into the night.

I think that at the end, we slept on some benches in the Chabad house. Two hours later, we woke up to hear the live broadcast of the Rebbe's farbrengen which began at 3:30 our time. The big surprise for us was at the end of the farbrengen, when the Rebbe suddenly began to sing the niggun, "Tzama Lecha Nafshi" with some interesting changes in the words. For us, this was like a gift from the Rebbe – after devoting ourselves to the Rebbe's work throughout Purim.

After the farbrengen, with this special niggun, everybody there at the Chabad house in Beer Sheva did somersaults with joy over the *giluyim* (revelations) and also as a result of the l'chaims.

In hindsight, I pinpoint those days as when I first began to understand what shlichus is about. We who lived or learned in large centers of Anash in Yerushalayim, Kfar Chabad, B'nei Brak, etc., suddenly saw a distant city, a small community with only three or four shluchim, who managed to transform an entire city and be happy and unified. I was amazed and impressed.

Today, we try to do that in Beit Shaan. Every year, Erev Purim, towards the end of the fast, about ten bachurim come to us. We have a meal ready for them at the end of the fast because immediately afterwards they go and read the Megilla at various locations. This goes on until 2-3 in the morning. Early in the morning the bachurim wake up to daven and get to work.

After Shacharis there is the traditional dance in the main plaza at the road junction. All the cars slow down and honk to encourage the singing and dancing. Then there's a light breakfast and the bachurim split up into groups in various cars, some going to the army, some to jails, and some to distribute mishloach manos throughout the city.

One year, when Purim fell out on Friday, in order to reach all the army camps and bases I had forty bachurim come. They came together on a bus from Migdal HaEmek. Ten cars of volunteers among our mekuravim were waiting for them. They loaded up the cars with the number of mishloach manos they needed, the driver got a map and a list of bases, and as soon as the bus arrived they bachurim got into the cars and within two hours they had reached all the thousands of soldiers who were

TACHANOT LINTON – THIS IS EGLON MOSHIACH!

This story begins when I received a brown envelope in the mail with a military seal on it. I had to report to the Reserves for thirty days which I was supposed to spend as a driver of a reconnaissance vehicle on the border with Jordan, near my home in Beit Shaan.

The job is from morning till night and sometimes from night till morning and consists of driving a military jeep back and forth along the border. The Bedouin tracker examines the path for tracks. The rest of the soldiers are ready to leap out at a moment's notice.

Six hours of driving turned into six hours of a Torah shiur. I always talked to the soldiers about Judaism, Chassidus, stories, and customs. One day I met a good friend at one of the posts, the treasurer at one of the kibbutzim in the area. This friend already heard me, about 200 times, talk about waiting for Moshiach and that there are shiurim on Geula and Moshiach. So he told me that for the next thirty days he would call me by the code name "Eglon Moshiach" (eglon meaning wagon-driver) over the wireless. I would call him "Gafrur Gizbar" (gafrur/matchstick being slang for soldier and gizbar being treasurer).

That is how all the vehicles and posts began to hear the names "Eglon Moshiach" and "Gafrur Gizbar" (even though most of the listeners did not know who we actually were). I decided I could expand my shiurim and say them not only to the soldiers with me in the jeep but to everybody listening to our radio signal called "Tachanot Linton."

Every night at 11:55, I got permission from my tour commander and I took the mouthpiece of the radio and announced, "Tachanot Linton. This is Eglon Moshiach. Here's a d'var Torah to end your watch." I said some brief Chassidic aphorism, a verse or halacha that everybody could understand.

It was nice hearing the reactions that came from all directions (whoever was in the army knows about this). Each soldier who also knew a suitable verse (or even unsuitable ...) would take his turn until some commander decided it was enough and then an order was given. "This is Kodkod. Stop the racket on the network."

Dozens, even hundreds of soldiers got used to hearing "Eglon Moshiach," and that every night at five minutes before midnight there would be a short d'var Torah and feedback.

When my thirty days in the Reserves were over, I was sorry to leave the important job. I said over the wireless that it would be Purim in two weeks and Eglon Moshiach would appear in the mess hall at five minutes to midnight with mishloach manos, drinks, and treats. I got excited reactions from all directions and even the officer said, "Kodkod here. Don't forget the commanders."

Since then (it's been 15 years) all the bachurim who come to help out with Mivtza Purim at the Chabad house in Beit Shaan, become familiar with this peculiar custom. It makes no difference how tired we are, we show up at midnight at the military post and set up the tables, and the tired and busy soldiers come into the mess hall and celebrate. Some have finished their recon tour and some are first heading out, but this is an essential simcha that affects the entire year.



Purim party at a military post. In the corner sit three blindfolded suspects arrested during a recent sortie.

stationed in the area and in the Jordan Valley.

In Beit Shaan of course we have the seuda which begins at the end of the day, when everyone sits down together, the shluchim and mekuravim, the bachurim and guests, and farbreng and sing and talk until ... *ad d'lo yada*.

PURIM SOULS

There are people whose only connection to Chabad (and even to Judaism) is Purim. They come once a year to the Chabad house, join a Chassidishe farbrengen, hear divrei Torah and ... are Jewish!

Ten years ago the phone at the Chabad house rang one Purim morning. "This is a member of one of the kibbutzim in the area. When can I come and learn Torah?"

He was a member of a non-religious kibbutz who was about 50 years old and of all times, he called on Purim. I told him that there was no time that day to sit and learn and he should call back the next day. Before hanging up, I invited him to come that day to the Purim meal.

He came and observed throughout the meal and since then he hasn't stopped getting more involved. At his kibbutz he is considered knowledgeable and someone who guides others. Over the years he has come to dozens of shiurim. On Shabbos Mevarchim it takes him four hours to say T'hilim and the agricultural department, under his jurisdiction, operates only six days a week. Shabbos is a day of rest which is rather rare in the kibbutz movement.

He continues to counsel, based on his new approach of Judaism and Chassidus, all his friends at the kibbutz and the main thing for him is Purim, when he comes to the feast at the Chabad house, usually with some friends from the kibbutz and nearby kibbutzim.



Rabbi Shmuelewitz on Purim in the early years of his shlichus.