

3

WHY THE EMPHASIS ON G-D'S CHARIOT? G-D HIMSELF WAS REVEALED!

D'var Malchus | Likkutei Sichos Vol. 37, pg. 79-84

8

A DAILY DOSE OF MOSHIACH

Moshiach & Geula

10

A HOLY FLAME ROSE TO HEAVEN

Shavuos Story | Menachem Ziegelboim

14

WHY THE TORAH DOESN'T MENTION GEULA

Moshiach & Geula | Rabbi Yosef Karasik

18

BELOVED BY ALL (CONT.)

Chassid

22

SCIENCE OF IGNORANCE

Science & Geula | Prof. Shimon Silman

26

'THE REBBE APPOINTED ME' (CONT.)

Shleimus HaAretz | Interview of Rabbi Sholom Dovber Wolpo by Rabbi S.Y. Chazan

34

WHEN THE BAAL SHEM TOV CAME TO NY FOR SHAVUOS

Shavuos | Menachem Ziegelboim

36

GEULA: THE COMPLETION OF MATTAN TORAH

Moshiach & Geula | Rabbi Zalman Landa

40

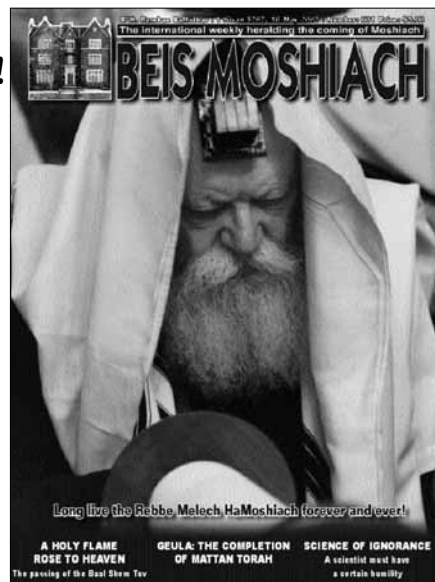
A WOMAN OUT OF THE LEGENDS

Profile | Ofra Badusa

43

TRAGIC LOSS: MRS. SHTERNA SARA (LEVKIVKER) ROSEN A"H

Obituary | P. Zarchi



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WHY THE EMPHASIS ON G-D'S CHARIOT? G-D HIMSELF WAS REVEALED!

Likkutei Sichos Vol. 23, pg. 18-25

Translated by Boruch Merkur

The Rambam writes¹: “It is a widespread custom that on the first day of the holiday (of Atzeres [i.e., Shavuot]) we read [the Torah portion beginning with the words], ‘In the third month,’² and we conclude with ‘The Chariot.’”³ (The source for this custom is a Braisa in Megilla,⁴ as cited in *Kesef Mishna*.) So it is ruled in *Tur* and *Shulchan Aruch*.⁵

Rashi writes⁶ (quoted in the Alter Rebbe’s *Shulchan Aruch*⁷) that the reason why we conclude with the Chariot of Yechezkel [which describes the angels bearing the Heavenly Throne] “is because He⁸ was revealed on Sinai with a myriad of myriads of thousands of angels.”⁹ The reason is explained at greater length in *Lvush*¹⁰: “We conclude with the Chariot of Yechezkel, for on that day [when the Jewish people received the Torah], in that choice circumstance, they all attained the heights of prophecy. All of them – both the small and great among them

– heard ‘I am’ and ‘You shall not have’ from the mouth of the Alm-ghty.¹¹ Indeed, there is no doubt that they all grasped, at that event, the account of the Chariot to the full extent grasped by Yechezkel, as the matter is described,¹² ‘All the nation saw the sounds,’ which alludes entirely to the account of the Chariot. Thus, we likewise conclude the Torah reading with the account of the Chariot, which resembles the event [that occurred at Mount Sinai].” It is explained in the Radak on Yechezkel¹³ in the name of our Sages,¹⁴ “On the day of the Giving of the Torah, the Jewish people saw the Chariot as it was seen by Yechezkel – to the extent that they said that [at the Giving of the Torah] the least significant among [even] the women was as great as Yechezkel ben Buzi.”¹⁵

At first glance, this reason (for concluding with the Chariot of Yechezkel) requires elaboration. The simple interpretation of the fact that the Haftora needs to discuss a topic that “resembles the event”¹⁶ is that the Haftora speaks (not about something peripheral to the event but) about the main point of the event. In the case at hand, however, the vision of the **Chariot** that took place at the Giving of the Torah, at first glance, is not expressive of the

very essence of the concept of the Giving of the Torah. For the essential point of the Giving of the Torah is, rather, the revelation of G-d [Himself and not His angels] to all the Jewish people, as well as the giving of the Torah to the Jews.

In light of the above, it is seemingly more appropriate that on the first day [of Shavuot¹⁷] the reading of the Torah portion describing the Giving of the Torah (“which expresses the theme of the day when the Torah was given”¹⁸) should be concluded with Chabakuk,¹⁹ “which speaks about the Giving of the Torah²⁰: ‘The L-rd comes from Teiman’²¹ at (i.e., refers to²²) the Giving of the Torah.”²³

Moreover, even if one would maintain that also this was one of the main themes of the Giving of the Torah – that the revelation of the Divine Presence took place together with the Chariot, as the L’vush writes (ibid), “for

brief. (Indeed, when the Parsha of Yisro is read [which describes the Giving of the Torah], we conclude with the Chariot of Yeshayahu.) Whereas, Yechezkel elaborates at length and in detail about the Chariot but speaks concisely about G-d.

In addition, the revelation of the glory of G-d [seen prophetically by all the Jewish people] at the Giving of the Torah was not like the revelation of the glory of G-d described in the Chariot of Yechezkel²⁶; it more closely resembles the prophecy of Yeshayahu. In fact, it surpassed the prophecy of Yeshayahu. It **resembles** the level of the prophecy of Moshe, the Greatest of the Prophets, as it is said [regarding the Giving of the Torah], “Face to face G-d spoke with **you** [the Jewish people] **at the mountain**” (a point which is further supported by what was discussed above: “I am” and “You shall not have” was heard from the mouth of the Alm-ghty).²⁷

[To be continued be”H]

The vision of the Chariot that took place at the Giving of the Torah, at first glance, is not expressive of the very essence of the concept of the Giving of the Torah. For the essential point of the Giving of the Torah is, rather, the revelation of G-d [Himself and not His angels] to all the Jewish people, as well as the giving of the Torah to the Jews.

on that day, in that choice circumstance, etc., they all attained the heights of prophecy ... the account of the Chariot, etc.” – still, at first glance, the main emphasis is not the vision of the Chariot but the revelation of (the glory of) G-d, and the fact that they all heard “I am” and “You shall not have” from the mouth of the Alm-ghty. Especially considering that it says in the name of our Sages²⁴ that the vision of the Chariot resulted in the later affair of the [Golden] Calf, may G-d have mercy on us.

Even if one would say that the Haftora must be about the Chariot, it would apparently be more appropriate to conclude with Yeshayahu,²⁵ the Chariot that Yeshayahu saw, which emphasizes the vision of the glory of G-d – “I saw the L-rd sitting on a high and exalted throne, and His lower extremity filled the Temple. [Angels called] S’rafim stood, etc.” – and which speaks about the Chariot only in

NOTES:

- ¹ Laws of Prayer 13:9
- ² Yisro 19:1 ff
- ³ Yechezkel Ch. 1
- ⁴ 31a
- ⁵ Orach Chaim Ch. 494
- ⁶ Megilla 31a, entry beginning with the word, “*BaMerkava*”
- ⁷ Orach Chaim 494:4
- ⁸ The Alter Rebbe’s *Shulchan Aruch* adds, “The Holy One Blessed Be He (was revealed).” And in a handwritten

manuscript of Rashi’s commentary... “on Atzeres upon Mount Sinai.”

- ⁹ Ran on Megilla 31a: “for the Holy One Blessed Be He descended upon Mount Sinai with the glory of His Chariot.”
- ¹⁰ Orach Chaim 494:1
- ¹¹ Yisro 20:2-3; Makos 24a, beg.; Hurios 8a, end
- ¹² Yisro 20:15
- ¹³ 1:28
- ¹⁴ See Tanchuma Tzav 12, etc. (See Footnote 15 in the original.)
- ¹⁵ To note from what is written in *Zohar Chadash* on Yisro (37d, end ff) – that the vision of Yechezkel was on the holiday of Shavuot, on the day of the Giving of the Torah, etc. (See Footnote 17 in the original.)
- ¹⁶ Rashi’s expression on Megilla 30b, commentary beginning with the words, “*Ha k’d’isa*.”

17 In the Diaspora, where two days of Yom Tov are observed.

18 Quote from the Alter Rebbe in *Shulchan Aruch* ibid 4.

19 2:20 ff. See the opinion of the first Tanna, from Megilla 31a, "On Atzeres, 'Shiva Shavuos' [is read] and they conclude with Chabakuk." But nowadays, this is the Torah portion and Haftora read on the second day, as the Gemara concludes.

20 And the *L'vush* ibid 2 writes, "which is also about the account of the Chariot."

21 Chabakuk 3:3, etc. See Footnote 23 in the original.

22 Notes of HaBach ibid.

23 Rashi on Megilla ibid.

24 Tanchuma (Tisa 21) and Shmos Rabba (42:5), cited in Radak on Yechezkel ibid.

25 Ch. 6

26 See also Zohar II 82a.

27 That is the opinion from Ramban's commentary on the Torah (Yisro 20:7) – that these two Divine Statements [of the ten], "they heard the speech and understood it as Moshe understood them." However, according to the opinion of Rambam (*A Guide to the Perplexed* 2:33), among others, they did not attain the level of Moshe even in these two Divine Statements, etc. See Footnote 29 in the original.



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A DAILY DOSE OF MOSHIACH: 1-7 SIVAN

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

Collected and arranged by Rabbi Pinchas Maman
Translated by Michoel Leib Dobry

1 SIVAN – 45TH DAY OF THE OMER: THE UNITY THAT STEMS FROM THE TORAH OF MOSHIACH

Mattan Torah emphasized the unity of the Jewish People, as is written, “In the third month, etc., on that day (Rosh Chodesh Sivan) Israel came to the wilderness of Sinai, etc., and encamped there, “*va’yichan*” (encamped) in the singular tense, “as one person with one heart” (Shmos 19:1-2, with Rashi’s commentary). Thus, “G-d said: the hour that I shall give them My Torah” (Derech Eretz Zuta, Perek HaShalom), a reference to the unity from the aspect of the yechida (within the Jewish soul), connected especially with the Torah of Moshiach, the inner teachings of Torah, the level of yechida, given (in a state of concealment) at Mattan Torah.

...And the example of Mattan Torah each day: “I hereby take upon myself the positive commandment of ‘Love your fellow as yourself,’” which is said following the blessings of the Torah (“Giver of the Torah,” in the present tense), the “Mattan Torah” of this day. Indeed, this is a preparation for “a new Torah will come forth from Me,” as, “I will wait for him every day that he should come,” every day is its time.

(Seifer HaSichos 5751, Vol. 2)

2 SIVAN – 46TH DAY OF THE OMER: THE CAUSE OF THE EXILE HAS BEEN FIXED – “AHAVAS YISROEL” IS NOW TO GET A TASTE OF THE REDEMPTION

The nullification of the exile is through the nullification of the reason for the exile (the opposite of Ahavas Yisroel), and as we stand after the conclusion of our actions and service throughout the entire time of the exile...the reason for the exile has surely been corrected.

Therefore, the emphasis on Ahavas Yisroel is in a manner of a taste in advance of – and even the beginning of – the True and Complete Redemption, in connection with the point of unity that is beyond division...

(Shabbos Parshas Matos-Massei 5751)

3 SIVAN – 47TH DAY OF THE OMER: ACTION TOWARDS REDEMPTION – SANCTIFY YOURSELF IN WHAT IS PERMISSIBLE FOR YOU

The command of, “And you shall sanctify yourselves

and you shall be holy” (VaYikra 20:7), means: sanctify yourself in what is permissible for you; even optional matters, must be holy, as is written (Mishlei 3:6), “Know Him in all your ways”... This is a positive commandment of the Torah (*Tanya*, Chapter 30; *Seifer Chareidim*, end of Sec. on Positive Commandments).

Furthermore, chassidus explains that the avoda of “sanctify yourself in what is permissible for you” will bring the Future Redemption.

In other words, it is not enough just to learn Torah, fulfill mitzvos, and take care against forbidden things in order to bring the Future Redemption. Rather, there is also the need to sanctify yourself in what is permissible to you.

(Likkutei Sichos, Vol. 1, from p. 254)

4 SIVAN – 48TH DAY OF THE OMER: MATTAN TORAH WAS THE BETROTHAL – THE MARRIAGE TO G-D WILL BE IN THE FUTURE TO COME

The Midrash teaches one of the main innovations in the days of Moshiach regarding Mattan Torah is the concept of marriage (Shmos Rabba, end of Chapter 15):

“[There is] a parable of a king who betroths a wife and gives her a few gifts, since when he comes to marry her, he gives her many gifts as her husband. Similarly, this world represents a betrothal, as is said (Hosheia 2:21), “And I will betroth you to Me forever,” and He only gave them the moon, as is said, “This month will be to you.” However, the days of Moshiach will be the marriage, as is said (Yeshayahu 54:5), “For your Master is your Maker” – at that moment, he gives them everything: “And the wise will shine like the brightness of the sky, and those who bring the multitudes to righteousness like the stars forever and ever.”

For the main and ultimate unity of the Jewish People with G-d, literally as one, marriage, occurs in “the days of Moshiach,” when there will be fulfilled the promise of, “And the light of the moon will be as the light of the sun”... since there will be revealed that “Israel and the Holy One, Blessed Be He, are completely one.”

(Shabbos Parshas VaYishlach 5752)

5 SIVAN – 49TH DAY OF THE OMER – EREV SHAVUOS: THE HOLIDAY OF SHAVUOS IS THE PROPER TIME TO PRAY FOR THE APPOINTED TIME OF THE REDEMPTION

Our Sages, of blessed memory, say in relation to the holiday of Shavuos (P’sachim 68b) that “everyone admits that on Atzeres, *ba’inan nami lachem*” (there must also be ‘to you’). What is the reason? [This is] the day that the Torah was given.”

...It is stated further, according to what is brought in [Maamer Mordechai, Tractate P’sachim], that the gematria of “*nami lachem*” (also to you) is the same as

“*keitz*” (appointed time): Atzeres is the time of the receiving of the Torah...thus, it is an auspicious time to daven for the hastening of the appointed time of the Redemption...as “*ba’inan*” is a derivative of, “If you will request, request” (Yeshayahu 21:12), a term of prayer and supplication. “*Nami lachem*” is the same gematria as “*keitz*,” meaning that it is an auspicious time to daven for the hastening of the time of the Redemption.

(Seifer HaSichos 5751, Vol. 2, from p. 563)

6 SIVAN – 1ST DAY OF SHAVUOS: EVEN THE CONCEPTS OF TORAH THAT WILL BE REVEALED IN THE FUTURE TO COME WERE GIVEN AT MATTAN TORAH

It is known that all concepts of Torah were given at Mattan Torah. Namely, the Ten Commandments, the Written Torah, together with its interpretation in the Oral Torah. Furthermore, and this is the main thing, even the concepts of Torah that will be revealed in the Future to Come – i.e., the Torah of Moshiach that he will teach the entire nation – were given at Mattan Torah (for Mattan Torah was a one-time event that will not recur – Hemshech 5666, p. 23).

However, these concepts are currently in a state of concealment, to the point that their revelation in the Future to Come is on the level of “a new Torah will come forth from Me,” which is totally incomparable to the Torah revealed to us in these times through those who received the Torah, as our Rabbis, of blessed memory, state (Koheles Rabba 11:8), “the Torah that a person learned in this world is nothing compared to the Torah of Moshiach.”

(Seifer HaSichos 5751, Vol. 2, from p. 583)

7 SIVAN – 2ND DAY OF SHAVUOS: YOM TOV SHENI WILL ALSO BE CELEBRATED IN THE FUTURE TO COME

It can be said that even after the Future Redemption we will continue to celebrate the second day of Yom Tov (of the Diaspora), even though the month will then be sanctified through eyewitnesses and there will no longer be “the doubt of [which] day,” for it will immediately be possible to announce the Sanctification of the New Moon in every location. Indeed, this is how the Jewish People were accustomed to do for many generations.

Furthermore, we find an example for this in relation to the Holiday of Shavuos, which we celebrate for two days, even though there is no doubt of which day [is Yom tov], since it is not determined according to the days of the month, rather on the fiftieth day after the fifteenth of Nissan, and we celebrate the second day of Yom Tov in order not to differ between the festivals (Rambam, Hilchos Kiddush HaChodesh 3:12).

(Simchas Torah 5749 – bilti muga)

A HOLY FLAME ROSE TO HEAVEN

*The passing of the Baal Shem Tov,
on Shavuos 5520/1760*

By Menachem Ziegelboim

PART I

“Please sing the niggun of R’ Michel,” said the Baal Shem Tov in a weak voice. The many talmidim who stood around his bed began to sing this song of yearning composed by the talmid of the Baal Shem Tov, R’ Michel of Zlotchov, a song that tugs at one’s heartstrings.

The slow soul-niggun filled the room. Some had their eyes closed in d’veikus, while others kept their gaze fixed upon their Rebbe, his face pale, his eyes closed in d’veikus.

The voices faded and the Baal Shem Tov opened his eyes and lifted his hand a bit. “I promise that wherever and whenever and whoever sings this niggun, which arouses great mercy, with a feeling of t’shuva, I will hear it in whatever heavenly chamber I am in. I will join the singing and I will arouse mercy on the penitents who sing it.”

Despite his weakness, the Baal Shem Tov’s pure face shone. All knew this was a lofty moment and they could not miss a single move or utterance of their Rebbe.

PART II

On Pesach 5520, all was still fine. The Baal Shem Tov led his holy disciples, the *Chevraya Kadisha* (Holy Fellowship), in good health. Along with them, he led the Jewish people, the simple folk, the residents of Mezhibuzh and many other Jews who came to see him from all over the country. They came to be blessed and to receive his counsel. The light that went forth from Mezhibuzh illuminated the world with a pure light.

Just one disciple knew what would soon happen. This was Rabbi Pinchas of Koretz, one of the foremost disciples of the Baal Shem Tov.

R’ Pinchas went to his Rebbe in order to bask in his presence on the holiday of freedom. There was no better place to celebrate Pesach, the holiday of faith.

On the eve of the seventh day of Pesach, R’ Pinchas did not feel well. He hesitated about whether to go to the mikva or not. This was no simple decision, since for a tzaddik, each deed he does is fraught with great significance. He finally decided he would forego this Erev Yom Tov immersion.

The next day, the morning of the seventh day of Pesach, R’ Pinchas was davening when he was shown from heaven that his Rebbe, the Baal Shem Tov, was destined to die! This had been decreed because the forces of evil, the *sitra achara*, opposed this holy man, who dared to challenge them.

R’ Pinchas’ heart froze. His beloved Rebbe would depart? He was in the prime of life! R’ Pinchas considered which heavenly pathways he should traverse in order to plead to have this decree annulled. He felt that if he had immersed in the mikva the day before, he would have had the strength to annul the decree.

When he finished davening, he joined the holiday meal at the Baal Shem Tov along with the other disciples. As soon as he entered, the Baal Shem Tov asked him if he had immersed the day before. R’ Pinchas immediately understood the significance of the question and answered that he had not. The Baal Shem Tov moved his hand dismissively and said, “What’s done is done.”

Only R’ Pinchas and the Baal Shem Tov knew what this meant.

PART III

After Pesach, the Baal Shem Tov did not feel well. Nevertheless, he mustered the strength to daven as the chazan, as he always did. The

Baal Shem Tov said nothing to his disciples and sent them to various cities to disseminate the teachings of Chassidus. He knew that if they knew about the decree, they would increase their prayers in order to annul it, but the decree was already sealed. Only R' Pinchas, who knew what was decreed, did not leave. He wanted to be close, as close to his Rebbe as possible.

The Baal Shem Tov slowly weakened. Even he said that his spiritual strength had been taken from him.

His great disciple, Rabbi Dovid Furke's, also a giant of the spirit, asked the Baal Shem Tov how he should pray for his recovery in such a way that the spiritual accusers would not realize that this prayer was for his health. This disciple knew that as soon as the forces of evil would sense it, they would turn the world over in order to block these prayers.

The Baal Shem Tov began to tell R' Dovid the proper way to pray and while doing so, his face shone as if on fire. From one moment to the next, the words of the Baal Shem Tov became more intense until his disciple was stricken with fear.

Only afterwards, when the storm had died down, did the Baal Shem Tov tell him that his Rebbe, the

prophet Achiya HaShiloni had been standing on one side and Eliyahu HaNavi on the other side.

Shavuot night.

The disciples returned from the cities they had been in, wanting to be with their Rebbe for the holiday of the Giving of the Torah. Everyone already knew that the Baal Shem Tov was not well, that he was weak, but they didn't know the end was near.

Shavuot night they all remained in the beis midrash of the Baal Shem Tov, awake and reciting the *Tikkun Leil Shavuot*. Afterwards, the Baal Shem Tov said divrei Torah about the *Tikkun*, and about things related to Mattan Torah. All seemed as usual. Almost.

Towards morning, as the sun rose, the Baal Shem Tov called for two of his disciples, one of them R' Leib Kessler. The tzaddik was pale. When the two entered, he began to explain to them how the neshama leaves the body. He led them through the process, limb by limb.

The sun was already shining on Mezhibuzh when the Rebbe asked for a minyan of talmidim to be able to daven Shacharis. He asked his attendant to bring him his Siddur. "I will speak with Hashem a little more," he said.

When the davening was over, the great Rabbi Nachman of Horodenka

left the Baal Shem Tov's room and ran to the Baal Shem Tov's beis midrash in order to daven there for him and rent the heavens. Now, after the morning's davening, he realized that the decree had been sealed.

The Baal Shem Tov knew where he had gone and he smiled wanly and said, "He makes a commotion for nothing. If he were able to enter the doorway where I used to enter, he would be successful in his prayer."

At this time, the soul of someone departed came in and asked the Baal Shem Tov to give him a tikkun. This is how it was throughout his life, as thousands of souls came to him for their tikkun. This time, the Baal Shem Tov refused. "You've been wandering for eighty years and didn't hear, until now, that I am in the world? Get out, wicked one!"

The Baal Shem Tov immediately instructed his attendant to run outside and warn everybody to move out of the way. "I angered the soul and I fear that it will harm someone." The attendant's daughter, a young girl, didn't manage to leave her place in time and she was harmed by the soul.

When the attendant returned to the Baal Shem Tov, he heard him speaking under his breath. The attendant bent to listen and heard, "I forgave those two hours, and don't bother me anymore!"

"Who is the master speaking to?" dared the attendant to ask.

"The Angel of Death always ran far away from me but now he was given permission to take my soul. Immediately his shoulders broadened and he waits here in great joy," replied the Baal Shem Tov.

PART IV

One by one, the holy disciples gathered, along with the Jews of Mezhibuzh. News of the Baal Shem



Tov's imminent passing had quickly spread. All came to take leave of the Rebbe and to be with him in his final hours. The tzaddik had been a compassionate and beloved father to all the townspeople for many years.

The Baal Shem Tov welcomed them all lovingly, as he always did, and he began to speak about the essence of the holiday of Shavuot and about kabbalas ha'Torah.

By the Baal Shem Tov's instruction, the holiday meal was set up as it always had been, with his disciples. He told his attendant to bring him honey in a large plate. The attendant didn't hear him and brought back honey in a small plate.

The Baal Shem Tov looked downcast as he quoted, "There is no rule on the day of death" – even the attendant doesn't listen to me anymore."

A heavy silence fell on the room. The disciples remained quiet and the Baal Shem Tov was lost in thought, his face burning in d'veikus. Then he suddenly opened his eyes and glanced over the faces of his beloved students.

"Until now, I did kindness with you, but now the time has come for you to do kindness with me." All knew what he meant.

One of the disciples dared to ask, "Why doesn't our Rebbe instruct his son?"

The disciples looked for the Baal Shem Tov's holy son, R' Tzvi, but he wasn't there. R' Tzvi had known of his father's passing, from his father, but in his faith he did not believe that this would happen and he had gone off to sleep.

"What should I do when he is sleeping?" asked the Baal Shem Tov.

From this reply, they understood that his son's bitachon was misplaced and the decree was sealed. One of them ran off to R' Tzvi's room and woke him up so he could part from his father. He told him that the Baal Shem Tov said he

would certainly leave them that day.

R' Tzvi rushed to his father, stood before him silently, and cried. The Baal Shem Tov said, "I know that I gave you a pure soul. If I had wanted to, I could have given you the soul of Adam HaRishon and you would know everything you had to know, but you have a holy soul and you don't need all this."

R' Tzvi understood what his father meant. He did not need words of parting since he knew what he needed to know.

"Nevertheless Father, tell me something."

The Baal Shem Tov whispered quietly and his son bent over to listen but could not understand.

"Father! I don't understand what you're saying!" said R' Tzvi in a choked voice.

"I cannot talk," said his father.

Nevertheless, the Baal Shem Tov taught R' Tzvi one of the holy names of Hashem. "Whenever you concentrate on this name, you will be able to see me and I will learn with you," explained the Baal Shem Tov.

"What if I forget the holy name?" R' Tzvi persisted, as though attempting to grab on to his father so he would not lose him.

The Baal Shem Tov gave his son a segula to remember it.

PART V

The Baal Shem Tov lay in bed. The disciples were not used to seeing him this way. They surrounded him on all sides. He asked them to sing the niggun of R' Michel of Zlotchov and promised to arouse great mercy on anyone who sang it in a spirit of repentance.

The Baal Shem Tov then pointed at the two clocks in the room. "When they stop..." he said. The disciples understood that the clocks would stop and that would be the time.

The big clock suddenly stopped moving. The disciples noticed this

and immediately blocked it from their Rebbe's view, but the Baal Shem Tov chuckled and said, "I know that the clock stopped but I am not concerned for myself. I know that I will be going out this door and immediately entering the other door!"

The Baal Shem Tov gathered his strength and sat up in bed and began speaking lofty words of Torah which dealt with the Pillar by which one ascends from the lower Gan Eden to the upper Gan Eden, and from there, from world to world – in all three dimensions of world, year, soul. The Baal Shem Tov explained the entire order of avoda and chain of progression of the elevation of souls.

The students testified afterwards that as their master conveyed to them these exalted matters, his face shone as it did during Kabbalas Shabbos every Friday night.

Previously, the tzaddik had revealed to his disciples that he had the choice of being like Eliyahu HaNavi and rising up to heaven, with his body, in a storm. However, he did not want to lose the merit of fulfilling the verse, "for dust you are and to dust will you return."

The Baal Shem Tov said the verse, "Don't bring me to arrogance." They shuddered. In his final moments their illustrious master was asking not to fall prey to selfish ulterior motives. Such a great tzaddik, before whom the gates of the heavenly chambers were open, the Divine Presence speaking from his throat, asked in his final moments of his life, not to come to be arrogant.

The Rebbe parted from his students with a d'var Torah, counsel to serve them throughout their lives. He quoted the verse, "and you will be given for sale there to your enemies as slaves and maidservants, and there will be no buyer." This is how he explained it:

"And you will be given for sale"

– it doesn't say that you will be sold, but rather in your heart you should feel like you were sold

“to your enemies” – you must constantly think with a broken heart, in fear lest you be given over and sold to your enemies, the Evil Inclination

“as slaves and maidservants” – because all your deeds are done in order to receive a reward, as “slaves and maidservants,” and therefore, if you think this way...

“and there will be no buyer” – when you think this way, with a broken heart, there is no one who can rule over you.

By saying this, the Baal Shem Tov was conveying a great blessing, a lofty spiritual allusion that the obligation of a Jew is to constantly feel lowly, and then he can be

The Baal Shem Tov then pointed at the two clocks in the room. “When they stop...” he said. The disciples understood that the clocks would stop and that would be the time.

assured that evil will have no power over him.

The Baal Shem Tov lay back down and indicated to his students to begin to recite, “*Vih noam*.” He arranged himself several times on his bed, each time as his lips murmured Heavenly unifications. His voice slowly grew softer until his disciples could no longer hear him. The last thing they could make out was, “and you will cleave to the Life of lives.”

The Baal Shem Tov pointed, requesting to be covered with the sheet. Then his holy body began to tremble just as it did when he davened the Shmoneh Esrei. A few moments passed and the trembling stopped. Tension filled the room and the disciples began to cry. Some of

them continued murmuring “*Vih noam*” again and again, keeping their gaze fixed upon their Rebbe.

The small clock ceased ticking. It was as though time had frozen. The Rebbe no longer reacted. R' Leib Kessler, one of the Chevraya Kadisha, suddenly noticed a pure, blue flame rising up from the bed. This was the moment that the holy ark was taken above.

That day was a Wednesday, the day of the week in Creation when the heavenly bodies were *nitlu* (suspended in the heavens) and on this day the Baal Shem Tov who shone forth like the heavenly bodies was *nitlu* (taken away), and the first day of Shavuot 1760. The Baal Shem Tov was 61, 8 months, and 18 days, said the Rebbe Rayatz.

PART VI

At the end of the week of Shiva, the Baal Shem Tov's disciples appointed R' Tzvi, the Baal Shem Tov's son, as their leader. R' Tzvi was reserved. He did not lead his flock with words of Torah and by receiving people.

That sad year of mourning, the Chassidim wondered where the Chassidic movement was headed. Would the loss of their leader mean the cessation of the wellsprings of pure water? All knew that the Baal Shem Tov had been a powerful leader, attracting holy followers for the purpose of expanding the Chassidic movement and bringing his teachings to great scholars.

The year after his passing was extremely difficult. Although R' Tzvi

was a great tzaddik, he did not have the necessary power to carry on the mission, to send spies, scholars, to the misnagdic fortresses in order to shake the walls of their scholarship and draw them towards the true light. The situation was such that the misnagdim rejoiced when they saw that the edifice the Baal Shem Tov had toiled to establish was tottering.

A year later, on Shavuot 5521, the disciples of the Chevraya Kadisha were sitting at the holiday meal with R' Tzvi at the head of the table, wearing his father's silk coat. The room was oppressively silent. All recalled the sorrowful moments of the previous year.

R' Tzvi rose and emotionally said, “Today, my holy father came to me and informed me that the heavenly retinue who used to be with him, moved on to the holy disciple, R' Berenyu ben R' Avrohom. Therefore, said my father, give the leadership over to him in the presence of the Chevraya Kadisha, and he shall sit in my place at the head of the table and lead the flock of Chassidim.”

R' Tzvi turned to R' Dov Ber and without saying another word, he removed his upper garment, wrapped him in it, and wished him *mazal tov*. R' Dov Ber's face shone and he moved to the head of the table, having become the new leader of the Chassidim. He, the Maggid, delivered a Chassidic drush entitled, “*U'Mareihem U'Maaseihem*.”

Only three months had passed and the Maggid of Mezritch had gotten the Chassidic movement back on track. Once again, all the Chassidic centers in Vohlin and Podolia were fortified. He sent the best students to cities and towns where they brought the light of Toras HaChassidus.

(based on Shivchei HaBesht, Seifer HaSichos 5703, Seifer HaToldos, Ohr Yekaros, Heichal HaBracha)

WHY THE TORAH DOESN'T MENTION GEULA

By Rabbi Yosef Karasik, rav district Bat Chefer-Emek Chefer

The Torah speaks at length about the earthly reward given to those who study Torah and fulfill mitzvos. There is no mention, however, about the reward and punishment bestowed in the World to Come and in the Days of Moshiach. Why? * From the perspective of the Midrash, Kabbala, and Chabad Chassidus.

In the Written Torah, there is no mention of the reward and punishment in Olam HaBa (the World to Come), in Gan Eden, and in Yemos HaMoshiach. All it mentions is the reward and punishment given in this world, as it says in D'varim, "And it will be, if

you obey my commandments ... and I will give grass in your field for your animals and you will eat and be satisfied, etc." It is only the Gemara, Midrash, Kabbala, and Chassidus that speak about the World to Come and Yemos HaMoshiach.

This point is particularly obvious

in Parshas B'Chukosai, which lists in detail the reward and punishment given to those who study Torah and do the mitzvos. It's a completely physical reward given in this world with no mention about Olam HaBa and Yemos HaMoshiach.

Why is this so, when the reward given in Olam HaBa is incomparably greater than the reward given in this world, as the Mishna in Avos 4 states, "better is one hour of satisfaction in Olam HaBa than all of life in this world?" Even the miracles and wonders of the future, in Yemos HaMoshiach, will be incomparably greater than the reward given now, as in the Rambam's famous description in the Laws of Kings, ch. 12, "At that time there will be no hunger and no war and no jealousy and competition, for good will be widely available, and all delicacies will be as common as dust." So why does the Torah only speak of reward in our world?

Furthermore, why does the Torah only mention the physical reward given to the body while not telling us about the spiritual reward given to the neshama (not even the reward given to the neshama in this world, for example, that the mind and heart of someone who learns Torah becomes refined, and in the future, "the occupation of the entire world will be only to know Hashem and therefore the Jewish people will be great sages and know hidden matters and they will grasp knowledge of their Creator according to the capacity of man")?

This question preoccupied Rav Saadia Gaon, the Rishonim: the Rambam, Ibn Ezra, Rabbeinu Bachai, Rabbeinu Nissim, the Kuzari, and the Ramban, and each of them explained it in his own manner.

One of the great expositors of the Torah, Rabbi Shlomo Efraim Luntshitz (1550-1619), the head of the rabbinical court in Prague and a

student of the Maharal, in his work called *Kli Yakar*, summarized the explanations and divided them into seven. The Rebbe, in his amazing sicha (vol. 37) added another explanation, an eighth.

FOR THE SAKE OF HEAVEN

The first explanation: Rambam in the Laws of T'shuva says you must study Torah and fulfill mitzvos in order to cleave to the Creator and

serve Him for His sake and not for the sake of any personal benefit, not in order to receive a physical or spiritual reward. Therefore, the Torah does not write about reward and punishment in the next world or in Yemos HaMoshiach, so that a Jew will serve for the sake of Heaven and not for the sake of a reward.

Why then, does the Torah write about physical promises? Because they are not given as a reward but in order to remove that which interferes with our service of

Hashem. In other words, the Torah promises a livelihood, health, etc., so that we can be completely devoted to Hashem. As for a reward, that will be given in the future, and the Torah does not mention it so as not to cause a Jew to serve Hashem for ulterior motives, for the best service is done only for the sake of Heaven.

A LOFTY REWARD

The second explanation: The Rebbe says that the Torah was given to people living in the physical world, and since most people's desires are focused on this world, on physical reward and not a spiritual reward, therefore, the Torah speaks of material rewards, which every person can understand and longs for.

Another explanation, similar to the foregoing, is that of Ibn Ezra. He says that the Torah was given to all people and not just to special, lofty men. Since talk of a spiritual reward given in the world of souls in Gan Eden is deep and lofty, beyond the understanding of most people, as it is "difficult to imagine something spiritual," the Torah does not talk about it. Rather, the Torah describes physical reward, something everybody can relate to.

MIRACULOUS REWARD

The third explanation: Rabbeinu Bachai and Ramban say that the physical reward given in this world is remarkable and far more supernatural than the spiritual reward given in Olam HaBa:

It makes sense to say that reward for service of G-d will be given in the spiritual world of neshamos in Gan Eden, but it's hard to understand how it can be given in this world. Because to our eyes, this physical world operates in a natural manner, independent of any consideration of what good deeds that a person does or does not do.



“And I will give your rains in their time” – rainfall is dependent on natural phenomena, winds and clouds and other atmospheric elements.

Yet, the Torah makes this amazing statement – those climactic changes depend on man’s service! When a Jew cleaves to the ways of Hashem, he affects mighty changes in the world and one result is rain!

Chazal say, “If your head hurts, be involved in Torah, etc.,” which sounds illogical. If you have a medical problem, how is it solved with Torah study? The answer is, it’s a most wondrous thing, and this is why the Torah writes specifically of physical rewards, for this is truly the most miraculous.

OPEN REWARD

The fourth explanation:

Rabbeinu Nissim says that if the Torah wrote about a spiritual reward given in Olam HaBa, heretics could claim that it’s an unverifiable lie, for the spiritual worlds are “conveniently” invisible to the human eye. Therefore, Hashem promises a physical reward, so that everyone can see that there’s a Creator Who runs the world, Who gives rewards to those who follow His mitzvos.

TO DO AWAY WITH FALSE BELIEFS

The fifth explanation: Rabbi Saadia Gaon says that when our ancestors were in Egypt, people believed that worshipping the stars and heavenly bodies was what brought blessings upon their fields and caused the rains to fall and other material success. Therefore, when Hashem took the Jewish people out of Egypt and gave the holy Torah, He promised them that through the Torah they would merit material things. This would encourage them to abandon false

worship and cleave to the Torah of truth.

The Torah did not have to promise us about life in Olam HaBa in an explicit manner, because the idols they worshipped previously did not promise anything in the next world.

IT IS SELF-UNDERSTOOD

The sixth explanation: The Kuzari says that reward in Olam HaBa for neshamos is obvious and can be learned *a fortiori* (from a major to a minor inference). If in this world, where the neshama is within a body, a Jew can cleave to the Divine Presence (and to the prophets and the like), and receives a reward and all good things, all the more so, after the neshama departs

The Torah makes this amazing statement – those climactic changes depend on man’s service! When a Jew cleaves to the ways of Hashem, he affects mighty changes in the world and one result is rain!

the body and is in the world of souls will it cleave to the Divine Presence and receive a reward and all good things.

A REWARD DESIGNATED FOR THE ENTIRE NATION

The seventh explanation: The *Seifer Ikarim* (Rabbi Yosef Albo) and Ramban say that only the rewards given to the Jewish people as a whole are physical, that when most people fulfill mitzvos, the rain will fall in its proper time, etc. But the reward given in Olam HaBa will be every man for himself, according to his own deeds. The Torah did not write about the reward every individual Jew will receive on his own.

PERFECT CONNECTION TO HASHEM

The eighth explanation was given by the Rebbe: A person is comprised of two dimensions, the physical body and the spiritual neshama. Service of Hashem in Torah and mitzvos must penetrate and permeate all of a Jew’s being, physical and spiritual. Therefore, two types of reward are given, a physical one for the body and a spiritual one for the neshama.

The major innovation in a Jew’s service of Hashem is not that the G-dly soul joins in and is enthusiastic about serving Hashem, but that the physical body is connected to the G-dly service of Torah and mitzvos! Therefore, the main novelty in the giving of a reward

is the physical reward, which is given to the body, and not the spiritual reward, which is given to the neshama.

If the reward was only spiritual, this would not demonstrate that the Torah had penetrated a person through and through, but had only affected his spiritual dimension, which is why he only received a spiritual reward. When he receives a material reward, it is apparent that the Torah and mitzvos permeated all aspects of his being and became part of who he is – a body and a soul. This is why the Torah emphasizes the material reward, because this is the unique aspect of man’s service and the reward that he receives for it.

May we merit to see both the material and the spiritual reward with the full revelation of Moshiach, immediately.

BELOVED BY ALL

*The following article is a chapter from the new book, Gaon V'Chassid, about the Chassid R' Zalman Leib Estulin, written by his grandson, R' Sholom Dovber Friedland. Gaon V'Chassid describes the ties of a Lubavitcher Chassid with Litvishe rabbanim and roshei yeshiva in B'nei Brak and with the Admurim of Slonim. * Part 2 of 2*

AN ONGOING RELATIONSHIP WITH THE ADMURIM OF SLONIM

R' Zalman Leib lived near the *Emes V'Emuna* shul of the Slonimer Chassidim. He davened

there often and over time, many of the Chassidim there became close with him. They loved him dearly and considered him a lofty figure that represented the exalted figures of yesteryear whose wisdom and fear of G-d radiated in their surroundings. A group of Slonimer

Chassidim visited him often. Every word he said, every action, was precious to them.

R' Zalman Leib was also close with their Rebbe, the Admur of Slonim, Rabbi Sholom Noach Brezovsky z"l. His connection with the Slonimer Rebbeim began the first year he arrived. It was immediately after the liberation of the Kosel, when masses of people went to daven at the holy site. At the Kosel he met the Admur, Rabbi Avrohom Weinberg of Slonim z"l, author of *Birkas Avrohom*, who participated at a bris mila that took place there.

The Admur of Slonim went over to R' Zalman Leib and began talking in learning with him. He said, "It says in Megillas Esther (3:7), 'to the treasury of the king upon the Jews.' We know that every time it says 'the king' in the Megilla, it is referring to the King of the universe. So it turns out that Hashem has treasuries, and what are these treasuries? The Jews. There are Jews who are considered Hashem's treasures and Hashem guards His treasures on account of them..."

When R' Zalman Leib was told that Slonimer Chassidim said the Admur had been referring to him, he dismissed it and said, "What am I and who am I that they should say that about me? He simply wanted to say an explanation about the Megilla and baruch Hashem I heard it, that's all."

R' Zalman Leib was close with the Admur's successor and son-in-law, R' Sholom Noach, author of *Nesivos Sholom*. When the Admur visited the beis midrash of his Chassidim in B'nei Brak, he would talk with R' Zalman Leib. R' Sholom Noach greatly cherished R' Zalman Leib. His nephew R' Mordechai Weinberg (grandson of the *Birkas Avrohom*) tells about this:



“As a regular in my uncle’s home I would often visit, especially in the later years when he was already very weak. I would often tell him what R’ Zalman Leib said because I was very close with him.

“One time I told my uncle the story that R’ Zalman Leib told

about the Ruzhiner tzaddik getting stuck in the mud and asking Hashem to extricate him because in the mud he could not do t’shuva. R’ Sholom Noach burst into tears when he heard this story and did not calm down until he asked me to tell it again to his son-in-law. About

two hours later I got a call from his grandson who said his grandfather wanted him to hear the story.

“When I told this to R’ Zalman Leib he was very moved and he said, ‘I’m too much of a plain Jew for people to be repeating what I say.’

“After the passing of R’ Sholom Noach, his son R’ Shmuel was appointed Rebbe, and R’ Zalman Leib asked me to get him in to see the new Admur. Before we went, he put on Shabbos clothing. He climbed many steps and when we entered he was very moved even though he was much older than the new Rebbe.

“He asked the Admur for his blessing that he be a G-d-fearing Jew. R’ Shmuel was deeply impressed by R’ Zalman Leib and asked him for his blessing in return. R’ Zalman Leib blessed him that he merit to lead his Chassidim to greet Moshiach.

“Another time, the Admur R’ Shmuel asked for R’ Zalman Leib’s bracha in the presence of his Chassidim and even asked him to put his hands on his head as he did so.”

For many years R’ Zalman Leib would daven Maariv on Shabbos in the shul of the Spinka Chassidim near his house. There too he was beloved by the Admurim. They always asked about his welfare.

KNOW HOW TO RESPOND

As a resident of B’nei Brak, it was natural to speak about the *machlokes* (dispute) between Chassidim and Misnagdim. R’ Zalman Leib, who did not speak ill of anyone, did not get involved in these debates. As for the questions regarding Chassidim, he answered calmly and lovingly, basing his responses on the Gemara and Rambam and always did so graciously with mutual respect.

Those who knew him knew that he had answers for everything, simple answers that cast aside even the biggest questions. R' Yaakov Yehoshua Laufer gives one example:

“One day, R' Zalman Leib told me about a discussion he had with an opponent to Chassidus: ‘A Misnaged came over to me with the following complaint. In *Tanya* and his letters, the Alter Rebbe writes a number of times that although in the times of the Gemara the main avoda was in Torah study, in our days the main avoda is in prayer and tz’daka. From where does the Alter Rebbe know this, according to Nigleh, to say that the avoda has changed? The Gemara says that Torah study is most important; it even takes precedent over the obligation to pray.

“I told him that the Alter Rebbe’s source is written in the Chafetz Chaim too! He said there was no such halacha in the Chafetz Chaim. I told him that back when I was a boy, when the Chafetz Chaim lived in my town, I studied his s’farim, and in his *Shmiras HaLashon* he brings the Gemara (Shabbos 11a. Yerushalmi Brachos chapter 1, halacha 2) that when someone’s Torah study is his profession, this sets aside prayer. When someone’s Torah study is not his profession, he must stop to pray.

“Rashi explains that since he stops in his work, he should certainly stop for prayer. The Chafetz Chaim explains that the meaning of this is that when a person stops in his work, he thereby shows that other things are important to him, demonstrating that his appreciation of Torah is not complete. Therefore, his Torah study doesn’t have the weight and the force to set prayer aside.

“The Chafetz Chaim goes on to say that all the more so with regard to those who stop to speak lashon

ha’ra, who consider speaking lashon ha’ra more important than Torah study. Since they set aside their learning for it, obviously they are not considered people to whom their Torah study is their profession. Thus, their Torah is not more important than prayer, and that is why they cannot set it aside.

“From this I concluded that today, when people speak a lot of lashon ha’ra, their Torah study is certainly not of supreme importance to them and it has no greater value than prayer. This is why the Alter Rebbe writes that in our days prayer is more important.

“The Misnaged accepted this and understood the message: better

this is halacha, etc.’ Thus, when one speaks lashon ha’ra, his Torah study is not called ‘his work’ to grant it the force to set aside prayer – not only because he interrupts for other things but because his Torah study is not on the level of ‘the word of Hashem.’”

One time, when R' Zalman Leib sat with some other people of B’nei Brak, they asked him about the great men who were opponents to Chassidus. R' Zalman Leib said one should esteem them for their Torah study but what a pity that they were such Misnagdim. If they saw the Rebbe they would be so impressed by him that they would immediately cease their talk, and it would be a

He should have gone to the Rebbe because for lofty purposes there is no need to look at inconsequential details. It would not have been terrible if he got money, as long as he went. If he had met the Rebbe and merited to see his greatness and holiness, he certainly would have become a Chassid.

to be actually involved in Torah study than to speak disparagingly about Jews.”

R' Yaakov Yehoshua added that you can find what R' Zalman Leib said in the words of the Alter Rebbe in *Likkutei Torah*, in the maamer “*Yichayeinu Mi’yomayim*,” os 2, where it says:

“One who speaks disparagingly of another or says a lie, the breath that comes from his mouth is vanity and evil spirit ... it breaks and interrupts the force and life of the G-dly spirit that is drawn to him. Therefore, even one who engages in Torah study afterwards, his study is not called ‘the word of Hashem –

great benefit for them personally.

He gave an example:

“In our town of Shumyatz lived a great genius about whom they said he could be as famous as Rav Chaim Brisker if he had lived long. His name was R' Tevel and he was a descendent of R' Chaim of Volozhin.

“R' Tevel married the daughter of a Lubavitcher Chassid who was considered wealthy. After they married, the kalla’s grandfather, who was also rich, asked him to go and see the Rebbe (I think it was the Rebbe Rashab) and he would give him a lot of money if he did so.

“R' Tevel said, ‘You ruined it. I

had intended to go and check him out but now that you connected it with money, I won't go, since people shouldn't say I was bribed to go.'

"I say," said R' Zalman Leib, "he should have gone to the Rebbe because for lofty purposes there is no need to look at inconsequential details. It would not have been terrible if he got money, as long as he went. If he had met the Rebbe and merited to see his greatness and holiness, he certainly would have become a Chassid. And as I know, if it would have happened that way, there are many aspects of his character that would have been much improved."

R' Zalman Leib concluded without going into detail except for one fact – that R' Tevel's sons were geniuses but they invested all their energy into the sciences and did not remain that loyal to Torah. That could have been averted if he had become connected to the Rebbe.

MELECH HA'MOSHIACH WILL TAKE CARE OF ALL ISRAEL

When the Rebbe spoke urgently about preparing for Moshiach's coming, people from B'nei Brak went to R' Zalman Leib and asked

why the sudden talk about Moshiach's coming?

R' Zalman Leib answered them:

"I'll explain it to you simply. You don't know it, but the truth is that in all generations the belief in and anticipation for Moshiach was strong and real. Whenever they were in exile, they remembered and yearned to see the Beis HaMikdash and longed to see the Geula. In the recent generation there is confusion on this subject because of the great suffering on the one hand, and as a result of Zionism, which confused people's minds as though to say that Jews aren't that deeply immersed in exile, which is absolutely wrong.

"The Jewish people forgot their natural longing that was habitual for them, they forgot their anticipation of Moshiach's coming. The Rebbe came and restored things to the way they used to be.

"When I was a boy and people built homes, they didn't spend much because they knew that in a little while Moshiach would come and they would leave their home in exile. Every other word was about Moshiach's coming and this generation, which has forgotten the ways of its fathers, is surprised by the Rebbe's *koch* in restoring the wholehearted faith to its proper



**Rabbi Sholom Noach Brezovsky,
Slonimer Rebbe z"l**

place."

When they asked R' Zalman Leib about people saying that the Rebbe was fitting to be Moshiach, he said that from the Gemara and Rambam it is clear that Moshiach will be concerned about every Jew. Who is concerned about every Jew, as he is, and who is moser nefesh for every Jew, if not the Rebbe?

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SCIENCE OF IGNORANCE

For the 55th yahrtzait of Rabbi Yisroel Aryeh Leib Schneerson z"l., 13 Iyar, 5767

By Prof. Shimon Silman, RYAL Institute and Touro College

*Having established (in Part 1, Issue 599, pg. 22) the scientific grounds for affirming that the universe has a Creator, we now investigate some issues relating to the universe in general and the earth in particular, such as the age of the universe and the earth, the role of the earth in the universe, and even what's inside the earth. * Part 2*

SCIENCE OF IGNORANCE

In spite of all the logical proofs of Creation, the point of view common among scientists for a long time was that the universe was always here. I call this a "point of view" rather than a theory since it must be made clear that ideas of the origin of the universe cannot in any sense be considered scientific theories. An idea can be called a

scientific theory when: 1) the theory is based on observations, 2) a significant amount of the relevant data has been collected and analyzed, and 3) the idea can be tested repeatedly to see if it holds up.

While all respectable scientific theories follow this pattern, ideas regarding the origin of the universe are fundamentally deficient in all of these areas. Firstly, the origin of the

universe was not observed by anyone. All we have to go by is what we see now, a very long time after the origin of the universe.

Furthermore, we see very little of the universe even now. According to the modern cosmology, much of the universe is not even observable; it *cannot* be observed. The "observable universe" is the space around us bounded by the *event horizon*, the distance light could have traveled since the universe originated. But the entire universe is much bigger than the observable one. (One astronomer made the following analogy: Take a dinner plate and go out into an open field. Put the plate on the ground and stand on it. Now compare what you can see up to the rim of the plate with the view up to the horizon. This is comparable to the fraction of the universe that is visible to us!) Furthermore, the popular view among scientists now is that 96% of the universe is composed of "dark matter" and "dark energy" that has *never* been observed (and whose very existence is not certain).

So a theory of the origin of the universe would be a theory based on almost no data. Furthermore, no such theory could be tested since we can't do any experiment to try to make a universe.

LETTER ON LIGHT FROM STARS

Now, we mentioned the event horizon which raises the issue of the *time* it takes for the light of a star to reach us and the implied age of the universe. The Rebbe Melech HaMoshiach was once asked this question and responded in a letter dated 1 Sivan, 5716 (1956):

"Regarding what you wrote that you read in the books of the astronomers about stars whose light rays must travel for much more than 6,000 years until it reaches the earth, and you ask how this fits with

what our holy Torah states – that we are in the year 5716 after Creation.

“Now, even if you want to say that the calculation of the distance of the star is correct (for there are differences of opinion among the astronomers on this), this raises no question regarding the date of Creation. [The point is] that just as the stars were created, similarly the light rays were created. Just like G-d can create a star which will first start to radiate light from the time of its creation and onwards, it is equally possible that He would create the star together with the light rays [already] radiating from it.

“This is especially evident when considering what it says in the first *parsha* of the Torah: ‘It was morning, the first day,’ while ‘Let there be luminaries’ was not said until the fourth day. Thus we see that there was a presence of light [morning] before the luminaries were placed in the heavens....

“A deep knowledge and an analysis of the relevant principles [upon which the conjectures of the scientists regarding the age of the earth is based] will prove to the normal mind that these are merely *conjectures* which are far from certainty. This is the *opinion of the scientists themselves* as is mentioned in their books. Nevertheless, in the introductory texts studied in the schools, they conceal the doubts that they have in these principles.” (*Likkutei Sichos*, vol. 15, p. 478)

From this letter we see that while G-d created the entire universe 5757 years ago, He may have created certain things to *appear to an observer* to be older.

In another very famous letter, Melech HaMoshiach dealt with the issue of the age of the earth more extensively, explaining the logical errors in the theories of evolution. As an introduction to this letter, we

explain an issue that arises in all scientific research, namely the error of extrapolation.

EXTRAPOLATION

Consider the following simple example. Suppose I want to investigate the relationship between two quantities, represented by the variable x and y . I design an experiment and take measurements. Suppose I find that for $x = 1$, the value of $y = 4$. For $x = 2$, $y = 8$; and for $x = 3$, $y = 12$. I notice that for each value of x , the value of y is 4 times the value of x and I conclude that the formula to describe the relationship is $y = 4x$. Right? No, this is wrong. But the error is so subtle that it eludes us. And so has it eluded many great scientists throughout history.

To discover the error, let's consider another experiment. I go out on Eastern Parkway in Brooklyn and begin to survey the street. (This is not very safe and I don't recommend trying this experiment.) I notice that between Kingston Ave. and Albany Ave. the street is flat. I continue to survey and notice that between Albany Ave and Troy Ave. the street is also flat. Continuing further, I notice that between Troy Ave and Schenectady Ave. the street is flat. I then conclude that the Earth is flat. This time the error is clear. I made a big jump in drawing my conclusion. I *extrapolated* outside the range of my observations in drawing my conclusion. This is a serious error. But there was a time when great scientific minds made even this error and concluded that the Earth was flat.

Now let's go back and correct my first conclusion. What I should have concluded was that *between the values of $x = 1$ and $x = 3$* the correct formula is $y = 4x$. In the case of the Earth too, it is correct to say that between Kingston Ave. and

Schenectady Ave. on Eastern Parkway, the Earth can be considered flat (as an approximation). Any scientific conclusion is valid only within the range of the original observations. Drawing a conclusion outside the range of observations is an error of extrapolation.

Some of the most famous errors of extrapolation in the history of science were: 1) Assuming that Newton's laws of motion were valid at all velocities. This error was corrected by Einstein's Special Theory of Relativity, which showed how the laws change at very high velocities. 2) Assuming that the known laws of physics were valid over all distances. This error was corrected by Quantum Mechanics, which shows how the laws are very different over very small distances (on the scale of an atom).

THE REBBE'S LETTER ON EVOLUTION

Now we present some excerpts from Melech HaMoshiach's letter on Evolution:

“After not having heard from you for a long time, I was pleased to receive regards from you through the young men of Chabad who visited your community recently in connection with the public lecture. I was gratified to hear that you participated in the discussion, but it was quite a surprise to me to learn that you are still troubled by the problem of the age of the world as suggested by various scientific theories which cannot be reconciled with the Torah view that the world is 5722 years old.

“I underlined the word ‘theories,’ for it is necessary to bear in mind, first of all, that science formulates and deals with theories and hypotheses while the Torah deals with absolute truths. These are two different disciplines, where reconciliation is entirely out of

place.

“It was especially surprising to me that, according to the report, the said problem is bothering you to the extent that it has trespassed upon your daily life as a Jew, interfering with the actual fulfillment of the daily Mitzvoth. I sincerely hope that the impression conveyed to me is an erroneous one. For, as you know, the basic Jewish principle of *naaseh* (first) and *v'nishma* (afterwards) makes it mandatory upon the Jew to fulfill G-d's commandments regardless of the degree of understanding, and obedience to the Divine Law can never be conditioned upon human approval.

“In other words, lack of understanding, and even the existence of legitimate” doubts, can never justify disobedience to the Divine Commandments; how much less, when the doubts are illegitimate, in the sense that they have no real or logical basis, such as the problem in question.

“Apparently, our discussion which took place a long time ago, and which, as I was pleased to learn, has not been forgotten by you, has nevertheless not cleared up this matter in your mind. I will attempt to do so now, in writing, which imposes both brevity and other limitations. I trust, however, that the following remarks will serve our purpose.

“Basically the problem has its roots in a misconception of the scientific method or, simply, of what science is. We must distinguish between empirical or experimental science dealing with, and confined to, describing and classifying observable phenomena, and speculative science, dealing with unknown phenomena, sometimes phenomena that cannot be duplicated in the laboratory. Scientific speculation is actually a terminological incongruity; for science, strictly speaking, means

knowledge, while no speculation can be called knowledge in the strict sense of the word.

“At best, science can only speak in terms of theories inferred from certain known facts and applied in the realm of the unknown. Here science has two general methods of inference:

(a) The method of interpolation (as distinguished from extrapolation), whereby, knowing the reaction under two extremes, we attempt to infer what the reaction might be at any point between the two.

(b) The method of extrapolation, whereby inferences are made beyond a known range, on the basis of certain variables within the known range.

“For example, suppose we know the variables of a certain element within a temperature range of 0 to 100, and on the basis of this we estimate what the reaction might be at 101, 200, or 2000.

“Of the two methods, the second (extrapolation) is clearly the more uncertain. Moreover, the uncertainty increases with the distance away from the known range and with the decrease of this range. Thus, if the known range is between 0 and 100, our inference at 101 has a greater probability than at 1001.

“Let us note at once, that all speculation regarding the origin and age of the world comes within the second and weaker method, that of extrapolation. The weakness becomes more apparent if we bear in mind that a generalization inferred from a known consequent to an unknown antecedent is more speculative than an inference from an antecedent to consequent...

“Let us remember that the whole structure of science is based on observances of reactions and processes in the behavior of atoms in their present state, as they now

exist in nature. Scientists deal with conglomerations of billions of atoms as these are already bound together, and as these relate to other existing conglomerations of atoms.

Scientists know very little of the atoms in their pristine state; of how one single atom may react on another single atom in a state of separateness; much less of how parts of a single atom may react on other parts of the same or other atoms. One thing science considers certain – to the extent that any science can be certain, namely that the reactions of single atoms upon each other is totally different from the reactions of one conglomeration of atoms to another.

“We may now summarize the weaknesses – nay, hopelessness – of all so-called scientific theories regarding the origin and age of our universe:

(a) These theories have been advanced on the basis of observable data during a relatively short period of time, of only a number of decades, and at any rate not more than a couple of centuries.

(b) On the basis of such a relatively small range of known (though by no means perfectly) data, scientists venture to build theories by the weak method of extrapolation, and from the consequent to the antecedent, extending to many thousands (according to them, to millions and billions) of years!

(c) In advancing such theories, they blithely disregard factors universally admitted by all scientists, namely, that in the initial period of the birth of the universe, conditions of temperature, atmospheric pressure, radioactivity, and a host of other catalytic factors, were totally different from those existing in the present state of the universe.

(d) The consensus of scientific opinion is that there must have been many radioactive elements in the

initial stage which now no longer exist, or exist only in minimal quantities; some of them elements that catalytic potency of which is known even in minimal doses.

(e) The formation of the world, if we are to accept these theories, began with a process of colligation (of binding together) of single atoms or the components of the atom and their conglomeration and consolidation, involving totally unknown processes and variables.

“In short, of all the weak scientific theories, those which deal with the origin of the cosmos and with its dating are (admittedly by the scientists themselves) the weakest of the weak.”

Scientists are free to investigate the entire universe – and in fact must investigate it – but at the same time they must understand that there are limitations on their methods and on their conclusions. ... There is a certain humility that a scientist must have.

SCIENTIFIC AUTHORITY

Many people are afraid to challenge the authority of scientists. They are in awe of scientists and feel that the scientists must know what they are talking about. Of course, many scientists claim this authority for themselves. But in fact this is one of the greatest impediments to progress itself. The history of science is full of accounts of revolutionary ideas first being introduced by young scientists who challenged the authority of the scientific establishment and their ideas. One of my physics professors who was lecturing in Quantum Mechanics, related that Neils Bohr, one of the originators of Quantum theory, was successful in doing this

because as a graduate student, he spent a lot of time riding his motorcycle instead of going to lectures, so he was not biased by the opinions of the older scientific generation.

It is usually the greatest of the scientists who repeatedly emphasize how much we don't know and how much we must continue to doubt our scientific conclusions. Albert Einstein and Richard Feynman were famous for this.

Scientists are free to investigate the entire universe – and in fact *must* investigate it – but at the same time they must understand that there are limitations on their methods and on their conclusions. Not everything is equally given to

scientific investigation.

Investigations into distant space or into the distant past are not as conclusive as an experiment done in a laboratory. And where there is more ignorance than information or where one extrapolates, he cannot draw a valid conclusion. He may only make a tentative statement such as: “It might be like this; further research is needed.”

There is a certain humility that a scientist must have. I often wonder about the fact that even with the most sophisticated scientific theories and the most advanced supercomputers (I worked with them for a while) and with all the relevant data available, scientists

cannot predict the weather accurately. (Several years ago they predicted a major snow storm in New York – “the storm of the century” – and the city was ready to shut down. In fact there wasn't even enough snow to cover the ground; just a few flakes.) Yet they say with great certainty that *this* is how the universe began and *that* is what happened in the first few seconds, minutes and millennia, etc. Don't they realize that this can only be called “science fiction”?

Yet I say that they *must* investigate the entire universe. I say this based on a statement of the Rebbe Melech HaMoshiach and based on the Talmud. A famous Jewish professor of Microbiology was working for NASA looking for life in space, especially Mars, when he became a *baal t'shuva* (an observant Jew). He asked the Rebbe MH”M if he could continue to look for life on Mars or perhaps this was against Judaism. The Rebbe MH”M told him that he should look for life on Mars, and if he doesn't find it there to look somewhere else in space, and if he still doesn't find it to continue looking elsewhere. Why? Because there is no reason to put a limitation on G-d by assuming that He could only create life in one place. The Talmud says that if one has the ability to investigate the paths of the stars and constellations and he doesn't do it, then the following admonishment of the prophet Isaiah applies to him: “And he refuses to look at the work of G-d.”

One should not be awed by “the scientists.” One should not accept their conclusions based solely on their authority but rather examine them critically, for the scientists are subject to the same laws of reasoning and logic that everybody else is.

[To be continued be”H]

FOLLOWING THE RELEASE OF THE PREVIEW OF THE BLACK BOOK AND THE MEDIA ATTACKS AGAINST THE COMMITTEE TO SAVE THE NATION AND THE LAND, AS WELL AS ATTACKS FROM WITHIN, RABBI SHOLOM YAAKOV CHAZAN INTERVIEWED RABBI SHOLOM DOVBER WOLPO, WHO SAID:

'THE REBBE APPOINTED ME

TO BE INVOLVED IN SHLEIMUS HA'ARETZ. I WILL CONTINUE WORKING AS PER HIS INSTRUCTIONS'

*When did the Rebbe appoint him as his shliach for inyanei shleimus ha'Aretz? Does he act in the name of Chabad? Is the Rebbe in favor of soldiers refusing to obey orders? Which Lubavitchers have been attacking him and why? * Part 2 of 2*

us made the chilul Hashem. They rushed to tell the media that Chabad is against all this and that's it's a "fringe group," and the Lubavitcher Rebbe opposed disobeying orders, etc. *They are the ones who made the public chilul Hashem!*

[Continued from last week]

PHONIES WHO DISHONOR THE REBBE

Some Lubavitchers think that the publicity in the newspapers is a chilul Hashem.

Whoever saw the booklet (and doesn't rely solely on lashon ha'ra spoken by other Lubavitchers and outsiders), was very impressed by it and said it was a kiddush Hashem and would have a positive impact.

Any campaign the Rebbe initiated, on shleimus ha'Aretz,

shleimus ha'Am, and shleimus ha'Torah, elicited some negative feedback in the Leftist papers. Our job is to explain it so that the public understands the message despite the newspapers' distortion.

If the Chabad reaction was that the point is not to attack soldiers but to make them think about the crime they committed and to make them regret what they did and do t'shuva, there would be no chilul Hashem. It would be a kiddush Hashem.

The disingenuous ones among

BEFORE GIMMEL TAMMUZ THEY WOULDN'T HAVE DARED!

Is it incorrect to say that the Rebbe opposed disobeying orders?

Of course. Even if your father tells you to desecrate the Shabbos, you are not allowed to listen to him, despite the mitzva of Kibud Av V'Eim and despite your parents' honor being compared to Hashem's honor. If the government tried to impose an order to desecrate Shabbos by soldiers and policemen,

wouldn't everybody say that they must refuse to the point of mesirus nefesh?

All the more so when you are given an order to destroy the life of a Jewish family and open the country to terrorists. This is danger to life which supersedes the entire Torah, so of course you are not permitted to obey these orders.

If you are still uncertain about this, I suggest that you look up *Sichat HaShavua* issue #929, where the editor (R' Brod) writes, "The rabbanim who established that one cannot obey an order to uproot settlements, are expressing the voice of the Jewish conscience. This is the conscience of every Jewish soldier drafted into the IDF in order to defend Jews and not to uproot Jews from their homes and to destroy their settlements and demolish shuls."

Furthermore, in an official publication of Tzeirei Agudas Chabad, in a newspaper format called *Kol HaAretz*, dated 16 Kislev 5754, Tzach boasted in a headline that "The Circle of Those Who Refuse the Withdrawal is Growing," and this entire newspaper was for the purpose of promoting the idea of refusing orders to evacuate settlements.

In *Sichat HaShavua* issue #446, dated 23 Tamuz 5755, under the headline, "Breaking the Keilim," the editor officially promoted refusing orders. In *Sichat HaShavua* issue #448, dated 8 Av 5755, they interview Moshe Feiglin, who said: to bring the Medina to a standstill, to block roads, to fill up the jails, etc.

What happened all of a sudden that we have become twofaced

hypocrites? What happened all of a sudden that he (Brod) announced to the newspapers the other week, in an official Tzach pronouncement, that "the Rebbe is against refusing orders"? Is the Rebbe of 5754 a different Rebbe than that of 5767? Apparently, what they didn't dare to do before Gimmel Tammuz, they dare to do now, big time.



THE REBBE ENCOURAGED ME TO DISSEMINATE HIS VIEW ON IS'CHALTA D'GEULA

Since we're talking about hypocrites, I see that they have also come out against your book *Bein Ohr L'Choshech*.

It is totally shocking. There is an element here of "they stabbed their Rebbe." The main part of this book

was already printed in the first chapter of *Daas Torah* that I published in 5740. The Rebbe reviewed that book and even made some comments about it, and then told me to disseminate it and print it again and again. The Rebbe also recommended that Chabad rabbanim learn that book.

Recently, *Beis Moshiach* printed an answer from the Rebbe to the editor of the *Jewish Press* who asked questions, in Adar 5742, about the first chapter, on the topic of is'chalta d'Geula. The Rebbe explained it to him. Obviously, the Rebbe saw that the first chapter deals with breaking the klipa of is'chalta d'Geula [i.e., those who falsely claim that the Geula had begun with the founding of the modern State of Israel].

After all this, someone who considers himself a Chassid has the gall to write, in a publication that is supposed to present the Rebbe's views, against the printing and disseminating of this book?! This is literally a case of doubting one's Rebbe, which is like doubting the Divine Presence. This is a literal rebellion against the king!

They maintain that it bothers some people.

When I published *Daas Torah* I got angry letters and feedback from those in the Mizrachi camp and I reported this to the Rebbe. It didn't stop the Rebbe from instructing me to reprint the book over and over again. Previously, I mentioned a case of someone who got upset and asked the Rebbe about it, and the Rebbe responded personally.

If people are upset, it shows that the book was effective. I once heard

WHAT THE REBBE THOUGHT ABOUT RABBI WOLPO'S BOOKS

In an article written by the editor of *Kfar Chabad*, R' Halperin, Erev Shabbos Acharei-K'doshim 5767, he refers to sharp things the Rebbe said on Shabbos B'Reishis 5745. His purpose was to create the impression that Rabbi Wolpo does not have the right to talk about inyanei shleimus ha'Aretz. The following is a response to that allegation:

Everybody knows that what was said in 5745 was in response to the book *Yechi HaMelech*, which the Rebbe thought should not be publicized at that time. Rabbi Wolpo asked the Rebbe questions about this, in writing, and the Rebbe responded with answers that have already been publicized on various occasions.

The sharp sicha was initiated when Rabbi Shlomo Cunin began singing "Chayalei Adoneinu ... Moshiach Tzidkeinu." The Rebbe spoke in unprecedented, shocking terms and warned about not being involved in identifying Moshiach. Then the Rebbe mentioned that someone wanted to write a book, and this person writes him letters, and it brings about a chilul Hashem and distances Jews from the spreading of the wellsprings, etc.

Note: right after this sicha, when the Rebbe distributed kos shel bracha and Rabbi Wolpo passed by the Rebbe, the Rebbe took a bottle of mashke and gave it to Rabbi Wolpo and said with a smile: "With great success, there is no connection between one matter and another – **and He finds fault with his angels.**" This is a verse in Iyov 4:18 describing how Hashem is exceedingly particular with His holy ones and his angels.

However, as is also well-known, six years later, the Vaad Rabbanei Chabad asked Rabbi Wolpo to ask the Rebbe whether it was time to publish the book. The Rebbe said yes, on condition that several *yedidim-mevinim* (knowledgeable friends) reviewed it. Then the Rebbe told him to get **approbations** for the book, and even asked Rabbi Wolpo to inform him when he got them.

When the Rebbe received the book, Rabbi Wolpo got an amazing answer from the Rebbe, and then it

was apparent in the sichos of Shabbos that the Rebbe was referring to it. There were answers to various shluchim to translate the book into other languages and to learn it with their people.

It is known that the Rebbe did not even allow the publication of the book, *From Exile to Redemption* by Sichos in English, to be published in 5746. Later, in 5751, the Rebbe gave it the green light.

So those who now want to wave around that which the Rebbe said in 5745 against inyanei Moshiach, is like someone publishing today, those sharp things the Rebbe said in 5710 against his accepting the Chabad leadership. If someone would do such a thing, he would be *mored b'malchus* (rebelling against the king)!

That year, on 11 Nissan 5751, the Rebbe wrote in a handwritten note to Rabbi Wolpo, "**Certainly you are reviewing Chassidus in public. Indeed, the time is auspicious, Yemos HaMoshiach,**" an exceptionally rare instruction. In fact, we don't know of anybody else who received such an instruction.

Even before that, in 5747 (just two years after the sharp sicha), the Rebbe loudly said to Rabbi Wolpo's father in the middle of a farbrenge: "**he should write more books!**" Therefore, to mention the sicha of 5745 now, and to derive from it an approach to everything Rabbi Wolpo does, is misleading and despicable. By

doing this, people drag the Rebbe himself into their web of lies and Sinas Yisroel.

Furthermore, the editor of *Kfar Chabad* himself, knowing about all the Rebbe's warnings regarding publicizing his identity as Moshiach, did not refrain at the beginning of 5753 from publicizing to the world that the Rebbe is Moshiach. "**Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed**" was printed on the cover of every issue of the magazine, starting from Rosh Chodesh Cheshvan 5753, until Gimmel Tammuz 5754, when it was removed – **against the explicit ruling of the rabbanei Chabad.** The original document of the p'sak din is still extant and in our possession.

It is known that the Rebbe did not even allow the publication of the book, From Exile to Redemption by Sichos in English, to be published in 5746. Later, in 5751, the Rebbe gave it the green light.

from the Rebbe, quoting the Tzemach Tzedek, that he is like a hat-maker. If someone comes and tries on the hat and it fits, that means I meant him.

We see that most of the people who have read the book have changed their minds, like R' Shmuel Tal, rosh yeshivas Toras HaChayim of Neve Dekalim. He was just interviewed in *Mishpacha* magazine and spoke against the view of is'chalta and against the "holiness" of the Medina. All the ideas he says there are based on my book. His students say that he told them to read the book because this is the truth.

I have received dozens of enthusiastic letters from students and teachers in high schools and hesder yeshivos who say the book changed their thinking from one extreme to another. According to the Rebbe, this is about false beliefs that are the cause of deaths in Eretz Yisroel. In other words, promoting the truth contributes towards saving lives.

THEIR EXPOSURE TO THE MEDIA INSTILLS FALSE IDEAS

Why do you think Lubavitchers oppose the book?

Unfortunately, there are people whose exposure to the media, their friendliness with Leftist writers, and their daily browsing of secular, trashy newspapers, give them false ideas. They think that in order for Chabad to look good to the world, they must adopt the cheap culture which they are exposed to from the outside.

Would you believe this: a booklet for counselors was published by the organization Bas Melech. It was distributed in Kfar Chabad. It has a photocopy of the Zionist Scroll of Independence on a background of the Rebbe's picture. It also has instructions about how

to teach the girls the Jewish and democratic principles of this scroll! The next stage will be to say Hallel [on Yom HaAtzmaut] and read the Haftora of "Od HaYom B'Nov."

It's not surprising that those people who oppose our war for shleimus ha'Aretz are also fighting against our activities to eradicate the belief in is'chalta d'Geula. The question is, are we following the Rebbe or will the newspapers dictate to us. I am afraid that these individuals are behaving like those chareidi parties that are willing to sacrifice their ideology on the altar of money. The Rebbe said that this money drips with Jewish blood.

EMOTIONAL REACTIONS FROM EXPELLEES

What do the expellees from Gush Katif think about your *Black Book*?

We get reactions from people who are astounded and moved. They say that I gave them back their dignity and they feel that someone cares about them. Rabbi Yigal Kirshnzaft, an expellee himself, who works with the expellees and gave out the booklet, testified to this. Even those who still worship the false idol of the State expressed high regard for the booklet.

I continually get feedback, from all sorts of people. The booklet was distributed in thousands of shuls, and after Shabbos I got emotional phone calls from expellees and their families. They encouraged me to continue my work because they said they don't have the spirit to keep fighting and someone has to do it for them.

I'M NOT FAZED BY THE PERSECUTION – I'LL CONTINUE!

What do you think about the personal attacks against you?

Baruch Hashem, I stopped being fazed by these things. 12 years ago, when the entire Lubavitch establishment here was caught up with the foolish campaign of "Bibi is good for the Jews," which caused a terrible chilul Hashem and brought us destruction and the distancing of countless people from Chabad, I opposed this campaign from its inception. The *Kfar Chabad* magazine went all out and persecuted me for years! They tried to destroy me completely.

Even when they all saw the consequences, and after Netanyahu gave away Chevron to our murderers, and even after the rabbanei Chabad held a gathering in Kfar Chabad and announced, in an official p'sak din, that this campaign was a terrible mistake, even then the magazine didn't stop persecuting me personally for daring to oppose the campaign.

After all that, I'm no longer fazed by attacks. Today, all of Anash understands what damage and chilul Hashem that campaign caused, and how it was a betrayal of the Rebbe, when shortly after Gimmel Tammuz all the newspapers had a picture of thousands of Chabad Chassidim standing up and cheering for Bibi. The headline was: Bibi and his Chassidim. It was literally the Sin of the Golden Calf, the 5757 version ("for this man Moshe ... we don't know what happened to him").

Instead of those people hiding their faces, they dare to state opinions, when everything they touched caused a chilul Hashem and a dishonor to Lubavitch.

WHO UNDERMINED CHABAD'S WORK IN THE ARMY CAMPS?

Since you brought up the "Bibi is good for the Jews" campaign, what were the consequences for

Chabad's work in Eretz Yisroel?

There was never as big a chilul Hashem for Chabad as that campaign. Till this day, we cannot get rid of the terrible impression that official Chabad became a political organization. People accuse me, saying that because of the *Black Book*, we won't be allowed in to the army camps, when, ever since the Bibi campaign, there has been practically no organized entry into the camps except through special connections with one rabbinic chaplain or another. The general school system also stopped Chabad from entering their schools after that campaign.

Furthermore, getting close with politicians led to a situation in which rubbing shoulders with the Prime Minister, his staff, and Knesset members, etc., prevented Chabad from reacting properly to the terrible plan of giving away land. It also caused part of the Chabad establishment to be silent, on orders from "up above," when Chevron was given away to terrorists, with the Wye Accords and the Disengagement.

The leaders of Tzach continued bringing Sharon the Dalet minim and a menorah, as though nothing was happening. The Chabad delegation met with Sharon days before the expulsion and told him that despite what he'll do, we remain one family. They also said that official Chabad is against the protests of the Meshichisten (their statements were actually cited on the official website of the prime minister's office) – it's just incredible.

Heads of Chabad houses in Yehuda and Shomron pleaded with the directors of Tzach to go out with a big campaign for shleimus ha'Aretz, to prevent the establishment of a Palestinian state on the ruins of their settlements, but they were banging against a

wall of refusal.

One of the chareidi newspapers which is considered a longtime admirer of Tzach wrote a scathing article called, "Tzach Doesn't Answer," in which it described the absurd situation that official Chabad is not involved at all in this critical and holy war of the Rebbe. This newspaper said it was because they became palsy-walsy with the government, because of budgets, etc., and it warned that establishment Chabad would be remembered in infamy for collaborating with the expulsion.

What did you do to stop the Bibi campaign?

I fought with everything I have. I put out a booklet explaining, according to what the Rebbe said,

What happened all of a sudden that we have become twofaced hypocrites? ... Is the Rebbe of 5754 a different Rebbe than that of 5767? Apparently, what they didn't dare to do before Gimmel Tammuz, they dare to do now, big time.

that whoever says he will continue talking to Arabs about peace agreements (and Bibi announced that he would continue negotiations as per the Oslo agreements), would definitely give away land. Unfortunately, people didn't want to listen.

I also publicized what the Rebbe told Moshe Katzav – that he would fight against whoever spoke about giving away land. In their chutzpa, they announced, "the Rebbe said that sicha should be hidden away." What a lie!

Even after two years went by and we saw the results, as revenge for my war against Netanyahu, Halperin, the editor of *Kfar Chabad* forged a booklet, in my name,

whose sole purpose was to mock the Rebbe for his mistakes, as it were, in the war for shleimus ha'Aretz. This booklet was given out in the thousands in Yerushalayim and B'nei Brak and Lubavitch yishuvim. R' Shlomo Maidanchik a"h put out a sharp letter against Halperin. He wrote that the mockery he made of the Rebbe surpassed that of Satmar and the misnagdim.

I couldn't believe it when I was recently shown the supplement to *Yediot Acharonot* of 10 Teives 5757, in which the reporter asked Brod, "How did you manage to convince the rabbis (to join the Bibi campaign)?" The point of the question was how come they didn't foresee the disastrous outcome.

Brod answered, "Where were all the pundits before that? Why didn't they try to stop it?"

OUR WORK IS NOT DONE IN THE NAME OF CHABAD

Yet, in Chabad there are official mosdos that set policy. How can you go in the name of Chabad and do things for shleimus ha'Aretz on your own?

The question isn't a question. The activities of the Committee to Save the Nation and the Land are not done in the name of Chabad. The Rebbe told me personally to start an organization to protest what is going on and he said

specifically not to use the name Chabad. Not that Chabad has to be ashamed of these activities, but for a completely different reason. "Because then, what happened to Mihu Yehudi is what will happen to this." In other words, the campaign should not become sidelined because it is perceived as that of Chabad. It pertains to all Jews. That is why our advertisements never say that this is coming from a Chabad mosad.

As for using the Rebbe's picture – in our most recent video, "There is judgment and there is a Judge," we also have Rabbi Ovadia Yosef's picture. Obviously, that doesn't mean we belong to the Shas party.

We have hundreds of activists in various yishuvim who are not Lubavitchers. The war for shleimus ha'Aretz crosses all lines.

I get the impression that since you first started working on these matters, the Chabad media has opposed you. What do you think bothers them?

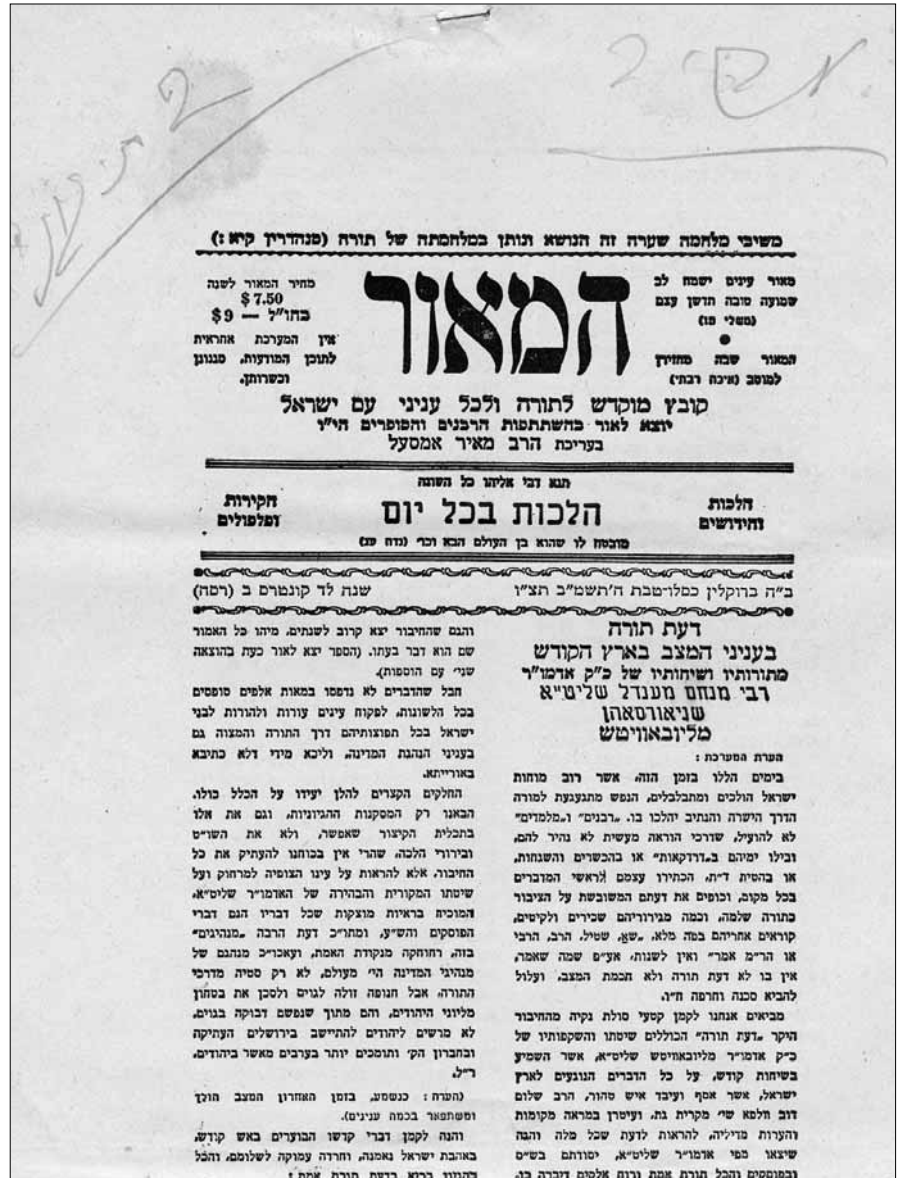
When we made the huge gathering, "Mi L'Hashem Eilai," in Binyanei HaUma, we were criticized again by the same individuals. They publicized statements as if the rabbis ruled that it is prohibited to attend. Baruch Hashem, 7000 people demonstrated that their efforts failed. The reporters who came to cover the event said that the "spokesman" (Brod) told them that it was a delusional handful of people. When they saw the thousands of people, they said that Brod and his friends were in an ivory tower and that *they* were the marginal element!

Whenever we do something, the journalists know to go straight to you-know-who and he will tell them, as he always does, that this is against the view of rabbanai Chabad, against the Rebbe, that it makes a chilul Hashem, blah blah

blah. Apparently, what bothers them is that they know, deep down, that they're supposed to be doing the work I'm doing, but their Evil Inclination is spurring

them on to flatter the government. That is why they persecute those who are doing the job.

The support that they gave to the Disengagement, with their



"A SHAME THAT THEY DID NOT PUBLISH HUNDREDS OF THOUSANDS OF COPIES IN ALL LANGUAGES"

The Rebbe's handwritten notes on the galleys of the monthly Torah journal *HaMa'or*, which summarized Rabbi Wolpo's book *Daas Torah* in an article. The first part of this article is a lengthy synopsis of the Rebbe's view of *is'chalta d'Geula*. As usual, articles that were publicized in *HaMa'or* that used the Rebbe's name, were edited by the Rebbe. On this article, the Rebbe wrote the word "mahir" (rush) and pointed out two things, one a typo and the other – the Rebbe asked that the date of the meeting of rabbanim be verified. Aside from these two comments, the Rebbe approved the printing of this article in this publication, which was disseminated among those who studied Torah in the US.

silence, and with their order from above that stopped all protests against it, bothers them every time the topic comes up.

It's amazing to see how during the Oslo era, there were fiery articles in *Kfar Chabad* and *Sichat HaShavua* wherein Brod called Rabin a traitor. In *Kfar Chabad*, issue #578, they called Rabin a Nazi collaborator and compared him to Marshal Petain.

With instructions from the Rebbe, they took everybody out to demonstrations, and then with the Disengagement, they changed their tune and became friends with the criminals at the ranch. We see fulfilled some of the prophecies of Moshiach's times, as it says, "Your destroyers and those who ruin you will come from within."

I must say in conclusion, that I am sorry that I have to say all this, but necessity trumps all other considerations. I was told by the Rebbe, in writing, in yechidus, and in phone calls from New York to Kiryat Gat, to be involved in these things. No defamation campaign will stop me.

If the criticizers will start getting involved in these things too, we'd be happy to help and even to receive substantive criticism for what we've done so far, but this demon's dance against everything the Committee to Save the Nation and the Land does, must stop. If this article won't stop it, we have other avenues to pursue.

I hope that from this point on, instead of fighting us, they will appreciate the fact that we are saving what remains of official Chabad's honor, since they have not been working on that which the Rebbe was moser nefesh for (even though they received explicit instructions to be involved in inyanei shleimus ha'Aretz in the name of Chabad, and that's what

they did in the Oslo era).

As I said, although we are not a Chabad organization, the fact that Lubavitcher Chassidim are involved in it, and *Beis Moshiach* magazine fights the Rebbe's war for shleimus ha'Aretz every week,

raises the honor of Chabad. I hope and believe that all the accusers will turn into friends.

*Yechi Adoneinu Moreinu
V'Rabbeinu Melech HaMoshiach
L'olam Va'ed!*

AND LET'S SAY SOMEONE MOCKS?

Of course, the sharp statements the Rebbe made on Shabbos B'Reishis 5745 did not stop the editor of *Kfar Chabad* magazine, R' Halperin, from interviewing Rabbi Wolpo in issue #578, 23 Elul 5753, and writing in the introduction, "**R' Sholom Ber Wolpo has merited to be the 'shofar' for the Rebbe's clear views on the situation in Eretz Yisroel.** The s'farim that he wrote ... have, for the last 13 years, served as the source in which one can see the Rebbe's view on topics connected with shleimus ha'Aretz and its security."

After an 8 page interview, Halperin wrote, "**One cannot talk with Rav Wolpo without at least mentioning the topic of Moshiach,**" and he printed Rabbi Wolpo's response: "Chabad's entry into this war is part of the 'wars of Hashem' of Melech HaMoshiach. Now, after the clear establishment of 'then he is b'chezkas Moshiach,' is the time for the continuation of that Rambam, 'if he did so and was successful,' in other words, the victory in the wars of Hashem."

At the end of the interview, Halperin quotes Rabbi Wolpo as saying, "All those who once believed that the government in Israel is part of the Geula process see that this 'third temple' is destroyed, because this government, which represented to various groups the 'beginning of the blossoming of our redemption,' betrayed the Torah, the Jewish people, and Eretz Yisroel, and any remaining elements of Jewish kingship."

Even after the sicha of Shabbos B'Reishis 5745, the entire *Kfar Chabad* magazine and its editor, along with the chozer, were **active in spreading the belief that the Rebbe is Moshiach**, and interviewed Rav Wolpo on inyanei Moshiach and inyanei shleimus ha'Aretz and in dismissing the State as is'chalta d'Geula. They did so as the "**shofar of the Rebbe,**" as they put it.

For some reason, this does not stop them now from suddenly mentioning a sicha from 22 years ago, and using what the Rebbe said to incite Sinas Yisroel and to distance Jews from activities in fighting the wars of Hashem and preventing danger to life.

It is very painful, but what strengthens us in these battles is precisely what the editor of *Kfar Chabad* said in issue #550, 8 Kislev 5753, "Obviously ... one is not to refrain, Heaven forbid, from intensifying the stir and activity in light of what the Rebbe said with the claim and excuse of, 'what will people say.' In this case, there is not even any need to emphasize the warning, 'do not be ashamed before those who mock.' **When being involved in the mission of all missions, the shlichus of all shlichuyos, and drawing inspiration during the singing of 'Yechi Adoneinu Moreinu V'Rabbeinu, Melech HaMoshiach L'olam Va'ed,' before the Rebbe, what does it matter that somewhere out there, outside the camp, mocks?"**

WHEN THE BAAL SHEM TOV CAME TO NY FOR SHAVUOS

By Menachem Ziegelboim

“Since you follow the opinion of the balabus, you can still say l’chaim, and whoever wants to say l’chaim to the Rebbe, should say l’chaim!”

Every year, on the second day of Shavuos, the Alter Rebbe would mark this day as the Yom Hilula of the “Zeidy,” his spiritual grandfather, the holy Baal Shem Tov. He would even call the holiday meal of this day “Zeidy’s Seuda.”

At this meal, the Rebbe would exclaim with great emotion, “Baruch HaBa! (Welcome!)” That’s when the Chassidim knew that the Baal Shem Tov himself had come down from the World of Truth, to the holiday meal of the Alter Rebbe.

In the year 5556 (1796), at the meal of the second day of Yom Tov, the Alter Rebbe delayed his welcome. The Chassidim wondered why.

In the meantime, three elder Chassidim present, who had seen the

Baal Shem Tov, began to talk about him. Suddenly, the Alter Rebbe explained the reason for the delay, saying that the Baal Shem Tov was busy in the upper Gan Eden in the *mesivta* of Hashem.

Then the Alter Rebbe proclaimed his traditional welcome, “Baruch HaBa!” and the Chassidim knew that the Baal Shem Tov had arrived. Among those present was a six-year-old boy, who was later to become the Tzemach Tzedek. Many years later, the Tzemach Tzedek related this to his son, the Maharash.

* * *

159 years later. Shavuos 1955. The Rebbe held a farbrengen on the afternoon of the second day. For

many hours the Rebbe delivered sichos about Shavuos and about Torah study. The farbrengen went on longer than people had anticipated.

Generally, the Chassidim knew that the Rebbe was particular about davening Maariv before midnight. This is why, at all farbrengens of this sort, the Rebbe would ask the older Chassidim who sat nearby to tell him what time it was. This time though, the Rebbe spoke at length, despite the lateness of the hour. It was obvious that the Rebbe was extending the farbrengen, as though he was waiting for someone.

Midnight finally arrived and it seemed that the farbrengen was ending. As was customary, the last sicha at this farbrengen was about N’shei U’Bnos Chabad, and the Rebbe ended that sicha. The Rebbe even distributed the fruits and the mezonos on his table, which was an obvious sign that the farbrengen was concluding. Nevertheless, the Rebbe did not yet recite the Birkas HaMazon. He sat there, looking serious, and his gaze focused straight ahead.

One of the elder Chassidim whispered to the Rebbe that midnight had since passed, but the Rebbe motioned for more niggunim. With the Rebbe conducting, the niggunim went on for a long time, while the Rebbe sat there, looking serious, absorbed in thought.

The Rebbe straightened his hat and tie, as he did before reciting a maamer Chassidus. The Rebbe even raised himself from his chair a few times and his eyes focused forward, with unusual solemnity.

A long time passed since midnight, when suddenly, the Rebbe began to speak with great emotion:

“The Alter Rebbe would say ‘Baruch HaBa’ at the Shavuos meal, referring to the Baal Shem Tov, whose yahrtzeit is on Shavuos.

“One time, some elder Chassidim sat there and told stories of the Baal Shem Tov,” the Rebbe continued. “As

is known, through telling stories of tzaddikim one can draw down souls of tzaddikim. The Alter Rebbe said to them that the Baal Shem Tov was still busy in the upper Gan Eden... After some time, the Alter Rebbe said – as he customarily did, with a tune – ‘Baruch HaBa,’ and that’s when all present knew that the Baal Shem Tov had arrived.”

Then with great enthusiasm, the Rebbe said, “Whoever sees and feels, and can say ‘Baruch HaBa’ – should say it!”

The Rebbe immediately proclaimed, with a tune, “Baruch HaBa.”

The Chassidim present at this farbrengen were flabbergasted. All knew that the Baal Shem Tov had descended from the heavenly academy to the beis midrash in Brooklyn. Now they all understood who the Rebbe had been waiting for.

If that wasn’t enough, the Rebbe said that not only the Baal Shem Tov had come, but all the rest of the Chabad leaders, as well as the Maggid of Mezritch.

“When the ‘extension of Moshe of every generation’ – and in this

generation it is my father-in-law, the Rebbe – is here, with him is also the Rebbe Rashab, whom he (the Rebbe Rayatz) succeeded; when the Rebbe Rashab is present, so is the Rebbe Maharash; when the Rebbe Maharash is present, so is the Tzemach Tzedek; when the Tzemach Tzedek is present, so is the Mitteler Rebbe; when the Mitteler Rebbe is present, so is the Alter Rebbe; when the Alter Rebbe is present, so is the Maggid [of Mezritch], and when the Maggid is present, so is the Baal Shem Tov...

“In general,” the Rebbe continued, “it is not possible to differentiate between our Rebbeim. Nevertheless, to us, whoever is closer to us, is more dear to us, and since a large portion of the people here are Chassidim of my father-in-law, the Rebbe – for they were with him while he was alive, and they study his teachings – obviously, my father-in-law, the Rebbe, pertains to us more.

“However, there is also the Baal Shem Tov, the Maggid, the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, the Rebbe Maharash, the Rebbe Rashab – but what concerns us more is the Rebbe.

Through him we also have the Rebbe Rashab, the Rebbe Maharash, the Tzemach Tzedek, the Mitteler Rebbe, the Alter Rebbe, the Maggid, and the Baal Shem Tov, who received from Achiya HaShiloni, who was also the teacher of Eliyahu HaNavi, about whom it says, ‘and he will return the hearts of the fathers to the children, and the hearts of the children to their fathers,’ speedily in our days.”

The excitement of those present at this farbrengen burst all bounds.

As soon as he finished speaking, the Rebbe began to quickly say, “Shir HaMaalos” and then he said, “Since the law is that you follow the opinion of the *balabus* (homeowner), you can still say l’chaim, and whoever wants to say l’chaim to the Rebbe, should say l’chaim!”

Rabbi Kazarnovsky loudly said, “Say l’chaim to the Rebbe!” The Chassidim did so. And who would refuse to say l’chaim to the Rebbe Rayatz...

After Maariv and Havdala, the Rebbe gave out kos shel bracha, which ended as a new day dawned.

(Based on Seifer HaSichos 5705 and Toras Menachem)



GEULA: THE COMPLETION OF MATTAN TORAH

By Rabbi Zalman Landa, Mashpia, Yeshivas Tomchei T'mimim, B'nei Brak

Translated By Michael Leib Dobry

Anyone whose mind is instilled with chassidus and the maamarim of our Rebbeim actually comes to the awareness that the whole meaning of Shavuos is Redemption. It is said that Mattan Torah represents the revelation that will be in the Future to Come, particularly the hidden teachings of Torah that Melech HaMoshiach will reveal – “a new Torah will come forth from Me.” In other words, the same process that began at Mattan Torah will be completed very soon in the days of the Redemption.

As in all matters, the Rebbe MH”M teaches us how to look at the inner aspect of things, particularly since the 28th of Nissan

5751, when the main emphasis was that everything must be instilled and connected with Moshiach and the Redemption, to the point that when

we contemplate about something afterwards, we sense and feel that without Moshiach and the Redemption, the main thing is missing, the true meaning of the matter is lacking.

As the holiday of Shavuos gets closer, chassidim bless one another with the traditional bracha of “may you receive the Torah with joy and inner feeling,” and thus we merit to receive the Torah in the most inner sense, engraved upon our souls. As is known, the difference between “chassid” and “misnaged” is that even when a “misnaged” fulfills Torah and mitzvos, we’re talking about two totally separate things – **he** fulfill the **mitzvos**. The avoda of a chassid, on the other hand, is to fulfill Torah and mitzvos in a manner of engraving, so that he and the Torah are one.

Thus, when we look at the holiday of Mattan Torah in an inner sense, the whole concept of the receiving of the Torah takes upon a totally different meaning. Mattan Torah is a revelation of G-dly light, yet many people learn Torah but they forget **the Giver of the Torah**. R. Isaac of Homil would say that before he came to the Alter Rebbe, he would study Torah and enjoy its great depth. However, after he came to the Alter Rebbe, he began to feel the Will of G-d, the Supernal Will aroused from Torah study. A Jew can learn Torah, but he is serving himself, not G-d. In fact, when we are involved with the king, we receive strength from the king himself, and this transforms the person into something different.

The whole concept of Torah is in a manner of *kabbalas ol* (accepting the yoke of Heaven), far above and beyond the level of comprehending and understanding Torah. Therefore, we see that the main point to the holiday of Shavuos is reading the letters of Torah in the *Tikkun Leil Shavuos*, and not studying them in

depth per se. This is because Shavuos represents kabbalas ol as expressed in saying letters of Torah, thereby revealing the G-dly light that is beyond intellectual understanding. This is the reason why both Rosh HaShana and Shavuos are called “Atzeres,” and as is also written in *HaYom Yom*, Shavuos is compared to Rosh HaShana and Yom Kippur, as on all these days, the Satan does not interfere.

On the holiday of Shavuos, the level of “yechida” shines forth, and as is explained in chassidus, that is why Shavuos is not a seven-day holiday, as are Pesach and Sukkos. A chassid’s assessment of the receiving of the Torah is essentially different from how the world perceives it. The whole point is to accept the yoke of Heaven, connect to the Giver of the Torah, and sense the holiness of Torah, not its profound logic.

Throughout the years, particularly in recent years, the

Rebbe MH”M has emphasized how the holiday of Shavuos represents the concept of Moshiach, as expressed in the marvelous sicha from Shavuos 5751, when the Rebbe elucidated upon the saying of the holy R. Mordechai of Nadvorna, which is based upon the sayings of our Sages, “Everyone admits that on Atzeres [Shavuos] *ba’inan nami lachem*” (there must also be “to you”) – and the gematria of ‘*nami lachem*’ (also to you) is the same as ‘*keitz*’ (appointed time). In other words, everyone admits that on Atzeres, you’re supposed to daven and make requests (the word “*b’inan*” also refers to prayer) for the *keitz*, the advent of the Redemption, which is the most befitting time. The Rebbe explains further that “everyone admits” means that even worldly matters of hiding and concealment “admit” that the appointed time for the Redemption has arrived.

Anyone whose mind is instilled

with chassidus and the maamarim of our Rebbeim actually comes to the awareness that the whole meaning of Shavuos is Redemption.

It is said that Mattan Torah represents the revelation that will be in the Future to Come, particularly the hidden teachings of Torah that Melech HaMoshiach will reveal “a new Torah will come forth from Me.” In other words, the same process that began at Mattan Torah will be completed very soon in the days of the Redemption. This is the reason why it is said that the Torah we learn in this world is nothing compared to the Torah of Moshiach.

Above we mentioned the sayings of our Sages that “on Atzeres [Shavuos] *b’inan nami lachem*” (there must also be ‘to you’). The Sages differ regarding the Jewish holidays and festivals, whether they should be “half to G-d and half to you” or if it’s enough to be only “half to G-d” with no need for physical matters. The Gemara brings that on Atzeres, the holiday of Shavuos, everyone admits that it also must be “to you,” i.e., with physical things such as a festive meal, etc. This is the simple meaning of the Gemara.

If we consider the matter a bit more deeply, we find that when a chassid comes to the Holiday of Mattan Torah, he simply accepts that the whole idea of Shavuos is to bring the appointed time of the Redemption closer and to instill all concepts of the Redemption into the physicality of this world. This is because on Atzeres, a day of redemption, matters of G-dliness must be instilled in the world’s physical nature. Indeed, Geula is expressed specifically in the material banquet of the Leviathan and the Wild Ox.

When we contemplate the essence of Shavuos, we find that the holiday’s entire concept is to bring about the *keitz*, since the revelation



of the soul's "yechida" is especially felt on this holiday, as mentioned above. Yet, while the concept of "yechida" is also emphasized on Yom Kippur, then the "yechida" is revealed according to its existence higher than the world, i.e., without physical needs, since we fast and conduct ourselves as angels. On the holiday of Shavuos, however, the emphasis is specifically according to how the "yechida" is revealed within worldly matters.

In general, the Rebbe says, the whole concept of Mattan Torah is how they saw the revelation of the concealed and the concealment of the revealed. In other words, all the concepts of Torah were given in a state of concealment, and what they saw in a revealed state were specifically hidden concepts. They witnessed the actual revelation of the Divine Chariot and G-d's Infinitude as it will be at the Redemption, on the level of, "And the world will be filled with the knowledge of G-d as waters cover the sea," i.e., all matters in the World of Concealment will come to a state of revelation.

Mattan Torah represented a revelation on the level of physical sight, which is higher than hearing and understanding. This is the concept of Moshiach, as stated in the verse, "And all flesh will see."

Another point connected to the holiday of Shavuos is the absolute connection and nullification to the Rebbe MH"M, and the clear faith of every chassid that the Rebbe is the one who will lead us as Melech HaMoshiach to Eretz HaKodesh at the True and Complete Redemption.

It is known that the Mezritcher Maggid once said that he had many questions on the Baal Shem Tov. However, when he came to understand that the Baal Shem Tov is someone on the level of an angel of G-d, all doubts went by the wayside. Anyone who stands in the Rebbe MH"M's *Daled amos* no

longer has any doubts, since being with the Rebbe enables him to perceive and feel the G-dly revelation in its simplest sense.

My uncle, the chassid Rabbi Eliyahu Landa, once asked my grandfather, Rabbi Yaakov Landa, of blessed memory, whether in the times of the Rebbe Rashab, there was also a "koch" about his being Moshiach. "Of course," my grandfather replied, "it was clear to us that he would take us to Eretz HaKodesh."

Today, when the supernal purpose of "Tomchei T'mimim" as established by the Rebbe Rashab has already been completed, when we find ourselves in "the seventh generation" after the amazing revelations that we have all seen from the Rebbe MH"M, the main point and essence to receiving the

The longing for Moshiach must be an inseparable part of our lives, as the Rebbe defined in his own golden language – "to live with Moshiach."

Torah and the ultimate foundation of faith is the belief that the Rebbe, Melech HaMoshiach, will come and redeem us.

The longing for Moshiach must be an inseparable part of our lives, as the Rebbe defined in his own golden language – "to live with Moshiach." With every breath we take, when we see the warmth of the T'mimim today – we feel Moshiach. The Rebbe is the general "yechida" of the entire generation, of all generations. This matter is revealed to us according to what we say on Shavuos when we open the Aron Kodesh, "**And may there be realized in us** the verse which states: And the spirit of G-d shall rest upon him." This is when each person must contemplate how the "yechida" is openly revealed within him, and with even greater fortitude

on the holiday of Shavuos, when the "yechida" shines forth in its fullest sense.

My grandfather, Rabbi Yaakov Landa, once recalled that when he accompanied the Rebbe Rashab to say a chassidic maamer, he sensed a holy fire burning from the Rebbe, to the point that he too felt the fire.

There's a similar story regarding the Rebbe MH"M: A yeshiva bachur wrote to the Rebbe about how he contemplates chassidus before davening, yet it doesn't have any effect upon him. The Rebbe replied that he should think about a chassidic maamer while standing in the *Daled amos* of someone upon whom chassidus does have an effect. In other words, when a bachur stands in the *Daled amos* of the Rebbe MH"M, he becomes completely affected by holy fire.

When we are connected to the Rebbe MH"M and filled with vitality, we also openly reveal within ourselves the yechida of our soul. Furthermore, as mentioned earlier, specifically the holiday of Shavuos, despite its tremendous and wondrous quality, is only a single day (or two days in the Diaspora), unlike Pesach and Sukkos, because its essence is in the revelation of the "yechida," as it is revealed and instilled in all details of the world's existence.

As a result, this day is the most auspicious time to bring the complete hisgalus of the Rebbe, out of a sense of longing for the concept of "a new Torah will come forth from Me," and thus the whole idea of Torah and mitzvos takes upon a totally new meaning – life as it will be in the days of Moshiach.

A WOMAN OUT OF THE LEGENDS

By Ofra Badusa

*My mother's fear of Heaven permeated everything she did. She lived everything she taught us, which enabled us to adopt her ways. Even during periods of great tests, she preserved her spiritual, refined heights, and this served as a guiding light for us. * Profile of Rabbanit Chaviva Mizrachi a"h a year after her passing.*

I met Rabbanit Chaviva Mizrachi a month before she passed away. It was when I went to Mrs. Ruth Mipai (profiled in issue #546) in Cheshvan 5766 to interview her for an article. The house hummed with life. It was noontime and all the children

were coming home from school, coming in, going out, eating, and walking around.

In the midst of the hubbub sat Savta Chaviva. She was in a wheelchair and the chayus that radiated from her face was most unusual. During the two hours

that I sat there, she barely paused in her recitation of T'hilim. There was the feeling that even if she didn't say a word to others, her presence was felt in everything that happened in the household.

In honor of her yahrtzait, I met with her children and grandchildren in order to hear about this special woman. This story is a journey into the past.

A HOME OF CHESED AND MESIRUS NEFESH

Rabbi Dovid and Mrs. Shoshana (Chaviva's parents) married in 1935 when he was 16 years old and she was 14. During the second half of the 1940's, survivors of the Holocaust began coming from Europe. R' Dovid quickly built places for people to live, in his yard, in order to be able to house the refugee families. Two families lived in the yard and a couple was given a room in their house.

Rochel: "My mother even divided her kitchen in half, one half for us and the other half for these families, to give them some privacy. My grandfather spent days and nights getting them clothing, beds, whatever they needed. They lived in the yard for years, in exchange for a paltry rent. My mother quickly learned how to speak Romanian, Yiddish, and German, and she had long conversations with the women. She was a good listener and was able to offer counsel and help others."

R' Dovid was killed in shelling on the street during the War of Independence. It was only natural for Chaviva, with her husband Yaakov Yisroel, and their children, to live with R' Dovid's widow, her mother Savta Shoshana.

When the great aliya from

Yemen, Morocco, and Tunisia, began in the 50's, R' Yaakov fought for the children to get a Torah education. This was a war against the Jewish Agency over every Jewish child who arrived in Eretz Yisroel. Often, the Jewish Agency would bribe the naive immigrants with promises of jobs, clothing and shoes, just so that their children wouldn't be sent to religious schools.

R' Yaakov fought with mesirus nefesh. The Agency couldn't stand the fact that someone was ruining their plans and on three occasions they tried to ruin his life.

Ruth: "He would go on his bicycle in the dark of the night, in rains, in storms, through the mud and unpaved roads. Although the roads were very dangerous, nothing stopped him

from going to the transit camps in the north to save these children. My mother was a full partner to this holy work, and had the faith and trust that this is what must be done.

"In situations where there was no room for them in institutions, he would bring them home. One time, he came home with seven children. These children lived with us until their parents immigrated to Eretz Yisroel. Everyone knew that in our home, a Jew could always find help. My mother cleaned and took care of them after the rigors of their trip, and worried about them as though they were her own children.

"They were treated so well that we would go to my father and remind him that we too were from the Eidot HaMizrach. [Her parents were from Yemen.]

"One morning, officials from

the Agency showed up unexpectedly in order to try to expose that my mother wasn't managing with all the immigrants she had taken in to her home. They found an airy, clean home and all the children were already outside, neatly attired, on their way to school.

"We regularly had orphans and children from difficult situations living with us, whom my father wanted to adopt. For us, it was the most natural thing to sleep next to children we did not know.

"My mother personally assisted the new immigrants who arrived at the transit camp in Kfar Gabirol near Rechovot. She would bring them baskets of food and clothing and would sit with the women in order to encourage them and listen to them. We would go on Shabbos to make Mesibos Shabbos for the children

The transit camps

Inset: R' Yaakov Mizrachi



at the transit camp.”

Thanks to the mesirus nefesh of Yaakov and Chaviva, hundreds of children, and more, were given a chareidi chinuch. R' Yaakov often continued to keep in touch with them. Each child who left yeshiva or religious school due to money issues was a source of great pain to him, to the point of tears. He would often give of his own money to parents so they could send their child back to yeshiva.

This mesirus nefesh was transmitted to their children. One time, R' Yaakov asked his oldest daughter Naomi to give her job as a teacher to an orphan girl who couldn't find a job. She did it without asking too many questions. The concern for these children was boundless.

R' Yaakov and Chaviva also looked for shidduchim for them and made their weddings. The entire house got involved in these acts of chesed. They prepared, cooked, and served the food at these simchos. It was a chesed catering service.

Rochel: “My mother supported my father's activities by taking on the burden of the household, including the chinuch and raising of the children. Most of the years, he was involved in his communal activities, which included being deputy mayor of Rechovot, representative of the Eidot HaMizrach in Agudas Yisroel, and a Knesset member representing Agudah.

“He was not at home most of the day, but we were raised in an atmosphere where my father's presence was felt. My mother prepared his food, ironed his clothes, and mentioned him nonstop. When he returned late at night, she was always waiting for him with supper and she

served him hot tea to keep him awake as he learned.

“We never saw displays of emotion between them but their love filled the entire house. He treated her like a queen and she treated him like a king. It was a close relationship with a real inner dignity.”

Describe your home, how did it run on a daily basis?

Ruth: “The house was always full of people. My mother's hospitality was remarkable. Whoever walked in was given the royal treatment and was immediately offered food and drink. There was always a listening ear. Many people came

donated by people abroad and came to our house where my mother sorted them.”

Many important people met at the Mizrahi home because of R' Yaakov's public positions, yet the house always retained its simplicity. Simplicity was a source of pride for them. They remained in that old, big house that didn't even have windows and shutters. When R' Yaakov suggested to Chaviva that they move to a new and better home, she didn't find it necessary. She wasn't immersed in material things. Her children's chinuch and the conduct in the home were more important to her.

“The fact that we belonged to an ‘illustrious’ family was not something we ever used in order to get what we wanted. My father always said that we had to learn to manage on our own. When it came to helping other Jews though, he didn’t hesitate to use his connections.”

to consult with my father. Since there were no telephones, they just showed up. If he wasn't home that day, they slept over or at least had a meal.

“On Shabbasos we never made Kiddush until my brothers returned from giving out hot food to old, childless people.

“It's not that our financial situation at home was good. It was always hard, but we never felt it. There was an atmosphere of abundance.

“My mother's acts of chesed were daily fare. I remember that my father arranged a special project to distribute clothing to the needy. The clothing was

Rochel: “The fact that we belonged to an ‘illustrious’ family was not something we ever used in order to get what we wanted. My father always said that we had to learn to manage on our own. When it came to helping other Jews though, he didn't hesitate to use his connections.

“The refinement and modesty that our parents demanded of us did not derive from our social status but from our being children of G-d. I remember how strange it was for me to feel the looks of admiration girls sent my way in school because my father was a Knesset member.”

TRAGIC LOSS: MRS. SHTERNA SARA (LEVKIVKER) ROSEN A”H

By P. Zarchi

The world of Lubavitch was stunned, yet again, at news of another tragedy. Hashem has plucked another flower from among us. Many had questions – How? Why? But then, people realized that this is not the way of Chassidim. Chassidim don’t ask why, as the Chassidic vort goes on the words, *“lama yomru ha’goyim”* – the goyim are the ones who ask why.

What can we learn from what happened and more particularly, what can we learn from Sari, as the Rebbe emphasized, “the living shall take it to heart,” in order to immortalize her in our hearts until the prophecy of “arise and sing, those who dwell in the dust” is fulfilled?

When I took on this difficult assignment of writing about Sari, her friends helped me with the details, because I knew the main information since I knew Sari personally.

I recently met Sari in 770. Whenever I saw her, perhaps the scenery changed and the location was different, but there was one constant: Sari’s heartwarming smile. I never saw her without a big smile.

I spoke with her colleagues, counselors for the Chernobyl children project in Eretz Yisroel, and they painted a picture of Sari for me. What I saw on isolated occasions was something they experienced daily. Sari always had a smile on her face. She was full of Chassidic energy and this energy

radiated outward to others.

The life of a counselor working on the Chernobyl project is not easy. If we call B’nos Chabad and the students in seminaries, the Rebbe’s soldiers, then the counselors working on the Chernobyl project are the generals.

Who would willingly volunteer to take on a major responsibility, on top of the burden of schoolwork, and work in the dormitory with the Chernobyl girls?

Who would take on a project that is almost impossible to carry through? – to get up at six in the morning, get herself ready, wake up her girls (who aren’t happy to be woken up), prepare sandwiches, clothing and a schedule for them, and send them on their way with a kiss and a blessing for a good day, and then run off to an exhausting day at school.

Who would dedicate their afterschool time to deal with girls with a variety of physical and emotional problems, survivors of the nuclear meltdown in Chernobyl, prepare activities for them, console them, encourage them, spur them on, and serve as their mother and father and psychologist?

Who would want, after heart-to-heart conversations and putting them to sleep, to sit down to hours of work preparing for the next day?

The answer to all these questions, you would say, is the elite of the elite of B’nos Chabad. Is it a coincidence that most of the

Chernobyl counselors are scattered around the world serving as shluchos in the Rebbe’s army?

Sari was one of them, the one who wasn’t satisfied with caring only for “her” girls. Sari was alert to anything going on in the dormitory, from the coordinator to the youngest child. When Sari walked down the hall and noticed someone who needed attention, she would stop and talk to her and did all she could to fix the problem and make the person smile. For Sari, Chassidische simcha was not just a hollow slogan but life itself.

Sari moved on in life and became a shlucha, alongside her husband, Rabbi Dovid Rosen. R’ Rosen founded and directs a Chabad yeshiva in Maryland. Sari, in addition to working in a school and raising her children, took on the job of cooking for the T’mimim. When she was asked why she wasn’t assisted by a professional cook, she answered, “I don’t want the bachurim to lack anything. I don’t rely on anyone!”

On the Shabbos before her passing, as she visited with the Rosen family in Montreal, she told her sister-in-law Miriam about her plans for the summer – to go to Eretz Yisroel with her children so that her husband could throw himself into his work at the yeshiva without distractions.

That was Sari: endless caring, creativity, all in a Chassidische spirit suffused with a fiery faith in the hisgalus of the Rebbe MH”M. On that last Shabbos she took her baby daughter and danced around the table with her while singing “Yechi.”

Hashem’s ways are concealed from us. Sari was taken from us in a car accident. Her funeral took place on her 27th birthday, 29 Nissan. Her smile will continue to warm our hearts until we see her once again with the hisgalus of the Rebbe, miyad mamash.